

Clifton News

No 257 April - June 2012

Published since 1948



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News

The young people's work has continued to see growth this year for which we thank God. Though Sunday school numbers remain the same, the Wednesday Seekers and Friday Clubs are doing well.

During the Friday club, the Bible talk has been through the book of Genesis and there has been good attention paid most of the time to the message. A football match was arranged between the young lads of the Clifton Friday club and those of GenX from Woodside Green Christian Centre. The match was exciting as both teams were evenly matched. Clifton scored first but Woodside caught up resulting in a 1 - 1 draw. The next match was played against the young people of Gospel Hall Mitcham Junction where Clifton thrashed them 10-2.

During the Easter Holidays we will be conducting another Holiday Bible Club for children. Several thousand invitations have been distributed to local schools and around the doors. There will be a prize giving on Thursday night when we hope that many parents will come to hear the gospel. At the time of going to press, we have been encouraged to see more than 45 children the first day.

The assembly is planning in the will of the Lord to have another Bible Exhibition in September for two weeks with a gospel campaign. The response was very good the last time it was held and we are praying for more blessing this year.

Two couples in the assembly are expecting babies in May and July and prayer is valued for a safe delivery for Preeti Roberts and Rebecca Rodger.

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Meetings

The week at Clifton

Lord's Day

Breaking of Bread 11.00 am

Sunday School (Term time only for ages 5+)

Gospel Meeting 6:30 pm

Tuesday

First Tuesday of month - Bible Reading 8.00 pm

Wednesday

Seekers Club 6:30 pm (Term time only for under 10s)

Thursday

Prayer & Ministry 7:45 pm

Friday

Friday Club (Term time only for 10+) 7:30 pm

Sunday Evening Gospel Meeting

April

- | | |
|----|------------------------------------|
| 1 | Richard Catchpole (Family Service) |
| 8 | Nitish Patel |
| 15 | Nitish Patel |
| 22 | Glyn Davies |
| 29 | Gareth Roderick |

May

- | | |
|----|-------------------------------|
| 6 | Raymond Reed (Family Service) |
| 13 | Alastair Rodger |
| 20 | Archie Carew |
| 27 | Nitish Patel |

June

- 3 Norman Gibbons (Family Service)
- 10 Archie Carew
- 17 Mark Beardall
- 24 Norman Gibbons

Tuesday Bible Reading

Studying Paul's Epistle to the Romans

- 3 April No Bible reading due to holiday club
- 1 May Romans 2:1-16
- 5 June Romans 2:17-29

Thursday Prayer & Ministry

April

- 5 Colin Roberts
- 12 Colin Roberts
- 19 Colin Roberts
- 26 Colin Roberts

May

- 3 Michael Surry
- 10 Michael Surry
- 17 Glyn Davies
- 24 Nitish Patel
- 31 Nitish Patel

June

- 7 John Aston
- 14 Norman Gibbons
- 21 Norman Gibbons
- 28 Alastair Rodger

Exhortation to Prayer

by William Cowper
(Book II, Hymn 60, page 549)

What various hindrances we meet
In coming to a mercy seat!
Yet who that knows the worth of prayer,
But wishes to be often there?

Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armour bright;
And Satan trembles when he sees
The weakest saint upon his knees.

While Moses stood with arms spread wide,
Success was found on Israel's side;
But when through weariness they fail'd,
That moment Amalek prevail'd.

Have you no words? Ah, think again,
Words flow apace when you complain,
And fill your fellow-creature's ear
With the sad tale of all your care.

Were half the breath thus vainly spent
To heaven in supplication sent,
Your cheerful song would oftener be,
"Hear what the Lord has done for me."

Bible Teaching on Fasting

*An examination of what the Holy
Scriptures teach - part 5*

by the late Charles Wigg (Tasmania)



New Testament Examples of Fasting

Paul: This great servant of God set a worthy example for us all to follow. His spiritual life began with fasting, Acts,9:9, so deeply convicted was he of his wicked life of blind religious zeal, that for three days after being arrested by the Lord Jesus, he neither ate nor drank. This was no formal fasting, but the result of the deepest distress. Then in the course of his ministry, he often went without food, sometimes voluntarily, sometimes because of the circumstances, no food was available, he tell us this in 2Cor.11:27. However none of this was for any formal purpose, or outward show. Let us be his imitators, as he was the imitator of Christ!

