

HOLINESS

— AND —

MISSIONS

S. N. FITKIN

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REV. S. N. FITKIN

Holiness and Missions

By

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Grace Much More Abounding
Nazarene Missions in the Orient
Over in Old Mexico



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PREFACE

This little booklet makes no pretense of being an exhaustive treatise of the great subject of Bible Holiness and World Evangelism as revealed in God's Word linked together like Siamese Twins. It is simply a review of a few of the many definite statements and illustrations that have been made a blessing in my own life. Also the missionary information contains only a few of the miracles God has been working in the great Foreign Missionary Program of our Church during the past generation.

FOREWORD

Holiness and Missions like Siamese Twins are inseparable. God is a Holy God, manifested as Father, Son and Holy Spirit. The Bible is a Holy Book, revealing God's plans for a lost and ruined race. God is a missionary God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Bible is a missionary Book. The theme of the Bible is redemption. The Central Figure is Christ, the First Foreign Missionary who came to make provision that *all men* might be saved from *all sin*; that God might have a holy people who would worship and serve Him here, and dwell with Him in a holy heaven through *all eternity*.

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HOLINESS AND MISSIONS

CHAPTER ONE

PLANNED IN THE BEGINNING

In the dawning light of the beginning of the dispensation of the Father, we find God planning for the redemption of a lost and ruined race. The promise of a Redeemer brightens the first pages of the history of mankind. It is referred to in Genesis 3:15 as the seed of the woman. Later a new step was taken by the choice of a family, from which the promised seed of the woman was to spring, and which should meanwhile preserve the knowledge and worship of the true God.

Abram was a pioneer missionary. In Genesis 12:1-3 is what has been called, "The Old Testament Great Commission."

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

"And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

Abram, thus called of God, obeyed and went out from his house in one of the finest cities of the times, and with his little company lived in tents. He traveled across the desert sixteen hundred miles before reaching the promised land. After crossing the River Jordan, he passed into the Valley of Shechem. Here between Mount Ebal and Mount Gerizim, God appeared to him again and gave him the second promise of the possession of the land by his seed, and here Abram built the first of those altars to Jehovah which the patriarchs erected wherever they pitched their tents. A few years later Jehovah, appearing to him, renewed the covenant in the

new character of Father of many nations, in sign whereof He changed his name from Abram (exalted Father) to Abraham (father of a multitude). And he received the definite command, "I am the Almighty God; walk before me and be thou perfect . . . for a father of many nations have I made thee." History tells us that he here received the full divine revelation; in the future he is presented in a higher character than before, and marked peculiarly as "the friend of God." God was there definitely working out His purpose through Holiness and Missions.

JOSEPH THE UNIQUE EXAMPLE

In the last thirteen chapters of Genesis is the narrative of Joseph's life, which may safely be called the most charming of all history. The character of Joseph is one of the purest that we meet in Scripture. He was the favorite son of the Patriarch Jacob, and became a faithful foreign missionary.

It is true that he did not choose to be a missionary, but God had chosen him, even as he chose Abraham, and as he chooses missionaries today in various ways. While still a lad, one day he received his call and although he did not fully understand its import, he believed it and related it in the home. This brought him much persecution from his jealous brothers. Later he was rescued from a pit where some of the angry brothers had cast him, and sold to Midianite merchants who carried him to Egypt and sold him to an officer of Pharaoh.

The favorite son had become a slave in a heathen land. There is no record that he murmured or complained; he was still trusting God, for we read, "And the Lord was with Joseph, . . . and his master saw that the Lord was with him, and the Lord made all that he did to prosper in his hand. And Joseph found grace in his sight, and he made him overseer over his house." But presently adversity knocked at the door. Joseph was tempted to sin; resisting, was falsely accused and cast into prison. Again the sacred record declared,

"But the Lord was with Joseph and shewed him mercy and gave him favor in the sight of the keeper of the prison," and into his hand was committed all the prisoners that were in the prison, "Because the Lord was with him and that which he did, the Lord made it to prosper."

INTERPRETING DREAMS

After interpreting dreams for servants from the king's palace and faithfully witnessing to them that "interpretations belong to God," he was called to the palace to interpret dreams for Pharaoh, the king; but first he testifies, "It is not in me: God shall give Pharaoh an answer of peace."

When he had finished interpreting the dreams about the years of famine, and offered some suggestions, Pharaoh in wonder exclaims, "Can we find *such a one* as this *is*, a man in whom the Spirit of God is?" It would seem that Pharaoh had caught a glimpse of the true God through his faithful servant, for he continues, "Forasmuch as God hath shewed thee all this, . . . thou shalt be over my house, and according to thy word shall all my people be ruled . . . and he made him ruler over all the land of Egypt."

But this was only a part of God's plan. God was working out His great world program and Joseph was not only to be a blessing to the Egyptians, but to preserve the Hebrew nation that they might continue to bear witness down through the centuries to the one true living God; preserve the sacred Scriptures, and eventually produce the promised World Redeemer.

When the famine waxed sore in the land of Canaan, Joseph's brothers were sent to buy corn from Joseph. This he freely gave them, and later manifested a beautiful spirit during the touching scenes as he made himself known to his brothers. There was not a word of upbraiding or reproach; he wept over them, telling them not to be grieved, "For God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." He then bade

them to return in haste and bring his father and the entire company, with their flocks and herds. Assuring them, "And thou shalt dwell in the land of Goshen . . . and be near unto me, . . . and there will I nourish thee." Upon their return Joseph went in his chariot to meet his father "and wept on his neck a good while." Later he brought his father before Pharaoh and the aged patriarch bestowed his blessing upon the mighty king, after which the house of Israel, which now numbered less than one hundred men, was settled in one of the richest portions of the land. Joseph believed so fully that God's plan for this nation would be carried out that before he died he gave commandment that his bones should be carried up when they returned to the promised land.

Truly Joseph was a faithful and successful missionary, and an example of practical holiness of heart and life.

MOSES, DELIVERER AND LAWGIVER

In the remaining four books of the Pentateuch we learn about an outstanding leader, Moses, who was a man of marvelous gifts and chosen by the Lord for special service.

In the first chapter of Exodus begins the story of the affliction of the Israelites in Egypt. "Now there arose up a new king over Egypt, which knew not Joseph."

The Hebrew nation had multiplied exceedingly, but had become a race of slaves, and their lives were made bitter with hard bondage. Before Moses was born, the new king had issued an order that every son that was born should be cast into the river. Nevertheless, Moses' life was miraculously spared; he was taken to the king's palace and reared as a member of the royal family. But God had heard the cry of His afflicted people and Moses was to be the answer. In Hebrews 11:24, Moses is listed among the illustrious heroes of faith. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter," choosing rather oppression with the people of God, than the fleeting enjoyment of sin.

Despite this definite choice and the renunciation of worldly honor, Moses was not yet informed of the "divine plan for his life." He still needed the experience he received later at the "burning bush."

The scene chosen was a desert region where one day he saw one of the dwarf acacias—a desert bush, wrapped in a flame of fire, "And he looked and behold, the bush was not consumed." He drew nearer to see this marvel, and God called to him out of the bush, and after commanding him to remove his shoes for the ground was holy, announced himself as the God of his fathers, Abraham and Jacob; declared He had seen the affliction of His people in Egypt and was come down to deliver them. He then called Moses to go and lead the people out, and when he pleaded his unworthiness, was assured of God's presence. Holiness, even in those early days, meant purity of heart and a consciousness of the Divine Presence.

THE DELIVERANCE

Space forbids more than a brief mention of outstanding events in the story of this great deliverance. Success was given in the prolonged contests with Pharaoh. The Israelites faithfully observed the Passover, typical of redemption by blood. When they faced the Red Sea, an impossible barrier, and the Egyptians were pursuing them, God intervened and the waters parted as Moses stretched out his rod at God's command, and they went over on dry ground, while their enemies perished. They then halted and had a praise meeting, all joining in a song of praise for their deliverance. This is called the song of Moses and began, "I will sing unto the Lord, for he hath triumphed gloriously. . . . The Lord is my strength and song, and he is become my salvation. . . . Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?"

THE GIVING OF THE LAW

We are given a little glimpse of God's plan for His people, when Moses went up into Mount Sinai and was given this beautiful message to take back to them as they were camped before the mountain, "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." And all the people answered together and said, "All that the Lord hath spoken we will do." Nevertheless after the giving of the Ten Commandments, written by God on tables of stone, Moses must also become an intercessor to save their lives, for in his absence they had broken the First Commandment, "Thou shalt have no other gods before me."

THE TABERNACLE

While on Mount Sinai, Moses was given the pattern for the tabernacle with many very definite laws to govern the worship. The tabernacle consisted of the holy place, and the holy of holies. The key word of Leviticus is holiness, occurring 87 times. A holy God must have a holy people. His saints who had made a covenant with Him by sacrifice, was a principle as sacred as the consecration of the priests. For both there was the same simple law, "Be ye holy, for I am holy."

The "great commandment of the law" referred to in the New Testament is in Deut. 6:4, 5: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." And in Lev. 19:18 the command, Christ declared, was second unto it, "Thou shalt love thy neighbour as thyself." Provision was made for strangers who desired to join them. The last song of Moses in the thirty-second chapter of Deuteronomy begins, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew . . . and as the showers upon the grass: because I will publish

the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect . . . a God of truth . . . just and right is he . . . Rejoice, O ye nations, with his people." Holiness and Missions is but the plan of God that men and women everywhere may come to know and love Him, and worship Him in the "beauty of holiness."

BEGINNINGS IN THE CHURCH OF THE NAZARENE

The Church of the Nazarene was born a second blessing holiness church with a definite, world-wide mission, "To Spread Scriptural Holiness Around the World." When the little holiness groups from the East, South and West came together to form the present organization, they already had twenty-five missionaries in five foreign countries. Space will permit but brief mention of a few of the devoted pioneers of the early days, just a little more than a generation ago.

Any record, however brief, of the beginning of foreign missionary work in the Church of the Nazarene would be inadequate without recording the fact that a large part of the work was organized under the direction and supervision of our great missionary warrior, Dr. H. F. Reynolds, while General Missionary Secretary and later when Senior General Superintendent.

In Mexico the early missionaries were dismissed by the government shortly after the church was organized, but Dr. V. G. Santin and Dr. C. E. Morales and Rev. Santos Elizondo have led the faithful on victoriously.

In Central America Rev. and Mrs. R. S. Anderson, Mrs. Eugenia Coats, Rev. and Mrs. R. C. Ingram and Miss Leona Gardner have been pressing the battle successfully all these years.

Rev. Roger and Esther Carson Winans will ever be associated with the beginnings in Peru, and Rev. and Mrs. Frank Ferguson in Argentina.

In Africa Rev. and Mrs. Harmon Schmelzenbach and Rev. and Mrs. H. A. Shirley planted the gospel seed which is bring-

ing a bountiful harvest. Dr. C. E. West soon arrived to open much needed medical work. The first Raleigh Fitkin Memorial Hospital building was erected and the work began. Later Dr. and Mrs. Hynd were sent out. They built a larger hospital and have carried the work on with marked success.

