

Foreward

"I will open my mouth in a parable; I will utter dark sayings of old; which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come, the praises of the Lord and His Strength, and His wonderful works that He hath done. For He established a testimony in Jacob and appointed a law in Israel, which He commanded our fathers that they should make them known to their children that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope to God, and not forget the works of God, but keep His commandments" (Ps.78:2-7.)

Brother R. R. Rajamani, whose writings are taken as the authority of this book, was an Elder of the church of Jehovah, Shammah No: 19 Ritherdon Road (Now No 4 Church lane) vepery, Madras, ever since the assembly was established by the Lord, in Madras. His autobiographical sketch has been published under the title "Monsoon Day in Break" compiled by Dr. Angus I. Kinnear. Bro. Rajamani was a close associate of Brother Bakht Singh, the humble instrument that the Lord of the Harvest used mightily to awaken the slumbering Christians, to bring about a glorious revival in the church of India, beginning in Madras in the years 1939 to 1941, which spread throughout the whole of the subcontinent in the following years. Brother R. P. Dorai Raj, his younger brother, and Rajaratnam, Asst. Manager of George Oak, were also elders in the church at the beginning. Many other saints, like Bro. T. P. Srinivasan and Bro. E. V. helped with them as deacons. They were building the assembly and even to when God desired to do a new work.

It is my earnest request to edit this book which it is published.

Edwin Samuel

the preaching of His word, through Brother Bakht Singh as stated in psalms 110:3 "Thy people shall be willing in the day of thy power (KJV)". The denominational groups, which sponsored Brother Bakht Singh to preach the Gospel and hold revival meetings in Madras in the beginning soon closed their doors for his plain preachings against sin and advocating scriptural church order. Greatly encouraged by the Lord and the small company of undaunted by these oppositions and persecutions, Brother Bakht Singh was assisted by the saints, some of whose names are already mentioned; and they held on together as one man to know the mind and plain of God in building His church. They steadfastly went ahead as God gradually revealed His plan and pattern uncompromisingly without fear, or favour for man. Their one aim was that they should stand for the Word of God, and oppose the traditions of men, that is the improper church order (Matthew 15:3, 6) and man-made rules and plans, Hence they chose to follow the Word of God at any cost. Of course it did cost them their time, money, respect and honour. They had to pay a heavy price; and it was worth paying as the subsequent development have proved. As David said, "I will not sacrifice unto God that will cost me nothing" II Samuel 24. They were prepared to spend and be spent for the Lord and the Lord in turn, greatly blessed their decision.

It was in the heart of Bro. Rajamani to put these in black and white for the benefit of the future and he had expressed his longing and burden on several occasions. But he could not fulfill his wish in his life time. However he kept carefully all his manuscripts together with his own hand. This book is the result of all his manuscripts together with what he gave in the church during special meetings under the heading "The Oxen Stumbled".

I had the privilege of sharing his spiritual thoughts and of the concern which he had for the future generations. Having intimately moved with him as a Co-worker in the assembly. I had been burdened to give his vision with others. Even though he was not privileged to see his desire translated into the manuscripts printed in book form and inculcated in delay, he had preserved the manuscripts safely, with the hope and prayer that they would soon see the light of day, and will be published for the Glory of God, for the edification of His chosen people. He passed away to Glory on 21st June 1980 at the age of 84. After his passing away, the copies of manuscripts were misplaced by his children and I had my own apprehension that I had lost all; but the fears were unfounded. The Lord has enabled me to gather all his records and writings. The burden to publish them, early was in my heart and it increased day by day, so much so that the great and marvellous work of God done in our midst and in our age be made known to our children and children's children.

Brother Bakht Singh's message given now and then and especially during the 25th year special meetings in connection with the same work of God, are also included in part II under the heading "A prepared place and a prepared people," to give a fitting support to the theme of this book. My earnest desire in printing these manuscripts in a book form is that, what we have seen, and heard through our fathers be not hid, but be known to our children and to their children, so that they may set their hope in God and forget not the works of God but may keep His commandments (PS. 78:6,7.) It is my earnest prayer, that the Lord who enabled me to edit this book will also accomplish the purpose for which it is published. Amen.

Madras - 7

Edwin Samuel

Dated: April, 3rd 1983

Preface: R. R. Rajamani

The Lord's Leading to "Jehovah-shammah

O, Lord I know the way of man is not in himself. It is not in man that walketh to direct his steps. Jer. 10. 23,

If this is so in the case of an individual believer, how much more is this true of an assembly of believers. With this burden in my heart, I began to pray. Like Habakuk, I said with in myself "I will stand upon my watch and set me upon the tower and will watch to see what He will say unto me". And the Lord answered me and said, write the vision and make it plain upon tables, that he may run that readeth it. Hab 2:2. In obedience to this command from the Lord. I make myself bold to put it writing what was in my heart.

During the year 1935 — 38 some of the christians of Madras including Brother DoraiRaj R. P. myself and Gopal Daniel banded ourselves together for Gospel work under the name of "The vepery Gospel League". In 1938 a disturbing report issued from London by the Arch Bishop of Canterbury was published in the "Madras Mail" which denied certain Scriptural Doctrines. Many true believers in the denominational churches were shaken by this report. The Gospel League brothers helped to get a pamphlet printed against this report and they distributed it in churches, but they were chased out for doing so. Then a rift came in the Gospel League amongst the brothers themselves as Bro. Gopal Daniel began to preach and emphasise the gift of Tongues, as the evidence of the Holy Spirit's filling. Bro. R.P. DoraiRaj and myself were very much discouraged by these two events and stopped attending any place of worship for about six months. During which time we cried unto the Lord to show us the way of truth. Bro. DoraiRaj had been a regular member of St. Paul's Church Vepery, even had his eldest child baptised (christeend) with water brought from the River Jordan (The chief Engineer of Madras

corporation under whom he was then working, was a pious Mohammadan who brought him the water when he went for pilgrimage to Mecca and Medina).

"The report from the Arch Bishop of Canterbury denied the virgin birth of Jesus and His deity (Godliness). Further it said that Jesus was a perfect human born through human agency but filled by Holy spirit in the womb of his mother, like many other saints. Also doubts were raised about the miracles done by Jesus Christ. Sermons were delivered accordingly by the pastors of the churches.

Through dejection I became sick with a skin disease until I realised that I should still be preaching the Gospel, what ever happened. Then I took my accordion and went into the street for preaching alone, and at - once I was healed of my sickness. My mother rebuked me for staying away from Lord's Table for so long a time, but I could not bring myself to go, but continued with much sadness and heaviness of heart.

Then One day my mother said that a preacher had come to the Tamil Methodist Church for a campaign so, why should I not go there? So one evening I went and stood on the edge of the crowd listening to the message. I was very much impressed with the last prayer of the preacher and decided to go again. I sensed something different there. This was in August 1938. The preacher was Bro. Bakht Singh and his main emphasise in those days was on prayer and doing all things through prayer alone. The meetings went on for 17 days, in the morning the Chapel at Mookathal Street, and in the evening the Tamil Methodist Church. Then they had a Bible study retreat at Red Hills. About 120 people went to that retreat including myself and my brother R. P. Dorairaj. All night prayer was introduced there. Some of the brothern secretly laughed at the idea, saying how could they be going on praying so long? But we prayed in the

spirit with a burden all night till 6 A. M. After 17 days Bro. Bakht Singh left Madras. But the spirit till continued to brood over the city and the "All night prayer meetings" continued to be held every Saturday night. Then we forgot the report from London and our dejection, and began preaching again. On Mondays we had prayer meetings in the Lutheran Church at Tana Street and many were converted. One night when I was praying there, a church official came and whispered in my ear, "The building is not on fire brother, pray quietly, we are having a committee meeting in the next room".

The Tucker Church in Broadway also co-operated with us in those days. I constructed a huge way side pulpit for them, which displayed God's word outside the building. It is still there but cut down to half the size. All the denominations were helping us at that time. Then in 1939. There was a Bible Study retreat convened by Bro. D. Samuel (Editor 'One By one Band' monthly magazine) Then in January 1940, Bro. Bakht Singh came again, we had a very long procession of witnessing just for one day. In 1940 August he came again and stayed for three months preaching in every church building with thousands gathering for every meeting. All night prayer was a regular feature. The whole city of Madras began talking about this. The processions were a regular feature of the work on every Saturday, some times were half a mile long (singing and preaching as they went) every one taking part with oneness, Miracles happened at that time. One leper was asked to give a 5 minutes testimony in a meeting. He had treatment for leprosy before and the doctors had told him that there was no hope. He said, the week before he sat huddled up in a blanket in the corner of the church with leprosy all over the body. Then requested to be anointed and prayed for and after prayer he was completely restored to normal health with no trace of leprosy. But the

emphasise in our ministry was not on healing but on bringing sinners to repentance and giving the whole counsel of God.

For three months the Word of God was thundered from those pulpits, each sermon often lasting for three hours.

Once in Tucker church, the crowd could not get in through the doors, so Bro Bakht Singh gave the word for the children to be seated in the 'sanctuary' in the choir stalls etc. That was objected to and then was reported to the Bishop, Bro Bakht Singh challenged the church officials who ministered in the so-called sanctuary. Did they not smoke, drink and indulge in many other vices and would that not defile the house of God more than these innocent angelic like children sitting up there. For two weeks he preached there thundering the word of God. It helped us all to understand the word of God in its merit. Once on arriving in a church at Royapuram he found them taking collection from the crowd. He refused to preach there, saying "You are more anxious to get their money than heal their souls. I have no message for you". Then I began to give my eyes opened and to see that there must come a separation from all this mixture which is against the word of God. In 1941 Bro. Dorairaj, George T. Rajaratnam and myself handed over our resignation from the membership of the denominational churches, with which we had been so long associated. They wept; we wept too. But we had to go in order to serve God according to the revelation we had through His word.

Dear Readers, I counsel you to read the book of biography under the title. "The Monsoon Day Break" Edited by Dr. Angus I. Kinneer for more truth, that led us to be separated from the dead traditions of the denominations to serve Him according to His word in life and in spirit. To go on with the traditions or to obey the word of God was the question uppermost in our minds. We had prepared ourselves to obey His word only whatever cost it demanded.

Yours in His service,
R. R. Rajamani

'The Lord's Leading to Jehovah-Shammah" by Rajamani.

PART I

THE OXEN STUMBLLED

Chapter 1 THE DUE ORDER OF THE LORD

1 Chro : (13 : 1-14)

1 Chro ; (15 : 13-15)

We are going to see through the reading of the above texts, the great plan of God, which He desires all His saints should know who are eager to serve him. Before entering into the subject proper, I like to give an introductory message to prepare every hearer to come into the theme of the message.

In the year 1958, after 17 years of our separated assembly life in this place called "Jehovah-Shammah"; We wanted to go deeper into the work of God and wanted to open a Campaign called "life in Christ Campaign" which was to take place from August 1958. This has been the burden in our hearts for a long time. We have been waiting on the Lord for his time. As we are about to enter now into a new phase in our assembly life, we are bringing before you certain important divine principles, the observance of which are absolutely necessary if we should advance further in this great task of the Lord which he has entrusted to us. We are merely re-adjusting ourselves due to the incoming of a large number of new brothers and sisters into the assembly in the past few years. They are not fully aware of the stand this assembly has taken in the midst of a large number of denominations around us. Also in the course of the march of this assembly for last 17 years the vision has been somewhat loose and disturbed. Just as we do in a big procession we are just stopping to re-adjust and rearrange our selves before we proceed further but not in any respect changing our vision the Lord hath given unto us. This is the simple explanation. There is absolutely nothing else back in our minds. We are concerned with ourselves and not with others. If we will never misunderstand one another.

I know some of the brothers and sisters who are young in faith, and those who have come recently are a little perplexed and disturbed, when they heard our attitude towards the denominations, after the great campaign of Bro. Billy graham in Madras in the year 1954. Many who professed repentance and received new birth did not choose to have fellowship with believers assembly, but on the other hand, to their old "churches" and fell back to their old life soon. This was mentioned occasionally in the messenger at Jehovah-Shammah which also included the faulty Church order as dead works and contrary to the word of God. Child Baptism was condemned, which became a wounding message, and could not be easily received by new comers in general, and the coming campaign in particular, I sympathise with them and counsel them not to be unnecessarily agitated. You are all babes in Christ; you need the sincere milk of the Word of God to grow. You cannot understand the deep things of God. I know you have the Bible with you and you regularly reading them diligently. But it takes time to understand the truth. It grows with you of so your position is that of a student or in Biblical term, terminology a disciple. You must be content to sit and learn before you can decide things for yourself. It has become a fashion in these days for the young believers to say "I am not going to listen to any man; I will do as the Lord leads me" You are quite right; but you are now too young to do that. You can't avoid men as long as you are on the earth. It is God's order that men follow God's ways. 'Go ye into all the world, preach the gospel, make them disciples, baptise them and teach them' So then my dear friends this teaching job is entrusted to men should teach men and that is the "Due order" If you disregard it one day you will stumble. So I humbly request you to be ready and willing to learn in all lowliness of mind from those who have the care of your souls.

Now I have a Word for sisters too. I approach this subject with fear and trembling lest my loving advice be misunderstood. In my 62 years of sojourn on this earth, I have learnt to fear two things above all The wrath of God and the wrath of women. It is a serious subject, I can't take of this subject with liberty. God has honoured them and we must honour and respect them. When men have failed, God has used them. They have played a great part the birth and growth of this assembly What the assembly is today is mostly due to the prevailing prayers of these dear sisters. What I am going to say to these dear ones is only in the nature of gentle and loving reminder. God has sent you in this world as women. Please remain as women. That is the "due order" If you attempt to take the place of men, you will stumble. God has definitely and deliberately restricted and limited your activities and services in the Church of God. When you keep yourself within that limit what a blessing and fruitfulness you give to the Church. Not that you are given a subordinate position as a mere believer. There is no male or female with God. He has assigned to you specific kind of work and He expects you to do that work faithfully. Women has no Independent Status in the Church of God. Eve was created as help mate for Adam. That is exactly the women's position in the church. God has blessed you with rare gifts such as tenderness, grace, love sympathy and beauty which men do not possess in full measure. The contribution of these divine characters glorify and enrich the work of God in an assembly. But when you overstep your limit and act as men do, you stumble and cause the assembly to stumble. I will give you just one verse to show how God views it. Isaiah 3:12 "Women rule over them" This is the expression he uses to show, His contempt towards the men of Israel.

Ah! then look at this picture; How glorious and how graceful is Martha as she is serving in the house of Simon. Look at Mary, what a beautiful spirit up lifting subject to see Mary quietly and humbly seated at Jesus feet listening to His word, breaking the alabaster box, anointing His feet and wiping His feet with her hair. Don't you smell the fragrance of her anointing oil even after 2000 years. Ah! you sisters that is your place in the Church of God. But to sit at the table with Lord Jesus Christ was given only to Lazarus. But that is not the end of the story. Hear what the Lord says concerning your ministry; Verily I say unto you, whosoever this gospel shall be preached in the whole world, there shall also, that this woman hath done, be told for a memorial of her. "Matt. 26:13. When we all stand before the Lord, I tell you sincerely, many of you dear sisters will get more reward than men here. This is just a piece of counsel and advice for your future guidance.

Now let us come to our subject proper; "The Oxen Stumbled". Poor David was in great distress. He longed for the Ark of God to come in to their midst and his desire to give the first place to see Ark of God. His desire was good and the motive was pure. It was done in all sincerity and with all his heart and soul. Why then the tragedy? He could not understand. He was first displeased. He left the Ark of God in a Gittites house "Obed Edom" midway and returned home perplexed. The Philistines were laughing at him I could imagine him spending sleepless nights in his palace terrace. One question is tormenting him "How shall I bring the Ark of God home to me"? Ah! my friends, that is the crux of the whole Christianity. How can I give my Lord a central place in my life; in my family and in my assembly. How can I bring Christ to Madras and to my nations? That is what is worrying the minds of many sincere servants of God Just as David they

are spending sleepless night; like David they began with great enthusiasm but they have come to a place of standstill and disruption, they are perplexed. They are crying to the Lord, Why Lord Why is this? and thus desiring for a solution

David looked at the sky and saw the glorious testimonies they bear unto God. How fresh and strong are their testimonies! suddenly his eyes began to open. He remembered that the glorious testimonies of the heavenly bodies were due to their moving according to the commandments of God. He said to Adam; "Have dominion over the whole earth". He said to the sun, moon and stars: "Sun rule over the day, moon rule over the nights" While Adam disobeyed His word and failed, the heavenly bodies obeyed His word and have continued to obey him showing forth His glory. Light dawned upon David. He ran downstairs, opened the book of Law and saw everything clearly. "Through the due order" He has discovered a great truth. No wonder he sat down and wrote in his poetry, his great discovery beginning with the 19th Psalm.

See how he concludes (verse 12) "Cleanse thou me from faults committed in secret". It means faults committed in ignorance of the Word of God. From this time onwards David has only them all his life. The commandments of God, the Word of God; All his Psalms are full of it. The Lord has taught him that lesson through the bitter experience in the threshing floor of Chidon. The oxen stumbled because the Ark of God was not being brought home in Lord's due order. This is the only solution to all the perplexed sincere servants of God in these days. "Turn to the word of God and to the testimonies of Jesus. Let us listen carefully. From the garden of Eden to this day the devil's clever

plan to sabotage God's work is to tempt the people of God away from His Word. The result was ruin, and chaos. Great movements appear suddenly and they do great things, many seem to be born again and in a short while, like the flower of the grass that withereth, the movements fade away leaving in their trail much ruin and chaos. We have in the Salvation Army a pathetic warning. What a glorious work they did in the beginning. But with in a little more than a generation the Oxen had stumbled. Their candle stick has been removed, they have now sunk into a body of social workers. Why? They disregarded the Due Order of the word of God and began to use "New Cart" method. "Oh! that thou hadst hearkened to my commandments! then had thy peace been as a river and thy righteousness as the waves of the sea". Isaiah. 48:18 "I have written to him the great things of my law, but they were counted as strange things". Hosea 8:12.

David saw his mistake and at once humbled himself and began to act in accordance with "Due Order" what a glorious triumph he had. Read 1 Chro. 15th Chapter. He brought the Ark of God into the City of Daivd. That was victory, God was glorified.

"How shall I bring the Ark of God home to me"? Humble yourself, look into the word of God, discard all earthly ways and means, however good and grand they may be and whatever it may cost you boldly begin to serve Him, after the "due order" of His word. Read carefully God's advice o Joshua in Chapter 1:1-9.

Dear saints of God, who gather in this assembly please note that this assembly has a sacred duty "to contend for the faith which was once delivered unto the saints" Jude 3.