The Apostles: In 2Cor.6:5, though not mentioning them by name, Paul includes them with himself as God's fellow workmen, and along with many other sufferings, he tells that thy were in fastings often.

The Greek word used for fasting is "Nestiea", and can mean a voluntary religious exercise, Private fasting, Public or national fasting, or simply fasting caused by want or poverty, that is because there is no food, such is nothing more than hunger. This was often experienced by the Apostles and the servants of God during the early days of the spreading of the Gospel

The Fasting of the Wicked

The fasting of the wicked is exemplified in the Old Testament. In 1Kings,21:12. the wicked Jezebel ordered the elders of Naboth's city to proclaim a fast, all to enable her to carry out her wicked plan to murder Naboth and his sons.

Ahab: He was one of the weakest and most wicked kings of Israel, who sold himself to do evil, but when he heard the judgment of God proclaimed by Elijah, he humbled himself and fasted, the result was that the judgment was delayed.

The leaders and people of Judah: As we have seen earlier these religious hypocrites though practicing every kind of evil and injustice, were religiously fasting, and were surprised that Jehovah did not hear, or take notice. They bowed down their heads like a bulrush, and fasted to "make their voice heard on high, but all was to no avail.

The Pharisees: In Mark, 2:18, and Luke, 18:12, the religious hypocrisy of the Pharisees is revealed. A whole chapter of Matthew's Gospel, (chapter 23,) is devoted to pronouncing woes and judgment upon them by the Lord Jesus. Let us heed the warning, let us not be guilty of religious hypocrisy!

In Conclusion

Let us now sum up the things that we have discovered.

Fasting is not commanded anywhere in the Bible, but nevertheless it is encouraged under certain conditions such as the following;

- (a) It must be result of deep sincere heart conviction, not simply to conform to the desires of others.
- (b) It must be done to God only, and never as a public or outward show.
- (c) It is never to be a form of penance, or bodily, physical, self punishment.
- (d) It should be coupled with a genuine judgment of self and sin. A true repentance for sin and failure, a sincere heart confession and forsaking of all known sin.
- (e) A willingness to put right wrongs that one has done to others, and where possible to make restitution for those wrongs. A sincere humbling of one's self before God, and a demonstration of that true

humility before men.

Such fasting will be surely honouring and pleasing to God, and will result in His blessing in the lives of those who practice it. It will result in a greater effectiveness in the personal witness of the individual, A more fruitful and effective prayer life.

Where such is undertaken by the elders and leaders of a local assembly, it will result in a healthy spiritual state in that assembly, more power in the testimony, the addition of many who are saved through the preaching of the Gospel, a greater interest and participation in prayer, a greater hunger for the word of God and many other like blessings.

However where fasting is undertaken as a result of pressure from others, and with no real heart conviction from the Lord, it is of no value. Where it is practiced as a mere formal exercise, or for outward show, to win the praise of men. Where it grows from a lust for power, whether it be power over demons, or power over God in prayer, it is abominable to God. The only result will be, an exaggerated and exalted opinion of self, the imagined faithfulness of the one who fasts. A growing indifference and blindness to sin in that persons own life. An increasing hardness of heart towards God and men, and a harsh, legal, demanding attitude towards others, either fellow believers, or unsaved. It will in short result in pride, self exaltation, self righteousness and resultant hypocrisy.

