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The Strict Baptist Mission Herald

THE

STRICT BAPTIST MISSION HERALD

VOL. LI. — 1952

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STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

NEW YEAR'S PRAYER MEETING AND FAREWELL SERVICE

TO MISSIONARY AND MRS. W. H. KUHRT AND MISS M. E. HARRIS

will, God willing, be held at

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

On FRIDAY, JANUARY 4th, 1952

Commencing at 6.45 p.m.

The President, Pastor G. E. J. Bird, will be in the Chair, and Pastors P. H. Crees, G. W. Pibworth and R. C. Smith will take part in the Valedictory Service.

Please join us in this Special Prayer Meeting and help us to give God's servants encouragement and support as they return to South India.

SEND A NEW YEAR THANKOFFERING

We sincerely thank all Churches and friends for the loving support constantly given to the work of the Strict Baptist Mission, and we wish for every helper the rich blessing of the Lord in every way.

All possible financial help is needed, and a generous response to the Christmas and New Year appeal will be greatly appreciated. If you have not already contributed will you please send a gift for the General Fund of the Mission.

1952

"AS WE HAVE THEREFORE OPPORTUNITY, LET US DO GOOD UNTO ALL MEN, ESPECIALLY UNTO THEM WHO ARE OF THE HOUSEHOLD OF FAITH." **Galatians 6: 10.**

There has been a very encouraging response in connection with the S.B.M. Prayer Union, and we welcome all those who have enrolled as members. Members should now have the Prayer Lists for January-February, and News-Letters will be sent out at the beginning of February, D.v.

We cordially invite all other interested friends, ladies and men, to join this union of fellowship in daily prayer for the Lord's work in South India.

Enrolment Forms can be obtained from the General Secretary and all completed forms should be sent to him.

JOIN THE S.B.M. PRAYER UNION

"ANOTHER YEAR OF SERVICE"

WE express our sincere good wishes and greetings to all friends and helpers of the Strict Baptist Mission as, in the Providence of God, we enter upon another year. We commence 1952 gratefully conscious of the goodness and mercy of God and in humble dependence upon those Divine resources in which alone we find our sufficiency for life and service in these difficult days. We rejoice that the Lord has said: "I will never leave thee, nor forsake thee," and because of this we may boldly say: "The Lord is my helper."

As Christians we are deeply concerned and troubled by the things happening around us in the world at large. These are indeed "perilous times," and all Christan service should be characterised by prayerful urgency and whole-hearted effort. It is in this way we would press on in the work of the Mission, thanking God for those opportunities that are ours in India to-day and desiring always the honour of our Lord and the extension of His Kingdom.

Our thoughts constantly turn to our dear Missionaries in India, and we trust that 1952 will be for them each "another year of service" and of blessing in all that they do to bring the Light to those around them in heathen darkness. Many evil and sinister influences are at work in India to-day. Congress is divided, communism threatens and corruption abounds. We must strive to use to the full every precious opportunity of doing good and of preaching the Gospel to every creature. Forward work is prayerfully planned, especially in the distribution of God's Word, for which to-day there is in India an eager demand.

There is before us all at the beginning of another year the opportunity of service in the ministry of earnest prayer. How much this is needed! Whatever else we cannot do, let us not neglect this vital part in the great conflict with the powers of evil and darkness. Our Prayer Union can help us with information concerning the work, and once again we appeal to all interested friends to join as personal members, praying for the work each day of the year.

Financial service is a vital, and often beautiful, part of Missionary work. In this the S.B.M. has been greatly favoured of God, and we are sure that 1952 will be characterised by the same loving thought and generous and consistent giving of the Lord's people as has maintained the work up to the present time.

We thank God for those blessings with which we began the year; and with our faith in Him renewed, we prayerfully go forward into the New Year of opportunity and service now opening up before us.

MADRAS TOWN

D. A. THROWER.

THE S.B.M. has been working in and around Madras since the closing years of last century and now has well over a thousand souls in the Christian community represented by its Tamil congregations in the area. The following description may help our friends to visualise our life and service for the Master in this Eastern city.

"Madras Town" is the name used in Government Survey maps for this great city, capital of Madras State and third largest city in India. The Town is situated on the Coromandel Coast near the middle of the western shore of the Bay of Bengal, and measures approximately twelve miles from north to south and six from east to west. Until five years ago, when the City boundaries were extended, the Kilpauk S.B.M. Compound marked the limits of the Corporation area in this part, the toll gate (which was in use up till the year 1928) being located just outside the Mission's premises. This sprawling Town now has more than a million inhabitants, but when the British came to India 350 years ago it was little more than a medley of mud huts.

Streets, public buildings and most pukka-built dwelling houses are to-day lit by electricity from a coal-burning power station. During the past two or three years the far-flung grid system, having its origin at the great hydro-electric plant at Mettur (on the Cauvery) has reached Madras, thus providing the metropolis with an alternative supply of light and power. The Madras & Southern Mahratta Railway possesses two power stations for its Locomotive and Carriage construction and repair shops, which latter provide employment for many thousands of people.

Noisy and uncomfortable electric trams rumble through the Town, in many places worming their way along perilously narow streets, heralded at the most dangerous corners by a man with a bell and red flag. One of many such thoroughfares is Popham's Broadway which no doubt was broad enough for our forefathers who gave it its now ludicrously inappropriate name. Upwards of sixty bus routes provide a reasonably frequent service to most parts of the built-up areas. Most of the vehicles are owned by the Madras Government Transport Department. The buses have improved out of all recognition during the writer's time, but are still of the single-decker variety and not very comfortable. Three railway lines terminate here, one connecting us with the West Coast, the Nilgiris, Bangalore and Bombay, one with Calcutta, and the third with Trichinopoly, Madura, Tinnevelly and Colombo. The western and northern lines come in at the M. & S.M Railway's Central Station, and the southern line (that of the South Indian Railway) at Egmore. The last-mentioned railway has been electrified for a distance of fifteen miles, and runs a good suburban service over this section. Trains every few minutes provide cheap and speedy travel.

The High Court, Senate House, Chepauk Palace (former residence of the Carnatic kings), Government House, St. George's Cathedral, the General Post Office and the railway termini are buildings of conspicuous architecture. Other large buildings are the banks, newspaper houses,

hotels, hospitals, colleges, and so on. Cotton spinning and weaving mills employ thousands of operatives.

There is no natural harbour but an artificial one was constructed during the latter half of last century. This can accommodate ocean-going vessels of fair size. We have sailed from or arrived at this port on more than one of our furlough voyages. A few old residents remember the pre-harbour days when passengers were landed by primitive surf boats and had the breath-taking experience of being rushed ashore in the arms of coolies as the boat grounded on the gravel bottom.

Communications are good, postal, telegraph and telephone services functioning efficiently. There are two postal deliveries and several collections daily except on Sundays and holidays. Until recently we had one delivery on public holidays and Sundays, but the latter was abolished a few months ago.

None of the area administered by the Corporation is more than a few feet above, and part of it is actually below, sea level. This makes the drainage problem a difficult one. Pumping stations cope with this fairly well on the whole, but the rapid increase of population keeps the drainage system chronically inadequate; that is to say continual improvement is taking place but it is offset by a proportionately greater development of the need. The City's water supply suffers from a similar defect. Fifty or more years ago a Water Works Engineer named Malony, baffled by the impossibility of keeping pace with the ever-growing demands for water, made himself notorious as the author of "Malony's Mixture." He filtered all the water that the filter beds could cope with, and mixed therewith a sufficient quantity of unfiltered water to make up the amount that had to be delivered to the mains. Since his day great strides have been made at the Water Works Pumping Station, but even now it is not possible for our City Fathers to give us all the filtered water we need and Malony's Mixture is still the order of the day. The Water Works are about half a mile from the S.B.M. School-chapel at Ayanapuram.

Many towns are associated with the names of historic characters, and Madras is one of them. From the early centuries of the Christian era this place has been linked with the name of the apostle Thomas. As far back as the fourth century the Syriac Church at Edessa in Armenia held that the apostle Thomas carried the Gospel to India and was martyred here. Reliable historical records of the early centuries are now almost non-existent, but we can at least state that Marco Polo, the celebrated Venetian traveller of the 13th century, found at Madras a well-established tradition to the effect that the apostle Thomas lived in the vicinity of that Town and was killed a Mailapur (now Mylapore, a locality in the southern part of the City). One of the southern suburbs bears the apostle's name in the form "St. Thome" and contains a church which tradition identifies as the site of his burial. Other spots associated with the apostle are St. Thomas' Mount, a mile from the City's limits, and the Little Mount, a hillock not far from St. Thome, where an annual festival in honour of Thomas is held by members of the Roman Catholic Church.

There are hundreds of schools in this Town, a large proportion of which are run by the Corporation, but many others are carried on by private

agencies such as Christian Missions. Among the last-mentioned are four of the S.B.M. schools of the Madras Field. These four schools which are situated within the City limits have a total staff of sixteen trained teachers and a strength of about 400 pupils.

Of the twelve S.B.M. Tamil congregations in this Field five meet for worship inside the City. These are connected with the Vepery, Ayanapuram and Sembian Churches. The Christians who belong to these congregations, as also many of those associated with the out-of-Town churches, make a livelihood in the City in many different ways. Some are employed in the railway workshops, others in the mills; a few are teachers, some clerks, dispensers, drivers, or peons, and the rest eke out a precarious existence as coolies.

INDIGENOUS EFFORT AT MOGAPPER

D. A. THROWER.

MOGAPPER is a large village situated midway between the Madras-Poonamallee Road and that from the City to Avadi, via Mannur. The place is approximately one and a half miles west of the Koyembedu S.B.M. School-Chapel, and is divided into four "streets" or hamlets, in one of which the Mogapper members of the Mannur Church reside.

Soon after the Volunteer Fellowship commenced working in the Mannur area nearly twenty years ago, a Sunday School was started in this village, and in the year 1939 we wrote in this magazine that we hoped shortly to baptise a young man, the first convert from Mogapper. We regret to say that this friend turned back and his defection retarded progress in that place for a number of years. We shall never forget the solemn talk that we had with the man. He came to us and explained that he could not receive baptism for a time because he had first to attend to the Hindu ceremonies connected with his younger brother's marriage. He had asked Jesus Christ to give him two months' grace, after which he would certainly be baptised. We did our best to make clear to him the peril of his position and attitude, but to no avail. He went away and has not attended services or taken any interest in spiritual things since that time.

However, eighteen other men and women from Mogapper have since been immersed and joined to the Mannur Church. All of them are still in fellowship with us, and others also are eager to confess the Lord. For some time past the members of this small but growing Christian assembly have longed to have a place of worship in their own village. Formerly, when they were Hindus, they in common with their fellows throughout the Tamil Nad, had a household saying that "It is not right to live in a village that has no temple." Now, as Christians, they not only wish to worship in their own locality but also to escape from the stigma of belonging to a community that has no temple! These friends gather at Mannur on Lord's Day mornings, but a service is conducted in Mogapper one Sunday evening each month. Two years ago we were able to buy a plot



of ground in an excellent situation in the village and a tiny shed, built by the villagers, has since housed the Sunday School and a week-evening Bible Class for young men. This shed was, however, quite inadequate in size, and the evening services were, in fine weather, held in the village street.

In October last, however, on their own initiative and largely with their own hands, these friends constructed a mud-and-thatch chapel which gave us a big surprise when we recently went to open and dedicate it. The accompanying photograph shows the regular and neat work of the walls and roof. The interior is commodious and particularly light and airy. The latter most commendable conditions are due to plenty of windows, high walls, a wide space between walls and roof, and a higher roof that is usual in such village structures.

Needless to say this one-hundred-per-cent. indigenous effort gives us great pleasure. At the opening service the leader of the group, who is also a deacon of the Mannur Church, read a simple account of how the money had been raised and the work carried out. The main items of this statement were that the building cost Rs. 220, of which Rs. 25 was granted from the Mannur Church funds and Rs. 25 from the Sunday School account of the Madras Field. Of the remainder Rs. 140 had been subscribed by the Mogapper Christians themselves, and the balance of Rs. 30 was covered by promises yet to be realised. A visitor to Madras who was present on this occasion afterwards told the story to the scholars of her Sunday School, with the result that the latter sent a gift of Rs. 10 for whitewashing the building and reducing the deficit on the account.

MRS. O. MORLING

WE are happy to state that Mrs. Morling was discharged from the Hospital for Tropical Diseases, London, on November 23rd, with a favourable report from the Doctors.

So many friends have been remembering our dear Sister in their prayers, and we can now rejoice in this answer to our petitions. We trust that under God's blessing Mrs. Morling may continue to gain strength, and that she will soon be perfectly well again.

The following loving tribute has been received from India, kindly written by Mrs. Champion:

"Our group of Missionaries in India is, in many ways, a family group. We get to know each other's relations and friends and share our joys and sorrows, and our saddest times are when our group is broken and someone has to leave us. We still miss Miss Mowle very much indeed, and now we have had to part with Mrs. Morling, and there is a sense of real loss and of loneliness when we part with those who are lifelong friends.

Our dear Mrs. Morling came to India in 1906, and for years worked with Mr. and Mrs. Booth in Madras in charge of the Biblewomen's work there. In 1921 she married Mr. Morling and changed from work in the City of Madras to the up-country life of Sendamangalam.

In 1926 I came to India and lived with Mr. and Mrs. Morling at Namakkal. In every way they were the ideal Missionaries to receive a new recruit. Balanced in their judgment, giving wise and kindly advice in a way that made one keen to co-operate. Not forgetting either that a newcomer needs change and exercise, they would give up an hour or two for a good long walk and a climb up a hill (remembering a can of coffee and a few Indian sweetmeats). This helped very much to drive away that weariness caused by Tamil study. Since that time I have realised that they were perhaps more in need of an hour or two for rest themselves, but they were considering me. Going on camp with them I, almost unconsciously, learned many things about the work and camping life which have proved invaluable to me. Mrs. Morling's love for the work and the women was always foremost, and before I could understand the langugae, to sit on a little mud verandah in a village and watch her and listen to her talking to the women, was an inspiration to me. Each spring always found her looking through the stock of tents, for she and Mr. Morling always did tent camps in areas where the Gospel had not been preached.

Her work in recent years has been the training of our Biblewomen, and into this work has gone many, many hours of study and preparation. Her greatest desire was that the Biblewomen should know the Word and be true Witnesses.

And now after all these years of faithful work, the time has come for her to lay down the active side of the work, but we thank our God that we shall have her understanding and earnest prayers. We grieve that ill-health makes it necessary for Mrs. Morling to spend some time in hospital, and our frequent prayers go up that she may be fully restored

to enjoy a time of comfort and rest, if it is our Heavenly Father's will. As I came along from Paniadipatti in a bullock cart a week or two ago, two other carts, on which were piled Mrs. Morling's boxes, were following us, and the cartmen were discussing Mrs. Morling's going and how much everyone would miss her. One of them voiced what we all feel when he said, "Ah! she loved the people and longed for them to know and love the Lord Jesus Christ."

A SOLEMN VISITATION

H. A. HUCKETT.

ON Tuesday, October 23rd, 1951, Mr. A. P. James, Mission Clerk, Namakkal, was suddenly called to his Eternal Rest after a severe heart attack. He was only 45 years of age, and leaves a wife (Ranjitham Ammal) and seven young children. Another baby is expected in December.

Mr. James, who was the second son of Pastor P. Asirvatham, of Kovilpatti, was brought up in a Christian home, and at one time was a student in our Boys' Hostel when that institution was at Sendamangalam. Later, he worked in the Mission as clerk at Paniadipatti and at Kovilpatti. In July, 1943, he joined the army and served in the Indian Canteen Corps for nearly 3 years. On getting his discharge, he returned to Mission service and worked as Writer in the office at Namakkal.

We have known him intimately since November, 1948, and always found him a very reliable and useful man. His experience and gifts were a real asset in the work of school administration and he will be greatly missed in many other ways. He was Superintendent of the Namakkal Sunday School, and exercised a helpful influence over the younger teachers. He seldom missed a prayer meeting, and we often heard the strains of family worship going on in his house near-by.

On the day of his decease, he came to the office as usual and worked until 12 noon, apparently in the best of health. During the midday recess he was suddenly seized with violent pain in the chest and could not digest his food. Medical aid was summoned and an injection given, but the doctor took a grave view of his condition which he said was probably due to coronary thrombosis. At 4.30 p.m. two doctors came, and again did what they could for him, but soon after 5 p.m. his spirit went to be with the Lord. During his distress he was constantly crying: "O Jesus, take me!' and he seemed to know that his end was near.

A large company of friends and relatives attended the funeral which took place about 4 p.m. next day. The message given to the heart-broken wife and sorrowing children was: "What I do thou knowest not now, but thou shalt know hereafter," and at the graveside we were led to 1 Thess. 4: 14: "For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him."

Please remember Ranjitham and her large family in your prayers asking that the Lord may enable her to triumph in Christ over this great loss, and that guidance may be given re the future.

WITNESSING IN THE TRAIN

GRACE HUCKETT.

THE train came in and pandemonium reigned. Even though it was 3 a.m. throngs of people rushed hither and thither. Pushing through the milling crowds we attempted to get into a third class women's compartment. It was difficult to distinguish who were getting out and who were getting in, but at last we found ourselves in one of the box-like sections of the carriage. Women and children were everywhere even on the floor. At last two women gathered themselves into smaller spaces and made room for us to sit down on a hard wooden bench of a seat, but we were grateful even for that, as we had over 250 miles to travel.

Presently, we began to take stock of our fellow travellers and met the smiles of a young Brahmin woman with whom we began to converse. Then we found that out of all those many people on that train, the Lord had led us to a compartment where there was a soul secretly feeling after Him. We found she had a Bible and was reading it in secret, and she said she believed, but dare not confess Christ openly. She said: "You know I should not touch your things, and I should not let you touch mine, but I don't keep those customs now. See, I don't even put the mark on my forehead," and sure enough the Hindu marks were missing. She was wearing some lovely jewels. "See," she said, "I don't care about these, but I must wear them to please my people." She had with her a sweet little girl about five years old, of whom she seemed very fond.

Certain movements of the child made me realise that she was being taught dancing—of a kind that makes one tremble for India's lovely girls —and she noted my face. "Yes," she said, "she is being taught that at the school. People tell me it does not matter." But we could see she was not at ease about it. Then we got into general talk with a word here and there for the Saviour. Soon there came an exchange of addresses and the hope of further contact. When we arrived at our destination, she was met by her Brahman relatives, and wanted to introduce them to me. As I had a dear caste woman and her daughter with me, whom I was taking to safety because their determination to follow Christ had put their lives in danger and they were suffering for His sake, we felt it best to mingle quickly with the crowds and try to pass out of the station unobserved.

Will you not pray for those who secretly believe and who suffer for Christ's sake, that their bonds may be broken, and they set free to live wholly for Him.

PLEASE REMEMBER IN SPECIAL PRAYER:—

Church Conference—January 12th-14th. About 60 delegates from our Tamil S.B. Churches will be meeting in Madras.

Conference of Missionaries—February 16th-20th. All S.B.M. and L.Z.A. Missionaries will, D.v., be meeting at Sendamangalam for this Annual Conference.

NOTES AND NEWS

Sailing of Missionaries.—God willing, Mr. and Mrs. W. H. Kuhrt, and Miss M. E. Harris will be returning to India on the "Carthage," sailing from Southampton on January 11th. The furlough ministry of our friends has been greatly appreciated, and we shall prayerfully remember them as they return to their work in India. Mr. and Mrs. Kuhrt will be going to Madras and Miss Harris to Paniadipatti.

Mr. and Mrs. D. A. Thrower and Dr. R. M. Harris are due to leave India for England on the "Otranto"—sailing from Colombo on March 7th and due to arrive in England on March 26th. We look forward to welcoming them here.

The Half-Yearly and Welcome Meetings.—These will be at Westminster Chapel on Wednesday, May 7th, God willing, and we ask all friends to book this date for these happy gatherings.

Officers and Council of the Mission.—Friends are always interested in the result of S.B.M. elections, and we gladly give the following list of those elected in the October Annual Meetings:— President: Pastor G. E. J. Bird; Vice-President: Pastor W. C. Plail; Treasurer: Mr. W. T. Sayers; Minute Secretary: Pastor E. J. Wood; Executive Committee: Mr. S. W. Anderson, Pastor P. H. Crees, Mr. A. R. Dannatt, Mr. J. C. Fromow, Pastor L. R. Garrard, Pastor G. W. Pibworth, Pastor C. J. Welsford, Pastor A. W. Whayman; Council: Pastor O. C. Austin, Pastor F. J. Bennett, Pastor G. Bourne, Principal C. Breed, Pastor H. W. Caten, Pastor O. F. Clarke, Pastor D. A. Dawson, Mr. S. E. Denning, Pastor H. H. Gladstone, Pastor R. B. Hewitt, Pastor J. E. Hoad, Mr. L. F. Lupton, Pastor D. C. Mann, Pastor S. C. Oxborrow, Mr. S. W. Payne, Pastor N. R. Perry, Mr. W. K. Puttnam, Mr. W. R. Sinclair, Pastor J. Smith, Pastor R. C. Smith, Pastor C. H. Stockbridge, Mr. H. J. Webb.

S.B.M. Magazines for 1952.—From January, 1952, the following prices will apply:—

MISSION HERALD.—3d. per copy, 1/6 a year, if supplied through local magazine or Mission Secretary. Quantities will still be sent post free to those helping us in the Churches.
By post direct, 2/3 for the year.

RAYS FROM THE EAST.—1d. per copy. By post 1/3 for the year. The charges for quantities supplied to Sunday Schools (including postage) will be:—

6	copies	per	issue	for	1	year	...	4s. 0d.
12	"	"	"	"	"	"	...	7s. 0d.
25	"	"	"	"	"	"	...	12s. 0d.
50	"	"	"	"	"	"	...	£1 2s. 0d.
100	"	"	"	"	"	"	...	£2 0s. 0d.

Orders and payment can be sent either to the General Secretary or the Hon. Treasurer. *If no alterations are requested, we shall continue to send single copies or quantities as at present.*

LADIES' ZENANA AUXILIARY.

The Honorary Secretary is now Mrs. J. K. Thorpe, and all communications re L.Z.A. matters should be addressed to her at the Mission Office: 37, Empress Avenue, London, E.12.

L.Z.A. Quarterly Prayer Meeting will, D.v., be held at Chadwell Street Chapel, Clerkenwell, on Thursday, February 14th, at 6 p.m. Mrs. O. C. Austin will preside and Miss B. L. Mowle will give an address. We appeal to all lady friends in and around London to attend this united meeting for prayer at this convenient centre.

Local L.Z.A. Meetings.—Applications for these should now be addressed to Mrs. Thorpe, who will endeavour to help in every possible way. Plans are being prayerfully made for the meetings to be conducted by Dr. R. M. Harris during her furlough, God willing.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from October 1st to November 30th, 1951.

	£	s.	d.
Churches (including gift of £500 from a reader of the *Christian*	1,047	11	5
Schools	73	15	11
Personal	102	1	2
Miscellaneous	20	14	11
Legacy	250	0	0
Collections at Annual Meetings	190	2	3
Christmas Gifts	104	6	7
Guild of Service	23	8	11
Literature	37	3	8
	£1,849	4	10

Anonymous gift gratefully acknowledged: A.K. (Hayes), £1.

L.Z.A. General A/c. (including collection at Annual Meeting, £57 0s. 1d.)	£205	0	4
Medical A/c.	£6	18	0

Anonymous gifts gratefully acknowledged: — East Suffolk, £1; Croydon, £5.

ENGAGEMENTS FOR JANUARY AND FEBRUARY, GOD WILLING.

PASTOR J. K. THORPE—

JANUARY 2nd, Tottenham; 4th, Farewell Service; 13th, Greenwich; 20th and 21st, Chatteris; 24th, Brentford; 27th, Wood Green, Eldon Road.
FEBRUARY 3rd, Hitchin; 10th and 11th, Tunstall and Sudbourne; 17th, Fressingfield; 24th, St. Neots; 27th, Belvedere.

S.B.M. WALL MAP

In Two Colours — 17½" × 22½"

Giving details of each Field of work in South India

Can now be obtained from S.B.M. Office.

2/- each. By Post 2/3 In Cardboard Container 2/9

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale in this connection.

Printed and published for the Strict Baptist Mission by Robert Stockwell, Ltd., 5-11, Baden Place, London, S.E.1.

VOLUME LI. No. 2 PRICE THREEPENCE. MAR.-APRIL, 1952

STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

THE LADIES' ZENANA AUXILIARY.

ANNUAL GIFT WEEK

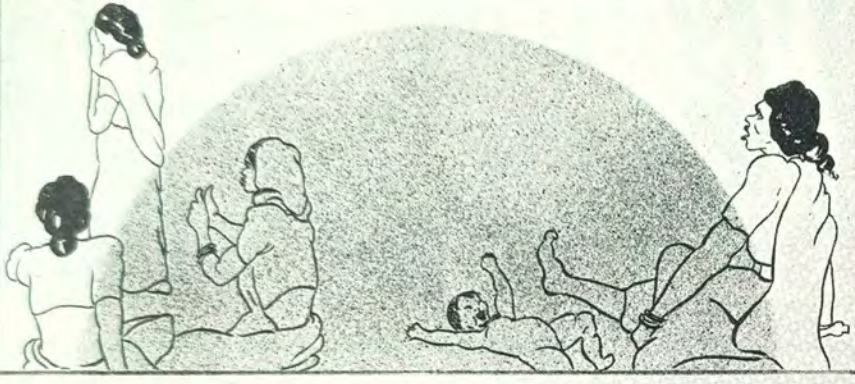
MARCH 9th to 15th, 1952.

The Ladies' Zenana Auxiliary is in special need of financial help to meet the increasing costs of its important ministry of Lady-Missionaries and Biblewomen and of its Hostels and Medical Work.

PLEASE HELP GENEROUSLY.

These special gifts and all amounts for the L.Z.A. should be sent to :
MISS R. FROMOW,
216, Gordon Avenue, Camberley, Surrey.

1906 THE LADIES' ZENANA AUXILIARY



FROM THE SPRING OF 1900 Mrs BOOTH CARRIED ON ZENANA WORK IN AND AROUND MADRAS.
IN 1906 THE LADIES' ZENANA AUXILIARY WAS FORMED IN ORDER TO SUPPORT LADY MISSIONARIES AND INDIAN BIBLEWOMEN IN THEIR ENDEAVOUR TO TAKE THE GOSPEL TO SOME OF THE WOMEN AND GIRLS OF SOUTH INDIA.
Miss O.M. ELLIOTT, NOW Mrs D.MORLING, WAS THE FIRST L.Z.A. MISSIONARY APPOINTED. SHE SAILED FOR INDIA IN NOVEMBER 1908.
THERE ARE NOW 7 L.Z.A. MISSIONARIES AND 41 BIBLEWOMEN.



THE APPEAL OF THE LADIES' ZENANA AUXILIARY

A SHORT MESSAGE FROM THE HONORARY SECRETARY.

L.Z.A. Gift Week! What are your thoughts when you see these words? Do we not all desire that the Saviour's words to the woman in the New Testament may be true of us: "She hath done what she could"? These words were made the basis of the L.Z.A. work in its very early days, and can we to-day earn any sweeter word of praise than that?

Many of our Indian sisters are very poor, and instead of receiving money at the end of a hard day's work, their wages are paid in grain. From this meagre supply, some will take a handful and set it aside for the Lord: Surely this is an example to us. What we can do may seem very small, but given into the Master's Hands even the smallest gift may be made the means of blessing.

After many years of faithful service as L.Z.A. Hon. Secretary, Miss Nunn has retired, and with the desire to do what I can I have been led to take up the work. I am happy to realise in an increasing measure that the secret of our work for the women and girls in India is in this partnership of many helping in prayer and effort according to their ability. This month is one in which we can specially help with our financial gifts. Please do all that you can in loving response, and may these words be true of us each:

"SHE HATH DONE WHAT SHE COULD".

SACRIFICIAL GIVING

MRS. O. MORLING

"*He made the laver of brass, and the foot of it of brass, of the looking glasses of the women assembling, which assembled at the door of the Tabernacle of the Congregation.*" *Ex.* 38 : 8.

THESE Israelite women had, up to a few months before, been under the iron yoke of Egypt. Probably their clothes were poor, they had very few articles of any intrinsic value. But in their hearts there was joyful thanksgiving for the mighty deliverance from captivity that the Lord had granted to them, and they wanted to express this by some gift to Him. There were some women who could weave the curtains, and others who could do embroidery work to beautify the house of the Lord. But all had not these gifts, what could they do to help build up this house to the glory of the Lord to Whom they owed so much? One can imagine them gathering in little groups at the door of their tents discussing the matter. They decided to give up their little discs of burnished brass. To others, these may have seemed insignificant gifts, but they were prized possessions to these newly emancipated women; by these they had been able to see dimly their own reflected physical beauty and rectify some of the blemishes; how much, we too, like to have a small mirror in our handbag. But these mirrors were the more valuable because in the desert it was impossible to replace

them, and their possessions of any value were so few. Let us picture them gathering at the door of the Tabernacle court and giving their little offerings one by one into the hands of the priests. Later, as they watched the metal being melted down and moulded into a large laver of such usefulness and beauty, what joy would they have as they looked upon it and thought "We too have a share in this glorious house of our Lord."

Gift Week is once more close at hand. Perhaps some of us, like those Israelitish women are considering what we can give. The Lord's spiritual house of which we read in 1 Cor. 3, Eph. 2 and in other epistles is still incomplete. Workers are still needed, and funds to carry on the work are badly in deficit. The young women who were in training last year have been engaged as biblewomen, and the money for their salaries must be found. Moreover welcoming doors are still opening to us and recently we have had more opportunities in high caste quarters. In this work of the Lord all His redeemed people should desire to take a share, and it should be a share that costs us something. Like David, may we determine not to offer unto the Lord our God of that which doth cost us nothing.

Dear Sisters, let us consider once more our Lord's immeasurable Gift to us, and in the light of that contemplation, give to the point of sacrifice, that we may have a part in that beauteous spiritual house He is building to His glory in S. India.

ANOTHER NEW MISSIONARY.

IT is with praise to God we announce that the Lord has sent us another male Missionary in the person of Pastor H. J. Appleby of Park Ridings, Wood Green. Our Brother comes to us with a deep sense of the Lord's call, and the members of Council were unanimous in accepting him as a prospective Missionary.

Mr. Appleby was originally a member of the church at Chelmsford, being baptised there in August 1943. After service with the Fleet Air-Arm, he studied for three years in our Strict Baptist Bible Institute, and he has been Pastor at Park Ridings since October 1948. He feels deeply having to relinquish the work here in England, and we sympathise with him and the Church at Wood Green in the parting that will thus be necessary. Our Brother will also be missed in other branches of Strict Baptist work, especially in that of the Open-air Mission and the Sunday School Association, but we feel sure that the Lord has work for Mr. Appleby in India, and in that work he will have the good wishes and prayers of many friends here.

Mr. Appleby will continue as Pastor at Park Ridings until the end of August this year, and we anticipate that, D.v., he will sail for India in the autumn, after the Annual Meetings of the Mission in October.

ON CAMP

MISS N. HAWES



THE distant hills and rays of the rising sun were obscured by the greyness of the heavens as the Biblewoman and I commenced our visit to a village some 6-7 miles away.

Climbing into a jutka, our means of conveyance on this occasion, we quickly left behind us the village and its inhabitants by turning off from the highway on to an unbeaten track. The most eventful part of the journey was yet to come. Due to the few heavy rains just previously, the clay soil of the tank beds had been considerably softened and in some places made impassable. At such places it was essential to take a circuitous route over rocks and narrow ridges, which necessitated at times one wheel of the jutka sinking into the wet paddy fields. After some hours we reached a rough road; a group of houses before us also made it evident that we had arrived at our destination.

At first there seemed to be little evidence of life, but such a thought was quickly dispelled, for as if from nowhere a little group of interested spectators had gathered around us.

Taking a bag of gospel literature and a box of medicines from the jutka, with not a few enquiries as to what they contained, we entered the village.

Many little mud thatched houses were now plainly seen, but that which was most evident was a Hindu temple, standing out in strong contrast to the many small dwellings. To the right of us a school and to the left of us nestling amongst the houses a little chapel.

News that we had come had quickly circulated, so that mats had already been spread on the floor in the chapel, and a few people from the near by houses were already sitting on the floor when we entered. After the usual greetings, we sung one or two well known lyrics, which excited the curiosity of others, who also joined us. We realised His presence as we spoke together of the many things of Christ and His Kingdom. May such fellowship be a means of strength and encouragement to His children, and of drawing others to Himself.

There were yet others in this village whom we had not contacted, where were they? Walking in and out amongst the houses we came upon little groups of women and children sitting outside their houses. Some of these were cleaning and preparing rice and various other grains for eating, while the elder children were caring for their younger brothers and sisters. Sitting down with these people one would naturally speak of our Great Example who despised not the daily round and common task, but rather sought to glorify His Father through them.

By this time mothers carrying their children, some covered with sores, and others suffering from a troublesome eye infection needed attention, not to speak of others with various wounds and ailments.

Standing on the porch of the Hindu temple which was near at hand (and also incidently provided a shade from the heat of the sun which had dispelled our hopes of more rain), we attended to those around us. That One who is ever present and able to heal body and soul was with us in the very precincts of the evil one. The words of one of old came to me with renewed force and power. "Greater is he that is in you, than he that is in the world." May the greatness of His power dispel the darkness of many hearts, as the sun which had dispelled the darkness of the morning.

DEVIL DANCING AT MOHANUR.

GRACE K. HUCKETT.

WE were standing on the brink of the Cauvery which was full of water, showing a great expanse of water some 200 yards across to the distant bank on the other side. Nearby were two "sacred" trees under which there was a jumble of idols and symbolic stones, in the middle of which sat and stood priests, wicked looking old men and their youthful helpers receiving offerings, etc. Coconuts were being broken open on the stones, oil poured over the idols, flowers being scattered, etc. Some women were going round and round the tree idols, stopping every now and then to fold their hands in worship and prostrate themselves on the ground. Little children were being taught to do the same. Other women were drawing pots of water from the river and pouring it over the stone idols and emblems. Indeed they needed it for they were becoming filthy with the oil, coconuts, coloured powder, etc., etc.

Our attention was suddenly drawn to something happening near some of the many people bathing and worshipping in the river. Down the steps and on a flat place near the water's edge was a group of people deliberately giving themselves up to the devil. It was a scene beyond description but it all began by an old man with his mouth tied up, performing "punja" in the midst of fruit, coconuts, flowers, betel, ashes and various other things, burning camphor and passing the smoking lamps over it all, then garlanding with oleander flowers a number of strong looking men standing around with arms folded. Meanwhile several helpers were banging small drums and chanting, gradually working themselves into a frenzy in front of the men. A woman was also involved. Then one by one the men and the

woman began to shiver and sway and soon they were staggering around in awful contortions with staring eyes—in fact a look indescribable as the afflatus came upon them.

We could not bear to look any longer, so withdrew, redoubling our efforts to give the written Word of God to any who could read and with a cry in our hearts to the Lord to make manifest the destruction of the works of the devil.

BEHIND THE COUNTER

D. A. THROWER.



IT is the writer's privilege to share with several friends the pleasant and interesting occupation of spending brief periods as salesman in the S.B.M. Bookstall, Kilpauk. Our turn is taken from about 7.30 till 9.15 each Wednesday morning.

Varied are the contacts made and numerous the Scriptural messengers that change hands over this little counter which, by the way, consists of three ex-Army plywood racks. As in all such ventures, our fortunes vary considerably. Occasionally we return to the bungalow without having taken so much as a quarter of an anna, while at other times we make what we consider a good turnover, possibly running into several rupees. Our more usual experience, however, is to dispose of a few Scripture cards or Gospels, lyric books, catechisms or other booklets.

For example, a missionary stops on her way to visit a patient in a near-by hospital and buys several small books and a set of teaching charts suitable for use in village evangelism. Another missionary acquires half a dozen packets each containing a thousand assorted Tamil tracts. An

Indian lady alights from her rickshaw and purchases a Telugu Bible. An elderly gent looks in, admires a series of framed Tamil texts, and eventually takes four frames with different texts. These texts were printed in India and painted by young friends in our churches in England. A member of the Mission staff buys two copies of the recently published Tamil Bible Concordance, Part II.

A small boy tries to do a little "under the counter" business by enquiring whether we sell milk cards at a farthing apiece. We are puzzled, until we discover that cards are issued to the pupils of some City schools to identify them as bona fide recipients of the milk that is doled out at closing time as a famine relief measure. This young hopeful, though a pupil of no school, has heard of the milk ration and the indentification cards, and considers it a good plan if possible to secure such a card if one is to be had for the smallest coin in circulation.

Some children come along for school textbooks which, however, we do not stock. On the other hand pupils sometimes purchase from us their pre-examination requisities such as rubbers, pencils, foolscap paper and exercise books.

So the good work goes on, and many thousands of books, pamphlets and leaflet tracts to a total value of upwards of Rs. 1000 have been disseminated through this little shop since it was re-opened last February, either as direct sales or in response to up-country orders. When we remember that the printed page reaches a wider public and possesses more permanence that the spoken word, it is difficult to visualise the full potentialities of even so small an evangelistic agency. We shall value the prayers of readers for the Bookstall and its work.

LIGHT AND SHADE IN PERSONAL WORK

W. H. KUHRT.

THE high caste boy, Devapatham, of whom I wrote some time ago still lives in Manthithope and works in a Kovilpatti match factory, but I have not attempted to visit him again since the rebuff he administered me in 1948. Several times during the last four months he has passed me on his cycle either going to or coming from his work but on each occasion he has avoided seeing me and has put on speed so that I should have no opportunity of conversation. He sometimes wears the ashes of Siva smeared across his forehead; every time I see him my heart sinks and I am seized with a feeling of utter weariness.

Nandagopalan is a caste lad belonging to Pottanam near Sendamangalam with whom I spent many hours reading the English Bible during my last few months in Namakkal. I saw him again for half an hour in September, 1948, and we have carried on a fairly regular correspondence until recently when, since having passed his school final and launched out into business, his letters (or rather postcards!) have been infrequent. Before Pastor Devenesam left for Madras he saw a great deal of

Nandagopalam and was able to help him. The last news I heard was that he had seen Mr. Huckett and was asking to be baptized.

Some months ago I wrote of Mahommed Hussain, alias D. Dorairaj, the outcaste boy who turned Muslem. Since Christmas, 1948, when I sent him to Madras with a Bible he has maintained with me a vigorous correspondence. I met him recently when I happened to spend a few fugitive hours in Madras. He turned up at about the same time as I did and was in a woefully dirty condition. He had at last broken away from his Moslem employer but for two days he had been sleeping anywhere he could and had been without any change of clothing. I had prayer with him and helped him with a little money to get as far as Trichinopoly where he thought he might be able to start again. I have since heard that he succeeded in recovering from his employer his possessions (including the Bible) and arrears of pay and that he is now down here in Tinnevelly with his family. He has definitely broken now with Islam and is free to start again. Mentally he is far from robust and not much should be expected of him but for every little bit of ground won from the enemy we are full of praise.

Vastly different is the background and experience of a bright Christian young man who belongs to another communion. He is the son of a fairly well to do merchant and has studied up to the Intermediate stage. For years I have known him well and, by various devices, he has succeeded in taking up quite a lot of my time. I, on my part, have not been unwilling to give it him. On several occasions he worked with us as an evangelist in the Namakkal field but the pull of his family, community and church were always just a little too strong to permit of his remaining with us. He has a magnificent speaking voice and a charming way with children and is restless unless he can be busy here and there making Christ known. He is employed now as a Children's Missioner in a very large area and has access to the children of more than 300 mission schools. His opportunities are therefore very great. But he has been working alone and the long weeks of touring have discouraged him and he is not naturally of a stable temperament. He is also of an introspective turn of mind; what a delight it is, occasionally, to meet with someone who is, in spite of the fact that they are, as Bunyan would say, troublesome pilgrims. So he has been puzzling over lack of blessing and wondering whether he was in the place of the Lord's appointment, as others of us do sometimes, and, a few days before his last visit, he had just given in his resignation. And, as is his way, he came to me for counsel. So we spent some time together with the word and in prayer and, at last, somewhat wistfully and a little uncertainly I persuaded him to return to his work amongst the children in spite of much in the circumstances of his employment which he finds uncongenial. I say "wistfully" because I often greatly covet him for our part of the Lord's work.

Pastor D. Asirvatham has been another somewhat troublesome but very lovable pilgrim. It has been my privilege to know this dear brother intimately for nearly sixteen years and I have been allowed more than most to share with him the joys and sorrows and surprising vicissitudes of his career. Sixteen years ago when Mr. Morling was debating whether Mr. Asirvatham should be promoted from teaching to preaching,

he took me with him to interview our brother in the village where he then worked. He stammered badly in those days but perseverance has enabled him largely to overcome that trouble though it still manifests itself when he becomes excited. At the beginning of 1938 he was, I believe, the victim of a series of mistakes and he left the Mission altogether for several months. But the Lord brought him back and he studied in the B.I. during the years 1940-41 and since then has been engaged in church work in various parts of this field. At the end of last year came the unkindest cut of all when a strange set of circumstances combined to bar his way to the pastoral office at a time when, along with two of his colleagues, he had been confidently expecting that privilege. This shook him badly but quiet prayerful counsel of friends helped him through. And then, like a flash, the Lord's way opened and, after three months preaching with a view in Madras, he has now gone there, with his family, to assume pastoral duties in the large Ayanapuram church. How often we have consoled this brother, and others, and ourselves, when things have not gone as we would have wished, with the words, "God having provided some better thing for us."

NOTE : Mr. Kuhrt wrote this article before his recent furlough.

LADIES' ZENANA AUXILIARY.

L.Z.A. Gift Week.—Supplies of envelopes will be sent out to local L.Z.A. Secretaries and helpers, and we earnestly appeal for the utmost co-operation in this annual effort. We deeply appreciate the valuable service of all helpers in the Churches, and we trust that there will be a generous response to the Gift Week appeal. These special gifts and all amounts for the L.Z.A. should be sent to : Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey.

L.Z.A. Prayer Meetings.—These are a source of strength and encouragement to all engaged in the work. The Quarterly Prayer Meeting was held at Chadwell Street Chapel on February 14th, when an encouraging number of friends gathered together. Mrs. O. C. Austin presided and Miss B. L. Mowle gave a short address.

Local L.Z.A. Meetings.—Applications for these should now be addressed to Mrs. Thorpe, who will endeavour to help in every possible way. Plans are being prayerfully made for the meetings to be conducted by Dr. R. M. Harris during her furlough, God willing.

S.B.M. News-Letters.—In place of the L.Z.A. Circular Letters, we now send out bi-monthly News-Letters made up of extracts of letters from our Missionaries in India. The first of these was for February-March, and copies have been sent to Prayer Union members and L.Z.A. Branch Secretaries. We will gladly supply other interested friends upon application.

The Honorary Secretary is now Mrs. J. K. Thorpe, and all communications re L.Z.A. matters should be addressed to her at the Mission Office : 37, Empress Avenue, London, E.12.