The Word of God says that an assembly is the ground and pillar of truth. I Timothy 3:15. From Abel downwards martyrs have died contending for the "due order" of God. Stream of the blood of Martyrs has been flowing in the battle for the Word of God and the testimony of Jesus. The Lord has established, a testimony here in this (place) house called "Jehovah-Shammah" with this end in view. The Word of God at any cost. It was for this purpose the Lord separated a company of people from the denominations to demonstrate what great things the Lord could do if we only stick to the "Due order".

It will be interesting and edifying for many of you to know the awakening, the travail, the birth and growth of this assembly. In the year 1924 when (Rajamani) came to Madras from the South as he says, there was nothing worth mentioning in the day of spiritual awakening. There was however one exception, Brother Handly Bird, the grand old mighty warrior of God was preaching the Gospel in rented buildings in a small way. He used to parade Marina Beach with Boards hanging from his neck followed by a few young men similarly equipped. That was the only sign of the work of God. There were not much signs of the pentecostal movement. A few here and there were doing something. It was at this time that the Lord began to stir the hearts of some of them. As one who has been closely connected with this movement of God, he cannot avoid making it almost a personal testimony. Kindly therefore do not think that he is blowing his own trumpet.

There was death, and darkness has covered the whole of Madras City and gross darkness over the people. From one place of worship to the other, he wandered and finally gave it up in disgust. Sea-shore was a place of worship for him. This continued for

some time. Suddenly there was a death in his family. His younger sister died suddenly. That shook the whole family of his. The result was all the members of the family knelt down and have themselves for the service of God. They drew up a solemn document before Lord and the Angels and they made every one sign the document, including his brother-in-law (Husband of the dead sister). Tithes were faithfully contributed, every month, and through this money they began to serve God adopting "New Cart method". Instead of doing the work themselves, they appointed an evangelist and made him do the work for their sake. But the Oxen stumbled in a short period and the whole things ended in a confusion. This broke their heart. It was at this time a few sincere servants of God from Travancore visited Madras and as a result, a band of young men gathered together to preach the gospel of Lord Jesus Christ. It was in the year 1935. A large number of youngmen from various denominations co-operated and glorious work was done until 1938. A pandal was put up in a compound of a big house in vepery and great crowds used to gather for every meeting. At the end of the first year an anniversary meeting was held a great report of the work of this group was read at that time. It should be remembered it was in 1935 long before Jehovah - Shammah and long before anything was heard of Bro. Bakht Singh. 'This good work was carried on in ever increasing strength till 1938. Let us now plunge into the most important happening which gave them a rude shocking. Hitherto they sincerely believed that the denominations in which they were having fellowship were perfect. Not a shadow of doubt they had. They looked upon the pastors and Bishops with reverence and respect. How much co-operation they gave to the churches. The Vepery Gospel League and its activities in preaching the gospel in the streets of Madras was the main report of Bishop Waller in

the diocesan magazine. Then again they collected the pastors of all denominations and began to arrange for huge conventions in Madras. All work was grand and marvelous in the conventions. Many glowing reports of the Conventions were published in the diocesan magazine. They were doing almost the same thing which some of our dear servants of God are doing now a days under the title "God calls the church". Then suddenly and without any warning the "Oxen stumbled". Like David we stood stunned for some time and then began to act with all our energy. Because the Pastors of the leading congregations under the instructions and orders of the Bishop in Madras were preaching against the verbal inspiration of the Bible, Virgin birth of Jesus, the Second coming, the atonement of Jesus Christ, and other foundation truths were doubted; and even many miracles of Jesus were denied; and they preached according to their own itching ears. Thus the struggle began, leading them step by step for separation from the denominations. It was a story of much weeping and tears. Thank God, weeping may endure for a night but joy cometh in the morning.

CHAPTER II

The Compromise

Rev. 18:4

The hand of man tried to support the Ark of God. God became angry. The result was death. The whole programme of the work of God ended in confusion. The man of God who undertook the work with all his heart and soul and in all sincerity was perplexed. He was anxious to find out the cause of his failure. "How can I bring the Ark of God home to me"? Was the question which was tormenting him. There is no such stumbling of oxen in the work of the heavenly bodies as sun, moon and stars, From the creation their duties are perfectly carried on, but man rejected. His order and counsel and the result was death. The word of God is nothing else but the very Word of God. They are eternal in application. Heaven and earth may pass away, but His word shall never pass away. David had learnt this lesson from the nature. They actually execute the work Lord has allotted to them. Have you ever heard or seen the sun compromising with the moon and tried to interfere with each other's work. Have you ever seen or heard of Mango tree trying to make affinity with Margosa tree never. Please see Genesis I:11, The Lord commanded them and it was so. But man is trying to change God's order. He is breeding strange vegetation by mixing the seed together. He is trying to bring into existence strange animals by mixing up their seed. The Lord says that is an abomination unto Him. Please read Deutronomy 22:9-11. Again He says that an ox and an ass should not be yoked together for work. In the sight of God it is an abomination. That is the mind of God. Apply this divine principle to spiritual things; we will then understand why the oxen stumbled. Mixing up of divine principles with the worldly method is termed by God as adultery. The adulteration of the word of God with the man's

order is called "Prostitution". These terms were used often by God while rebuking the children of Israel. The same term is used in the Revelation to the great Babylonish Church the "Roman Catholics and her daughters the nominal Christianity". See Rev. Chapters 17 and 18. The great where and mother of harlots. A voice from heaven is crying out saying "Come out of her my people that you be not partakers of her sins and ye receive not of her plagues" Rev. 18:14.

God says "Come out of her and have nothing to do with her" Thank God, we have obeyed and come out of the evil system. We cannot work together with those who reject the word of God. We refused to plough the Gospel field with them. God said "Be not unequally yoked together with unbelievers". It is an abhorrence to God. II Corinthians 6:14-17. It is all to prove how the CSI and other denominations have departed from the word of God. God has departed from them "My people are destroyed for lack of knowledge; because they have rejected knowledge, I will also reject thee, that thou shalt be no priest unto me; seeing thou hast forgotten the law of thy God, I will also forget thy children". Hosea 4:6 and again Hosea 8:12. "I have written to him the great things of my law but they were counted as strange thing". Hear the Cry of God "O my people they which lead thee cause thee to err and destroy the way of thy paths. Isaiah 3:12. The more you depart from the word of God, the more you will depart from God Himself. Our own safety is to cling to the word of God at any cost and have nothing to do with those who are desperately trying to preserve this evil system which is doing so much damage to the cause of Christ. They may be sincere. Their desire may be good and motives pure. Nevertheless it is not God's order, and anything that

is not according to His word will bring death-spiritual death Heb. 12:28,29.

We have already seen in brief of our early struggle and how all our co-operation came to nought because we sought Him not after the Due order of His word. See the following illustration also from His word as in I Kings Chapters 12 and 13. After Solomon's death the 12 tribes of Israel separated into two groups. 10 tribes of Israel set up over them Jeroboam as King and became a Northern Kingdom. In the south Rehoboam the son of Solomon reigned at Jerusalem with the tribes of Juda and Benjamin. Now Jeroboam purely for political reasons prevented the 10 tribes to go to Jerusalem to worship. He set up two Calves one at "Dan" and the other at "Bethel" and invited them to worship the God of Israel there. It was against the word of God. He also made basest of men as priests against the word of God, but everything else was done according to the law of Moses. God therefore sent a prophet from Juda to Bethel to warn Jeroboam. He came and cried against the altar (I Kings 13:1) Jeroboam became angry and stretched forth his hand saying "(Lay hold on him)". The hand was dried up and he could not pull it in back again to him. He begged the prophet to pray for him. He prayed and the Lord heard him and restored Jeroboam's hand. He invited the prophet to his house. The prophet refused as God had strictly charged him not to have any fellowship with any one at Bethel. But when an old prophet of Bethel called him, the poor man accepted it and the result was death, A lion met him on the way and slew him. What a terrible failure on the part of the servant of God. That is exactly the nature of work the Lord has entrusted to us. To cry against the "Altars of Bethel" and "Altars of Damascus". Altars which are made according to man's dimensions and measurement have nothing to

do with them. No eating of bread and no drinking of water with them. Poorman the prophet of Judah did not give in to the King but he neglected the word of God while dealing with a prophet. Death, spiritual death will be the result of our ministry if we disobey the word of God in this respect. O! young men we appeal to you. You are our hope. Our constant dream is that you young men will take up this great work of God. The altars of Damascus and Bethel which are not according to God's measurements can neither be pulled down nor corrected by us. But we can rescue people from worshipping the Lord before these false altars. We need prophets of Judah to face Jeroboam and declare the truth. Our one cry is "Back to the Bible and His Word". We need always men to cry against the altars of Dan and Bethel. Youngmen who will leave their fishing nets behind and follow the Lord, men who will leave their desk like Levi and take up the work. Men like Elisha who will leave his plough and take up the mantle of Elijah. Time is now come when we cannot serve God along with our secular jobs. We can never hope to bring the country to the Lord in that way. Men who are wholly for the Lord are necessary if people have to be aroused from their blind faith. Only consecrated men and women could do such great work. Awake, our Lord hath need of thee. Who could blaze the trail and make way for the others to follow like John the Baptist to prepare the way of the Lord. Like David Livingstone to go and die in the midst of the heathen of the region of darkness which would inspire hundreds of young men to follow in the footsteps. The call is for all. The Lord will use you wonderfully if only you venture. It is our desire and hope as you hear the early history of this assembly you will be inspired to do so in the Lord.

Glorious work was done by the "Vepery Gospel League" until we had the rude shock by the publication of the "Report of the church committee" set up by the Archbishop of Canterbury. A brief summary of the report stated already is enough to convince of the seriousness of the situation. It was at this time Bro. Bakht Singh paid his first visit to Madras. Perhaps you would be curious to know as to what happened to the vepery Gospel League. While the League was at its height of its usefulness and popularity, the Oxen Stumbled and we had to leave the work of God abruptly and run away to save ourselves. As told already we co-operated with one Evangelist called Bro. Gopal Daniel and carried on the work of the League. There was a definite understanding between us, that he should not preach any Pentecostal doctrine and that we should concentrate on the preaching of Lord Jesus Christ and Him crucified. But when some of his pentecostal friends saw the huge gathering etc., they persuaded him to change his mind. Without any previous notice or prayer with us he began to preach again pentecostal doctrine of "speaking in tongues, baptism of the Holy Spirit etc. We were forced to delink ourselves from his fellowship. The Oxen stumbled again.

How shall I bring the Ark of God home to me? This was David's problem and this was our problem too. All our sincere effort to preach Christ met tragedies as in the case of Uzza who drove the cart with the Ark on it. Was it an accident? Was it an accident when Balaam's ass stumbled and lay down and refused to move? Was it an accident when Jonah's ship stumbled and was about to sink in the boistrous sea? Was it an accident when Anania and Saphira stumbled and fell down dead? No it was a deliberate act of God. God resisted them. The Lord hath made a breach. The Lord was against the movement. He put a stop to it. Does it surprise you?

My friends, big arrangements, Crowds and Group, plenty of music, songs and excitement doth not make a revival. That was the mistake David foolishly made and that is the mistake we continue to make. The Crowd mania has got hold of the servants of God and they are making gigantic efforts to collect crowds by fair and foul means. David did so. He collected all Israel from one end to the other end Captains, Leaders, Levites and all the others. There was plenty of noise, music singing and dancing before the Ark of God. It was all going in a very grand way. It was so beautiful so majestic, wonderful, costly new cart. Look at the bulls, How beautiful! Everybody praised the organiser Uzza and Ahio who looked very proud. They have found a new pattern to glorify. Every thing went well until they reached the threshing floor of Chidon. Then the Oxen stumbled and the tragedy happened.

Beware how you serve God and how you worship Him. You think it is easy' you dream that it is all songs and solos all through, youth Camps; Bible study: groups Christian excursions and retreats. You try to worship and serve Him with levity. David thought so first. But listen to his warning which he learned after bitter lessons. "serve the Lord with fear and rejoice with trembling" Ps. 2:11. Hear what Paul says "Wherefore serve God acceptably with reverence and Godly fear; for our God is a consuming fire" Heb. 12:28,29 Remember there is a threshing floor which you must pass through sooner or later. There God will meet you. There your work will be judged. New Cart method is alright for some time. Bulls strong and sturdy may look grand and may go on for sometime. But they will stumble soon at the threshing floor. God met David with a drawn sword at the threshing floor of O.nan. He will meet you at some threshing floor and will make a breach. Let every man take heed, says Paul, how he builds there upon. Every man's

work shall be made manifest; the day shall declare it because it shall be revealed by fire and the fire shall try every man's work. Of what sort it is I Corin. 3:10-13 Don't keep on saying I am saved. Is there a total change in your life, behaviour and your attitude towards the world, the flesh and sin. Have all old things passed away in your life, and every thing became new? Have you dug deep enough so that your foundation is sure on the Rock?

God was angry and He smote uzza and he died before the Lord. Why was He angry? The things were not done according to the word of God. They had big ideas, the Philistine's ideas and David adopted that method in the service of God (I Samuel.6:7). But it was abominable unto God Please see II Kings 16: 10-14 God's altar was set aside and Damascus altar was built. It was an abomination in His sight. Use of unscriptural method in the service of God makes God angry and He makes a breach.

David cried unto the Lord and He revealed to him from the Word of God the due order the scriptural order, please see I Chro.15:13. When God's order was observed what a great triumph and what a great joy. God helped the Levites that bore the Ark of the covenant of the Lord (v 26). Now let us see what the due order was and it will help us to solve our difficulties in these days First see I Chro.15:2. None ought to carry the ark of God except the Levites. This is the order number one, God's order. David disregarded this first principle and the result was death. Don't be taken up with big things and big shows. According to God's order, the end does not justify the means. But the means adopted must be pure and holy. We cannot use new cart or oxen to carry the Ark. Bulls are good in their own place, but not in the service of God. Only Levites should be used. Who are the Levites? Born again people who have been cleansed and separated by the Blood of Lord Jesus Christ.

They alone should carry the Ark. They alone should serve the Lord, otherwise the whole thing will stumble. We have no authority to use unregenerated men and women in the service and worship of God in the committees, in the choice and in any part of the service. They may be very nice bulls". But it is an abomination to the Lord. See Isaiah 1:10-15. This is the mistake Israel made and got destroyed and this is the mistake the so called big leaders of religion are now making. Big campaigns and conventions are arranged with big preparations, but do they adopt God's order or do they use new cart, Oxen and Damascus altars? God will surely resist. If so and the oxen will stumble and there will be spiritual death soon. This incident is given in the Word of God as a warning to us. The leaders should be careful in what way they preach the word in the worship and service of God.

Two failures we observe in the above incident First. "David consulted big leaders, Captains and army men. He forgot that a tribe that is called the Levites are separated unto God for His service, That was his first mistake. Secondly, the Levites knew very well that the ark of God should be carried by them on their shoulders. But they were afraid of the King. Moreover they knew that the Lord was with the King and of his past exploits and victories through the help of God. They also thought that it was quite alright. We too sometimes see the big leaders and their fame in the religious circles and their past great works and keep quite. Man however great is liable to err. So we must keep ourselves away from such movements if it is not in the due order of the Lord's word. May God lead the leaders of the Church to be faithful unto His word and the due order to be adopted in doing His ministry.

Chapter-III

HUNGER AND THIRST

I Kings	12:25-33	II Thes.	3:1-7
I Kings	13: 1-10	I Tim,	1:18,
		Jude	3.

"And when they came unto the threshing floor of Chidon; Uzza put forth his hand to hold the ark; for the oxen stumbled". When the Oxen stumbled with the ark on the cart, David had to stop and weep and enquire the cause. So must we do too. God's servant, had failed in those days, for no Levite was brave enough to say to the King, "Sir; What you are doing is wrong and is contrary to the Lord's commandment!" The Levites should have the charge of the ark and carry it on their shoulders which is the due order of the Lord.

Bro. D. Samuel of the "One by one Band" asked Bro. Dorairaj and myself to help with the follow up work after Bro. Bakht Singh's first visit. One day he told me that a brother from Wellington was coming to help and I went to meet him at the station, and that was Brother. A. J. Flack.

They (Bro Flack and Golsurthy) were missionaries from England working under the brethren assembly and were stationed at Coonoor. Later, Bro. Golsworthy also joined. They never touched on the matter of separation, but taught the Word. We had a Bible Study retreat in a rented house in Aminjkarai for some months. A hunger and thirst was created for the Word of God and there was a great revival of prayer. We began to cry out for more and prayed. "Lord send thy servant Bakht Singh again". Then in 1940 Bro Bakht Singh came from Coonoor for a few days. We had a procession on that Saturday afternoon at 3 P. M.

to which multitudes came. We started from the L M S. Church and the first furlong consisted of children and then about two furlongs of sisters and rest were men. There had been no organisation or practice for it, but all moved as one. Bro. Dorairaj engaged an ambulance in case some might faint by the way, but it was not needed. The song, 'Helleluyah Yesuve' was sung all over Madras that day. The Spirit of God worked mightily, and the city came together even though there was no advertising. The work of God went on without publication. God chose a man and the city flocked to hear him and in the day of God's power the people were willing Ps. 110.3 Bro. Moses Dawn came from Coimbatore and was much used to put the messages into songs and he went off with Bro. Bakht Singh to Punjab. After these days came a dearth of preachers and we began to weep for leaders. There was one Bro. Andrews a good Christian who reprimanded ~~ms~~ for smoking. He started the "Madras Bible League" but said it must keep off controversial subjects like Bap-tism. Consequently the Bible League remained just where it was in those days and it did not spread. But the Gospel League which remained open for the whole counsel of God led on to this assembly now meeting in Jehovah-Shammah. Compromise brings limitation. And from the assembly in Jehovah-Shammah the work has now spread all over India which is the most fruitful method. During those early days, I visited the Editor of the "Madras Mail" to publish a protest against their article supporting the Archbishop of Canterbury's report. The Editor looked at me and said "Do you suppose, you are greater than the Archbishop of Canterbury?".

Then Bro. Bakht Singh came again for 3 months in 1940 and was mightily used, especially one message on the text, "Why seek ye the living among the dead"?