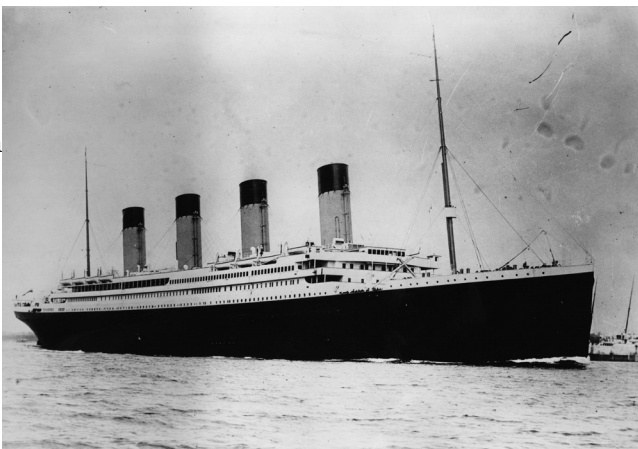
We have the sad spectacle in some countries of millions of misguided people, fasting from sunrise to sunset, for a whole month, as well as at other times, all in the vain hope that it might gain them some merit with God. The flesh glories in this, and the flesh in Christian believers is no different to that which is in others, of other religions.

May God give to all who read this small paper, a desire for true holiness, a desire for true effectiveness in testimony, a desire for an ever closer walk with our risen Savior, a desire to experience more of the real power of the true Holy Spirit of God, the Spirit of Truth, and a desire for a greater knowledge of, and obedience to, the holy word of God. May His Holy Name be Glorified!

**** Concluded ****

THE TITANIC

SHE WAS GIGANTIC, awesome, the pride of the British White Star Lines. Measuring 882.5 feet in length with a beam of 92.6 feet and weighing almost 50,000 tons, she was the largest ship afloat. Her two 38 ton wing propellers were accompanied by a center steam turbine propeller, capable of propelling her through the waters at 24 knots. Her four



massive funnels weighed sixty tons each and were large enough for two railway locomotives to pass through, side by side. She held 6,000 tons of coal to feed her 29 coal-fired boilers. Her 100 ton rudder was as high as a large house and her main anchor weighed 15 tons. Her interior was fitted with the best in materials and craftsmanship; nothing afloat could match her sheer elegance. Her name — TITANIC — comes from Titan, the sun god of ancient Greeks, and also means, “One gigantic in size or power.”

DEPARTURE

Wednesday, April 10, 1912. — 11:45 A.M.

With a blast from the largest and loudest deep throated sirens ever made, she slipped away, with majestic greatness, from Southampton, England, to begin her maiden voyage to New York. At the helm was a veteran of the sea, Captain E. J. Smith, who had previously commanded seventeen ships for the White Star Lines. If passengers ever had total confidence in a sea captain, it was in Smith. The ship's builders had announced this vessel to be unsinkable. She had a double bottom and sixteen watertight compartments. Smith said, “I can't imagine any condition that would cause a ship to founder . . . modern shipbuilding

has gone beyond that.” Some of the crew assured passengers, saying, “God Almighty couldn’t sink this ship!” In their minds the name TITANIC suited her well! Little did her passengers and crew know that this sailing was not only her maiden voyage — but her last! The TITANIC was heading, in all her splendor, for a rendezvous with death. Is there not a lesson in this for us? God says, “Boast not thyself of to morrow; for thou knowest not what a day may bring forth” (Proverbs 27:1). If your rendezvous with death were tonight — what then?

DELIGHT

Four days out to sea — what a unique and pleasurable experience it was! No vibrations, so common to sea-going ships, were felt from the leviathan engines. Unexcelled comfort and entertainment on board were combined with speed unparalleled in those days. Pride filled crew and passengers alike, as the Titan of the Seas plowed through the Atlantic’s forbidding, icy waters. Never had a ship carried so many millionaires in its first class quarters. Even J. B. Ismay, Chairman of the White Star Lines, was aboard. This sailing was a voyage to be remembered — in more ways than one!

DEAFNESS

It was a crystal clear, calm Sunday night as the TITANIC sailed on at full speed — but nature was against her in three ways: (1) a mild winter had caused an enormous spawning of icebergs from Greenland’s northern coast into the shipping lanes of the Atlantic; (2) no breeze, which would have created ripples around an iceberg’s base, producing a phosphorescent glow visible for miles; and (3) a moonless night, thus darkness. Philips, the chief wireless operator, had received five warnings that day of icebergs nearby from other ships. Ignoring these, the TITANIC never slackened her pace. Many today are the same. Turning a deaf ear to the warnings of God, they continue on their sinful course, regarding not their fate. “For God speaketh once, yea twice, yet man perceiveth it not” (Job 33:14). How about you?