In India Rev. and Mrs. L. S. Tracy, Dr. Julia Gibson, Rev. and Mrs. R. G. Coddington, Rev. and Mrs. A. D. Fritzlan, Mrs. Eva Carpenter Roby, Rev. and Mrs. George Franklin, Rev. and Mrs. P. L. Beals and Rev. and Mrs. John McKay labored faithfully with gracious results.

In China Rev. and Mrs. Peter Kiehn were the earliest pioneers and became spiritual parents to a host on our great China district. Later Dr. C. E. West was transferred from Africa to begin medical work, and was joined by Dr. and Mrs. R. G. Fitz and Dr. J. Hester Hayne at the beginning of the splendid Bresee Memorial Hospital, which has proved to be a great blessing to the district.

In Japan Rev. Mrs. M. L. Staples and Mr. I. B. Staples, Rev. Hiroshi Kitagawa, Rev. and Mrs. W. A. Eckel and Rev. and Mrs. Paul C. Thatcher won many Japanese to Christ.

In Palestine and Syria Rev. and Mrs. A. H. Kauffman, Rev. S. C. Krikorian, Rev. M. A. Thahabiyah and Rev. Moses Hagopian were efficient pioneers, carrying the gospel light to many needy souls.

On the Cape Verde Islands, among the Portuguese, Rev. John Diaz, a national evangelist, was a lone pioneer for many years. Rev. and Mrs. Everette Howard are now faithfully carrying on and having outstanding victories.

In the British West Indies Rev. and Mrs. J. I. Hill, at a later date, were pioneers among Africans who had been brought there as slaves a few generations before, and whose hearts were hungry for the "Good News" of salvation.

All the work in foreign lands has been graciously owned and blessed of God since the beginning. These and many other pioneers labored faithfully, new ones joined them down through

the years, and many splendid national evangelists, when saved and sanctified wholly, have co-operated heartily with them. Together they have gathered into the Nazarene Family over 16,000 spiritual members on our twelve foreign mission fields around the world.

CHAPTER TWO

PRACTICED IN DEVOTIONS

David, the psalmist, was the "sweet singer of Israel." His songs could even calm the troubled spirit of King Saul when he was out of harmony with God. The Psalms have been called the inspired prayer-and-praise book of Israel. They end in a doxology.

GOD'S CALL

One day Samuel, the prophet, was commanded to go to Bethlehem to anoint a new king from among the sons of Jesse, a feast was provided and seven sons were called together. As the eldest, tall and dignified, stood before the prophet, he thought, "Surely he is the chosen of Jehovah," but he was warned, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." The other six sons were also rejected and then Samuel asked Jesse, "Are here all thy children? And he said, There remaineth yet the youngest. . . he keepeth the sheep." "Send and fetch him," said the prophet, "for we will not sit down till he come." As soon as the lad David arrived, "The Lord said, Arise, anoint him: for this is he." Samuel obeyed and "the Spirit of the Lord came upon David from that day forward."

David had become acquainted with God and loved and trusted in Him while out alone on the Judean hillsides. He had already won victories through faith in God, as he afterward declared. God had been with him and had helped him while guarding the sheep, to slay both a lion and a bear.

And now God had still greater yet in store for His servant, and we are not surprised to find him delivering the army of

Israel from the challenging giant, Goliath, not as a soldier in armor and with a sword, but as a mere lad with a sling and a few pebbles; not in his own strength but "in the name of his God." The beautiful Book of Psalms, that has been a blessing to God's people down through the centuries, gives us glimpses not only of divine leading and protection for His servant, but of Christ's kingdom and God's plan for the salvation of a lost world.

THE WORLD VISION

In the second Psalm we have a divine revelation of Christ's kingdom. It would seem one day that David might have been looking about upon world conditions, when he wrote, "Why do the heathen rage, and the people imagine a vain thing? . . . and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Then looking up and remembering the power and majesty of God, he declared, "He that sitteth in the heavens shall laugh . . . and vex them in his sore displeasure." And suddenly he was permitted to "listen in" to a conversation in heaven and heard God the Father saying, "Yet have I set my king upon my holy hill of Zion." And God the Son replies, "I will declare the decree [or reveal the plan]: the Lord hath said unto me, Thou art my Son. . . . Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." David's viewpoint had been changed; henceforth he saw not only the Hebrew nation, but God's plan and provision for the whole human race. The 22nd Psalm is a graphic picture of death by crucifixion. The circumstances described are precisely those fulfilled on Calvary's cross; and in verses 27 and 28 he recorded, "All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations." In Psalm 46:10 we have that wonderful verse, "Be still, and

know that I am God; I will be exalted among the heathen, I will be exalted in the earth."

A NEW REVELATION

In the 51st Psalm we find King David agonizing in prayer, confessing to God that he had yielded to temptation and sinned against Him, and pleading for forgiveness. Also at this time he was evidently given a vision of the depravity of his nature, for he cried out, "Behold, I was shapen in iniquity. . . . Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." "Create in me a clean heart, O God; and renew a right [or constant] spirit within me. . . . Then will I teach transgressors thy ways; and sinners shall be converted unto thee." In Psalm 57 he testified victoriously, "My heart is fixed, O God, my heart is fixed; I will sing and give praise . . . awake psaltery and harp; I myself will awake early. I will praise thee, O Lord among the people; I will sing unto thee among the nations." Also in Psalm 101:2, "I will walk within my house with a perfect heart." Then follows a prayer in the 67th Psalm for the enlargement of God's kingdom, emphasizing the responsibility upon God's people for its accomplishment. "God be merciful unto us, and bless us; and cause his face to shine upon us. That thy way may be known upon earth, thy saving health [soul health] among all nations. Let the people praise thee, O God; let all the people praise thee." "O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him."

A NEW SONG

We find a beautiful new song about holiness and missions in the 96th Psalm, "O sing unto the Lord a new song; sing unto the Lord, all the earth. . . . Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the Lord made the heavens. . . . O worship the Lord in the beauty of holiness: fear before him, all the earth. Say among the heathen, that the Lord reigneth: . . . he shall judge the people righteously." And in the 72nd Psalm, the glory and power of Christ's kingdom are portrayed: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . His name shall endure for ever: his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and amen."

REVIVALS IN CHINA AND JAPAN

David's prayers are still being answered and songs of victory are being sung around the world, wherever the blessed gospel light has penetrated the dense heathen darkness.

Revival fires were kindled in several sections of China, the largest mission field in the world, about ten years ago; after God's people had spent seven years of agonizing prayer, when it seemed that nearly the entire country was in the grip of a revolution which threatened its destruction. One writer declared, "China was like a turbulent sea," with waves of lawlessness and disaster following each other. There were seven famines in several provinces, leaving over 50,000,000 people destitute and dying, and a little later the great flood spread over sixteen provinces, and left 30,000,000 more homeless, and despairing. Then to add to the discouragement of

the Christians, nearly half of the foreign missionaries were recalled.

Despite these testing times the churches in China in an interchurch conference made plans for the Five-year Forward Movement, to revive the churches, and win many more souls, stressing an effort to double their membership in the next five years. This was an outstanding step of faith, for had they not been over one hundred years in gathering members that now numbered a half a million. The prayer slogan they adopted was, "Lord, revive Thy Church, beginning with me." The prayer for a revival became a heart cry to God, and soon revival fires were spreading over many mission fields.

Some of my readers may have heard of the unusual manifestations of God's Spirit in North China, where a humble little Norwegian missionary, Marie Monson, was the instrument used in stirring many churches, and as the holy fires spread, it was estimated that at least 3,000 were converted to God.

At the outset the enemy had made a desperate attempt to hinder. The ship on which this missionary was traveling was captured by bandits, but she was marvelously kept during the twenty-three days she was held a captive.

In her account of that experience she tells how the Lord prepared her for the emergency, by directing her to purchase several pounds of apples, and friends sent her four packages of chocolate, and these, with a few dry biscuits provided food for the first nine days, for she refused to eat the stolen food the bandits offered her. Then the bandit leader brought her some eggs that he assured her he had bought with his own money. These she accepted and prayed God to make them not only to satisfy her hunger, but that they should take the place of vegetables, fruit and meat that she needed. She found them sufficient! She was also marvelously protected when the robbers came to her room, demanding her watch and even threatening her life. God gave her promises from His Word again and again. These she firmly believed, and He ful-

filled them to her. She took these promises literally for her present need, reading Isaiah 41:10, "Fear not, Marie, for I am with thee: be not dismayed, Marie, for I am thy God: I will strengthen thee, Marie; yea, I will help thee, Marie; yea I will uphold thee with the right hand of my righteousness."

Thus God's messenger was protected and preserved to be used to start a gracious revival. Later when many had been saved and had begun to read their Bibles, they asked if they might not have the baptism with the Holy Spirit, and one of the good holiness preachers from our Nazarene field was invited to come and preach holiness to them. He reported 24 missionaries were seeking the blessing, also a large number of the converts.

Another outstanding evangelist was Sung Shang Dzieh (John Sung). He has been called the "John the Baptist," among the evangelists of China. His life story is intensely interesting. He held a revival at our central station in Taming-fu. When he arrived at the compound, hundreds of our humble people gathered to welcome the great Dr. Sung, educated in America, and of course a very dignified and wonderful personage. They were astonished to see a young looking man, without a hat, dressed in the dark blue cotton garments that the poor people wear. But they were not disappointed as day after day he preached the wonderful gospel in the big tabernacle holding a thousand people, illustrating the messages on a large blackboard, so that all might understand. God was there and soon hundreds were seeking at the long altar of prayer.

At the close of this revival several Evangelistic Bands were organized. These bands have visited many new villages (and report 1,600 seeking God this past year). Thus the revival was continued. Then quickly followed the inexpressibly sad invasion by the Japanese into this densely populated country, bringing untold misery and destruction to the homes and lives of multiplied thousands of these peace loving people. Did the

Christians lose their faith in the God of heaven? No, they said, "This is China's Gethsemane," this is "China's Calvary."

We get a glimpse of the loyalty of the Christians through the incident that reached our country telling that when a Japanese soldier entered a Christian home, occupied only by a mother and her young daughter, and raised his bayonet, pointing it at the heart of the young girl, the mother quickly exclaimed, "Daughter, don't be afraid to die, remember, Jesus died for you." At the name of Jesus he lowered his bayonet and hurriedly left the house.

Many missionaries remained at their stations, at the risk of their lives, and hundreds of wounded soldiers were saved in military hospitals, for the government gave orders that military hospitals welcome all Christian workers. Generalissimo and Madam Chiang, Christian rulers of this republic, urged missionaries to visit these hospitals and added, "Be sure to tell these sufferers of the One who suffered for them, more than they could possibly suffer, that they might have eternal life."

On our own Nazarene field the revival has continued. In one church, recently, three hundred were seeking the Lord. Last year the young people desiring to enter the Bible Training School could not be accommodated, although the number of students were doubled, new buildings have been erected, and they hope to double the number of students again this year. Many have been converted in our splendid hospital, and the missionaries and native evangelists are gathering in a harvest of precious souls.