He preached for two hours against the worldly system of Churches that had crept in and dealt with it step by step. The Lord gave light to many of us at that time. Bro. Bakht Singh preached from Church to Church and insisted that all who took any active part in spiritual things should be born again, even those who help in the singing. People were afraid of him. We went to a house for a dinner once, and brother Bakht Singh Criticised the pictures on the wall as being unsuitable for a Christian home. He asked the owner to remove them. The owner said "I won't; you are only invited for the dinner, and not to find fault in my house". So all had to get up and leave the house immediately without eating anything in that house. All the copies of the Bible were sold out in Madras. It was a Bible revival. For 3 months night and morning the people met to study the Word. The emphasis was on (1) Prayer (2) Bible reading (3) Singing (new songs). Bro. Moses did a great work in those days putting all the messages into songs. We learnt that the servant of God must take the uncompromising attitude regarding obedience to the Word of God. I was once the secretary for the Russelite magazine for the whole of South India because I was taken up by their Plan of the Ages. But I learned what they say of Jesus Christ, and left them.

One deaf and dumb boy from Moore Market (later Christened as Bartholemen) was miraculously healed. But he was later taken to America by a missionary and he was exploited and ruined there. All were looking for a leader in those days and only one preached about "Separation". He was pastor Alwyn of Ceylon Pentecostal Mission. He took away hundreds of believers to Join him in those days. Mr. Handly Bird of Brethren assembly, faithfully preached the Word in Madras at that time but kept the Hindus exclu-

sive. Otherwise this might have been the biggest Brethren assembly by now. A time of great barrenness followed and many of us returned to our denominations just because of lack of leadership. I went to Tucker Church; Bro. Dorairaj to St. Paul's Church; and Bro. Devasagayam to the Luthern Church. We suffered this way for months without a leader. The Lord walked to Calvary alone and said "Follow Thou me".

Then after 1940 came another tragedy. The Oxen stumbled for us even in 1940. How easily man can make the religion of God of none effect. The CSI and the denominations have a false altar and we must cry against it. A watch dog is useless if it does not bark. "Their blood will I require at thine hand" is the word of Ezek. 33:8. Also, I Corin 14:8 For if the trumpet give an uncertain sound who shall prepare himself to the battle". In 1940 all Madras was moving together under the power of the Holy spirit. The whole city was flocking to hear one man. There was huge expenditure of money and strength but the people were willing in the day of His Power as in Ps. 110:3 One day hundreds were seated in a compound listening to the message and heavy rain came. Bro. Bakh: Singh said, "Don't move please; and the people sat quietly with rivulets of water running under neath them. Though they were soaked to the skin they went on listening to the Word of God. Every Saturday we had processions to which all pastors and their congregations came, and hundres were converted but what was the result? The servant of God left and vultures descended and took away the people. What is the use of being a "Good Samaritan" if you leave the man with his wounds dressed only to be devoured by the wild beasts of the wilderness? Without the inn, what use would the help have been? Bro. D. Samuel only had half the truth and could not lead us past new birth. So the Seventh Day Adventist Mission took off some and the

pentecostals took many. Many not joining any fellowship turned to the way of bondage. If you can't carry the people right through, there is much danger to the flock which is the result of knowing only half the truth. Salvation is not finished until we enter Ca aan. There is a preparation involved in separation. The Passover feast had to be eaten with lo:ns girt, ready to depart. How can I bring the ark of God home to me is the burning question. It can only be done through separation. The ark must not remain in the outer court of the Tahernacle. Its place is between the Cherubims ia the most holy place, where God dwells. "There I will meet with you and there I will speak with you's said God. This was his pattern.

Now-a-days the servants of God are satisfied to bring the ark only to the brazen altar. They preach only repentance and remission of sins. This is why the world has no answer to its problems. There was no artificial light in the most holy place, only the Light of God's presence. The ark in its right place resulted in the glory of God filling the house. The people journeyed and God went with them and consolidated them into one people and then said, "Now the wilderness journey is over, you must fight and possess the Land" Deut 1:7-8. But some were quite satisfied with the wilderness and wandered round and round until they perished. This is still the end today if people will not obey the Voice of God. We were left on the road to Jericho unattended in 1940. There was more weeping.

When Bro. Bakht Singh left Madras aftnr his 1940 Campaign, there was no place in Central station and to get his carriage in time he had to be carried through the crowd on the shoulders of two brothers. The express was detained because of this great crowd. But Brother Bakht Singh himself had not learnt in those

days the necessity of separation. Only the Ceylon Pentecostals taught it then. So within six months every one was again lulled to sleep. Tee morning prayer and Bible study all stopped. Then the Oxen Stumbled. Although in 1941 this was followed by the joy of I Chron.15:25-26 but that was quite a different joy. Though in 1940 we still had the words "Why seek ye the living among the dead" bringing in our ears, we returned in dejection to our respective denominations for want of something better. We did not know how to bring the ark of God to its place.

Bro. Dorairaj and Rajaratnam now went back to St. Andrews Church and I went some times to Tucker Church and some time to Andrews Church. We cried to God but his servants had failed Him in those days. Even Bro. Flack and Golsworthy did not preach separation at that time. Perhaps it was not God's time then, we did not know. Then suddenly in 1941 a telegram came from Bro. Bakht Singh that he would be in Madras for one day on his way to Ooty. We quickly decided to arrange atleast one meeting for that day (May 13th 1941) we confidently asked for the Andrew Church Compound in Avathanam Papiyer Road, but we met with a firm refusal. We were astonished at this because, every one had co-operated before. But now we heard that at the Indian minister's Conference, it had been decided to shut Bakht Singh out of the Churches, because he had criticised Church authorities and baptised a Hindu convert, sister Mary and one or two more during his previous visit. We are told that he is not an ordained man and therefore has no right to baptise. This news of his being shut out of the Churches was a great shock to us and we challenged the one who told us this to point out his objection from the Bible; but he replied it is the order of the Church. To which we answered, "but we want the

order of the Bible". We wanted to get out of the Churches then and there. But where to go was the burning issue. We had a great strife among ourselves about this. Also a threatening letter circulated to all church members under note "Who will Marry you and who will bury you?" It was a serious matter to us. I blamed brother Dorairaj for holding me back; and he blamed me for wanting to act hastily. We went to our homes very upset and despondent. Bro. George Rajaratnam had sat silently as we two quarelled; but very early next morning before I was up he was at my house with a letter of resignation for us all to sign. We decided to sign and gave it in our Churches. The pastor came to beg us not to take this step, but we said "We will not come back unless you replace the order of men for God's order and this he would not and could not do. This all happened on May 12th the day before Bakht Singh arrived:

Chapter IV

‘THE CROSS TO BEAR’

Ps. 126;

Heb.11:8-10 =

Rev.3:8-11

The Lord Jesus knew the work He had come to do in this world; and went straight to it. He set His face to go to Jerusalem and Calvary. For this He stopped His miracles and His preaching and with the word “Will you also go away? John 6:66. He went straight on we also must have as firm a vision as to what we have to do and then go forth and do it at any price. Our text is I Chro. 13:9&12 and the “Oxen stumbled and fell”. And David said “How shall I bring the ark of God home to me? V. 12. It is a most serious thing when the leader goes wrong. God is very stern about keeping of His word. eg. When Moses struck the Rock he had to bear severe consequences. Also when he neglected to circumcise his children, we read, God sought to kill him. A strong word. But Moses was ignoring God’s covenant which was a serious thing. Adam virtually committed suicide for the sake of fellowship with Eve. At the beginning of the early Church days, Anania and saphira lost their lives for lying. When Controversy came to us in Madras on May 9th 1941 and the churches refused to welcome Bro. Bakht Singh because of his uncompromising messages and because he had Baptised a few believers as they reckoned him, “not ordained”. We did not know what to do. May 13th came and Bro. Bakht Singh’s arrival at Madras Central Station also came. Instead of a welcome crowd, one or two of us went to meet him with gloomy faces and I carried a banner on which was written John 16:2. “They shall put you out of the synagogues. Yea the time cometh that whosoever killeth you will think that he

doeth God Service”. Bro. Dorairaj said to me “Take him to the retiring room for coffee and tell him all that had happened”. I did this and to my surprise and consternation he said “You should not have done it”. With a bleeding heart I said, “Well, what would you have done?” But he kept silent. Without saying anything more, he began to pray. We had no place for him to come to but Bro. D. Samuel’s house was empty just then. Pastor Vedanayagam of Hardwood Raw Memorial Church opened the door of his church building for us, and a crowd collected and Bro. Bakht Singh gave a message. Still not a word about separation. Then he left us for the hills (Ootacamund) very perplexed. I said sadly to Bro. Dorairaj, “He asked me why you did that?” It was like cold water thrown on us. We had been negotiating for a land in Tana Street to build a prayer shed but we let it fall through. But on the Nilgris Bro. Bakht Singh was praying and could get no answer to his prayers. He had some invitations to preach in different places, but as he prayed the heavens were as brass. He could see only our sorrowful faces in Madras all the time coming before him in his prayers and also the board I had carried as a banner. Madras has closed the door for Bakht Singh. “Then at last he wired to us to come to Coonoor. My wife was not well and I could not do that. So I wrote to tell him that his letter strengthened me much; but on account of my wife’s serious sickness requiring hospitalisation, I must stay with her in Madras. I had no other alternative but to look to the Lord to lead me step by step. So I wrote this letter of explanation to Bro. Bakht Singh and also added “You saints of the most high God decide the next step, and we will follow”. I had decided to post my resignation from Tucker Church to Bro. Christodass the next day. I worded it “I hereby tender my resignation as a protest against a Church that shuts its doors to a true servant of God. I am not against you personally, but am

against those who have you in bondage. I am praying for the day when you will act according to Isaiah 52:2, "shake thyself from the dust, arise and sit down, O Jerusalem, Loose thyself from the bands of thy neck O captive daughter of Sion "The next day Monday 19th my wife wanted me to call for a doctor". On doctor's advice she was immediately removed to Government Hospital at 9 A. M. and within 15 minutes she was on her way to her eternal home. I took her body straight back to the house. Then the hard part came; "Who will burry you?" All the Madras Christians said that this berevement was a punishment for my resignation from the denomination. My brother-in-law shouted at me: "You trusted God, where is your God now?" The Lord said to me; Now you testify but I could not open my mouth I called a young brother who was with me in my ministry to sing a song. "Which song"? he asked. I said to him "Siluvaiyai Nanvidane (I will not leave the Cross). I too sang with him but louder than all for I was quite beside myself. I prayed in the face of the pastor of my church (Tucker Church) beside the coffin. However, the Lord worked in the heart of the Pastor Christodass who arranged for the burrial of my wife. There was at that time a terrible strife between Bro. George Rajaratnam and his wife over his resignation from his Church, and she shut him out of the house at 10 P. M. and he came at night to my house: and being very late he slept on the veranda of my house. Yes, it is hard to walk along the way of the cross, rejected by one's loved ones, but the Lord walked that way. It must always be "Thy way, not mine O, Lord however dark it be". All left us alone. It was a cruel time. This is the price you have to pay if you follow the Lord. Then the devil came to tempt me. I was saying "Is it true Lord that you took away my wife as a punishment for my resignation from the Church. Lord until you answer me, I will not eat. If I made a mistake I must get back. What do you want me to

do Lord? All night I was praying In the morning a servant of God came to my house and said "Bro. Raja money, I know your grief is much I won't say much but last night the Lord gave me Word to be passed on to you". It is Ezek 24:16 "Son of man behold I take away from thee the desire of thine eyes with a stroke, yet neither shall thou mourn, nor weep, neither shall thy tears run down". I said, "Thank you brother" and it was God's answer. Then came a telegram from Bro. Bakht Singh "I am coming". They had been praying up there in Coonoor and could get no answer but this, that he should return to Madras. He resisted this for a time but the Lord was insistant and so he came; eventhough he was at the height of his ministry and there were many open doors all over the country for him still. But this happened until he fell flat on his face and said Lord I will obey I will go to Madras. Then peace came to his heart. When he wired to Madras, as he said later, joy again flooded his heart.

Brother Dorairaj said, "Let us not stop him, because we have no place for him to stay". But Bro. Bakht Singh came, and we got a house for him to stay. On Saturday he said that he was going to Pallavaram for a night of prayer on top of the hill. So about 17 of us also went with him. We had our night meal in the school at the foot of the hill. On the way we met snakes and scorpions. We had a dim lantern to guide our way. We began to pray, "Lord what shall we do? Bro. Bakht Singh had been driven back to Madras against his will so please do not say he came to divide the Churches". GOD DROVE HIM THERE. No man and no quarrel brought this assembly into being. No one wanted it then. Bro. Bakht Singh was boycotted by the whole city Churches. He came unhonoured and unsung? Now as he began to pray a huge and deadly scorpion fell on him and made him to jump. But he was not stung; then came centepedes and snakes one after another. We knew that the powers of

darkness were against us but the Lord was with us. Huge wind blew, the light was put out. In the darkness the Insects went away and we were left in peace. Then the Cricketeer Mr. Manohoran stopped Bro. Bakht Singh's prayer and said "Don't pray First ask that man (Rajahmony) why he was baptised" (I had asked Bro. Alwyn of the pentecostals to baptise me after my wife died) I felt constrained of God to do so as I know that the one who had baptised me before was an unbeliever and I believe that was why God gave me such a strong constraint at that time. He had baptised me at the North Beach on the understanding that it ended there as far as the pentecostal church was concerned. I did not become a pentecostalist. Bro. Bakht Singh and Bro. Golsworthy had left Baptism out of their preaching thinking it would be a cause of dissension. All were stunned by this interruption. So Bro. B. S. asked me "Why was it?" I answered simply "because the Lord told me to do". Then Bro. Golsworthy said "Were you not baptised before" Then I shouted "Yes but if God asked me to do so I would be baptised even Ten thousand times". Then Bro. Dorairaj shouted "Do you know why this brother asked this question. He does not believe in Baptism, so you please tell us if it is right or wrong". After that they prayed until 6 A M. It was a wonderful prayer meeting. The early morning sun was shining on the city below and it seemed as if the Lord said "Go and take the city". Then I retired to a corner to pray on my own. But a brother came and disturbed me saying "I think you are right, but show me about baptism from the Word of God. So I opened my Bible and began to talk to him and soon. I looked up and many of the brothers had gathered to listen. Bro. George Raja ratnam was under much conviction, even beating his chest. And the question came, should we have a baprtism service then and there for those who had been convicted

about it that night, and were now earnestly desiring to give the testimony of Baptism. But we saw in the Word that it should be a testimony to all our house; and so we decided to postpone it till the next weekend when we could invite our friends and families. Then the following week in the same place, about 16 believers took Baptism and also testified to their oneness with the whole body of Christ in laying on of hands according to Heb. 6: 1 and 2 and I Corin. 12:12-14 and thus this assembly was born.

PART II
The Lord's Leading to Jehovah-Shammah
**A PREPARED PLACE AND A PREPARED
PEOPLE**

Chapter I MACEDONIAN CALL

I would like to share with you some details of how the Lord began the new work in the city of Madras for the establishing of His testimony in India. The Lord Himself had been preparing the ground for quite a number of years in His own wisdom and by His own means.

By the year 1937 modernism and worldliness had spread to a great extent in Christian Mission Institutions in South India. Pastors of several leading congregations in Madras were preaching against the Verbal Inspiration of the Scriptures, the Virgin Birth, the Second Coming, the Atonement etc., with the result that in almost every denomination there was strife and party-spirit, and barrenness in spiritual ministry. Spiritually minded people became increasingly concerned, and in the year 1937 a strong reaction began to set in. People began to gather in small groups in different parts of the city with a great burden of prayer for revival. Out of this came a growing conviction in the hearts of many of His dear saints that the Lord was preparing to do something new in the near future in answer to the prayers of His people.

Thus it was that when I was invited to conduct revival meetings in Madras in September, 1938 I could see there was an unusual hunger for the Word of God among people of all classes. They flocked to attend the meetings with such eagerness and in such numbers as I had never seen before in any part of India. The meeting halls were packed to capacity, with many standing crowded round outside listening with rapt attention, even though the meetings often lasted four

hours or more. After the meetings, large numbers would stay behind for prayer, so we would meet them all individually and have prayer with them often till after midnight.

People of all denominations came, and we could see the Lord was doing deep work in the hearts of both young and old during those 19 days of meetings. All this made me to realize that the Lord was preparing the whole city of Madras for a very big harvest and for something new. This was my first visit to Madras.

The hunger for the Word of God, which had been created in many hearts and fanned to a flame in many others during the 1938 meetings, did not subside. After I had returned to North India I began to receive many others requesting me to come again to Madras for a further City-wide campaign. But during those days there was an equally great need in many other parts of India, because we had been experiencing great revival blessings in North Indian cities like Agra, Dehra Dun, Allahabad, Jhansi as well as Martinpur and other places now in Pakistan. However, when letters continued to pour in week after week pleading for another campaign in Madras, I was constrained and burdened to pray about it. For two years 1938 to 1940 this Macedonian call "Come over and help us", came to me continually. Letters came from all classes of people, including the pastors and leaders of several of the denominations. Finally we felt the Lord was definitely leading us to arrange a three months' City-wide campaign in Madras, from July to September 1940.

During this 1940 campaign the Lord enabled us to have meetings in various suburbs of the city, such as Putasawalkam, Royapettah, George Town and Tondiarpet. We had processions almost every week for 3 months, each time to a different part of the city, with two to four thousand people taking part, carrying long cloth Gospel-

banners, sandwich-boards, shouting "Jayum" (Victory!) in unison and preaching short Gospel messages in every part of the city, to people of all classes and all religions, in a short time. We found this witnessing brought a great quickening among believers also who had either backslided or been too timid to witness boldly. We often had all-night prayer meetings, and prayer with fasting for a period each week.

We had all-night prayer meetings in a bungalow by Red Hills Lake. Even unsaved people attended. During those meetings people began to come under deep conviction of sin, and would confess in tears. One evening we had a large bonfire to burn the things of sin. Books, Magazines, Photographs and other articles which had any savour of sin were brought by the people and thrown into the fire. We had early morning Bible Study classes. Special retreats were arranged in different parts of the city for fellowship and special Bible study. People came eagerly to attend all these.

Some people started conducting all-night prayer meetings by themselves in their own localities in the city. Every Bible in the Bible Society was sold out as sales soared far above normal. Many went looking for Bibles in the second hand bookshops.

Thus 1940 saw a great awakening in the whole city of Madras among people of all classes, which resulted in their coming so gladly to take part in open-air processions, house to house visitation, and literature distribution. During those days many new revival songs were composed by the believers, while some were translated from other languages into Tamil. We found that through these new songs the Lord brought much life into the meetings. They were sung with great joy in Christian homes during family prayers, and were taught to the children in many schools.

Seeing the Lord so mightily at work in the meetings we felt stirred up of and constrained to claim from the Lord the salvation of the least 1,00,000 souls. During those meetings we would see two, three, or even four hundred people come forward to accept the Lord Jesus Christ as their personal Saviour. Again this burdened us to arrange special Bible Study Classes to feed the new converts. For this purpose the Lord wonderfully enabled us to secure a very large and suitable building in the suburb of Aminjikarai, which was given to us free of rent by the owner, a Hindu.