NOTES AND NEWS

We mourn the death of our late sovereign, King George VI, and remember in prayerful sympathy all members of the Royal Family in this time of sorrow. We specially commend to God our new Queen, Elizabeth II, and wish for her the blessing of God both personally and in her high office as Monarch of our land and commonwealth.

Conference of Missionaries.—Our Missionaries in India met for their Annual Conference at Sendamangalam this year from February 16th to 20th, and the Council of the Mission will shortly be considering the Conference Report. This is an important feature of the administration of the work, and we shall value the continued prayers of all friends as we thus plan for the work in all Fields.

Mr. and Mrs. Kuhrt and Miss M. E. Harris.—These friends had a safe and pleasant voyage back to India, duly arriving in good time for Conference, and they are now fully occupied with the work in their respective fields.

Sailing of Mr. and Mrs. Thrower and Dr. R. M. Harris.—Plans have been altered a little for the voyage home to England of these friends. They will now come, God willing, on the S.S. "Chusan," leaving Bombay on March 7th. This boat is due at Tilbury on March 22nd. We trust that they will have a good voyage, and they are certainly assured of a loving welcome here.

Mr. D. A. Thrower.—We are indeed sorry that our Brother has been ill, but we trust that he will be able to travel home for furlough as arranged. The doctor has, however, ordered complete rest here for at least six months. Our Brother, therefore, will not be able to undertake any deputation work for some time to come. Where arrangements have already been made, friends concerned will be hearing from the Secretary, and we are sure that all will understand the difficulties that have arisen. We deeply sympathise with both Mr. and Mrs. Thrower and wish for them the Lord's richest blessing in this time of need.

The Half-Yearly and Welcome Meetings.—Will all friends kindly note the date and place of these important meetings :—WEDNESDAY, MAY 7TH, WESTMINSTER CHAPEL.

These gatherings will also be the official welcome home to our greatly esteemed friend, Mrs. O. Morling, who has now left India after 43 years of missionary service there. We hope the meetings will be a worthy tribute to Mrs. Morling, Mr. and Mrs. Thrower and Dr. R. M. Harris. Full details later.

S.B.M. WALL MAP

In Two Colours — $17\frac{1}{2}'' \times 22\frac{1}{2}''$

Giving details of each Field of work in South India

Can now be obtained from S.B.M. Office.

2/- each. By Post **2/3** In Cardboard Container **2/9**

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from December 1st, 1951 to January 31st, 1952.

	£	s.	d.
Churches	524	4	10
Schools	216	11	2
Personal	258	18	9
Legacy	100	0	0
Miscellaneous ..	6	5	3
Guild of Service ..	18	11	3
Literature ..	148	6	3
	£1,272	17	6

Anonymous gifts gratefully acknowledged : Brighton, £1 ; St. Neots, £5 ; A.K., £1 ; Leyton, £1 ; Biggleswade, £1 ; Ipswich, £2 ; Huddersfield, £1 ; Brighton, 10s.

L.Z.A. General A/c. ..	£333	14	11
Medical A/c.		19	0

ENGAGEMENTS FOR MARCH AND APRIL, GOD WILLING.

PASTOR J. K. THORPE—

MARCH 2nd, Billinghay ; 6th, St. Albans ; 8th and 9th, Ipswich, Mt. Zion ; 12th, Downe ; 14th, Croydon, Derby Road ; 16th and 17th, March ; 18th, Chatteris ; 23rd, Ramsey ; 26th, Aldbury ; 30th, Potton.

APRIL 6th, Little Downham ; 13th Potten End ; 20th, Little Stonham and Mendlesham ; 23rd, Ilford ; 27th, Chelmsford ; 29th, Thame.

OTHER BRETHREN—

MARCH 9th. Lode—Pastor C. H. Stockbridge.
16th. Tollington Park—Mr. W. T. Sayers.
30th. Chesham—Mr. W. T. Sayers.
APRIL 27th. Stoke Ash—Pastor H. J. Appleby (Missionary-elect).
,, Leyton—W. T. Sayers.

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale in this connection.

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VOLUME LI. No. 3 PRICE THREEPENCE. MAY-JUNE, 1952

STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

THE HALF-YEARLY & WELCOME MEETINGS

will, God willing, be held at

WESTMINSTER CHAPEL, Buckingham Gate, London, S.W.1

On WEDNESDAY, MAY 7th, 1952.

1.45 p.m. **LADIES' ZENANA MEETING** in the Chapel. Open to all Ladies. Dr. R. M. HARRIS will address the Meeting.

2 p.m. **MEN'S PRAYER MEETING** in the Institute Hall. Conducted by Pastor N. R. PERRY.

3 p.m. **UNITED DEVOTIONAL SERVICE.**
Chairman : Pastor W. C. PLAIL (Vice-President).
Preacher : Pastor D. C. MANN (Brentford).

TEA—For limited number at Buckingham Gate Restaurant—2/- each. Tickets in advance from the General Secretary. Please apply early and send payment with order.

6.15 p.m. **GREAT MISSIONARY RALLY AND WELCOME HOME TO MISSIONARIES.**
Chairman : Pastor G. E. J. BIRD (President).
Addresses will be given by Mrs. O. MORLING, Dr. R. M. HARRIS and Pastor H. J. APPLEBY (Missionary-elect).

THANKOFFERINGS.



JAMES BARNES COLLIN.

A GOOD AND GREAT MAN.

AFTER a long life of great usefulness our esteemed Brother, Mr. J. B. Collin, quietly passed into the Presence of the Master on Tuesday, March 25th, 1952.

We mourn his passing from us, but praise God for every memory of our friend. Our hearts are filled with thankfulness as we think of the many things that will permanently remain to enrich our Strict Baptist denomination and to remind us of this most faithful servant of the Lord.

Mr. J. B. Collin was from early life a subject of Divine grace, and the Lord prospered His servant in both spiritual and material things. He viewed his wealth as a sacred trust and responsibility, and was indeed a faithful steward of all that the Lord entrusted to him. He was a generous friend to many, and we may never know how much he did for the Churches and organizations of our Strict Baptist denomination. The Strict and Particular Baptist Society, The Strict Baptist Bible Institute, The Strict Baptist Trust and Pension Fund—all received of his munificence, and The Strict Baptist Mission always had his deep prayerful interest and generous financial support.

In October, 1917, Mr. Collin became the honoured President of the Mission, and he continued in that important office until October, 1935. He was a wise and able leader, and the Mission was favoured of God to have him as President during those difficult and critical years. Even after retiring from the S.B.M. Council in 1950, Mr. Collin continued in close contact with the work, being made a " Life-member " of Council as a token of the love and esteem in which he was held by us all. Mr. Collin never desired publicity for anything that he did, but the Council of the Mission can now publicly record its deep sense of indebtedness to this most generous servant of the Lord. We thank God upon every remembrance of him and prayerfully desire that the Lord's work may be advanced and His Name glorified by those gifts so generously distributed by this good and great man.

FIRST FRUITS

G. F. CHAMPION.

A FEW days ago we were in Theethampatti, a village only about eight miles south-east of Kovilpatti, but very unpopular with our teachers because it is six miles from the nearest road and workers there feel isolated. Neither has Theethampatti progressed well from the church standpoint. Our school has had no difficulty in maintaining a good attendance, but Christians are few and almost all of them are away from home as shopkeepers ; one in Madras, one in Kovilpatti, one in Tuticorin and one in Dacca in East Bengal.

But on Sunday we had a baptising service when one young woman and three young men declared in the open fields by baptism their faith in the Lord Jesus. The woman is a daughter of our teacher, so she has been brought up in a Christian home and in Christian schools, but the men are all direct converts from Hinduism.

One of our members, a caste convert, ran a small shop in an outcaste village three miles away. The village was entirely Hindu, but the young shopkeeper became friendly with one of the village lads and frequently spoke to him about Christ and gave him Christian books to read. Owing to opposition from his mother our member left the district, but still kept in touch with his friend and wrote me asking me to give him a Bible. Our teacher has visited in the village and talked to the lad who recently said that he had faith in the Lord Jesus Christ. He is one of the three men baptised on Sunday—the first fruits of his village. He has a young sister to whom he has given the name of Mary in the hope that she too will become a follower of the Lord. On the day of his baptism he took us into his home and gave us coffee, and showed the whole village his fellowship with us. It cannot be an enviable condition to be the only Christian in the village.

The other two men are married and have been brought to Christ through the lives and witness of their wives. One is a caste man and the other from a different section of the outcastes to the lad mentioned above.

We baptised a girl in Umathampatti about three years ago and she seemed a bright little Christian. She soon married into a Theethampatti family and found that her husband, his six brothers, three sisters and parents were all heathen. This might have daunted any young bride, as almost all of the members of the family were living at home, and they objected to her attending chapel. But she was given grace to continue faithful, and on Sunday her husband, the first fruits of his family, was baptised.

The wife of the caste man is also an earnest Christian and has been very thankful to see her husband taking an interest in spiritual things. They have a house of their own but his four brothers, living in houses all round them, are all Hindus.

The baptism was in an irrigation well about half a mile from the village. We walked out together on Sunday morning and had a brief service at which each of the four gave his or her testimony to the little company that stood round the top of the well. Each of the men has a work of witness to the members of his own family and we trust that our Lord will use them all in that important form of service.

CONFERENCE OF MISSIONARIES

REPORT BY MRS. W. H. KUHRT.

" *Men that had understanding of the times, to know what Israel ought to do* " . . (1 Chr. 12 : 32).

THE Annual Conference of the S.B.M. missionaries was held this year at Sendamangalam at the kind invitation of the Misses Hazel and Knight for whose catering abilities we were very, very grateful. By Saturday, February 16th, we were all assembled. Some of us were able to travel by mission van so avoiding a tiring night journey by train.

After tea that first Saturday (tea is a very early meal for us in India) we had a long afternoon and evening, starting off as we always do with a prayer meeting and then spending several hours in informal talks to clear the way for the business sessions later. We felt the Holy Spirit's presence with us as we thus began our Conference and again and again throughout until the end. All meetings begin and end with devotions, and at times there was a delightful freedom as one and another prayed for help throughout the day.



Sunday was set apart for worship and service. The brethren were able to go to various places for preaching in the morning ; Sendamangalam, Namakkal and one or two villages. In the afternoon, again after early tea, we met together for the Conference Sermon and the observance of the Lord's Supper. This for most of us is the only time in the year when we keep this sacred Feast in our own language. Although it is a privilege and pleasure to sit down once a month or so with our dear Indian sisters and brethren, friends will understand what it is like, especially for new missionaries, to attend such a service in one's own language.

Monday and Tuesday were given over to the discussion of business. We had to keep in mind the present financial, economic and political difficulties. With these things in mind we had many interesting and stimulating talks, but we do not go to Conference once a year to be interested. This

year specially there are mighty things happening in India and we as a body of missionaries felt the impact all the more strongly as one after another of our brethren, in the devotional sessions, gave us strongly-worded addresses which savoured of warfare. This is no time for arm-chair conferences and quiet orderly talks. This is a time for action. We felt the Holy Spirit led us to speak of unusual ways and paths of duty and re-dedication, the working out of which will be no easy task. But our earnest prayer is that we may be found faithful in duty on whichever path it lies. If there be a trend toward the giving up of ideas which we have cherished and known paths that we might naturally prefer, let me say again that above all we desire to be found faithful.

We missed our friends, Mr. and Mrs. Thrower, who were unable to be present with us owing to the ill-health of the former. We pray that the Lord will strengthen him during furlough and grant him all needed health and strength for a further term of service in this land. Also we cannot let this Conference article pass without mention of our beloved Mrs. Morling of whom we spoke often, missing her wise counsel and cheerful outlook at every turn. We wish for her full health and strength and still further joy in serving her Lord.

So another Conference has passed but we do not feel it was "just another Conference." We trust that as the year goes on we shall each one look back and be strengthened by the memory of it and find that these CHALLENGING times are His CHOSEN times.

KOLLI HILLS BULLETIN, 4.

MR. AND MRS. E. ORCHARD.
DR. R. M. HARRIS AND MISS N. HAWES.

HE passed us as we were working in the Wetlands, and as he passed he looked back, then turned and stood watching us at work. After a time he went on up the hill towards the Post Office, but much to our amusement, every few yards, he stopped and turned to look again. Among the many comments which this procedure caused none was so full of meaning as, " They do not despise us now for a lot of lazy fellows, but watch what we are doing." No words of mine could explain the situation so clearly as this. " They do not despise us . . . but watch what we are doing." The man's action was the starting point for a long discussion which revealed among other things the growing tide of interest there is outside of the Settlement not only in the progress of the agricultural work, but also in the deeper meaning of all our life and witness here.

We have rejoiced in the readiness with which the Scriptures are bought; have been able to help several men who have come seeking guidance in their reading. About one group I have written separately, and we are glad to say that this is not an isolated case. We believe that God is at work in the villages where His Word is being read regularly. In the very centre of Hindu practice on these hills there are two young men purposefully studying

the Words of Life. We are glad also to report that a regular Sunday service is once again being held in Ariyur. The three Christian families in that village are responsible for this new beginning. We look prayerfully for such witness to begin in other villages also.

Within our community at Vazhavanthinadu work has been going on quietly. Recently in a Church meeting three brethren were elected by ballot vote to the diaconate, and it was decided to have an annual election to this office. This we feel is a good arrangement because it gives the church members an opportunity to express their mind clearly on the conduct of church affairs. It was also arranged that church monies be deposited in a separate banking account. Both these arrangements are signs of growing sense of responsibility for which we praise God. Another new feature of our fellowship is a men's meeting which is held each week on Wednesdays. The meeting is proving to be a useful training ground for future Christian witness, particularly for the young men. There is a growing desire apparent amongst us to move out into the villages for Gospel witness. This found expression in a conversation recently among the men when plans for work on the Settlement were being discussed. The possibility of one or two of the men going out for a fortnight or a week at a time was mooted. On all such occasions we feel that our best service is neither to encourage nor discourage, but simply to take our part in the discussion, believing that when the time comes these dear folk will not be able to hold back. Recently one of the young married women also expressed the same desire. We do praise God for these signs of a changed outlook and seek wisdom from Him that we at all times may prove to be true helpers together in the work of the Lord.

The Lord has blessed us in the work of the Settlement. An average of 22 men and women have worked daily clearing, cleaning, digging, sowing, weeding, harvesting, and doing a large number of other jobs to keep the place worthy of the Lord whom we serve. There is still much to be done. Recently we took stock of our position and are glad to say that not only has everyone been kept busy and reasonably happy, but also a large proportion of our grain needs have been met, and the cost of the scheme has been covered by the income from the harvests. This does not mean that there have been no failures ; there have—some of them disastrous, but the Lord has helped us to bring to the touchstone of His Word our failures, and there we have found explanation for our weaknesses, and correction for our faults. God give us grace to seek more often His power that we may live to His glory.

This bulletin is being written at a time when we are in the midst of changes. Before this is in the press our colleague, Dr. Ruth Harris, will be in England. We shall miss her fellowship in the work, but pray that the Lord will greatly bless her and her ministry in the Homeland. Miss Nellie Hawes is already here to take charge of the dispensary and other L.Z.A. work. We would covet your prayers for her as she takes up this important task, that she may be made a great blessing while she is here. By the great goodness of God we were able to send Margaret and Ann to school at the beginning of February. They were so much part of the life here that they are much missed. We are glad to say they have settled down happily, and we trust will do well.

* * * * * * *

Since writing the last bulletin one of the most encouraging parts of the work in the Dispensary has been the purchase, by patients, of Scripture portions. One of them by the use of a Reference Bible has grown deeply in a knowledge of the Scriptures during the past few months. Let us pray that the work of God's Spirit in their hearts may lead to their Salvation, that they may be saved to serve.

During the past seven months we have enjoyed the fellowship of two sisters from Dohnavur. One of them has been a great help to me in the Hospital, and the other has conducted the nursery school and by her loving attitude towards the little ones has been a very helpful influence in the Boarding Home compound.

Away in a distant village a Christian family is standing fast in its witness to the Gospel, in spite of being alone, and in the midst of much persecution from their Hindu relatives, who are making every effort to get them back into caste. The woman of the house is a sick woman, and we would ask prayer that the lord would lay His healing hand upon her. It would be a great blow to the family if she were taken from them.

The attendance at the women's meeting is still poor, but sometimes the women do not get back from the fields until late in the evening, then household duties claim their attention. However, we cannot but feel that if there were a real desire to study the Word, they would somehow manage one evening a week.

We have once again seen the guidance of God in the marriage arrangements for our girls. Samathanam was married two months ago, and she appears to be very happy in her new home. We pray that she may be a bright witness to the Lord in all the ways of her life.

INDIA AGAIN

W. H. KUHRT.

THE train journey from Bombay to Madras is never altogether a picnic—it is too long and too dirty for that ! But it has twice proved to be not without a great deal of enchantment. Even before the journey begins there is a deep feeling of satisfaction at being once again in the land which has become one's own. But Bombay is only Bombay, howbeit the finest city in India, and the missionary from the South sighs nostalgically for his own language area ; as the train wheels carry him mile after mile he is borne nearer and nearer to scenery he recognises and to a speech he can understand. Moreover one can learn more of India during the thirty hour train journey than during 30 months in England from the scanty reports that find their way into English newspapers.

We had two young men with us who were returning from a sports meeting connected with their business house. One of them was a Tamilian and we soon fell into conversation, both English and Tamil. The first few Tamil sentences are uttered nervously and haltingly and then, what a relief, when after a few moments the words and sentences begin to tumble out with the

old facility. The atmosphere was electric with election results fast coming in from all over India. In Bombay, Congress was safely home as indeed throughout the North but the Chief Minister had been un-seated and the party which had for so long enjoyed steam roller majorities was evidently no longer to be permitted a complacent enjoyment of power. In the south, Congress was failing to secure an absolute majority and our informants were jubilant. Large numbers of Communist and Independent candidates were being returned.

A month later with all the results in it is possible to assess the situation more calmly. In 18 of out 22 states that make up the Indian Union, Congress has a clear majority. The important exceptions are Madras and Travancore where Communists have achieved considerable success. Is it significant that this has been done in those parts which have been most influenced by Christian teaching and where Christians constitute a large and influential minority ? Or is it merely coincidence ? Is it rather because these areas have been severely tried by long continued drought and famine ? In the large Telugu country immediately to the north it may be exasperation with the Congress failure to grant them a separate province. Madras State is still without a proper government while the people at Delhi make up their minds how to advise the Madras Congress party.

Does Communism constitute a grave and immediate threat ? It is difficult to say. The National Christian Council recently circulated a four page syndicated article entitled, " The Challenge of Communism." On the other hand I have just attended the meetings of the Christian Educational Council and during five hours of talk about Christian Education in South India Communism and fears in respect of the future were not mentioned once. One might have been pardoned for thinking that Christian education with western subsidies and western personnel was expected to go on for ever.

But, politics apart, India seems very much her old friendly self. During the journey mentioned above and while we were still seven hours from Madras someone casually noticed that the spring beneath our second class carriage was cracked. We had to move and after a little argument we persuaded the guard that as he could not offer us alternative second class accommodation we ought to be permitted to travel first class. For 24 hours we had travelled in a carriage which had no water supply in the bath room so we were glad of an excuse to transfer to a clean and well appointed compartment. During the heat of the transfer one of our party injudiciously grumbled, " Just like India, isn't it ? " A courtly Indian gentleman protested but in most mild and tolerant terms, " Don't say that, Madam."

For your Sympathy and Prayers.

" Rain is desperately needed—the plight of the people in their need for water is *awful*. I looked in the wells in some of the villages to which we went and either they were dry or had just a muddy pool at the bottom. *Pray for rain.*"

NOTES AND NEWS

Memorial Service to Mr. J. B. Collin.—There will be, God willing, a Denominational Memorial Service to Mr. J. B. Collin at Chadwell Street Chapel, London, on Friday, May 2nd, commencing at 7 p.m. Our President, Pastor G. E. J. Bird, will take part in this service as the official representative of the Mission.

Arrival of Missionaries.—Mr. and Mrs. D. A. Thrower and Dr. R. M. Harris arrived safely in England on March 22nd after a comfortable voyage on the " Chusan." Our friends are assured of a hearty welcome here, and we prayerfully wish for them the Lord's blessing in every way during their furlough here.

Mr. D. A. Thrower.—We are happy to report that Mr. Thrower benefited by the voyage home, but he is still receiving attention from the doctors, and he has, in fact, been in University College Hospital for examinations and tests in connection with his heart. We await the full medical report, but we know that it will be necessary for our Brother to have a long period of complete rest.

THE MISSION'S FINANCIAL YEAR ENDS ON JULY 31ST

It would greatly help our Hon. Treasurer if there could be early attention to the sending in of all monies for the Mission. Gifts for the General Fund, payments for MISSION HERALDS, RAYS FROM THE EAST, etc., should be sent to him. Guild of Service amounts to Miss F. I. M. CATEN, and amounts for L.Z.A. funds to Miss R. FROMOW.

LADIES' ZENANA AUXILIARY.

L.Z.A. Gift Week.—Sincere thanks are expressed for all gifts received in response to the Gift Week appeal. L.Z.A. funds are in great need, and we have been encouraged by the way in which friends have given generously in connection with this special effort. We add a real " thank you " to all Women's Meetings that participated by sending a collection or donation.

Quarterly Prayer Meeting.—The next L.Z.A. Quarterly Prayer Meeting will, D.v., be held at Devonshire Road Chapel, Greenwich, on Wednesday, June 11th, at 3 p.m. Mrs. Perry will preside and Dr. R. M. Harris will give an address. We hope that many friends will unite for prayer on this occasion.

An Appeal for Special Prayer.—The following is from a letter sent by Mrs. Huckett :— " Many of you will remember the sudden Home-call of our office helper, Mr. James, and how his dear wife Ranjetham and the family were so suddenly plunged into great grief. Since then a sweet baby girl has been given and she is the joy and comfort of her mother. Now Ranjetham has another big trial and I am writing to ask your prayers for her and for her little girl Chandra, aged 9 years. The child had a pain in her leg for some months which ordinary treatment did not cure. Moreover, she was having fever every evening. As one child, a boy of about 9 years, had been taken from them some years ago with T.B. leg the mother was anxious. Dr. Harris advised an X-ray of the leg so she was sent to Dohnavur and the kind friends there have now taken the child into their own family of sick little ones as she has to have 3 or 6 months on her back, the leg having to be in plaster from hip to ankle. She is unable even to sit up. Please pray for the healing of the child and for courage and faith for the dear mother. The Sunday previous to knowing of the seriousness of her little daughter's trouble she gave a lovely message in her class of young women at the Government Teacher Training School hostel on, " Render to God the things that are God's." It would seem that she herself is now being tested on her consecration. May we be able to uphold her in prayer and thought."

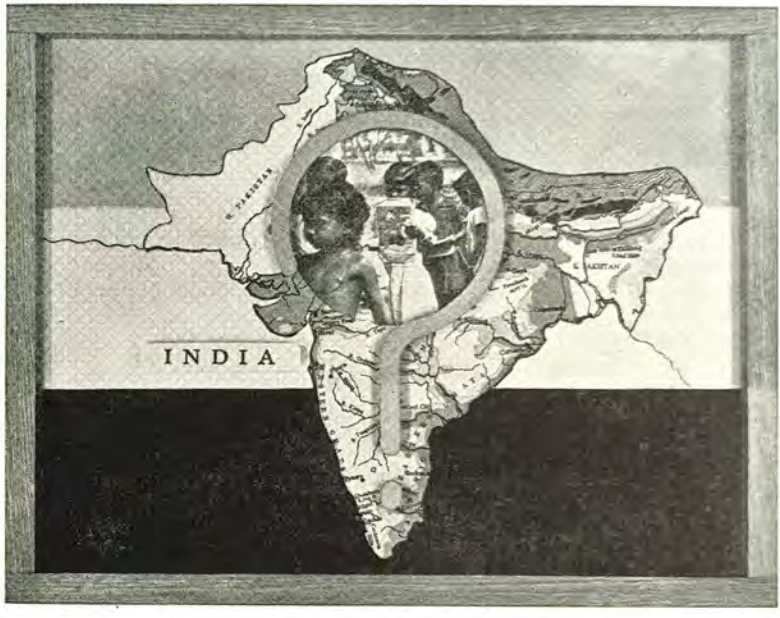
The Honorary Secretary is now Mrs. J. K. Thorpe, and all communications re L.Z.A. matters whould be addressed to her at the Mission Office : 37, Empress Avenue, London, E.12.

Come and See . .

THE S.B.M. EXHIBIT

under the challenging title

WHITHER INDIA?



AT THE STRICT BAPTIST FESTIVAL

to be held at Mount Zion Chapel
St. John's Wood Road, London, N.W.8

JUNE 3rd to 7th.

Opening 6 p.m., June 3rd, and
Daily 2.30 p.m. to 9.30 p.m.
Saturday 10 a.m. to 5 p.m.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from February 1st to March 31st, 1952.

	£	s.	d.
Churches	567	19	8
Schools	159	0	6
Personal	144	2	6
Legacies	125	0	0
Miscellaneous	1	18	9
Guild of Service	40	10	10
Literature	58	3	8
	£1,096	15	11

Anonymous gifts gratefully acknowledged : Ipswich, £5 ; Horham, £25 ; and Saxmundham, 10/-.

L.Z.A.:	£	s.	d.
General Account	510	11	4
Medical Account	1	8	5

Anonymous gifts gratefully acknowledged : Guildford, £5 ; Chertsey, £2.

ENGAGEMENTS FOR MAY AND JUNE, GOD-WILLING.

PASTOR J. K. THORPE.

MAY 1st, Belvedere ; 4th, Lee Common ; 7th, Half-Yearly Meetings ; 10th and 11th, Royton ; 12th, Thornhill ; 13th, Clayton West ; 18th, Brentford ; 20th, Grundisburgh ; 21st, Hoxne ; 22nd, Chelmondiston ; 25th, Walsall ; 26th, High Wycombe ; 28th, Croydon District Meeting.

JUNE 1st and 2nd, Devizes and Trowbridge & Wiltshire Rally ; 5th, F.O.Y. Festival ; 8th, Hastings ; 11th, Stratford ; 15th, Ipswich, Bethesda ; 18th, Haslemere ; 22nd, Deeping and Great Gransden ; 29th, Aylesbury and Askett.

OTHER BRETHREN.

MAY 11th. Hounslow—Mr. W. T. SAYERS.
Two Waters—Mr. S. E. DENNING.
JUNE 8th. Chadwell Street—Mr. W. T. SAYERS.
New Cross—Mr. J. C. FROMOW.
22nd. Brighton, Ebenezer—Pastor J. PAYNE.
Richmond—Pastor H. J. APPLEBY.
29th. Aylesbury and Askett—Mr. S. E. DENNING.
Highbury—Mr. W. T. SAYERS.

Dr. R. M. HARRIS. L.Z.A.

MAY 7th, Half-Yearly Meetings ; 10th, Leicester, Zion ; 12th, Stoke Golding ; 13th, Bedworth ; 14th, Tollington Park ; 15th, Leyton ; 19th, St. John's Wood ; 21st, Tunbridge Wells ; 27th, Aylesbury ; 28th, Potten End.

JUNE 1st and 2nd, Wiltshire ; 6th, Highbury ; 10th, Dorking ; 11th, Greenwich, Quarterly Prayer Meeting ; 12th, Whittlesey ; 16th, Horley ; 18th, Prittlewell; 19th, Chesham.

Address : 1, Ascott Avenue, Ealing, London, W.5.

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STRICT BAPTIST MISSION HERALD

General Secretary and Editor : PASTOR J. K. THORPE, 37, EMPRESS AVENUE, LONDON, E.12

The Financial Year of the Mission Closes on July 31st

and we shall be deeply grateful if amounts for all Funds can be forwarded as soon as possible before that date.

Please send:

FOR GENERAL FUND AND LITERATURE—
To Hon. Treasurer, Mr. W. T. SAYERS, 25, Grenoble Gardens, Palmers Green, London, N.13.

FOR LADIES' ZENANA WORK—
To Miss R. FROMOW, 216, Gordon Avenue, Camberley, Surrey.

FOR YOUNG PEOPLE'S GUILD OF SERVICE—
To Miss F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.

THE ANNUAL MEETINGS

will, God-willing, be held at

WESTMINSTER CHAPEL

BUCKINGHAM GATE, LONDON, S.W.1

ON

TUESDAY, OCTOBER 28th

The day will be one of very special interest as Dr. Paul Brand from Vellore has kindly promised to take part and we shall also be bidding Farewell to Miss M. P. Dawson and Pastor H. J. Appleby.

Most of all, we desire to honour the Lord in this 91st Anniversary of the work of the S.B.M. and we shall value the prayers of friends in connection with these great meetings.



MISS MARGARET P. DAWSON

A member of the Church at Hainault Road, Leyton, has just completed a course of study at the Missionary School of Medicine.

She is to sail for India on October 31st, and will later marry Mr. John Field.

PASTOR H. J. APPLEBY

will terminate his Ministry at Park Ridings, Wood Green, at the end of August, and he is due to leave for India on November 14th.



EASTER MORNING IN AN EASTERN VILLAGE.

MISS B. S. WADE.

INDIA and 4 a.m. A bell was ringing from the Roman Catholic Church. I sprang from my camp cot feeling a little guilty. Four a.m. was the time scheduled for the Easter morning service and here was I at that hour sleeping in the chapel in which the service was to be held! It took but a matter of a few moments to wash, dress and slip the camp cot out into the open through a side door so that all might be ready for those who wished to gather.

Looking out of the window I could see but a few feet away from the chapel wall the village dhobie and his family lying out in the open pathway sleeping soundly. Two asses and a foal were standing by the sleeping party, no doubt ready for their share of labour in the morning.

Hurriedly and noisily opening the chapel door I found quite a proportion of the male congregation sound asleep on the chapel cement entrance! So after all I had not held them up and perhaps 4 a.m. meant 5 a.m. in India.

It was still dark and the stars could be seen. There was quite a fresh, cool atmosphere after the hot night. I sat down to await the time when the sleeping forms should fully arouse themselves and they and others gather for the service.

Although it was Easter morning and the triumph of Christ's resurrection was in all my thoughts, yet there was something of the following words which expressed my feelings :—

" Father,
Our souls are in grievous need this day,
Of coolness and silence ;
Vouchsafe to us now, we pray Thee,
The peace of these morning-stars,
Flaming now fainter as dawn comes up.
Breed in our souls a quiet trust in Thyself,
A deep unfailing reliance
That Thou wilt guide us and hold us, all the way on.
O Thou Who strivest with patient unsleeping love
To draw to Thyself what was made for Thee,
Give unto us, even to us, Thy love for Thy world."

The beating of drums and clanging of some other instrument reached me. It was neither joyful nor sorrowful, but vibrated as if silencing all other sounds to its evil call and compelling attention. It came from a small group in white, possibly composing two families, carrying a light, musical instrument and a basket of gifts for their god as they passed close by the chapel. Their object was idol obeisance. They passed on out from the village to the open countryside where no doubt they would find the object of their worship within a shrine enclosure.

I turned back into the chapel feeling yet again the need of the Gospel to be preached.

Shortly, a small percentage of this large village population would gather for worship. The contrast to those idolaters with those who I knew would

gather for the service was very marked probing my mind again and again with the need in every village.

The Christian congregation gathered and our service began. I longed for a triumphant message of Easter. God did not grant it this Easter morning. The preacher was not a young man and he had been very ill—he seemed unable to make his message live to us, and yet even though this seemed to be so there was thankfulness that he was there gathering these people and being Christ's representative of a fisher amongst men. One realised that the message was not the whole part of the service and that joy can come through the fellowship of Believers in singing, reading and worship. This congregation was an evidence to the saving grace of God.

Yes! It was Easter morning in an Eastern village outcaste quarter and young and old and one who was blind gathered sitting either side of the chapel (the men to the left the women to the right) and worshipped, I believe, the true God.

SENDAMANGALAM CAR FESTIVAL.

MISS O. KNIGHT.



MEN, women, boys and girls were walking into Sendamangalam. It was time for us to get out and tell them the good tidings of great joy. So with supplies of Gospels and tracts we went into the village. The two big chains with links 9" or more long had been attached to the front of the temple car and were stretched out on the dusty road in front of it. The upper part of the car was decorated with brightly coloured cloths, with various designs applied on to them, and hanging pieces that were shaped rather like giant Christmas crackers. Passing by we turned into the crowded bazaar street. There was plenty of noise. People were bargaining as they bought brass vessels or cloth, or anything else from extra hair, to plait with their own, to framed pictures of film stars. Children were producing various sounds with tin or plastic whistles, balloons, and other toys. Long and thin seemed to be a favourite shape for balloons, but some were cleverly shaped like flowers. One seller of ready made children's frocks and skirts was squatting on a ledge in front of a big house. It was a good shady place but he wore dark glasses, and had a scarf twisted round his head. Further along there were people squatting in the dust near the edge of

the road with their wares spread out in front of them on sackcloth, which was covered with combs, mirrors, plastic toys, bangles, anklets, rings, small aluminium vessels, books, etc., etc. The shops seemed to be so full of stock that it was overflowing outside. Steel trunks, buckets, baskets, rope, ribbons, sarees and cloth appeared to be there in abundance. ' Tailors ' were sitting at their treadle machines, busily stitching, or waiting for the next job. Shops and street alike seemed to be full of people. Kolli Hill people mixed with those from neighbouring villages and with local folk and their visitors.

A few books were sold before reaching the space occupied by swing boats and roundabouts. Women and children in the former hung on tight as the wheel was pushed round by a couple of lads. Sellers of puffed rice and parched peas sold small quantities to hungry children and adults who were unconcerned about the amount of dust that had fallen into the sacks. Women with baskets of sweetmeats were also busy, and so were the manufacturers of ' colour '—coloured and flavoured water. Amid the din two or three small boys were shouting, " Ice cream," and producing coloured ice frozen onto sticks from the large thermos flasks which they carried. For those who preferred a different thirst quencher there were glasses of sugar-cane juice—extracted on the spot, in a press consisting of two cylindrical pieces of wood, supported vertically in a simple frame. One man sat on the ground feeding sticks of sugar cane in between the rollers, and the long handle which his partner pushed as he walked round and round, passed over his head. Juice trickled from a spout at the bottom into a glass tumbler.

Women congregated in groups to watch the car pass. Many were wearing their best sarees—silk with gold embroidery. Few of them could read. Across the road, near her house stood a woman who had welcomed us a few days earlier, and who has been regularly visited by the Bible woman. As the temple car moved along the street she said, " There goes the great God." She was so excited that she said the god could hear all that was going on. Spoken words were of no use then, but she can read, and now has a copy of the S.G.M. booklet, " The Saviour of the World."

The local cinema had coloured paper decorations for the occasion, and many people were about there soon after dark. They listened to words concerning the way of salvation, but very few bought booklets. One man examined a Gospel carefully and then remarked to his companion that it was like the book he had bought at Kabala malai. When asked why he had been there he said that he went for the car festival. This seems to be the way that some seek entertainment. Among the people in the streets that night were some who turned aside to look and listen as the missionary and preachers preached Christ, and used lantern slides to illustrate their message.

On the second day of the festival there were some Urdu booklets in my bag. The previous day there had been a contact with a group of Mohammedan women. They had been watching a few lads race up and down the road on gaily decorated bullocks. But we were conscious of a link between us because they also would not join in idol worship. This second day they were not at home. From the opposite side of the road the Brahmin, who helped me with Tamil, called me over to his school and invited me to sit down inside. He asked what I was doing, and as part of the answer was

shown a copy of John's Gospel. He said that he was buying books for a library for the school children, and bought a booklet (produced by the S.G.M.) which contains 15 of the parables spoken by our Lord and Scripture verses to show their application, as well as the Gospel.

Preachers and Bible women and teachers were busy in the main streets. Many people—mothers, fathers, their parents and their children were eagerly trudging along to swell the crowd. They were interested to know about the contents of the books. There was a convenient place to stand, near the end of the village where there are a number of Mohammedan families. Requests from them were gladly met from the supply of Urdu booklets. Soon the sun set and the moon rose in a clear sky. There was special street lighting for the festival, and a pressure lamp hanging on a nearby pole gave a good light. This enabled many among the crowds of people who were now going to their homes to see the books whose message of good news they were hearing. Children parted with a small coin and happily received their new purchase. As often happens illiterate women asked whether there was a book for a child studying in the second or third standard. We explain that they are not school books, and a demonstration by the child concerned that he or she can read a few words from the book shown usually satisfies the enquirer. We are happy to think that many may listen as a child reads the Holy Scriptures. Some children were carrying long sticks of sugar cane. They could not read, but they listened to the words of the Lover of children. Miss Hazel and her helpers with their bookstall outside the bungalow were contacting similar people at the other end of the village.

On the second day they only managed to pull the heavy temple car a few yards, so that on a third evening the streets were again crowded with people. At first there seemed to be a lack of volunteers to lift the chains. A policeman told some who were watching to help. One man showed his hands that were blistered and sore—perhaps a result of his efforts on previous evenings. The men behind had got the massive wedges under the wheels, and as they pulled down on the wedges there was a waving of sticks and hands and the men and boys holding the chains shouted and pulled. But the car did not move—at least not forwards. The priests and members of the band who were sitting in it seemed to be rocking violently with the car in all directions at once ! There was a lull in the pulling and a small boy left the chain to come and buy a book. But most people were interested in other things just then.

A little later when the car was drawn forwards, the traders who had been sitting at the side of the road, hastily bundled their wares into a box or rolled them up in the sacking, so that they should not be damaged by the bulky car as it rumbled on its way. A lad wearing trousers of pyjama-striped material, and a scarlet satin long-sleeved shirt stood by, unconcernedly watching. Just then an old girl of our school called from a big house. We had met when we and her mother were all patients in hospital in Vellore. At that time a missionary, from North India, who did not know Tamil had given them a Tamil booklet entitled " The Saviour of the World." Though friendly and willing to listen to words about HIM, they do not yet seem to desire to know HIM.

Out in the road not long afterwards a group of well-dressed sixth form High School boys stopped and asked about the books. One went on his way with an English copy of St. John's Gospel in his pocket. It was now almost dark. About an hour earlier the clumsy temple car had been laboriously hauled back to its parking place. Men were already pulling down the banana and palm leaves with which it had been decorated. A woman stopped near the car, looked up to the platform where the idol had been, and with her hands together in an attitude of worship, mumbled a few words. She cheerily answered a greeting and listened to words about the Lord Jesus. That was cheering, but it was sad to hear that she has been regularly visited by a Biblewoman and still has not learnt to worship Christ alone. Darkness had fallen, but dawn and a new day would follow. And in that new day the small temple car would be pulled round by the children.

The excitement is over. The streets are comparatively empty. The people have returned to their homes.

WAITING FOR WATER

THERE HAS BEEN NEWS OF GOOD RAINS IN AND AROUND MADRAS, BUT THERE IS STILL GREAT NEED IN OTHER AREAS. LET US CONTINUE IN EARNEST PRAYER CONCERNING THIS.



THE TATTERED TESTAMENT

E. ORCHARD.

RAGGED and thumbmarked; torn and dog-eared from much use, it was proffered with the eager question, " Have you a book that tells more about this ?" I looked at the bright, earnest face of the questioner, and was thrilled with the knowledge that here was an answer to prayer. We had prayed that the Lord would awaken an interest in the hearts of the villagers, and here was the answer—a ragged, torn, and dirty Testament—eloquent proof of thorough reading and study. The eager approach of the young man made it a joy to find him a complete Bible. We were surprised beyond telling, however, when he said, " I do not want to buy it, but I want to read it, so please take this Rs. 1.8 and keep it safely. If I am satisfied with what I find you must have the money, if not I will bring the book back, and you must return the money."

This was so unusual an approach that I asked him what he expected to find, and sought to guide him in his reading. He accepted my guidance with obvious reserve, saying, " I will read what you suggest, but if the God is a Living God who gave these words He will shew us the way we should go." Then it was that I discovered the amazing thing that was happening in our midst. The young man had not only read and studied the four Gospels himself, but had also taught their truths to eight others all of whom were as anxious as he to discover the full meaning of the Wonderful Words of God. After some conversation it became clear that these village lads had made considerable progress in their search for truth, and were afraid of being misled. " I seek, but I seek in my own way, lest another leading me should lead me astray. I am sure that the God of this Book is able to give me light, and reveal the meaning of those things I do not yet understand," said their spokesman.

We were not chagrined by such an independent approach, nor fretted because our help was spurned, but rather we rejoiced that God's Word was being studied with such steady purpose. We became deeply conscious of our need to pray : for them that their eyes might be opened to all the wonder of God's Revelation ; for ourselves that in no way we should be a hindrance to growth nor think ourselves indispensable to God's great purpose on these hills. Several times since that notable evening I have seen this unusual teacher of God's Word, and he has greeted me with news of their progress. It was for this we prayed.

Let us rejoice that God has given us the beginnings of an answer and look patiently for its further unfolding. Inaction on our part must not mean lack of concern, but rather a deeper concern, for knowledge brings with it responsibility. Before we were aware of this movement we could be unconcerned, but not now. Our concern must be that of a loving parent who watches with anxiety the first faltering steps of his child, well knowing that to check or control unnecessarily would lead to uncertainty and weakness. The Lord give us wisdom for these great days.

HOLDING FORTH THE WORD OF LIFE.

GRACE K. HUCKETT.

"IS it a woman?" So asked one young woman of another as she saw me standing on some steps in the main street of Erumaipatti. She got rather a shock when I replied in her own language "Yes, indeed, it is a woman" and a general laugh was raised in the thronging crowd, especially when I went on to say "And the man is over there, listen to what he is saying," pointing to my husband on the other side of the road standing by "Dorcas," which he had been able to fit nicely into a little side entry thus making a pulpit from which to speak the words of the Living God. Four preachers, my husband and I, are camping at Pavittram, 15 miles from Namakkal, and having heard there was a festival on at Erumaipatti we went to witness there. "Dorcas" took us swiftly over the 5 miles or so, though she needed much persuasion to start, having in the end to be pushed into it, to the great fun of crowds of children. The Lord most certainly guided us as to the place to preach Christ the living Word and quickly crowds gathered and listened attentively. Leaving the preachers holding forth, I wandered round some back streets, visiting houses here and there with tracts etc. and chatting to the women, finally coming round to the main street and to the outside of the crowd listening to the preaching. Soon there came a stir and the throb of drums, accompanied by many kinds of music (?). The crowd thickened, people ran from all directions, and I realised THE procession of the day was about to come down the street to visit the shrines by the big well opposite where we used to have a school and hold services. We camped there many a time in the old days during 1933-38. Meanwhile I had been able to sell many a booklet and give a word of witness here and there. Now crowds were so thick I looked for a place to stand and saw some steps in front of a closed house. It was right opposite the band who were vigorously preaching the Gospel to a big crowd. From there I was able to place the Word of Life in the hands of many. Presently a hand was thrust through the bars behind me and a woman said "I want one of those books" and offered me the money. By this time the procession was near and the noise terrific. Little drums, big drums, pounding away, many kinds of wind instruments, long, short, and curly, clappers, gongs, bells and last but by no means least, human mouths adding to the din. In the midst of all this were a whole lot of dancers, many naked except for a loin cloth. These had garlands of flowers round their necks. Jasmine, Oleander and many other fragrant flowers. It seemed a desecration to see such lovely flowers prostituted to so much wickedness. Many had flowers also round their wrists and ankles and in their hair. Some had bells. These people danced and capered along, contorted themselves in a terrible fashion to the applauding of the great crowd. A number had bunches of Margosa leaves and flowers tied to their bodies and handfuls of it to wave about. This was a festival of the goddess of smallpox. Margosa is used by the people for smallpox and is used a lot to propitiate the dreadful deity. Some had very tall tiers of brass vessels nearly covered with flowers balanced on their heads. One wondered how they could keep them from toppling over as they capered along. It was cleverly done. Several men I noticed were having to be supported by their

friends, their faces pale, their breath but gasps, and a strange weird look in their eyes. There were many women smothered in brilliant saries, jewels and flowers. Following these on the return journey were a long line of men with large brass vessels of water which they had drawn from the well which they say never goes dry. As this procession passed and re-passed I could do nothing but just hold my place and hold aloft a handful of gospels, shouting when anyone asked what they were (as some did) " The Words of the LIVING God." It was then the words " Holding forth the Word of *life* " flashed into my mind and I thought what a privilege to do such a thing in the midst of so much wickedness and death, right in the midst of Satan's throng. I thought of the Victory that is our Saviour's and I believe we shall meet in Heaven souls He will bring out of that pit of corruption at Erumaipatti. The procession passed.