JAPAN

In Japan a revival began more than a generation ago, when natives, trained by the Oriental Missionary Society, inspired by God, visited every home in Japan, witnessed for the Lord, prayed, and left portions of Scripture. As a miraculous result several thousand gave themselves to God. Today Christianity is listed as one of the religions of the empire.

On our Nazarene field great advance has been made during the past ten years. New churches have been planted and many souls won to Jesus. When we were there we visited one of our three churches that are organized and have regular native pastors, in tuberculosis hospitals, and also the church in a leper hospital, where souls were seeking God during our brief visit. One of the missionaries told us of a man who was so anxious to be baptized that he came again and again to inquire how soon he might become a full member of the church, and was told that soon there would be a class ready, but he could not wait, and one day he rushed into the mission home breathless, his face beaming, to announce that he had been baptized. Now could he join the church? The missionary inquired when and where he had been baptized, and he then confessed that he could not wait longer, so he had gone down to the river and baptized himself, "Just as you do," he said, "in the name of the Father and of the Son and of the Holy Ghost." The missionary was sure God was there and had put His seal on it, so he was received into the church.

The past two years have been trying ones for the Christians. Seven of our pastors and other Christians were drafted into the army. These pastors when they reached China told the officer in charge that they had come to serve their country and were willing to do any kind of work except to kill men, and requested that they would not be required to carry a gun. Their request was granted and they were sent to the front. This testimony which was sent back home reveals their spirit: "Even in muddy trenches God's grace is in my heart, and between battles my soul communes with God and I seek after spiritual blessings found in His Word." One pastor was killed by a bursting shell while trying to rescue a wounded soldier. Others were wounded and some were in hospitals for weeks. While there they testified and prayed and won precious souls. One of our preachers, while convalescing, held a revival in Tientsin in a Christian home and so many were saved that he

was earnestly requested to remain with them as their pastor, and is there today. Three other Japanese preachers have gone to China, have had revivals and established churches, so we now have four churches in China; one is among the Chinese. The Japanese pastor is learning their language.

The following incident will help us to understand how hard it is for Christian Japanese to be forced to kill their Chinese brothers, who have done them no harm. A missionary wrote, "One day a Japanese soldier knocked on the mission door and when I opened it he asked, 'Are you busy; could I talk with you?' I replied that I was not busy and would be glad to have him come in, for it was not unusual for Christian Japanese soldiers to call at the mission for counsel and prayer.

"He came into the hall and as I opened the living room door and bade him enter, he said, 'Wait a minute, these not good,' and he unfastened his belt and laid it with gun and sword on a chair. He then came in and we talked together about his home and family. He told me he had a wife and two little girls. I asked if his father was still living. He said, 'He was when I left but he has died since I left.' His face became sad, he was thinking about the war, and said, 'This war very, very sinful; soldiers very cruel; I can't help.' Then we talked about the Lord. I happened to mention David, our splendid Chinese evangelist, and he asked quickly, 'Could I see him?' I sent for David, and I wish you could have seen those two men as they met. The Japanese spoke first, 'Are you evangelist?' he asked. David replied that he was. 'I glad to see you,' the soldier said and reached out his hand and grasped the hand of David. I was called out for a little time and when I returned the two men were earnestly talking and the soldier had his well worn New Testament in his hand. I listened a few moments; they were talking about the heavenly kingdom. The soldier said, 'This earth kingdom not good, make lots of trouble.' David assented, and he continued, 'In heavenly kingdom we all brothers, God our Father.' David

answered, 'Yes, and we must pray that His kingdom may come on earth,' and we three knelt, an American, a Japanese and a Chinese, and poured out our hearts to our Father in heaven.

"After prayer I asked our friend if he would like to visit the military hospital and he said he would. A nurse escorted us through the wards filled with the wounded. Presently he inquired, 'Any soldiers here wounded by Japanese bullets?' The nurse said yes, and led us over to one corner where a young Chinese lay on a cot. She explained one leg had been shattered. He said, 'Could I see?' She turned the cover back and he leaned over and put his hand on the bandaged limb, saying, 'This war very, very sinful, I so sorry.' Before leaving he pressed a one yen bill in the hand of the wounded man, who smiled faintly his thanks. Before leaving the mission he took out his pocketbook and insisted on giving me a ten yen bill, 'Five,' said he, 'is for the wounded soldiers and five for the poor little children.'"

CHAPTER THREE

PROCLAIMED BY PROPHETS

The prophets were God's missionary messengers; they spoke for God. Beginning with the Major Prophets we have the wonderful prophecy of Isaiah, sometimes designated as the Gospel according to Isaiah.

Isaiah has been called the greatest of the Old Testament prophets. He was of noble birth and his home was in Jerusalem.

This evangelical prophet, with an eagle eye pierced the centuries and recorded a clear account of the Messianic Hope from the Virgin Birth, through His sacrifice and suffering, to the time when He shall return to this earth to establish His kingdom.

One day the writer, the District Superintendent, his wife and a noted evangelist were traveling through the Middle West in holiness and missionary conventions. The evangelist suddenly said, "You cannot guess what book in the Bible I love best. It is the wonderful revelation of Christ's kingdom in Isaiah." I replied that Isaiah was also a favorite of mine. "Isaiah 42:4 especially inspires my heart," he continued. "He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." Why, that is my missionary text, I exclaimed, the one that has encouraged me many times down through the years!

THE VISION

It is quite probable that the vision recorded in the 6th chapter made possible this wonderful prophecy. He announced that one day while at worship in the temple, "I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." He also saw seraphims and heard them

saying, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." He was permitted a momentary view into a heavenly holiness meeting, was put under conviction, and cried out, acknowledging his uncleanness. The remedy was immediately applied, "A live coal from off the altar," fire to purify, typical of the Holy Spirit; and he received the witness, "Thine iniquity is taken away, and thy sin is purged" (or cleansed). He further declared, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" and without asking any questions replied, "Here am I; send me." What a beautiful picture illustrating holiness and missions! God could then use his servant to proclaim the good news, and to write this wonderful book that has brought blessing to His people down through the centuries.

In chapter 9, the prophet visualized a world in darkness, and prophesies, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

In the 53rd chapter we have Christ's sufferings foretold. "He is despised and rejected of men; a man of sorrows, and acquainted with grief. . . . But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all. . . . He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken." What a heart-breaking picture, what wondrous love and compassion! The old, old story must be repeated in every generation around the whole world.

In the 35th chapter we have holiness and missions described vividly under the caption, "The joyful flourishing of Christ's kingdom." It begins, "The wilderness, and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing." What a marvelous transformation this illustration portrays, and it is followed by a prophecy, the fulfillment of which is found in the Gospels. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: Then shall the lame man leap as an hart, and the tongue of the dumb sing. . . . And an highway shall be there, and a way, and it shall be called, The way of holiness." Then follows a vivid description of the way of holiness.

It is a clean way, "the unclean shall not pass over it." It is a simple, plain way, "the wayfaring men . . . shall not err therein." It is a safe way, "No lion shall be there, nor any ravenous beast shall go up thereon." It is true that the enemy, like a roaring lion seeking whom he may devour, may come near enough to be heard, but we need not fear, for "the redeemed of the Lord shall walk there," and the Lion of the tribe of Judah walks there, beside His own. It is also a joyful way, "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In the 52nd chapter there is an exhortation to the Church, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings. . . . that publisheth salvation; that saith unto Zion, thy God reigneth. . . . The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." The Church, clothed in the beautiful garments of

holiness and carrying the "glad tidings" to the world can count on all the resources of heaven, for "all the resources of God are available to those who carry out His program."

In chapter 55 he calls, "Ho, every one that thirsteth, come ye to the waters." All may freely partake "without money and without price." The divine Savior has paid the full price of redemption for all.

THE PROPHET PRAYS

Isaiah not only had a world vision, but also carried a heart burden for God's work. In the 62nd chapter is recorded the fervent desire of the prophet to confirm the Church in God's promises, that they shall not fail in doing their part to carry out His plan. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory." Verses 6 and 7 state that watchmen are to be always on duty, and give God no rest until the church shall be a blaze of glory in the whole earth. For have they not a world-wide mission!

And are to be known as "The holy people, The redeemed of the Lord" that He may be glorified.

Chapter 64 begins, "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, [mountains of difficulty, opposition and indifference], . . . that the nations may tremble at thy presence."

In chapter 45, the prophet records an urgent message from God to His people about world evangelism:

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the

Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me."

Then it would seem that God saw that His people were not sufficiently aroused to their responsibility to co-operate with Him in the world task, and the prophet hears and records a heart cry from God himself, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

With a thousand millions still in heathen darkness, do we not as members of Christ's Church today need to earnestly pray

"Stir me, O stir me, Lord, I care not how!
 But stir my heart in passion for Thy world:
 Stir me to give, to go, but most to pray.
 Stir, till the blood-red banners be unfurled
 O'er lands that still in heathen darkness lie.
 O'er deserts where no cross is lifted high.

"Stir me, O stir me, Lord! Thy heart was stirred
 By love's intensest flame, till Thou didst give
 Thine only Son, Thy best-beloved One,
 E'en to the dreadful cross that I might live;
 Stir me to give myself so back to Thee
 That thou canst give Thyself again through me."

JEREMIAH, THE WEEPING PROPHET

The writer, with other missionary minded people, was dining in the home of a missionary, and as we sat about the table we were talking about God's Word, and someone remarked about the tragic situation of Israel and the faithfulness of the Prophet Jeremiah in his day. The missionary, with tears in her eyes, exclaimed, "Poor, darling Jeremiah! I have just been reading that wonderful book." We smiled at the unusual exclamation, but anyone who has read prayerfully the life of this weeping prophet, who carried such a tremendous burden that God's people should be true to Him; and who suf-

ferred probably more persecution than any of the other prophets, will understand the reason for her tears.

The Prophet Jeremiah is introduced in the beginning of the first chapter as "Jeremiah, the son of Hilkiyah . . . to whom the word of the Lord came in the days of Josiah, king of Judah. . . . It came also in the days of Jehoiakim . . . and Zedekiah, king of Judah."

Jeremiah began his ministry about sixty years after Isaiah's death. The events recorded in his prophecy cover a period of forty-one years.

THE PREPARATION AND CALL

"Then the word of the Lord came unto me, saying . . . I sanctified thee; and I ordained thee a prophet unto the nations. Then said I, Ah! Lord God! Behold, I cannot speak; for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down . . . to build, and to plant . . . and they shall fight against thee, but they shall not prevail against thee."

GOD'S PEOPLE BACKSLIDDEN

Jeremiah's ministry preceded the Babylonian captivity. Israel had perilously backslidden, and God, through His messenger, was earnestly seeking to call them back, offering mercy in place of judgment. In the prophet's first message to backslidden Judah the Lord bids him remind them of their former kindness and love to Him, when "Israel was holiness unto the Lord." Then he pleads with them, "Thus saith the Lord, What iniquity hath your fathers found in me, that they have gone far from me, and have walked after vanity, and are be-

come vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death; through a land that no man passed through, and where no man dwelt?"