All these developments, however, were not received happily in certain quarters as time went on. In the month of November 1940 some of the leading pastors of different denominations met together to discuss the situation. They resolved that if ever I should come again to Madras, I should be barred from preaching in any of their buildings. All this time I myself had no idea that the Lord would want me to stay in South India for an extended period. At the close of those three months of meeting, I returned to my ministry in the North. However the response in the hearts of the people to the Word of God had shown many of us that the Lord was preparing to do something new, we knew not what. We realized also that it was imperative that we wait upon Him until His plan of this new thing was unmistakably revealed to us.

Before this, we had already seen in other parts of India that after revival meetings were over, many who had responded did not continue. We became increasingly conscious of the danger of believers going astray through love of the world, through wrong doctrines and through lack of suitable spiritual food and fellowship in the churches where we left them. We had always thought that our responsibility ended with the revival meetings, Bible study and prayer-fellowship. But we began to be more and more concerned as we noticed that in spite of such follow-up work, there

was no appreciable growth in the believers, and before long, large numbers would simply fade out of the picture altogether. We became increasingly burdened and perplexed by this acute problem.

After some time the Lord spoke to me to go South again, this time for a period of quietude and prayer in the hill station of Coonoor. So I planned to do this in May, 1941. Meanwhile, during my absence, the opposition of the leaders of different denominations in Madras had only succeeded in intensifying the hunger and zeal of many believers. Many had resolved that whatever the pastors might say, they would steadfastly refuse all bondage and obey the Word of God as more and more of its truth was revealed to them.

Now it so happened that my route to Coonoor lay via Madras. When my train pulled in there, I found quite few number of believers on the platform to meet me. They told me that they had found a plot of land where they could erect a pandal for meetings and begged me to halt at Madras and conduct another campaign. However, I had no peace in my heart about this proposal. I sensed there was danger in having such a campaign without very definite guidance from the Lord. I could see that some of these friends wanted to have these meetings just to oppose those who were unhappy about the revival. Some how it savoured of competition and rivalry, I declined to halt at Madras and proceeded to Coonoor.

At Coonoor the Lord gave me a wonderful time, never to be forgotten. For the whole of May and June 1941 a few of us met and waited upon the Lord, day and night beseeching Him to show us His solution to the problem of follow-up, and especially, His perfect plan for His work in Madras. It was during those days, as I read the Acts of the Apostles, and the Epistles to the Ephesians, Timothy and Titus, that

the Lord showed me that as evangelists, we are responsible not only for the saving of souls, but also for their establishment and spiritual nourishment and growth. We continued waiting upon the Lord; but for many days He gave us no answer. Then, one sleepless night, I prayed "Lord, I promise Thee I will pay the price and obey Thee fully. Whatsoever Thou wilt demand, I will do it, even though it causes my friends to become my enemies and I no longer be invited to conduct revival meetings anywhere. Though every avenue of my present ministry close, and I be misunderstood on every hand, I am ready, at any price, to do Thy will."

As I uttered these words, I heard a voice, "Behold I make a covenant, I will do marvels." (Exodus 34:10). Then the Lord brought to my attention the words in Acts 26:19 and 28:30, 31. "I was not disobedient unto the heavenly vision" and "Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching those things which concern the Lord Jesus Christ, with all confidence". From these words we could see clearly that the Lord wanted us, first, to rent a house in Madras, and secondly, to be freely available at all times to all those who would come wanting to know more of His great salvation. From that day on, the Lord began to make His plan more and more clear to us. During the next few days, the Lord gave us more than seventy other promises, confirming to our hearts His will that we should begin a new work that should speak of His full glory.

Thus it was that we went down to the City of Madras and rented a house in obedience to the Lord's clear command. People immediately began coming to us though we used no publicity whatsoever. They kept coming constantly, and at all hours, bringing their Bibles, eager for the Word of God and spiritual fellowship. Together, we studied the Scriptures. We oursel-

ves were only learning, but it was as we studied the Word daily that His plan for His Church became increasingly clear to us. We could see that we must obey the Word of God implicitly fully determined to give up everything that proved to be a hindrance, whether it be tradition, method or doctrine, anything that could not be justified and supported from the Scriptures.

The members, who gathered with us in the first-rented house in Kariappa Mudali Street, began to increase, and eventually the premises became too small. During the meetings people would be sitting out on the steps and anywhere they could listen to the Word. We moved to a neighbouring compound but this too became inadequate. As we prayed about this need, the Lord showed us this present compound. Though the walls were cracked and some rooms were in a ruined state, we approached the owner, who agreed both to rent it to us as well as have the repair done, though he had refused to do this for the previous tenant. He even asked us to come and make use of the property rent-free till the repairs were done. According to the Lord's promise, we moved in on July 12, 1941, believing that the Lord had begun to do a new thing that was going to touch the whole of India. We called the house, "Jehovah Shammah", which means, "The Lord is there" (Ezekiel 48:35). We never made any attempt to draw people to the meetings by any kind of publicity or advertising. We used to make some simple announcements during the meetings. Yet we found people began coming to us continually, hungry for true fellowship from places far and near from all over India, as well as from Pakistan, Ceylon and quite a number of other countries.

It was this that inspired us to conduct our first Holy Convocation. It lasted from 14th December, 1941 till January, 1942, nineteen days. We felt clearly

led to welcome all who came without making any charge whatsoever, and simply trusted the Lord for all we needed to feed and care for the crowds that came. The matter of money was never mentioned in any meetings or even privately to anyone. When the meetings began we had almost nothing, but by the time we finished there was plenty left over. Since then during all these years we have proved God's faithfulness and can testify to His glory that all our needs have been abundantly supplied without our making any need known by letter, appeal, collection or tithing of any kind.

Even though these meetings often lasted more than seven hours, somehow we would all feel quite fresh. Meetings and gatherings on such a scale require much organizing and hard work, but we found believers of all classes coming joyfully to help in any and every kind of service, however hard or lowly. Thus it was our privilege to witness the functioning of the living Church in all these practical ministries.

The fellowship and ministry of the Word during those meetings were so strengthening and refreshing that people began begging us to conduct similar Holy Convocations in other places. People of all classes coming from so many different places and countries enlarged our vision and understanding of His Church, and opened doors to us for ministry in almost every country of the world. Now there are believers in Africa, Arabia, America, Canada, Pakistan, Ceylon and other countries who are in living and intimate fellowship with us in serving our Lord in the same vision.

Chapter II

THE WORK IS GREAT

I Chron.	29:1	Exodus	34:10
Zech.	4:10	James	4:6
Acts	26:19	Isaiah	43:19

The message I had on my heart those days could be summed up in the verses given above. In particular this small phrase, "the work is great" (1 Chron:29:1) was brought to our attention in the first week of July, 1941 when a few of us had met for prayer at Coonoor to make sure of God's plan for the ministry of the coming days. Again, the words "Behold I will do a new thing" (Isaiah 43:19) were also brought before us time and again between September, 1940 and May, 1941. In a remarkable way the Lord made these promises very real to us.

During the three months' city-wide campaign in Madras, in 1940 the Lord answered the prayers of the saints and we witnessed a great response in the hearts of the people. There was a most unusual hunger for the Word of God and people of all classes began gathering eagerly for Bible study. No one had organized these Bible Study Groups, but they were the spontaneous outcome result of the great longing for spritual growth. A few of us began to realize in May, 1941 that unless something happened and God intervned, these people would either be led astray by wrong doctrines or would backslide. We had already seen large numbers of new converts backslide within a few months, following many previous campaigns. This happened inspite of the fact that they were wonderfully converted and had also set right all things before God and man. We used to introduce them to Bible studies, cottage meetings and open air preaching. Yet we could not see any appreciable growth in the lives

of the believers. Our hearts were full of worship and praise to see God working in such a mighty way in the city, and yet at the same time we felt very sad to see the believers were not growing spiritually.

In the beginning, I had satisfied myself saying that as evangelists we were responsible only to evangelize and see that people were converted. I thought that if the convert afterwards went astray or backslide it was not my fault, but rather that of the local people and pastors. They would have to give account to God. Then God began to speak to me through the Acts of the Apostles. More and more I was made to see that evangelists were responsible not only for the conversion of sinners, but also for their continued spiritual growth. The great commission did not end with the saving of souls. I could see from Mathew 28:19,20 that the Lord commanded His disciples to "Go..... teach baptize", and that this is one inclusive command which must not be mutilated.

We began to search the Scriptures more and more. The result was anincreasing conviction that unless we, who are servants of God, performed our servicee to the people fully, they would not grow spiritually, and we would never be able to see the new thing that the Lord had promised to do. So a few of us met to pray for guidance. We did not know what the new thing was that the Lord was going to do. But we decided we should not spend time discussing it, but simply go on praying. As soon as we gathered we would go upon our knees and pray, turn by turn, asking the Lord to show us His plan for His people in Madras.

Day after day we prayed, but there was no reply. We prayed for hours on end and sometimes whole nights. At last one night I prayed "Lord, I promise Thee that I will pay any price. Thou canst send me anywhere or keep

me anywhere I make no choice. Thou canst use me to save one soul or a multitude. I leave it to Thee. O God, do Thou only give me the assurance that Thou art leading me in Thy perfect plan. That is my only longing". As I prayed like this, suddenly these words came to me. "Behold, I will do marvels"! (Exodus 34:10) It was as if some one was standing near and repeating these words to me "I will do marvels, I will do marvels" During those days I had been reading the Acts of the Apostles. When I came to Chapter 28, the last two verses came to me with great force and life. I could see that the Lord wanted us to take a house in Madras for rent and begin the work for the Lord. At the same time, the Lord spoke to me from Act. 4:20, 5:20 and 20:27. These verses came to me one by one with much life. Whatever we had received from the Lord and learnt through His Word we felt we should declare boldly and joyfully to the people. The Lord also gave me the promises in I Chron. 28:10, 19. They did not come to me by any discussion or reading of books. At that time I had resolved not to look at any book except the Bible, and obey the Lord implicitly whatever the cost. Thus I came to Madras strengthened by His promises only

Our friends in Madras had found a small house for rent. When we came we found there were only three rooms in the house. The Lord showed us that we should begin with this and not worry about anything else. Even though while at prayer in Coonoor, I had seen in a vision a big house in a large compound but we did not yet know where it was.

The Lord clearly showed us that we should not use any worldly methods to draw people to the meetings. We announced in the meetings that as God's servants we had no name or label and no pet doctrine. We only wanted to obey the Word of God. We decided to read

the Bible slowly and carefully and obey whatever the Lord showed us.

People started coming morning, noon and night. They would come eagerly with their Bibles and study the Word of God, seeking help in the problems of daily life. Soon the house became too small for the increasing numbers. So we began to search for a larger house, like the one the Lord had shown me in the vision.

One day a man came to me and said, "Brother, I have seen a house, do come and see it." That was in the first week of July. Three of us came in through the front gate of this compound in Ritherdon Road and knocked at the front door of the building. A young boy answered our call. I enquired, "Is there any possibility of this house falling vacant?" He replied, "Yes we are going to vacate this house on July, 12th." "Why?" I asked. In reply he took us inside and showed us some of the backrooms which had fallen into ruin. He said the house was not safe to live in. The compound walls also were much, broken down. He said they had informed the landlord several times but he would not do any repairs to the house. We took the address of the landlord from the boy and left.

Then we went to see the land lord, who was a Muslim. We informed him that we wished to take the house on rent for the purpose of God's work. He replied it was quite true that the present tenants were leaving on July, 12th and that he had no intention of repairing the house. But now for our sake he would repair it and rent it to us because it was required for God's service. I really thought that the house was too big. It had so many rooms that we would not be able to use them: and then there was the high rent also. Now in my devotional period that morning the Lord had given me I Chronicles 29:1, "the work is great: the palace is not for man, but for the Lord God". This verse now began to answer all those questions. When I showed the verse to the landlord he was much impressed.

One day he took us with him in his car to inspect the house. He asked us to show him what repairs we wanted him to do for us. This we did. We also told him that we would need a water tank for baptism. He replied that he would do everything for us and we could occupy the house immediately, but need not pay the rent until the repairs had all been completed. We presented him with an Urdu Bible and then he knelt down with us for prayer.

We agreed to pay two months rent in advance, as was usually done in those days. At that time I had no money with me. But soon after we had agreed to take the house the money began to come in. The first gift was 300 Rupees. We paid the two months rent and moved into the house on July 12th.

We soon found that although the believers were truly saved, many were still slaves to customs and traditions of men. For instance, many were very proud of their various castes like Nadars, Pillais and Vellalas; they were more conscious of their past status in a Hindu society than of their new status as members of the heavenly family of God. Also I could see that much of the evil present in modern day Christianity was due to man-made customs, rituals and traditions. Because of such things there was much spiritual blindness among believers in South India. The Lord burdened us to expose all this. We realised that unless all these things were set right, mere Bible knowledge would not bring life and revelation and fulness of blessing. God's House cannot be built with people in whom such blindness persists.

Chapter III

PATTERN

For some time after my conversion, I used to wonder why God had not saved me earlier and why He allowed me to waste five years studying engineering. Now, I know all that He has done, has been with a purpose. During the first year of my study we spent much time learning how to draw plans of buildings and bridges and machinery. We had to do this very carefully with many calculations and much foresight. One small mistake could bring much loss in a large construction project. God's heavenly plan is given in the Bible and we have to adhere to His plan in implicit obedience. If we are not able to understand any part of the plan we must wait patiently and the Lord will make it clear to us. God spoke to Moses and said "Look that thou make them after their pattern which was showed thee in the mount" (Exodus 25:40). These words were brought forcibly to us again and again as we spent several weeks studying the Tabernacle. Moses was a servant of God and a mighty prophet; but even he could not make any alteration in the plan that God had given him. We resolved that if necessary we should spend days, weeks, months, or years in prayer till we could see God's plan clearly about any matter upon our hearts. Now we have learned by experience that when you follow God's plan, it does not matter how small the beginning is, for the end will be fruitful.

As soon as the new work began in "Jehovah-Shammah" as we called the new house we had occupied, we had to face extreme opposition. We were few in number and people all over the province (state) rose up against us. All the pastors, preachers and missionaries got together against us. Then the Lord gave us His Word in James 4:6 "He giveth more grace". As days passed, the opposition increased, but the Lord did give more grace, and the oppo-

sition only gave us greater opportunity to claim God's promise and prove God's grace. If we allow the Lord to guide us we will find our ministry always fruitful.

I will give you an example. After much prayer we felt led by the Lord to go to South India on Gospel Raids. During the third week of our Gospel Raid we found ourselves overtaken by the rainy season. There were about 67 in the party in a place called Christianpet. One morning as I was praying, I heard a voice saying, "Go to Sivakasi." I had never been to that place, nor did I know where it was. But I told my fellow workers what the Lord had spoken to me. They replied it was one of the most difficult places in South India. The people there would never allow Christians to preach. In those days Bro. G. Devasahayam who is now one of the elders at Madras, was a Sub-Registrar in Watrap near Christianpet. I thought that because of his position he would have influence in that place and would be able to get a house for our stay in Sivakasi. So we sent him. He returned and said that he had tried all over the town and everyone had refused to give even a single room for us to stay. We prayed again and again and still the Lord told us that we had to go to Sivakasi.

That morning I had been reading from Mark 14, Verses 13 to 15. Thus I believed that the Lord had prepared a room for us. We decided to leave behind at Christianpet all the sisters in the party. So taking the brothers with me I proceeded to Sivakasi by bus. Reaching our destination we alighted from the bus. I saw before me a building with a sign "Housing Corporation", and guessing that here I might get some help, I entered it. In the office was a man with very long hair. I asked him, "Can you show me a new or an old house where we can stay for a few days on rent?" He said, "Yes" and continued, "I have a Christian friend in Sathur and he wrote to me a few days ago that if you and your party came to Sivakasi, I

should find a place for you". We had not told anyone about our plans to go to Sivakasi, and we had decided to do so quite suddenly. So it was really a surprise to me that some one had written to get a house for us. He took us with him to show us a house which was available. As we walked I said, "Lord you said that there would be a man carrying a pitcher of water. Where is he?" As we walked, very soon we actually saw such a man walking in front of us until we came to the house. Then I said to myself, "How about the upper room furnished?" And sure enough when we went upstairs we found a room with furniture. We knelt down and thanked the Lord. Then we sent for the sisters also.

After a while we began open air preaching. From the very first step we had violent opposition. A huge crowd gathered and began to throw stones and mud at us. We went round the town singing Psalm 150. The crowd followed us round for two hours throwing mud, stones and cow dung at us.

When we returned to the house we were given a message that another house, which also had an upper room, was vacant and we were welcome to stay there. This house belonged to Christians. We shifted into it.

After a while I received a message that a Hindu lady wanted to see me. She said, "I have come to apologize because of our men who have been so rude to you. Although they do not want to hear the Gospel, we women in our town like me who are hungry to receive God's Word. If you will give me permission, I will go and bring them to meet you". She went away and brought about 150 women. We had a meeting for them. It was a wonderful experience which we can never forget. It was after much prayer that we had felt led to go to Sivakasi, and although we had such violent opposition, we could also see how the Lord had already prepared to work on our behalf.

Then followed further evidence of His leading. Till then we had no thought of stopping at Madurai, another large South Indian town. In our party there was a believing sister whose husband was a lawyer in Madurai. While going to Sivakasi we had to pass through Madurai and even though his wife was in the party, he refused to come and meet her because he did not want to meet us.

It so happened that we decided to divide our party into two, one to stay behind at Sivakasi and the other to go to Sathur. While I was there the Lord spoke to me that we should go to Madurai even though we had no knowledge yet of any place there where we could stay. But we trusted Him to open up the way.

At about this time the Christian Lawyer had to go to Sivakasi for a court case and he took a Muslim advocate along with him. On reaching Sivakasi, they went to a house which they thought would be vacant. They did not know that we had just taken exactly the same house! When they walked unsuspecting into the porch they found our party engaged in a prayer meeting. In the party there were two Muslim converts and one of them was praying in Urdu at the moment the advocate and his Muslim friend entered. When he heard her praying, the Muslim advocate began trembling all over and said, "God is here!" This made such an impression upon the Christian advocate that he left a message with the party, "You must all come to Madurai". This news was conveyed to me and I sent back a message asking the party at Sivakasi to go on to Madurai, promising to join them on the way at Virudhunagar. When we reached Madurai, we found the ground really prepared and the Lord gave us a wonderful and fruitful time.