It was getting dusk by this time. There was to be fire-walking later they said, but it was time for us to leave for our return to Pavittram. We had promised to shew lantern pictures at night there. So we all climbed into the van and set out singing as we did so " Songs of Victory, Songs of Victory, King Jesus has risen, Hallelujah," feeling it indeed to be a privilege to hold forth the Word of Life as we had been able to do that day.

THE MISSION HOUSE.

In the last issue of the Mission Herald reference was made to the Home-call of our late dear friend, Mr. J. B. Collin, who for so many years took a deep and generous interest in all the work of the Strict Baptist Mission.

A Memorial Service was held at Chadwell Street Chapel on Friday, May 2nd, and many friends gathered on that occasion to remember in loving gratitude this great and good man and to thank God for all that He enabled him to be and to do.

In addition to certain financial provisions, our Brother has bequeathed to the Mission his residence, 61, Breakspears Road, Brockley, for use by the Mission and as a home for Missionaries on furlough. In accepting this generous gift, it is the desire of the Council that the same shall become a memorial to our dear friend who in his life-time entered so deeply into the needs of the Mission and did so much to maintain and develop its work.

We anticipate that in the autumn of the year the Mission House, as it will be called, will become the office of the Mission and the residence of the General Secretary. A very fine furnished flat will also be provided for our Missionaries on furlough.

Through the thought and kindness of our friend, the Lord has thus provided in a wonderful way for the Mission to have suitable headquarters of its own and what is even more important, He has solved for us the problem, of finding accommodation for our Missionaries as they come home for furlough each year.

We thank God for this special token of His favour, and we shall always have in grateful remembrance His faithful servant and our generous friend, James Barnes Collin.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from April 1st to May 31st, 1952.

	£	s.	d.
Churches	303	2	4
Schools	104	15	6
Personal	78	4	6
Legacy	8	5	0
Collections at Half-yearly Meetings	126	1	3
Miscellaneous		10	0
Guild of Service	22	11	0
Literature	30	19	9
	£674	9	4

Anonymous gift gratefully acknowledged : Bexley Heath 2/-.

L.Z.A. General a/c £431 6s. 8d (including collection £52 0s. 10d. at the half-yearly meeting).

ENGAGEMENTS FOR JULY AND AUGUST, GOD-WILLING.

PASTOR J. K. THORPE.

JULY 6th, Preston and Blackburn ; 8th, Stoke Ash ; 9th, Bexleyheath ; 13th, North Finchley ; 16th, Yateley ; 17th, C. & E. Mid. Union Meetings, Cambridge and Reigate (evening) ; 20th, Pemberton ; 23rd, Wimbledon 27th, Guildford.

AUGUST 17th, Bradenstoke ; 24th, Smarden ; 31st, Sleaford.

OTHER BRETHREN.

JULY 13th. Bromley—Mr. W. T. SAYERS.
20th. Stowmarket—Pastor H. J. APPLEBY.

Dr. R. M. HARRIS, L.Z.A.

JULY 1st, Sutton (34, Willis Avenue) ; 2nd, Hastings ; 3rd, Eastbourne ; 8th, Stoke Ash ; 9th, Wandsworth, West Hill ; 10th, Staines ; 15th, Horsham ; 16th, Yateley ; 19th, New Cross, Prayer Circle ; 22nd, Tring ; 23rd, Wimbledon ; 29th, Richmond ; 30th, Wood Green, Park Ridings ; 31st, Croydon District.

Address : 1, Ascott Avenue, Ealing, W.5.

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale in this connection.

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STRICT BAPTIST MISSION HERALD

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

"RAYS FROM THE EAST"

CHILDREN'S MISSIONARY RALLY

will, God willing, be held at

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

on

SATURDAY, SEPTEMBER 27th, 1952

at 3.30 p.m.

"UNCLE PETER" will preside and our New Missionary Pastor H. J. APPLEBY will give an address.

Please bring your Sunday School children to this special Missionary Meeting.

Please Note :-

As from September 1st, the Address of the Mission Office will be :-

61, BREAKSPEARS ROAD,
BROCKLEY - LONDON,
S.E.4

Telephone : TIDeway 1841

All communications for either Pastor or Mrs. J. K. Thorpe should now be sent to this address.

Please remember the

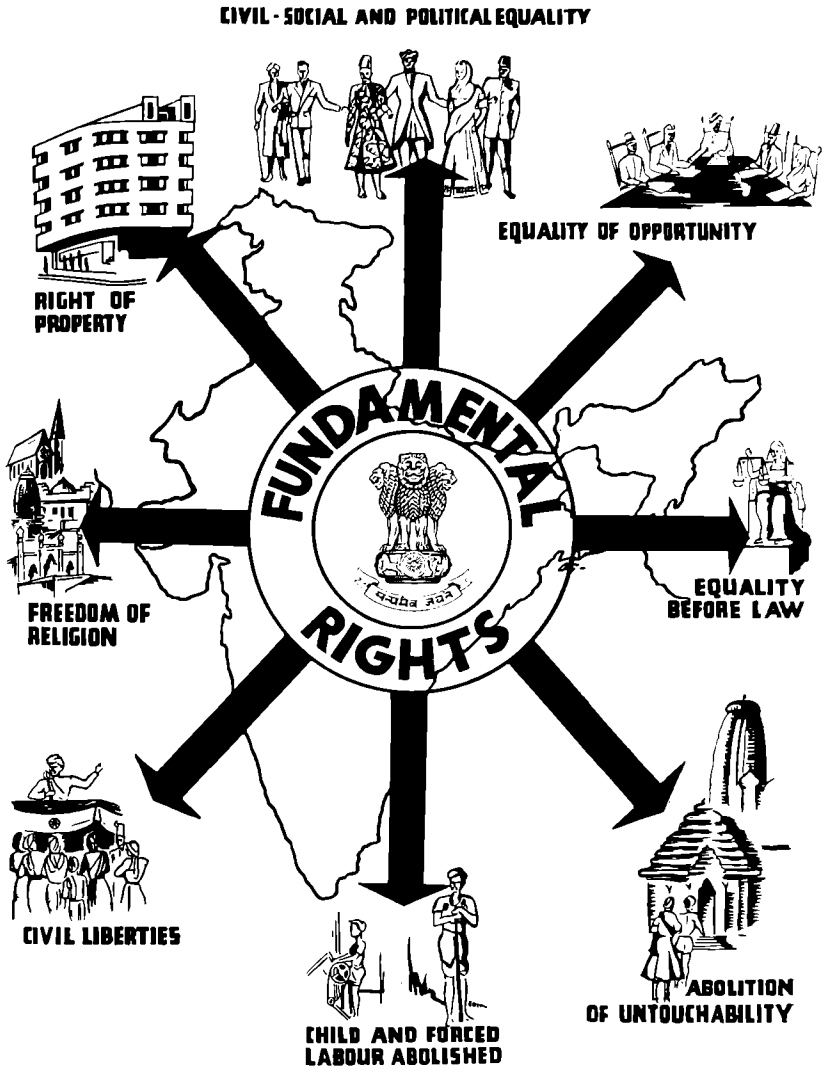
CHRISTMAS GIFT FUND

for the purchase in India of gifts for the children in our Schools and for our Indian Workers.

Your help in this practical expression of " Happy Christmas " to our Indian friends will be greatly appreciated.

All gifts for this Special Fund should be sent to :
MISS F. L. HAZEL,
16, CAMBRIDGE ROAD, WANSTEAD, E.11.

The Fund will be closed at the end of September.



THE RIGHTS OF MAN AS GUARANTEED BY THE CONSTITUTION OF INDIA.

(See Article that follows)

"IF ANY MAN SUFFER AS A CHRISTIAN LET HIM NOT BE ASHAMED . . ."

1 Peter 4 : 16.

THE Constitution of India to-day provides fundamental rights for all residing there, including freedom of religion. The relevant article states : " All persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion." We are glad and grateful that this is the position according to the law of the land, but we are receiving constant reminders that legislation alone cannot make men tolerant and free, and there is still a great deal of persecution and suffering being endured by brave Christians in the rural parts of India. This is particularly true of those called by grace out of caste groups of the people, and the purpose of this article is to seek the earnest prayers of all friends on behalf of such sufferers.

The following is an extract from a long letter sent by Missionary H. A. Huckett and will give a vivid picture of what can happen in India to-day in spite of what the law states :— " Events have moved swiftly since my last letter, in which I referred to a woman named Nagarathinam, whom we visited in Salem early in June. She and her husband came here on June 15th and worshipped with us. They told us definitely that they wanted baptism and wished to join the Christian way with their children, four little ones all under 12 years of age. We sent them back to Salem after commending them to the Lord in prayer. This was on Sunday about 11.30 a.m. Before 5 p.m. they had returned, having been warned by friendly neighbours that their visit to Namakkal had been discovered and caste relatives were hunting for them. They particularly wanted to get hold of the children.

Knowing the situation was critical and that immediate action was necessary, we took them to Trichinopoly at once and put them on the night train to Dohnavur. Next morning the storm broke, first at Rasipuram where one of Nagarathinam's brothers attacked Mr. D. Rajarathinam, the preacher, and beat him, though actually he knew nothing about their having come to us on Sunday evening. " Even if you kill me, 10 Christians will arise in my place in this town," said Rajarathinam. Monday midday three men stalked into the bungalow at Namakkal while Mrs. Huckett and I were eating. Telling them to go out and sit down, we finished our meal, and then I called them into the office and had a long talk with them. One of the men was the man who attacked the preacher, but I did not know that news then. He was obviously very angry, but we were given grace to keep calm and though he tried hard to make me say where they had gone, I refused to do so. I did however say that they would return to this area soon, and that I would then give him an opportunity of questioning them in my presence, but that I would not permit any threatening or coercion. He prowled around for some time, hoping to get hold of the children (eligible brides for some of their boys) and eventually went off. Next day I heard he was at the back of the compound still trying to find out where they had gone.

God undoubtedly restrained them from taking any further steps at that time. I had a card from him, to which I replied suitably. Meanwhile

friendly neighbours in Rasipuram urged the preacher to go to the police and report the matter, but he said : " Christians don't do that ; Jesus suffered for us, and we must be ready to suffer for Him." He was quite alone in the house when the two men came, and he said one of them caught hold of his throat and tried to throttle him. The other tried to drag his assailant off.

Our friends at Dohnavur very kindly received the family without prior notice and asked us to wire when we could come. We went down on the 26th June with Miss Hazel and Miss Knight. We had a warm welcome at Dohnavur, and quite apart from the object of our journey, it was a great joy and privilege to see something of the work the Lord has been doing there—a work we have prayed for a great deal during the past years.

On Sunday, 29th June, a very impressive baptising service was held at the Red Lake, Dohnavur, when Veerammal (the caste woman who earlier had escaped to Dohnavur with her daughter) and her daughter Dhyriamoni and another girl belonging to the south confessed their Lord in His appointed way. It was a memorable occasion with the cloud-capped Travancore Mountains in the background and the setting sun casting shafts of golden light across the red waters of the lake, and nearly the whole Dohnavur family of several hundreds standing at the water's edge singing hymns of praise to God. Veerammal is now known as Dhyriabai.

We left Dohnavur at 6 a.m. on Monday morning and after a run of 242 miles arrived at Namakkal by 7.30 p.m., full of praise to the Lord for His protecting care and abundant goodness. On the 25th July Nagarathinam and her husband Veerichetty together with Dhyriabai returned to this area and are staying pro tem at Sendamangalam. Yesterday morning, in accordance with my promise to the relatives, we gave them an opportunity to interview Nagarathinam and her husband here in Namakkal, but were careful to keep the children over at Sendamangalam. Six or seven men descended on us about 9.30 a.m., and then a very intense spiritual battle took place. Only those who have been through such an experience can understand what an onslaught it was—every conceivable argument, true and false, was used to coax them to deny Christ. Their relatives called them, tried to order them, besought them, cursed them, said many terrible things about Christ and about us, but by God's grace husband and wife stood firm. We all felt exhausted at the end, but praise God He helped us through.

After we thought they had gone, another brother turned up and threatened to get a car and take off the children. By this time Miss Hazel had gone back to Sendamangalam with them, but I felt it necessary to go over at once and see what was happening. The young man in question, Krishna Raj, was hanging around, so I called him and warned him that we would not stand any nonsense like that. He calmed down and came over to the bungalow for a talk and even drank some coffee we got for him from a hotel. However, Nagarathinam was not willing for her children to be seen by him, though he is her own brother, so after making the way of salvation very plain to him we sent him off. The battle is not over. This is only the second round, so please continue in prayer, that these souls may stand steadfast and complete in all the will of God and that they may shine as jewels in our dear Redeemer's crown. I once read in a Missionary book that to get one caste convert is like trying to draw the eye tooth of a live tiger. It is ABSOLUTELY TRUE. But what a tribute to the wonderful power of the Gospel and the Sovereign

grace of God that these souls should have been snatched as brands from the burning, without our doing very much to seek them. The seed planted by a godly woman in Nagarathinam's heart when she was a small child attending school has borne this abundant fruit."

SOME OF INDIA'S CHILDREN.

GRACE K. HUCKETT.

IT was Sunday mid-day and we were on camp at Sirunelli-koil. We had had the morning service and had just finished our meal when in walked a bold looking woman with a child on her hip, a boy of about two years old. Although he did not look undernourished (often the condition of children these days) he did not look well and his mother said " I want some medicine. He isn't well. He doesn't eat and is always tired. He doesn't want to do anything." He had a curious scar on his forehead between his eyes and on being asked about it his mother said " Oh, that was a burn." Then I noticed similar marks on the wrists and on his ankles. By dint of much questioning the whole story came out and one shivered as one thought of the suffering of that little child through ignorance and superstition. The child had been branded with a hot iron to drive out the demon of ill health! When the sores that resulted got so bad the relatives were frightened and at last went to a mission hospital at Erode. Here the child was treated for a fortnight and then because the sores were healing and injections had begun to remedy the general condition they left and returned to their village. They had stayed a fortnight, spent money, why stay any longer! There was no quick cure and anyway the child was better! Alas, there was a relapse and so they thought they would try and see what we could do and were not very pleased because we suggested a return to hospital and a continuance of the treatment. Poor little sufferer! Will burns cure! The devil's own remedy for all ills! When will he be cast out?

The evening of the day found us again occupied with a child and what a contrast! The sweet babe of a preacher's family was being dedicated to the Lord at Kottamangalam. We had come for the evening service and the parents—Preacher and Bible Woman—brought him to the front for the missionary to name him and specially pray that he might become the Lord's in reality as the parents now dedicated him to Him. He was given the name Joseph Raj (the parents' choice) and as the missionary spoke it, the baby's face broke into smiles to the great delight of everybody. He seemed to approve and folk were much amused. This family has had many sorrows as several little ones had been taken from them while they were workers on the Kolli Hills due to the fever prevalent there. Recently the Lord has been very gracious to them in giving back a twin daughter, Mary, from the gates of death when she was so ill with typhoid fever. Thus we had a complete contrast in these two children, one the forlorn child of an orthodox Hindu, the other the sweet babe in a Christian family.

Monday morning found us at Vadaikarai-attur in time for the opening of morning school. It was a joy to see the bright faces of some 40 children who gathered with their bags of books and slates. Presently we were all



singing a Christian lyric full of the joyful news of the Gospel. " Jesus was born, He shed His blood and died to take me to Heaven " and so on. I noticed most of the children sang showing they knew it well. Only a few had books which they had bought themselves. Then followed prayer by the missionary and all behaved very reverently. Two dear little girls had previously attracted my attention. Now I noticed they were whispering in great earnestness, so I listened and I found they were repeating all the prayer the missionary was praying, hands folded, eyes closed, and evidently very intent on what they were doing. Pastor Selvanathan's son and daughter teach in this school, and when I inquired of Sugantham who these two girls were she said they were Brahmin girls, Sutchmi and Sallitha and had a real interest in the Bible. Quite a number of children in this school, many of them caste children, are showing a keen interest in the Bible. A number have bought New Testaments, with their own money, which they read with, the teacher after school hours. We did rejoice over this and would ask your prayers that in very deed they may find " The entrance of Thy Word giveth Light." There is power in the Word and that is what is needed more and more—the teaching of the Word of God. One other picture of a little child I want to give and this is a sad one. Later in the morning we stopped in another village. A little girl of three or four years ran out to see the van. After her came a horrid man with a stick and he beat the poor child all the way back to the house while she shrieked and wailed. Even the onlookers, hardened as many of them are, were incensed against him. On inquiring why this severe punishment I was told " She left the baby she was supposed to be minding untended! " A nurse of three or four years for a three-months' old baby! The people assured me she was only three years old and she was certainly no bigger. Can you read this unmoved? There is something worse than cruelty to little bodies, there is the searing of little child souls. Will you not pray for India's little ones and for us who seek to gather them to the Saviour.

CONVENTION MEETINGS
SEMBIAM AND TIRUVERKADU

W. H. N. KUHRT.

IT is fatally easy to attend any number of special meetings without there ever being any result of fresh consecration or revived evangelistic zeal. So much so that some have become impatient of any arrangements other than the regular worship of the church. However the Lord manifestly used the special meeting and the churches in India have not been slow to recognise this. There is no stereotyped pattern for such gatherings but experience in various parts of the country and with various evangelists shows that certain methods have attained wide popularity and have proved suitable to Indian conditions.

PREPARATION.—Some Indian Christian people are well aware of the need for prayer preparation. The people of Sembiam recently held prayer meetings on every night of the week preceding their convention and on the last night they had what they called an all night prayer meeting. Actually it is said to have lasted from about 10 p.m. until 3 a.m. and refreshments were provided. There is no doubt that this procedure has been copied from others but it is not necessarily any the worse for that. I must say I was fortified in spirit by all this prayerful preparation.

DURATION.—At Sembiam we had but one speaker who was asked to speak seven nights in succession. This is perhaps not the rule. It is more common, as at Tiruverkadu recently, to arrange a panel of speakers who between them take responsibility for several meetings a day during two or three days. But our Sembiam convention was not arranged for people on holiday but for people who had been at work all day. I gave a continual exposition of one book of the Bible but, again, that is by no means India's way of doing things. Consecutive Bible study and exposition are not always popular.

PRELIMINARIES.—Each meeting was preceded by a small but very fervent prayer meeting. While that was in progress I was employed writing notes on a blackboard and regaling myself with tea and biscuits with which I was provided every evening both before and after the meeting. Each evening a chairman was provided but the speaker was given much latitude and doubtless would have been permitted to conduct the whole thing himself had he so wished. Most evangelists do prefer this and they almost invariably begin with a good deal of singing—preferring to teach their audience some new and unfamiliar lyric with a catchy tune rather than to sing out of existing hymn books. This annoys the missionary sometimes at first but after a while he is able to enter into the spirit of the thing. So much so that I adopted the same method at Sembiam and taught the people there a particularly attractive lyric which I myself learned some years since in Kovilpatti from a lady evangelist. It is usually thought fitting to make as much noise as possible with the help of drums, cymbals and tambourine.

THE SERMON.—After all this, with prayers, reading and announcements, has gone on for perhaps three quarters of an hour the speaker reads his own

passage of Scripture and then says, " Let us pray," as though all the praying that has gone before were not quite good enough and after that proceeds to his text and his address. It is always the custom to have a text but not always the custom to keep to it. The brother chiefly responsible for the Sembiam meetings told me beforehand, " You will speak for an hour, then after that two or three people may pray and then you can close the meeting."

TIRUVERKADU.—At Tiruverkadu in one and a half days we had seven meetings with ten speakers and three testimonies. A special feature of this convention was the presence of some score of brethren who belong to the Madras Bible League. Of the ten speakers three were connected with the League and the testimonies too came from this group. The Madras Bible League is a very lively society now nearly 30 years old consisting of business men who devote their spare time and a great deal of their money to the work of evangelism. They derive from various branches of the Protestant community but have none of them separated from their churches and the League does not represent a new sect. As I presided over all these meetings I found it interesting to compare their sermons with those of our own brethren. Of our six men whom I heard five were professional preachers and four had been trained by Mr. Morling. There is no doubt that technically their standard was much higher than that of the three non-professional Bible League speakers. Nor was their manner any less earnest or effective although they mostly avoided the shouting which often poses for inspiration. Nothing, however, could have been better than the League testimonies given by men of three totally different kinds of upbringing—one from a Protestant home, one from a Hindu home and yet another from a Roman Catholic home. And then despite their lack of technical polish their message, as our Pastor Devanesam remarked a little wistfully, has perhaps a greater effectiveness just because they are known to be completely independent. The future of evangelism in India lies with volunteer groups of this kind and not with preachers whose support comes from overseas.

LADIES' ZENANA AUXILIARY

Quarterly Prayer Meeting.

The next L.Z.A. Quarterly Prayer Meeting will D.v., be held in the home of the L.Z.A. President, 47, Leicester Road, Wanstead, E.11., on Wednesday, October 8th., commencing at 3 p.m.

A hearty invitation is extended to all lady friends.

Mrs. O. Morling.

We are happy to announce that, God-willing, Mrs. Morling will be undertaking light deputation work during certain months in the year commencing October 1st.

Applications for her services should be addressed to Mrs. Thorpe, the L.Z.A. Hon. Secretary.

CLOSE OF THE FINANCIAL YEAR

Words of Appreciation from our Treasurer.—The financial year of the Mission is ended and the next pleasurable duty is the preparation of the various accounts in order that they may be published in our Annual Report after passing the keen scrutiny of our Auditor.

In the meantime there is an opportunity to remember the many kindly letters received from friends of the Mission, and of the generous support of the Lord's people. With a prospective increase in the Missionary staff and rising costs in all directions, there is a need for a larger income if the work in India is to be efficiently maintained and developed. The response clearly shows that this is fully recognised and forbids any anxiety for those upon whom some responsibility rests.

Our grateful thanks are not only due to those who have helped, but to the local Secretaries and Treasurers who have collected the gifts and maintained the interest in the labours of our Missionaries.

Will our friends throughout the Country and in the many Churches accept the sincere thanks of the Officers and Council for this fellowship in a service which is so near and dear to all our hearts.—W. T. S.

WATER!



LET US THANK GOD FOR RAIN THAT HAS FALLEN
IN MANY PARTS OF SOUTH INDIA

The Annual Meetings of the Mission

AND FAREWELL TO MISS M. P. DAWSON AND PASTOR H. J. APPLEBY

will, God willing, be held at

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

on

TUESDAY, OCTOBER 28th, 1952

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11 a.m. ANNUAL GENERAL BUSINESS MEETING.

1.45 p.m. L.Z.A. MEETING. Address by Mrs. O. MORLING.

2 p.m. MEN'S PRAYER MEETING.

3 p.m. PUBLIC MEETING.
Chairman: Pastor W. C. PLAIL (Vice-President).
Speakers: Dr. PAUL BRAND (Vellore) and Pastor G. W. PIBWORTH.

TEA At Hill's Restaurant—2/- each.
Tea Tickets will be sold in advance and early application is advisable. Please send to General Secretary, remitting payment with order.

6.15 p.m. MISSIONARY RALLY AND VALEDICTORY SERVICE.
Chairman: Pastor G. E. J. BIRD (President).
Presentation of Annual Report and Accounts.
Missionaries on Furlough and Miss M. P. Dawson and Pastor H. J. Appleby will speak.
The President will give the Farewell Address and Principal C. Breed will take the Valedictory Prayer.

Thankofferings for the work in India.

HOW TO GET THERE.

Buckingham Gate is off Victoria Street. About ten minutes' walk from either Westminster or Victoria Stations (slightly nearer Victoria).

The nearest underground station is St. James's Park, from which the Chapel is just two or three minutes' walk.

During the day cases and other belongings can be deposited in cloakroom at the Chapel. Attendant in charge.

STRICT BAPTIST BOOK ROOM

Please join in earnest prayer for the Lord's blessing to be realised in these special meetings and in all the work of the Mission.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from June 1st to July 31st, 1952.

	£	s.	d.
Churches	1,360	7	10
Schools	204	1	7
Personal	246	8	2
Miscellaneous	4	19	1
Guild of Service	92	16	1
Literature	55	16	11
	£2,024	9	8

Anonymous gifts gratefully acknowledged : Saxmundham, £1 ; A.K., £1 ; Ipswich, £1 ; Romford, £2 ; Chorley, £2.

L.Z.A—General Account £1,186 9 0
Medical Account £32 17 8

Anonymous gifts gratefully acknowledged : Ipswich, £1 ; Manor Park, £1.

ENGAGEMENTS FOR SEPTEMBER AND OCTOBER, GOD WILLING

PASTOR J. K. THORPE.

SEPTEMBER 2nd, Great Yeldham ; 4th, Brentford ; 7th, Bierton ; 10th, Prittlewell ; 11th, Potton ; 14th, Carlton ; 16th, Guildford ; 21st, Warboys ; 23rd, Tadworth ; 28th, Swindon ; 29th, Watford ; 30th, Leyton.

OCTOBER 1st, Brighton, Ebenezer ; 4th, Courland Grove, Clapham ; 7th, Streatham ; 12th, Wetherden ; 19th, Clifton.; 20th, Wood Green, Eldon Road ; 26th, Cambrigde, Eden ; 28th, Annual Meetings.

PASTOR H. J. APPLEBY.

SEPTEMBER 4th, Brentford ; 7th, Laxfield ; 14th, Cransford ; 28th, Watford ; 30th, Leyton.

OCTOBER 9th, Courland Grove, Clapham ; 12th, Staines ; 16th, Guildford ; 19th, Stretham ; 26th, Wellingborough ; 28th, Annual Meetings and Farewell.

MISSIONARY D. A. THROWER.

We hope that Mr. Thrower may be able to commence a little deputation work in October, but we are not seeking additional meetings for him during that month.

DR. R. M. HARRIS, L.Z.A.

SEPTEMBER 1st, Royton ; 2nd, Bury ; 3rd, Accrington ; 9th, Epsom ; 10th, Courland Grove, Clapham ; 16th, Chatteris ; 18th, Stowmarket ; 22nd, West Ham ; 23rd, Kings Langley ; 25th, Belvedere ; 30th Watford.

OCTOBER 1st, Brighton, Ebenezer ; 4th, Courland Grove, Clapham ; 7th, Ipswich, Zoar ; 8th, Blakenham ; 9th, Ipswich, Mt. Zion ; 13th, Hounslow ; 14th, Chelmsford ; 15th, High Wycombe ; 20th, Ipswich, Bethesda ; 21st, Fressingfield ; 28th, Annual Meetings.

Address : 1, Ascott Avenue, Ealing, W.5.

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STRICT BAPTIST MISSION HERALD

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

THE 91ST ANNUAL REPORT

OF THE WORK OF

THE STRICT BAPTIST MISSION

ENTITLED

"WHILE IT IS DAY"

IS NOW READY

COPIES CAN BE OBTAINED FROM LOCAL MISSION SECRETARIES OR FROM THE GENERAL SECRETARY OF THE MISSION

6D. EACH BY POST 7½D.

Christmas and New Year Thankoffering

We would take this early opportunity of reminding friends that this annual appeal on behalf of the General Fund of the Mission will once again be made. Letters with supplies of envelopes for gifts will be sent to the Churches, and we shall value the helpful co-operation of Mission Secretaries and Church Officers in this matter. Envelopes will also be inserted in the January copies of the MISSION HERALD. All gifts, large or small, will be greatly appreciated and should be sent to the S.B.M. Treasurer,

MR. W. T. SAYERS,
25, Grenoble Gardens,
Palmers Green, N.13.

SINGING AND MAKING MELODY

H. A. HUCKETT.

I ONCE heard Henry Atherton say: "Never take your theology from hymns." It is equally dangerous to quote proverbs and familiar sayings as statements of fact, though they may have an element of truth in them. Kipling once wrote: "East is east and west is west, and never the twain shall meet." But they have met and are meeting every day in India.

On my way to Kakkaveri recently, I called to see an interesting character named Paul Rangaswamy, a landowner near Rasipuram, and found him expressing the juice from his sugar-cane crop by means of a crushing machine worked by a diesel oil engine. Every day in the season he makes hundreds of chunks of boiled sugar (called *vellam* in Tamil) by means of this modern invention. The cane is brought by head loads and by bullock carts to the press and there crushed. The juice runs through a pipe into a large vat, where it is put into smaller tubs and then emptied into a huge pan about 8 feet in diameter. The liquid in the pan is kept on the boil by a furnace fed by the waste stalks of the sugar cane.

When the boiling sugar has reached the right consistency, six men get hold of the pan and tip the contents into a long trough, where it is stirred with a kind of shovel on the end of a long pole. It now has a deep yellow colour and looks just like lemon curd. When it has cooled a little it is poured into wooden moulds piled in tiers one above the other, so that the fluid sugar may flow through the square holes and gradually solidify. The finished product is a small chunk of candy which tastes good.

Paul Rangaswamy has an interesting history. He belongs to the Goundar caste, but heard the Gospel some years ago through some free lance evangelists and was baptised by them. When his farm duties permit, he rides round the countryside on a cycle waving the National flag of India and singing hymns to God. He carries his Bible with him everywhere he goes, and when he visits us in Namakkal, as he did the other day, he usually has a verse to shew me and sometimes wants it explained to him. Before he leaves he usually asks me to pray with him. The hostel boys like him because he sometimes brings them sweets. Some years ago he conceived the idea of erecting a pandal or booth in honour of Yesu Swami, where thirsty pedestrians could stop and get water to drink. Hindus do this to their gods, but there was considerable opposition to his doing so in honour of Jesus Christ. However, as the pandal was on his own land, he won the day.

Now he refuses to worship idols and is constantly singing the praises of Jehovah, even though his relatives laugh at him and say he is mentally deranged. He certainly is a bit eccentric. He stayed with me one night in Kakkaveri, and like Paul and Silas, he sang hymns almost until midnight. Then at 4 a.m. he started again! I am glad to say there was no earthquake, though his presence caused something of an upheaval in my camp programme. I believe he is sincere, but somewhat unbalanced.

His latest request is that we should conduct an evangelistic campaign in the village around Munchavadi where he lives, and this we have promised to do. Please pray for this peculiar man, that he may come to know the Lord in greater fulness and be more balanced in his outlook and actions than he is at present. One cannot but admire his zeal and his fearless witness.

A WORSHIPPER

MISS O. R. KNIGHT.

WE looked in at the doorway of the house and were greeted by a teen-age lad who got up from the rope cot on which he had been reclining. It seemed that he had been reading from a school book, although he was on holiday. There was another cot in the three-walled thatched room to the left of the entrance, and the Bible woman and I were invited to sit on this. The lad sat cross-legged on the floor nearby, and was joined by another young fellow. An elderly widow and several children came in from outside. Soon the lad's sister-in-law left her cooking in one of the two rooms opposite to where we were sitting. Her small child was eating rice from a brass tumbler. They also sat down and listened as we sang a lyric and spoke of Our Saviour's death on the cross.

Then, the master of the house, a well-built man of about thirty, entered, and all attention was drawn away from this solemn subject. Behind him were two other men. One of them produced a letter which the lad read aloud for him—various members of the audience commented on the contents! Meanwhile the elder brother was explaining some business matter to the other man. I was beginning to think that we might as well leave, when he asked us to stay and talk. It was, however, several minutes before he joined us.

First of all his wife poured oil from a small aluminium pot into his hands. Having rubbed this on his head he combed his hair with the pink comb which his wife handed to him, looking into the mirror which she had placed nearby. Pouring water from a small brass vessel he washed his hands and his feet. Then the wife put a small plank, such is often used as a seat, round the corner inside the room opposite to us. Her husband went in and she came out. We could not see what was happening, but I had a feeling that he was going to worship. All this time the Biblewoman was talking to those around us. A few minutes later we heard a bell ringing in that room. Three or four children who had been listening to us went over to the doorway, and stood with their hands together in an attitude of worship. The man emerged and gave a few small pieces of something to each of them.

His worship concluded he came, bringing the plank and sat cross-legged, quite near to us. The streaks of white ash across his forehead, and in three places across his brown arms and chest, showed that he had been worshipping Siva. Low on his forehead was a spot of pale yellow, and below that one of red. He also had this red colour in four places on his chest. As he spoke he deplored the fact that there are now so many people who say that there is no God. We agreed with him in this, but my heart revolted when he said, " Each religion has its great person. There's Buddha, and Jesus Christ, and Mahommedan's have Mahommed." It is not uncommon to hear Christ named with Buddha and others in this way. Praise to the LORD for HIS own Word with which to answer such a statement. The man listened attentively, as we read (to show that they were the words of Scripture) the precious words of John 14, v. 6, Isaiah 45, v. 22, and Acts 4, v. 12. He knew about Christ and spoke not only of HIS death, but also of HIS resurrection. Later he asked if we had any books. He gladly accepted one, asking if he should return it, and telling his younger brother to cover it with paper. They were not argumentative as are many who speak of all religions as of equal value. May the LORD enlighten their understanding that they may believe the Scriptures, and, rejoicing in HIS salvation may worship HIM.

OUR STRICT BAPTIST CHURCHES IN THE MADRAS FIELD

THE work of the Strict Baptist Mission in South India falls into three distinct areas—Madras, Salem and Tinnevelly. These Fields are separated from one another by at least 200 miles in each case, and in many respects each area is different. There are great differences in local conditions and customs, and it is not surprising that there are also differences of growth and development in the Churches that have been formed by the grace of God through the passing years. Some of those Churches are of recent origin, others may have nearly one hundred years of history behind them.

Our prayerful purpose in all areas of our work is to preach the Gospel to those still in darkness and to see that the Churches are built up and established in the faith. Under the blessing of God these objectives are being realised, although we wish we could do more in both respects.

In thinking of our Strict Baptist Churches in India, we wonder what would happen to them if conditions similar to those in China arose in India? We are thankful that at present our partnership with our Indian Christians is not hindered, but we cannot ignore certain indications of what may develop in the not far distant future. The day may come when Missionaries will no longer be allowed to carry on their work in India—and what of the Churches then?

We draw attention to these facts with the desire that friends shall share intelligently and prayerfully in our purpose and task to encourage and develop the independence of our Churches in India. Up till now in all areas the Churches have in various ways depended upon the Mission, and our Missionaries in charge of Fields have had to do a great deal in connection with the actual administration of the Churches in their respective areas. This has been inevitable and right, and in certain places the same support will have to continue until the Churches are stronger and able to stand on their own. It is now felt, however, that the time has come for the Churches in the Madras Field to take over as soon as possible full responsibility in every way.

There are five Churches in Madras—Vepery, Sembiam, Ayanapuram, Poonamallee and Mannur—and these have a total membership of 566 friends, many more attending as members of the local congregations. Each of these Churches has a Pastor or Preacher-in-charge, serving with elected Deacons, and we believe that with the Lord's blessing each should now be able to maintain its local work and witness without the supervision of the Missionary.

There have been, and will be, difficulties, but out Missionaries in India and the Council at home feel that this is clearly the way of the Lord's leading and in the highest interests of the Churches in Madras. Missionary W. H. Kuhrt has been entrusted with the task of implementing proposals to bring about this development of the Churches in Madras, and he has our full confidence and the assurance of our constant prayers as he seeks to lead the Churches into this Scriptural and stronger position of self-support and full responsibility.

We ask friends to be much in prayer concerning this very important matter, and we trust the Lord will graciously prosper all that may be done for the welfare of our Churches in India and the carrying on of their vital work of evangelism in that land.

"A BROTHER BELOVED."

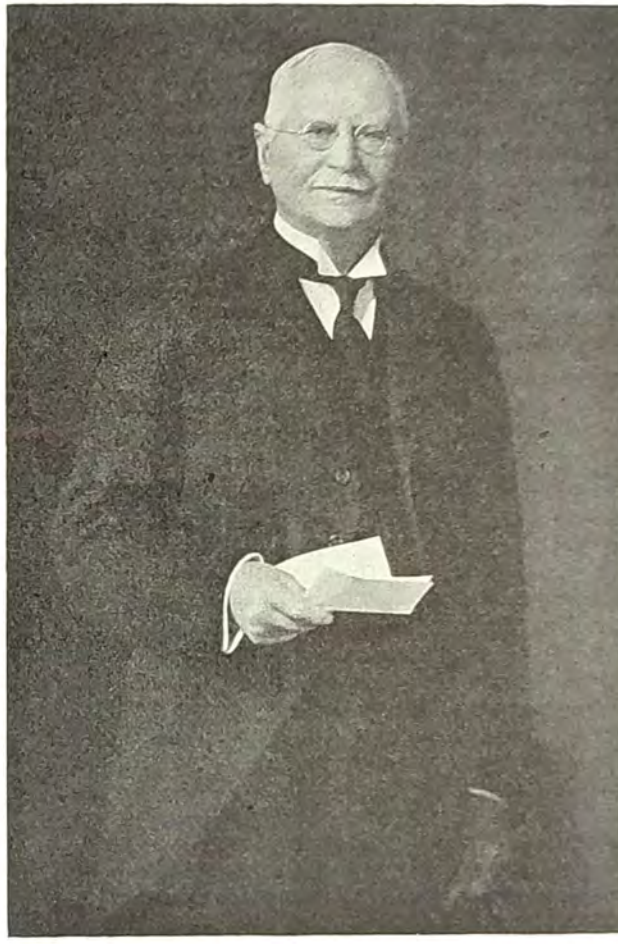
AFTER a long life of happy testimony and faithful service, our dear friend, Pastor William Chisnall, received the Home-call in the early hours of Wednesday, October 22nd, 1952. Thus at the great age of 95 years the Lord has called into His Presence one of His most devoted servants, who in his life of great usefulness endeared himself to all who knew him.

William Chisnall was a man greatly loved by his Lord and Saviour, and that Divine love enriched his character and beautified his life in every way. He was a great Christian and dearly loved his Lord, and it was his joy to serve Him and to seek the extension of His Kingdom at home and abroad. Love characterised his ministry and all his able service. He was to all a gracious gentleman, and those privileged to know him intimately loved him deeply. In his long years of active service he was affectionately esteemed by all who worked with him, and in his days of happy retirement his friendships were sustained by daily prayer and thoughtful correspondence. Affection crowned his closing years of life, as it had enobled his years of faithful service. Now the Lord has called him Home and a sense of loss brings sorrow to our hearts, yet we rejoice in praise to God that He gave to us in the Christian family on earth this dear friend and brother beloved.

It was in the year 1904 that the call came to William Chisnall to become the Honorary Secretary of the Strict Baptist Mission in succession to Mr. S. T. Belcher. He was then Pastor of the Old Baptist Church, Guildford, and he accepted the call as from the Lord and combined the work of the Mission with that of his Church.

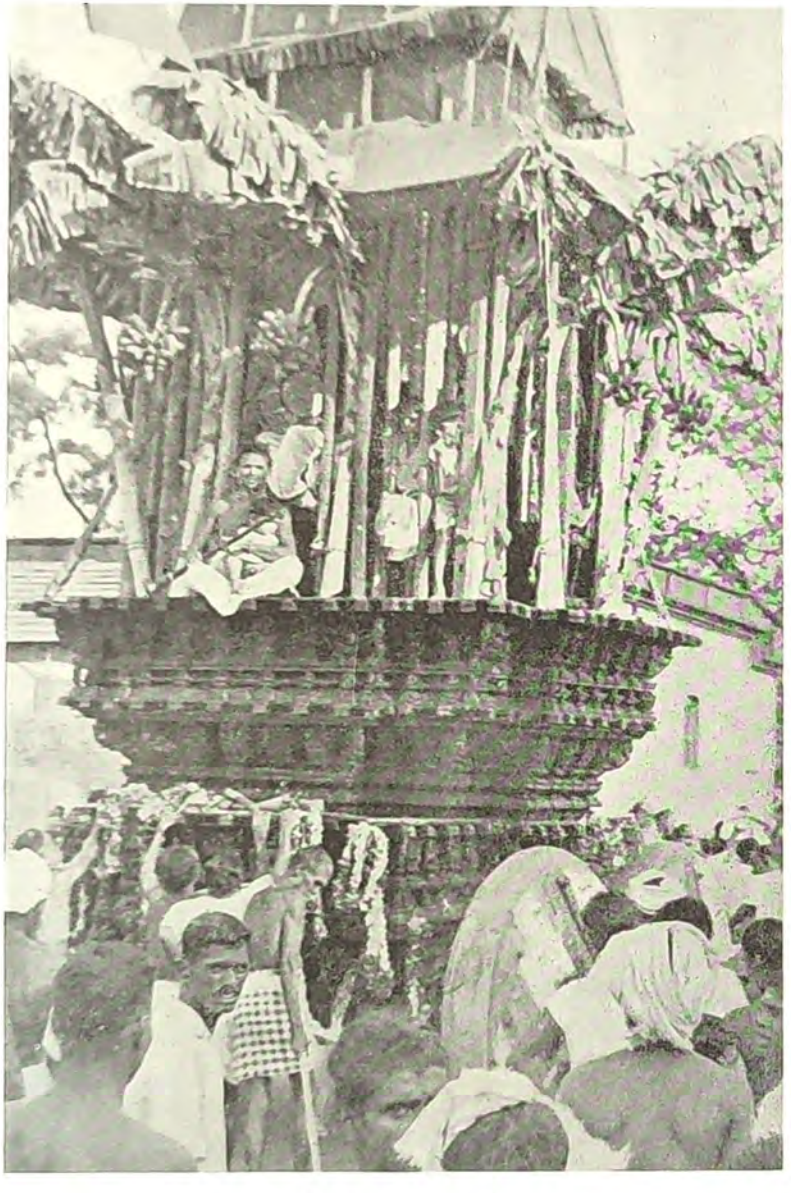
In 1911, however, the work of the Strict Baptist Mission was such that Mr. Chisnall was requested to make it his full-time service. This he agreed to do, and in this capacity of General Secretary he laboured lovingly and faithfully until his retirement in 1937. Thus for 33 years the affairs of the Mission were entrusted to him, and no human record can fully tell how much was accomplished during those pioneering and constructive years. From small beginnings the work grew both in the support at home and in the actual work on the Fields of Service in South India. The names of honoured Missionaries and of places now well known give some little indication of the great things attempted and done in the Lord's Name . . . Mr. and Mrs. E. A. Booth in MADRAS; Mr. and Mrs. D. Morling in SENDAMANGALAM and later NAMAKKAL; Mr. and Mrs. J. M. Brand on the KOLLI HILLS; and the great work in the TINNEVELLY FIELD brought into happy union with the Strict Baptist Mission through the God-honouring amalgamation with the South Indian Strict Baptist Missionary Society in 1929. How quickly the years have passed, but what great things the Lord has done! And in those years, and in the service of the Master, can be seen inseparably woven the faithful, loving work of William Chisnall.