"And I brought you into a plentiful country, to eat the fruit thereof . . . but when ye entered, ye defiled my land, and made my heritage an abomination. . . . Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. . . . For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." The tragedy of backsliding is portrayed in this message. Their reaction to it is equally tragic. They not only refused to heed the message, but asserted they had not sinned, even though God himself declared they had turned their back upon Him, and were serving heathen gods according to the number of their cities. No wonder Jeremiah declared, "The heart is deceitful above all things, and desperately wicked," and then asks, "Who can know it?"

Jeremiah's second message was to all Israel. It was full of pathos and tenderness. God is yearning over His backslidden people. "The Lord said unto me, . . . Go, and proclaim these words . . . and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord. . . . Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God . . . and ye have not obeyed my voice. . . . Turn, O backsliding children, saith the Lord; for I am married unto you."

Many in Israel heeded this message, for we read that, "A voice was heard upon the high places, weeping and supplication of the children of Israel," and God's promise was, "I will heal your backslidings." They had evidently come to realize this, for they exclaimed, "Truly in the Lord our God is the salvation of Israel." Then there was a second message to Judah, with more pleading, and gracious promises; urging them

to stop, think, and give heed to God's words. Thus saith the Lord, "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But they said, "We will not walk therein."

GOD'S HOUSE DESECRATED

The prophet was then directed to stand in the gate of the Lord's house, and plead with those who were still continuing the outward forms of worship to Jehovah; while they continued also to bow down to heathen gods. We have here another glimpse of the great love and compassion of the infinite God, and how His heart was grieved when His people did not walk in the light, and press on to holiness, but turned back to the world, and forgot their God. (What a calamity for people in any age to be content with forms and ceremonies.)

They were reminded again of God's faithfulness and love and exhorted to obedience. "Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: yet they hearkened not unto me, . . . they did worse than their fathers."

"Amend your ways and your doings, and I will cause you to dwell in this place. . . . Obey my voice, and I will be your God, and ye shall be my people. . . . But they hearkened not."

Surely God had done all that was possible, and we hear Him saying, "I have forsaken mine house . . . I have given the dearly beloved of my soul into the hand of her enemies." His judgments followed, and before this message in the temple was finished, we are not surprised to hear the prophet exclaim, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

JEREMIAH SUFFERS PERSECUTION

Other messages follow on the broken covenant, and the drouth, and as God's judgments began to come upon the dis-

obedient people, the prophet was subjected to severe persecution. He was beaten by a false prophet, who was the son of a priest, and put in the stocks "by the house of the Lord." Being released, he continued faithfully to give the Word of the Lord to his persecutors. He prophesied of the Babylonian captivity and of the return after seventy years. He was again shut up in the court of the prison, prayed, and received an answer that comforted his heart.

"I prayed unto the Lord, saying, Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou shewest lovingkindness unto thousands, and recompenseth the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty God, the Lord of hosts, is his name. Great in counsel and mighty in works: for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Then came the word of the Lord unto Jeremiah, saying, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?"

The life of the prophet was threatened again and again, he was accused of being a false prophet, and a traitor to his country; but he continued faithfully to declare God's messages. Finally he was seized and let down with cords into a dungeon that was in the court of the prison.

"And they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire."

This was reported to the king, and he sent thirty men to rescue him from certain death. God was thus fulfilling His promise to His devoted servant.

Jeremiah, while still in the court of the prison, wrote his prophecies in a book, at God's command. This was read in the Lord's house, on the fasting day; also later to the king and his princes. But they received not this message from God, instead, when the scribe had read three or four pages, the

king cut them out with his penknife and threw them into the fire on the hearth; this he continued to do until all were consumed. Then the king sent officers to take Jeremiah, and the scribe who had written the book for him, "but the Lord hid them." These prophecies were rewritten, and God preserved them, so that His people down through the centuries might realize the peril of disobeying God's word, and backsliding; when He had provision for them to have victory, instead of defeat, and His presence, love and care, in place of bondage, captivity and death.

THE FINAL RESTORATION OF ISRAEL

But times of affliction are often times of greatest blessing to God's faithful children. Amid these testing times the prophet was comforted by a special promise, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

Then followed a vision of Christ, David's righteous Branch, and a promise of the final restoration of the Jews.

"And I will cause the captivity of Judah, and the captivity of Israel, to return, and I will build them as at the first. And I will cleanse them from all their iniquity, . . . And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: . . . In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord of Righteousness." This prophecy is to be fulfilled at the Second Coming of our Lord.

Jeremiah's prophecies included many nations. He was always a faithful witness for the Lord, whether in a heathen land, or in his own country. The special significance of these forty-one years of service, was to preserve a remnant, who remained true to God, and to reveal the love and sorrow of Jehovah for His people, even when it was necessary to chastise them. A sorrow wrought by the Spirit in the heart of His servant, the Weeping Prophet.

DANIEL THE FAITHFUL

In the first chapter of Daniel we have an account of God's people being carried away into a heathen land. Jeremiah the Prophet had faithfully warned them, from God, of seventy years captivity in Babylon, but their leaders refused to listen or to turn from their evil ways.

No doubt among these captives were many who often bore witness to their heathen neighbors of the God of heaven, as the only God, but four are especially mentioned, who were princes; young men of royal descent, educated and attractive. These were taken to the king's palace, but although slaves and subject to the temptations of a heathen court, they remained faithful witnesses, real foreign missionaries.

We will mention only a few of the miracles God wrought through Daniel, who seemed to be the leader; and the book deals largely with his long, eventful life. The story of the three Hebrew children who came through the fiery furnace unscathed, is familiar to all. Holiness and missions is strikingly illustrated in the lives of all of these four faithful servants of God.

A TEST

On arriving at their new home a test awaited them, but it is recorded, "Daniel purposed in his heart" to be true to God. He refused the meat and wine sent from the king's table, and God gave him favor with the officer in charge, as he courteously requested they be permitted to eat simple food. They won out also in the ten day test proposed. God blessed them and later when brought before the king and he communed with them, he found them ten times better than all the magicians and astrologers in his kingdom.

Then in the crucial test when the king forgot his dream, and demanded that the "magicians and the astrologers" tell him the dream, as well as interpret it, and when they acknowledged their inability, and declared it was a request hitherto unknown, the king in a rage ordered them all slain.

Now Daniel and his companions were reckoned among this company, but had not been notified of the incident until the summons came to go out with the others to be slain. Then Daniel answered the king's guard with "counsel and wisdom" and secured permission to visit the king. He requested the king to give him a little time, and promised to make known to him the dream.

A PRAYERMEETING

Returning to his home, he and his three friends went to prayer, and God answered. "Then was the secret revealed unto Daniel," after which they had a praise meeting, thanking God for making known to them what they had desired.

Daniel then sought out Arioch, the king's guard, and requested he be taken to the king to make known the dream. Upon arrival the king demanded, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel, disclaiming any special wisdom, replied that it was not possible even for "wise men" to show the king his dream, "But there is a God in heaven that revealeth secrets," and he added that God was seeking to make known to the king what should be in the latter days.

Daniel then related the dream, and I can almost see King Nebuchadnezzar nodding and smiling as the strange dream came back to him. After the interpretation was given, and Daniel's first sermon finished, the king was convinced that Daniel's God was the God of gods, and a Lord of kings. The king then promoted Daniel "and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men." Daniel did not forget his three friends, but requested they also share in these honors. But although the king was convinced that the God of Daniel was above all gods, it took another experience of humiliation and repentance, before he really knew God, after which he gave his testimony in a proclamation to his kingdom, which is contained in chapter 4:1-3.

THE PROCLAMATION

"Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

Also in the last verse of the record of his life he praised and rejoiced in the God of heaven.

"Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase."

Daniel also witnessed before King Belshazzar, the grandson of King Nebuchadnezzar when God wrote with a visible hand upon the wall of the palace during a drunken feast, and Daniel was called in to interpret. But while the king trembled and feared, we have no record that he repented, and he was suddenly slain.

ANOTHER TEST

A new king, Darius the Mede, then ascended the throne. He appointed one hundred and twenty princes which should be over the whole kingdom, and over these three presidents, of whom Daniel was first. "Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm."

But Daniel was now an old man and about to face the most severe test of his life. We are reminded here that even holy people are not exempt from devices of the enemy, seeking to destroy them. The story of Daniel is a familiar one in Christian homes, but did you ever notice that even his enemies witness, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." What a testimony in behalf of the holy life of this foreign missionary! So they prepared an edict, and through the cunning device of flattery deceived the king; and he signed the decree which stated that no one should pray to any god or man for

thirty days, except to the king. "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before God, as he did aforetime."

When this was reported, the king "was sore displeased with himself, and set his heart on Daniel to deliver him." But the decree was according to the Medes and Persians, which altereth not, so he was helpless; but he believed in Daniel's God. So when Daniel was brought and cast into the den of hungry lions, the king was there and "spake and said unto Daniel, Thy God, whom thou servest continually, he will deliver thee." What a declaration of faith from a once heathen king! Did it not pay Daniel to let God have his life, and to be a foreign missionary?

After the king had spent the night in fasting and prayer, he was off in the early morning to the lion's den, and with real faith called, "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" And Daniel replied, declaring, "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me. . . . Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found on him, because he believed in his God."

THE SECOND PROCLAMATION

But not only was this king won over to the true God, but he also desired that his subjects should know Him.

"Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh

signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions."

"So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." What a record! Do not holiness and missions pay?

In the last chapter of Daniel and almost the last verse, we have the promise of a holiness and missionary revival, just before Jesus returns to earth again. "Many shall be purified, and made white, and tried." Oh, that all God's people in this twentieth century might co-operate so whole-heartedly with His plans that He shall not be disappointed when He comes! One generation ago A. T. Pierson wrote, "The Protestant churches have men and money to get the gospel to the whole world in the next generation." This should drive us to our knees, pleading for a world-wide revival, and that Nazarenes may do their part in this new generation upon which we are now entering.

JOEL AND JONAH

These two prophets might be termed, "The Twins," for Joel's message was on holiness, while Jonah's was distinctly a foreign missionary message.

Joel was a prophet of Judah. The scope of this prophecy extended to the end-time of that age, the time of the Gentiles, the regathering of Israel, and of kingdom blessing.

In the first part of the prophecy an immediate need was emphasized which was a holiness revival among God's people, and they were all called to fasting and prayer. God's message to His prophet was:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation."

This was followed by the promise that God would hear their prayers and send "Showers of blessing." Then there would be a time of great rejoicing; which a real heaven sent revival always brings; especially when many have been sanctified. Best of all was the assurance, "And ye shall know that I am in the midst of Israel, and that I am the Lord your

God." Such a revival is a necessity in every generation. The prophecy of Pentecost follows:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit."

Thus provision was made for God's people in this present age, to be filled with the Spirit; and holiness revivals are surely in divine order.