We visited altogether 33 towns in that campaign, and the Lord led us according to His heavenly plan during the whole time.

The point is that if we come together as a church we can find out God's plan for every detail of the ministry before us. We must discern His mind for each stage of the work. Then we will find that the Lord will fulfil His promise. "Behold, I will do marvels!" Mountains of impossibilities will flow down at God's presence. When the enemy comes in like a flood, or a ravening wolf, or a roaring lion, or an angel of light, we will find His grace sufficient. We will see increasing and abiding fruit for our labours and be carried along in the river of His triumphant purpose and plan.

EARTHLY NEED

When we moved into the house "Jehovah Shammah" there were about twelve in our party. We were faced with the question of our financial needs, and the Lord gave us the verse Haggai 2:8 "The silver and the gold is mine". We were assured that the Lord Himself was to meet all our needs. We decided to be content with whatever the Lord provided, and not to show by any sign that we lacked anything, and never to complain or murmur. We wanted to be perfectly contented according to Hebrews 13:5 both in respect of our individual needs as well as of the needs of the house. We also decided we should welcome and give hospitality to whomsoever the Lord brought to us for a time of fellowship. We were ready to welcome them in the Name of the Lord and provide food and lodging also for them. We can say for God's glory that no matter how many came into our compound, our food was always sufficient. We have never been put to the embarrassment of saying there was not enough food. In some homes, when guests come suddenly, the father and the mother of the family will not say openly that there is no rice or tea or coffee in the house; but they give a hint to the guests that they might miss their train! We never had need to give hints like that. The Lord supplied all our needs in abundance.

In due course people found out that our place was open for fellowship at all times. The Lord had indicated to us very clearly that the house should be kept open in this way, as we saw in Isaiah 56:7, 8. It was a great joy to us to receive all who came. Some

times we had only rasam (pepper water) to go with the rice but they used to find this even tastier than chicken curry in their own homes. I think possibly some came to Jehovah-Shammah just for the rasam. They still say it tastes better than what they make at home.

The hunger for fellowship which was evinced by the people gave us the inspiration to arrange four first Holy Convocations at Jehovah-Shammah. It lasted for nineteen days from December 15, 1941 to January 1, 1942. At first we thought we should make some charge for boarding and lodging, specially to keep away undersirable people who may be tempted to come just for the food, without any spiritual desire. But then the thought came that there were so many poor people who had a great longing for spiritual fellowship, who would hardly be able to meet travelling expenses, and to whom further charges for food etc., would become prohibitive. So finally we decided to welcome all, rich or poor, high or low, and give the same loving welcome and the same simple food to all. We prayed that the Lord may keep away all undersirable people and He has always wonderfully protected us.

We had to pray and depend upon God for every thing. We did not know how many people to expect each day, or how much food we should prepare. We would prepare food according to our rough estimate and then ask the Lord to multiply it so as to be enough for all. I cannot tell you of one occasion, at a Holy Convocation in any year, when we fell short of food.

We never spoke about money, but we decided to provide always the best quality of rice and vegetables, and never to keep any bill pending for more than a day. Once we had to pay Rs. 200/- and the money was not available. That afternoon while I was praying in my room, I was aware of some one walking into the room and then walking out. I did

not open my eyes, and continued in prayer. When I got up from prayer I saw two envelopes before me, both without any name or address. When I opened them I found a hundred rupee note in each of them. To this day, I do not know who brought them. In many such wonderful ways the Lord helped us.

Some years after this, we had a need for Rs. 380/- to pay in advance the rent for the Memorial Hall, Park Town, Madras. I prayed that the Lord would supply the amount, which had to be paid within three days. On the third day I received an M. O. for exactly Rs. 380/-. A letter also arrived with it. It was from a man in Calicut, and he said, "I have never met you but I am sending this amount to you at the request of my daughter who was ill for sometime and is now healed. She was unconscious for ten days, and when at last she opened her eyes, her first words were, "Daddy, send an offering to Bro. Bakht Singh". We had no money in the house but she asked me to sell the gold chain round her neck. Accordingly I have sold the chain and am sending you the amount I got for it". In this way the Lord has wonderfully supplied our needs. He has never failed.

In 1944 there was a great shortage of rice and we had to provide food for an average of about 3000 people daily during the Holy Convocation gatherings. The Rationing Authorities did not sanction enough for our need. When the number of people at the Holy Convocation increased beyond our expectation we applied to the Collector again for extra rations, but he rejected our application. We refused the very thought of buying rice in the black market. We did not know what to do. So we prayed. Then I told the brother in charge of the stores to measure the rice which was left and let me know the position. He did so and reported that somehow there were five bags of rice extra! During those rationing days we had to keep a careful account

of the rice received and the daily consumption. The account book showed clearly what should have been the balance left on that day. So I asked the brother to go and measure again. They measured it three times and each time it was little more and there was no doubt that there were more than 5 bags extra. The result was that at the end of the Holy Convocation there was still one bag left over.

A HOUSE FOR THE LORD

I will tell you just one more instance of the Lord's faithfulness. In those days we felt we should not get involved in property matters. But in the beginning of July, 1941 the Lord gave us a promise from Joshua 18:3. After the partition of India and Pakistan in the year 1948 the Muslim landlord of our assembly left for Pakistan and the house was taken over as government property. After a few years the government decided to auction it. They made three attempts, but every attempt failed. At the first auction no bidders were present. The second time the auctioneer himself was absent due to illness. The third attempt failed for some other reasons. All the time we prayed that somebody should buy the house who would not give us any trouble, but we never prayed for possession of the property. However, the fourth time, the house was auctioned to a Sindhi man who was about to buy it for Rs. 138,000. Even then we were not much concerned about it. After one or two weeks he came to see the property and made plans to divide it into plots for resale. This stirred us up to great concern, and that night about twelve of us met for prayer. We asked the Lord to show us what His will was. We began to have frequent days of fasting and prayer. At that time the verse Joshua 18:3 came to us again and again with great force. Finally we drafted a letter offering to buy the property for the same price of Rs. 138,000 requesting permission to pay the amount in three instalments. The letter was then posted to the authorities in Bombay. Within three days we received the reply that if we were prepared to pay the first instalment of Rs. 46,000 within a week then we could fill in the enclosed application form.

We had only a very small amount with us at that time but we had full assurance that the Lord would provide. The Lord did not fail us. Saints began to bring in gifts as the Lord led them, and within a week the amount was ready. Leaving Hyderabad, I arrived in Madras on the last day of the prescribed period. The amount had to be deposited in the State Bank. My train was five hours late, so I went straight from the Railway station to the Custodians's Office. A crowd of people was standing before the officer and there was only half an hour left for me to go to the bank. I stood at the back of the crowd with my Bible in my hand. Seeing my Bible, the Custodian recognized me and called me over and asked if I had the amount ready. I replied in the affirmative and requested him to sign the required paper so that I could go and deposit the amount in the State Bank. He replied, "Please do it quickly. I am going to be transferred from this post and I want to attend to your matter myself before I go". Thus we found that the Lord touched even unbelievers to help us many times when facing difficult situations.

After that we prayed, "O Lord! help us to pay the remaining amount before the stipulated time". We had been given two years to complete the payment but we were able to pay the whole amount within eighteen months. Thus we were able to prove the truth of the promise in Haggai 2:8, "The silver and gold is mine". I give this testimony to prove that if we trust the Lord fully we will find Him absolutely faithful.

During the times of Holy Convocations we have often spent from 25 to 35 thousand rupees, but we have never had any financial difficulty even though we never mentioned the subject of finances ever. Once, while I was in America, someone asked me, "Tell me, what do you need?" I replied, "We have no need, the Lord supplies all that we need". The friends would not believe me, and said, "Many missionaries and preachers come to us

for money and give us long lists of things they need such as cars, cycles and many other things". I replied, "The Lord Jesus Christ has much more money than America has. When we take all our requests to Him He supplies us much more than we need". This is perfectly true. We have found His grace always sufficient and when our need is greater, "He giveth more grace." (James 4:6)

We also decided to give God's message in fulness and preach the whole counsel of God according to Acts 20:27. Immediately we gave teaching on baptism, many came forward to obey. Almost every Sunday there were forty to fifty testimonies in baptism.

One day I was told that about a dozen people had come to see me. When I came down I found they were all pastors of different denominations who had been sent as a deputation to have a talk with me. So I invited them upstairs. First we had a word of prayer, and then they began, "We thank God for all that He has done through you during your visit to Madras. However we have two things against you. First, why do you have services on Sundays, and secondly, why do you administer baptism" To this I replied, "First of all I was not saved from my sins by any of you, neither was I born again by your preaching nor have any of you called me for God's service. I was saved by my Lord through His word and He himself has called me for His service, so I have to obey Him and His word. If I have made any statement in any of my meetings against any part of the Bible, then please tell me. Whatever God has taught us, we teach others. At the same time we don't force any one to attend our meetings. They come by themselves. We are not after their money. We take no membership subscription. We have no register to write their names and call them our members. We have no label or name for ourselves: neither do we give any

to those who come to our meetings. This house is for God. It is open to all people at all times. How can we tell anyone not to come here? And when they come we give them God's full message. If they wish to be baptised, we baptise them." Then one very tall gentleman got up and said, "Do you mean to say that our godly forefathers were all wrong in baptising babies?" I replied, "My grandfather and father too, were very godly men, then shall I follow my grandfather or the Bible? Please tell me, is there any verse in the Bible to prove that infant baptism is correct?" They replied "We have not come prepared for that. You tell us the time and the place, we shall come prepared". We fixed a certain date and the place was Jehovah-Shammah. I made only one request, that is, they should bring their Bibles with them when they came next time. The appointed day came and went, but after 25 years, they still have not kept that appointment.

It is surprising how the enemy is stirred up when we give God's word fully. A man may preach against the Atonement, and the New Birth, and the Bible, and the Virgin Birth, and no one shows any concern. But preach the full counsel of God to the same congregation and you find an immediate and violent reaction.

People, mostly those calling themselves followers of Christ, used every possible means to hinder the work. Rumours and scandalous stories were spread. Some believers were deprived of their jobs, and others of their children's scholarships. But, in the day of His power, His people were willing. We took no notice, and made no attempt whatever to defend or vindicate ourselves but were prepared to suffer for His testimony. We went on giving God's message without any fear or hesitation. We made no attempt ourselves to form any assembly. Literally we were pushed and driven by the Lord to do so. God's word is like a river, not like a

canal. Canals can be made to go in a straight line exactly in the path that men determine for it, like the Buckingham Canal from Vijayawada to Madras. But the river is not like that. It will go first this way and then that way. The Lord has borne us along in the current of His glorious purpose in a way we would never have thought of going ourselves.

I will give you one example. In the year 1948, a lady came to see me in Jehovah-Shammah, and said, "Will you please come to the hospital and pray for my husband? We have come from Hyderabad, and neither the doctors in Madras nor in Hyderabad have been able to diagnose his disease". Two of us went to pray for him. The next Sunday the whole family came to Jehovah-Shammah. God had heard our prayer and in a week's time that brother had been healed. From that time he began writing, asking me to visit Hyderabad. "Please come. Please come". He would write. And I would reply "Not yet, not yet". After two years, in 1950 the Lord took us to Hyderabad. We meant to stop there for a few days only, but we are still there! We never planned it that way. The Lord went on moving us and leading us in His own way, into new areas. The work still continues and should continue no man forbidding.

PART III

THE VISION OF THIS ASSEMBLY BY RAJAMANY

Chapter I REVELATION

Ever since the return of Bro. Golsworthy to Madras in October 1946 there has been a struggle among us. Brother Golsworthy, one of the European Brethren missionaries was with Bro. Bakht Singh in his earlier ministry and helped him in building up the Church at Jehovah-Shammah. He was married at Jehovah Shammah and on his journey to Australia with his wife they were taken as war prisoners by the Japanese and kept at Singapore Camp. After their release they came to Madras in the year 1946. He was of a different opinion about the preaching and practicing of Baptism and its necessity to every newly born again saint. He was arguing that Baptism and laying on of hands should not be compelled but should be left to the will of the converts as Paul was saying in I Corin 1 : 16, 17. This brought some disturbance in the built up of the Assembly which become into existence only after preaching and practising Baptism. They were separated from their original denominational Churches just to obey the full counsel of God. Apostle Philip gave the full counsel to the Ethiopian Enoch that he obeyed to the voice of God. The breach that was caused then has been widening inspite of all our sincere efforts to close it - until 1949 when we with one accord, resolved in the Lord to pull together. But, we still see, though in a mild form, the lack of oneness. There is a spirit of dissatisfaction in everything we do. We don't seem to be sure of anything. There is a spirit of criticism among us, not against any man, but against the assembly itself. We are constantly saying "that is wrong", "this is wrong", "it is all confusion", "no pattern", "no plan", "no policy".

Not only we make such remarks among ourselves, but seem to heartily agree with such remarks coming from some of the discontented members of the assembly. The spirit of confusion and dissatisfaction has come upon us to such an extent as to freely remark "if there is another similar assembly in Madras I will certainly go and join it." Such expressions coming from among the leaders shocked me and stirred me up to face the facts squarely. After all, we do everything, and do them all after much praying. I don't think there is any set of workers in Madras who do so much praying to get the guidance of the Lord as we do. In spite of this fact, if we condemn our own actions and mourn and murmur against them it is indeed a danger signal. The danger appeared to me to be imminent especially as I knew that the above expressions were made in all sincerity and faithfulness. They were not motivated by any personal end in view. They were genuine expressions of disappointed agony of heart. I could understand the depth of their feeling. It was the heart-broken cry of "O King Agrippa, I was not disobedient unto the heavenly vision". This, while encouraged me, brought the danger nearer and inevitable. It was made more and more clear that either we would have to face the facts and set the House in order or break on the rock of "visions". Here is a group of sincere and saintly men ready to stake everything for Christ; yet they seem to go no further. Their disappointment and discouragement have become so acute that unless something drastic took place the crash was inevitable. It was then suddenly, dawned upon me that the enemy had succeeded NOT in corrupting us, but in blurring our vision. It was a case of setting up "wrong standards" and coming to "wrong conclusions". We were working without a syllabus. It was like entering into an Arts College, putting questions to the students on the intricacies of blast furnace and coming to the wrong conclusion that the College

was a bubble and not serving the people. I remember reading a story about a mother-in-law's complaint which appeared on the surface genuine and sincere. She sent her son-in-law to England to study Law. After 3 years training which cost her Rs. 7,000/- the son-in-law returned to Madras by Bombay Mail at 6 a. m. It so happened that while the servant was hurrying to prepare coffee for the honoured guest, the coffee grinder failed. There was no powder. But the proud mother-in-law consoled the weeping servant woman saying "Don't worry, my son-in-law has just returned from England. He will put it right in one second". So saying she went full of hope and gave him the machine for repair. Poor England-returned son-in-law was in a dilemma. Was he to disappoint his mother-in-law the very first morning? He tried to explain things but the dreaded thing happened. She returned back to the kitchen, and covering her face with her saree began to weep and lament. Alas! My 7000/- Rupees. Alas! My daughter!! Oh! my darling child!!! !!!!! !!!!!

That really appears to be our present position "Setting wrong standard and coming to wrong conclusion". Hence I cried unto the Lord and as the result, put down the following in plain words.

Every movement starts with a vision. Vision does not mean a new doctrine. It is not a new revelation either. It is a **Commission**. It is a specific job entrusted to a particular chosen servant of His for execution, not alone, but in company with His chosen people. For instance, in the Bible, one has only to look at the lives of Moses, Joshua, Elijha, Nehemiah, John the Baptist, Paul and also Martin Luther, and others in recent times. These precedents reveal to us plainly the mind of the Lord. The servant is first chosen by the Lord, gives him a vision and asks him to execute it with the help of a group of people. No servant

of God can accomplish the vision given to him, alone. He needs a company and in and through that company of people God's objective is achieved. Thus, the vision given to a particular servant becomes the vision of the assembly as a whole. This fact must be fearlessly faced before we could proceed further. What then is the vision of the assembly gathering at Jehovah-Shammah

19 Ritherdon Road, Vepery, Madras?

In August 1938 Bro. Bakht Singh came to Madras and stirred up the Christians in the matter of prayer. He stayed here only for 17 days, but within that short period, we saw the whole of Madras praying as never before. It was a prayer revival. After his departure, the praying gradually ceased in many places, but in Purasawalkam and Vepery a group of people persistently continued to cry unto the Lord to visit them mightily and bless the Churches. This groaning resulted in the Lord sending His servant once again to Madras in 1940. This time he came to Madras with a definite commission from the Lord to warn the people to go back to the Bible and not to trust in dead Churches and their rituals. Having warned them ceaselessly for more than 3 months, in almost all the Churches in Madras; he went away. The faithful execution of the commission resulted in the rejection of Bro. Bakht Singh by all the Churches in Madras not excepting the fundamental Brethren Churches such as the assembly at 17-A Broadway. But, the small group of believers at Pursawalkam still clung on to the hope that the Lord would, by some means revive the Church. Led by Br. D. Samuel this group concentrated in organising praying groups in the various Churches in Pursawalkam and also preaching bands. They were sincere in these undertakings and the Pastors of the various Churches were in full sympathy with them. But after a while, the inevitable break came. It happened like a dream. "When the

Lord turned again the captivity of Zion, we were like them that dream". Ps.126:1. The separation from the nominal Churches came on us like a dream. We never planned it. We never even knew that there was such a thing as separation. It just came "as the streams in the South". The Lord was mindful of us. Praise and glory be to His Holy name. Oh! the agony of it all! and the high cost it demanded!. It was real travail. It began in tears. There was gloom all over and all around us. Guided by the blessed Comforter, we took the leap in the dark, not knowing where to go and what to do next.

The original separation was not due to any difference in doctrine, It was purely and solely in defence of the **Word of God**. It was a question of the "Word of God" versus "man-made order" in the Church. The separation was brought about by the Lord in an unique way. There was agony and intense anguish of heart on both sides; but no dispute, no exchange of either sharp or hot words. One party said "Bible says so" and the other politely but vehemently replied "the Church order says so". Both parties sighed and in great sorrow parted from each other shedding tears.