We shall thank God upon every remembrance of him, and in the work of the Strict Baptist Mission there will be an abiding memorial to the great service he was able to render as General Secretary for so many years. In many hearts and homes and Churches there will be cherished memories of this loving servant of Christ, and those affectionate thoughts, mingled with sympathy for those bereaved, will be the best tribute to a "Brother Beloved," William Chisnall.



WILLIAM CHISNALL.

S.B.M. SECRETARY. 1904–1937.



A Typical Idol Car

IDOLATRY IN NAMAKKAL

GRACE K. HUCKETT.

YESTERDAY, April 10th, was the great day of the Car Festival so we were out all day, morning, noon and night, amongst the crowds of people. Namakkal was choc-o-bloc with people. The two idol cars (those huge wooden wheeled wagons on which they place the idols with accompanying priests and players) were dragged round the main streets of the town. One is so large and tall the telegraph wires and electricity cables had to be taken down on the route so that it could get through. Hundreds of men and boys pulled the great chains while many others danced and capered along. Others stood by with great wooden wedges and levers to help in case the wheels got stuck and refused to go round. People worshipped, others milled around in such throngs the dust was awful, chokingly so. I should not be surprised if many were hurt in the crush. The smaller of the two which was dragged round first seemed to be a greater attraction for the women. When it stopped a small fire was kindled in front. Women came and fed the fire with oil and camphor, bowed themselves to the ground and made offerings etc. All the morning, mid-day, and afternoon crowds of people had been worshipping and making offerings to the idol in the big one as it was standing by a high platform. High caste people went up the steps—about 20 of them—and then went across a kind of gangway of two planks into the thing to make their offerings of fruit, coconuts, condiments, etc., and to worship. I saw many beautiful women, girls and little children, and there were men also of course. Some fat and nearly naked and altogether horrible, some well dressed with clever thoughtful faces, some very haughty and proud, indeed all types. The women were beautifully dressed in gorgeous saris, flowers in their hair and much bejewelled. Little girls in ankle-length pretty skirts and blouses, decked with jewels and flowers, looked very attractive. I stood at the steps and contacted as many as possible. Practically all courteously received the tracts, some bought gospels and there was no opposition. All the lower sections of the community had to be content to make their offerings and perform their worship at the bottom of the vehicle, on the ground. There they were, breaking their coconuts over the huge wheels and other parts until there was an awful mess. It was an indescribable scene as the men, women and children worshipped, etc. One's feelings were also indescribable. One yearned for them to know the True and LIVING God and could have wept for their ignorance and superstition, for their awful danger ; one *hated* Satan for his usurpation of that which rightly belongs to the Lord of Lords and King of Kings—the worship of His subjects, and mourned over one's inability to reach them all with the message of the gospel. Many at the bottom could not even read and were much too absorbed to listen to what one had to say, let alone understand it. We had a bookstall by the side of the road and between the two idol cars, so we displayed the Word of God right in the midst of everything. On one side of us were several heaps of cucumbers quite 3 feet high and on the other side were glass bangle sellers whose wares sparkled in the blazing sunlight. We were not hindered or molested in any way. Two of our most senior women volunteered to help look after it a good deal of the time which set the rest of us free to go about among the people. In this way I was able to visit the

houses in the Brahmin street the previous day. It was a good opportunity to see the women for the men were all out I found, probably at the temple for the wedding of the gods. These two women did well, other Bible women were out with gospels, etc., as also were the men and some of the Hostel boys who volunteered to help. The missionary and the Preachers had big crowds listening to the Preaching. They also used the lantern pictures at night which attracted many. The first night we had a pitch right in the heart of the town. A man who had put up a booth for his business said the lantern sheet could be tied on the back of it. The moonlight would not then spoil the pictures. We soon got ready and the Hostel boys with their loud voices made a good choir and soon attracted a crowd, as also did Mr. Samuel, one of the Preachers called in from one of the outstations to help. He is a big man with a big drum and a big earnestness in preaching the way of Salvation to dying people. He got busy with his drum. This is India's own way of attracting attention. There were booths and stalls all around, hawkers and vendors crying their wares of all kinds but we made a good beginning. Proprietors of the roundabouts and swings nearly then decided they must do something to provide a counter attraction and increase their dwindling patronage, so they got their own band going and nearly drowned our men's voices, which by this time were decidedly husky. Why haven't we loud-speaker arrangements? No money and no apparatus! The world has plenty—cinemas, political speakers, communists and others can be heard all over the town, but the Christian message? Alas! it just reaches a tiny corner. Yet we have the liberty to do as the others, the air isn't rationed or reserved! Still our people did as well as they could. Preachers, Teachers, Boarding Master, all helped. Our slides were old-fashioned, but only we knew that, our audience didn't, yet we did wish for more good slides to illustrate the Parables and miracles. Distant music came from the temple, the idols were taken in procession up the road, borne swiftly along in their gilded palanquins followed by several gaudily decked clay horses borne on the shoulders of men. Huge acetylene lamps also were taken along. Hearing the tinkle of bells I turned and saw a beautiful young woman in a rich sari, decked with flowers and jewels and bells round her ankles, obviously a dancing girl. I remembered the words of the morning, " This is the gods' wedding night." Some people say idols are not so much worshipped these days. Let such come to Namakkal at the time of the car festival! Namakkal is up-to-date in its electricity. We boast brilliant electric shop signs, lurid green, red and blue neon lighting in some. It seems absurd in such small box-like shops with open fronts. From the top of a radio company building there was a bright revolving light resembling a lighthouse. This seemed another effort to spoil the effect of our pictures, for while it was not working when we began, it became somewhat of a nuisance half way through. However, the amazing thing is there was no definite opposition such as " you cannot preach here," etc. Perhaps it was all the more subtle because it was not open. We know that thousands heard the message of Salvation. We know too the LIVING Seed has been sown and many now have it in their hands and homes as they have purchased gospels, etc. Eternity will reveal the Harvest.

S.B.M. MAGAZINES FOR 1953

THIS is the time of year for placing or renewing orders for the "MISSION HERALD" and for "RAYS FROM THE EAST." We thank all those helping us in the sale and distribution of our Missionary periodicals, and we shall be happy to continue sending quantities required.

MISSION HERALD.—3d. per copy, 1/6 a year, if supplied through local magazine or Mission Secretary. Quantities will still be sent post free to those helping us in the Churches.

By post direct, 2/3 for the year.

RAYS FROM THE EAST.—1d. per copy. By post 1/3 for the year. Charges for quantities supplied to Sunday Schools (including postage):—

6	copies per issue for 1 year	4s. 0d.
12	" " " " " "	7s. 0d.
25	" " " " " "	12s. 0d.
50	" " " " " "	£1 2s. 0d.
100	" " " " " "	£2 0s. 0d.

Orders and payment can be sent to either the General Secretary or the Hon. Treasurer. *If no alterations are requested, we shall continue to send single copies or quantities as at present.*

NOTES AND NEWS

Missionary D. A. Thrower.—Mr. Thrower is now in the position to take engagements in the interests of the Mission, and friends should write to the General Secretary re Sundays or week-days from January to July, 1953. Mr. and Mrs. Thrower expect to return to India in the early autumn of next year.

New Year's Prayer Meeting and Farewell to Dr. R. M. Harris.—A passage has been secured for Dr. R. M. Harris on the "Corfu" sailing from Southampton on January 9th, D.v., and plans are being made to have the Public Farewell to her at the New Year Prayer Meeting to be held at Chadwell Street Chapel on Friday, January 2nd, at 7 p.m. Please book this date.

Christmas Gift Fund.—We thank all friends who kindly sent to Miss F. L. Hazel in response to this annual appeal, and we are happy to announce that the sum of £ is being sent to India for the purchase of gifts there for distribution to Indian Workers and children at the Christmas season. We know that these gifts will be greatly appreciated, and we thank all concerned.

Very grateful acknowledgment is made of the valuable help of Miss Hazel in connection with this Fund. Her services have been deeply appreciated by the S.B.M. Council and the L.Z.A. Executive Committee.

L.Z.A. Meetings.—Now is the time to arrange for special L.Z.A. meetings in the local Churches, and Mrs. Thorpe (Hon Secretary) will be very pleased to make bookings for Mrs. O. Morling from January onwards, or for Miss L. S. Hazel (expected on furlough) from June to November, excluding August.

Anticipated Arrival of Missionaries.—Mr. and Mrs. H. A. Huckett and family together with Miss L. S. Hazel are expected here in England at the end of March, 1953.

FOREIGN STAMPS.—There is now established a scheme for the collection and sale of foreign and British stamps by means of which the funds of the S.B.M. are benefited. Full particulars can be had of Pastor O. C. AUSTIN, 139a, Grosvenor Avenue, Highbury, N.5, who will also be grateful for the gift of any stamps that friends may be able to send to him for sale in this connection.

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.

We gratefully acknowledge the goodness of God and the kindness of friends in the following GIFTS RECEIVED from Aug. 1st to Sept. 30th, 1952.

	£	s.	d.
Churches ..	271	8	7
Schools ..	37	14	3
Personal ..	21	3	5
Miscellaneous	1	12	9
Guild of Service		10	0
Literature ..	4	9	0
Legacies ..	425	0	0
	£761	18	0

L.Z.A—General Account £111 15 2

ENGAGEMENTS FOR NOVEMBER AND DECEMBER, GOD-WILLING.

MISSIONARY D. A. THROWER.

NOVEMBER 4th, Richmond ; 9th and 10th, Horham ; 16th, Whittlesey ; 18th, F.O.Y. Rally, W. Suffolk Group ; 19th, F.O.Y. Rally, Ipswich, S. Suffolk Group ; 22nd, Dorking ; 23rd, Croydon, Derby Road ; 26th, Brighton, Tabernacle ; 30th, Wood Green, Park Ridings.

DECEMBER 7th, Five Ash Down ; 11th, Chingford.

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

PASTOR J. K. THORPE.

NOVEMBER 2nd, Halstead ; 5th, Tunbridge Wells ; 9th, Horsham ; 13th, Wood Green, Eldon Road ; 16th, Over ; 22nd, Dorking ; 23rd, Borough Green ; 25th, Manor Park ; 30th, Lewes.

DECEMBER 2nd, Ipswich, Bethesda ; 3rd, Bromley ; 4th, Meopham ; 7th, Kings Langley ; 11th, Warbleton ; 12th, Kenninghall ; 14th, Leiston.

MR. W. T. SAYERS.

NOVEMBER 30th, Homerton Row.

DR. R. M. HARRIS, L.Z.A.

NOVEMBER 4th, Mendlesham ; 5th, Cransford ; 6th, Laxfield ; 11th, Over ; 12th, Cottenham ; 13th, Manor Park ; 18th, Trowbridge ; 19th, Cheltenham and Bradenstoke ; 20th, Swindon ; 25th, Brentford ; 26th, Brighton, Tabernacle ; 27th, Walthamstow.

Address : 1, Ascott Avenue, Ealing, W.5.

MRS. MORLING, L.Z.A.

NOVEMBER 8th, Streatham ; 11th, Epsom ; 18th, St. John's Wood ; 22nd, Dorking.
DECEMBER 1st, Brentford ; 4th, Meopham.

Address : 61, Burnaby Gardens, Chiswick, W4.

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No. 134 FEBRUARY — MARCH, 1952

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Children on the Kolli Hills

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12

Price, 6s. per 100, postage extra.

HOMES AND TEMPLES ON THE KOLLI HILLS

By Dr. Ruth M. Harris, M.B., B.S.

Dear Boys and Girls,

I am so sorry that it is such a long time since I wrote to you. I thought I would tell you something about the part of India in which I live for it is very beautiful. Some of you may know quite a lot about the Kolli Hills, but some of you may not know very much.

The Way Up

To reach Vazhavanthi, you leave the hot, flat plains and climb up a narrow, winding, steep, rocky path which has many hair-pin bends and takes you through bushes and under great trees and over a flat sheet of rock by a waterfall. Up, up, up you go, stopping every now and then to get your breath and stop panting and let your thumping heart quieten down a bit; and then on you go, wondering if you will ever reach the top, it seems such a long way, and you look back and see the plains stretching away, away into the distance. When you get to the top you look over the plains once again, spot the villages you know and then, leaving them all behind, you go down through the forest and then come out into a vista (or view) of wooded hills, grassy slopes, terraced fields of grains and crops, and rice fields in the valleys. Here and there you see a little group of thatched houses nestling on the sides of the hills. You feel as though you have come into quite a different country from that you left only an hour or two ago on the plains. All around there are the tinkling sounds of the cow-bells, and a cool breeze puts new life into you. It is good to be alive and God's creation, how wonderful it all is.

There are no roads on the Kolli Hills, so that there are no cars or buses. Wherever you go you must walk, or go on the horse, or be carried by four men in a dholie. A dholie is something like a stretcher, and it is in this that they bring sick people to hospital, sometimes carrying them for many miles.

On Hunting

Bears and wild pigs live in the forests. When the weather is wet and misty the men and boys go out hunting, and we hear them at night out on the hillside, shouting, banging drums, and then when they have caught something we hear the horn being blown, and the singing of the hunting song as they bring their quarry home. One day they brought a man to Hospital, he was badly gashed in his leg and arms. He had been out hunting wild pig, but he had turned round, as he crouched down on a rock, to see a bear with two rather grown-up cubs descending on him from the hill above. With no way of escape, he had been badly mauled, and would have been killed had not men been near enough to rescue him. He was in our hospital for two weeks before the wounds healed up.

" Before Him, on the mountains
Shall peace, the herald, go."

Under some of the big trees you can see a small temple made of stones and about two feet square, sometimes it is larger than that. It is the shrine of somebody's ancestor at which the family occasionally worships. Outside some of the more important villages in a grove of trees, there are other temples; just mud-walled, thatched houses, always kept locked if they have a door, or just left open on one side if they have not. Inside these temples are stone idols, some of the stones are carved into images, some are just left rough. There are shrines to be found on the tops of the hills; there is one to the Bean god, there is the Hunters' shrine where the hunters worship after a successful hunting trip, and one big temple near a beautiful waterfall. Then, in their one-roomed, mud-walled thatched houses the people keep a white cloth, folded up in a mud pot, on the boards under the roof. This they call their household god. They say this god does not like Christians to come into the house, so that, when we go to visit a patient, we are not allowed inside, and however ill the patient is they drag him or her outside to be examined.

All this makes us very sad. But in Vazhavanthi there is a chapel where Christ is worshipped, and that is something to be happy about. Pray that the time may soon come, when in different places all over the Hills, the people may build chapels for the worship of the Lord Jesus, because they have learned to know Him and love Him.

" WHEN THE WIND BLOWS . . . "

Mrs. G. F. Champion, Kovilpatti.

When I was a little girl I can remember being told to have patience, and there is a verse in the Bible which says, " Ye have need of patience."

When we are home in England, people often ask us what kind of things try our patience most in India, and it is sometimes most difficult to say. But when we are out here, there is one thing that is most difficult to bear with patience and that is the wind.

From April 15th to October 15th, the wind blows in the back of our bungalow. It is a very strong wind and, most of the time, a hot wind. We never close either our doors or windows unless we go on camp, and therefore the wind has all the opportunity to blow through our bungalow and it makes full use of its opportunities! Doors rattle, windows shake, and pictures swing all day and all night. We have no glass in our windows but wooden shutters with hooks on, and the variety of noises that these hooks can make for hours together is remarkable. I make up my mind firmly that I will only think of a very urgent piece of work I want to get done and NOT take ANY notice of the rattle, but I find myself getting more and more irritable and unable to think of my work.

and I realise that it is an extra loud shake and rattle that is annoying me. As I type this, the wind is blowing it over and over, and a little picture of the sea is saying " rat-trat-rat ", and the calendar next to it saying " tara-tra tarrrrrrr ", the latch on the window is saying " cara-cara-cara-cara " without leaving off at all, and I could mention quite a number of other sounds that the wind is enjoying making as well.

But I think perhaps the most annoying thing the wind does, is with the writing paper we use. Sometimes I take my hand off my paper while I speak to someone, and in comes the wind, and round the room goes the paper. The other day, I laid down a paper to go and speak to someone and when I came back the paper had disappeared, and it had blown under and around several things and was found some time afterwards some distance away. The wind really enjoys itself with us on camp when we are giving out medicines. I have a powder in a piece of paper and I must show it to the person who has to take it and explain how to do so or they will be sure to come back a long time afterwards when I have forgotten just what I have given them, and ask how and when it is to be taken. So I get the powder in a paper in my hand and ask the woman if she can see how much there is, and she says " yes ", and then I look at her and tell her how to take it and that is so often where I make my mistake, for, while I am looking at her, along comes the wind and thoroughly enjoys taking the powder off the paper and all around the room. Did you say that I ought to be more careful? I know I ought, and if you saw me sometimes you would think that I was on some secret service, so careful am I to keep things covered up, but it can't be done all the time.

As we have had no proper rains, red dust blows in everywhere and the milk must stand in an open place uncovered, or it will go bad. So you can imagine that the red dust enjoys coming in and sitting on it.

Well, this is really one of the things that need special patience. We know that the Lord can give it.

HONOURS LIST — 1951

It is a great joy to see such a splendid increase in the number of scholars who have gained Certificates for sending in regular entries during the year.

The special prizes which are awarded to those who have the longest and best record, but have not, so far, won a prize, go to Jill Harsant and Norman Davies.

Belvedere: Trevor Clark, Carol Collett, Keith Cook, Gerda and Vanda Cooley, Patricia Cox, Denise Dade, Pamela Gaston, Sylvia Gillies, Ernest Goodrich, Dorothy Harris, Philip Head, Maureen and Barbara Jackson, Dorothy King, Valerie Laws, Trevor Lovell, Patricia Marsh, Brian Mason, Ruth Orchard, Maureen Petty, Pauline Prigmore, Richard Pullen, Patricia Ratcliffe, Alan Tickell. **Chadwell Street, Clerkenwell:** Valerie Barnett, Jean Belford, June Bignell, Joyce Chamberlain, Phyllis Cairns, Maureen Draper, Diana Lee, David McDonald, Sylvia and Barbara Michael, Maureen Oliver, Alice Sayer, Olga Starkey, Jean and Vivien White. **March:** James Abbott, Brian Asplin, Philip Bird, Anthony Bourne, Angela Fysh, Maureen

Gull, Nora Jaeger, David Jaeger, Valerie Sennett, Stephen Trowbridge. **Stowmarket:** Colin Baker, Margaret Cooper, Michael Horrex, Michael and David Pleasance, Mervyn Prime, Daphne Rayner, Christine and Raymond Taylor. **Mendlesham Green:** Arthur Battley, Ruth Baker, Percy Carr, Leonard and Mary Race, Thelma and Brian Ward. **Badingham:** Pamela and Peter Bradley, Michael Bridges, Alan Driver, Jean and David Pearce. **Mount Zion, Ipswich:** Peter Harris, Jill Harsant, Brenda and Daphne Page, Graham and Cynthia Smith. **Richmond:** Alma and Maureen Bond, Sylvia Martin, Carole Smith, Yvonne and Valerie Waldegrave. **Chase Cross, Romford:** Ann Collier, Gillian Gates, Margaret Newman, David and Malcolm Robson. **Crowfield:** Jill Banister, Ruth Butters, Maureen Hammond, Stella Harvey, Vera Warren. **Bethesda, Ipswich:** Derek and Myrtle Bugg, Winifred and Mary Oxborrow, Janet Ward. **Walthamstow:** Jeanette and Michael Chalmers, Colin Howells, Margaret Solly, Brenda Turner. **Bermondsey:** Anne and Alice Lawrence, Brenda Long, Doreen Luckham. **Greenwich:** David, Rachel, Denis and Peter Perry. **Occold:** Alice, Anne, Albert and Roberta Crane. **Streatham:** Barbara Gosney, Wendy Hoy, Irene Pharaoh, Christine Wilson. **Bradenstoke:** John, Sidney and Grace Skull. **Finchley:** Shirley and Joan Morris, Irene Woolley. **Whittlesey:** David Baxter, Rosemary Champion, Mary Willimer. **Eden, Cambridge:** Audrey Bigg, Gillian Norman. **Chelmsford:** James and Monica Ransome. **Eastbourne:** Christine Hill, Marcus Offer. **Guildford:** Gillian and Gordon Ansell. **Horham:** Percy and Leslie Smith. **Ilford:** Jessie and Joan Wing. **Laxfield:** Joy and Brenda Watts. **Preston:** Brian Holderness, David Sowerbutts. **Stretham:** Jean Alsop, Ruby Dodson. **Sudbourne:** Mary and David Bugg. **Tring:** Harry Batchelor, Dawn Wright. **Park Ridings, Wood Green:** Jennifer and Ann Ballard. **Askett:** Jean Goodchild. **Brentford:** Shirley Hobbs. **Tabernacle, Brighton:** Peter Moon. **Courland Grove, Clapham:** Dorothy Andrew. **Salem, Croydon:** Pauline Ward. **Grundisburgh:** Malcolm Church. **Hadleigh:** Brian Poulding. **High Wycombe:** Gladys Simmons. **Middlesbrough:** George Archer. **Otley:** Irene Adams. **Somersham:** David Burman. **Staines:** Norman Davies. **Wellingborough:** Monica Johnson. **West Ham:** Margaret Gould. **Yateley:** Betty Tice. Also Anthea, Theodore and Jonathan Evans.

BIBLE SEARCHER

THINGS OLD AND NEW

On another page of this issue of "Rays" you will find a list of the names of all those who sent in their Searcher entries regularly during 1951. Is your name there? If not, it is too late now, for the *old* year has gone. But this is the first Searcher of a *new* year, so why not start now, and send in your entries regularly during 1952.

The Searcher this time, is all about things "old and new." Read through the chapters named very carefully and make a list of all the "old" things, and all the "new" things that you can find, in each case giving the book, chapter, and verse where found.

Lower Group, age under 12

Your chapters are Exodus 1; Joshua 9; 1 Samuel 20; Psalm 149; Jeremiah 38; John 19. Write out your answers in two separate columns, like this:

OLD THINGS	NEW THINGS
Old shoes, found in . . .	New song, found in . . .

Then underneath your list write out *in full* a verse in 2 Corinthians 5, where something "old" and something "new" is mentioned.

Upper Group, age 12 and under 16

You will search in Genesis 25; Isaiah 66; First Epistle John 2; Mark 2; Hebrews 8; Revelation 3; as well as the chapter given for the Lower Group. Then write out *in full* a verse in Ezekiel 36 in which something "new" is found.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for neatness. At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until JUNE, 1952, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. Two or more entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 2 ozs.

CLOSING DATE—FEBRUARY 29th, 1952

RESULT OF LAST BIBLE SEARCHER

We were delighted to see so many entries; and we welcome 29 new Searchers, and a new School—Gt. Yeldham. Here are the names, in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Shirley Hobbs, aged 14, North Road S.S., Brentford.
2. Pauline Prigmore, aged 13, Belvedere S.S.

Special Mention: Mary Bugg, Joyce Chamberlain, Anthea Evans, Wendy Hoy, Margaret Last, Betty Tice, Mary Willimer.

Very Highly Commended: Norman Davies, Doreen Luckham, Brenda Turner, Doreen Woodhams, Irene Woolley, Malcolm Church, Edith Huckell, Margaret Newman, Brian Poulding, Christine Taylor, Daphne Rayner, Jocelyn Short, Dorothy King, Maureen Jackson, Irene Adams, Dawn Parnell, Eunice Nimmo, Eileen Brown, Sylvia Meeks, Philip Head, Nora Jaeger, Reginald Head, Leonard Race Valerie Sennitt, Michael Pleasance.

Highly Commended: Peter Moon, Brenda Frost, Jennifer Ballard, John Bean, John Skull, Ann Collier, Leslie Chidwick, Daphne Page, Derek Bugg, Hilary Culpeck, David Baxter, Gillian Norman, Barbara Walker, Shirley Morris, Jill Harsant, Alan Tickell, Patricia Marsh, Jill Mayes, Sylvia Michael, Harry Batchelor, Raymond Pullen, Margaret Fromow, Phyllis Cairns, Mary Baker, Brenda Page, Joan Morris, Jean Alsop, Ruth Butters, Alma Bond, Alice Lawrence, Joyce Simonds, Myrtle Bugg, Stephen Ager, David Perry, June Bignell, Malcolm Robson, Arthur Battley, Rosemary Champion, R. B. Elliott, Carole Jackman, Alice Sayer, Winifred Oxborrow, Jean Pearce, Alan Lister, Anne Lawrence, Dawn Wright, David Robson, Alan Driver.

Commended: R. McKenzie, Josephine Collins, Terry Wilson, Alice Crane, Anne Crane. Albert Crane. Answered Upper Group only: Marion Roworth.

Lower Group, age under 12.

Prizewinners: 1. Jessie Wing, aged 10, "Ebenezer" S.S., Ilford.
2. Maureen Hammond, aged 10, Lawford, near Manningtree.

Special Mention: Brian Asplin, Valerie Barnett, David Burman, Brian Holderness, Michael Horrex, David Jaeger, Valerie Laws, Rachel Perry, James Ransome, Stephen Trowbridge, Brian Ward.

Very Highly Commended: Colin Howells, Marcus Offer, Helen Sibthorpe, Monica Ransome, Valerie Waldegrave, Ann Endersby, Michael Saunders, Barbara Gosney, Brenda Hall, Percy Carr, Audrey Bigg, Leslie Smith, Gordon Kuhrt, Yvonne Waldegrave, Olga Starkey, Brenda Long, David Sowerbutts, John Betts, David Maidstone, Rosemary Marshallsay, Janet Broad, Janet Merrett, Sidney Skull, Maureen Crimes, Ruth Ager, Patricia Hankin, Diane Pearce, Sheila White, Percy Smith, Keith Cook, Thelma Ward. David Champion, Iris Draper, Margaret Marshall, Ruth Baker, Margaret Gould, Mervyn Prime, George Sayer, David Bugg, Sylvia Gillies, Denise Dade, Graham Brown, Cynthia Dormer, Joyce Bird, Jennifer Peters. David Pleasance, P. Harris, Vera Warren, Margaret Maclean,

Theodore Evans, Maureen Doubleday, Joan Payne, Anthony Bourne, Bernard Hughes, Carole Chapman, June Collett, Christine Hill, Doreen Broad, Joy Emmerson, Julia Green, Mary Race, Pat Cox, Raymond Taylor, Joyce Farrell, Joan Osborn, James Abbott, Cheryl Ferguson, Peter Perry, Grace Skull, Colin Baker, Jonathan Evans, Trevor Lovell, Jennifer Miller, Maureen Draper, Joan Wing, Philip Bird, Brenda Ferguson, Barbara Michael, Irene Pharaoh, Gerda Cooley, Sheila Gardner.

Highly Commended: David McDonald, Myrtle Battley, Barbara Lee, Ann Ballard, Valerie Austin, Stella Harvey, Maureen Oliver, Brian Kuhrt, Georgina Bardo, Evelyn Cockle, Mary Oxborrow, Vanda Cooley, Shirley Phillips, Maureen Gull, Margaret Solly, Christine Cullum, Janet Ward, Sandra Pearce, Glenda Hart, Carol Collett, Sandra Head, Enid Tarbin, Ruth Adams, Richard Pullen, Cyril Driver, Denis Perry, Gordon Ansell, Margaret Driver, Pamela Gaston, Susan Glasborow, Pamela Banks, Maureen Sams, Raymond Hamilton, Ian Hurst, Terrence Harsant, Gillian Ansell, Barbara Jackson, Trevor Clark, Dorothy Saunders, Carole Carmichael, Carole Smith, Doreen Melton, Pamela Sams, Brian Maidstone, Cynthia Smith, Maureen Petty, Michael Bridges, Monica Boreham, Maureen Bond, Ronald Wood, Rosemary Thomas, Gladys Simmons, Graham Smith, Jean Goodchild, Christine Richardson, Keith Robinson, Margaret Hawkins, R. Wright, Sylvia Head, Beryl Mothersole, Iris Johnson, Jean Treeby, Brenda Watts, Christine Wilson, Kathleen Hubbard, Robert Smith, Patricia Warnett.

Commended: Susan Cantor, Brenda Mulford, Mollie Pickett, Joy Watts, June Barker, Ernest Goodrich, Marlene Robinson, Paul Wright, Michael Crane, Barbara Taylor, Sylvia Martin, Annie Thoroughgood, Eileen Blundell, Philip Mills, Brenda Seabrook, Margaret Pickett, Ruby Dodson, Diane Andrews, Sheila Bradley, Vivien White, Jean White, Jean Belford, B. E. Elliott, Victor Bradley, Roger Davies, Patricia Ratcliffe, Peter Bradley, Margaret Dewsbury, Trevor Cook, Roberta Crane, Pamela Bradley, Brian Mason, Frieda Gosney, Pamela Puttick, David Pearce. The following omitted references: Cathleen Trollope, Carole Welsh, Roy Steed, Terence McDonald, Irene McDonald, Harry Willougby, Diane Boniface. Jennifer Boldry answered the wrong questions.

Not for Competition: The Misses Dorothy Best and Eunice Skull. Belvedere have regained first place, but Chadwell Street came very close. Mendlesham Green came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

One of the most thrilling stories in the Bible is that of the taking of the city of Jericho by Joshua and his men. The people of Israel had been wandering in the wilderness for 40 years, and now they had crossed the Jordan and stood inside the Promised Land. But right in front of them, and across their pathway into Canaan, lay the big city of Jericho surrounded with a wall fifteen feet high and ten feet thick. It was a heathen city containing many idol temples, and groves where the Moon-Goddess was worshipped. It was also surrounded by a beautiful forest of palm trees.

Now Joshua knew, that unless he conquered this great city, he could make no progress and so, one day, he was standing gazing at its walls, when all of a sudden he saw a man standing in front of him holding a drawn sword in his hand. At once Joshua sprang to action. "Art thou for us?" he cried, "or for our enemies?" The armed Stranger smiled and shook his head. "Nay," he said, "but as the Captain of the Lord's army am I now come." And Joshua fell upon his face to the ground as an act of worship, and said, "What saith my Lord unto his servant?" Who was that Captain that came to Joshua, as he stood gazing at those impossible walls of difficulty in front of him?

Not very long after this, the attack on Jericho began, but no city was ever attacked in a more curious manner. There is no need for me to tell you the story of the strange and silent attack, for you can all read it in Joshua, chapter 6. For six days, the priests and the people made a march

once each day round the city; no sound was uttered save the weird, shrill note of the trumpets of ram's horns and the steady tramp of many feet. And then, on the seventh day, came the seven-fold march, the final blast of the trumpets, the great shout of the people, and those huge walls heaved and fell flat outwards to the ground.

Where had the Armed Stranger gone? Had He left Joshua and the people as they marched around the city? Joshua had not seen Him since He stood there with the drawn sword; but He was nevertheless very near. Unseen by Joshua or by the priests, the Man with the drawn sword marched on day by day in the front of the Lord's Host, for it was the Lord Himself Who came down to lead both Joshua and His people on to victory. "He . . . showed strength with His arm; He . . . scattered the proud in the imagination of their hearts." It was the Captain's victory at Jericho.

So it is today; the people of God go treading onwards against the strongholds of Satan, whether in heathen India or in pagan England. They are but a small band, they carry no weapons in their hands, save that, as they go, they sound the trumpet of the Gospel. But wherever they go, their Captain goes on before them to fight their battles. And one by one, the strongholds fall, "not by might, nor by power" but by the power of the Spirit of the Lord. I wonder if some boy or girl is facing a big wall of difficulty, just like the walls of Jericho; because grown-up people do not have all the troubles. Why not take a lesson from Joshua? We too have a Captain Who is none other than our Lord and Saviour Jesus Christ; Why not ask Him what He has to say about the problem? Why not seek Him by prayer day by day until your difficulty too is thrown down just as flat as the walls of Jericho? For "who is he that overcometh the world, but he that believeth that Jesus is the Son of God." (1 John 5: 5.)

I was very pleased to receive letters from: Arthur Battley, Percy Carr, Jill Harsant (so glad to hear your good news; please also tell Mary, Margaret and Brian), James Ransome, Graham Smith, Yvonne and Valerie Waldegrave. Also, I would like to thank these friends for their letters: Mrs. E. E. Chidwick, Mr. Robert Davis, Messrs. H. W. and J. K. Harmer, Miss W. A. Jordan, Mrs. F. M. Leaver, Miss M. Linggood, Mrs. E. Petty and Mr. W. H. Trowbridge. Once again, we would desire to acknowledge with gratitude all the assistance rendered to this work amongst our boys and girls by our teachers and helpers. May the Lord reward you each and grant His blessing upon the children.

With every good wish from UNCLE PETER.

Ahab, the Wicked King of Israel

Feb.	4	M	**1 Kings 16, 29-34**
	5	Tu	1 Kings 17, 1-9
	6	W	1 Kings 17, 10-16
	7	Th	1 Kings 17, 17-24
	8	F	**1 Kings 18, 1-8**
	9	S	**1 Kings 18, 9-16**
	10	Su	1 Kings 21, 15-24

Elijah Challenges Ahab

Feb.	11	M	**1 Kings 18, 17-29**
	12	Tu	**1 Kings 18, 30-39**
	13	W	**1 Kings 18, 40-46**
	14	Th	Psa. 115, 1-11
	15	F	Josh. 24, 14-25
	16	S	Psa. 135, 13-21
	17	Su	Jas. 5, 13-20

Jehoshaphat's Deliverance

Feb.	18	M	**2 Chron. 20, 1-13**
	19	Tu	**2 Chron. 20, 14-21**
	20	W	**2 Chron. 20, 22-30**
	21	Th	1 Kings 8, 33-40
	22	F	Exod. 14, 1-9
	23	S	Exod. 14, 10-18
	24	Su	Exod. 14, 19-31

Joash, a Boy King

Feb.	25	M	**2 Kings 11, 1-12**
	26	Tu	**2 Kings 11, 13-21**
	27	W	1 Sam. 3, 1-10
	28	Th	1 Sam. 3, 11-18
	29	F	Luke 2, 41-52
Mar.	1	S	2 Kings 12, 1-9
	2	Su	2 Kings 12, 10-16

SOME MIRACLES OF JESUS

A Son Given Back

Mar.	3	M	**Luke 7, 11-17**
	4	Tu	1 Kings 17, 17-24
	5	W	2 Kings 4, 18-26
	6	Th	2 Kings 4, 27-37
	7	F	Acts 20, 1-12
	8	S	Col. 2, 8-15
	9	Su	Eph. 2, 1-10

Lepers Healed

Mar.	10	M	**Luke 5, 12-17**
	11	Tu	**Luke 17, 11-19**
	12	W	Lev. 14, 1-9
	13	Th	Lev. 14, 10-20
	14	F	2 Kings 5, 1-10
	15	S	2 Kings 5, 11-19
	16	Su	Mark 1, 35-45

Healing at Bethesda

Mar.	17	M	**John 5, 1-9**
	18	Tu	**John 5, 10-19**
	19	W	Matt. 9, 1-8
	20	Th	Psa. 130, 1-8
	21	F	Acts 9, 32-43
	22	S	Psa. 30, 1-12
	23	Su	Psa. 103, 1-12

A Man Born Blind

Mar.	24	M	**John 9, 1-12**
	25	Tu	**John 9, 13-23**
	26	W	**John 9, 24-33**
	27	Th	**John 9, 34-41**
	28	F	Luke 4, 16-24
	29	S	Isa. 35, 1-10
	30	Su	Psa. 119, 17-24

The Raising of Lazarus

Mar.	31	M	**John 11, 1-10**
Apr.	1	Tu	**John 11, 11-20**
	2	W	**John 11, 21-32**
	3	Th	**John 11, 33-46**
	4	F	John 5, 24-30
	5	S	1 Cor. 15, 35-44
	6	Su	1 Cor. 15, 50-58

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No. 135 APRIL - MAY, 1952

FROM THE RAYS EAST

FOR YOUNG PEOPLE



"Taking a drink."

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12

Price, 6/- per 100, postage extra.

A WONDERFUL FARTHING

By Missionary D. A. Thrower, Madras

You have probably heard the story of two children who went to a missionary meeting. The girl was older than her brother and she took a penny for the collection, while all that he had was a farthing. When he told her she laughed at him and said that it was no use giving a farthing at such a meeting; lots of money is needed to take the Gospel to distant lands. But the young hero persisted, saying he was sure his farthing would not be lost or overlooked, but be of some use to Jesus for His work. Imagine the boy's delight when the chairman stood up and announced the amount of the offerings something like this: " £236 7s. 6¼d.". The words " sixpence farthing " had hardly been said before Tommy nudged his sister and whispered: " There's my farthing."

Seen by Jesus

But this is not the farthing we specially want to tell you about. That comes in a Bible Story about a poor widow who put into the collection " two mites which make a farthing " (See Mark 12:41-44 and Luke 21:1-4). Jesus went to the Temple at Jerusalem and sat near the treasury. This was the part of the great central hall of the Temple where thirteen brass, trumpet-shaped chests stood to receive the offerings of the people. Jesus noted how the worshippers dropped their gifts into the chests. Some well-to-do persons no doubt came swaggering along and put in a lot of coins with a loud clatter. Others probably put in only a little, some of them in a grudging sort of way. But one poor widow dropped in all she had got, which was two tiny coins worth a farthing. Those mites must have been similar to the Indian copper coin called a " pie ", two of which are worth a little less than a farthing. Before the war lots of these Indian mites were put in the collections at our services in Madras and other places in South India.

Valued by Jesus

The Lord Jesus saw by the way in which this woman put her little gift into the box that she had a loving heart that would have given hundreds if only she had them. What did He say? " This poor widow hath cast in more than they all." What did He mean by this? Did He mean to say that her farthing was really worth more than all the gifts of the rich people who had put in lots of money? Of course those two tiny coins meant more to her than any of the other offerings meant to those who gave them. Many gave what they could well afford, whereas this poor widow gave all that she had, even what she needed to buy something for the next meal with.

Accepted by Jesus

But the Lord Jesus can hardly have made such a statement without a wider meaning than that; when He says a thing He says it from *His* point of view. And we know that that particular farthing meant more to *Him* than all the money of the others who made offerings in the Temple that day. He was Lord of the Temple, and He accepted this poor woman's token of love in a way that He could not accept many of the other gifts. By His blessing the love that gave that farthing turned it into a living, growing seed. It mattered little that it was such a small sum *then*. It was going to grow into something immensely great, whereas the gifts of those who had no true love for God never produced anything. They were just so much cash, say a few shilling or even pounds, but that was all, and they were soon forgotten.

Multiplied by Jesus

But the widow's mite has been remembered by both God and man for 1900 years, and during this time it has multiplied to such an extent that it is impossible to calculate its present value, even if we regard it as mere money!

Watch our next issue for the continuation of this wonderful story telling how the farthing rolled on through the centuries, and the use which the Lord Jesus has made of it—Uncle Peter.

"RAYS" STAMP CORNER

WANTED to help the work of the Mission any Foreign or Colonial Stamps. (do not tear stamps off paper).

FOR SALE: Have you seen our latest Approval Sheets at low prices? Write to:—Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5.

A MESSAGE FROM A LINER

On Board P. & O. s.s. "CARTHAGE"

By Mrs. W. H. Kuhrt

Dear Boys and Girls,

Our journey from England to Bombay has not been very eventful but I am sure you would like to hear a little about it.

It is 6,000 miles and has taken us about 16 days. The sea was rather rough the first two or three days, and we were not all at the dining-table during those days. Others of us do not mind a rough sea and enjoy the thought of a little adventurous rocking. There were a few things that I noticed during the most uncomfortable time and I remember thinking, "I must tell the 'Rays' boys and girls about that."

In the big dining-room, the tables have two-inch hinged ledges all round, which at times of pitching and tossing are raised, so that the china and glass on the tables cannot tumble off. Despite these evidences of forethought, we often hear crash after crash and we know that some china has come to grief.

Also, at such times we find that a chain is fixed first to our dining-chairs and then to the floor, so that we shall not suddenly find ourselves careering along the floor in a row on our chairs. Of course that would be very amusing, and it reminds me of one meal-time when all the knives, forks and spoons suddenly and quite smoothly went sliding up the table and back again.

Up on deck, there are very few things that can move about with the rolling of the ship, probably only deck-chairs and passengers' private books, bags, etc. These we must take care of ourselves, as they cannot be put on chains.

Talking of chains, reminds me of the Anchor. We were watching a ship in the Suez Canal a few days ago when they were pulling up the anchor. It took much longer than I thought it would, but there at last was the metallic clank, as the anchor came into sight and knocked against the side of the ship. What a small thing the anchor is to have such a wonderful job! Without an anchor a ship cannot be prevented from drifting.

We are all like ships that are making their way across the ocean of life. What a vast ocean it is! A wide sea of knowledge, a world of new things for young and old! It is a very serious fact too that our voyaging all takes place in a world of sin and our lives, like the ships, make their way from port to port of Knowledge and Experience. It's most necessary to have an anchor that will hold. I expect you all know the following words:—

"I have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Fastened to the Rock which cannot move
Grounded firm and deep in the Saviour's love."

I do trust that each of you can truly sing those words and mean them.

There is no anchor other than the Lord Jesus that will certainly keep us from drifting. There are many who think they can sail the sea of life without Him.

They manage to flounder from port to port without His help but there must come a time when the ship of Life will drift to ruin on Life's rocks or quicksands if HIS help is spurned.

Will you not each one consider your position today? Do you know that you really have the Lord Jesus as your ANCHOR or do you only hope so, and try to keep going?

Make sure and make HIM your anchor today.

CONSIDER

I hope you have never seen a street accident; still more do I hope that none of you will ever become injured on roads. Only the other day, I was watching two little girls running out of school. The first ran on to the footpath and, without looking, dashed straight into the road in front of a motor. There was a horrid screeching of brakes and . . . well, that time nothing happened, save that the little girl got a bad fright. The second girl also came running out but she stopped on the kerb and looked both ways before she stepped into the road. She had regard to what she had been told about Road Safety and Road Danger; she stopped, she considered and was safe.

