

25<sup>th</sup> October

**For now we see through a glass, darkly;  
but then face to face:**

**now I know in part;  
but then shall I know even as also I am known.** I Corinthians 13:14

“Now” and “then” are key words in this text. The apostle Paul is explaining that now we only partially or incompletely understand events that happen. But there will be a time when believers will see things from a different, more accurate perspective. Then, if we love the Lord Jesus, we will understand the things that puzzle us now. It is especially comforting to know that then we will understand the reasons for the things that make us sad now. Little ones can learn the words in bold. They will understand what it means well if you can find an old or thick piece of glass that they can look through or a poor quality mirror – such as the “safe” ones that are often supplied with children's science kits!



Can you guess where in the world this beautiful picture was taken?<sup>1</sup> It reminds me of the Alps or perhaps the Canadian Rockies. It fits well with the memory verse because the light, though beautiful, does not give a clear view of the scene.

Get out your atlas and find **Kashmir** for today's true story.

**25<sup>th</sup> October** 1947. Moslem Pashtun tribesmen from the **South Waziristan** region of **Pakistan** reach **Barramulla**, “the Gateway to Kashmir”, as they murder, rob and loot their way through **Kashmir**. They loot the Barramulla Bazaar and begin murdering the inhabitants.

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Missionaries Lily Boal from Northern Ireland, and Margaret Brown from Brighton had just opened a new mission station in **Buniyar (or Boniyar)**, Kashmir. Lily Boal was due to go home on furlough. Unaware of the danger she had gone to **Srinagar**, the capital of Kashmir, to say farewell to friends before leaving. When she tried to return to Buniyar on the evening of **25<sup>th</sup> October** the situation had become so dangerous when she got as far as Barramulla that no one would take her any further. Invited by a nun from the Roman Catholic Hospital to join them for safety, she took refuge in a tiny hospital room. Here there were three terrified Hindu girls. About 100 others had fled to the hospital for refuge too, including a British Colonel and his family.

Lily Boal was afraid. But she spoke to the Hindu girls about the love of God. “Everyone was anxious and upset,” she wrote later about her experiences, “yet the Lord enabled me to lie down in peaceful sleep that night.”<sup>2</sup>

1 Kashmir

2 L Moules, *Then God Stepped In*, (London, 1963)

The next day it was obvious that they were in terrible danger. The bazaar was only a few minutes walk from the hospital and it had been burnt to the ground and many people murdered. The Colonel did his best to keep up morale and said that the hospital was so well known that the tribesmen would not attack it. He was wrong! With wild cries the Pathans jumped over the hospital wall. Lily Boal hurried the poor Hindu girls into the little room. She tried to prepare them for death and then, as the sound of the hospital's operating theatre and equipment being smashed up reached their ears, she prayed.

Now the tribesmen began to bang on the door which the missionary and the girls had barred. Quietly Lily Boal and the girls went into the adjoining bathroom and locked the door. Now they could hear the Pathan's looting their belongings in the room beyond. Then the men began to bang on the bathroom door. Lily Boal knew they would break the door down so she flung it open. There in front of her was a Pathan tribesman aiming his rifle at her.

“Long Live Pakistan!” she shouted in Urdu and to her surprise the man dropped his gun.

“Then give me your money,” he said.

“You already have it,” she replied,

“Come outside!” he yelled.

Terrified they made their way out of the room, sure that they were facing death. But when they were outside they realised the man had disappeared!

“There was only one answer to this,” wrote Lily Boal afterwards, “God had delivered us!”

Her ordeal was not over. Many people in the hospital had been killed. One man gave his own life to protect the nuns. The Colonel and his wife were both murdered. Some less-vicious Pathans arrived and restored some order, promising not to molest the survivors if they all stayed in one room. Lily Boal and about 100 others, Hindu and Sikh families as well as nuns and others, many of whom were wounded, ended up crowded for 13 days in a small baby's ward.

The Pathans used the hospital as a transport depot and command post. As a consequence the Indian air-force began to bomb it. Lily and the others had to hide in trenches in the hospital compound during bombing raids. Lily did her best to look after the Colonel's orphaned children one of whom was a tiny baby whom they hid countless times under a bed for safety during these raids.