The difference is doctrine developed only subsequently. The original or the first revelation was therefore simply Psalm 119 : 105. "Back to the Bible" "the Word of God at any cost" "obedience to the command of the Lord, at any cost". When we saw this truth the gloom that had settled upon us at the time of separation disappeared like the morning cloud and "then was our mouth filled with laughter, and our tongue with singing". This led the group of people to the **second great revelation or discovery**, viz. John 3 : 3. "Life" first. It was only then they realised that the prevalence of death in the Churches was due to this Truth not being understood and followed. They found, to their utter amazement, that the whole

structure or system of the nominal Churches has been raised on wrong foundation, on a lie. We saw clearly that the nominal Churches have erred through wine, and through strong drink and were out of the way; they have erred in vision and stumbled in judgment. (Is. 28:7) We also saw from the Word of God that the wisdom of their wise men perished and that the understanding of prudent men was hid. (Is. 29 : 14); all because they knew not the way of Truth. Thus, step by step, the Lord led us on to see the basic Truth in John 3 : 3 & 5, that the children of God were not born of blood, nor of the will of flesh, nor of the will of man, but of God. John 1 : 13 and I Pet.2:5 that a Church is built on lively stones i. e., born again souls not on people who are merely baptized. The basic Truth that was revealed was "Re-birth" and not "baptism" or other Church rituals. This then was the second great discovery made by the small group of people who severed their connection from the nominal Churches. This revelation cannot be classified under the category of "Light". It is not light; it is "Life" and therefore vital to the very existence of the assembly. To destroy this vital Truth the enemy succeeded in introducing into the Church the false doctrine of baptismal-regeneration. This is a direct attack of the enemy against John 3 : 3 & 5. Believers' baptism is therefore vitally connected with the preservation of the Truth of John 3 : 3 & 5. "Life First", principle of Christ. At the same time it also serves to expose the fallacy of the baptismal-regeneration. Every time a believer gives his testimony in baptism he openly challenges this evil doctrine. That is how and why believers' baptism occupies an important place in the life and teachings of this assembly.

This led us further to the **third great revelation**, that no good thing could ever come out of a system which is not based on "Life" and therefore "Separation" was inevitable; that the outward separation from the

systems which do not recognise "Life first" principle of Christ, is essential to a believers, spiritual growth. We have to refuse not only fellowship with these systems (not people) but launch an offensive war against them (these systems). Neutrality has never been advocated by the Lord. A group of people merely coming out of these false systems and keeping neutral does not satisfy God's requirements. The Church of God is a militant body and she has to fight the battle relentlessly having the destruction of the works of the devil as her objective. The words "the gates of hell shall not prevail against it" very clearly and definitely convey to us the mind of the Lord concerning the activities of the militant Church.

Thus, the vision given to His servant, Bro. Bakht Singh, became the vision of the assembly, all the three revelations of the assembly referred to above, being the result of the execution of that vision. It is our sacred duty then to follow the vision, the full Counsel of God, until the object of the Lord is achieved. Any one of us not in accordance with this vision should, in fairness to the Lord and the assembly, remove himself from active ministry in the assembly. 'Can two walk together except they be agreed?' Amos 3:3.

II FELLOWSHIP

Having clarified our position so far, we may proceed to consider our relationship with other Churches or groups of believers. It is vitally necessary that we are of one mind in this respect also, as otherwise confusion and misunderstanding might set in.

It is life in Christ which constitutes the ground of fellowship, and not light nor identity of views or practice. Nevertheless, it is essential that there should be scriptural discipline in the assembly concerning this matter particularly in the matter of ministry. Under no circumstances

we could permit fellowship to go to the extent of compromising principles or participating in any practice that is unscriptural. Fellowship in ministry becomes impossible where there is a difference in doctrine or practice. To a spiritual believer or congregation, co-operation with wordliness or with unscriptural doctrine or practice is deadly. There is a false idea of the duty of fellowship that leads into danger. It is sentimental, nor spiritual. It is not true fellowship for it is not of the Spirit. It does not raise those on a lower spiritual level to a high level; on the contrary, the unity which it brings, is at the cost of compromise and lowers the spiritual standard of the stronger to that of the weaker. While we are fully prepared to minister to the people belonging to the various denominations, taking every opportunity to execute the commission the Lord has given to us, **we should not participate in any activity undertaken in the maintenance of their unscriptural practice or doctrines.**

III. THE ASSEMBLY

This is a difficult subject. Unless the Lord gives us Grace we may not all agree together in the matter. They talk of **New Testament Pattern**. Someone must have first coined this phraseology and everybody began repeating it like a parrot. Our pattern for the assembly is obtained from the Lord direct, the whole Bible being used for that purpose and not from the New Testament alone. The Lord said "I will build my Church" and He is still building it. The construction started on the day of Pentecost and it is not yet completed. How could we then talk of New Testament Pattern? Only Moses knew the full pattern and until the tabernacle was fully completed and the various articles and furniture set in their places no one ever knew the full pattern. Similarly, the Head of the Church, Lord Jesus, being the Architect, He alone knows the full pattern and we will be falling short of our Lord's

expectations if we are satisfied merely in the following of the methods and practices followed by the early Churches. The Church is a progressive institution and the Lord's guidance to a particular local Church need not necessarily be the same for all assemblies in various times at different places. While the fundamental principles of Christ continues to be the same at all times, God speaks at sundry times and in diverse manners. The Holy Spirit guides and governs our actions according to the need of the hour. Our Lord is the Master-Builder. He has the pattern in His possession and we have to get it from Him in our day-to-day working. However successful certain methods and practices may be at a certain place and in a certain assembly they may not be as profitable and useful in another assembly. It is here the necessity for daily guidance comes in and we cannot model the conduct of an assembly on any given or known specimen. It has to be obtained from the Lord through travailing prayer -- waiting upon Him night and day and refusing to move further unless the Lord gives us the model and the marching orders. Everything depends upon the Elders. They should be men filled with Holy Ghost--really chosen of the Lord. Men with vision. Men who will not be influenced by mere high sounding terms and phraseologies. The vision for the new assembly having been given by the Lord, they should always have their attention rivetted on it. All their actions and talks should be in furtherance of that vision. An assembly has therefore to be so modelled as to be a sharp threshing instrument in the hand of the Lord to be used for the achievement of the vision given to the assembly. I am conscious that the may not be accepted by all. However, I feel is constrained to speak frankly in the matter. Some of the brethren may even be offended. I would beg them to bear with me. These lines are not aimed at any one. This note is the result of the groaning in Spirit of a man who loves all the brethren

and loves more, the Lord. His one object is to uncover all misgivings within and come to an agreed basis on which all of us may run the race together as a happy team with one accord and mind. If these lines are addressed to wordly persons or even to believers who are not called of the Lord to shoulder responsibility, it may cause divisions and even terrific dispute. But with the servants who are chosen of the Lord, servants who have had experience of the Cross, it will, I am sure, bring light and oneness of outlook after some discussion and agony.

In the matter of assembly, I may also have to touch upon some individual cases which may cause some pain. Common sense says "don't"; but I feel, that after having embarked on a mission of "diagnosis" I should not shrink from doing it thoroughly. To make myself understood, understood better, allow me to relate to you an incident that happened to me on 30-1-1950. My heart was heavy and a great burden came upon me. I was afraid I might cry aloud. I tried to suppress it, but was overpowering me. I began to pray; and **prayed in writing**. My hand moved as if in a trance. Having finished the prayer and subscribing my full signature and date, I closed the note book. My heart was relieved. As I am writing this note this incident comes to my memory and I am giving you an extract of it just to show at least a little of the burden in my heart.

"The burden, the travail, the travail, the tears, and the cry".

Lord! what wilt Thou have me to do? What is wrong with us? I see death and decay all around me. People are sincere. They servants are full of zeal and love for Thee. But still the darkness is there. They begin with new life and purpose. They go on alright for a brief period and then senility sets in -- Darkness and death again. This is the history of all movements. Lord, the so called denominational Church is dead. I thought,

dear Lord, I believed, dear Lord. with all my heart that it was due to their wrong doctrine -- due to the fundamental truth of "Re-birth" not being preached or believed. But when I survey the assemblies with "Re-birth" as their basic doctrine, I find the same death and darkness around them -- in certain cases their testimony is far worse than that of the so called High Churches who are full of ritualism. Lord, what is wrong? Why is it? Why are these assemblies of God purchased by Thy precious blood have been overcome by the gates of hell? Is it due to the absence of the Pentecostal doctrine of "tongues"? Alas! their condition is more pathetic than any one of the dead denominational Churches.

Perhaps, this death, this prevailing darkness is due to the lack of knowledge of the "Church Truth" and its testimony of "Laying on of hands". Alas! dear Lord, a few years ago I thought so, I believed so. Like a child I took to it. I clung to it with all my heart. I was prepared, dear Lord, to go all the way with Thee to suffer all losses, ready to renounce all my kith and kin and even children and all that was near and dear to me. In fact, I went a great way in that direction. Oh! dear Lord, my heart's ambition, Thou knowest. My dilemma, Thou understandest. The people who bear Thy name love Thee. They are prepared to go all the way with Thee. But there is something that will not allow them to go forward. The gates of hell do prevail against them and they come to a dead stop. Dear Lord, there is a great number in South India who would gladly espouse Thy cause to fight in company with Thee the powers of darkness. Yet, yet, Oh! yet! there is some vital principle which we fail to comprehend. What is it Lord? What was wrong with Jericho's water? Perhaps, dear Lord, the cause of miscarriage in us is due to the same cause? Lack of new cruse and salt!!! What is it dear Lord? I feel, dear

Lord, our grievance is similar to the grievance of the prophets of Jericho. "Behold...the situation .. is pleasant but the water is nought and the ground barren". Something wrong with the water, dear Lord? Is the "Word of God" given in these assemblies defective or lacking in something that it causes to miscarry and make the Church barren? Or, dear Lord, is it something to do with the lack of the proper apprehension and measure of the fulness of the Holy Spirit? Lord, what is it? I ask, Thee, dear Lord! I seek for the key to the mystery, dear Lord, I knock at Thy throne, dear Lord. Dear Lord, open my eyes. Dear Lord, give me the revelation.'

Alas! I was like Miriam dancing when I first saw a ray of light in the birth of Jehovah-Shammah. I believed, Oh! how I believed that a solution was found. After-all, I thought the Lord has heard our cry. From Cape Comerin to Himalayas there shall now be a people who would love the Lord and walk in His light. The days of the acts of the Apostles have come again! The gates of hell shall not prevail hereafter! There shall be mighty men of David serving the dear Lord Jesus. They shall dislodge the Cannanites and the giants and establish ZION! O, the vision of it all. O! the glorious vision. How young men flocked to the standard. How it attracted even the very enemies! A people with a vision! A people with a goal! It was the envy of all. It was rapidly spreading far and wide. No situation was difficult. Impossibilities were attempted and won. Really, the gates of hell did not prevail. The powers of Heaven and earth were at our disposal. Sacrifices, more sacrifices were demanded and the people were perfectly willing to give themselves completely; and in certain cases we had to restrain them. This is after all the Church - - Jehovah in our midst. This is God's sanctuary! Alas! my Lord, what has happened now? They now

say it was all fleshly emotion. All the Holy Ghost spurred activities are not thought to be soulish. The uncompromising sincere Holy Ghost messages are now branded as fleshly, earthly outbursts, generated by the enemy, the devil. So, we came to a dead stop - - - left off all these so called soulish and fleshly activities and messages. **Sisters were asked to mind more of their husbands and families.** Devout and pious men who were willing to go all the way were advised to be cautious and not to go to extremes. The talk of preserving reputation came in. What others thought of us was seriously taken into consideration in the shaping of our messages. Alas, my dear Lord, we are now **better than what others are!** We have to some extent become a question and mystery to others. "They began well, now, what has come over them?" Alas, dear Lord. my hopes and vision are dashed to the ground. My enemies are laughing. A doubt comes into my heart, dear Lord, whether we are in any way better than others and whether there is now any reason for us to have a separate existence from other assemblies like "Brethren Mission" and "Baptist Mission" who are thoroughly fundamental in their faith.

Dear Lord, why this miscarriage? Is it Jericho's water? If so, send us, dear Lord, "Elisha" that he may heal the waters. Open my eyes, dear Lord, to the defect in me. "Lord, what wilt Thou have me to do?"

I do not murmur, dear Lord. If I have done so in the past, Lord forgive me in Thy Mercy. I blame none, dear Lord. If I have done so in the past, Lord forgive me. I only wait upon Thee to know where we have gone wrong.

We want to walk with Thee and talk with Thee as Moses did and Joshua did. Lord, the relationship with Thee should be more closer and more concrete.

Thou art the same yesterday, today and forever. So we, dear Lord, rightly expect the same dealings of Thine with us as with the Apostles and disciples of old. Lord, have mercy upon me. Lord, let Thy servant depart in peace seeing Thy salvation in this respect. Let the veil that is on the face of Thy servants be removed and the gross darkness that covers the earth be dispelled. Say a word, dear Lord, and there will be light.

Lord, remember Thy challenge to parents in Math. 7:7 and Luke 11:13. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father, give the Holy Spirit, to them that ask Him".

Lord, this is what I cannot understand. We have been crying for bread, we seem to have received stone -- we have now come to a position which seems to be as hard as stone. We cried for fish, but the serpent, the evil one appears to be gaining ground over us. We cried for eggs, dear Lord, ho! we appear to be in agony from the scorpion sting. Lord, have mercy upon us. Thou wilt never do such things. We do confess, such miscarriage has happened because of our own unbelief and lack of faith in Thy word. Alas! we looked around and fell -- fell into the same snare as others. Lord, have mercy. Oh! Holy Spirit, take charge of us. Heal the waters and we shall be well. We shall then be like a tree planted by the rivers of water.

I am ever Thine dear Lord Jesus; have mercy on me".

Sd.

R R Tajamani 30/1/1950.

It is easy to get settled down in the midst of such conditions and say "This also cometh from the Lord of hosts". Men who are entrusted with a vision could never pacify themselves in that way. Such struggles and travail are necessary before the Lord could reveal His secrets to His people. "Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words". One cannot expect such an answer as this if he had not like Daniel set his face unto the Lord God, to seek by prayer and supplications, with fasting and sack cloth and ashes. If viewed in this light my aforesaid prayer will not be lightly dismissed with the remark "emotion" "mere fleshly emotion".

Two or three gathered together in His name would find Lord Jesus Christ in their midst. This is assembly. But that is not God's best. It is just the beginning; it is just the planting. The watering is done by His faithful servants and God giveth the increase. Thus, the gathering of "two or three" growth into God's building. Apostle Paul warns us that though the foundation is correctly laid on Lord Jesus Christ, it is possible for one to build upon the foundation wood, hay and stubble, -- a quick growing mushroom structure which might satisfy the requirements of the policy of "Peace at any cost" and "Peace during our time". But is it God's requirement? No; the building should be built to withstand the "Day" and the "Fire". A group of easy-going, comfortable, self-centred, "ever-learning-and-never-coming-to-the-knowledge-of-the-Truth", jelly fish, invertabrate kind of believers cannot and will not stand the "day" and the "fire". Only such groups of people who have gone through fire and have learnt to deny

themselves and take up the cross daily would be as hard as Gold, Silver and Precious stones. That should be the long range policy and pattern of the servants of God who are called upon to found assemblies.

No. 19, (Now No 4 Church Lane) Ritherdon Road is to me what the cave of Adullam was to David in exile-- a place where a group of men gathered under the banner of their captain with determination to suffer with him in exile. They had a long range policy. They were trained in incessant warfare against God's enemies. Only one thing they knew. Their captain was anointed of the Lord. He was their king and not Saul. They were men of faith who believed that one day David would be on the throne. They also knew that Saul, though he had all the Isrealites with him, could never be able to defeat the Philistines, the Amalekites and the Jebusites and possess the holy hill of Zion. Hence, they went unto him without the camp bearing his reproach. They became gold, silver and precious stones and the throne of David was established and maintained against his numerous enemies with the help of these men who became "the mighty men of David" and whose exploits are recorded by the Holy Ghost in the External Word of God for example and for admonition upon whom the ends of the world are come.

This I believe is our pattern. The nominal Churches, like Saul, have failed to execute our Lord's commission. Saul with his whole army of nicely trained and armed men could not accomplish for the Lord what a single shepherd lad with faith and vision could do. The leaders of the nominal Churches wist not that the Glory of the Lord had departed from them. They, therefore, still continue to cling to the throne and try to have a hold on the people by constantly doing things opposed to the Word of God. Having no revelation or vision

from above, they like Saul run to "the witch at Endor" for help. The day cometh and it is not far off, when this false structure shall crumble down. Have you men ready to meet such a situation? When Saul and his army failed, David and his mighty men were ready to seize the situation and crush down all the enemies of the kingdom. Are we ready? No - not at present. We will not be ready unless and until we convert No. 19 Ritherdon Road into a "Cave of Adullam".

I do not want to be misunderstood. I don't suggest that we should look upon the leaders of the nominal Churches as our enemies. No: they are our brethren and the people who follow them are our kith and kin. They also love the Lord. But the system they follow brings defeat and reproach unto the Lord. They are losing ground. Our Lord's vineyard is allowed to be overrun by His enemies. The Cannanites are found in the House of the Lord. The people are led astray. Having lost God's guidance they freely adopt wordly methods to justify their existence. This is what we are concerned about. They would neither launch out nor allow others to take charge of the battle. Our fight is with the enemies of God, and as they are found even within the House of the Lord, we have to fight them within and without and in season and out of season.

An assembly is, as already observed, a group of believers who regularly gather together at a place in the name of Lord Jesus Christ to pray and to offer spiritual worship. They also gather to meditate upon the Word of God and to provoke one another to good works. It is completely free and autonomous, governed by its elders who are responsible to the Lord alone for the assembly. Having been freed from the slavery and bondage of the so-called Church - government, they follow implicitly and whole-heartedly what they find

in the Bible as regards Church order and the ministry. They are left alone to follow the Lamb wherever He goes according to the revelation the Lord gives them from time to time. Thus an assembly, freed from all outside influences, grows spiritually from strength to strength.

The Lord's gift to the assemblies are Apostles, Prophets, Evangelists, Pastors and Teachers.

The object of these gifts is "For the perfecting of the saints, for the work of ministry, for the edifying of the body of Christ till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ". Eph. 4:12, 13.

The nature of the ministry of each category of servant referred to above not defined, but from the Acts of the Apostles and the Epistles, it is easy to infer their respective nature of ministry. It is also essential to find out the position they occupy within the assembly. An Apostle, it is evident from the Word of God, is not permanently attached to any particular assembly. He is an 'extra-local' servant of God. The Lord has given him the special gifts of founding Churches and to appoint elders. He is not, therefore, subject to the discipline of the local assembly, though at the time of his visit he conforms himself to the general rules and principles of the assembly. All the rest of the category of ministers are local ones, subject to the discipline of the local Church. They are part and parcel of the assembly and they are required to assist the elders in their ministry. They cannot owe allegiance to any other assembly. They being part and parcel of the assembly, their vision and the vision of the assembly should be one and the same. Their teachings and their prophecies will, therefore, be in perfect accord with those taught and practised by the elders of the assembly. This end will not

be achieved if the prophets and teachers are led and controlled by another assembly. They would serve more as a stumbling block to the free growth of the assembly than of being any help. The prophets and teachers of other assemblies may visit for a short time, any other assembly and contribute to its growth. But, if they wish to stay there for a long time they must merge themselves in the local assembly conforming to the vision and practices already in force. Otherwise, gradually and unconsciously they will try to persuade the local assembly to the vision, practice and teachings of their parent assembly which though good, may be wholly unsuited to the local conditions of the latter.