God's Word warns us against rushing blindly on into the dangers of sin. It tells us to consider, to stop, to think well, to pause. It tells us to seek God's guidance in prayer, asking Him to guide us and to save us. May we each be like the man who wrote, "I thought on my ways, And turned my feet . . . I made haste, and delayed not to keep Thy commandments."

Lower Group, age under 12.

These are the words that we want you to search for:—

1. Consider. 1 Samuel 12.
2. Consider Him. Hebrews 12.
3. Consider the Ravens. Luke 12.
4. Consider what I say. 2 Timothy 2.
5. Consider it in thine heart. Deuteronomy 4.
6. Consider the lilies of the field. Matthew 6.

When you have found them begin at the word "Consider" and write on to the end of the verse, and give the number of the verse in which the answer is found.

Upper Group, age 12 and under 16.

First of all answer the questions set for the Lower Group. Now read the instructions very carefully as they are a little different in this part. In each of the sentences given below some words have been purposely omitted. In the first sentence one word is missing; in the second sentence, two words; and so on up to six. Find the sentences and write on to the end of the verse, including the missing words, and giving the book, chapter and verse where found.

1. Stand still, and consider the works of God.
2. Thus saith the Lord, "Consider your ways."
3. Consider the Apostle and High Priest, Christ Jesus.
4. That they may consider, and understand.
5. Because he considereth, and turneth away from his transgressions, he shall surely live.
6. I considered it well, and received instruction.

The answers will be found in Job 37; Haggai 1; Hebrews 3; Isaiah 41; Ezekiel 18; Proverbs 24.

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, 1952, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. TWO OR MORE entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—APRIL 30th, 1952.

RESULT OF LAST BIBLE SEARCHER

Some very fine entries were sent in for this Searcher, and many of you gained very high marks for careful searching. There were 67 new Searchers amongst whom were scholars from Gt. Avenham, Lewes and Royton. We were specially pleased to receive entries from three former searchers, Eileen, Olive and Barbara Skeet who now live at Barnston Island, B.C., Canada. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Myrtle Bugg, aged 13, " Bethesda " S.S., Ipswich.
2. Margaret Cooper, aged 13, " Bethesda S.S., Stowmarket.

Special Mention: Brenda Cripps, Margaret Last Michael Pleasance, Joyce Long, Mary Bugg, Nora Jaeger, Mary Wild.

Very Highly Commended: Maureen Jackson, Jeanette Chalmers, Alma Bond, Brenda Turner, John Skull, Eileen Skeet, Vera Warren, Yvonne Waldegrave, David Pleasance, Jennifer Ballard, Mary Willimer, Dorothy Rule, Peter Moon, Leonard Race, Jill Mayes, Mary Oliver, Pauline Prigmore, Elizabeth Wild, Dorothy Andrew, Brian Poulding, Gillian Norman, Thelma Ward, Daphne Rushbrook, Valerie Sennitt, Betty Roe, Ann Collier, Shirley Hobbs, Reginald Head, Shirley Morris, Joan Morris, Christine Payne, Alan Driver, Eunice Nimmo, Jocelyn Short, Patricia Marsh, Anthea Evans, A. Tickell, Janet Burling.

Highly Commended: Patricia De Rose, Dorothy Hill, Joan Frost, Ruth Butters, Jill Harsant, Joyce Chamberlain, John Bean, Sylvia Michael, Malcolm Church, Norman Davies, Alice Sayer, Harry Batchelor, Irene Adams, Josephine Collins, Doreen Collier, Dawn Parnell, Philip Head, Maureen Banks, Olive Bennett, R. B. Elliott, Constance Hill, Yvonne Wrangles, David Baxter, Phyllis Woollard, Janet Baxter, Jean Alsop, Maurice Rushbrook, Geoffrey Pearce, Joan Pearce, Rae Noyes, Ivy Harrison, Brenda Page, Daphne Page, Rosemary Champion, Brenda Smith, Stella Thorne.

Commended: Janet Greene, Dawn Wright, Marion Rowoth, Anne Crane, Brian Forway, Helen Moore, Patricia Hunt, Alice Crane, Diana Lee, Albert Crane, Ivy Newland, Evelyn Hills. David and Malcolm Robson omitted verses. Answered Upper Group only: Eunice Adams, Elizabeth Penfold, David Perry, Christine Taylor. Answered Lower Group only: David Cooper, Peter Robinson.

Lower Group, age under 12.

Prizewinners: 1. Anthony Bourne, aged 8, March S.S.
2. Jean Goodchild, aged 11, Askett S.S.

Special Mention: David Sowerbutts, Valerie Laws, Valerie Barnett, Margaret Few, Graham Brown, David Burman, David Jaegar, Stephen Trowbridge, Brian Asplin, Sylvia Bish.

Very Highly Commended: June Collett, Keith Cook, Jonathan Evans, Carol Collett, Maureen Hammond, Peter Perry, Michael Horrex, Helen Sibthorpe, Christine Hill, David Charles, Joan Booth, Maurice Beeby, Valerie Waldegrave, Denis Perry, Michael Bridges, Barbara Skeet, Glenda Hart, Monica Ransome, Howard Beeby, Sylvia Gillies, Joy Emmerson, Diana Pugsley, Denise Dade, Philip Bird, Brenda Hall, Rachel Perry, John Betts, Janis Lowe, Olive Skeet, Peter Bradley, Pauline Gough, Pauline Booth, Richard Dingle, Peter Ginger, Valerie Clark, Barbara Gosney, Ruth Laimbeer, David Wright, Elizabeth Pickering, Sheila Bradley.

Highly Commended: Pamela Bradley, Evelyn Cockle, John Smith, Maureen Mills, G. Tickell, Marjorie Moon, Colin Baker, Maureen Petty, David Bugg, Ann Ballard, Margaret Gould, Victor Bradley, Brian Ward, Brenda Long, Philip Mills, Jill Banister, Mary Pickering, Mary Oxborrow, Janet Ward, Anne Wright, Beryl Cook, Mary Race, George Sayer, James Abbott, Audrey Bigg, Monica Johnson, Maureen Crimes, Vivien White,

Elizabeth Leeks, Graham Smith, Patricia Millson, Sheila King, Ruth Adams, Roy Harvey, Barbara Jackson, Percy Carr, Sandra Head, Andrew Symonds, John Cresswell, James Short, Christopher Lee, Christopher Boxall, Alan Clarke, Carol Owen, Susan Glassborow, Carole Carmichael, Ann Havers, Hazel Frost, Cynthia Smith, Gerda Cooley, Sidney Skull, Muriel Eldridge, Ann Hurst, Grace Skull, Jean White, Maureen Gull, Shirley Frost, Priscilla Cornwell, Stella Harvey, Jennifer Peters, Vanda Cooley, Margaret Solly, Iris Stalley, Percy Smith, George Herd, Carole Cheeseman, Raymond Taylor, Barbara Michael, Gordon Ansell, Jennifer Miller, James Ransome, Joan Solly, Ann Endersby, Colin Howells, Georgina Bards, Ian Hurst, John Rycroft, Kathleen Bennett, Ruth Sowerbutts, Francis Batchelor, Pamela Gaston, Leslie Smith, Mervyn Prime, Rhoda Warren, T. J. Evans, David Payne, Sylvia Jones, Bernard Hughes, Roy Abbott, Margaret Maclean, Sheila Maclean, Sylvia Martin, Ronnie Alder, Carole Chapman, Eva Reynolds, James Jenner, Doreen Devonshire, Brenda Ferguson, Martin Hewitt, Jessie Wing, Barbara Sowerbutts, Robert Stain, Marcus Offer, Gillian Gates, Maureen Bond, Ruth Baker, Judith Symonds, Georgina Poll, Cheryl Ferguson, Carole Smith, Joyce Cracknell, Ruby Hart, Irene Pharaoh, Jennifer Richards, June Abbott, John Fromow, Angela Fysh, Rosemary Darwin, David Edwards, Michael Saunders, Joan Wing, Trixina Darwin. The following are highly commended for searching but they omitted the verse in 2 Corinthians 5. Brian Mason, Jean Mead, Sheila White, Kathleen Sparrow, June Pound, P. Ratcliffe, Pamela Monaghan, Maureen Sams, Pauline Saunders, Denis Wynn, Tony Woolven, Marilyn Cole, Patricia Cox, John Lovelace, Jean Keep, Pauline Monaghan, Patricia Woolven, Rosetta Wilson, Pat Reynolds, Patricia Hanken, Ernest Goodrich, Margaret Marshall, Janet Merrett Marlene Robinson.

Commended: Pamela Sutton, Brenda Reynolds, June Cheeseman, Kenneth Poll, Paul Leach, Stella Stebbings, Pat Mitchell, Alan Moses, Shirley Hawkins, Olga Starkey, David Pearce, Roberta Crane. An entry from Stretham, Cambs., Mary Critcher, June Lee, Iris Draper, Helen Fromow, Christina Jennings, Paul Wright, Brian Keys, Ruby Dodson, Valerie Austin, Trevor Lovell, Maureen Draper, Enid Tarbin, Barbara Lee, Terence Towler, Rita Young, Christine Ruffles, Jacqueline Bird, Dorothy Lee, Raymond Hamilton, David McDonald, Eileen Blundell. Omitted verse: Julia Green, Frieda Gosney, Malcolm Fayers, Robert Wright, Margaret Bowman, Joan Baker. The following also tried but did not quite understand the questions: Gordon Piggott, Brenda Versey, Jessie Reyolds, Donald McGillicuddy.

Not for Competition: The Misses Dorothy Best and Betty Tice. Omitted from Honours List, Sheila Kathleen White, Brockley. Belvedere heads the list once again with Chadwell St. second and March third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

On another page there is a very interesting article telling us of a voyage from England to India on the great liner "Carthage". The s.s. "Carthage" belongs to the "P. & O." or "Peninsula and Oriental" line. The word "Peninsula" refers to the Great Indian Peninsula, because the land of India juts out into the ocean; and the word "Oriental" refers to the East, because the steamers of the P. & O. line call at ports all over the Eastern half of the world.

Now this great Shipping Company has both a crest and a motto. The crest is a rising sun, a symbol of Eastern lands, rising above a shield.

It is the motto however in which I am mostly interested, for beneath the shield is a scroll bearing three Latin words, "Quis nos separabit", which some of you will easily translate into English as—"What shall separate us?" The meaning is therefore that this great Steamship Company is joining together lands which lie far apart, separated by great stretches of ocean. As the great steamships go from Port of London to Bombay, or Hongkong,

or Sydney, they are using the oceans which divide those lands to join these lands together. This is a very wonderful idea and the steamers do a great deal to join separated lands together in material things.

But there is a far greater divide than that of the deepest and widest ocean. It is the deep divide between those who believe in the Lord Jesus Christ, as Saviour and Lord, and those who do not. It is a dreadful thing to be afar off from God, separated from Him by our own sin, just as dreadful whether you live in England or India, or China, or Australia; there is no difference in the sight of God. All have sinned and have come short of what God requires. This is why the Message of the Lord Jesus is so important; why the need for men to know about him is so great, wherever they are born and in watever part of the world they live. Only the Lord Jesus can join us to God once again, and He does it by taking away the sin which separates us from Him, and bearing that sin Himself in His own body on the Cross.

And thus the Gospel (or Good News) which Jesus brought to the world of a way back to God becomes His way of joining nations, which are apart, and uniting them together by a common love to Him. In all lands and in all ages there are those who say concerning Jesus, "He loved me . . .", whether they be English, Indian, Chinese or any other nation. And when men from different nations learn to love God, they learn to love one another too and become joined in Him. "Who shall separate us from the love of Christ?" Said Paul, the Apostle, nearly 2,000 years ago, "I am persuaded that neither death nor life . . . nor things present, nor things to come . . . nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

I was very pleased to receive an entry from our old Bible Searchers Eileen, Olive and Barbara Skeet, now in British Columbia, Canada, and also letters from these boys and girls:—Percy Carr, Rosemary Champion, Maureen Hammond, Shirley Hobbs, Valerie Sennitt, Thelma and Brian Ward, and Jessie King. Also the following friends wrote to me and I would like to thank them for the words of goodwill and encouragement expressed in relation to the work amongst our boys and girls:—C. E. Barnet, E. Boyd, Mr. Robert J. Davies, Mr. E. W. Fromow, Miss Beryl H. Gould, Mrs. J. H. Harmer, Miss F. Higgs, Miss W. A. Jordan, Miss M. Linggood, Mr. A. F. Michael, Mrs. A. M. Pawsey, Mr. S. W. Payne, Miss G. Piggott, Miss Ethel Skull, Mr. W. H. Trowbridge and Miss Christabel Wright.

With best wishes to you all. UNCLE PETER.

The Greatest Miracle

Apr.	7	M	**Luke 24, 1-12**
	8	Tu	**Luke 24, 13-24**
	9	W	**Luke 24, 25-35**
	10	Th	Luke 24, 36-48
	11	F	John 20, 1-10
	12	S	John 20, 11-18
	13	Su	1 Cor. 15, 1-10

Jesus' Last Miracle

Apr.	14	M	**John 21, 1-8**
	15	Tu	**John 21, 9-14**
	16	W	John 21, 15-19
	17	Th	John 21, 20-25
	18	F	Mark 1, 14-22
	19	S	Luke 5, 1-11
	20	Su	Acts 2, 32-42

PAUL THE MISSIONARY

How Jesus Met Paul

Apr.	21	M	**Acts 9, 1-9**
	22	Tu	**Acts 9, 10-22**
	23	W	Acts 9, 23-31
	24	Th	Acts 22, 1-11
	25	F	Acts 22, 12-21
	26	S	1 Cor. 1, 18-24
	27	Su	1 Cor. 2, 1-10

Sent Out To Preach

Apr.	28	M	**Acts 13, 1-13**
	29	Tu	Josh. 1, 1-9
	30	W	Judg. 6, 11-16
May	1	Th	1 Sam. 3, 1-10
	2	F	Amos 7, 10-15
	3	S	Rom. 10, 1-11
	4	Su	Rom. 10, 12-21

Preaching to Jews and Gentiles

May	5	M	**Acts 13, 14-22**
	6	Tu	**Acts 13, 23-31**
	7	W	**Acts 13, 32-41**
	8	Th	**Acts 13, 42-52**
	9	F	Acts 10, 34-43
	10	S	Acts 1, 1-9
	11	Su	1 John 1, 5-10

Paul Heals a Cripple

May	12	M	**Acts 14, 1-10**
	13	Tu	**Acts 14, 11-18**
	14	W	**Acts 14, 19-28**
	15	Th	Acts 20, 1-12
	16	F	Acts 3, 1-11
	17	S	Mark 2, 1-12
	18	Su	John 14, 1-14

New Companions

May	19	M	**Acts 16, 1-8**
	20	Tu	**Acts 16, 9-15**
	21	W	2 Tim. 1, 1-9
	22	Th	Phil. 2, 12-23
	23	F	2 Cor. 1, 13-20
	24	S	2 Cor. 8, 1-9
	25	Su	John 14, 15-26

Entering Europe

May	26	M	**Acts 16, 16-24**
	27	Tu	**Acts 16, 25-33**
	28	W	**Acts 16, 34-40**
	29	Th	Deut. 18, 9-16
	30	F	John 6, 35-44
	31	S	1 John 5, 1-10
June	1	Su	Isa. 61, 1-6

Persecution

June	2	M	**Acts 17, 1-9**
	3	Tu	**Acts 17, 10-15**
	4	W	Matt. 5, 1-12
	5	Th	Mark 13, 5-13
	6	F	1 Pet. 3, 8-17
	7	S	2 Tim. 3, 10-17
	8	Su	John 5, 39-47

F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

No. 136 JUNE - JULY, 1952

FROM THE RAYS EAST

FOR YOUNG PEOPLE



Mary

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12

Price, 6/- per 100, postage extra.

A WONDERFUL FARTHING—II

By Missionary D. A. Thrower, Madras

In our last issue, we read about the Widow's Mite, how our Lord Jesus saw it being put in the chest, how He valued and accepted the love behind the gift. We are now to read of the way our Lord has blessed that gift to many souls and to the achieving of great results.

By His blessing the love that gave that farthing turned it into a living, growing seed. It mattered little that it was such a small sum *then*. It was going to grow into something immensely great, whereas the gifts of those who had no true love for God never produced anything. They were just so much cash, say a few shillings or even pounds, but that was all, and they were soon forgotten. But the widow's mite has been remembered by both God and man for 1900 years, and during this time it has multiplied to such an extent that it is impossible to calculate its present value, even if we regard it as mere money!

How a Banker would multiply it

Let me explain by a little arithmetic. Suppose there had been a bank in Jerusalem that was ready to accept so small a sum as a farthing on fixed deposit at 5 per cent. compound interest. Now suppose the widow had put her two small coins in that bank instead of in God's treasury. Let us imagine that the interest on this deposit was added to it once in every ten years. After the first ten years the farthing would be worth $1\frac{1}{2}$ farthings, after twenty years $2\frac{1}{4}$ farthings, and so on. If the bank, that we are imagining, had kept in business for the whole of the 1,900 years that have passed since that time, what would the widow's mite be worth by now? Any reader who cares to work it out will find that it amounts to something like 1s. $2\frac{1}{4}$d. by the end of the first century, more than £227 after 300 years, and almost $\frac{3}{4}$ of a million pounds after 500 years. After a few more centuries it becomes a tremendous sum, producing enough to feed all the hungry people of India, build a fleet of "Queen Elizabeths", and leave billions of pounds over. By the year 1000 A.D., the figure would be more than 400 billions or £400,000,000,000,000!!! If any of our readers are sufficiently interested to work the thing out for the whole 19 centuries or part of it, and send their results, together with their working sheets, c/o The Editor, "Rays", we will give a prize to the one who does the most accurate calculation.

How GOD blesses and multiplies it

You may ask: "Is this wonderful farthing really worth so much as all that?" Well, consider the following facts. The Lord Jesus once said of another woman who gave Him a loving gift:

" Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." This has become true also of the widow's mite. Countless sermons and addresses have sprung from this wonderful farthing and thousands of millions of people have read the story of it in the Bible. The total sum that has been given to God's cause, churches and foreign missions, as a result of the widow's mite would surely be a staggering figure—if we only knew it!

A part of that sum has been given to the Lord's work in India, through the S.B.M., during the last ninety years. Even that tiny fraction is many thousands of pounds! Multiply this by hundreds for all the Missions in India alone, and then again think of the millions given for Missionary work in China, Africa, South America, the South Sea Islands, and so on.

At the same time do not forget the amount contributed towards the support of the Lord's work in Great Britain and throughout Europe during the period of 1900 years.

After these reflections the above figures will not appear nearly as fantastic as they look at first sight.

The secret of the wonderful farthing lay in the spirit of self-giving which prompted it. Let us all give this spirit, and we too shall be putting wonderful deposits into God's bank.

"RAYS" STAMP CORNER

WANTED to help the work of the Mission any Foreign or Colonial Stamps. (do not tear stamps off paper).

FOR SALE: Have you seen our latest Approval Sheets at low prices? Write to:—Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5.

Persecution

June	2	M	**Acts 17, 1-9**
	3	Tu	**Acts 17, 10-15**
	4	W	Matt. 5, 1-12
	5	Th	Mark 13, 5-13
	6	F	1 Pet. 3, 8-17
	7	S	2 Tim. 3, 10-17
	8	Su	John 5, 39-47

Preaching to the Wise

June	9	M	**Acts 17, 16-21**
	10	Tu	**Acts 17, 22-28**
	11	W	**Acts 17, 29-34**
	12	Th	John 12, 20-29
	13	F	Prov. 9, 1-10
	14	S	Acts 3, 12-21
	15	Su	1 Cor. 1, 22-31

At Corinth and the Journey Home

June	16	M	**Acts 18, 1-11**
	17	Tu	**Acts 18, 12-22**
	18	W	Acts 18, 23-28
	19	Th	2 Cor. 1, 1-11
	20	F	2 Tim. 4, 13-22
	21	S	Acts 4, 1-12
	22	Su	Acts 4, 13-22

Paul's Third Journey

June	23	M	Acts 19, 1-12
	24	Tu	**Acts 19, 13-20**
	25	W	**Acts 19, 21-27**
	26	Th	**Acts 19, 28-34**
	27	F	**Acts 19, 35-41**
	28	S	Isa. 44, 9-14
	29	Su	Isa. 44, 15-20

STORIES OF KINGS (2)

Uzziah, Good and Bad

June	30	M	**2 Chron. 26, 1-8**
July	1	Tu	**2 Chron. 26, 9-15**
	2	W	**2 Chron. 26, 16-23**
	3	Th	2 Kings 15, 1-7
	4	F	Deut. 8, 10-18
	5	S	Psa. 19, 7-14
	6	Su	Isa. 6, 1-8

The Last King of Israel

July	7	M	**2 Kings 17, 1-5**
	8	Tu	**2 Kings 17, 6-12**
	9	W	**2 Kings 17, 13-18**
	10	Th	**2 Kings 17, 19-26**
	11	F	**2 Kings 17, 27-33**
	12	S	**2 Kings 17, 34-41**
	13	Su	Hosea 8, 1-8

The Last Good King of Judah

July	14	M	**2 Chron. 34, 1-7**
	15	Tu	**2 Chron. 34, 8-13**
	16	W	**2 Chron. 34, 14-22**
	17	Th	**2 Chron. 34, 23-28**
	18	F	**2 Chron. 34, 29-33**
	19	S	2 Kings 22, 8-14
	20	Su	2 Kings 22, 15-20

PARABLES OF JESUS

Wheat and Tares

July	21	M	**Matt. 13, 24-30**
	22	Tu	**Matt. 13, 36-43**
	23	W	1 Cor. 3, 9-15
	24	Th	2 Pet. 3, 3-11
	25	F	Rev. 20, 1-6
	26	S	Matt. 25, 31-36
	27	Su	Matt. 25, 37-46

The Unmerciful Servant

July	28	M	**Matt. 18, 21-27**
	29	Tu	**Matt. 18, 28-35**
	30	W	Philemon 1-9
	31	Th	Philemon 10-21
Aug.	1	F	Luke 6, 30-36
	2	S	Luke 17, 1-10
	3	Su	Matt. 6, 7-15

MEET A FIRE-FLY

By Olive R. Knight, Sendamangalam.

Soon after sunset we halted at the roadside to eat our tea. We were near the River Cauvery and looked over the flooded fields in which rice seedlings were growing. We saw one or two small lights, and realised that they were the lights of fire-flies. Soon there were many more of these tiny lights, and we kept on watching them as they moved about over the fields. Some of the tiny lights came near to us but we did not succeed in catching one.

A tiny life for the Light

It was dark when we climbed into the car and continued our journey. For several more miles my attention was held by many small lights which shone over the flooded fields. There were a few over the road, and it must have been a great surprise to one fire-fly when it suddenly found itself on my frock. It was less than half an inch long, and though so small, still gave quite a bright light. It was soon in the warm hands of a little girl, but even when there, and later, when she had put it carefully in her purse, its light continued as before. When we arrived home about an hour later, the fire-fly's light still shining brightly. Mosquito nets are made to keep out insects and to keep them away from us when we sleep. Because this fire-fly was to us a very special insect it was put inside a mosquito net, so that it should not escape. Next morning, it appeared to be dead, but in the shadows before dawn its light showed as brightly as ever.

Shining all the time

Has the fire-fly's story reminded you of a hymn? It reminded me of one which both you and Christian children in India like very much: "Jesus bids *us* shine". The fire-fly kept on shining. First of all, it was shining among the other fire-flies, and then it continued shining when separated from them, in very strange and unpleasant places. You will not need me to explain the lessons which this story has for us. Do our lights shine wherever we are? Do our actions always show that we love the Lord Jesus? You will remember that He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

It was in Musiri Taluk that we saw the fire-flies. Some of you will know that there are many people there who have never heard of the Lord Jesus. Let us pray that the lights of the very few Christians may shine brightly in that dark place, so that many more people may learn to love our Saviour.

Jesus bids us shine, then, for all around:
Many kinds of darkness in the world abound,
Sin and want and sorrow—so we must shine—
You in your small corner, and I in mine."

Or, as the words which we sing in Tamil mean: "We will shine wherever we are."

"RAIN! RAIN! GO AWAY . . ."

It was Wednesday afternoon and it was half-holiday. It had been a lovely morning and Peter had made up his mind that cricket was just the thing for the afternoon. But when the afternoon came, Peter was stuck indoors flattening his nose against the window pane watching the rain stream down on the outside of it. And so, instead of playing cricket on the green, he had to do some French homework. I wonder if you can guess what he thought about the rain.

And yet, away in India, little feet are getting sore and cracked; little boys are growing tired and weary; little bodies are becoming thin and starved; all because there is no rain, because the ground is so hard that no crops for food can be sown; there is little to eat and little to drink because the wells have run dry. Day after day the hot sun pours down upon the parched ground and there is not a green thing upon the fields.

If it would bring rain to India's boys and girls, we wouldn't mind all the half-holidays in this month being wet, but even that would not do it. There is a far better way to bring rain to India and that is to go to the Lord Jesus in prayer and ask Him to send it to them. And so, as you do this Searcher, let the prayer be in your hearts for India's dry and needy land.

Lower Group, age under 12

Read through the chapters named and search for these words.

1. There was a great rain.
2. Who giveth rain upon the earth.
3. Who prepareth rain for the earth.
4. The Lord shall . . . give them showers of rain.
5. He prayed . . . and the heaven gave rain.

They will be found in 1 Kings 18; Job 5; Psalm 147, Zechariah 10; James 5. When you have found them write out the verses **in full**, giving book, chapter and verse where found. Extra marks will be given if you find the word **"rain"** in any other verses in the chapters named. You need not write out the extra verses, just say "rain is also mentioned in . . ."; and give the book, chapter and verse.

Upper Group, age 12 and under 16.

In addition to the above questions find the answers to these:

6. I will give you rain in due season.
7. Thou . . . : didst send a plentiful rain.
8. He . . . gave us rain from heaven.
9. The earth which drinketh in the rain.

The answers will be found in Acts 14; Hebrews 6; Leviticus 26; Psalm 68; but not in the same order. Now write out the verses in Isaiah 55 where these words are found: "As the rain . . . watereth the earth: so shall my word be."

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, 1952, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. TWO OR MORE entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—JUNE 30th, 1952.

RESULT OF THE LAST BIBLE SEARCHER

We were delighted with the response to this Searcher. There were over 400 entries. We welcome three new Schools—Chelmondiston, Sleaford and Stoke Ash; and we were pleased to see entries from Canada again. We also welcome 103 new Searchers, including Betty Robinson from Canada. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Mary Bugg, aged 15, Sudbourne S.S.
2. Alma Bond, aged 15, " Salem " S.S., Richmond.

Special Mention: Dorothy Andrews, Michael Pleasance, Sylvia Weeks, Norah Jaeger, Jeannette Chalmers, Shirley Hobbs.

Very Highly Commended: Dorothy Sutton, David Pleasance, Betty Layzell, Dawn Parnell, Rachel Cordle, Margaret Last, Jill Mayes, Doreen Luckham, Anthea Evans, Janet Ward, An entry from 97 Greenhill Grove, Manor Park, Sheila Storey, Marion Roworth, Irene Adams, Yvonne Waldegrave, Vera Warren, Leonard Race, Christine Payne, Daphne Page, Margaret Cooper, Josephine Collins, Ann Collier, Diana Lee, Brenda Turner, Jane Sutton, Rose McGrail, Patricia Mason, Maureen Jackson.

Highly Commended: Pauline Butler, Joyce Leng, Eric Pratt, P. Harris, Margaret Ling, Jacqueline Patterson, Peter Moon, Pat Hunt, Eileen Brown, Christina Taylor, Alan Driver, John Bean, Sylvia Michael, Myrtle Bugg, Rhoda Challen, Norman Davies, Jean Alsop, Margaret Fromow, Jocelyn Short, Brenda Page, Ivy Newland, Patricia De Rose, A. Tickell, Malcolm Church, Joyce Bird, Annie Cowling, John Skull, Evelyn Mills, Joan West, Jean Pearce, Angela Fysh, Jennifer Ballard, Brian Poulding, Janet Baxter, Shirley Morris, Anne Crane, Eileen Skeet, Janet Campbell, Gillian Norman, Dorothy Hill, David Perry, Joyce Chamberlain, Pamela Banks, David Baxter, Jill Harsant, Pamela Hooton, Georgina Poll, Mary Willimer, Pat Pickett, Albert Crane, Thelma Ward, Peter Bradley, Pamela Beck, Janet Greene, Maurice Rushbrook, Maureen Banks, Janet Burling, Irene Upson, Olive Bennett, Clifford Banton, Joan Collins.

Commended: Pauline Prigmore, Peter Robinson, L. East, Rose Hinde, Alice Crane, Marlene Robinson, Joan Morris, Mary Oliver, P. Bastick. Answered Upper Group only: M. Chilmaid, Derek Ling, Margaret Gee, Grenville Dodson. Answered Lower Group only: Dorothy Lovage, Philip Head.

Lower Group, age under 12.

Prizewinners: 1. Graham Smith, aged 11, " Mount Zion " S.S., Ipswich.
2. David Pibworth, aged 11, " Mount Zion " S.S., St. John's Wood Road.

Special Mention: Brian Holderness, David Burman, Margaret Few, Grace Coker, Valerie Waldegrave, James Ransome, June Collett, Anthony Bourne, Michael Horrex, David Jaeger, Maureen Hammond, Stuart Betts, Joan Solly, Keith Cook, Brian Asplin.

Very Highly Commended: Stephen Trowbridge, Rosemary Reeves, Betty Robinson, Terry Rutland, Pamela Monaghan, Keith Goodchild, Rita Young, David Jackson, Maureen Steiner, Helen Sibthorpe, Percy Carr, Maureen Crimes, Judith Symonds, Sheila White, Valerie Laws, Denise Dade, Graham Brown, Janet Merrett, John Betts, Philip Bird, Brenda Ferguson, Georgina Baido, Rachel Perry, Jennifer Peters, Colin Howells, Ruby Dodson, Christine Ruffles, Pat Naish, Patricia Millson, Frederick

Cooper, Christopher Bacon, Howard Beeby, Rhoda Warren, John Cresswell, Joyce Crane, Diane Crowley, Sidney Skull, Ruth Laimbeer, Ian Hurst, Valerie Felton, Judith Carter, John Fromow, Sheila Hood, Brenda Long, Margaret Maclean, Mary Race, Carol Welch, J. Whithorn, P. Dellar, Pauline Gough, Valerie Barnett, Marie Gaunt, Maurice Beeby, Maureen Mills, Marcus Offer, Janis Lowe, Roger Osborne, Peter Perry, John Smith (Horham), Rose Wilson, Vivien White, Monica Ransome, Vanda Cooley, Ruth Stockbridge, Ruth Adams, Brenda Watts, Joy Emmerson, Ruth Ager, Colin Baker, Beryl Cracknell, Christina Jennings, Monica Johnson, Joan Wing, Patricia Norman, Phyllis Martin, Ann Ballard, David Bugg, Christine Cooper, Maureen Gull, Brenda Hall, Diane Pugsley, Elisabeth Cordle, Jessie Wing, Oliver Skeet, M. Norman, Jean Goodchild, Gerda Cooley, James Abbott, Valerie Alcock, Mervyn Prime, Theodore Evans, Carole Smith, Helen Fromow.

Highly Commended: Jessie Reynolds, Stella Harvey, Gordon Edwards, Marion Buckley, June Abbott, Iris Stacey, Valerie Sweetlove, Brenda Cox, Geoffrey Lancaster, Barbara Sowerbutts, Colin Chandler, Jean White, Leslie Smith, Stella Stebbings, Denis Perry, Brian Mason, Glenda Hart, Sylvia Martin, Margaret Gould, Margaret Bowman, Pauline Monaghan, Trixina Darwin, P. Jeavons, Joy Watts, David Wright, Ruth Sowerbutts, Jean Russell, Jean Morling, Phillip Mills, Michael Gray, Christine Hill, Rosemary Taplin, Marjorie Moon, Carol Johnson, Frieda Gosney, Roberta Crane, Patricia Dingle, Sylvia Jones, Annette Allsebrook, Michael Bridges, Sylvia Gillies, Jennifer Richards, Raymond Taylor, Rosemary Lee, Julia Bath, Brian Ward, Carole Rand, Audrey Bigg, Barbara Gosney, David Payne, Lois Ireland, Janet Higgs, Carol Allsebrook, Maureen Bond, Barbara Booth, Maureen Cantle, Gilian Gates, Barbara Michael, Pat Alexander, Andrew Symonds, Patricia Harrison, Frances Lawrence, David Hunt, Alfred Hooton, Grace Skull, Dorothy Lee, Keith Burke, Margaret Brooke, Barbara Jackson, Sylvia Bish, Barbara Skeet, Christine Cullum, Robert Stain, A. J. Short, Barbara Pibworth, Maureen Petty, Irene Pharaoh, John Rycraft, Ernest Goodrich, Olga Starkey, Margaret Solly, Penelope Baker, Nigel Hart, Kay Poultney, Mary Barrett, Francis Cockley, Norma Brown, Percy Smith, Susan Cantor, Margaret Marshall, Sheila King, Alan Clarke, Jonathan Evans, Michael Saunders, John Smith (Courland Grove), Philip Ovenden, Doreen Wells, Margaret Hemmaway, Muriel Eldridge, Joyce Cracknell, Helen Ling, Mary Oxborrow, John Ling, Marion Taplin, Olive Steward, Pat Reynolds, Mollie Pickett, Kathleen Bennett, Pamela Bradley, Ivy Last, Angela Turner, Sheila McLean, Audrey Pibworth, Valerie Austin, Carole Carmichael, Raymond Thompson, Evelyn Cockle, Stella Oliver, Esther Cordle, Mary Pickering, Barbara McDonald, Sandra Drewett, Norma Penfold, Peter Ginger, Patricia Hankin, Maureen Draper, Lynda Cowley, Carol Owen, Martin Hewitt, Georgina Thomas, Stella Thorne, Anne Wright, David Pearce, Peter Elliott, Brenda Smith, Freda Ling, Beryl Mothersole, Peter Seaton, Joy Robinson, Iris Draper, Cheryl Ferguson, Roy Abbott, Olive Runnacles, Margaret Wheeler, David McDonald, Barbara Fountain, Jennifer Miller, Pat Stepney, Pauline Saunders, Barbara Stepney, Michael Smith, Rowland Steward, Diane Yates, Alan McNally, Sylvia Gardiner, David Edwards, Margaret Burton, Pauline Booth, Veronica Baker, Joan Thurston.

Commended: Kathleen Stevens, Gillian Hayward, Jimmy Wright, Carole Chapman, Dennis Pratt, Carol Collett, Philip Seaton, Jullia Jeffries, Ruth Baker, Mary Critcher, Kenneth Poll, June Barker, Brian Keys, Enid Tarbin, Teddy Law, Olive Love, Roy Steed, June Pound, Gwen Samson, Diane Andrews, Pat Mitchell, Maureen Evans, Karin Dann. Sent references only: Carole Brewer, Peter Johnson.

Not for Competition: The Misses Dorothy Best and Eunice Skull. Belvedere came first once again, with Chadwell St. second, and West Ham Tabernacle a close third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

In just one year from now, on the 2nd day of June 1953, we are all hoping that the Coronation of Queen Elizabeth will take place. It will be a wonderful day and preparations have already begun so that when the day comes all will be ready to celebrate the Royal Event. In the meantime, special messages and special messengers will be travelling all over the world to announce to representatives of all peoples the coming of that great day and to invite them to be present. Not only will the British Commonwealth countries be represented, including India, but also many foreign lands too. Even those who were once enemies of this land will be coming to celebrate the coronation. I expect too there will be a general holiday at home with sports for the boys and girls (and big bonfires at night). And all thoughts on that day will centre upon one Royal Person, whom the whole world will seek to honour. How would you feel if you were waiting for a throne and you knew that in just one year's time you would receive a crown? You would need to prepare yourself very earnestly, so that, when the great day came, you would be worthy to receive the crown. And all England too should be preparing herself, so that when the day comes, England shall be ready and united, at peace within herself, eager to do the will of her Sovereign.

But all the joy and gladness of next June will be small compared to another Coronation Day that is coming. Preparations for this day have been going on for over 1900 years and the King is still waiting. Messages of loving invitation have been sent to all peoples and all nations, and they are still being carried by the King's Messengers, bidding whosoever will to come to the crowning day. They promise pardon to the King's enemies, peace and goodwill to all upon the earth, who will receive the King's gracious messages of love and turn away from their rebellion. There are all kinds of men and women, boys and girls, doing the service of the King and bearing His message but the amazing fact is that people will not hear. They laugh at the messengers, they mock at the Message and they say, "We will not have this man to reign over us."

And then one day the King will come! On that day He will be crowned King over all the earth and it will be too late for those who refuse to hear the King's word. How bitterly they will repent of their neglect on that glorious Day. Others there will be, who have prepared themselves for that Day and have been the King's Servants when He was absent. For them, the Crowning Day of the King will be the gladdest moment of their lives when the King shall say to them, "Well done."

The most glorious Person of that Day will be the King Himself, for He is none other than our Lord Jesus Christ. He is now rejected by men, but in that Day He will be the Central Person in all Heaven and earth and He shall be "seen coming in the clouds of heaven with power and great glory." All those for whom He died will be gathered into His glorious Kingdom and the door will then be shut on those who had not made themselves ready. Read Matthew 24, verse 44 and, if you are not ready for the King's Coming, may the Lord Himself lead you to seek His pardon and hear His gracious Word calling you to "Come unto Him."

I was very pleased to receive letters from:—Janet Burling, Margaret Cooper, Anthea Evans, Rose McGrail, Jean Pearce, Eric Pratt, Pauline Prigmore and Peter Robinson. Also I wish to thank the following friends for their valued letters:—Mr. J. Christie, Mr. F. Collier, Mr. R. J. Davis, Mr. A. J. Jermyn, Mrs. J. K. Harmer, Miss W. A. Jordan, Mrs. F. Laxton, Miss D. M. Lingood, Mr. S. W. Payne, Miss G. Piggott, and our faithful friend, Mr. W. K. Trowbridge.

With every good wish to you all,

UNCLE PETER.

(For Bible Readings, see inside page)

F. J. Lamb (Printers) Ltd., 173a Northcote Road, London, S.W.11.

No. 137 AUGUST-SEPTEMBER, 1952

FROM RAYS THE EAST

FOR YOUNG PEOPLE

" RAYS "

ANNUAL RALLY

on

Saturday, September 27th, 1952

at 3.30 p.m.

Place:

" Mount Zion " Chapel,
Chadwell Street, Clerkenwell

Speaker:

Pastor H. J. Appleby

All boys and girls are welcome.

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

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 37 Empress Avenue,
Wanstead Park, London, E.12

Price, 6/- per 100, postage extra.

AN INDIAN SUNDAY-SCHOOL RALLY

By Missionary Olive Knight, Sendamangalam

On the last Sunday morning in March, about two hundred children gathered in the Sendamangalam chapel and vestry. That morning, some of the grown-ups were crowded out into the porch, as children from the neighbouring villages of Pottenam, Thuttikulam, and Kalappanayakanpatti, gathered with children from different parts of Sendamangalam. Many of them were eagerly looking forward to their special part in the service, after we had all joined together in singing a lyric. Many children sang lyrics and recited verses from the Scriptures. You will be interested to know about some of the items.

Recitations and Singing

Those of you with good memories will remember reading about " Seeds and Seedlings " in *Rays* in October 1949. The second " Seedling " of whom you read there, has had many difficulties, but she loves the Lord Jesus and is eager to serve HIM. Recently, she has started a Sunday Class for the children of the part of Sendamangalam, known as Rajapuram. A week before the Rally when asked what they were going to do, she seemed disappointed because she thought that they would not be able to take a special part. She was reminded that they could sing a little and also that they knew some verses. Each evening that week, she spent time with them, for they were eager to learn. The next Sunday morning it was a great joy to hear their clear singing of two simple lyrics, and their accurate recitation of Scripture verses. At the end of their part, they knelt and praised the Lord because they had had a share in the service, and we all rejoiced with them.

Many of you will know Psalm 46. Girls from Thuttikulam sang a lyric containing words from this Psalm. Over and over again in the chorus they sang: " I will not fear ". Can we all join in this, because we *know* that the Lord is our Helper? Soon after this, we were listening to the little children of Sendamangalam Sunday School. Each in turn recited a verse about the Good Shepherd and HIS care for HIS sheep. They they joined together in singing the Tamil version of " Jesus is our Shepherd. . . ." Rajamoni, whose photo was on the front of *Rays* in August, 1949, sang one verse on her own. Children from each school took part but there is not time to mention every item, so here is just one more.

A Special Demonstration

Two of the Sendamangalam teachers hold a Sunday School in their home for girls whose parents are not willing for them to come to the main Sunday School. Eight of the girls stood on the platform with various interesting things in their hands. First of all they sang the chorus, " The best Book to read is the Bible . . ." While they were doing this No. 1 and No. 8 were each holding up

a Bible. Then No. 1 recited Psalm 19 vv. 7-9. (There will be some gaps in the remainder of the account, because I think you will enjoy filling them in.) As No. 2 showed us a hurricane lantern she recited Psalm 119, verse ———, which tells us: "Thy word is a lamp ———". The next girl had some honey and you will easily find her verse in Psalm 19, verse———. Another verse from Psalm 119 was spoken by a girl who showed us a gold chain. You can find that verse in the section of Psalm 119 beginning with verse 121. Hebrews 4, verse ———, was recited by a girl who held a sword. The next thing we saw was made of silver, and the girl who held it said Psalm 12, verse ———. A glass tumbler containing milk was shown to us by No. 7 while she recited 1 Peter 2: verse ———. The last girl in the row held up a Bible and recited Psalm 1, vv. 2-3. After this, they all joined in singing a lyric about the Bible. We all need to remember that the Bible is a precious treasure, and that it is the gift of God to us.

We all much enjoyed the Rally and look forward to the next one. Above all, we are anxious that this Rally, and our Sunday School Classes each week may help many boys and girls to trust the Lord Jesus as Saviour and Lord.

"RAYS" STAMP CORNER

WANTED to help with work of the Mission any Foreign or Colonial Stamps (do not tear stamps off paper).

FOR SALE: Have you seen our latest Approval Sheets at low prices? Write to:—Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5.