DESPAIR AND DOOM
Sunday, April 14th, 1912 — 11:40 P.M.

Up in the crow's nest, seaman Fleet's eyes peered ahead into the cold, moonless, starry night. The TITANIC, curling a white wave of foam at her bow, plowed on at full speed! Suddenly, Fleet saw it! Ringing the warning bell, he screamed, "Iceberg, dead ahead!" Murdoch, the First Officer, yelled to the helmsman, "Hard a Starboard!" Then he sprang to the lever, closing the watertight doors. But it was too late — an ominous shudder ran through the ship as a huge spur of ice under the waterline tore a 300 foot gash in the starboard forepart of the ship. She had sailed 546 miles that day, to meet her fate. Two hours and forty minutes later, at 2:20 A.M., on April 15th, she raised her stern as a final tribute to the North Atlantic which was claiming her. The costly and "unsinkable" TITANIC made her death plunge to a watery grave 2-1/2 miles below. Her life was short, reminding us of ours. "They are passed away as the swift ships" (Job 9:26). "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (James 4:14).

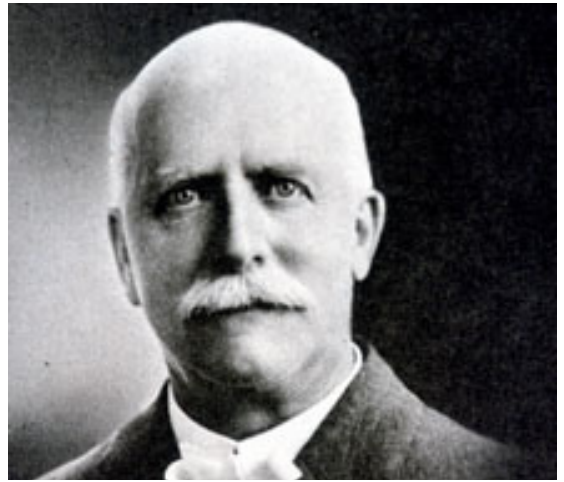
There were not enough lifeboats for all! Listen to the testimony of a survivor: "The agonizing cries of death from over a thousand throats, the wails and groans of the suffering, the shrieks of the terror stricken, and the awful gasping for breath of those in the last throes of drowning, none of us will ever forget to our dying day." Six hours later, the last survivor was taken on board the CARPATHIA. The count was made — 705 saved, over 1500 lost! Most perished that night. How similar to man's spiritual condition today, regarding God's salvation. The Lord says, "Few there be that find it" (Matthew 7:14). However, unlike the TITANIC, God has a Lifeboat for all, and that Lifeboat is Christ! He shed His blood at Calvary. He died, then rose again, and He is willing to save you by virtue of His finished work. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Are you lost? Then, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

- by Robert E. Surgenor, Evangelist

Church History

by Mark Beardall

R. A. Torrey
*From Liberalism to
Fundamentalism*



Reuben Archer Torrey was born on 28th January 1856 in Hoboken, New Jersey.

Reuben graduated from Walnut Episcopal School when he was fourteen years old but had to wait a year before he could enter college. During this “gap year” he often spent a lot of time reading in his parents’ library. While he was browsing through the library, he came across one of his mothers’ books called the Covenant of the First Presbyterian Church of Geneva. Reuben enjoyed the book and agreed with most of it until he came to a part, which taught that Christians must do what God wants them to do. He closed the book and put it down saying, “If I say ‘yes’ to that, God will just as likely call me to preach the Gospel, and I have decided to become a lawyer. I will not become a Christian.”