The bombing meant that they were able to move a little more freely over the shattered hospital. They found one or two personal belongings; some toothpaste and – oh what joy! – a *Daily Light*. Do you know what a *Daily Light* is? It is a book compiled by Samuel Bagster (1772-1851) which gives a short collection of Bible verses for every day of the year.<sup>3</sup> A missionary had given a copy to one of the Hindu girls and she found it again in the ruins of the hospital. Together they read the verses chosen by Bagster every day.

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<sup>3</sup> There is full information about *Daily Light* in the Lesson for 26<sup>th</sup> December. Do look at it today if you think that you might be on holiday on 26<sup>th</sup> December and so miss the lesson.

Here are the texts chosen by Bagster for 25<sup>th</sup> October:

#### MORNING

Lo, I am with you always even unto the end of the world. Matt. 28:20

If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. Mark 18:19, 20

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. John 14:21

Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. John 14:22, 23

Unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 24, 25

#### EVENING

The end of all things is at hand. I Pet. 4:7

I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away. Rev. 20:11

The heavens and the earth, which are now... are kept in store, reserved unto fire against the day of judgment. II Pet. 3:7

God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Psa. 46:1-3

Ye shall hear of wars and rumours of wars: see that ye be not troubled. Matt. 24:6

We have a building of God, an house not made with hands, eternal in the heavens. II Cor. 5:1

We ... look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. II Pet. 3:13, 14

What a comfort those verses must have been in such terrible circumstances!

Eventually the Pathans allowed the more seriously wounded to be taken to safety and thus word of the plight of the captives got through to the outside world. A Pakistan army convoy was sent to rescue them which set off quietly at nightfall. Even so it was a dangerous journey. The bloodthirsty Pathans held up the lorry, wanting to murder all the passengers. They were only stopped by the arrival of some of the more organised units of the Pakistan army. There was also a danger from attack by the Indian air-force. The drivers had not been able to find any proper red-cross markings

to protect the trucks but had painted red crosses on the roof and sides of the vehicles. The convoy struggled on through a torrential thunderstorm and into **Abbottabad** as day broke. Here Lily Boal was safe and was able to return home.<sup>4</sup>

But what was all the fighting about?<sup>5</sup> When India was given independence Pakistan (East and West) was created. In India, Hindus were in the majority. In Pakistan, Muslims were in the majority. Between the two new states was Jammu Kashmir, an independent state where there were Muslims, Sikhs and Hindus but with more Muslims than any other group. “We could not believe that this would involve our beautiful Kashmir in trouble!” wrote Lily Boal later. “All through the War [World War II] years we had been free to carry on the work of the Gospel without hindrance.” But with Muslims predominating in Kashmir, Pakistan had its eyes on the country.



The Hindu ruler of Kashmir, fearing Pakistan, declared Kashmir part of India in 1947. Pakistan stirred up the Pathan tribesmen inside, and on the borders of, Kashmir with the results that we read about in the missionary story above. The United Nations Organisation arranged a ceasefire and recommended a plebiscite.<sup>6</sup> To monitor the ceasefire the UNO sent a Military Observer Group. But the ceasefire still left much territory in Hindu hands and Pakistan wanted everything. India knew that Hindus would be out-voted in a plebiscite so negotiations made little progress. The area is still one of conflict today.

Christians in Kashmir today need our prayers. They are a tiny minority in a dangerous place where there is much conflict and their neighbours are often hostile to Christianity. The threat of anti conversion legislation is hanging over them at the moment. The Sikh community, for instance, is pressing for a ban on any conversion from one religion to another in the wake of forced conversions of Sikh women to Islam. Islamic Shariah courts often convict Christians of “bribing” Muslims to convert to Christianity. These courts have no official standing but often persuade the government to act in accordance with their wishes.<sup>7</sup>

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4 Based on material in L Moules, *Then God Stepped In*, (London, 1963) and <https://www.andrewwhitehead.net>

5 Based on <https://hisstoryolevel.weebly.com/unit-6-world-order.html>

6 The direct vote of all the members of an electorate on an important public question such as a change in the constitution. A plebiscite is similar to a referendum. The difference is that a referendum result is considered binding on the government. A plebiscite result is more like advice on a course of action and is not binding.