Labourers in the Vineyard

Aug.	4	M	**Matt. 20, 1-9**
	5	Tu	**Matt. 20, 10-16**
	6	W	Psa. 107, 1-9
	7	Th	Psa. 145, 9-17
	8	F	Psa. 119, 137-144
	9	S	Heb. 6, 7-12
	10	Su	2 Chron. 5, 11-14

The Good Samaritan

Aug.	11	M	**Luke 10, 25-32**
	12	Tu	**Luke 10, 33-37**
	13	W	Col. 3, 9-15
	14	Th	Jas. 2, 12-18
	15	F	Deut. 24, 17-22
	16	S	Prov. 22, 1-9
	17	Su	1 Cor. 13, 1-13

Lost Sheep and Lost Money

Aug.	18	M	**Luke 15, 1-10**
	19	Tu	Matt. 18, 7-14
	20	W	John 10, 1-6
	21	Th	John 10, 7-16
	22	F	Isa. 53, 1-9
	23	S	Ezek. 34, 11-16
	24	Su	1 Pet. 2, 19-25

The Prodigal Son

Aug.	25	M	**Luke 15, 11-19**
	26	Tu	**Luke 15, 20-32**
	27	W	Psa. 51, 1-12
	28	Th	Psa. 25, 1-11
	29	F	Jer. 25, 1-6
	30	S	Jas. 4, 6-11
	31	Su	Zeph. 3, 14-20

The Rich Man and Lazarus

Sept.	1	M	**Luke 16, 19-24**
	2	Tu	**Luke 16, 25-31**
	3	W	Luke 12, 13-21
	4	Th	Acts 3, 1-9
	5	F	Prov. 30, 1-9
	6	S	Heb. 13, 1-8
	7	Su	Psa. 34, 1-9

The Pharisee and the Publican

Sept.	8	M	**Luke 18, 9-14**
	9	Tu	Psa. 51, 1-10
	10	W	Heb. 4, 11-16
	11	Th	Psa. 32, 1-11
	12	F	1 Sam. 16, 1-7
	13	S	1 Sam. 16, 8-13
	14	Su	Matt. 9, 1-8

The Wicked Husbandmen

Sept.	15	M	**Luke 20, 9-16**
	16	Tu	John 1, 6-14
	17	W	Matt. 3, 10-17
	18	Th	Jer. 38, 1-6
	19	F	Neh. 9, 30-35
	20	S	John 19, 1-7
	21	Su	Matt. 21, 33-41

PAUL'S LATER DAYS
Arrested in Jerusalem

Sept.	22	M	**Acts 21, 17-23**
	23	Tu	**Acts 21, 24-28**
	24	W	**Acts 21, 29-33**
	25	Th	**Acts 21, 34-40**
	26	F	Eph. 3, 1-8
	27	S	2 Cor. 11, 22-28
	28	Su	John 15, 15-21

Paul's Account of his Conversion

Sept.	29	M	**Acts 22, 1-8**
	30	Tu	**Acts 22, 9-16**
Oct.	1	W	**Acts 22, 17-23**
	2	Th	**Acts 22, 24-30**
	3	F	2 Tim. 1, 1-9
	4	S	2 Tim. 2, 1-10
	5	Su	Acts 9, 1-9

LOOKING FOR A SHADOW

By Mrs. Champion, Kovilpatti.

Have you ever looked for a shadow? I remember when I was at school reading a story about a man who was supposed to have lost his shadow and I did not like the story at all.

Everything seems to have an enemy of some kind and sometimes the shadow of the enemy gives a warning of his approach. Even baby chicks have an enemy and in each country there are larger birds who come and carry off the chicks. There are certainly ever so many such in India. We have been trying to rear some chicks; some are to be sold and the money is to go to the special collections at the chapel, some are for the man who looks after them while we are on camp, and I do hope that I shall be able to rear one for Christmas. I have never managed to do so yet, but I keep on hoping. One of our Christians who lives on our compound is rearing some for the same purposes and we watch each other's chicks to see how we are getting on. The poor man is having a bad time. Only yesterday evening, when we were watching ours, he came up and asked us how many we had left. We told him " seven ", and then he told us that only the evening before a large bird of the falcon family called a " kite " had swooped down and carried off one of his chicks, and now he had only four!

Lately, we have been much away from home, camping, etc., and I have not been able to see to the chicks myself and had to leave them in the charge of a man. When I came to look at them, I found that they were no bigger than month-old chicks, even though they are four months old. Poor creatures, they were the funniest looking lot of chicks that I have ever seen, they had not even got any feathers. I asked the man what he had been doing with them and he told me that he had been keeping them shut up tightly until they should have grown big enough to run away from the kites. Of course I told him that that was of no use, for unless they were let out, they would never grow at all. That is why the Lord does not shut us up in a place where there are no temptations but allows us to live where we are tempted to do wrong. By this means, He is teaching us that the only way to get away from temptation is not to shut ourselves up but to learn to run to Him for help, and so become stronger as we learn how to go to Him.

And this is where the idea of the Shadow comes in. When the kite has swooped down upon a little chick it is too late, but even a kite gives warning of its presence as it hovers overhead waiting and watching for the right moment to swoop. It makes no sound but it cannot help casting its shadow on the ground and, as the dark shadow moves across the ground where the little chicks are, they begin to show signs of alarm. The great thing is to see the kite while it is hovering and throw a stone at it or, better still, we have an air-gun which, although it does not kill them, gives them a nasty shock and sends them off.

One day, not so long ago, I heard some terrible shrieking and ran out thinking that something dreadful had happened. I found a young girl rolling over and over in the dust making an awful noise. She had been left to guard some chicks and a bird had carried one off. The poor girl was screaming because she was so afraid of the beating which she knew she would get. I felt very very sorry for her. The Enemy had won, and she had not watched for its shadow, so that she might have been warned in time.

We all have our enemies, and one of our biggest enemies is something in our hearts that tries to keep us from being on the watch when the Tempter is near and we are tempted to do wrong. But we also know that, when the *thought* of evil hovers like a shadow in our mind, this is just the time to run to Jesus our Saviour. He will give us strength to drive the Tempter away, if we ask Him. And let us pray, "do not let us go into temptation, but deliver us from evil for Thine is the Kingdom, and the power, and the glory for ever. Amen."

SUMMER HOLIDAYS

Of course, you will not all be able to go to the seaside for your summer holidays. Some boys and girls live at the seaside all the year round ("lucky dogs", says somebody) and they are glad enough to get away for a change. Some boys and girls live in such lovely country places as Suffolk, and there is no need then to bother about going to the sea, for it is never very far anyway! And there are many boys and girls whose fathers cannot get away from home to take them away for a holiday.

And so we have given you all a real "Holiday Haunts" Searcher this time; so that those who cannot get to the sea, can get their Bibles and do the Searcher, and those who can go to the sea can take their Bibles with them and do the Searcher down there on a Sunday afternoon or when it rains. And may you all find out how to enjoy the most wonderful Book of all that brightens our bright days, and lightens our dark days, and sheds God's blessed Light on every day of our life.

Read through the chapters named, and see how many verses you can find where these recreations and amusements are mentioned. The words may not be exactly the same in some cases, but if you read carefully you will have no trouble in finding the answers.

Lower Group, age under 12

1. Building upon the sand.
2. Playing in the streets.
3. A country walk.
4. Reading a book.
5. Swimming.
6. Fishing.

The answers will be found in Matthew 7; Zechariah 8; Mark 16; Nehemiah 8; Isaiah 25; John 21.

Write out your answers in this way:—

Building upon the sand is found in . . .
Playing in the streets is found in . . .

and so on; and give book, chapter, and verse where the answers are found. Then, under your list write out *in full, one verse only,* which tells of something you hope to do during your holiday.

Upper Group, age 12 and under 16

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

7. Working in the garden.
8. Camping.
9. Embroidery and needlework.
10. Gathering flowers.
11. Sitting by the sea.
12. Finding treasures in the sand.

The answers will be found in Deuteronomy 33; Genesis 2; Solomon's Song 6; Exodus 28; Matthew 13; Exodus 15; but not in the same order.

Your searching must be done without the aid of any person and with a Bible only. Extra marks will be given in both groups for **neatness.** At least one prize will be given in each group, but prizewinners in the last Searcher are not eligible for another prize until DECEMBER, 1952, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD", GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. TWO OR MORE entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—AUGUST 31st, 1952.

RESULT OF LAST BIBLE SEARCHER

Many excellent entries were sent in, but a number of scholars who usually do well overlooked the second part in the Upper Group—the verses in Isaiah 55. We welcome 60 new searchers. The names are in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Doreen Luckham, aged 15, "Ebenezer" S.S., Bermondsey.
2. Christine Payne, aged 13, Brighton Tabernacle S.S.

Special Mention: Dorothy Andrew, Michael Pleasance, Margaret Last, David Pibworth.

Very Highly Commended: Janet Ward, Elizabeth Wild, Mary Bugg, Jennifer Peters, Rachel Cordle, Graham Smith, Lily Burrows, Irene Adams, Myrtle Bugg, Joyce Leng, Eileen Skeet, Pamela Banks, Anthea Evans, Gillian Norman, Daphne Page, Christine Payler, Eric Pratt, Sylvia Michael, Nora Jaegar, Leonard Race, John Bean, Doreen Devonshire, Mary Willimer, Brenda Page, Barbara Hewitt, Betty Layzell, Jocelyn Short, Valerie Sennitt.

Highly Commended: Marie Newland, Teresa Dare, Jane Sutton, Dorothy Saunders, David Pleasance, Evelyn Mills, Mary Wild, Pauline Butler, Margaret Hollis, Ivy Newland, Sylvia Preston, Brian Bannister, Vera Warren, Mavis Montague, Alice Crane, Ruth Sowerbutts, Pauline Prigmore, Peter Moon, Jennifer Ballard, Clifford Banton, Pamela Hooton, Jill Mayes, Maureen Jackson, Janet Burling, Jill Harsant, Albert Crane, Maurice Rushbrook, Patricia De Rose, Yvonne Waldegrave, Angela Fysh, Anne Crane, Janet Campbell, David Baxter, Marion Roworth, Norman Davies, Jean Pearce, Raymond Higgs, Iris Stacey, Margaret Sansum.

Commended: Alan Driver, Thelma Ward, Margaret Cooper, Diana Fowkes, William Williams, P. Bastick. The following omitted second part in Upper Group: Ann Collier, Alma Bond, Sylvia Meeks, Dorothy Hill, Georgina Poll, Dorothy Lovage, Rose Hinde, Valerie Newing, J. Thompson, David Perry, Joan Royce. Sent References only: Carole Jackman, Patricia Marsh, Philip Head, Pauline Wickall, Pat Boyd. Answered Upper Group only: June Smith. An entry from West Ham. Answered Lower Group only: Mary Gates, Jean Hollywood.

Lower Group, age under 12

Prizewinners: 1. Grace Coker, aged 11, West Ham Tabernacle S.S.
2. Mary Pickering, aged 8, Park Ridings S.S., Wood Green.

Special Mention: Monica Ransome, Janet Merrett, Ruth Laimbeer, James Ransome, Brenda Hall, James Abbott, June Collett, Rachel Perry, Joan Solly, Sylvia Bish.

Very Highly Commended: Christina Jennings, Brenda Long, Barbara Jackson, Margaret Solly, Maurice Beeby, John Smith, Janis Lowe, Howard

Beeby, Michael Bridges, Mervyn Prime, Maureen Crimes, John Cresswell, David Payne, Sheila White, Philip Bird, Maureen Hammond, Jean Goodchild, Leslie Smith, Ivan Andrew, Christine Hill, Gordon Edwards, Betty Robinson, Marjorie Moon, Ruth Adams, Helen Sibthorpe, Stephen Trowbridge, Barrie Symonds, Peter Appleton, Alan Clarke, Mary Oxborrow, Rhoda Warren, Theodore Evans, Barbara Michael, David Jaegar, Maureen Petty, Denis Perry, Anthony Bourne, Colin Baker, Percy Carr, David Charles, Valerie Laws, Judith Symonds, Anne Trayler, Margaret Gould, David Bugg, Carol Allsebrook, Esther Cordle, Keith Cook, Valerie Barnett, Valerie Waldegrave, Margaret Few, Brenda Watts, Glenda Hart, Colin Chandler, Sylvia Hood, Joy Watts, Maureen Cantle.

Highly Commended : Kathleen Francis, Jessie Wing, Diane Yates, Philip Wolstenholme, Brian Asplin, Frederick Cooper, Joan Booth, Pauline Booth, David Burman, Christine Cooper, Carol Collett, Margaret Campbell, June Lee (Potten End), Andrew Symonds, Brenda Ferguson, Gerda Cooley, David Sargeant, Joan Norman; Valerie Sullivan, Graham Brown, Judith Carter, Michael Horrex, Jennifer Miller, Dorothy Lee, Valerie Alcock. An entry from West Ham, Trevor Lovell, Keith Goodchild, John Betts, Percy Smith, Janet Scruby, P. Ratcliffe, Terry Rutland, Christine Ruffles, Cynthia Smith, Georgina Bardo, Carole Cheesman, Margaret Marshall, Graham Eldridge, Muriel Eldridge, Joy Emmerson, Vanda Cooley, Evelyn Cockle, Michael Cullimore, Sylvia Martin, Rita Young, Carole Smith, Phyllis Martin, J. Lee (Belvedere), Denise Dade, Grace Skull, Sidney Skull, Wendy Carter, Roberta Crane, John Fromow, Peter Perry, Beryl Mothersole, Michael Green, Stella Harvey, Annette Allsebrook, Margaret Brooke, Margaret Hemmaway, Marcus Offer, Josie Wilmer, Michael Saunders, Colin Howells, Jean White, Peter Ginger, Monica Johnson, Sheila King, Joan Wing, Barbara Skeet, Joyce Crane, Diane Crowley, David Wright, Ann Mason, Carol Norris, Betty Daley, Peter Seaton, Ann Ballard, Valerie Austin, Brian Salmon, James Short, Kenneth Poll, Frances Lawrence, Penelope Baker, Frances Hood, Diane Pugsley, Carole Rand, Vivian White, Philip Mills, Pat McKay, Pat Reynolds, Vivienne Hurren, Barbara Sowerbutts, Janet Stone, Cheryl Ferguson, Kathleen Bennett, Rosemary Reeves, Ruth Ager, Elizabeth Pickering, Sylvia Jones, Irene Pharaoh, Helen Fromow, Alan Hodson, Brenda Mulford, Pauline Higgs, Anne Hedges, Patricia Cox, Kathleen Stevens, Martin Hewitt.

Commended : Maureen Bond, Philip Seaton, Iris Draper, Brian Ward, Jonathan Evans, Jean Bannister, Janet Saberton, Ruth Baker, Florence Gates, B. Cadman, Sonia Carter, Jean Carr, Maureen Davey, Alfred Hooton, Janet Higgs, Veronica Baker, Carole Welsh, Joyce Cracknell, Elizabeth Davey, Anne Wright, Tony Tuttlebee, Pauline Monaghan, Janice Culf, Mary Race, David Hunt, Maureen Steiner, Patricia Scanlan, Barbara Gosney, Robert Dell, Pamela Monaghan, Jullia Jeffres, Teddy Law, Brian Mason, June Pound, Audrey Bigg, Brian Butterworth, Carole Chapman, David McDonald, Pearl Cruickshank, Maureen Draper, Joan Baker, Michele Hall, Patricia Hinde, Patricia Hankin, Enid Tarbin, Pat Wheeler, Christopher Bacon, David Carruthers, Carol Owen, Valerie Wilson, John Twitchett, Alan McNally, Eileen Stone, Roger Davies, Pat Walker, Margaret Wheeler, Maureen Gull, Brian Treolar, Judith Oppett, Edward Howard. Sent references only : Carole Brewer, Valerie Morris, Derek Taylor, Karin Dann, Pauline Saunders, Ruby Dodson, Pamela Wilkinson, Leslie Toogood, Mary Wilkinson, David Pearce, Frank Wallington.

Not for Competition : Miss Dorothy Best. Valerie Sennitt sent a late answer to the April Searcher.

Belvedere came first, but West Ham Tabernacle made a splendid effort and would have tied with one more entry. Chadwell Street came third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

Last year, I went to the East Coast for my holiday and I can well

remember watching the great combine-harvesters at work looking like great, greedy giants that crawled across the field.

Sometimes as I watched, the sun shone out and lit up the harvest field with gladness. At other times, the sky was dark and gloomy and then it would seem that the fields were being mowed down in a way that seemed sad and hopeless.

Now there are just those two ways of looking at a harvest field, as at most other things, and both these pictures of a harvest field are in the Bible. In Psalm 129, vv. 7 and 8, there is a suggestion of a harvest field of long ago. There were no combine-harvesters in those days, for all the work was done by hand. First of all, there went the labourers, or mowers, who did the reaping. They cut off the tops of the ears of corn in handfuls (Job 24 : 24) and laid them behind them. The binder of the sheaves followed and, gathering the handfuls between his arms, tied them into sheaves; whilst those who passed by cried out, "The Lord bless you" and the labourers answered in return, "We bless you in the Name of the Lord". It was a Harvest field of Blessing and it was of such a harvest that Jesus thought when He looked on the same scene and told His disciples to "Lift up their eyes and look on the fields for they are white already to harvest," (John 4 : 35.)

The Lord Jesus saw the whole wide world as a great harvest field, men, women and children ready to be gathered in to His Kingdom. He wanted some to go out for Him as labourers, so that, as they gathered, He might clasp the gathered handfuls within His arms. The harvest is plentiful and the labourers few, but oh! the joy of those who are gathered out of every nation to the loving breast of the Saviour. How great is their joy! how great the joy of the labourers! and, above all, how great is the joy of the Lord Jesus, as He gathers boys and girls to Himself from England and India, from America and China, from all over the wide world, and when He gathers He keeps them to Eternal Life.

But there is also a sad and terrible harvest about which the Lord Jesus tells us. He says that God is waiting until the day when the wickedness of men has grown ripe for a last great harvest, which shall be the end of the world. And on that fearful day, the Lord shall send forth His angels into the world and they shall gather out all who do not love the Lord Jesus and "shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth."

Now each one of us must be gathered in either one of these harvests, for there are two only. Either we are gathered by the loving message of the Lord Jesus who bids us come to Him while it is yet day, or we shall be gathered out by the angels at the end of the world and carried away from all joy or hope of Salvation. It is to save us from the awfulness of that dread harvest that God gave His Son, that "whosoever believeth in Him should not perish but have Eternal Life". It is in order to tell others of God's gracious message that our missionaries go to India. Let us pray that through the labourers, the Lord Jesus may gather many, and gather us each, into His loving breast, "for the Lord thy God in the midst of thee is mighty. He will save, He will rejoice over thee with joy; . . . He will joy over thee with singing."

It was a pleasure to receive letters from : Anthony Bourne, Myrtle Bugg, Carole Brewer and Sheila King (so sorry you did not get *Rays* earlier, your entries have been included) David Burman, Maureen Clarke (thank you for Gift Form and for letter) Anthea Evans (thank you for the foreign stamps) Jean Goodchild, Graham Smith, Vera Warren (never mind about the paper, send the stamps to Pastor Austin) and from the following friends : Mrs. Ballard, Mr. J. Christie, Mr. H. W. Harmer, Miss W. A. Jordan, Miss G. Piggott, Uncle George, and Mrs. White (our love to Vivien and we hope she is now out of hospital again).

Make a special note in your diaries of September 27th. I shall want to see hundreds of you on that day.

With every good wish from

UNCLE PETER.

No. 138 OCTOBER - NOVEMBER, 1952

RAYS FROM THE EAST

FOR YOUNG PEOPLE



Field Workers at Kothamangalam
Harvest Time

Issued by the

Strict Baptist Mission

Of Pastor J. K. THORPE, 61, Breakspears Road,
Brockley, London, S.E.4.

Price, 6/- per 100, postage extra.

WHEN THE RAIN STAYS AWAY

By Missionary John Field, Namakal

Most of you boys and girls, I guess, have brass or chromium water taps in your houses, where the water comes out with a swish and a swirl and, without any bother at all, soon fills up your bath or bucket or sink. In this part of India where I live there are no taps, but all the water comes from wells, or the town tank, which is a lake. Some of you will have seen a picture of this lake, by the way, on those texts which some of you are fond of painting. Because the weather is always very hot, and sometimes the rain doesn't come when it is expected, these sources of water supply sometimes dry up, and then there is trouble and difficulty for everyone. When things get as bad as this, long queues form at wells and pumps where there is a little water left, and sometimes water has to be brought in to the town by lorries and carts from places far away. At the time when I am writing, there is just such a serious shortage of water, so I am giving you three little word-pictures of the sort of thing that happens in India "WHEN THE RAIN STAYS AWAY."

(1) Aching Arms.

A girl in a bright-coloured saree, carrying a water-pot on her hip, stopped close to the place where my friend and I were sitting. The scent of the sweet-smelling flowers in her black hair floated across to us on the cool evening breeze. The sunset colours were reflected in the glinting brass vessel which she held in the crook of her arm. She made a pretty picture. "O dear," she smilingly grumbled, "this pot is so heavy when you have to carry it so far. How my arm does ache." Indeed, it must have made her arm ache for those big pots are certainly very heavy to carry when they are full of two, or three, or four gallons of water. But there was no help for it. The well in the Compound was quite dry that day, and the water was very necessary, so it just meant trudging away up to the farm along the road, where there was still a little water at the bottom of the deep well.

(2) Restless Nights.

It was pitch dark and the Town Hall bell had struck three o'clock some time before. I rubbed my eyes under the mosquito net and wondered what could have woken me up. The breeze rustled in the tree-tops, and brought the sound of voices. I was wide awake now. The voices grew loud and angry, and when I heard the raucous clatter and squeal of the noisy wheel through which the well-rope went, I thought that perhaps some townsfolk were taking a little drop of water at the bottom of our well, so I thought I had better go and investigate. Dressing quickly, and trying to get used to the dark, I went over to the side of the well. There seemed to be quite a crowd, all very quiet now.

" What is all this bother? " I asked. (No answer.) " What is all this noise about? In the middle of the night, too! " (No answer.) " Now tell me. Who are you? " I am Mrs. So-and-So," came the reply. " And you? Who are you? " " I am So-and-So, and this is So-and-So's daughter . . . "

Yes! It was quite all right. They weren't outsiders at all, but Christian folk from the Compound, who wanted to be sure of some water for the next day. Much relieved at this, and asking them not to make quite such a noise about it, I returned to bed; not to sleep, for my mind was full of the wonderful stories we have in the Bible about wells. The wells that the herdsmen of Lot and Abraham quarrelled over. The well where Jacob met and kissed his beautiful Rachel, Elim, the well surrounded with palm trees,



and the well where, so much later, Jesus met the Woman of Samaria, and told her about the Living Water that only He could give.

(3) The Desperately Wicked Sinner.

Early one morning, before the sun was up from behind the Kolli Hills, as I was cycling along a country road, I saw some smoke coming from the top of a sharp-pointed, craggy hill. It looked rather like a volcano, and I was reminded of a big one called Etna which I had seen smoking away, years ago. But I knew it was not a volcano, as there are none in this district. When I asked somebody, she told me that she didn't know what is was. Another person came along so I asked: " Was that a funeral on top of that hill? " (They burn the bodies very often in India.)

" Why, no! " said he, " Don't you know? They were burning that ' desperately wicked sinner ', who has been keeping all the rain away! " " Last night," he continued," after it got dark, they tied ' him ' on a wooden frame, and took ' him ' all around the village, so that everybody could see ' the wretch '. The village band played hard on their drums and someone went along with a big basket, shouting, ' Come on! Come on! A farthing for the poor. A farthing for the poor children. If not a farthing, a handful of rice will be good.' " At last, having been all around the village, and collected quite a lot of money and rice, they drummed on the drums loudly, and with flaring torches blazing they dragged the ' desperately wicked sinner ' to the top of the hill, everybody scrambling over the rocks with a great deal of excitement and shouting. Arrived at the top, with a great crashing of drums, they set the big " guy " on fire. Yes, it was a huge dummy, just like a big " Guy Fawkes " which we burn on November 5th. You can see how big, by the picture.

The sad thing about all this is that the poor village people really do believe that if they burn this big dummy the rain will come, and there will be plenty of water for everybody. Of course, there is only one true God Who can give rain, or any other good gift. I wonder if you sing sometimes: " All good gifts around us, are sent from Heaven above."

That is quite true, and I hope too, that some of you are able to thank the Lord for His gifts, as the hymn says. His greatest Gift of all is the Lord Jesus, Who said, " If any man thirst, let him come unto Me, and drink." I hope all you boys and girls will be thirsty for that Living Water.

ON OWNING UP

By Mrs. G. Champion, Kovilpatti, S. India

How difficult it is to own up if we have done anything wrong!

It is just as difficult out here, in fact it seems more so, because, even if everyone knows that you have done a thing, if you don't own up folk let you off, at least that is what it seems like. It does seem sometimes that we have a line drawn round us and everyone outside the line knows just what is happening, and we can get to know nothing.

Out here if anyone has a grudge against anyone they will write on a wall or gate some very wrong thing that they know will harm that person very much, and people will begin to wonder if there is any truth in it.

This has happened several times here, and the person has never been found who did it. Not long ago, one of our teachers, who is a widow, came crying to us to say that something against

her had been written on our gate. It had—and it was cleaned off—but how to find the person who did it? We prayed about it because we did want the matter cleared up, but it certainly seemed that, as usual, no-one knew and, even if they did, they could not tell us.

On our compound is a young boy named Paul and each night he grazes four goats round the compound and to occupy his time he often draws all sorts of pictures, chiefly flowers, on the ground. Now we began to think. Under the writing on the gate were some flowers drawn and that was Paul's betrayal. He refused to own up for some time, and we had to have with him his father (who was "sure" that one of his children would never do that). He asked Paul all sorts of questions to give him the chance to deny and, quite suddenly, I asked him who was with him and he said a boy's name, and his father asked him if it was not the boy who did it. But Paul said that he did it himself. This has, in their eyes, brought very great disgrace on the family, as the father said it would not matter if no-one knew but now everyone will know.

Perhaps we all try to hide things, but we know that Jesus is willing to forgive us if we go to Him. Paul and his family thought that the only thing to do was to try and hide it, but we know that "if we confess our sins, God is willing and able to forgive us our sins." I had a long talk with Paul and he did confess with tears that he knew how wrong it was. Will you pray for him that Jesus will speak to his heart?

We do praise the Lord that He answered our prayers and the next week, we had to praise Him again. Some naughty Hostel boys had dragged a sack with grain in it near a window so that some could be taken out. I have not space to tell you all this story but two boys did own up and "owning up" means very much more than it seems to, because amongst people who are not Christians it is just NOT done. Our boys have to learn that Christian children must "own up" when they have done wrong.

THY WORD

I wonder if you have ever heard of the Pardoners, who used to ride round on horseback in the Middle Ages "with pardons come from Rome all hot". They used to ride the roads and lanes of England and, if anyone wanted pardon for their sins, they could buy a paper from a Pardoner which said that the Pope would forgive their sins because they had paid money for it. Of course, the Pardoner got the money, but the poor man got no pardon. Why not? Because the word of the Pope had no power. Even today in England, a man can only be pardoned of his crime if his Pardon has the King's Authority, for "where the word of a King is, there is power." It is the power of the King, that gives power to his word. And so, when we turn to God's Word, let us come reverently and humbly, for it is the Word of the King of Kings; it is backed up by His Almighty Power. If the Word of God speaks pardon, then our souls are free; if the Word of God judges us, then let us bow before it and acknowledge our sin; but in all that God's Word says may we realize that it is the Royal Word of Heaven's King backed by His Almighty Power.

Lower Group, age under 10.

The answers to this searcher will be found in Psalm 119, between verses 1 and 136. When you have found the words write out the whole verse and also give the number of the verse in which they are found.

1. Thy word have I hid in mine heart.
2. I will not forget thy word.
3. I would keep thy words.
4. How sweet are thy words unto my taste.
5. Thy word is a lamp unto my feet.
6. The entrance of thy words giveth light.

Upper Group, age 12 and under 16.

In addition to the above questions we want you to search for these words and write out your answers in the same way as the Lower Group. You will have to search the whole of Psalm 119, and the words are not in the same order as they appear there.

7. Thy word is very pure.
8. I rejoice at thy word.
9. My tongue shall speak of thy word.
10. I hope in thy word.
11. Thy word is true.
12. I trust in thy word.

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, 1953, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. TWO OR MORE entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—OCTOBER 31st, 1952

RESULT OF LAST BIBLE SEARCHER

We were very pleased to see so many entries for a holiday-time searcher. Most of you found the correct answers to the questions, but a number, particularly in the Lower Group, forgot to write out the chosen verse, and so lost marks. We give a special welcome to several very young searchers—there were 56 new searchers this time. The names are in order of merit.

Upper Group, age 12 and under 16.

Prizewinners: 1. Yvonne Wrangles, aged 14, Streatham.
2. Yvonne Waldergrave, aged 12, Richmond.

Special Mention: Peter Moon, Margaret Last, Anthea Evans.

Very Highly Commended: Valerie Newing, Margaret Fromow, Dorothy Andrew, David Pleasance, Teresa Dare, Mavis Montague, Nora Jaeger, Gillian Norman, Michael Pleasance, Shirley Hobbs, Rosemary Goddard, Janet Ward, Rose McGrail, Norman Davies, Beryl Parkes.

Highly Commended: Margaret Cooper, Alan Driver, Brenda Frost, Ruth Sowerbutts, Jennifer Peters, Sylvia Michael, Myrtle Bugg, Jill Mayes, Doreen Luckham, Vera Warren, Miriam Efford, Thelma Ward, Pauline Cairns, Edith Huckell, Lilian East, Marion Roworth, Janet Baxter, David Pibworth, Jean Goodchild, Pauline Garner, Angela Fysh, Irene Upson, Ann Tree, John Skull, Glenys Archer, Irene Adams, Margaret Pendall, Christine Payne, Daphne Page, Margaret Hollis, Sheila Storey, Phyllis Woollard, Jacqueline Paterson, Audrey Hunt, Brenda Page, Mary Bugg, Evelyn Mills, Valerie Hoy, Hilary Smith, Leonard Race, Jane Sutton, Ann Collier, Doreen Devonshire, Patricia De Rose, Maureen Crisp, S. D. Duncan, Jean Pearce, Georgina Poll, Maureen Jackson, Pat Bastick, Frederick Terry, Patricia Marsh, Jill Harsant, Pamela Hooton, Joyce Leng, Marion Jeffries, Jennifer Ballard, Joy Banham, Janet Campbell, Iris Fitzhugh, David Perry.

Commended: John Bean, Marion Abbott, Raymond Terry, Alice Lawrence, Alma Bond, Patricia Keetlick, June Smith, Stella Harvey. Omitted verse: Alber Crane, Pauline Prigmore, Anne Crane, Ruth Butters, Philip Head, Alice Crane, Janice Simons. Answered Upper Goup only: Morice Taylor. Answered Lower Group Only: Iris Stacey, Pam Stacey, Brenda Mulford, Peter Bradley. Sent references only: Pauline Wickall.

Lower Group, age under 10.

Prizewinners: 1. Peter Perry, aged 8, Greenwich S.S.
2. Margaret Gould, aged 9, West Ham S.S.

Special Mention: Graham Brown, Roger Osborne, Michael Bridges, Joan Solly, Philip Bird, Martin R. Hewitt.

Very Highly Commended: Denis Perry, Margaret Solly, Brenda Ferguson, Valerie Barnett, Cheryl Ferguson, Marcus Offer, June Collett, Alan Clarke, Valerie Waldegrave, Carol Collett, Rachel Perry, Frank Gray, John Smith, Christina Jennings, Stephen Trowbridge, Anne Wright, Christine Cooper, Sonia Timmins, Sheila White, Janis Lowe, Janet Smith, Sheila Crisp, Ruth Laimbeer, Margaret Brooke, Brenda Long, James Abbott, David Jaegar, Pamela Monaghan, Maurice Beeby, Margaret Few, Vanda Cooley, Michael Horrex, Marjorie Moon, Maureen Petty, Howard Beeby, Colin Baker, Anthony Bourne, Denise Dade, Frances Hood, Gerda Cooley, Jessie Wing, David Wright, Pauline Monaghan, Joyce Cracknell.

Highly Commended: Mary Pickering, Janet Merritt, Leslie Smith, David Burman, Brenda Hail, Margaret Campbell, Evelyn Cockle, Theodore Evans, Colin Chandler, Lilian Boxall, Sonia Sims, Jean Warren, Christopher Boxall, Keith Cook, Edna Sewell, Sylvia Bish, Philip Woolstenholme, Brian Asplin, Diane Yates, Helen Sibthorpe, Christine Ruffles, Janet Stone, Mary Knight, Ruth Stockbridge, Monica Ransome, Muriel Eldridge, Barbara Michael, Ruth Adams, Alan Roffey, Joan Wing, Maisie Saunders, Christine Hill, James Ransome, Andrew Symonds, Audrey Bigg, Christopher Bacon, David Hunt, Patricia Hankin, Brian Ward, Valerie Austin, Philip Mills, Maureen Hammond, Mary Race, Olive Stoward, John Kappler, Phyllis Wicks, Frederick Cooper, Jonathan Evans, Barrie Symonds, Glenda Hart, Trevor Lovell, Valerie Laws, Barbara Gosney, David Payne, Monica Johnson, Trixina Darwin, Sidney Skull, David Bugg, David Longent, Maureen Davey, Sylvia Gillies, Georgina Bardo, Irene Pharaoh, Percy Smith, Grace Skull, Raymond Hamilton, Margaret Martin, Sheila Milner, Valerie Sims, Mervyn Prince, Marion Berry, Jean White, Carol Gilbert, Percy Carr, Anne Hedges, Alan McNally, Jennifer Richards, Michael Saunders, Maureen Gull, Christopher Lee, Janet Scruby, Maureen Draper, Enid Tarbin, Marion Efford, Ann Ballard, Marjorie Walsh, John Whitehorn, Maureen Cantle, Janet Parking, Sheila King, Vivien White, Frieda Gosney, Brenda Chubb, Judith Symonds, Pat Rollinson, Maureen Osborn, Daphne Leggett, Judith Carter, Maureen Taylor, Ernest Goodrich, Edward Law, Joan Robertson.

Commended: Muriel Warton, Barbara Jackson, Joan Moore, Mary Oxborrow, Patricia Ratcliffe, Pamela Bradley, Paul Conyard, Kenneth Poll, Irene Baldwin, Ruth Baker, Margaret Wheeler. Omitted verse: John Cresswell, Sylvia Martin, Kathleen Stevens. Kathleen Francis, Rhoda Warren, Carole Smith, Roberta Crane, Dorothy Saunders, Sylvia Forcer, Patricia Cox, Brian Mason, Rosemary Reeves, Valerie Alcock, Margaret Marshall, Raymond Reynolds, Ruby Dodson, Pauline Saunders, Janice Culf, Olive Butters, Ruth Ager, Cynthia Smith, Robert Stain, Tony Tuttlebee, Joan Lorberg, Anne Cashing, Beryl Mothersole, Roger Davies, Pat Reynolds, Joan Clark, Joy Emmerson, Brenda Woollard, Pat Scanlan, Moira Mochine, Pat Walker, Pat Wheeler, Barbara Woollard, Sandra Miller, Nancy Allick, David Pearce, Sandra Pearce, Carole Chapman, Peter Hales. Sent references only: Leslie Hewett, Susan Davis. There was also an empty envelope postmarked Wood Green, August 10th. Not for Competition: Miss D. Best.

Congratulations to West Ham Sunday School on reaching first place. Belvedere came second; Walthamstow, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

I do hope all who sent in entries for the Bible Searcher will have found their names properly entered in the list this time, but if not, it will be due to a very unusual happening. A number of entries were sent through the post and they burst open in the post and had to be sealed up again. It may be that being the Holiday Searcher, they had caught the holiday spirit but I am just hoping that they all came back from their holiday safe and sound, as I hope each one of you did also. If anybody's entries have got lost, please let me know.

We are all very much looking forward to our Annual Meeting. By the time you read this it will all be over, but there are to be special talks to the boys and girls by Dr. Ruth Harris and Pastor H. J. Appleby and we are praying that God will bless both speakers and hearers alike.

I was very pleased to receive letters from:—Alma Bond, Maureen Clarke (many happy returns), Michael Horrex, Christine Payne, Jean Pearce, and Dorothy Saunders. Also I would like to thank the following friends for their letters:—Mr. Paul Ballard, Mrs. Mabel Boxall, Mrs. R. Butters, Mr. Harold Harmer, Miss W. A. Jordan, Miss G. L. Kindred, Miss E. L. Knight, Mr. A. F. Michael, Mr. S. W. Payne, Mr. E. Petty, Mrs. L. E. Perry, Mrs. Vera Rippon, Mr. W. H. Trowbridge, Mrs. White. Also may we express our gratitude to God for the recovery of one of "Rays" best friends who is now convalescing after an operation.

With best wishes to you all,

UNCLE PETER.

"RAYS" STAMP CORNER

WANTED to help with work of the Mission any Foreign or Colonial Stamps (do not tear stamps off paper).

FOR SALE: Have you seen our latest Approval Sheets at low prices? Write to:—Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5.

Paul Rescued from Danger

Oct.	6	M	**Acts 23, 1-8**
	7	Tu	**Acts 23, 9-15**
	8	W	**Acts 23, 16-24**
	9	Th	**Acts 23, 25-35**
	10	F	Psa. 46, 1-11
	11	S	Dan. 6, 4-13
	12	Su	Dan. 6, 14-23

Paul Before Festus

Oct.	13	M	**Acts 24, 27; 25, 1-5**
	14	Tu	**Acts 25, 6-12**
	15	W	Acts 26, 1-8
	16	Th	Luke 12, 4-12
	17	F	Psa. 3, 1-8
	18	S	Dan. 3, 13-18
	19	Su	Luke 23, 13-21

Paul's Journey to Rome

Oct.	20	M	**Acts 27, 1-8**
	21	Tu	**Acts 27, 9-17**
	22	W	**Acts 27, 18-26**
	23	Th	**Acts 27, 27-36**
	24	F	**Acts 27, 37-44, 27-44**
	25	S	Acts 28, 1-8
	26	Su	Acts 28, 9-16

Witnessing in Rome

Oct.	27	M	**Acts 28, 17-24**
	28	Tu	**Acts 28, 25-31**
	29	W	Romans 1, 1-7
	30	Th	Romans 1, 8-16
	31	F	Phil. 1, 8-17
Nov.	1	S	Phil. 4, 15-23
	2	Su	Acts 26, 15-23

Paul's Last Words

Nov.	3	M	**2 Tim. 4, 1-8**
	4	Tu	**2 Tim. 4, 16-22**
	5	W	Phil. 1, 18-24
	6	Th	Acts 7, 54-60
	7	F	Gen. 48, 8-16
	8	S	Psa. 72, 11-20
	9	Su	Luke 23, 39-47

Examination Review

Nov.	10	M	**Acts 21, 17-40**
	11	Tu	**Acts 22, 1-10**
	12	W	**Acts 22, 11-21**
	13	Th	**Acts 22, 22-30**
	14	F	**Acts 23, 12-22**
	15	S	**Acts 25, 1-12**
	16	Su	**Acts 27, 14-25**

KING HEZEKIAH

Hezekiah's Reformation

Nov.	17	M	**2 Chron. 29, 1-11**
	18	Tu	**2 Chron. 29, 12-19**
	19	W	**2 Chron. 29, 20-24**
	20	Th	**2 Chron. 29, 25-36**
	21	F	**2 Chron. 30, 1-12**
	22	S	Psa. 51, 10-19
	23	Su	John 3, 1-8

Hezekiah in Trouble

Nov.	24	M	**2 Kings 18, 17-22**
	25	Tu	**2 Kings 19, 1-7**
	26	W	**2 Kings 19, 8-19**
	27	Th	**2 Kings 19, 20-28**
	28	F	**2 Kings 19, 29-37**
	29	S	Neh. 1, 1-9
	30	Su	Psa. 56, 1-13

Hezekiah's Sickness

Dec.	1	M	**2 Kings 20, 1-11**
	2	Tu	**Isa. 38, 9-15**
	3	W	**Isa. 38, 16-22**
	4	Th	John 11, 1-10
	5	F	Psa. 119, 65-72
	6	S	Isa. 30, 18-26
	7	Su	Jas. 5, 13-20

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CHRISTMAS NUMBER

No. 139 DECEMBER, 1952 — JANUARY, 1953

FROM THE RAYS EAST

FOR YOUNG PEOPLE

A
Happy Christmas
to you All

A small envelope is
enclosed within
for
Your Christmas Gift
to
India's Boys and Girls

Issued by the
Strict Baptist Mission
Of Pastor J. K. THORPE, 61, Breakspears Road,
Brockley, London, S.E.4.
Price, 6/- per 100, postage extra.

SUNDAY SCHOOL ANNIVERSARY IN SEMBIAM, MADRAS

By Doris Kuhrt (Madras)

There is nothing like a children's performance to draw a crowd. How we used to worry our mother and father weeks before the Sunday School Anniversary! Not once but many times there would be the questions: "Mother, you *did* say you would come next Thursday, didn't you? My new dress WILL be ready, won't it?" (Or trousers as the case may be.) "You know I am going to receive a prize so I MUST look my best", etc., etc. Well, mothers are very patient and we usually went in our best to receive the prize.

Dresses must be right

Last Sunday Mr. Kuhrt and I had the privilege of attending the S.S. Anniversary at Sembiam about three miles outside Madras. It was one of the nicest I have ever attended in India. It was orderly, every item was well learnt, there were no awkward pauses, there were no items too long or boring and the children were obviously in their best clothes, whether begged or borrowed I cannot say—quite often it will be the latter, all members of the family being drawn upon to help. The flower-bedecked hair of the girls was very becoming, while the boys were handsome with well-sleeked hair and new shirts. These outward things did not, however, deter them from remembering their parts.

. . . and recitations too!

There is much preparation for these Anniversaries beforehand. The songs must be perfect, the verses must be memorised, and the action pieces must surpass last year! The parents turn out well to see what their children can do, and those children who make up part of the audience, waiting their turn to perform are the most critical of all. They sit very upright, very still and silently watch wide-eyed, probably thinking that the present item is nothing compared with what *their* class is going to do.

They sing the same choruses

You will be interested in some of the items. The smallest children looked very sweet as they sang, "Two little eyes to look to God" with appropriate actions. How we do hope that all of them and all of you too will keep your eyes, ears, hands, and hearts for the Lord Jesus. Another item which went with a swing was sung by small children and was a little ditty something like this:—

"There is no sorrow in my FATHER'S house, only JOY,
There is no curse in my FATHER'S house, only JOY.
There is no death in my FATHER'S house, only JOY,
There is no hot sun in my FATHER'S house, only JOY," etc.
refrain: "I am going to my Father's house, are YOU?"

This was sung with a sweet simplicity and a child-like faith which we hope and pray will continue with these dear ones all through their lives. Can you each one say with confidence "I am going to my Father's house"? Other popular choruses were sung

like " The best book to read is the Bible ". We hope that all who read these words can echo that chorus in their hearts.

. . . and have the same picture

Mr. Kuhrt was the speaker. He spoke about a picture. It is a very beautiful picture of the Lord Jesus sitting with a group of children around Him. He had something to say about each one. While we were perspiring in India it was strange to think of the Eskimo in all his wrappings. The fair English girl with her flaxen hair and blue eyes, caused some amusement to our dark-haired, dark-eyed youngsters. I am afraid they don't think much of fair hair! Then there are the black African and the Red Indian children in the picture. Although, to our sorrow, there is not actually an Indian child in this picture there are both an African and Red Indian to represent the coloured races. Mr. Kuhrt asked them whom the Lord Jesus came to save, there was no answer. They were suddenly very shy. Then he said, " Did the Lord Jesus come to save the Indian children? " " Yes ". " Yes, that was right, but also other children, too, red and yellow, black and white ". Mr. Kuhrt and I then sang the chorus: " All are precious in His sight ".