Jonah was probably the first of the Minor Prophets, date of prophecy B.C. 862. The prophecy contains a very important missionary lesson of the insistence of the love of God that the heathen should have opportunity to know Him as a God of mercy and love.

The prophecy begins with the prophet's first commission, which was a definite foreign missionary call, "Now the word of the Lord came to Jonah the Son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Unfortunately this prophet was neither missionary minded nor missionary hearted; nor was Nineveh an attractive mission field. It was not only a great city with 600,000 persons of tender age, but was one of the most wealthy and lawless cities of the great Assyrian empire, which at this time was at the height of its power.

Jonah probably knew of their custom of impaling offenders on the roofs of certain buildings which were studded with sharp spikes, where they were left to die a lingering death. Jonah's reluctance to go on this mission may be attributed to "the fear of man which bringeth a snare," or his reputation as a prophet might have been at stake, for he knew God to be a God of mercy. He evidently needed to have been in Joel's revival.

The story is well known. His attempted flight from Jehovah; the storm, during which poor Jonah confessed that he was the cause, and requested to be cast overboard, so that the lives of others might be spared.

But God had prepared a living submarine, and had it

standing by. It took Jonah aboard at once after which they submerged, Jonah declares, to the "bottoms of the mountains," where he was interned for three days and nights. While there he learned that it was tragic to disobey God. He fasted and prayed, promised God to obey and got blessed.

"Then Jonah prayed unto the Lord his God . . . and said, I cried by reason of mine affliction unto the Lord, and he heard me. . . . When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple. . . . I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."

After thus praying through, the submarine rose to the surface, headed for shore, the door opened and Jonah stepped out on dry land.

THE PROPHET'S SECOND COMMISSION

Jonah then heard the word of the Lord the second time, saying, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee," and he obeyed.

The sermon was short, or perhaps that was only the text, but he stuck to it. He was not like the preacher of whom it was said that his sermons always had three divisions: First, he took his text; second, he wandered from it, and third, never returned to it again.

The prophet's sermon may have been short, but it was effective, because it was God's message. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them." And when God saw that they turned from their evil ways and cried mightily to Him, He had mercy on them and spared them.

God has not changed, His heart is still yearning over the multitudes under the power and dominion of sin and Satan. Let us pray the Lord of the harvest to send forth more laborers unto His great waiting harvest field of earth.

AN INCIDENT OF SOUL SAVING IN AFRICA

From one Africa mission field came a little incident that will help us to visualize God working there, where we now

have over five thousand members of the Nazarene family.

One day an elderly native man hurried to the mission and begged Miss Ora Lovelace, the missionary, to come at once to his kraal, as his wife was dying, and was not saved. Miss Lovelace knew the family well. Gospel services had been held in that kraal, and two of the boys had been converted, had been in her Bible School and were now preaching the gospel. But the father and mother had not accepted the Savior.

She hurried with him to the humble home and found the poor woman very ill, lying on a few rags in one corner on the dirt floor. She talked with her about her soul's need, but her heart was hard. She seemed indifferent. The husband, although himself unsaved, was deeply concerned that his wife should be saved, and finally he lost patience and began to scold her. He said, "Mother, why don't you repent? You are not going to live any longer, you are going to die, why don't you pray? If you don't repent, we won't take care of you any longer. We won't give you food, and when you die we won't bury you." But even this did not move her, and after an earnest prayer the missionary returned home.

A couple of days later the man was back again pleading, "Please come once more. Mother is almost gone." So she made the long trip again in the burning summer sun, praying as she went that God would help her to win this blood-bought soul to Jesus.

Again she knelt beside the dying woman and taking the weak, trembling hand in her own, she told again the sweet story of Jesus' love and sacrifice. After praying, she noticed tears in the faded, almost sightless eyes. Her faith was encouraged, and she began to sing softly that old familiar chorus, "Come to Jesus, come to Jesus, just now," and as she sang it a second time, she saw the sufferer making an effort to lift her right hand, and then, when the chorus was finished, in a very feeble voice, the dying woman declared, as is the custom in Africa, "I choose Christ." Now the husband rejoiced, he fairly danced for joy, that at last mother had accepted the Savior. Thus redeemed souls in Africa are seeking and accepting Christ, some even at the eleventh hour.

CHAPTER FOUR

TAUGHT BY THE WORLD REDEEMER

As we pass from the dawning light in the dispensation of the father in the Old Testament into the full noonday, in the dispensation of the Son, recorded in the Gospels, we learn that the Old Testament was but an introduction to the New.

The very first verse of the New Testament calls our attention back to the Old.

"The book of the generation of Jesus Christ, the son of David, the son of Abraham."

He was the fulfillment of the promise given to Abraham in the old Testament Great Commission.

"In thee shall all families of the earth be blessed."

"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

The four Gospels record, not a complete biography of our Lord Jesus Christ, but vividly portray a Personality, so that like Moses we are made to feel that we are on holy ground and must tread softly. This may also suggest that it is far more important that we come to know Him; than that we simply know about Him.

The Gospels, though incomplete as a story, are perfect as a revelation of Jesus Christ and His mission. The one Jesus is King in Matthew, Servant in Mark, Man in Luke, and God in John. All four Gospels bear a united testimony.

The Apostle Paul, the greatest holiness and missionary representative of the Master, under divine inspiration beautifully describes the Messiah to the Hebrews in the beginning of that epistle.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last

days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high."

Early in His ministry Christ preached the wonderful Sermon on the Mount, and among the "Blesseds" he declared, "Blessed are the pure in heart: for they shall see God." He also gave a lesson on divine love, with the exhortation at the close, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

THE GREAT COMMISSION

In the closing verses of the last chapter of Matthew we have the New Testament Great Commission. This is also recorded in substance in all four Gospels and in the Acts of the Apostles.

It is a resurrection message. Jesus had been to the cross, laying down His life that a lost world might be saved. He was laid in a borrowed tomb, but the third day came forth as He had promised, and hurried away to a great campmeeting on a mountain in Galilee, for which He had planned before going to the cross.

This was the greatest campmeeting ever held, particularly because the risen Lord was the special evangelist. The disciples were there, and probably the five hundred brethren mentioned in Corinthians as having seen Him at one time, as this is the only record of a public service. What was the text? Did it represent the burden on His heart? The record states, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

In the first chapter of Luke, Zacharias the priest, being

filled with the Holy Ghost, in a prophecy announced that God had promised, and made provision back in the beginning, that His people should be holy.

"The oath which he swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life."

And in the tenth verse of the 2nd chapter, we have the angel's message, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

In Luke 10:2, we read about Jesus sending out workers with this instruction, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

The eleventh chapter contains what is called The Lord's Prayer. It is really a prayer that Jesus taught His disciples, when, after hearing Him pray, they asked Him to teach them to pray. This is the prayer we teach to our children, and is not only a prayer but also a creed, which is taught to all believers in every land, before they are baptized and received into church membership; yet I fear many have failed to note the missionary significance of this prayer. It begins "Our Father," recognizing all of God's children as a part of His family.

Then a pause for worship, coming in reverence to the great God of the universe, but who is now our Father, "Hallowed be thy name." The first petition, "Thy kingdom come. Thy will be done as in heaven, so in earth," is for world evangelism. Our Father is a King, this old world is His by right. He created it, and placed man here. "The God of the whole earth shall he be called." After this we may pray for our every need, not forgetting, "Thine is the kingdom, and the power, and the glory, for ever."

Then follows a parable to emphasize importunate prayer. A man going at midnight to obtain bread for one in need, knocking and calling until the bread is given. Others! Others!

Have we neglected to make every effort possible to reach them? Let us pray in holy desperation, and in faith, as the old man in the British West Indies did, when he discovered a vicious coral snake close to his bare feet, and knew it meant death in thirty minutes. He could not think of words to say but he cried out, "Father, Son and Holy Ghost, Amen," and God interpreted the prayer and delivered him.

Jesus continues the discourse, assuring them that God as a loving Father will answer their prayers. For if earthly parents love to give good gifts to their children, "How much more shall your heavenly Father give the Holy Spirit to them that ask him." Thus he links the coming of the kingdom in all the world and the gift of the Holy Spirit. We cannot be all the Lord wants us to be, or do our best for Him, without the baptism with the Holy Spirit in His sanctifying power, not only making our hearts pure, but filling us with His holy Presence.

Almost the last ministry of Jesus, recorded in the last chapter of Luke, was to open the understanding of the disciples, that they might understand the Scriptures.

"And he said unto them, These are the words which I spake unto you . . . that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

The Redeemer was again stressing holiness and missions as God's program for this needy old world.

The Gospel of John begins with a declaration of the deity of Jesus Christ.

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men."

In this same chapter John the Baptist introduces Jesus to the multitudes down by the River Jordan. Officials from Jerusalem had been sent to John, to ask if he were the Messiah, which he emphatically denied, saying, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." The next day John saw Jesus coming and announced,

"Behold the Lamb of God, which taketh away the sin of the world . . . and John bare record, saying I saw the spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God."

The verse we call the heart of our Bible is found in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

There is also a 1 John 3:16 which reminds us of our part in this great world program, "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

Our lives are to be laid down in sacrificial service that the world may know that a Savior has been provided.

A REVIVAL IN SAMARIA

The fourth chapter contains a great missionary lesson. Jesus, on His way to Jerusalem, was passing through Samaria, which was largely heathen at that time. During the lunch hour while the disciples were away to secure food, Jesus,

wearied with the journey, sat on a well-curb to rest; and presently a Samaritan woman came with her water pot to draw water.

After asking her to give him a drink of the cool, refreshing water, He began at once to tell her of the "living water" that He could give her, and that would be in her "a well of water springing up into everlasting life."

The woman did not at first understand, but a new desire had been awakened in her heart. This was followed by conviction for the sins in her past life, and she soon exclaimed, "Sir, I perceive that thou art a prophet."

After explaining to her about spiritual worship and declaring He was not simply a prophet, but the promised Messiah, she was ready to accept Him, and, forgetting her water pot, hurried back to the city, inviting people to "come and see" this wonderful man, that she believed to be the Christ.

In the meantime the disciples had returned and were astonished that He talked with a woman of Samaria, for the Jews looked upon the Samaritans as "dogs."

But the disciples were now to have their first foreign missionary lesson. The Master reproved them for despising the people by saying, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

What a marvelous lesson! The harvest of golden grain in Samaria was yet four months away; but He was telling them of a precious harvest of immortal souls, that was now ripe and ready to gather. He was sowing the seed, they might reap, and in eternity they might share in His rejoicing.

The account closes with the wonderful declaration, "And many of the Samaritans of that city believed on him for the saying of the woman. . . . And many more believed because of His own word."

A HOLINESS MESSAGE

A beautiful lesson on holiness is found in chapter 7:37-39. Jesus was teaching in the temple where a large crowd had gathered to celebrate the Feast of Tabernacles. Many of the people had believed on Him, some questioned, while others were angry and wanted to destroy Him. They had now come to the last day, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."