Having been taught and brought up in a different atmosphere they will be unable to understand the local conditions and fall in line with the mode, procedure and the vision and purpose of the local assembly. Thus, the conflict begins and in the event of the elders not acting promptly and boldly, the breach will be serious.

The conflict that began with Bro Golsworthy in 1946 would never have come upon us if this principle had been known and followed. What India needs is not teaching, nor reformation. It needs a new orientation suited to the temperament of the people. The European modes, customs and manners brought in by the various denominations are stifling the spiritual growth of the people. These practices and customs while it is good for Europeans are not helpful to the Indians. Hence, it is my firm conviction that the present order of things should be put an end to and a new god-given method of assembly-life worked out. I know it will be asking too much if we expect our Western brethren to acquiesce in our mode of thinking, talking and doing things. It is hard no doubt, but unless they do that, their ministry among us will be very much limited.

I genuinely believe that the Lord has given this assembly a Jeremiah-ministry-- **fighting for the Truth.** In doing so, though done in love, many of God's children who have not seen the same vision are offended. People begin to talk everywhere against this assembly. Many of such talkers are believers who love us and whom we love; but they don't understand our point as they are not one with us in the vision. We have to face boldly such cases and go forward, not minding them, but looking unto Jesus. We cannot please all men, and especially when the ministry entrusted to us is an "Over-turning" ministry, most of the saints not of the same vision will be arrayed against us. It has been so from Abel onwards and it will be so until the Lord returns. This fact must be faced squarely, as otherwise, we will begin to change our attitude and action at every complaints received, resulting in weakness until we will find ourselves, one day, in the same position as the nominal Churches are occupying now. Our task is to prepare a people to meet the darkest period that is fast coming upon the Church, and we would miserably fail in this task, if we attempt to order our thoughts and actions with an eye on the present circumstances and conditions.

I know very well that our European brethren cannot understand this and even if they do, their background and upbringing is such, they cannot act up to it. Aggressive ministry is opposed to their temperament, and consequently they talk and teach against it and the Word of God is interpreted and taught by them to support their views. Bible teaching is an instrument which can turn any assembly, like a rudder, the ship, to one's way of thinking and practice. It is dangerous to entrust Bible teaching to any one who is not one with our vision and practice. It is because of this, I do not advocate sending our young men and women to Bible classes conducted by those who do

not agree with our method and procedure peculiar to the carrying out of our vision. The prophets and teachers are given as gifts to the assembly and through these instruments the believers are instructed in the Word of God in and through the assembly in the normal course. They are also taught of the Lord in and through the various other assembly activities and spiritual exercises. Their spiritual experience will then be in equal proportion to the knowledge of the Word of God in which they are instructed. Having understood the limitations of the members of the assembly, the prophets and teachers will in their teaching, proceed carefully and wisely and not thrust down their throats meat which they cannot digest. Assembly is the best place to study, understand and practise the Word of God. There is no temptation for the teachers to finish a Book or a subject. But, if you organise a Bible study class or a Bible school, the students will get more head knowledge but will be sadly lacking in experimental knowledge. Accumulating knowledge without experience is a dangerous thing. It is injurious to the growth of the assembly. The Bible schools, I am afraid will bring out a lot of "Cakes not turned". Failure in the past to recognise this fact has given us numerous seminaries and theological colleges which have become a menace to the work of the Lord.

The pattern for the training of the future servants of God is not "Bible school" but intense participation in the various activities of the assembly, inside and outside. David's mighty men are prepared in the battle grounds of the assembly's warfare against the forces of evil, and not in Bible schools.

IV MINISTRY

Duties of Elders

The inner activities of an assembly is defined in Acts 2:42. "And they continued stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers". It is the responsibility of the elders to see that this Holy Ghost-given precept for Church growth is strictly observed and that none of them is neglected. In fact, this is the prime duty and may I say, almost the whole duty of elders and deacons. The elders are overseers to look after the family, like a shepherd; see that the flock is properly fed and nourished. They should see that all the Counsel of God is declared unto the assembly faithfully. They have to take heed unto themselves and to all the flock over which the Holy Ghost hath made them overseers, to feed the Church of God, which He hath purchased with His own blood. They should watch fervently that the grievous wolves do not enter among the flock. The elders should not take upon themselves all the duties, but utilise the prophets, teachers and evangelists given to the assembly as gifts, to attend to the various ministries. Thus, the talents and gifts in an assembly will be brought out, developed and used for the Glory of God. If this is done, there is no necessity for more than three elders; and I am fully persuaded that the fundamental principle of "oneness in whatever you do" could never be a workable proposition if there are more than three elders. There will be endless argument; and an unanimous decision on any point could never be reached quickly. The work of God will thus suffer and suffer terribly.

These ministering brethren viz, the prophets, evangelists and teachers should, therefore be used as much as possible in the ministry of the Word of God on

Sundays and week-days. They should also be entrusted with the open-air work and with the ministry for the ministry for the believers living in the distant parts of the City, such as Mylapore, Royapettah, Washermanpet, North George Town and Perambur in Madras City. Visiting the houses and the sick and suffering should, however, be done by the deacons and elders. It is absolutely essential that the elders do not lose grasp of the situation by drowning themselves in minor details. If they do so, that is, if they run here and there and attempt to do everything by themselves, they will lose the "Global view" and will err in their judgment of the assembly work as a whole. Their thoughts and actions will become unweildy and it will make them lean gradually towards one side, giving undue preference to certain activities over others, which will not be conducive to the even growth of the assembly. **The elders must be overseers and not tithes** They should not leave their primary work as "Overseers" and "serve tables". "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom whom we may appoint over this business".

They should however, keep themselves in active touch with all the phases of work entrusted to others and warn, exhort and rebuke in love whenever they are found negligent or going astray. To them, this is the School of Christ and it is necessary for the elders to watch over, guide cheer and protect them.

To enable the elders to do this, it is necessary that the work of the assembly is distributed evenly among them according to the abilities of each. This is essential for the even growth of the assembly. While each one is primarily responsible for the sphere of duty entrusted to him, all of them will be jointly responsible for the work as a whole. A review of the work as a whole will be done week by week which they gather for prayer on Fridays. Each one should be at liberty to warn or advise

the other if he has found that anything has gone wrong or if he has some suggestion to make in the interest of the work. Thus, the work of the assembly will be looked after by the elders jointly and severally.

MINISTRY OF THE WORD OF GOD: I have carefully watched some of the grown up assemblies and I find among them all, one common defect. They have developed an unhealthy tenancy to listen and listen. They are after spiritual excitement. They run to gathering here and there to hear something new; and when something new is given, their intellectual emotion is stirred up. They get some good feeling, express appreciation of the goodness of God and the wonderful and unfathomable love of Lord Jesus Christ, shed some tears and go home and do nothing. They are always, after something "deep" and when they do get "deep things, they feel very nice for a time and go home and do nothing as usual. This sort of thing is going on everywhere. The spirit of "Do-Nothingness" appears to be common to all assemblies. They gather to themselves such of those preachers who could excite their intellectual emotion. It is a dangerous symptom. The assemblies are fast becoming "Rostrums" where nice and new things can be heard. Thus, the best of believers become "Hearers of Word" and not "Doers". What is more disconcerting is that having sensed this tendency on the part of the congregation, the servants of God are more and more inclined to cater to their craze by giving something "New" every-time. In doing so, some of them go to such an extent as to mutilate the word of God and wrench certain portions from their context just to squeeze something "New" out of it. One has to be very careful to see that such tendency is curbed in the initial stage, as otherwise we will, in our anxiety to give something new will lose sight of the original vision. We are here to serve God and to do His pleasure. Pleasing the congregation is none of our job.

We are here to lead them and not to be led by them. His servants shall see His face and serve Him. Our ministry and the theme of our sermons should never be modelled to suit the tendency of the people. The Lord has entrusted to us a specific job and all our efforts should be concentrated towards the accomplishment of that object. "Bless the Lord, ye His angels, that excell in strengths that do His commandments, hearkening unto the voice of His Word". "Bless ye the Lord, all ye his hosts: ye ministers of His, that do His pleasure". Ps. 103:20,21.

It is important that the ministering brethren keep themselves to the need of the hour. The Holy Spirit does give emphasis to certain aspect of His work from time to time and this is generally revealed to His servants in the normal course of their work. All being of one mind and one vision, the Spirit of God stirs up the prophets and teachers in this direction and they go to it with all their heart and soul, exhorting the people from the Word of God. New passages from the Word of God are revealed to them on the subject and new interpretation of certain verses is put into their minds by the Holy Ghost, all converging on the need of the hour; and when these revelations are placed before the people in the name of the Lord, they are electrified and new hearts are won for the Lord and many dedicate themselves afresh for that particular "Call" from the Lord. Let me relate to you an incident that happened in this assembly sometime in 1948.

The Holy Spirit put upon the elders a great burden of prayer so that the assembly may be fully sanctified and that they may be a vessel unto honour in the hands of the Lord to be used more and more for the spread of the Gospel and especially for opening of the blind eyes of the nominal Christians. One full week was dedicated for this purpose and on the last

day of the week Bro. Carter, being fully one with the burden of the Church, began to teach a simple chorus and in the course of singing he began to explain in a few words the meaning there of with special emphasis on the Holy Ghost given burden. Before he could proceed further, even before he could completely give out the thought in his mind, within a few minutes from the commencement of the meeting, the Holy Ghost fell upon the congregation in such a way that all stopped singing and literally fell to the ground praising and thanking God for the greatest revelation the Lord has given to the few believers who had gathered on that Saturday evening. We will never forget that blessed evening. This was what happened to us. It was all like a dream to me. I was interpreting to Bro. Carter and before I knew what I was doing, I was on my knees crying and weeping at the new revelation of my Lord. There was practically nothing new said by Bro. Carter, but being filled with the Holy Spirit, he began to speak a few words about the Lion of Judah on Mount ZION and suddenly switched on to the "Slain Lamb" on the throne. Before the words were out of his mouth, we saw the situation as a whole, saw the Truth as never before, saw our failures on the past in this respect and fell to the ground and wept dedicating ourselves afresh to the Lord to fight His battle in future under the "Banner of Love" to follow the "Slain Lamb" wherever He went and at any cost. Calvary's love filled our heart and we became changed in the twinkling of an eye. In that unforgettable moment there was wrought in my heart an eternal work which, in an instant, changed my whole outlook on discipleship. The basic principle, the motive force, the power for service, I found to my amazement was nothing but "Love". If I was urged or impelled for Lord's service by anything else, it was a false fire.

Thus, a work of eternity which changed my whole being was wrought in me in an instant.

I have related the above incident just to show what great things can be accomplished for the Glory of God if the Prophets and teachers would only work hand in hand with the vision and burden of the assembly and not begin to teach and preach what they think best. How the Holy Spirit was able to accomplish this great work in the assembly through Br. Carter could be summarised in one sentence, "I being in the way, the Lord led me".

We have similar instances recorded in the Word of God in support of it. Abraham was given the vision and all others had to follow him and work around that vision. Nehemiah, Ezra and Zerubable are other examples. They had the vision to build the walls of Jerusalem and the temple; and the prophets Haggai and Zechariah began to prophesy and exhort people in the furtherance of that vision. In short, the prophets and teachers should not and could not act independently. Their spirit of prophecy must be in subjection to the burden and work given to the assembly by the Lord from time to time. Their work should be complementary and not supplementary to the work of the elders and the Apostles.

The vision of the prophets and teachers may perhaps be wider and larger. They may also sometimes be gifted with capacity to see further than others in the assembly. Nevertheless, they should restrain themselves and fall in line with the accepted vision of the assembly as a whole. They should wait until such time the Lord gives them a chance. If the prophets and teachers have really understood the vision of the Church they will patiently wait until the Lord's appointed time and opportunity, either in their parent assembly or anywhere also to execute their vision.

Caleb is one of the finest examples in this respect. His faith and vision were far above all. To him the Anakims were not men of great stature, but merely grasshoppers: whereas to the others it was just the opposite. It was clear to Caleb that Hebron could be captured without much difficulty. He was right and in this he wholly followed the Lord. His vision was right. Yet, he would not and dare not act independently. If he had done so the Lord would not have honoured him. But Caleb, having fully understood the fundamental principle of what we now call "Church Truth", waited patiently and continued to move and act along with the whole company of Lord's people. His knowledge of the plan of God was so complete that he never even tried to draw out to himself a party of people who would think and act as he did. For 45 years he patiently and without a murmur moved in full sympathy with the whole camp of Israel. He suffered with them untold miseries, not just for a day or a week or even a month or a year, but for 45 years! And we do not find that all throughout this long period of agony he ever uttered a word against the assembly of Israel and said "I told you so". What was the result? The Lord kept him as young and strong as he was forty-five years ago and gave him the very city of giants against whom he was stirred up at Kadesh-barnea. This is an example of solemn warning and admonition to us living in the end-days. However gifted a prophet or a teacher may be, he has no authority from the Word of God to steer a lonely and independent course. This is again and again borne out by several incidents that occurred in the history of the Children of Israel. The land of Canaan and the fierce nations occupying them could never have been conquered by a single or a company of prophets. The whole nation of the Children of Israel, though full of shortcomings and failures, per it was necessary to inherit the promised land. This fundamental

truth has not now changed. If this truth had been understood and practised by the servants of God in the past there would never have come into existence so many divisions and subdivisions among the fundamental assemblies.

"Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea --- and now behold the Lord hath kept me alive --- these forty and five years --- and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in. Now, therefore, give me this mountain --- I shall be able to drive them (Anakims) out --- Hebron, therefore, became the inheritance of Caleb". Joshua 14:7-14.

Has God given us a vision which the assembly is unable to understand at present? Let us then remember Caleb and remain humble and the Lord will surely make us declare one day, as Caleb did.

V. THE NATURE OF THE ASSEMBLY :

The assembly at 19, Ritherdon Road, Vepery is by its very origin a poor-man's assembly and God-willing, it shall and will remain a poor-man's assembly. It is very important that the elders never for a moment forget this fact. It is no man's decision that it should be so. It is God's pattern and plan. To understand this, one should get back to the work of God during the years 1938 to 1941. The elect and rich Christians of the city of Madras were at first behind the movement. They actively co-operated and helped it. But when the "Truth" was spoken, they turned their backs. They would not endure sound doctrine. They were willing for a while to share in the excitement; but when they saw that the servant of God would not satisfy their

ing ears, they turned away their ears from the truth fables. The rich and the learned who appeared pious, religious, humble and meek, showed, to our utter amazement, their monstrous teeth and slunk away when "Sound doctrine" was preached. Without any compunction whatsoever, they cast off the servant of God and left him alone in the street. But the poor and the ignorant, the harlots and the publicans, gathered round him and accepted the "sound doctrine". Thus, this assembly was founded. Any elder or prophet or teacher refusing to recognise this fact will bring disaster to this "little flock" purchased by God's own blood. The various arrangements of the assembly, the modes and procedure and even timings should be so arranged and conducted as to facilitate, help and comfort poor people and cater to their spiritual and material needs. This does not mean that our aim is to exclude the rich and "wise" 'learned'. They are doubly welcome. But we should under no circumstances change and alter our modes and practices and sermons to satisfy or to please "Big-wigs". They have no business to come here and then demand things to be done to suit their convenience. The Lord has given us a vision and has commended us to execute it; and in the execution of the same I am fully convinced that the so-called rich, influential and the society men will be more of a stumbling-block than of any help. There may be exceptions, but I have yet to meet them. They creep in cleverly in attitudes of meekness and lowliness and after beguiling the hearts of some of the weak and unsuspecting servants of God with words smooth as butter, introduce subtly changes in the character and conduct of the assembly which will in course of time, bring death.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry". (II Tim. 4:5)

VI PLACE OF WOMEN IN THE ASSEMBLY :

This is a subject which has been of late, engaging our attention very much. Here is a source of strength and fruitfulness which have not yet been fully harnessed and utilised by the assembly. The nature and character of the ministry of women in the assembly is that of "a little leaven in three measures of meal". Their's is essentially a preparatory work. "Service", not "preaching or teaching" should be their watch-words. As prayer-warriors none can excell them. Their special gift is "devotion to work". From the experience gained in Sunday School work, I can boldly say that given the right "lead" and properly and wisely controlled, they would become the life and back-bone of the assembly. Though their sphere of activity is somewhat limited, their talents could be utilised in almost all the departments of assembly's life. Left to themselves they will not be of much help; but kept under proper supervision, they are capable of much sacrifice. Their work should be among women and children. A carefully planned house-to-house visiting, hospital visiting, slum visiting and conducting of Sunday Schools, will enlarge, vitalise and edify the assembly and will be a source of many souls being added to the Church Ministering Sisters. By this I mean such of those sisters who have wholly given themselves to the work of the Lord such as Miss. Green and Miss. Stalley. What is the nature of their work and how best their gifts and talents could be utilised? As regards their place and discipline in the assembly, all the remarks I have given in respect of the ministering brethren hold good in the case of ministering sisters also. They must be in subjection to the assembly and should whole-heartedly conform to the vision and the work of the assembly. While they do not have an active part in the assembly meetings, they have a wide area of work in the different parts

of the city. They could organise prayer groups and Bible-study groups during the week days among sisters at homes. The motive and aim of their activities should be to prepare a people ready to execute the work given by the Lord to the assembly from time to time. As already stated, their work should be complementary to the work of the assembly and not supplementary.

There is no necessity for any sisters' meeting at Pursawalkam or Vepery. The meetings on week-days and Sundays give them enough spiritual food. I feel more and more convinced that the future ministry of these sisters will be centred round slums. The sisters' meetings in the various other parts of the city will be used as recruiting centres for slum work.

I do not advocate "Bible Schools" for sisters. The knowledge of the Word of God they get from the assembly meetings and the study of the "Word" in the weekly sisters' meetings suited to the need of the hour and the nature of the work on hand will be more than sufficient to build them up spiritually. Mere head-knowledge will puff them up and make them critical rather than humble leaven-like servants of God.

Mary and Martha of Bethany stand out as good examples for our sisters to follow.