But they do not get all prizes free!

The last item was the most exciting for the children—PRIZES!

There were gaily-bound Bibles in red, green, and blue; hymn books, catechisms and other booklets. Lastly, balls to encourage the little ones. The Bibles cost 7s. 6d., and that is too much for one prize, so how do you think these boys and girls received Bibles? For many weeks and months they had brought a halfpenny a week, and in that way had contributed about 2s. 6d. to their own Bible. So it was not only a prize but part of their own money, so, doubly precious. As I handed these books to their owners I hoped and prayed that the Word of God which is quick and powerful would become their most treasured reading for there is so much stuff in this country which is not worth reading.

Boys and Girls, what do you read? Are you reading your Bible daily? Only in that way can you grow in knowledge of the BEST BOOK in the world.

A CHRISTMAS STORY FROM CHINA

Amongst the many wonderful and beautiful gifts that Jesus brought to this earth was the gift of Peace. The very night on which He was born spoke Peace; the busy world sank to rest, the sheep upon the hillsides drew closer together and the shepherds settled down beneath the silent stars to wait for the morning light. The angels sang of Peace, " Glory to God in the highest, and on earth peace, among men of goodwill ", and before Jesus was born, Zacharias foretold that He would " give light to them that sit in darkness and in the shadow of death, and guide our feet into the way of peace ".

This was the Good News which Jesus told His disciples to preach: to go out and tell to the whole world. Wherever men and women would listen: among all nations, to the uttermost part of the earth, they were to tell the story of the Saviour Who died on the Cross to preach peace to those who were afar off and to those who were near.

A Messenger of Peace

And so it was that in October, 1910, a young doctor, Arthur Jackson, only 26 years old, arrived in Northern Manchuria to tell the people of China of the Peace which Christ had given him, and of the gift which Jesus gives to all who believe in Him. He went to the railway junction of Mukden, where there was a new Medical College and took his place among the staff. He was clever, a good athlete, and popular, but above all he deeply loved the Lord Jesus.

It was just as Christmas was drawing near that a dreadful horror seized hold of Mukden and all its people. Just at the time that the coolies were travelling south by train to keep the feasts of the Chinese New Year, the plague—the dreaded "Black Death"—broke out among the people and began to spread like fire. Worse than that, the trainloads of people travelling south would carry the plague all over China and cause the death of millions of men, women, and children.

The chief men of the city were helpless. Nothing that they could do would prevent the plague spreading and so they appealed to the doctor missionaries for help. Arthur Jackson offered his services and went forth dressed in white overalls, with white mask and hood, breathing through a pad soaked with disinfectant. He began at the railway station: for two passengers in one train had died of plague. He examined all the passengers for any sign of the disease, tried to isolate the rest who showed no sign, and then set himself to care for those who had got the plague.

The Cost of Peace

For the next ten days, Arthur Jackson gave these stricken men all the loving care that a follower of the Lord Jesus could give. He carried them to their beds, gave them medicine, cheered them and comforted them. He could speak little Chinese and so he could not tell these suffering men of the Saviour Who gave His life for them. But his deeds spoke louder than any words. For ten terrible days he worked on amid the dead and dying, and at the end he sent home sixty coolies, strong and well, whose lives had been saved by his care. And then the morning came when this brave man was himself ill. Before the afternoon came his friends knew that it was plague. In the evening, Arthur Jackson gave up his life. He had helped to save millions of helpless Chinese, himself he could not save. It cost him his life but, like his Lord and Master, Jesus Christ, he brought peace to others through his death, and in his death gave glory to God and to His blessed Son, our Saviour.

"RAYS" STAMP CORNER

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FOR SALE: Have you seen our latest Approval Sheets at low prices? Write to:—Pastor O. C. Austin, 139a, Grosvenor Avenue, Highbury, N.5.

HIS NAME

I wonder if you have ever read in the newspapers, the list of titles which belong to some famous man. He may be a general, or an admiral, or a duke, or a baron; and if he be some of these combined, then his titles may fill several lines of print. From his titles one can know much about him and honour his name.

But there is no list of titles like those which belong to the Lord Jesus. Seven is the perfect number, and His titles in the Bible are seven times seven. His fame and His honour are so great that in the last few pages of the book of the Revelation we are told that "on His head were many crowns". And yet His brightest title is the name by which we know Him best; the most-loved, most-honoured and worshipped Name that human lips have ever framed, the Name of Jesus. This Name is so attractive that little children of two years old repeat His Name in their simplicity. It is so full of saving power that its music rings through life until its very end, and beyond into life eternal. Have you learnt to love His Name? If you love Him you will love His Name too. May His Name light your heart this Christmas as the Star lit the faces of the wise men so long ago, and you too will rejoice exceedingly.

Lower Group, age under 12

Read through the chapters named very carfully and search for these words. When you have found them write out each verse, **in full,** and give the book, chapter and verse where found.

1. Thou shalt call his name Jesus.
2. A Saviour, which is Christ the Lord.
3. Where is he that is born King of the Jews?
4. His name shall be called . . . The Prince of Peace.
5. There is none other name . . . whereby we must be saved.

The answers will be found in Matthew, chapters 1 and 2; Luke 2; Isaiah 9; Acts 4.

Upper Group, age 12 and under 16

In addition to the above words, search for these, and write out your answers in the same way as the Lower Group. Some of the words will be found in the chapters already named, others in Luke, chapter 1.

6. He . . . shall be called the Son of the Highest.
7. They shall call his name, "Emmanuel".
8. Out of thee shall come a Governor.
9. (He) shall be called the Son of God.
10. Jesus, who is called Christ.

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, 1953, 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 THREE-HALFPENNY stamp to UNCLE PETER, "OAKFIELD," GUILDFORD ROAD, BAGSHOT, SURREY. If you send a letter with your entry, you must put on a 2½d. stamp. TWO OR MORE entries can come in one envelope (unsealed) bearing a 1½d. stamp, provided the weight does not exceed 4 ozs.

CLOSING DATE—DECEMBER 31st, 1952.

RESULT OF LAST BIBLE SEARCHER

It was a great pleasure to see so many excellent entries for this Searcher. There were 47 new Searchers and a new School—Battisford. We were also pleased to see entries from Billinghay again. Your names follow in order of merit.

Upper Group, age 12 and under 16

Prizewinners: 1. Michael Pleasance, aged 15, Stowmarket, S.S.
2. John Bean, aged 14, Wetherden S.S.

Special Mention: Mary Bugg, Jane Sutton, Alan Driver, Yvonne Waldegrave, Mavis Montague, Dorothy Andrews, David Pleasance, Margaret Cooper.

Very Highly Commended: Joy Banham, Bruce Duncan, Angela Fysh, Margaret Last, Jean Goodchild, A. Tickell, Ruby Barrett, Evelyn Mills, Jennifer Ballard, Peter Moon, Janet Baxter, Ruth Butters.

Highly Commended: Brenda Long, Irene Adams, David Perry, Jacqueline Patterson, Pamela Hooton, Mary Willimer, Jill Mayes, David Baxter, Gillian Norman, Eileen Brown, Edith Huckell, Patricia Pickett, J. A. Short, Valerie Hoy, D. Newton, Dorothy Sutton, Pat Boyd, Daphne Page, Christopher Seekings, Ron Smith, Norman Davies, Nora Jaegar, Yvonne Wrangles, Pauline Prigmore, Margaret Newman, Shirley Hobbs, Brenda Page, Thelma Ward, Theodore Evans, John Betts, Vera Warren, Enid Tarbin, S. D. Duncan, Ivy Newland, Graham Smith, Georgina Poll, Audrey Hunt, Pat King, Margaret Gee, Beryl Parkes, Eunice Nimmo, Pauline Garner, Doreen Collier, Jill Harsant, Janet Burling, Christine Payne, Irene Upson, Carole Jackman, Iris Fitzhugh, John Fromow, Peter Robinson, Sylvia Michael, Pauline Fuller, Evelyn Cockle, Pat Bastick, Fred Terry.

Commended: Raymond Terry, Margaret Pannell, Pauline Wickall. The following gave one wrong answer—not the exact words: Valerie Bluck, Margaret Solly, Jean Pearce, Sylvia Meeks, Joan Roper, Anne Crane, Maureen Jackson, Janet Ward, Janet Campbell, Iris Daniels, Margaret Hollis, Alice Crane, Muriel Warton, Ruth Sowerbutts, Albert Crane, Patricia De Rose, Margaret Maclean. Omitted to write out the verses: Joyce Leng, Myrtle Bugg, Leonard Race, Mary Race, Stella Harvey. Answered Upper Group only: June Smith, Loretta Bamber, Margaret Allick, Jennifer Catt, Jessie Reynolds, Brenda Mulford, Jean Treeby. Answered Lower Group only: Teresa Dare.

Lower Group, age under 10

Prizewinners: 1. Valerie Laws, aged 10, Belvedere S.S.
2. Janis Lowe, aged 9, Stretham S.S.

Special Mention: Janet Merrett, James Ransome, James Abbott, Margaret Few, Ruth Adams, David Jaegar, Olive M. Butters, Brian Asplin, Douglas J. Earl, Barbara Michael, Maureen Hammond, David Bugg.

Very Highly Commended: Bernard Wright, Helen Fromow, David Marshall, John Kappler, Mary Baker, Marion Kenyon, Colin Brown, Colin Chandler, Roger Osborne, Rosemary Reeves, Christine Ruffles, John Smith, Vivian White, Joan Solly, Patricia Taylor, Peter Kechner, R. Tickell, Ruth Stockbridge, Peter Perry, Jill Bannister, Janet Stone, Sylvia Bish, Brenda Bamber, Monica Ransome, Marjorie Moon, Richard Jones, Colin Baker, Margaret Cook, Barbara Parker, Anthony Bourne, Muriel Eldridge, Jean White, Christina Jennings, Vanda Cooley, John Cresswell, Valerie Waldegrave, Mary Oxborrow, Margaret Gould, Maureen Draper, Michael Bridges, Dorothy Saunders, Philip Bird, David Payne, Maureen Petty, Brian Mason, Christine Hill, Christopher Bacon, Kathleen Stevens, Margaret Brooke, Grace Coker, Andrew Symonds, Brenda Ferguson, Irene Pharaoh, Ruth Laimbeer, Diane Langdon, Paul Orchard, Clare McMahon, June Collett, Roger Young, Elizabeth Pickering, Joy Prime, Helen Sibthorpe.

Highly Commended: Michael Oakley, Grace Skull, Gerald Scruby, Frieda Gosney, Marion Davey, Barbara McDonald, Terry Rutland, Sheila Wells, Mary Knight, Barbara Hutchinson, Michael Horrex, Michael Brundell, Joyce Cracknell, David Burman, Denis Perry, Leslie Smith,

Jonathan Evans, Veronica Baker, Mary Pickering, Maureen Crutchlow, Michele Hall, Marion Berry, Joan Wing, Judith Symonds, Stephen Trowbridge, Glenda Hart, Barrie Symonds, Leslie Hewitt, Brenda Hall, Carole Welsh, Janet Scruby, Ruth Ager, Maureen Crimes, Valerie Alcock, Monica Johnson, David Largent, Susan Jefferson, Philip Ovenden, Audrey Bigg, Rhoda Warren, Margaret Campbell, Percy Carr, Judith Carter, Miriam Clarke, Rachel Perry, Sheila White, Sylvia Forcer, Christopher Cooper, Graham Brown, Jessie Wing, Denise Dade, Patricia Robinson, R. Pickett, Gerda Cooley, Diane Saxby, Margaret Marshall Maurice Beeby, Marcus Offer, Janet Smith, Colin Howells, Cynthia Smith, Jean Pankhurst, Carole Carmichael, Ruth Baker, Greta Farrow, Mervyn Prime, Alan Clarke, Howard Beeby, Sidney Skull, Michael Saunders, Maureen Davey, Pat Mitchell, Raymond Hamilton, Brian Ward, Martin Hewitt, Sheila Crisp, Joy Emmerson, Alfred Hooton,, Percy Smith, Pauline Saunders, Valerie Austin, Maureen Cantle, Carole Hodges, Jean Warren, Carol Owen, Nancy Allick, James Short, Carole Smith, E. Howard, Patricia Walker, Sylvia Gillies, Dawn Harrold, Patricia Cox, Jean Bannister, Brian Keys, Ann Ballard, Winifred Betts, Janice Culf, Paul Conyard, Michael Brown, Joy Robinson, Leslie Toogood, Betty Daley, Pat Scanlan, Alan Proctor, Patricia Ratcliffe, Brenda Chubb, Sylvia Martin, Diane Yates, Sheila Milner, Carol Collett, Patricia Hankin, Trevor Lovell, Georgina Bardo, Maureen Wilkinson, Frederick Cooper, David McDonald, Roger Davies, P. Mills, Doreen Melton, Ann Cashing, David Smith.

Commended: Linda Bostle, Joyce Farrell, Pamela Howard, Kenneth Poll, June Pound, Patricia Harris, Margaret Maycock, Tony Tuttlebee, Barbara Gosney (omitted one answer)

The following gave the wrong verse in answer to Question 3— not the exact words: Pamela Monaghan, Pauline Monaghan, Valerie Barnett, Pauline Bluck, Roberta Crane, Pat Reynold, Diane Crowley, Brenda Jones, Raymond Reynolds, Gillian De Rose, Beryl Mothersole, Maureen Gull, Barbara Jackson, David Pearce, Patricia and Margaret Wheeler answered the Upper Group questions and had one wrong answer.

Omitted to write ou the verses: Betty Clarke.

Not for Competition: The Misses P. Amato, Dorothy Best, Anthea Evans.

West Ham Sunday School still holds first place with Belvedere second, and Walthamstow, third.

LETTER FROM UNCLE PETER

Dear Boys and Girls,

One day in August last, I was watching a broad sea-creek in Essex. As far as one could see, there stretched a great sea of mud, and in the mud there stuck all manner of rubbish—bits of old boats, rusty tin cans, an old bicycle—nothing could be more hopeless; only a little muddy water remained in the channels which divided the muddy islands from the mainland.

As I stood looking at the dreariness of it all, there was a little movement in the water, so slow that it seemed to die within the mud, and I turned away. There would need to be far greater movement than that before all that mud could be covered.

The day wore on; the afternoon passed, and once again, in the evening, I returned to the sea-creek as the sun was sinking towards its setting. A wonderful change had taken place. All the mud, all the rubbish, all the dreariness was gone; the little movement in the water had grown until it had become a mighty overflowing tide, sweeping in from the ocean in all its fulness, covering up all the mud and filth, and filling all the channels brimful of shining water which caught the glory of the evening sun.

> "Far back through creeks and inlets making
> Came silent, flooding in, the main",

Some of you may be thinking to yourself that I have forgotten all about Christmas and have got stuck in the mud myself. Instead of which the story of the creek is a real Christmas story. The world into which Jesus was born was like the world of today, a muddy waste of sin, of wreckage, and of hopelessness; a sickening, sorrowful world of uncertainty. But the coming of the child Jesus in Bethlehem's manger was the first movement of the overflowing tide, the tide of God's great Gift of His Grace. How slowly the tide began! In the book of Acts we may read how the stream began to grow and spread, and today, in ever-broadening flow, the Good News which Jesus came to bring is being carried the wide world over amongst all the nations. The tide of God's Love in Christ is flowing in, but it has yet far greater wonders to unfold; much, much more sin and wreckage to cover. One day, at earth's sunset, the glory of the Lord will be revealed and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea". For where sin with all its mud has abounded, God's gift of grace in Jesus Christ will much more abound, until all evil shall be covered by the overflowing tide and the Lord Jesus shall reign in triumph.

It may be that you boys and girls find this hard to understand, and yet I want you to know that the coming of Jesus as a little child was but a beginning of all that God is going to do through Him. Most of all, do I seek that you will ask Him to flow into your own heart, cleansing the evil, covering the sin; until His loving grace shall overflow from you into other lives also, and the true joy of Christmas shall be yours.

I was pleased to receive letters from: Alma Bond, Mary Bugg, Margaret Gould, David Largent, Jean Pearce, and Jocelyn Short; also from the following friends: Miss P. Amato, Mr. C. E. Barnet, Mr. R. J. Davis, Mr. H. W. Harmer, Mrs. J. H. Harmer, Miss P. M. Huckle, Miss W. A. Jordan, Mrs. L. E. Perry, Mrs. F. G. Prime, Mr. W. H. Trowbridge, and Mrs. E. Waldegrave.

May each of our readers, both young and old, enjoy a very happy Christmas and may the year that lies ahead hold much blessing for you all. Once again I would tender my sincere thanks to all the teachers and friends who have so loyally worked amongst the children and have encouraged them in Bible Searching. May a rich reward be yours.

Yours sincerely,

UNCLE PETER.

Hezekiah's Wicked Son

Dec.	8	M	**2 Chron. 33, 1-6**
	9	Tu	**2 Chron. 33, 7-14**
	10	W	**2 Chron. 33, 15-20**
	11	Th	2 Sam. 15, 1-10
	12	F	Prov. 10, 1-9
	13	S	Jer. 17, 5-14
	14	Su	Prov. 15, 16-24

The Birth of King Jesus

Dec.	15	M	**Luke 2, 1-7**
	16	Tu	**Luke 2, 8-20**
	17	W	Isa. 7, 9-16
	18	Th	Matt. 1, 18-25
	19	F	Isa. 9, 1-7
	20	S	Matt. 2, 1-10
	21	Su	Matt. 2, 11-18

The Boy Jesus

Dec.	22	M	**Luke 2, 40-52**
	23	Tu	Psa. 72, 1-10
	24	W	2 Chron. 34, 1-7
	25	Th	Deut. 6, 1-9
	26	F	Acts 4, 23-31
	27	S	2 Tim. 3, 12-17
	28	Su	Prov. 22, 1-11

The Destruction of Jerusalem

Dec.	29	M	**2 Chron. 26, 1-13**
	30	Tu	**2 Chron. 26, 14-23**
	31	W	2 Kings 25, 1-10
Jan.	1	Th	Jer. 25, 1-11
	2	F	Jer. 7, 11-20
	3	S	Jer. 39, 1-9
	4	Su	Dan. 9, 1-10

The Exiles Return

Jan.	5	M	**Ezra 1, 1-11**
	6	Tu	**Ezra 2, 64-70**
	7	W	Isa. 45, 1-7
	8	Th	Ezek. 39, 21-29
	9	F	Jer. 30, 18-24
	10	S	Psa. 126, 1-6
	11	Su	Psa. 85, 1-13

A Good Beginning

Jan.	12	M	**Ezra 3, 1-7**
	13	Tu	**Ezra 3, 8-13**
	14	W	Deut. 12, 5-12
	15	Th	1 Chron. 16, 1-10
	16	F	1 Kings 8, 1-11
	17	S	Zech. 3, 1-10
	18	Su	Hag. 2, 1-9

False Friends and Enemies

Jan.	19	M	**Ezra 4, 1-10**
	20	Tu	**Ezra 4, 11-24**
	21	W	2 Kings 17, 24-31
	22	Th	2 Kings 17, 32-41
	23	F	Acts 4, 23-33
	24	S	Matt. 26, 47-56
	25	Su	Psa. 2, 1-12

The Work Completed

Jan.	26	M	**Ezra 5, 1-8**
	27	Tu	**Ezra 5, 9-17**
	28	W	**Ezra 6, 1-12**
	29	Th	**Ezra 6, 13-22**
	30	F	Hag. 1, 1-12
	31	S	Zech. 1, 1-6
Feb.	1	Su	Zech. 1, 12-17

Ezra Goes to Jerusalem

Feb.	2	M	**Ezra 7, 1-10**
	3	Tu	**Ezra 7, 11-20**
	4	W	**Ezra 7, 21-28**
	5	Th	**Ezra 8, 15-23**
	6	F	**Ezra 8, 24-30**
	7	S	**Ezra 8, 31-36**
	8	Su	Psa. 33, 12-22

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"WHILE IT IS DAY"

THE 91ST ANNUAL REPORT
OF THE WORK OF THE
STRICT BAPTIST MISSION

1952

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The Lord Jesus said:

" *I must work the works of Him that sent me, WHILE IT IS DAY: the night cometh, when no man can work.*" John 9 : 4.

I

SECRETARIES' REPORTS

THE GENERAL SECRETARY.

IT is with joy and praise to God we present this 91st Annual Report of the work of the Strict Baptist Mission. In both material and spiritual ways the Lord has blessed the Mission through another year, and our first expression is rightly one of thankfulness to God for all His lovingkindness and provision.

> " *Ye humble saints, proclaim abroad*
> *The honours of a faithful God;*
> *How just and true are all His ways,*
> *How much above your highest praise !* "

As a measure of economy, the Report this year is somewhat smaller, but we trust that the pages which follow will give a clear picture of the work in all areas. Our Missionaries in India have sent us combined reports from their respective Fields, and from these can be gained an understanding of both the problems and the blessings that have been ours during the past year. We thank God for each of our Missionaries and praise Him for their faithful, devoted service. Rich blessing has come to many in South India through their testimony, and we rejoice together in what is seen of the spiritual harvest in that land.

Opportunity and *urgency* characterise Christian work in India to-day. The time may be short, we cannot tell; but we can be certain that at the present time there are tremendous opportunities for teaching and preaching in the Saviour's Name. That we have opportunity is sufficient cause for prayer and effort, but the fact that that opportunity may be brief calls for earnest intercession and the utmost endeavour. It is, therefore, significant that the past year has seen the development of our Prayer Union, with well over 1000 members praying daily concerning the needs of the work. Associated with this deep sense of the value of prayer, there is also the desire to use all means possible to bring the Word of Life to the

Tamil people of South India. It is not a new task to which we are called, but we must pray and work as never before in carrying out the Master's missionary instructions:—

> " *Preach the Gospel to every creature . . .*"
> " *Teaching them to observe all things*
> *whatsoever I have commanded you. . . .*"

Our Missionary staff is greatly strained, and owing to this fact it has not yet been possible to recommence our Bible Institute at Paniadipatti. We are, however, thankful that there has been no serious curtailment of work in any of the Fields, and we now have the encouraging prospect of others going out to India this autumn. Miss Margaret P. Dawson, a member of the Church at Hainault Road, Leyton, is due to sail for India on October 31st; and it is anticipated that her marriage to Missionary J. R. Field will take place at Conference time next February. Pastor H. J. Appleby has terminated his work at Park Ridings, Wood Green, and he will D.V., leave for India on November 14th. He will reside in Madras and commence Tamil language studies there.

Missionary D. A. Thrower, now in England on furlough, has been ill and he has had to have six months' complete rest. We are happy to report, however, that he is now in very much better health and, though his return to India will be delayed, he is now able to help a little with deputation work here. Our Brother has had the great joy of seeing the completion of his work on the Tamil Concordance to the whole Bible, and we congratulate him upon this achievement, and we are sure that the work will be a great blessing to all Tamil Christians. There is a great demand in India to-day for the printed Word of God, and in studying and understanding its precious message how valuable is a concordance in the language of the people !

The Mission and the whole Denomination have sustained a great loss in the Home-call of Mr. J. B. Collin, who quietly passed into the Presence of the Master on March 25th, 1952. Our esteemed Brother had a long life of great usefulness, and the Strict Baptist Mission owes much to his generous gifts and wise counsel. From 1917 to 1935 Mr. Collin was our honoured President, and he continued as an active member of Council until 1950. We shall always have cause to thank God for all that He enabled His servant

to be and to do. He crowned his life-time gifts to the Mission by bequeathing to us his residence, 61, Breakspears Road, London, S.E.4, as a possible headquarters for the work and to provide accommodation for our Missionaries as they come home on furlough. We praise God for this wonderful gift and are now carrying out plans to use the premises as intended by our Brother. The house of our friend thus becomes our Mission House, and it will be used as a sacred trust and as a memorial to one loved and esteemed by us all.

As we press on with the dual task of taking the Gospel to those still in heathen darkness and of prayerfully seeking to build up the Indian Christians and Churches, we have been greatly encouraged by the way in which practical support has been sustained here at home. Friends have shown an ever-deepening interest in the work and have very generously subscribed to our various funds. We thank all concerned, and praise God for the fact that all financial needs have been met once more.

So amid all the changes of another year the work for which the Strict Baptist Mission was founded 91 years ago has continued, and the blessing of God has been realised in it. By the grace of God souls have been saved in India; the Churches there have been built up and strengthened, and here in the homeland friends have continued to unite in prayer and practical support. We thank God and take courage as we face another year of challenge and opportunity. " The Lord hath done great things for us," and we believe that He will yet do greater things as we trust Him and faithfully serve Him.

Two significant things confronted Paul and those with him when they brought the Gospel into pagan Europe long ago—open doors and open hearts; and today in India the same power and grace of God are to be seen in the great opportunities of service and in the salvation of many precious souls. We are encouraged and inspired by what the Lord has done, but we cannot ignore the lengthening shadows of events in that land. It may well be true that " soon o'er our harvest field the twilight stealeth." The Lord Jesus Himself said: " the night cometh when no man can work."

Let us, therefore, work while it is day, and may the Lord—

" *Grant us full sheaves before the day is done.*"

THE HONORARY L.Z.A. SECRETARY.

IT was with a sincere desire to help and in humble dependence upon God that, at the beginning of 1952, I took over responsibility from Miss P. P. Nunn; and I would now acknowledge gratefully the Lord's help and the sympathy and prayers of so many friends.

We have much cause for praise as we think of the many ways in which the Lord has favoured the Ladies' Zenana Auxiliary throughout the past year. The work has gone on steadily, and although there have been difficulties in connection with deputation work here in England, interest has been well maintained and our income slightly increased during the year. We thank all friends and helpers, especially those who serve as L.Z.A. Secretaries in the churches. Friends should realise, however, that our expenses have exceeded our receipts, and we ask for special prayer in this matter that our work may not be hindered.

As we consider our Missionaries and the work in India we see further manifestations of the Lord's goodness to us. There has been real blessing through the labours of our L.Z.A. Missionaries and the Bible women, and we are greatly encouraged by the testimonies of those who have bravely confessed Christ in spite of the opposition of their caste relatives. All branches of the work in India have been maintained, Miss N. Hawes carrying on the medical work on the Kolli Hills during the absence on furlough of Dr. R. M. Harris. We report, with deep gratitude to the donor, the special gift during the year of a new motor vehicle for the use of the ladies at Sendamangalam and Namakkal. This is already proving a great help in the work.

After forty-three years in India Mrs. O. Morling has now returned for good to this country. Mrs. Morling, then Miss Elliott, went to India in 1908 as the first L.Z.A. Missionary, and we wish to record our admiration and loving esteem as we think of our dear Sister and all her devoted service through these many years. We welcome her into our midst at home, and are very happy to announce that she will, God-willing, be undertaking a certain amount of deputation work during the next year. We wish for Mrs. Morling the Lord's blessing in every way and the happy realisation that she has not laboured in vain.

Miss E. Flory has successfully completed her training at Mount Hermon Training College, and she has now commenced a final year of study at the Missionary School of Medicine. She will, God-willing, go to India in the autumn of next year, and in the meantime we would assure her of our loving interest and earnest prayers.

How great is the need of India's women and girls! We do indeed thank God for what has been done in the past and for all His blessing in the work at the present time, but so much more remains to be done. May we be given grace to press on—

> " *And tell to those who never heard,*
> *Who sit in deepest shades of night,*
> *That Christ has come to give them light!* "

II

MADRAS AND KOLAR

MISSIONARY AND MRS. W. H. KUHRT.

MISS B. S. WADE.

(MISSIONARY AND MRS. D. A. THROWER on Furlough).

"*Revive thy work in the midst of the years.*"

STIRRED by the visit of friends from Africa during the month of May and by the manifest need in the churches the verse standing at the head of this report has been the burden of our prayers for many weeks now and we have, from time to time, tried to bring others into prayer fellowship with ourselves. Monthly days of prayer with some of our brethren have been a source of strength and culminated recently on June 28th in a Day of Prayer to which all our church members were invited. The Lord is without doubt answering the prayers that have been made in faith but it appears at the moment to be in a very strange way. "We looked for peace but no good came; and for a time of health, and behold trouble!" These troubles may be the precursors of that deep experience of blessing which we covet for ourselves and for the churches. Real prayer for revival is a challenge to the evil one so that we cannot expect to escape unscathed.

All the churches but one have rejoiced in some baptisms during the year amounting in all to thirty-five but at the same time all the churches but one are involved more or less in the troubles alluded to above. The same brethren continue to minister, and Mr. M. T. Daniel has been settled in a Hindu stronghold named Tirumushi some three or four miles beyond Poonamallee to the west. From there he reaches out to Tanadalam and Valarapuram, and it is our hope that before long there may be vigorous groups in each of these places.

The Bookstall continues to flourish, with an increased number of volunteers but fewer missionaries giving their time to the work.

Sales remain fairly steady with occasional large orders from afar that cause us a little extra work but gladden our hearts. We have recently sent a sample copy of our hymn book, together with copies of other smaller publications, to a missionary in South Africa who is in touch with Tamil people. Here in India a number of small missions are glad to use our hymn book and lyric book. Last week I had a request from a C.I.M. missionary now settled in Ceylon for a sample packet of our literature, and especially for parcels of Mr. A. F. Rowell's tracts. We are grateful for this opportunity of service; it would be quite easy and not unprofitable to spend much more time in work connected with literature.

We have not so far had the privilege of visiting the Kolar Gold Field church and so cannot say very much about its progress. The church is once again without a catechist, but Pastor Christopher still carries on his work and enjoys apparently the assistance of several volunteer helpers in the work of church and Sunday Schools. We trust the work of some of our Sunday Schools in the Kilpauk area will be strengthened greatly by the regular course of instruction which Miss Putnam has started for teachers. Classes are held on every Wednesday evening on our premises here to which about a dozen young people are coming.

The ten ordinary schools carry on much as usual their work amongst more than a thousand children. It is not difficult to maintain these schools although the majority of the staff now consists of women teachers; but it has been difficult for some years to conduct satisfactorily the Higher Elementary school at Poonamallee for lack of suitable male teachers.

Eight Bible Women continue their work in a large number of villages. They visit and teach in the homes and are responsible for a large number of women's meetings and sewing classes. The sewing classes have been able to contribute considerable sums to the church funds during the year. The organisation of all this work has been rendered a little difficult by frequent changes. Mrs. Thrower who has done so much in this department for many years, could not attend to it closely prior to her departure. Mrs. Kuhrt did what she could for several months, and then a few weeks ago handed over to Miss Wade upon her transfer to Madras. We expect that the regular visitation of an L.Z.A. lady will greatly strengthen the hands of the Bible Women.

We are happy to report that we still have twenty-one men and sixteen women connected with the work of the Mission who are ex-students of the Bible Institute. Fifteen of the men are engaged fully in pastoral and evangelistic work, and all the church work of the Madras and Tinnevelly fields is still cared for by these brethren. The resumption of this part of the work continues to be delayed, for various reasons.

"And it came to pass . . . that he went through every City



THE CITY OF MADRAS



and Village preaching and shewing the glad tidings of the Kingdom"



III

NAMAKKAL

MISSIONARY AND MRS. H. A. HUCKETT.
MISSIONARY J. R. FIELD.

" *And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night, He cometh unto them.*"

—Mark 6 : 48 *R.V.*

THIS is our fourth year in Namakkal. The sea has often been boisterous and the wind contrary, but the knowledge that Christ has sent us " to go before Him unto the other side " spurs us on as we seek to proclaim the message of His salvation to needy hearts. Many times Jesus has come to us, walking over the waves of opposition and difficulty, bringing peace and calm to troubled hearts. We praise Him for His unceasing intercession on the mountain, and for the comfort of His Presence in the boat.

Evangelism.

The Good News has been proclaimed by five preachers, nine Biblewomen and three missionaries throughout the year. Evangelistic camps have been held at Kabilarmalai, Musiri, Mohanur and Kodumudi in addition to the ordinary camping work of the missionary. Rs. 531/- worth of Bibles, New Testaments, Gospels and Scripture portions have been sold, and thousands of free tracts distributed. Namakkal workers also took part in a five day camp at Pavittram and were a great help in the preaching there. A meeting for caste Hindu women and children started in the Tamil Poet's house in Namakkal in June 1951 has been held every Saturday afternoon. Attendances vary between 50 and 150, but whether numbers are large or small, there is a vitality about this meeting which is most encouraging. Opportunities for prayer and personal work have been used amongst the women who attend.

The Sunday Bible Class for girls studying in the Government Training School in Namakkal has been continued throughout the

year, but the Headmistress has recently forbidden Hindu girls to attend, though they want to do so. A class in the Harijan Girls' Hostel was started and ran well for a time with about 25 girls attending. This also has been stopped on the grounds that religious teaching must not be given in such an institution. Believing prayer can open these closed doors. Work in the out-stations has gone on steadily. Pastor Selvanathan has prepared and printed a number of tracts at his own expense. He sent me a card the other day saying: " The great need of India today is Christian witness ! Enormous publication of the silent messengers ! Where an evangelist cannot go, the tracts and Gospels penetrate through." He recently took a group of preachers to a new centre for the Adi 18 Festival and sold many Gospels.

The Biblewomen continue their house-to-house visitation in various villages. Two stations (Kothamangalam and Selur) are without a resident Biblewoman. Please pray that Spirit-filled workers may be found for these places. The Mavurutti weekly meeting is held regularly. The out-caste people in Maravapalayam seem to have lost interest, but the caste women still welcome the Biblewoman who visits them. Some places not normally visited have been reached, and recently five meetings were held in a large village on the Salem Road by the missionary's wife, accompanied by a Biblewoman. We are far from satisfied with what has been achieved. We want to reach more people, and to see souls saved and the Saviour glorified.

Our Churches.

Services have been held each Lord's Day in ten places, and the Word has been taught regularly in seven Sunday Schools. Four men and five women have confessed their Lord in baptism. The Namakkal cottage prayer meetings have been held each week, and they help to foster a spirit of fellowship amongst church members. Ten representatives from this area took part in the Conference of Tamil Baptist Churches held in Madras last January. Two were asked to read papers on matters affecting the progress of the churches. There is still a great need for more emphasis on prayer and voluntary evangelism. Much of the evangelistic work of the church is still done by missionaries and Mission agents supported by funds from England.

Our Schools and Hostel.

Scripture teaching has been given daily in our elementary schools by a staff of 16 teachers, and the children have been examined from time to time by the missionary on the lessons taught. We have followed a translation of the National Strict Baptist Sunday School Association syllabus as in former years. There are 49 boys in our Namakkal Hostel. Twenty-eight belong to the Christian community and 21 are Hindus. Two of the older boys were baptised during the year and are now in a Training School for teachers.

We suffered a heavy loss in the Home-call of the Mission Writer, Mr. A. P. James. A retired preacher, Mr. C. D. Dawson, has also gone to his Eternal Rest. Our prayer is that the Lord may raise up others to fill the gaps.

We had a Christmas Party for the children on December 26th, when gifts purchased from the Christmas Fund from England were distributed. As we face another year of toiling in rowing on the storm-tossed waters of the lake of life, we do so conscious that the Master is with us, and, with Christ in the vessel we smile at the storm.

IV

SENDAMANGALAM.

Miss L. S. Hazel.
Miss O. R. Knight.

Jesus said unto Simon Peter, "Feed my lambs." He saith unto him the second time, "Feed my sheep."—John 21 : 15, 16.

IT falls to my lot this year to write the Annual Report of the L.Z.A. and general work of this field. As we review the months since the last reports were written, we can truly say, "Great things the Lord hath done whereof we are glad." May we His faithful stewards use the talents He has given to His Honour and Glory.

We have eleven regular Sunday schools, one Covenanter class in this area, and a new Sunday school just commenced in a village about 8 miles away. The boys and girls are regularly being taught the Scriptures, and many are able to repeat verses and lyrics from memory. On March 30th of this year a united Rally was held at Sendamangalam in which seven different schools took part. We are much concerned for the High School boys, and solicit your prayers that some young man may be raised up for this work.

In the four day schools which are conducted by a band of eight men and thirteen women teachers, we have about 700 pupils coming under daily instruction in the Word of God. It is encouraging to know that the seed sown often falls into good ground prepared by Him. Several pupils have bought Bibles, which they are reading in their homes and training schools, in spite of opposition.

The Nursery school is still a foundation for the First Standard in the Girls' school. Between 30 and 35 children with ages ranging from 3 to 5 years are taught the first steps in counting and reading by the play method. They also learn simple Bible stories, lyrics and Scripture verses. In each school an Annual Scripture Exam-

ination is conducted, and many children carry high marks in this most important subject.

Last year we had about 50 girls in the Hostel, and of these quite a few came from Hindu homes. We passed through a difficult year by the absence of Matron for nearly four months owing to illness. We were, however, at the time provided with the help of a capable Biblewoman who had done this work on the Kolli Hills. We cannot report baptisms from the Home, but some of the girls are keenly interested. One girl in particular, who comes from a village in the Tinnevelly area, whose people are all Hindus, is really desirous to become a Christian, and is praying for her relatives, and that she may be given permission to follow in His appointed way.

These of whom you have heard are some of the lambs, but the command is also, " FEED MY SHEEP."

Village Evangelisation is done by a staff of five Preachers, one Colporteur, and eleven Biblewomen, who are stationed in nine different villages in which regular preaching and house visitation is daily being given, besides many near-by villages and hamlets and periodical visits to distant villages and towns. The local markets, too, have the Gospel regularly preached in them.

One special feature this year was a camp held in March when Preachers from Namakkal and Sendamangalam spent a very happy and profitable few days with the Missionary and his wife in spiritual refreshment and Gospel witness in and around Pavittram and distant places. By the Audo-Visual Aids, such as Lantern, Pictures, Flannel-graph and distribution of Gospel portions, thousands were given the Word of Life.

At several festivals we have had the privilege of meeting many, and great numbers of Gospel portions and booklets have been purchased, and tracts distributed. Two fresh villages were opened up to us in this way during the year. Manalli, about 3 miles from Elur, and Pudapatti, 9 miles from Kakaveri. Great crowds gathered on these occasions; and by illustrated helps the Word has gone in through eye and ear gates.

We have much to praise God in that five souls have confessed their Lord by Baptism and four more are hoping to take that step in the very near future. Out of the five, one is an old Hostel girl who is the only Christian in her family, one the daughter of the

Workers at Rasipuram, and the other three—mother and daughter and a young man—caste people from that same town. Of the four waiting, three are from Rasipuram, and one a teacher. Although we are seeing God's great blessing in our midst and especially at Rasipuram, the devil too has been very busy. Persecution has come to both the Preacher there and those who have confessed Christ as Saviour. Some have had literally to give up ALL of this world's goods and relatives for His sake. Their lives, too, have been threatened. He has gained the victory and enabled them to make the stand. Praise be to His Name.

The Wednesday cottage prayer meeting is still continued, but not so many attending as we would like; we ask your prayers for this that more of our young men may realise the need of coming together in this way.

As the command was given to Peter in recognition of his love for his Lord, " Feed my lambs," and again, " Feed my sheep," so the command comes to us as His stewards. From the above report you have a small glimpse of what is being accomplished amongst the lambs and sheep. The call comes yet again, " Other sheep I have, them also I must bring." It was a great answer to prayer when a van was given for the ladies' work in the Sendamangalam and Namakkal areas. By the help of the vans we are endeavouring to reach distant unevangelised villages and towns; but we hear again the Master's call to action in those words, " Other sheep, I must bring." Are we using every opportunity while the door in India is still open? At present we are free to preach, speak and teach in Christ's name, but how long that privilege will be granted we are unable to say.

V

KOLLI HILLS.

MISSIONARY AND MRS. E. ORCHARD.

MISS N. HAWES.

(DR. R. M. HARRIS on Furlough).

Fallow Land.

"SOW to yourselves in righteousness, reap in mercy, break up your fallow land for it is time to seek the Lord, till He come and rain righteousness upon you," so in a series of well-remembered messages came the final challenge at that harvest time. Sow! Sow! Break up! Break up! Seek! Seek! until HE COME . . . it was the Lord's message for the time: fallow land —that unused but usable part of our lives. Man can sow and break up and prepare, but unless he seeks, with all his heart, the Lord of the Harvest in whose hands are the final secrets of life, his preparation will be in vain. This has been THE lesson of the year.

Because the Lord's power has been seen in our individual and community life there is now an objectivity in our thinking, an eagerness in our working, and a readiness in our pleading before that great Husbandman of physical and spiritual resources which seemed absent before.

The Sunday midday prayer meeting was marked by one broken cry, "I want so much to tell my own folk, but I do not know how. Please pray that the Lord will shew me." The first difficult word said, and the flood gates of desire were flung wide open, and a heart-revealing talk shewed months of hidden longing. The fallow ground was opened to the beneficent power of the mighty God of Grace who gives, both in natural and spiritual things, responsively. Nor was this the only heart to feel such a need; the broken ground lies all before us and we look away with great longing to the heavens for the rain so long promised. Although we first think subjectively, praise God, that is not the end; finally,

our thinking must go out objectively to others. That day has come appreciably nearer during this year.

Even after he had become a church member there had been lapses of such a Corinthian nature as to make him hesitate ever to speak in the church; but the time came when there was no other way. " Everybody knows my past and my present life " he said, excusing himself. " Brother ! do you know the Lord as Saviour ? " came the answer. " Yes ! Yes ! there is no doubt about that " —the eager note in the response was enough. " Well ! tell them about that and leave the sermon-making to others." He did, and has done so several times since; and others have followed him, so that both men and women are growing confident to speak of the Lord Jesus Christ. No one knows the joy of being found so much as he who was lost. Again, the fallow ground has been broken up and the seed sown, and we turn our eyes to the One who said, " I will make them and the places round about my hill a blessing; I will cause the shower to come down in his season; there shall be showers of blessing."

It came to the point of closing the school, so difficult had been the staffing problems; so intransigent had been those who should have been witnesses to the Lord's keeping power that already plans were being made for such a contingency, when we met the lad who, so recently, had been a lanky and very out-of-the-place scholar in the fifth standard. The goats were browsing all around him; occasionally he looked up from the booklet to throw a well-directed stone at a wandering animal. Then I saw he was reading a book of graded memory verses used in our school. " Yes," said he in answer to my question, " I have my books and can still say my verses." We sought earnestly to point him to the one Saviour of men, and made a quiet resolve to reconsider the question of the school. Its inefficiency cannot be hidden or condoned; but in spite of this there is still opportunity to give God's word to the children who attend. God graciously gives to those who work in such difficult places the ability to glorify Him in daily living. We have been staggered on more than one occasion by the way in which God's Word is remembered by those who learnt it at school. He would be a bold man who would say that such seed sown and lying idle in fallow ground will never spring to life. There has been much talk recently among the good folk here of "Sleeping

rice "—that is, rice which though sown lies dormant until the rains come.