Torrey entered Yale College in 1871. He studied a number of subjects including Mathematics, Philosophy and the natural sciences. Torrey took part in a number of sports at Yale and was very competitive at tennis, swimming, boxing and wrestling. He narrowly escaped expulsion when he pulled a pocket knife on someone who laughed at his singing in the college Chapel. Despite his worldly attitudes Torrey kept up his religious duties praying and reading his Bible daily. He later wrote, “In those days I hated the Bible. I read it everyday, but it was to me about the most stupid book that I read.” He went on to say, “I loved the card table, the theatre, the dance, the horse race, the champagne supper, and I hated the prayer meeting and Sunday services.” Torrey suffered a number of disappointments in his junior year at Yale. This caused him to become very down hearted. He woke up one night with suicidal thoughts. He said, “I am going to end this whole miserable business. Where is that razor?” As he went to pick up the razor thoughts of God came to his mind. He prayed, “God, if You will take away this awful burden, I will preach.” Torrey not only surrendered to God’s will concerning preaching but he also trusted Christ as his Lord and Saviour. Reuben graduated from Yale College in 1875.

Torrey's ambition had changed. Instead of going to law school he entered Yale Divinity School to train to become a preacher. He went with no grounding in the Scriptures and had no argument against the higher criticism, which was taught. He also had many doubts due to his great appetite for philosophy. He was influenced by men like Kant, Locke, Descartes and Hegel. His greatest doubts were over the inerrancy of Scripture and the everlasting punishment of the damned.

Torrey and a few of his classmates heard that D.L. Moody was preaching in Haven. He thought he might impress Moody with his qualifications. But Moody was not impressed in the slightest. He said to Torrey, "Young man, you'd better get to work for the Lord." With their tails between their legs, Torrey and his friends asked Moody to teach them how to win the lost. Moody gave them a few verses from the Bible and told them to get at it. Torrey went at it and spoke to a young lady known to him called Miss Smith. They had not seen each other since leaving College. He said to her, "Miss Smith, I have accepted the Lord Jesus Christ. I wish you would." After debating with Torrey for about two hours she finally surrendered to the Lord. She later said to Reuben, "I thought if Jesus Christ could save you after what I know you used to be, He could save anyone."

After graduating from Yale Divinity School he became the minister of a small Congregational Church in Garrettsville, Ohio. He was very active and the church grew despite some of his unorthodox views. Torrey married Clara Smith on 22nd October 1879 at Garrettsville Congregational Church.

Reuben resigned the pastorate in Garrettsville and sailed to Germany to study Biblical Criticism at Leipzig in 1882. His lecturers included Franz Delitzsch (the famous commentator), Ernst Luthardt and F. A. Kahnis. These men tried to reconcile the Lutheran confessions with the new learning. They taught Heilsgeschichte (Holy History). They taught that God has revealed himself through his acts in history and that Scripture is merely a record of that history. Torrey spent a year at Leipzig and then went on to Erlangen where he studied under Professor F. H. R. Frank. Frank taught Christian truth could be proved through the experience of regeneration. Torrey became very confused with this strange teaching. He wondered whether it was true or not. Was the Bible merely a historical record of God's mighty acts? Did the truth of Scripture need to be experienced, in order to be proved? Or is the Bible the inspired, infallible and inerrant Word of God? One day Torrey was at home contemplating these issues, when it seemed as if God spoke to him saying,

“Reuben, I know some things, which you cannot know.” From that time forth Torrey chose to accept the Bible as the inspired and inerrant Word of God. Through his acceptance of the Scripture he gradually moved away from the higher criticism towards the fundamental doctrines of the Scriptures.

After returning to America he became the pastor of a small Congregational Church in Minneapolis. Now, accepting the Bible as the Word of God, he gave himself to aggressive evangelism and saw many souls saved. He finally rejected Universalism at Minneapolis. He had previously taught that there was a Hell but that it was not eternal and that Hell would be abolished after some time and everyone including the devil would be saved when Hell ended. But as he read the Scripture accepting it all as the Word of God he became convinced of the doctrine of eternal punishment. He later said, “ If anyone could produce one single passage in the Bible that, fairly constructed, according to it’s context and the usage of words and grammatical construction that clearly taught that the punishment of the wicked would not be absolutely endless and that somewhere, somehow all would repent and be saved, it would be the happiest day of my life. But no such passage can be found. I have searched for it from the first chapter of Genesis to the last chapter of the Revelation but cannot find it, it is not there.” From this time onwards Torrey boldly preached that there was an endless Hell.