This was a call extended to all, the remainder of the message being especially for believers, regarding the Holy Spirit.

"He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

In the previous reference, in the fourth chapter, Jesus taught that conversion meant having in you a well of living water, while holiness would mean that rivers would flow out.

This was strikingly illustrated by an irrigation system I had the privilege of inspecting while on the Arizona District helping in holiness and missionary conventions.

The party had been motoring since early morning over arid desert, in a valley below sea level; and in the late afternoon we arrived at what appeared to be an oasis in that vast desert. It was the home of a splendid Nazarene family, where we were to be entertained for the night.

In remarking about the great change, our hostess invited us to visit their irrigation plant about a mile from the house. Bordering the highway was a great irrigation ditch, almost like a river. The water was rushing on to supply other smaller ditches over the great ranch, while as far as the eye could reach, were fresh, green fields, which had once been dry, barren desert. Arriving at the plant, we were taken first to a great well, which was pouring out an enormous stream

of water. Our hostess informed us the well had cost \$5,000. They had dug down and down until they tapped a large vein of water. It was a real artesian well which never failed, summer or winter. It was the most wonderful well I had ever seen and as I thought about the well of "living water" my soul was blessed.

We were then taken to a shed where a large electric motor was sheltered; this was connected by a huge belt with the pumping system, causing the vast stream of water to flow down through that great river out over the desert lands, transforming the desert into fruitful fields. The supply was not only sufficient for their own need, but supplied their neighbors for miles around. Asking about the harvest, I was told that they raised not one or two, but five crops a year! We returned to the home refreshed in soul and body, having visualized anew the meaning of the well and rivers in the Gospel of John. All the way back to the house I was rejoicing in Jesus' promise of the Holy Spirit for His people, the rivers of "living water" that would flow out, and the abundant harvest which would follow.

The story of the Good Shepherd is in the tenth chapter of this extraordinary Gospel of John. As the "Good Shepherd," He laid down His life for the sheep. He became "the door," by which, "If any man enter in, he shall be saved." In the sixteenth verse he again calls their attention to the importance of missions.

"Other sheep I have, which are not of this [Jewish] fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

What a blessed privilege is ours to help the Savior gather in the "other sheep!" Yet I fear that not only the Jews, but many of God's dear children down through the centuries neglected these "other sheep." It is only a little more than two hundred years ago that the modern missionary revival began, and the Church began to take a real heart interest in

the salvation of the heathen. The Moravians were the first to recognize the responsibility of helping the Master bring these into the fold.

They were a band of holy people, and they planned that every one of their churches having one hundred members should not only support a pastor in the homeland, but also a missionary in a foreign country. They have more members to-day in foreign lands than in their own country, and the good work still goes on.

It was from them that John Wesley learned about holiness as a second work of grace, sought, and obtained the blessing. He became so convinced that holiness was the great need of the Church, if they were to bring in the waiting multitudes, that in one of his sermons he made the statement that he had rather God would use him to get ten men sanctified wholly, than to get one hundred converted. After the service he was reproved by a good brother, who said he thought he was an evangelist and interested in revivals. He replied that he was, for he believed that the ten sanctified ones should each get one hundred converted. That would multiply his effort in evangelism ten times. It is so easy to forget these "other sheep" that Jesus says He must bring; who pray to gods that cannot answer, and offer costly sacrifices to gods that cannot help in their need, or satisfy the hunger of their souls. Jesus says, "They shall hear my voice," but it must be through human messengers. Let us hasten to get more God-called, Spirit-filled, laborers out into the great harvest field.

When General William Booth, the founder of the Salvation Army, was on his death bed, he was visited by one of the managers of the telegraph system of London, who asked him if he had a last message he would like to have sent to his officers around the world. He said, "If you have, whether it is long or short, we shall be glad to send it free of charge." The General, looking up, smiled his thanks, and repeated just one word, "Others." That message was wired around the

world where army soldiers were out seeking for the lost other sheep. Oh, that God may lay a greater burden on all our hearts for these "others" so long neglected by those who have heard, and who know and love the blessed Redeemer.

CLOSING MESSAGES TO DISCIPLES

In the 14th, 15th, 16th and 17th chapters we find the Master comforting the hearts of His disciples by telling them more about the coming of the Holy Spirit, emphasized as the Comforter, and revealed as a Divine Person. In chapter 14, we read:

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

In the following chapter witnessing is stressed:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning."

In the next reference in the 15th chapter, He declares the threefold work of the Spirit toward the world; and the necessity of His going.

Jesus had finished His part of the mission for which He came, having made adequate provision for the salvation of a lost world. Now the Third Person, the executive of the Godhead, was to come and carry on the great missionary enterprise through faithful witnesses.

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come [to you], he will reprove the world of sin, and of righteousness, and of judgment."

How important that all of God's children should not only know Him, but have Him abiding within and working through them in carrying out God's plan.

THE HIGH PRIESTLY PRAYER

We approach the 17th chapter with bated breath and listen with reverence and awe to the heart breathings of our Lord, in His High Priestly Prayer. He was pouring out His heart to the Father for the last time before going out into the Garden of Gethsemane and on to the cross to lay down His life that a lost and ruined race might have life eternal. He left this comforting interpretation, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

The great burden of His prayer was for His followers. Jesus Christ was God's love-gift to the world and believers are the Father's love-gift to Jesus. Seven times in this chapter Jesus speaks of believers as given to Him by the Father. He prayed for their safety from the world and from the Evil One. He declared, "They are not of the world, even as I am not of the world." He told the Father that they had received His words and had believed that He was the promised Messiah sent from heaven and because of this the world had hated them. He said, "While I was with them in the world, I kept them in thy name: . . . and now come I to thee."

He then prayed for their sanctification. The grace they now had would not be sufficient to enable them to carry on after He had left them. He had tried to make them understand the trying ordeal that was just before them, and they had all promised to be true. Peter even asserted that he would go with Him even to death; but they failed to realize the depravity of their nature that would betray them in the hour of trial. Jesus knew and prayed, "Sanctify them through thy truth: thy word is truth."

Then, as He visualized a lost world, He added, "As thou hast sent me into the world, even so have I also sent them into

the world." But this was to be but the beginning of world evangelism! There was as yet but a very small company, and, looking forward to the coming centuries and the multitudes that would need to be told the "Glad Tidings," He prayed for all believers. He prayed for us! "Neither pray I for these alone, but for them also who shall believe on me through their word." He prayed that a spirit of unity and fellowship might pervade all believers—fellowship with their God and with one another—the blessed Holy Spirit dwelling in all hearts. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The objective being, "that the world may believe that thou hast sent me."

He prayed for a world revival! And not only that, but also for the sanctification of all believers! "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

One more petition—the culmination of all the other blessed requests—and the High Priestly Prayer was ended. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

This prayer of intercession could not go unanswered and authentic statistics reveal the fact that in each century—except the 13th—there has been fully half a million enlisting under the banner of the cross. In this twentieth century, professed Christians number over one-half a billion. More than one-fourth of the present population own allegiance and bow before the cross of Calvary. If all were living members of Christ, and had tarried for their Pentecost and had gone forth at His command, how different world conditions would be today! Nevertheless, the faithful are still pressing on, and God is working miracles in this twentieth century.

AGUARUNA INDIANS SEEK GOD

Our pioneer missionaries, Revs. Roger and Esther Carson Winans, were the first "pale faces" to visit this tribe in Peru. It meant a three-week journey on muleback across the Andes Mountains, to reach them from our mission station on the coast. Their equipment consisted of a typewriter and a few books besides their personal clothes and bedding.

This warlike tribe of head-shrinking Indians were drunken, debased, superstitious and ruled by witch doctors. They had no written language which the missionaries could learn, and it took years of faith, prayers, tears and sacrificial effort before they could even converse with the small boys they had gathered into the mission, in their endeavor to contact these needy people. But God heard their prayers, and rewarded their sacrificial efforts. Before Esther slipped away to heaven and her body was laid away on the hillside, she had prepared the first primer of simple Aguaruna words and sentences; the sweet old story of the cross had been told; several of the boys had been converted and four called to preach the gospel to their own people.

Miracles had actually been wrought. God's blessing continued, and a few years later when General Superintendent Chapman visited the field, the old chief of the tribe was beautifully saved. He had been friendly since the beginning, when in reply to their request to settle among them he had taken the crown of bright feathers from his head and placed it upon the head of the little holiness missionary, Esther Carson Winans. As long as he lived he was always faithful to testify everywhere, "The Great Spirit has given me a good heart." This, no doubt, with the testimony of the boys was used to bring about a real revival, which began when eleven men were saved in the first gospel service they ever attended.

A missionary wrote a brief account of this miracle, telling how eleven men, all fully armed, started out one day on the warpath; sailed down the river past the Sunsuntsa Nazarene

Mission, not even looking that way, and went on twenty miles farther down the river. Then they suddenly halted, there was a little new shack in sight; it might be enemies, but it proved to be a new Nazarene Mission, Temashnum, with only two native Christian boys in charge. They were teaching a class of little boys, as they themselves had been taught a few years before.

Seeing these eleven warriors, who were their own people, peering cautiously about, they ran out to meet them, and invited them to come in and eat supper with them. They came after being assured there was no "pale face" there, and remained over night. Before wrapping up in their blankets for the night's rest, one of the boys read a lesson from an Aguaruna translation of portions of the New Testament, and they then knelt and prayed definitely for these men, and the entrance of God's words, according to promise, carried a ray of light to their dark hearts.

This was revealed the next morning, when a messenger from the other mission arrived to tell the boys that the missionaries wanted them to come up that day to an all day meeting. The boys were glad to go and invited these men to go with them. If God's Word had not awakened a desire in their hearts undoubtedly they would have said no, and gone on their way. But now the leader conferred with the others, and presently announced, "We will go," and they all set out at once. That was a great meeting. God was there, and, wonder of wonders, not one of these eleven Indian men now seated on the floor in the center of that little shack had ever before darkened the mission door.

The missionary had the anointing of God upon him. He said, "I never preached and prayed so much at the same time in all my life." And the Holy Spirit convicted these needy hearts. At the close of the meeting, the Spirit whispered, "Tell them about their chief," and he told them how their chief had come to the mission, as they had that morning, how

he had listened to the same words from the Book of the Great Spirit, had obeyed the words, prayed and given himself to the Great Spirit, and that the Great Spirit had answered his prayer and given him a good heart. Then he told them of the chief's illness and as he grew worse, that, he felt he must tell him that the Great Spirit would soon take him to the heavenly home, and how glad and happy he was until the very last day before he went.

When he had finished, those eleven men rose to their feet and the leader said, "We have decided we will give ourselves to the Great Spirit. We will follow our chief."

What an altar service they had! The missionary said, "Such Aguaruna praying I never heard." God answered and one by one they arose to testify, "The Great Spirit has given me a good heart."

A miracle, indeed, but just like our wonder working God. The revival had begun and still continues. At a Christmas service one hundred were at the mission and forty of them were seeking at the altar. Several witch doctors have been seeking God. A nice company of believers gathered to partake of the Communion just before Brother and Sister Winans came home for their last furlough. Let us keep praying, not only for these Indians, but for all the needs in Peru.