" One, two, three, four . . . " the dreamy voice went on counting out the measure of grain. Harvest had come and the winnowed grain was being garnered. Already the same process was beginning again in another part of the Settlement, for the happy voices of the sowers could be heard.

We waited long for God's good gift of rain; the fallow land had been turned and sown, but the heavens seemed as brass. The village people began to laugh at our folly in presuming upon the weather but the seed and labour were not lost for the rain came abundantly. So, prayer and praise are mixed with all our work. The acres around the bungalow are springing green with the promise of harvest, and before that ripens we shall be preparing to sow. " Is there no break in this constant round ? Will there never be a rest day ? " asked one, some time ago. " No ! Never ! " was the answer, for there is no vacation from living. The great end of man is " to glorify God and to enjoy Him for ever."

. . . .

In February I moved to the Kolli Hills where Dr. Harris introduced me to the routine of the Dispensary and other L.Z.A. activities.

The Dispensary.

One thing that has surprised me during these months is the number of contacts made, not only with villagers nearby the Settlement, but with those from remote places. Even some from the plains find their way to the dispensary for treatment. One often marvels at the endurance and perseverance shown in walking such long distances undeterred by pain and weakness. Opportunities have been given to visit people in their own homes. In most instances, however, the patient is brought outside the house for treatment in full view of relatives, friends, and all who may be in the village at the time. Some of the in-patients have only been brought in after " Native " Doctors have used many of their cruel devices to effect a cure. However, the Lord has graciously revealed His healing power at such times. May the words spoken on these and all other occasions be blessed and the lives of those who help in this work be a living witness to the spoken word.

The Hostel.

Matron continues to help and to care for the younger children in the Hostel, and for the two older girls. Five other children are continuing their studies in Sendamangalam; and Gnanatheebam, referred to in last year's report, is now living with Janaky and attending school in Madras. As can be imagined the activities in such a home call for much prayer, tact, and God-given wisdom.

The Women.

Every week the women gather for their meeting. This usually takes the form of a Bible Study. Once a month, however, a sewing class is substituted. May all such occasions draw us into fellowship with each other, and into a deeper knowledge of Him, our Lord and Maker. It is not unusual to see several of these women walking towards some nearby village on a Sunday evening. Some go to see their Hindu relatives, and others go to see friends. May the desire to live and witness be so implanted within their hearts that such opportunities may be used to Glorify His Name.

• • • • •

O Lord my God! When I in awesome wonder
Consider all the works Thy hands hath made,
I see the stars, I hear the dreadful thunder,
Thy power throughout the universe displayed:
Then sings my soul, my Saviour God, to Thee
How great Thou art! How great Thou art!
And when I think—that God His Son not sparing,
Sent Him to die—I scarce can take it in:
That on the Cross, my burden gladly bearing,
He bled and died to take away my sin:
Then sings my soul, My Saviour God, to Thee,
How great Thou art! How great Thou art!

VI

TINNEVELLY.

Missionary and Mrs. G. F. Champion.
Miss M. E. Harris.

AGAIN we record our grateful thanks to our Lord for the privilege of serving Him in India without fear. Although the opposition to religion and godliness generally is increasing, so far we enjoy remarkable freedom in our Gospel work, and there is still a good reception for the preaching of God's Word wherever we go.

Church Work.

There have been baptisms in ten of our villages during the year, and a consideration of those baptised reveals that men and women from five different communities have been added to the church. Two different castes and all three sections of the outcastes have been represented, but the new members from the outcaste community outnumber the others considerably—thirty-one as against three. About half of these were from Christian families, and half were direct converts from heathenism. It is also interesting to note that five of the ten villages in which we have had baptisms are those in which we have schools, and the other five those in which we do not have schools—which, I think, is a helpful indication that our witness is being maintained both through our day schools and also in other places independently of them.

In Seitur all three baptised were from Hinduism, and this is a cause for special praise as the opposition in that area has been severe.

We have just heard of a young man in Reddiapatti who suffered from an affliction for a long time and visited seneral Hindu shrines without relief. A young man who attended our Bible School for voluntary workers (mentioned below) visited and prayed with him, and the sufferer was released from his affliction. He now trusts the Lord, but we would ask for prayer that his family also may believe.

Women's Work.

There are now nineteen Biblewomen working in the Tinnevelly Field. Of these, ten are working in the Ramnad District and nine are working in the Tinnevelly District. Five of the Biblewomen now on the staff have been trained in Mrs. Morling's Bible School. Of these, one Biblewoman, Grace Rutnam, has been newly appointed this year, and is now in charge of the work in three villages in the Ramnad District.

Travelling in the Tinnevelly District has been made much easier through having the use of the Mission Van. But the travelling in the Ramnad District still has to be done by bullock-cart as there are no roads from Paniadipatti to the villages in which we camp.

During most of the past year the L.Z.A. work has been done partly from Paniadipatti by an L.Z.A. missionary, and partly from Kovilpatti by Mrs. Champion. After February of this year it was all done from Paniadipatti by two L.Z.A. missionaries who were stationed there. But now for the time being the work is all being supervised from Kovilpatti, using Paniadipatti as a camping station only.

The year has been a full one, and the Lord has given us health and strength to camp all round the Field. Many things could be written, but paper and printing are costly and we are told to be brief. We do thank the Lord that He has sent enough rain to give our people work in the fields. We see the results of answered prayer when we see the women in saris that are not in rags. We see the results of answered prayer also in the number of women who have been baptised, and in spite of many discouragements we go forward knowing that the Lord is still blessing His work. Many individual incidents would be told if space permitted. Rajammal of Kovilpatti who has lost six children, has another little son—and while she and her husband rejoice, they have very natural fears as to whether the child will live, and they need sustaining prayer.

The work has expanded into new villages, and both caste and non-caste Hindu and Christian women are being visited and taught regularly by the Biblewomen. Each Biblewoman visits in two or three villages besides the one in which she is stationed, and all these villages are visited as often as possible by the Missionary also.

Please continue to support this work with your prayers, remembering the promise of our Lord Jesus Christ when He said, " If ye shall ask anything in My name, I will do it," and " Ask, and ye shall receive, that your joy may be full."

School Work.

During the year the Lord has been pleased to use our schools to the blessing of several young people, and the two following instances illustrate how schools have been the means of opening up difficult villages to the Gospel after many years of witness with little apparent success. One Sunday morning recently we had a baptism service in which one woman and three young men professed their faith in the Lord Jesus. The woman is the daughter of one of our teachers, so has been brought up in a Christian home. But the three men baptised are from Hindu homes, and from three different castes The two men who are married have been helped by their wives who are Christians; and the other lad was converted through the witness and interest shown in him by a member of ours who was a boy in our school. Our teacher has also visited these young people and been a help to them. The only Christian witness in this village is that of the teachers in the S.B.M. school, and it is through school work among the children, and the personal work of the teachers that a small church has been formed in that village and is growing slowly. In another part of the Field is the village of Sevalkulam where we have been running a school for some years, but there have been few signs of blessing. A few weeks ago the teacher brought two men and a wife to me, as they were asking for baptism. One of the men had been influenced while on the tea plantations, and the other had come through his wife who is a member of a family of ours. The teacher also mentioned a boy of about 13 years of age studying in the school. We told the boy that he was probably only interested in getting Mission help for further study, and could wait—and we turned to deal with the adults. But the boy, a Hindu, almost in tears, insisted that we must baptise him. Thinking that he would not know what to say if we asked him to give his testimony before the others, we told him to come to the front and tell us why he wanted to be baptised. He eagerly came forward and gave a convincing testimony and was accepted for baptism, and was later baptised.

Gospel Extension Society.

Our home mission organised an evangelistic week last October, and Christians in many of our villages bore testimony to the stimulus they received through taking part in this special effort.

Evangelistic camps have also been arranged and carried out all through the year, and large Hindu festivals have been attended, meetings held and Gospels sold. We accompanied our pastors to one of these festivals and spent two days and nights near the shrine of the demoness Mariamman, and were impressed and saddened by the experience. Probably 50,000 people visited the shrine in the two days of the festival, most of them being low caste people; and there seemed to be as many women as men in the crowds. The worship consists of the usual offerings of flowers, fruit and coconuts to the goddess, with a gift of money. Most of the offering is received back and eaten. Until this year chickens and goats were beheaded at the temple, but we are told that the authorities have now forbidden this, though some people seemed to take the goats and present them and then take them back home to eat. The chief item of special worship at this festival is the carrying of fire-pots (mostly by women) to the shrine and presenting them with a monetary gift, or rather, fee, as we were told that the priests refused to relieve the devotees of their burdens until they had paid two shillings. It was very distressing to see some of the women staggering along, almost in a state of collapse, sometimes supported by their friends, with the flames from the pots licking their bodies and faces as the sun blazed down on them from above. We are sure that some of them must have suffered severely. We hired a small pitch in the main approach to the shrine and spread out Gospels and other Scripture portions for sale, and we also moved about among the crowds entering into conversation with those who seemed willing to talk to us. We were all convinced of the need to extend this form of witness regularly at the times of these large gatherings.

Two of our pastors and one of our preachers conducted special meetings in Virudhunagar this month under the auspices of the Society, and the church in that town has asked that such meetings be repeated at regular intervals if possible. Others of our workers took part in evangelism in the villages during the hot weather vacation.

At the Annual Meeting of the Society arranged for the afternoon, the meeting was so prolonged by discussion that a continuation meeting had to be arranged for the same night to give the second speaker an opportunity to deliver his address on " Ways of Evangelism." The afternoon speaker was the Headmaster of our Higher Elementary School at Melapudur, and he gave a very useful message on " School Work and Evangelism." It was this address that gave rise to the lively discussion mentioned above.

Other Items of Interest.

At the end of last year we had the closing meeting of the Bible-women's Training School which Mrs. D. Morling had been conducting until she had to retire owing to ill health. It was disappointing to us that she could not be present when the women students received their prizes, and had a farewell message, followed by prayer for their usefulness in the days to come.

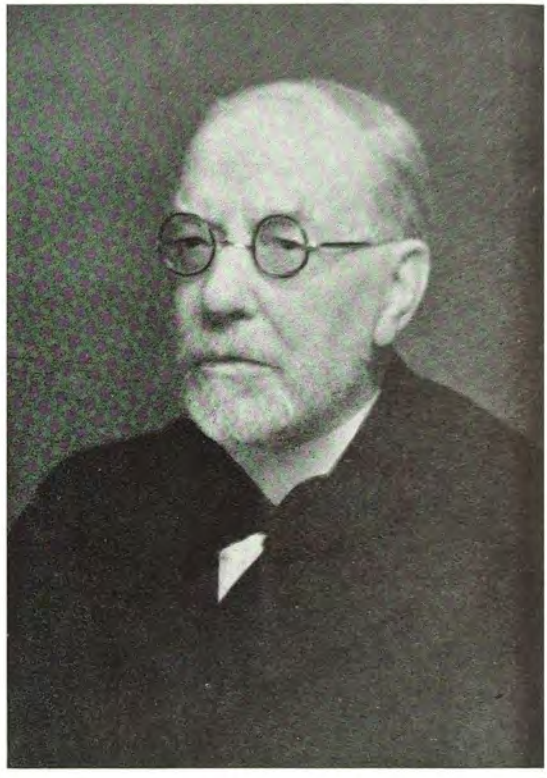
A one week's Bible School has also been conducted this year for voluntary church workers. Seven of the eight who came were under twenty years of age and all but one had already been engaged in some form of voluntary service in our churches; and all expressed their desire to do so in future. Four lectures were given each day, one by each of two of our pastors who came to help us, one by one of our preachers, and the other by the missionary. Each day several hours in addition were given to supervised study, and each evening a preacher and a pastor took the young men out for open-air work—and one of the most pleasing features of the school was the eagerness with which this open-air work was undertaken. The subjects dealt with included Bible Study, Baptism, The Lord's Supper, Sunday School Work, Sermon Preparation, Christian Life and Witness. We hope to have the same men in for further study later in the year, God-willing.

We would specially commend to your prayers our efforts to guide our members in evangelistic and church work with which the progress of our churches is so vitally connected. This will be one of our most urgent tasks in the coming days, and one in which we shall greatly need the guidance and blessing of our Lord and Saviour.

SUMMARY

The following statistics of the different Fields may be interesting to our subscribers, and we therefore gladly give them:—

NAME OF FIELD	Churches	Church Members	Baptisms	Pastors and Preachers-in-Charge	Preachers and Preacher-Teachers	Teachers	Biblewomen	Colporteurs and other Workers	Day Schools	Sunday Schools	Pupils (Day School)	Places where regular Chapel services are held	Villages in which the Gospel is regularly preached
Madras	5	566	35	2	4	38	8	4	10	10	1040	12	30
Kolar	1	89	4	1	1	—	1	—	—	4	—	2	3
Sendamangalam	3	138	5	—	7	21	10	7	4	11	643	7	59
Namakkal ..	8	165	4	1	9	13	9	4	4	9	405	10	73
Kolli Hills ..	1	28	1	—	—	2	—	25	1	2	46	3	—
Tinnevelly ..	44	1140	34	4	33	23	19	3	23	32	1517	54	87
TOTAL	62	2126	83	8	54	97	47	43	42	68	3651	88	252



JAMES BARNES COLLIN.
S.B.M. President 1917-1935
Donor of the Mission House



MISS MARGARET P. DAWSON
is to sail for India on October 31st, and will later marry Mr. John Field.

PASTOR H. J. APPLEBY
is due to leave for India on November 14th.



DOCTRINAL BASIS

OFFICERS OF THE MISSION

MISSIONARY STAFF

together with

ABSTRACT OF RECEIPTS AND BALANCE SHEET

Presented at

THE ANNUAL GENERAL MEETING

of the Association

held at

WESTMINSTER CHAPEL
LONDON, S.W.1

On Tuesday, October 28TH, 1952

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 everasting 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, £30, four members. Such nominations to be in writing, signed by the Secretary of the Church, and sent to the General Secretary of The Strict Baptist Mission. Members so nominated will be qualified to attend and vote at the Annual and General Meetings of the Association.

10.—That in the event of the death or retirement of any of the Officers or Council, any such casual vacancy may be filled up by the other members of the Council.

11.—That all meetings be commenced and concluded with prayer.

THE STRICT BAPTIST MISSION

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* Members of the Executive Committee

Young People's Guild of Service Hon. Secretary:
MISS F. I. M. CATEN, Chescombe, White Close, High Wycombe, Bucks.

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With the Officers

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Missionary W. H. KUHRT. Mrs. W. H. KUHRT
Miss B. S. WADE

Namakkal Field:

Missionary H. A. HUCKETT Mrs. H. A. HUCKETT
Mr. J. R. FIELD

Sendamangalam Field:

Miss L. S. HAZEL Miss O. R. KNIGHT

Kolli Hills Field:

Missionary E. ORCHARD Mrs. E. ORCHARD
Miss N. HAWES

Tinnevelly Field:

Missionary G. F. CHAMPION Mrs. G. F. CHAMPION
Miss M. E. HARRIS

On Furlough in England:

Missionary and Mrs. D. A. THROWER
Dr. R. M. HARRIS, M.B., B.S. (Lond.), D.T.M. & H. (Eng.)

On L.Z.A. Deputation work:

Mrs. O. MORLING

New Missionaries:

Mr. H. J. APPLEBY (Sailing November)
Miss M. P. DAWSON (Sailing October)
Miss E. M. FLORY (In Training)

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.S.A.A., 52, Broadway, Stratford, E.15

Registered Office:

71, White Lion Street, Islington, London, N.1.

ACCOUNTS

CASH SUMMARY

RECEIPTS

1951 £		£	s.	d.	£	s.	d.
	Balance at Bank, 31st July, 1951:						
	Current A/c.	1,917	5	2			
	Deposit A/c.	1,000	0	0			
	In hands of Secretary	10	0	0			
	In hands of Guild Secretary ..	5	0	0			
	In P.O. Savings Bank ..	26	4	6			
					2,958	9	8
8,316	General Fund	8,240	19	8			
247	Young People's Guild of Service	210	3	7			
215	Sustentation Fund	215	0	0			
569	Pension Fund	577	10	10			
256	" Herald " Fund	300	16	10			
—	Mission House	522	13	4			
9,603					10,067	4	3
	Ladies' Zenana Auxiliary:						
3,517	General A/c.	3,335	6	0			
13	Medical A/c.	42	3	1			
3,530					3,377	9	1
					£16,403	3	0

EXPENDITURE

1951 £		£	s.	d.	£	s.	d.
7,565	General Fund	7,780	6	1			
415	" Herald " Fund	450	15	0			
162	Young People's Guild of Service	171	13	0			
284	Pension Fund	—	—	—			
1	Sustentation Fund	—	—	—			
754	Reserve Fund	485	19	2			
—	Mission House	75	15	6			
9,181					8,964	8	9
	Ladies' Zenana Auxiliary:						
3,640	General A/c.	3,475	19	8			
212	Medical A/c.	214	13	10			
93	Voyage A/c.	359	14	0			
3,945					4,050	7	6
	Balance at Bank, 31st July, 1952:						
	Current A/c.	1,841	5	1			
	Deposit A/c.	1,500	0	0			
	In hands of Secretary	10	0	0			
	In hands of Guild Secretary ..	5	0	0			
	In P.O. Savings Bank ..	32	1	8			
					3,388	6	9
					£16,403	3	0

GENERAL FUND

1951 £		£ s. d.	£ s. d.
	Balance brought forward		306 11 6
	Contributions:		
4,191	Churches and Schools ..	4,510 7 6	
1,073	Personal	932 15 1	
373	Miscellaneous	363 9 0	
—	Reader of the Christian ..	500 0 0	
1,791	Legacies	1,070 5 9	
42	Sale of Annual Reports ..	37 12 11	
7,470		7,414 10 3	
580	Income Tax Refund	597 19 6	
116	Interest on Investments ..	115 17 6	
2	Deposit Interest	2 8 8	
140	Christmas Gifts	104 6 7	
8,308		8,235 2 6	
8	Interest on Post Office A/c. ..	5 17 2	
8,316			8,240 19 8
	Transfers from:		
	Pension Fund		568 10 10
	L.Z.A. General A/c. for Reports		20 0 0
			£9,136 2 0

£		£ s. d.
	Indian Expenses, Salaries and Payments on	
5,420	Mission A/c.	5,605 11 4
299	Missionaries on Furlough	307 13 7
248	Missionaries' Children's Allowances ..	227 6 11
126	Life and National Insurance	106 12 8
202	Deputation and General Expenses	267 13 3
904	Office Expenses, Rent and Secretary's Salary (£350 p.a.)	925 9 9
165	Cost of Annual Reports	165 14 0
61	Advertising	69 18 0
140	Christmas Gifts sent to India	104 6 7
7,565		7,780 6 1
	Transfers to:	
138	" Herald " Fund (Deficit)	129 18 2
754	Reserve	486 0 0
	Balance carried forward ..	739 17 9
		£9,136 2 0

Part of the amount paid for Life Insurance and National Insurance is defrayed by the Missionaries.

"HERALD" FUND

1951 £		£ s. d.	£ s. d.	1951 £		£ s. d.	£ s. d.
	To Subscriptions:				By Cost of Printing:		
190	Heralds ..	218 12 2		256	Heralds	259 11 7	
66	Rays ..	82 4 8		159	Rays	191 3 5	
256			300 16 10	415			450 15 0
	,, Amount from L.Z.A. General A/c.		20 0 0				
	,, Amount from S.B.M. General Fund		129 18 2				
			£450 15 0				£450 15 0

YOUNG PEOPLE'S GUILD OF SERVICE

£		£ s. d.	£		£ s. d.
	To Balance brought forward ..	420 4 3	135	By Remittances to India	135 5 0
247	,, Contributions	210 3 7	27	,, Stationery, Printing and Literature ..	36 8 0
			162	,, Balance carried forward	458 14 10
		£630 7 10			£630 7 10

SUSTENTATION FUND

	£ s. d.		£ s. d.
To Balance brought forward	1,670 2 3	By Balance carried forward ..	1,885 2 3
,, Interest on Investments	215 0 0		
	£1,885 2 3		£1,885 2 3

CAPITAL OF SUSTENTATION FUND

Investments (at Cost):	£ s. d.
£4,750 3½% War Stock	.. 4,860 18 8
£1,000 2½% Treasury Stock	.. 1,000 0 0
£950 National War Bonds	.. 950 0 0
£100 3% Savings Bonds	.. 99 13 6
	£6,910 12 2

Special Note.—This fund can only be drawn upon in a **Special Emergency** and then only to a **limited amount** in any one year.

BALANCE SHEET as at 31st July, 1952

LIABILITIES	£	s.	d.
General Fund	739	17	9
Young People's Guild of Service	458	14	10
Sustentation Fund	1,885	2	3
Reserve	2,377	11	6
Pension Fund	577	10	10
Mission House A/c.	446	17	10
L.Z.A. General A/c.	170	15	9
	£6,656	10	9

ASSETS	£	s.	d.	£	s.	d.
Balance at Bank and in hand:						
Current A/c.	1,841	5	1			
Deposit A/c.	1,500	0	0			
Secretary	10	0	0			
Guild Secretary	5	0	0			
	3,356	5	1			
Cash in Post Office Savings Bank	32	1	8			
				3,388	6	9
Investments (at Cost):						
£1,836 4s. 6d. 3½% War Stock	1,897	12	0			
£400 3½% Conversion Stock	370	12	0			
£1,000 3% Defence Bonds	1,000	0	0			
				3,268	4	0
				£6,656	10	9

G. E. J. BIRD
W. T. SAYERS } Directors.

J. K. THORPE, Secretary.

Auditor's Report

In accordance with the provisions of the Companies Act, 1948, I beg to report:

(1) I have obtained all the information and explanations which to the best of my knowledge and belief were necessary for the purposes of my audit.

(2) In my opinion proper books of account have been kept by the Company so far as appears from my examination of those books.

(3) In my opinion the above Balance Sheet, dated 31st July, 1952, 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, 1952.

52, The Broadway, Stratford, E.15. 3rd September, 1952. STANLEY W. SIMPSON, F.S.A.A.

ABSTRACT OF RECEIPTS.

1ST AUGUST, 1951, TO 31ST JULY, 1952.

Abercymboi—
General 2 19 0
Abingdon—
General 2 14 0
L.Z.A. 1 0 0
Accrington "Ebenezer"—
General 5 15 0
L.Z.A. 14 1 5
Adton Friends—
General 2 7 6
L.Z.A. 8 0 3
Aldbury—
General 9 16 0
Aldingham
General 1 15 9
Askett—
General 4 4 7
Aylesbury—
General 4 15 6
L.Z.A. 9 1 10
Guild of Service ... 0 12 6
Barcombe—
General 4 9 0
Bath—
General 18 0 11
Beccles—
General 5 3 6
L.Z.A. 5 10 4
Guild of Service ... 7 15 6
Bedford—
General 8 9 3
L.Z.A. 7 8 6
Bedworth—
General 6 0 0
L.Z.A. 7 8 4
Belvedere—
General 67 19 5
L.Z.A. 4 10 9
Guild of Service ... 0 15 0
Benwick—
General 2 0 0
Bermondsey—
General 24 0 10
L.Z.A. 11 11 6
Guild of Service ... 1 11 6
Bethersden—
General 7 2 9
L.Z.A. 1 0 0
Bexley Heath—
General 11 17 11
L.Z.A. 3 12 0
Bible Spreading Union—
General 20 0 0
Bierton—
General 15 3 6
L.Z.A. 7 0 0
Billinghay—
General 46 13 10
L.Z.A. 5 0 0
Bilston —
General 2 8 0
Blackburn—
General 7 18 0
Blakenham—
General 23 4 1
L.Z.A. 12 19 4
Borough Green—
General 37 9 2
L.Z.A. 3 17 2
Bradenstoke—
General 15 4 0
L.Z.A. 4 18 9
Bradfield St. George—
General 14 5 0
L.Z.A. 1 9 6
Brentford—
General 58 2 8
L.Z.A. 61 15 0
Guild of Service ... 8 15 2
Brighton "Ebenezer"—
General 56 2 7
L.Z.A. 30 6 0
Brighton Tabernacle—
General 45 10 0
L.Z.A. 54 13 0
Broadstairs—
L.Z.A. 0 14 0
Brockley, Suffolk—
General 37 10 3
L.Z.A. 1 0 0
Bromley—
General 14 4 0
L.Z.A. 13 14 0
Guild of Service ... 1 0 0
Bromley Grammar School Fellowship—
General 0 12 6
Bury, Lancs.
General 3 0 1
L.Z.A. 13 8 7
Cambridge "Eden"—
General 57 16 8
L.Z.A. 6 6 0
Cambridge, Tenison Road—
General 3 18 0
Carlton—
General 12 7 8
Chadwell Street—
General 60 11 10
L.Z.A. 44 9 0
Charsfield—
General 8 0 0
Chatteris—
General 60 1 0
L.Z.A. 22 9 6
Guild of Service ... 1 10 0
Chelmondiston—
General 20 12 0
Chelmsford—
General 12 16 0
L.Z.A. 9 8 4
Guild of Service ... 2 5 0
Cheltenham—
General 2 6 6
Chesham—
General 12 16 0
L.Z.A. 10 11 0
Guild of Service ... 1 1 0
Chingford—
General 0 10 0
Guild of Service ... 0 6 0
Chorley—
General 6 13 6
L.Z.A. 5 0 0
Clacton—
General 1 0 6
L.Z.A. 3 13 0
Clapham, Courland Grove—
General 44 3 4
L.Z.A. 12 5 4
Guild of Service ... 25 1 5
Clayton, West—
General 8 19 11
Clifton—
General 15 9 6
L.Z.A. 2 5 0
Collingwood, Australia—
General 20 8 9
Cottenham—
General 15 11 0
L.Z.A. 3 10 0
Guild of Service ... 1 6 0
Cransford—
General 16 9 7
L.Z.A. 10 7 5
Crawley—
General 1 10 4
Crowfield—
General 4 16 6
L.Z.A. 4 4 5
Croydon, Derby Road—
General 22 15 3
L.Z.A. 21 6 6
Guild of Service ... 1 1 2
Croydon District—
General 8 4 7
Croydon "Salem"—
General 6 15 1
L.Z.A. 8 2 9
Croydon, Tamworth Road—
General 20 0 0
L.Z.A. 5 12 6
Guild of Service ... 0 10 0
Crymmych—
General 1 15 0
Datchet—
General 1 17 6
Deeping St. James—
General 7 4 5
L.Z.A. 2 8 0
Delta Christian Fellowship—
General 0 10 0
Devizes—
General 55 13 6
L.Z.A. 9 2 9
Dorking—
General 46 15 5
L.Z.A. 50 3 7
Downe—
General 16 15 0
Legacy ...250 0 0
L.Z.A. 0 15 0
Dunmow—
General 3 0 6
Dunstable—
General 18 7 9
Eastbourne—
General 11 3 0
L.Z.A. 24 12 0
East Ham—
General 21 5 1
L.Z.A. 6 4 0
Egham—
Guild of Service ... 1 7 1
Ely—
General ... 2 5 0
Epsom—
General 32 0 0
L.Z.A. 87 17 5
Erith—
Guild of Service ... 0 12 6
Five Ash Down—
General 14 14 1
Fressingfield—
General 24 18 8
L.Z.A. 1 10 0
Friston—
General 5 18 1
Fulham—
General 10 0 0
L.Z.A. 6 3 6
Guild of Service ... 1 13 0
Glemsford "Ebenezer"—
General 1 0 6
Glemsford "Providence"—
General 5 0 0
Gravesend—
General ... 1 10 0
L.Z.A. ... 2 14 0
Grays—
General 13 19 4
L.Z.A. 7 0 0
Gt. Grandsden—
General 12 4 0
Guild of Service ... 2 9 0

Gt. Yeldham—

General ...	4	17	0
L.Z.A. ...	2	17	0
Guild of Service ...	0	5	0

Greenwich—

General ...	55	9	7
L.Z.A. ...	10	16	7
Guild of Service ...	2	18	2

Grundisburgh—

General ...	8	3	6
L.Z.A. ...	6	19	9

Guildford—

General ...	60	0	1
L.Z.A. ...	17	10	0
Guild of Service ...	0	13	0

Hadleigh—

General ...	17	7	6
L.Z.A. ...	6	10	0

Hailsham—

General ...	13	2	0

Halstead—

General ...	9	12	5
L.Z.A. ...	0	16	0

Handcross—

General ...	1	15	6
L.Z.A. ...	0	16	6

Hartley Wintney—

General ...	10	7	8
L.Z.A. ...	2	16	6

Harwich—

General ...	1	13	5
L.Z.A. ...	7	17	9

Haslemere—

General ...	37	19	0
L.Z.A. ...	10	2	6

Hastings—

General ...	37	10	11
L.Z.A. ...	15	3	9

Haworth—

L.Z.A. ...	4	17	6

Hedge End

General ...	2	15	6

Highbury—

General ...	78	18	11
L.Z.A. ...	72	1	0
Guild of Service ...	2	8	7

High Wycombe—

General ...	30	15	0
L.Z.A. ...	8	15	0
Guild of Service ...	2	5	6

Hilmarton—

General ...	5	0	3

Hinchley—

General ...	5	10	0
L.Z.A. ...	4	13	6

Hitchin—

General ...	11	6	0

Homerton Row

General ...	17	16	0
L.Z.A. ...	4	0	8
Guild of Service ...	0	8	5

Horham—

General ...	134	15	0
L.Z.A. ...	25	6	0
Guild of Service ...	1	10	4

Horley—

General ...	1	0	6
L.Z.A. ...	3	0	0

Horsham—

General ...	33	1	7
L.Z.A. ...	13	5	1

Hounslow—

General ...	44	14	8
L.Z.A. ...	34	0	0
Guild of Service ...	3	6	9

Hoxne—

General ...	15	1	10

Ilford—

General ...	1	1	3
L.Z.A. ...	1	7	6
Guild of Service ...	1	0	9

Ipswich " Bethesda "—

General ...	264	5	5
L.Z.A. ...	84	17	6
Guild of Service ...	3	3	0

Ipswich " Mount Zion "—

General ...	28	9	11
L.Z.A. ...	7	4	2
Guild of Service ...	0	10	6

Ipswich " Zoar "—

General ...	25	5	6
L.Z.A. ...	18	7	0

Irthlingboro'—

General ...	5	18	11
L.Z.A. ...	4	4	11

Ivinghoe—

General ...	2	10	0

Kesgrave—

General ...	3	4	0
L.Z.A. ...	2	8	0

Kilburn—

General ...	0	14	0

King's Langley—

General ...	46	2	5
L.Z.A. ...	2	1	3
Guild of Service ...	4	5	2

Kingston-on-Thames—

General ...	37	1	8
L.Z.A. ...	16	11	3
Guild of Service ...	1	15	9

Laxfield—

General ...	33	7	2
L.Z.A. ...	21	12	11

Lee Common—

General ...	7	10	0

Leicester " Providence "—

General ...	20	15	8
L.Z.A. ...	2	7	0

Leicester " Zion "—

General ...	6	13	6
L.Z.A. ...	7	0	9

Leigh-on-Sea—

L.Z.A. ...	5	18	3

Leiston—

General ...	8	4	3
L.Z.A. ...	2	14	0
Guild of Service ...	1	8	0

Lewes—

General ...	9	17	8

Lewisham—

General ...	6	13	1
L.Z.A. ...	1	10	0

Leyton—

General ...	33	2	0
L.Z.A. ...	19	0	0
Guild of Service ...	36	12	11

Little Downham—

General ...	8	19	3
Guild of Service ...	1	12	0

Little Staughton—

General ...	6	3	0

Lockwood—

L.Z.A. ...	2	10	0

Lode—

General ...	4	17	4

Long Marston—

General ...	5	17	1

Manchester District—

L.Z.A. ...	2	10	0

Manor Park—

General ...	23	13	4
L.Z.A. ...	18	0	10
Guild of Service ...	0	10	0

March—

General ...	50	0	10
L.Z.A. ...	11	10	0
Guild of Service ...	0	10	0

Mayford—

General ...	23	17	5

Mendlesham Green—

General ...	9	7	0
L.Z.A. ...	3	13	7

Meopham—

General ...	10	11	2
L.Z.A. ...	4	18	5

Middlesboro'

General ...	20	17	6

Morley—

General ...	0	12	6

Needingworth—

General ...	5	19	3
L.Z.A. ...	6	2	3

Newcastle-on-Tyne—

General ...	9	1	9

New Cross—

General ...	101	13	10
L.Z.A. ...	41	12	3
Guild of Service ...	1	0	0

Newick—

L.Z.A. ...	1	0	0

Newquay—

General ...	0	16	6
L.Z.A. ...	4	7	9

Norbiton—

General ...	0	4	6
L.Z.A. ...	7	10	0

North Finchley—

General ...	45	16	0
L.Z.A. ...	10	3	3
Guild of Service ...	5	17	6

Norwich—

General ...	0	19	6
L.Z.A. ...	0	10	0

Notting Hill Gate—

General ...	0	13	3

Nuneaton—

L.Z.A. ...	1	1	0

Nunhead—

L.Z.A. ...	7	1	0

Occold—

General ...	22	16	6
L.Z.A. ...	0	17	0

Old Hill " Ebenezer "—

General ...	21	18	0

Old Hill, Spring Meadow—

General ...	4	6	0

Otley—

General ...	9	17	0
L.Z.A. ...	7	12	6

Oundle—

General ...	1	10	0

Over—

General ...	16	4	6
L.Z.A. ...	18	5	9
Guild of Service ...	3	13	6

Pemberton—

General ...	38	10	3
L.Z.A. ...	2	6	0

Ponders End—

General ...	0	17	9
L.Z.A. ...	9	7	0
Guild of Service ...	1	18	0

Portsmouth—

General ...	17	10	6

Potten End—

General ...	25	11	9
L.Z.A. ...	27	12	1
Guild of Service ...	0	5	0

Potton, Beds—

General ...	24	12	7

Poynings—

General ...	16	10	5

Prahran, Australia—

General ...	3	14	0

Preston—

General ...	9	12	0
L.Z.A. ...	2	5	6

Prittlewell—

General ...	19	15	0
L.Z.A. ...	33	18	0

Rampton—

Guild of Service ...	1	0	0

Ramsey—

General ...	21	9	4
L.Z.A. ...	7	1	0
Guild of Service ...	1	0	0

Ramsgate—

L.Z.A. ...	10	0	0

Rattlesden—

General ...	18	0	5
L.Z.A. ...	4	5	6

Raunds—

General ...	2	6	6

Readers of English Churchmen—
General 6 1 0
Readers of "The Christian"
General 510 0 0
Reading Friends—
General 1 10 3
L.Z.A. 1 8 6
Redburn—
General 1 1 0
L.Z.A. 3 5 6
Reigate—
General 10 14 0
Richmond—
General 36 18 3
L.Z.A. 33 18 6
Rishangles—
General 11 6 4
L.Z.A. 1 6 0
Guild of Service ... 0 18 6
Rochdale—
General ... 1 0 0
Romford—
General 3 3 0
Rotherham—
General 3 8 6
Royton—
General 32 16 3
Guild of Service ... 0 16 9
Rushden—
General 3 3 3
L.Z.A. 1 15 6
Ryarsh—
General 6 10 6
Ryde, Australia—
General 3 0 0
Salhouse—
General 1 0 0
Slaithwaite—
General 2 16 0
L.Z.A. 0 15 6
Sleaford—
General 13 15 4
Smarden—
General 12 14 0
Smithfield, Australia—
General 1 0 0
Somersham—
General 0 11 0
L.Z.A. 6 10 0
South Chard—
General 0 19 0
South West District Rally—
General 5 7 9
Staines—
General 15 19 9
L.Z.A. 10 14 11
Stalham—
Guild of Service ... 0 5 0
Stamford—
General 24 19 4
L.Z.A. 5 0 0
Stapleford—
General 3 18 2
Stevenage—
L.Z.A. 0 9 0
Stoke Ash—
General 46 10 3
L.Z.A. 34 16 9
Guild of Service ... 0 14 9
Stoke Golding—
General 1 0 0
L.Z.A. 1 18 0
Stonham Parva—
General 8 15 3
L.Z.A. 4 7 0
Stowmarket—
General 21 14 8
L.Z.A. 21 15 9
Stratford—
General 43 1 0
L.Z.A. 60 19 10
Streatham, Hambro Road—
General 39 0 11
L.Z.A. 42 8 2
Guild of Service ... 3 9 6
Stretham, Cambs.—
General 9 9 8
L.Z.A. 1 6 8
Guild of Service ... 0 8 10
St. Albans—
General 2 6 9
L.Z.A. 0 9 0
St. Clears—
L.Z.A. 3 16 0
St. John's Wood—
General 32 10 3
L.Z.A. 52 1 0
Guild of Service ... 2 11 6
St. Neots—
General 8 4 0
L.Z.A. 5 0 0
Guild of Service ... 0 19 0
Sudbourne—
General 12 7 6
L.Z.A. 2 11 3
Sudbury, Suffolk—
General 3 9 1
L.Z.A. 1 12 0
Sunderland—
General 1 19 3
Sutton-at-Hone—
General 1 7 2
L.Z.A. 4 0 0
Sutton, Cambs.—
General 20 10 7
Sutton (Surrey) Friends—
General 16 4 0
L.Z.A. 23 11 0
Swindon—
General 41 16 0
L.Z.A. 26 17 0
Sydney, Ausyralia—
General 13 16 0
L.Z.A. 5 10 0
Tadworth—
General 28 16 8
L.Z.A. 15 0 3
Tenterden—
General 2 1 6
Thame—
General 10 0 0
Thornhill—
General 5 0 6
Tips End—
General 0 7 0
Tollington Park—
General 4 0 0
L.Z.A. 14 2 0
Tottenham—
General 27 14 0
L.Z.A. 2 0 0
Tring—
General 32 14 6
L.Z.A. 16 4 6
Guild of Service ... 4 3 6
Trowbridge—
General 35 2 0
Tunbridge Wells—
General 57 0 0
L.Z.A. 32 11 1
Tunstall—
General 22 9 6
L.Z.A. 3 3 6
Turves—
General 4 12 6
Two Waters—
General 6 6 10
Waldringfield—
General 14 11 0
L.Z.A. 1 0 0
Walsall—
General 29 13 9
Walthamstow
General 17 1 6
L.Z.A. 13 4 8
Guild of Service ... 5 0 0
Wandsworth, Chatham Rd.—
General 0 12 6
Wandsworth, West Hill—
General 13 16 6
L.Z.A. 27 15 9
Guild of Service ... 6 0 6
Warbleton—
General 13 14 9
Warboys—
General 19 12 2
L.Z.A. 13 7 2
Watford, Beulah—
General 17 13 0
Watford Tabernacle—
General 37 10 10
L.Z.A. 89 5 0
Guild of Service ... 7 16 0
Wattisham—
General 15 6 0
L.Z.A. 4 10 6
Wellingborough—
General 37 12 8
L.Z.A. 9 19 0
Guild of Service ... 0 15 0
West Ham—
General 36 7 4
L.Z.A. 26 10 0
West Hartlepool—
General 10 0 0
Wetherden—
General 3 15 0
L.Z.A. 3 10 0
Whittlesey—
General 36 13 4
L.Z.A. 19 7 2
Willenhall—
General 15 14 4
L.Z.A. 2 12 0
Wiltshire Rally—
General 13 2 3
L.Z.A. 11 17 9
Wimbledon—
General 24 19 6
L.Z.A. 27 18 10
Wivelsfield—
General 3 6 0
Wood Green, Eldon Road—
General 20 5 9
L.Z.A. 0 15 6
Wood Green, Park Ridings—
General 16 16 7
L.Z.A. 11 9 8
Guild of Service ... 1 16 0
Woolwich—
General 13 11 3
L.Z.A. 1 6 6
Yateley and Eversley—
General 37 10 7
L.Z.A. 12 3 0
Guild of Service ... 2 0 0
Yaxley—
General 1 6 5
Yorkshire Friends—
General 5 18 0
L.Z.A. 19 0 0

Guild Rally Collections
for Guild of Service 6 6 0

Fellowship of Youth—
Bexhill House Party
General ... 10 10 0
Northern Group Rally at Rishangles
General ... 7 7 1
Western Suffolk Group
General ... 10 0 6
Festival (St. Johns Wood)
General ... 19 13 2
Stamp Corner
Guild of Service 5 0 0

PERSONAL—
General 932 15 1
L.Z.A. 706 13 8
Guild of Service ... 20 3 0

GENERAL INFORMATION

ENQUIRIES AND DEPUTATION WORK.—Please address all enquiries re the General Work of the Mission to the Secretary, who will also gladly arrange for a Deputation and assist in the arrangements for a Missionary Sunday, Lantern Lecture or Missionary Meeting in any part of the country.

PUBLICATIONS.

Strict Baptist Mission Herald. Giving reports and articles dealing with the Lord's work in India. Published bi-monthly. Price 3d per copy supplied through local Mission or Magazine Secretaries. By post direct, 2/3 for the year.

Rays from the East. A Bi-Monthly Magazine for Children. 6/– per 100. Postage extra.

Orders for the above publications, Annual Reports and all S.B.M. literature to be sent to the General Secretary.

SUBSCRIPTIONS AND DONATIONS for all Funds (except L.Z.A. and Guild of Service) should be sent to the Hon. Treasurer: Mr. W. T. Sayers, 25, Grenoble Gardens, Palmers Green, London, N.13.

Gifts under Covenant. Subscribers who pay income tax at the full rate can greatly help the funds of the Mission by making their annual gifts under a Covenant of Payment for 7 years. The Mission can then recover each year the amount of income tax paid on such gifts, without any further trouble to the donor. We shall be very grateful for further helpers under this scheme.

Please note: All cheques, etc., should be made payable to "The Strict Baptist Mission," and crossed.

LADIES' ZENANA AUXILIARY.—All enquiries relating to the L.Z.A., and requests for speakers at L.Z.A. meetings, should now be sent to the Hon. Organising Secretary: Mrs. J. K. Thorpe, 61, Breakspears Road, London, S.E.4

Subscriptions and gifts for the L.Z.A. should be sent to Miss R. Fromow, 216, Gordon Avenue, Camberley, Surrey, who will be pleased to supply L.Z.A. Collecting Boxes.

YOUNG PEOPLE'S GUILD OF SERVICE.—All enquiries as to membership and meetings, etc., to be addressed to Hon. Secretary, Miss F. I. M. Caten, Chescombe, White Close, High Wycombe, Bucks., to whom also all Guild of Service payments should be sent.

NOTICE IN REFERENCE TO BEQUESTS

We believe there are many of our subscribers who would like to continue their subscriptions even after the Lord has taken them home, and although this is a somewhat delicate matter, yet for the sake of the Lord's cause, we mention how it can be done—viz: by bequeathing

a Legacy to the Mission.

The following Form of Bequest is therefore recommended to those who may be desirous of thus assisting the Mission:

FORM OF BEQUEST

"I give and bequeath to the Treasurer for the time being of THE STRICT BAPTIST MISSION (founded in London in the year 1861), the sum of £
free of duty, for the promotion of the objects and work of the said Mission: and I direct that the said Treasurer's receipt shall be taken and deemed a sufficient discharge for the same."

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