Torrey had never preached much about the Second Coming, until he arrived at Minneapolis. But through reading Bishop Martensen’s “Dogmatic” he became convinced of the premillennial view of the return of Christ. He also read a small booklet on the spiritual importance of the Second Coming. He wrote, “It transformed my whole idea of life, it broke the power of the world and it’s ambition over me and filled my life with the most radiant optimism even under the most discouraging circumstances.”

Reuben also came to the conclusion that Baptism was by immersion. So he and his wife were baptised according to the Biblical pattern. He also became greatly influenced by George Mueller’s book “The Life of Faith.” Torrey decided to pay off all his debts and do whatever God wanted him to do and go wherever God wanted him to go and not ask man for a cent.

In 1889 Torrey became the first superintendent of the Bible Institute of Chicago, now called Moody Bible Institute. He sought to prepare men to be workers for the Lord. Torrey through experience knew that most divinity schools and theological seminaries did not prepare men to work for Christ. They might teach Greek and Hebrew but they did not prepare men to preach

the gospel. Most divinity schools were teaching the Higher Criticism and other forms of modernism and liberalism. Torrey taught Christian Doctrines from the Bible. The Bible was the sole authority at Moody. While working at the Institute he was also invited to become the pastor of the Chicago Avenue Church. This Church had been founded by Mr Moody in 1864 and had had a number of pastors. Torrey accepted the call and the church received 2000 members while he was there.

D. L. Moody died in 1899 and R. A Torrey was one of the many speakers at his funeral. He compared the death of Moody with the death of Moses when the Lord called Joshua to arise and possess the land. It seems that Torrey carried this out practically. He held prayer meetings for revival every Saturday night. In one of these prayer meetings he prayed a very unusual prayer. "I was led to ask God that He would send me around the world preaching the Gospel, and give me to see thousands saved in China, Japan, Australia, New Zealand, Tasmania, India, England, Scotland, Ireland, Germany, France and Switzerland." Soon after, he was invited by two men who to hold a campaign in Melbourne. Mr and Mrs Torrey left for Australia on 23rd December 1901, leaving the children with one of Reuben's sisters. On his way to Australia, he stopped off in Hawaii, Japan and China. In Japan he saw 119 professions of faith in Kyoto including two Buddhist priests, 82 converts in Kobi and 60 professions of faith in Yamaguchi. He spent 31 days in China preaching four times a day. He held meetings in five major cities including beginning with Shanghai and saw conversions among some of the richer people.

When Torrey arrived in Melbourne there were already 2100 regular prayer meetings for revival. Two years earlier, a preacher called John McNeill and four other men began to pray for two hours every Saturday afternoon for revival. There were also home prayer meetings started by Mrs Warren, the wife of one of the men who invited Torrey to Australia. Over 40,000 people attended these 2100 prayer meetings the week before the campaign. Torrey preached and Charles Alexander led the singing at these campaigns. He saw 8642 professions of faith in Melbourne over a number of weeks. A policeman said that if the meetings continued all the prisons would have to be closed. Torrey also held meetings in at least 9 other Australian towns. In Sydney there were about 20,000 professions of faith within five months. After leaving Australia he saw much blessing in New Zealand and India as he headed towards the United Kingdom. He preached in London, Edinburgh, Glasgow, and Belfast. They could not contain the crowds in Belfast. They managed to hire St George's Market Place which could hold 7000 but there were 7000 on the inside and 6000 on the outside. After a short break in America, Torrey

and Alexander travelled throughout the British Isles preaching in many major cities. In London he preached at the Royal Albert Hall for two months and in Brixton and the Strand for three months. There were 17000 recorded decisions for the whole London campaign.