7 <https://www.worldwatchmonitor.org/2012/02/accused-pastor-in-kashmir-india-given-reprieve/>

## Some famous lines to learn



Today is the anniversary of the Battle of Agincourt, fought in 1415. You can read the story of this famous battle as retold by H E Marshall in today's optional resources if you do not have your own copy of *Our Island Story*.

Shakespeare puts some of his most famous lines into the mouth of King Henry V on the eve of this battle. They are worth memorising. "Memorising!" you say, "all 28 lines?"

Actors have to memorise *whole plays*. Have you ever

wondered how it is done? Here are some tips which actors use to help them. Try them out on the lines below and see how you get on.

**The first tip** is to understand what is going on and why the character (Henry V in this case) is saying what he says. Read the extract from H E Marshall for the background. **25<sup>th</sup> October** is (as Henry V points out in this speech) the feast of Saints Crispin and Crispinian in the old church calendar. They were supposed to have been twin brothers who were martyred during the persecutions of the Roman Emperor Diocletian but the story became so distorted over the years that we cannot be certain now if they even existed at all!

Once you have the background make sure you understand all the words. Use your dictionary if necessary, although there are no really hard words in this speech. Do you know what *gentle* means when used (as here) as a verb? *Harry the king*, is of course Henry V himself and *Bedford and Exeter, Warwick and Talbot, Salisbury and Gloucester*, are the great nobles who also appear in the play.

**The next tip** is to make good sense of the speech by carefully noticing the punctuation. Do not make a break at the end of every line. Instead notice that:

A full stop	indicates you should take a full breath before continuing.
A comma	indicates a shorter pause for reflection.
A semi-colon	indicates the end of a thought but not its conclusion. The line after the semi-colon is a response to the previous line.
Colon	so take a quick breath and carry on. indicates a new thought arising; the character's thoughts take a slightly new direction.

**Tip number three** is to break down what you are practising into manageable chunks. Then learn each chunk beginning with the first line. When you can do the first line of a chunk do the first and the second line. Then the first, second and third and so on. Practice the chunks rather than trying to always say the whole speech.

**Fourth tip** is to walk or move around while learning. Actors have to *act*. This helps them remember their lines. If you develop some simple movements to go with the words you will find it helps. Look at line 8 for example. When you say it pretend to pull up your sleeve and point to an imaginary wound on your arm!

**Final tip:** Some actors write down all their lines using just the initial letter of each word. For example for the first line of the speech below you would write: T D I C T F O C. You can use this as a stepping stone to remembering the lines unaided.

*This day is called the feast of Crispian  
He that outlives this day, and comes safe home,  
Will stand a tip-toe when this day is named,  
And rouse him at the name of Crispian.*

*He that shall live this day, and see old age,  
Will yearly on the vigil feast his neighbours,  
And say Tomorrow is Saint Crispian  
Then will he strip his sleeve and show his scars,  
And say These wounds I had on Crispin's day.*

*Old men forget; yet all shall be forgot,  
But he'll remember with advantages  
What feats he did that day: then shall our names,  
Familiar in his mouth as household words,  
Harry the king, Bedford and Exeter,  
Warwick and Talbot, Salisbury and Gloucester,  
Be in their flowing cups freshly remembered.*

*This story shall the good man teach his son,  
And Crispin Crispian shall ne'er go by,  
From this day to the ending of the world,  
But we in it shall be remembered;  
We few, we happy few, we band of brothers;  
For he today that sheds his blood with me  
Shall be my brother; be he ne'er so vile,  
This day shall gentle his condition;  
And gentlemen in England now a-bed  
Shall think themselves accursed they were not here,  
And hold their manhoods cheap whiles any speaks  
That fought with us upon Saint Crispin's day.*

### Something to do

If you made a bow and arrows to go with the lesson for February 1<sup>st</sup>, today would be a good day to get them out again. Don't forget to go over the instructions for safe use of bows and arrows in that lesson before you start.