VII THE WORK OF THIS ASSEMBLY

The work of the assembly may be divided into three groups viz. local, extra local and foreign.

Local Work : This consists of spiritual and domestic activities. The spiritual aspect of the assembly work has already been dealt with earlier. If a policy or a systematic order is found to be necessary in the spiritual field, it is much more so in the case of domestic or material side of the assembly life. We have been exercised for a long time

that the activities in the compound should be well organised. The method of leaving matters to take shape by themselves, without knowing what to-morrow would bring, has lost its effectiveness. The assembly's activities are getting enlarged day by day and the necessity for an organised plan is keenly felt. In a matter of this nature it is not possible to lay down a cut - and - dried policy, but certain rough indications which might serve to bring about a common agreed working plan, is suggested in the following lines.

As already stated, the work of each elder should be specified broadly. Division of labour is essential and it is also scriptural. While the elders are jointly responsible for the conduct of the assembly meetings, each one of them should be made responsible for supervising a particular sphere of work.

Elder No: 1

1. The kitchen and catering
2. The Book shop.
3. The house and the compound

He will be in charge of the above duties. Under him there will be at least two brothers, whole-time workers, to look after the various details.

Kitchen : One of these assistants will be in charge of catering. The cook will be under his control. A cook assistant will have to be appointed to help the cook in cleaning the vessels, etc. This brother will be in charge of purchases and render detailed weekly account to the elder-in-charge. An estimate of expenditure for the whole month should be prepared and money obtained from the treasurer in the first week. The elder in charge will be personally responsible to see that a correct day-to-day account is maintained for every pie spent together with vouchers wherever available. While the treasurer would have recorded in his book the estimated lump

sum given to the elder-in-charge for a month, the subsidiary book maintained in the kitchen dept. would show the details of expenditure. Balance, if any will be carried forward to the next month

The Book shop: Another whole time assistant should be placed under this elder to look after the book-shop and allied activities. He should purchase books, stock them carefully and maintain detailed accounts of every transaction. I feel the time is come to keep a separate account for the book-shop, The elder-in-charge will be solely responsible for purchasing, printing and selling the books. It should be treated as an independent unit. Loose-leaf ledger should be used for each class of book. The sale proceeds should be handed over to the treasurer at least twice a week. Stock-taking will be arranged once in six months. Every book used for assembly work in general, should be paid for from the general fund. He will also be in charge of packing and forwarding, etc., etc

The House and the Compound : The maintenance of the house as a whole should be entrusted to the book-shop brother. The watchman and the sweeper will be under him. He will have to see the cleanliness of the compound, bath rooms and toilets, latrines and also the order and discipline through out the compound. The articles and furniture such as mats, chairs, etc. should be kept in their proper places. He will keep detailed account of expenditure if any.

Elder No. 2

He will act as a treasurer, look after correspondence, visitors, receive guests and look after their spiritual and material needs. He will also be in charge of foreign work. The general discipline of the brethren in the house together with the supervision of "Sisters' House" if any will be his concern. He should keep detailed account of expenditure incurred by him under each category separately.

A cycle messenger should be appointed and put under his charge to run errands for the assembly work as a whole.

Elder No. 3

He will be in charge of extra-local work such as slum work, meetings in the other divisions of Madras city and in the villages round about Madras. He will, if necessary be also in charge of Sunday Schools in the compound and outside. Out-door open-air work may also be put under his charge. In these works he will be assisted by a deacon.

It would be helpful if each elder is given a deacon to help him. This will give ample opportunities to the deacons for getting thoroughly trained. This is only a rough guideline and it may be altered to suit the need and convenience of all concerned. If necessary, the elders may change place from time to time.

The question now is how to man the work? An assistant cook and a messenger can easily be appointed, if no volunteers are forth coming. I feel, these duties in the Lord's Vineyard, even cooking and latrine cleaning should be offered to the assembly explaining to them that this work is equally a God's ministry. Like our departed dear brother Pitchai, there may be some brothers or sisters, called of God, to undertake this ministry. A period of 3 years should be fixed and all these duties should first be offered to our brethren in the family. They will be told plainly that they should continue to do this work for at least 3 years, at the end of which period "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things" may be applied. If these brethren decline, it should be offered to the believers in the assembly.

These workers, whether our family brethren or from the assembly, should be whole-time servants. They will be given, if unmarried, free boarding and lodging. They

should work on faith-line. Small gifts may be given as the Lord leads. If married, they should live outside. But it will be helpful, if the Lord will give us young men without encumbrances.

I am sure, when this plan is known, many young men from outside and inside Madras will offer themselves.

The assembly meeting and visiting should be shared by all the three elders as agreed together by them on Friday meetings. The preachers and leaders for the following Sunday services and week-days gatherings should, in my opinion, be fixed up on Friday itself. If in the meanwhile something special comes up necessary adjustments could be made.

Gifts to the poor and the needy will generally be talked over and decided on Fridays and paid by the treasurer or by those visiting them.

VIII THE FOREIGN WORK

The foreign work undertaken by the assembly necessitates the assistance of a group of trained young men consecrated for his work. The number necessary for the work may vary from time to time, but I think 4 will be sufficient to begin with. While they are in Madras, they will not interfere with the specified work of the local workers. They will, however, be extensively and actively used in the extra-local work. The foreign work done by them along with Bro. Bakht Singh given them training only on the brighter side of the Lord's ministry.

They generally meet with ready-made crowds and eager and appreciative faces. The Lord needs men with staying power, men who will "dig in" and stick to the job given by the Lord through thick and thin. To acquire such a character one should gain experience in the "Backside of the desert". Work among slums staying right in their midst for sometime, will equip them for all eventualities. The experience of "Passing through the valley

of Baca" is essential to their future ministry abroad. They should in their daily work acquire the experience of Ps. 66:12.

"Thou hast caused men to ride over our heads; we went through fire and through water; but Thou broughtest us out into a wealthy place". I feel more and more convinced that these brethren should first be tested and trained to do spade work among difficult slums. This would shake them out of their Spurgeon-and-Moody-dreams and make them face realities.

Let me stop here for the present. Enough has been said to provoke thought and to make everyone concerned alive to the realities. It is needless for me to repeat that this note has been actuated by the highest motive and that my frank remarks concerning our European brethren I whom I love dearly will not, I do hope, be misunderstood. It is my firm belief that the Lord has placed us all together for a purpose and that nothing should be allowed to separate us. The various special gifts distributed by the Holy Spirit among us are necessary for the steady all round growth of the assembly. And provided every one of us would know our own calling and position in the assembly and also understand the calling and position of one another, we could move together in harmony like Ezekiel's wheels. It was this knowledge that made me search for a common ground on which we could work together without friction.

It would take me many pages to testify how much the Lord has blessed me and the assembly through the ministry of and the personal contact with our European brethren. My present note is an earnest attempt to retain and consolidate their active fellowship with the assembly for the furtherance of the gospel and the establishment of the Kingdom of God in the midst of the nations of the East.

Believe me my brethren, these lines were not written light-heartedly. They were wrung of my heart of travail. It was not without pain I had to make certain statements which might not be appreciated. I would, however, very earnestly plead with my brethren to look at the "Lord's Work" as a whole and then weigh my words. "Where-upon O King, Agrippa I was not disobedient unto the heavenly vision". Acts. 26:19.

APPENDIX

Prior to 1938 the spiritual condition of the Christians of Madras city was at a very low ebb. There were here and there a few groups of believers who preached the gospel, but there was spiritual death all around. These groups tried various novel methods of preaching but to no avail. Because of this, many children of God were deeply dissatisfied and longed for areal visitation of the Lord.

It was then, that God's servant Bro. Bakht Singh Chabra, suddenly appeared on the scene. He preached in Madras for over a fortnight which brought a great revival of prayer. His text for sermon was "Behold he prayeth" opened the eyes of many Christians in Madras to know the efficacy of real prayer. They were called to a "Retreat" at Red Hills, on the outskirts of the city for an all night prayer meeting and many came to attend. It was the first time such a thing had taken place in Madras. The spirit of prayer and supplication was upon the people as never known before. It began at 9-30P.M. and lasted till day break. It was a literal fulfilment of zach 12:10-24.

Bro. Bakht Singh then went away to Punjab after a fortnight but the fire that was kindled in the hearts of the people did not die; but rather it flashed up as days passed by. Prayer meeting started all over the City. Several groups met for prayer at mid days and in the evenings. All night prayers on Saturday nights were a common feature. It was through this prayer revival that the Lord prepared a ground for a greater work. As days went by more and more people joined these prayer meetings. In answer to the cry of His people, the Lord sent back again our Bro. Bakht Singh in the year 1940 with a definite Commission to preach the whole truth and nothing but the truth and so expose the hollowness of nominal Christianity.

The commission given to him by God was almost like the one given to prophet Jeremiah (Jer. 1:7, 8): For 3 months he continued thundering from the platform every evening, bringing to light the true commandments of God. Great stress was laid upon strictly adhering to the Word of God.

All were asked to come to meetings with their own Bibles in their respective mother tongues. Soon all the Bibles in the Bible Society Sales Depot in Madras had been sold out. The people were taught that whatever they did should be according to the word of God. Early morning Bible study were conducted regularly. This opened the eyes of the people to the real state of things. Hundreds were born-again. Many gathered with great hunger every day to hear the word of God. Now and then processions were arranged. There was great joy in the city. We could hear people singing everywhere. It was almost like the word of God in Psalm 126:1-3. "Our mouths were filled with laughter. The non-Christians some times remarked "The Lord has done great things for them because of which they are glad". One Hindu gentleman once remarked, "It looks as if Madras has become a Christian city!". People were hungry for the Word of God; and were thirsty after righteousness, and the Lord filled them Math. 5:6.

After a campaign of three months, Bro. Bakht Singh returned to Punjab. He had absolutely no thought then of ever forming an assembly in Madras. He simply preached the truth without fear, that we must be Born-again to enter into the kingdom of Heaven. Without any fear or favour and uncompromisingly he preached in church buildings. Many had gathered to see him off at the Madras central station. As the train moved, the people cried out asking for a parting message; and he shouted Leviticus 6:13. As there was no provision to satisfy the hunger and thirst the hearts of the people were moved to weeping. "Weeping may endure for a night".

The Psalmist says. "The people should be willing the day of Thy power" Ps. 110:3. This was literally fulfilled during those days. God's power was upon His willing people and their cry went up to the throne of grace. So God could not but send his servant again to Madras. If perchance, Bro. Bakht Singh had refused, to come down to Madras, like Donah did, a God would have used some kind of fish to bring him back to Madras.

The eyes of the people were opened and the Bible became a wonderful new book. No longer a closed book. Even children were seen with their own Bibles in their hands. Hitherto it had not been the practice for children or sometimes even grown up to carry Bibles to any Christian service; they would take only prayer books. However the people continued to go to their respective places of worship. Now they began to note the difference between the revival meetings they had recently attended and the routine stereo typed formal sermons which they were receiving then. They were dissatisfied with the denominational Churches existing at that time. They began to go here and there searching for spiritual food. Not all, but those whose eyes were opened to the scriptures and who were willing to obey God's voice. They appeared like sheep without a shepherd. It was at that time people of certain wrong doctrines enticed some of the newly born believers to their own groups. The Lord was faithful to care for his own when he sent Bro. Bakht Singh to Madras once again in 1941 with a definite command. In a wonderful way the Lord heard the cry of His people and established his true testimony for His glory. The work began in a small way but has now spread over the whole of India, Pakistan and Ceylon. No man has done it. It is all of God's grace faithfulness alone - May the wonderful name be glorified - The Lord was very near during those days giving promises and fulfilling them all. But the saints too had to sacrifice; much yet with willing hearts they paid the cost.

It was after this great work only, people began to understand the real meaning of the Church. He who led them so far, will also be faithful to lead the Church which gathers in His Name at Jehovah Shammah and in many other places. The assemblies with this vision are many in this country of India, right from Kanyakumari in the south to Kalimpong in the north. May the Lord establish His heart's desire through these churches. The Lord Jesus Christ said "upon this rock will I build my Church, and the gates of hell shall not prevail against it". Maths. 16:18. Behold one that is greater than Solomon is now building His Church. It is a greater privilege to be a part of his building and at the same time a co-labourer with him in its building.

When the denominations in Madras had closed their doors against Bro. Bakht Singh and his ministry he retreated to Nilgiri (Coonoor) with a heavy heart to wait upon the Lord for His guidance and to know His will. It was after much prayer and dedication, with full surrender unto the Lord, by Bro. Bakht Singh, that the Lord's plan was revealed unto him, with the marching orders to go to Madras and to hire a house. Acts 28:30. At that time his burden was for the follow up work for those who had accepted the Lord Jesus Christ as their personal Saviour and had a longing to be faithful and true to the heavenly vision. In the beginning it seemed as though there was no light. They prayed for hours and days, sometimes whole nights also to get clear guidance from the Lord. One night he felt burdened to pray "Lord I promise Thee that I will pay any price to obey Thee, but kindly show me Thy perfect heavenly plan". Suddenly he heard a voice speaking to him from heaven, "Behold, I make a covenant; before all Thy people, I will do marvels". Exo. 34:10. The next day more light began to shine as the Lord spoke to him from Acts 28:30,31.

"Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man for bidding him".

After getting the Lord's will fully confirmed he wrote to the brethren and the co-workers in Madras city to find a small house. Then he came with some of his co-workers from Coonoor to find God's plan for His saints in the city. At that time all kinds of false doctrines were spreading here as mentioned earlier, People were stirred up and they wanted to get something to satisfy their hunger and thirst and to have a deeper experience of His grace. From the day Brother Bakht Singh arrived in the city people began to come in large numbers in spite of the threatening of excommunication by the Church leaders. Brother told in plain terms that he had not come to start a new mission or society, but just came with one desire and that was to find God's perfect will and to obey him fully. Then within few days, the house that was rented became insufficient to accommodate the people who came to hear the Word. Again they waited on the Lord to make sure of God's choice for a larger house in the same locality. Then one day a brother went to him and said we have found quite a large house with a large compound in very central place not very far from here. Kindly come and see. Few of them went to see the house, and as soon as they entered into the compound, they felt a peculiar sense of peace in their hearts about the house. The Lord spoke to them that he has prepared that house for them. When they came to the front door and knocked a young boy came out. Bro. Bakht Singh enquired from him whether that house was likely to fall vacant. The boy told them to go with him and have a look at the house. They saw that the back portion was completely ruined and they were using it as a cattle-shed. There

were very large cracks also on some of the walls. The boy told them "This house is not fit now safe for dwelling, we have begged the owner to do the necessary repairs but he would not and so we have given him notice of vacating it soon. They went all over the compound and got some idea of the place. At first they felt the house was far too big for them. But when they prayed together the Lord gave them very clear guidance to take it for, it is for the whole of India. None of them could believe that the same house was prepared for them by the Lord Himself. Then they went and saw the Mohammadan landlord and talked to him of hiring the house which he refused to give as the house is not safe to live and he was not in a position to do any repairs. But they said to him, that the house is not for them but unto the Lord God of heaven and showed him the verse which the Lord confirmed (1 Cho 29:1) Straight away he told them that they can occupy the house and that he would do all the needed repairs for the whole building. He even said that they need not pay the rent till all the repairs were completed. He kept his word and did the repairs thoroughly. They occupied the house on 12th of July 1941. The beginning was small even though the house was too big.

From the very beginning of their stay, they fully believed that the Lord took them there to expound His word. He gave them promises from Isaiah: 43:12 "Behold I will do a new thing, now it shall spring forth; shall ye not know it?" The people who started going to the meetings were fully prepared for any persecution. The Lord burdened his servants to put before them the saints the whole counsel of God and make them see for themselves from His word the spiritual meanings of the testimony of Baptism the testimony speaking of their oneness in His death, burial and resurrection; and also the testimony of their oneness in laying on of

hands", the testimony that declares their union and fellowship with all such believers who were born again of the Hob Spirit into His Kingdom. According to Hele. 6:1,2. The Lord also taught them the importance of taking part in the breaking of bread every Lord's day after spending a sufficient time in pure worship and examining. In the beginning there were more people coming for the worship meetings on Sunday mornings and less for the Gospel meetings. Later on the number became less for the worship services. According to His promise the Lord has met every need without the least anxiety and began to draw people from many parts of India for fellowship, because there was no such place for such Christian fellowship with a vision of the Church. The Lord in his grace put his seal and approval to the work through promises, thus confirming this house his glory with a name from Ezekiel 48:35. "Jehovah-Shammah, meaning. "The Lord is there".

There was a time when the saints trumbled at his word, about God's holiness in believers' house through I Corin. 6:11. "Ye are washed, ye are sanctified and ye are justified"; Sanctification "separation all filthy things from the houses, restitution reconciliation as did Zaccheus in Luke. 19:8. People began to remove all the stolen articles and things illegally acquired such as furniture and filthy books.

Gramaphones and records, clocks, watches and all that were obtained through foul means were brought to the compound of Jehovah-Shammah, by the cart loads, i.e. things which could not be restored or restituted to be burnt in the presence of the Lord and His people. There was a great bonfire like in the days of Apostles when they removed all the marks of sin from their houses. The articles were burning with a huge flame while the saints sang the songs of deliverance standing around the fire. They were now justified for obeying

the Word of God in removing all the filthiness from their premises. The conscience of the believers at that time was that the possession of a radio in a believer's house was counted as a sin. What about now? A remarkable testimony is now learnt from the well which is in the centre of the compound. Which is also a challenge to the present generation who call themselves as believers. When the bon-fire was on, before all the articles are burnt to ashes, a rain came suddenly and quenched the fire leaving the articles charred and half burnt. So the Servants of God, removed all the charred and half burnt remains and dumped them into the well and covered it which was having more or less good water. After a few years, there was water scarcity in the city of Madras and also, much water was needed for the expected Holy convocation in Jehovah-Shammah. Therefore when they opened the well thinking they could use the water at least for external use; to their great surprise and perplexity they found that the water had become bitter- Bitter than 'Marah'. All attempts to cure the water either through prayer & fasting or through scientific method had failed and the water remained as bitter as ever, leaving a permanent testimony to the younger generation. For it has made itself a course for us that we might be warned through its course. Also to say to the future generation, that the Lord did a great work through those people who were contrite in spirit and trembled at his word.

He hath done a great thing in the past in the midst of our fathers because they obeyed unto his voice at the risk of their health, wealth, prosperity and diguish. In the day of his power, His people were willing. Will he not do the same also in our midst as he is the same, yesterday, today and for ever? Certainly he will do provided we do our part. May God who hath established his testimony for his glory in our midst do better unto us according to his promise in Ezek. 36:11. Amen.

(Editor)