CHAPTER FIVE

DEMONSTRATED BY THE EARLY CHURCH

In the Acts of the Apostles, Luke, "the beloved physician," continues the account of Christianity begun in the Gospel which bears his name. The book has been called the Acts of the Holy Ghost, and the Gospel of the Holy Ghost Power. It is evident that the Holy Spirit fills the scene. Dr. Luke and the Apostle Paul have been credited with having written fifteen of the twenty-seven books of the New Testament. Luke is called the historian and Paul the interpreter.

In the introduction the universality of the gospel is suggested. It was written by a Greek, to a Roman, about a Jew. Prayer is especially emphasized, being mentioned 27 times in the 28 chapters.

The first chapter records the last words of Jesus before returning to the Father's house. His last message was to His people, and the subject was holiness and missions, in Acts 1:8.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

Two angels then appeared and encouraged their hearts with the promise that He would return in the same manner as they had seen Him go. The little company then returned to Jerusalem and tarried, continuing in prayer with others, until the Holy Ghost came; and they were all filled with the blessed Holy Spirit. The prophecy of Joel was fulfilled; the promise in the last message of Jesus was verified; and at the first public service held, the universal significance of Pentecost was demonstrated.

A cosmopolitan crowd had gathered, representative from fifteen nations were present, representing practically the then known world. A miracle was wrought, for as Peter preached, each heard the message in his own language, and three thousand were converted.

At Pentecost the foreign missionary enterprise was launched. The Holy Spirit had come to lead the Spirit-filled ones on victoriously; and soon we read of five thousand converted in a single service. Although suffering persecution, the account declares that, "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all," and "They that were scattered abroad went every where preaching the word." Oh, for more pentecostal seasons in the twentieth century! The skies are full of Pentecosts, will we not pray them down? Whenever I think of Pentecost, I remember the little girl in the Welsh Revival, who had been to the altar and had been beautifully saved. A few days later, hearing a sermon on holiness, emphasizing that Christians might have the Holy Spirit, who would purify the heart and fill it to overflowing with God's love, so that rivers of love would flow out to others, she came again to the altar and was heard to pray this simple prayer, "O God, I thank you for saving me, I am so happy, but I want the Holy Spirit to come and fill my heart. You know, Lord, I am only a little girl, and I can't hold much, but I could overflow an awful lot." So the hearts of these Christians were overflowing and we next read about:

THE REVIVAL IN SAMARIA

"Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). The people heeded the message, believed the Word, accepted the Savior, and were baptized both men and women, "And there was great joy in that city."

When news of this revival reached the church in Jerusalem, they sent down Peter and John, "Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." They were faithfully carrying out God's plan of holiness and missions.

THE HOLY SPIRIT GIVEN TO GENTILES

Chapter ten introduces a Gentile named Cornelius. He was undoubtedly an outstanding Christian. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." He not only prayed, but he was "fasting and praying," at his regular prayer hour. He was evidently seeking for light, and was hungry for holiness; as was natural for one who spent much time fasting and praying to God. The Lord was so pleased with his prayer that He sent an angel, who instructed him to send for a certain holiness preacher, named Peter, and assured him, "He shall tell thee what thou oughtest to do." Cornelius obeyed the directions given, and sent messengers to Peter in Joppa.

While these messengers were on their journey, God was preparing Peter to co-operate with His plan. Peter, a bigoted Jew, needed a world vision. He did not know that the provision made at the cross was for all the world. So, while he was praying, a vision was given that made it plain to him that, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." How wondrously God works if His people fast and pray!

When the men arrived with this most unusual request, "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." The men were invited in for the night and on the morrow Peter and other brethren returned with them to Cæsarea.

In the meantime Cornelius had been busy preparing for a holiness convention, so that when Peter and the six brethren arrived they found "many that were come together."

Peter is invited to give them God's message and in the midst of the sermon the record states, "The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. . . . Then prayed they him to tarry certain days." Peter next visited the mother church in Jerusalem, where he was reproved for going to the Gentiles, related God's direct leading, was vindicated, and the church received a new vision and was blessed.

Then followed more prayer victories. While the church prayed earnestly, Peter was miraculously delivered from prison on the very eve before his decreed execution and appeared before the astonished company.

In the thirteenth chapter, while the entire church fasted and prayed, the Holy Spirit called Barnabas and Saul, their two best evangelists, to go forth to definite foreign missionary service. This splendid Antioch church did not murmur nor object, but had another season of fasting and prayer, laid their hands on them and sent them away. "So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

This was the beginning of the foreign missionary journeys of Paul, the great apostle to the Gentiles. On the first missionary journey they constantly met opposition from Satan. At Derbe a man was healed, and the missionaries were proclaimed gods, and could scarcely restrain the people from offering sacrifices to them. At Lystra Paul was stoned and left for dead, "Howbeit, as the disciples stood round about him, he rose up, and came into the city." They then returned to the cities visited, appointed elders, prayed and fasted, and returned to Antioch to give their report.

On his second missionary journey Paul was clearly directed by the Holy Spirit to carry the gospel into Europe. Arriving at Philippi, the chief city of that part of Macedonia, he attended

a prayermeeting by the riverside and a certain woman named Lydia was his first convert. Then quickly followed the conversion of the jailer and his family, after the missionaries had been miraculously delivered from the inner prison, where their feet had been held fast in the stocks.

The missionary, then being urged to depart, journeyed on to other European cities, Thessalonica, Berea, Athens, Corinth and Ephesus, where at each place more or less severe persecution awaited them. But God's Word was fruitful, multitudes believed, and missionary churches were established.

When Paul arrived at Ephesus, he found certain disciples, whom he questioned relative to their experience of holiness.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

These were no doubt converts of the eloquent Apollos, who "was instructed in the way of the Lord; and . . . spake and taught diligently the things of the Lord, knowing only the baptism of John." These converts when questioned about baptism replied that they had been baptized "Unto John's baptism."

This baptism, according to the account given in Luke 1:77, meant they had received a "knowledge of salvation, . . . by the remission of their sins." So these converts were eligible for the blessing of holiness. "And when Paul had laid his hands upon them, the Holy Ghost came on them."

These formed the nucleus for the splendid church where Paul remained for more than two years. "So that all they which dwelt in Asia [a province in Europe] heard the word of the Lord Jesus, both Jews and Greeks; miracles of healing were wrought, many believed, And the name of the Lord Jesus was magnified."

PROGRESS IN CAPE VERDE AND BRITISH WEST INDIES ISLANDS

The Holy Spirit is still being manifested and working wondrously in our island mission fields. In the Cape Verde

Islands during the past generation many had heard the gospel message through the faithful preaching of a native evangelist, Rev. John Diaz. A church was organized and a chapel built on the Island of Brava, and a mission opened in St. Vincent. This work is still being carried on.

Many were praying for the work in these Catholic islands, where 200,000 Portuguese people were without a Protestant missionary. God answered prayer, and Rev. and Mrs. Everette Howard were definitely called and sent out to this needy field. When they arrived at the St. Vincent landing port, they were accorded an unexpected reception. A few Christians had gathered on the wharf to welcome them; but they soon saw a great procession of several hundred coming down the main street. They thought of course it was the Catholics, taking some of their saints out for an airing, but were assured by the Christians that it was the people of the city coming to welcome them, which proved true.

When they reached Brava, even a larger crowd, many coming from surrounding villages, were there to welcome them. Later they visited the entire group of ten islands, and on several they found some who had heard the gospel message and were glad they had come.

They met the governor of the islands while on this trip. They thought he might be one of the merchants, told him a little about their mission and gave him literature, as he seemed to be interested. Later, while visiting homes on the island, they called at his house, not knowing he was the governor. They were kindly received and he assured them he would do all he could to help them.

When they returned to Brava, and revival services were announced, the chapel could not hold the crowds that came; many were saved and some were sanctified wholly, while night after night many stood outside and listened to the gospel.

A number of high school boys were reclaimed and sanctified. They pleaded for a Bible School, which was soon started,

two or three evenings a week in the missionary home. Revivals were held on other islands, and before the first year ended a report was received in the homeland which began, "The Spirit of the Lord is mightily moving in the Cape Verde Islands." This and other reports which followed reminded one of the history of the "Acts of the apostles," in the first century.

When General Superintendent Chapman visited them a couple of years later, upon his recommendation the missionary headquarters was moved to Praia, the capital city, which is on one of the largest islands, and contains about half of the population of the entire group.

At Praia, before they had opportunity to plan for revival services, the people gathered about their tiny cottage as they were having family devotions, peering in at the windows and door; and as they continued to sing, someone asked, "Can't we come in so we can hear the words better?" When given permission, as many as possible crowded into their two little rooms. These told others about the Americans (did the advertising) and more came each night until they had a revival on their hands. A number were converted, some were government officials, who later became splendid national evangelists. Thus much needed helpers were supplied. The reports from these islands from time to time give assurance that God is still manifesting His saving and sanctifying power as in the "first century." And why not? God says, "I am the Lord God, I change not." The enemy is also the same; so we were not surprised that they had persecution along with the victories. I will quote from a personal letter recently received from Sister Howard. "Some persecution, however, is beginning to settle in upon us, and we must be very careful."

"Several weeks ago we went with a group of our young people from Praia, to an interior village of this island. While we were there the priest arrived on the scene, very drunk, and began to call the people together. He soon had a group of about 150 men and boys, all armed with stones, clubs, and

some had knives and guns. They were half of them drunk, and the priest was really so drunk he could hardly stand. They began to call, 'Viva Roman Catholic Church,' 'Down with the Americans,' and soon a few stones began to fall. One big one fell right at my feet. I gave Elizabeth Ann a quick push or she would have been hit as she was by my side. We saw that we could not talk or reason with them, so we got our group together and came away.

"The other day there was a big religious festival, the day of Saint John, so we took a number of the Gospels of Saint John and went to several of the interior villages and gave them out to the people. Of course they took them all and wanted more. But the priest of the village of Pikes heard about it and sent out to gather up the Gospels and made a big fire of them there in the village and burned them all. He told them that they must never take a thing from the Americans, as they were priests of the devil, and were there to buy their souls. One of the young men became very much interested at that, and decided to have a closer look at the 'Priests of the Devil.' He walked the twenty some miles to the city of Praia, and came to our house. He was afraid to come into the yard, so he called the houseboy and asked for sure if this was the house.

"The houseboy called Everette, and when he came out, the first boy did look surprised. I think he was expecting to see horns and a tail. Anyhow he asked Everette if he really did know the devil and how much he would pay for a soul. With the help of the houseboy, Everette soon had him convinced that we were not as bad as we had been painted. That night we were having services, so we invited him to stay. He did enjoy the singing and message. The next morning when he returned to the village, he took with him some of those same Gospels of St. John and other tracts, and he said that the priest would not have a chance to burn these copies.