THE TORREY-ALEXANDER MISSION AT THE ALBERT HALL

When Americans heard of the blessing in other countries they wanted him to preach in America. So Torrey preached all over America. Unlike Billy Graham, Torrey would not send converts to liberal or Roman Catholic Churches. He said, "It is folly to send the names of inquirers to ministers who are known to be antagonistic to evangelical truth, or who do not believe in conversion. To send the name of a young convert to such a minister is to send a lamb out to be harried by a wolf."

Torrey received an Honorary D.D from Wheaton College on 20th June 1907 for outstanding service in the fields of evangelism and Christian education. Torrey became dean of the Bible Institute of Los Angeles (BIOLA) in 1911. Torrey emphasised the fundamental doctrines of the Bible, the study of individual books of the Bible and a number of doctrinal and practical subjects. Torrey and a number of other preachers became very concerned about modernism and liberalism. Evangelical churches were being contaminated with the contagious disease of Higher Criticism. In 1914 Torrey and a numbers got together to publish a series of articles defending the fundamental doctrines of the faith. These articles were called "The Fundamentals." There were articles on the Inspiration of the Scriptures, the Virgin Birth, the Deity of Christ, the return of Christ and numerous others. He also helped form the World Christian Fundamentals Association and had men such as W. B. Riley, Robert Dick Wilson and Lewis Sperry Chafer to speak at the annual conference. Torrey pastored the Church of the Open Door in Los Angeles at the same time serving as Dean at BIOLA. Torrey died of influenza on 26th October 1928.

Report of visit to Sri Lanka

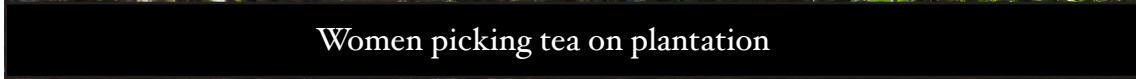
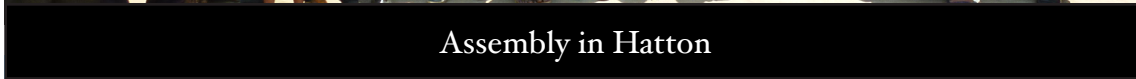
by Nitish Patel

I have just returned from my third visit to Sri Lanka to help with the Lord's work there. The brethren there had arranged some 31 meetings in one week with much travelling from Colombo to the East Coast. At Bethesda Gospel Hall in Colombo, the assembly has a large thriving young people's work. Young people are being saved and baptised. Four believers were baptised on the last Lord's Day there of whom one was a young Buddhist girl recently come to the Lord. In this assembly there are some believers who put us to shame. They travel four hours by bus from 3 am to be at the Breaking of Bread at 8 am and then make the four hour journey back home.

We drove to the East coast stopping half way at Kurunagela where a number of Buddhists have been saved and an assembly planted. In the East, many Hindu Tamils have been saved. There was a much happier atmosphere now that the thirty long years of war have come to an end. Most of whom we preached to had lost loved ones in the conflict but through these sorrows the Lord brought them to salvation in Christ. I was much encouraged to see the spiritual progress the new believers have made since I last visited two years ago. They have grown in their knowledge and understanding of the Scriptures.

There are around 15 preaching points where believers gather of whom 9 are fully functioning assemblies now. It is hoped that the other places were will soon be functional as the maturity of the new believers grows.

The next stop was the assembly in the mountain regions of Hatton where the tea is grown. Many of these folk who came to the meetings sacrificed two days of work and wages to hear the Word of God. They are descendents of the Tamils the British brought over from India to work on the plantations. They have no connection with the Tamils of the north and east who were involved in the civil war so escaped the suffering.



A group of students, mostly girls wearing white headscarves, are seated under a thatched roof structure outdoors. They are gathered in a rural setting, with a bicycle visible in the background. The students are dressed in casual clothing, and the scene suggests a community or educational gathering in a rural area.

Assembly at Alamkullam



Beautiful sunrise at Thennadi Bay (Eastern coast)



Baptisms at Bethesda Gospel Hall Colombo