"Recently we had a nice visit with the governor and he was really lovely to us. In his conversation he said, 'I know your teachings, Mr. Howard, and that you demand a higher

moral life than our church. If I were a Catholic priest, I would not fight you, but I can do nothing myself. You know that the religion of the Portuguese government is Catholicism. However, you have my permission to work as you please on any of the islands.'

"During the visit of the president of Portugal to Cape Verde we were invited to the reception given in his honor, at the palace in Praia. It was really an honor to be invited, and we did not expect it, being Protestants. There were only a few invitations given out. None of the Cape Verdian priests were invited. The bishop of Cape Verde was there in his long robes and cap, and during the evening he seemed to be watching Everette. The governor was very friendly and introduced Everette to the minister of the colonies, who was there, along with the president. A few days afterward we heard that the priests were angry because they had not been invited. Later our boy in the government office saw a letter from the bishop to the governor asking leave to go to Lisbon to report on the religious condition of the islands. He said that it was in a very critical state, and if help was not received the islands would be lost to the Catholic Church! This was in the letter. Praise the Lord, He is all powerful!"

"God has really prospered us more than we ever thought possible in the islands. We have been able to open seven new places of worship, have given out 17,000 tracts, 400 New Testaments, 131 Bibles, 3,300 Gospels besides selling many good books." Let us keep them on our prayer list.

THE BRITISH WEST INDIES

The British West Indies field has been fruitful since the beginning, about twelve years ago, when Rev. and Mrs. J. I. Hill were sent out to superintend a few little groups of African natives. Nazarene churches now dot the splendid island of Barbados and we have a few on the island of Trinidad and a native evangelist on St. Lucia. On my first visit to this field I was astonished at the crowds that gathered

in and around the small chapel; often many more on the outside than the little company that crowded the small meeting places, sometimes in the tropical showers from one to two hours, so eager were they for the good news "of salvation," while after each service altars were filled with seeking souls.

Two years ago I again had the privilege of visiting this interesting mission field and was surprised and delighted with the wonderful progress made. Several of the small buildings on Barbados had a second, and some a third chapel added to their buildings and still they were crowded and surrounded as before, with many more peering in at the openings which served as windows, and at the door. Several new churches had also been organized, one of which I had the privilege of visiting.

The missionary, Brother Hill, said one day, "Sister Fitkin, we are going out tonight to one of the darkest places on the island, where there are witch doctors and the people live in constant fear of evil spirits."

Of course I was happy to go, and as we reached the little old, abandoned church building, which they rented for a meager sum, there was a small group about the door. Inside the Christians occupied the front part of the building, while a few heathen had slipped into the back seats. As we took our places on the platform and the service began, I noticed small groups at the windows, who remained there during the entire service. At the window on the left of the platform was a group of young men, with such earnest faces. They never moved, just stood and listened with wonder and surprise as the meeting went on. On the right were some women. One especially broke my heart all up. She was an elderly woman, with a bright bandanna tied over her head and on top of that a man's ragged old straw hat. Her head rested against the window pane, the big eyes were staring, and there was such a frightened and despairing look on her face. I could not bear it, and motioned for her to come inside, but she only stared, more frightened than before.

We had a gracious service, a few Christians were at the altar seeking holiness and one or two in the back raised their hands for prayer. This church is cared for by dear Sister Pender, who walks the fifteen miles back and forth every week-end. How these needy ones need our prayers!

But I want also to give you a glimpse of our splendid Nazarenes in their quarterly meeting. It was held in the largest building they have—a rough, unfinished tabernacle seating about 250. This was crowded with many more on the outside. Brother Hill said more would have come, but they knew they could not get near enough to hear. The meeting was on Sunday when the people were free to come. There were three services, but I will mention only the morning service.

At the 8 o'clock baptismal service on the beach, the Lord graciously blessed, and before ten the crowd had gathered in and about the tabernacle. The missionary had asked me to preach, but I felt that it was his service, as he was to receive several new members, so I declined. And it was evident that all was in divine order. I have never in all my life been in a more beautiful service. After Brother Hill had explained to those who were to be received into membership, what it meant to be a Nazarene, he looked over that crowded room, where there were no aisles, and none could move out of their seats, and asked, "How can I give you the right hand of fellowship? I see no way except this." He then clasped his own hands and asked them to do the same, while he said, "I give you the right hand of fellowship, and receive you as full members into the Church of the Nazarene."

He then preached on the "Two Baptisms," explaining in simple language, so that all could understand, what Christ's baptism would mean to Christians. I have never heard a more beautiful sermon. God's presence was manifested. At the close of the message he asked all who desired this baptism to lift their hands, and fully fifty hands were instantly raised. Then he stopped a moment—what could he do? An altar

service was impossible, they could not even kneel. He turned to me and with tears in his eyes said, "Sister Fitkin, what can I do?" I suggested they might rise and we could then all pray that God would sanctify them wholly. This was done and what a Pentecost we had! I told the missionary later, that I would gladly have come all the way from New York for just that one service.

Truly, Pentecost and missions are in divine order in the twentieth century.

CHAPTER SIX

PROPAGATED IN THE EPISTLES

The Epistles are missionary letters, written by missionaries to missionary churches, emphasizing holiness and missions. St. Paul, the apostle to the Gentiles, is the interpreter of the gospel to these missionary churches.

The theme of the Epistle to the Romans is, "The Gospel of God," not only for Jews only, but also for Gentiles. Universal salvation had been provided and ought therefore to be accessible to all at the earliest moment. It is the work of the whole church to get the news to the whole world. Dr. Robert E. Speer has aptly said, "The great need in the church today is to realize the world's need of Christ, and Christ's adequacy to meet that need."

In the first chapter the apostle declares, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16).

In chapter 5:1, 2 we have the gospel in a nutshell, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

In the remainder of the chapter the five "much mores" definitely explain the two works of grace, and also declare that, "Where sin abounded, grace did much more abound."

In chapter 10:11-15 is a missionary message with some very pertinent questions, "For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference

between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" These are questions every church member should ponder well, and ask God to show them if they are doing their best in His world-wide program. In the beginning of the twelfth chapter Paul beseeches the brethren to make entire consecration; to become a living sacrifice, not to be conformed to the world, but transformed, that they may prove God's good, acceptable and perfect will, which is definitely stated in Thessalonians to be "Even your sanctification." In chapter 14:17, he declares, "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost."

In 1 Corinthians the apostle calls the Christians, "Babes in Christ," and urges them, "Be ye followers of me, even as I also am of Christ." And the 13th chapter reveals to them their privilege, and the absolute necessity for them to be made perfect in love.

The Epistle to the Ephesians is called the Bride's Book. It is written to the saints, the true Church, which is, "his body," and declares in the first chapter, "God . . . hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

He prays for them in the third chapter, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted

and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

In the fifth chapter he exhorts them, "But be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

He also reminds them that abundant provision has been made, for "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

It is evident that the apostle was very definitely teaching second blessing holiness to these missionary churches. In the last chapter he reminded them they were Christ's soldiers, and must be "strong in the Lord," have on the "whole armour of God," and carry weapons, with which to fight the enemy and win trophies for their King. World missions was their God given task.

In Thessalonica there was such a fine working church that the apostle when writing them declares, "We give thanks to God always for you all . . . remembering without ceasing your work of faith, and labour of love . . . and ye became followers of us, and of the Lord . . . so that ye were ensamples to all that believe in Macedonia and Achaia."

Notwithstanding this great comfort, in the third chapter he told them he was burdened that they might be sanctified, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith? . . . to the end he may stablish your hearts unblameable in holiness before God."

In the fourth chapter he exhorts them to go on to holiness: "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification . . . for God hath not called us unto uncleanness, but unto holiness."

He prays again for them at the close of this first Epistle, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

To Timothy, his son in the gospel, he writes about both holiness and missions: "Now the end of the commandment is charity [love] out of a pure heart, and of a good conscience, and of faith unfeigned. . . . For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. . . . Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ."

The Epistle to the Hebrews begins with the graphic description of Jesus Christ as the Son of God. The keyword is "better." The Son of God was better than the prophets, better than the angels—an ever living High Priest. The writer is seeking to confirm Jewish Christians by showing that Judaism had come to an end through the fulfillment by Christ of the whole purpose of the law. They now have a better covenant with better promises, and a better tabernacle. The second veil has been rent and they may now enter and abide within the "holiest of all."

In the tenth chapter we read, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. . . .

By the which will we are sanctified through the offering of the body of Jesus Christ once for all. . . . For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us. . . . Having therefore, brethren, boldness [liberty] to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true [sincere] heart in full assurance of faith, having our hearts sprinkled from an evil conscience [consciousness of evil], and our bodies washed with pure water."

Then follows the great faith chapter, with its list of illustrious heroes, who through unwavering faith in this great High Priest achieved mighty victories down through the centuries.

In the twelfth chapter we have the exhortation, "Follow peace with all men, and holiness, without which no man shall see the Lord." In the closing chapter we have one of the most beautiful benedictions in the New Testament, "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

The Epistles of Peter are addressed, "To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." Peter had not forgotten the "vision on the housetop" and no doubt had in mind not only the scattered Jews, but also Gentile believers. In the first chapter he exhorts them to holiness, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation [living]; because it is written, Be ye holy; for I am holy."

The First Epistle of John is a family letter from the Father to His "little children" who are in the world. He stresses their privilege of having sweet personal fellowship with God the Father and with the Son, and urges them to walk in the light, that their "joy may be full."

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light . . . we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

The Third Epistle of John is a personal letter to a missionary minded member of a local church which was dominated by a proud nonmissionary leader. The "wellbeloved Gaius" is commended for caring for missionaries, "Because that for his name's sake they went forth, taking nothing of the Gentiles," and he helped them to continue their journey, "after a godly sort." And the Lord was so pleased with his loving interest and sacrificial service that the letter was placed in the Bible and has been preserved for our instruction down through the ages. It pays to co-operate with God-given plans.

LATIN AMERICA

Our Latin American field begins with the Border Mexican District. This includes not only several fine Mexican churches in California, but also some in Arizona, New Mexico and

Texas, with one church across the border in Old Mexico at Ensenada, and Sister Santos Elizondo's splendid church and orphanage across the border from El Paso, Texas. God is graciously blessing the Border Mexican work and some new churches are being organized.

OLD MEXICO

In Old Mexico they have made unusual progress this past quadrennium. They have more than doubled their membership, erected some much needed buildings and recently when the Foreign Missions Secretary, Dr. C. Warren Jones, was there at their last assembly, all agreed it was the greatest one they have ever had, and that means much, for our Mexican Nazarenes are among the finest in the world.

PERU

In Peru the work goes on amid much persecution from the Catholics. In some sections the people are very fanatical and seem to really believe the Protestants are priests of the devil. Sometimes the lives of our missionaries have been in danger, but God protects them. Our main stations are located near the coast. Here we have substantial property and a good Bible Training School. We have a great district in Peru with many churches scattered over the mountains and cared for by faithful pastors. Our working force here has been greatly depleted during the past quadrennium by death and faithful pioneers needing furlough. But the national evangelists are carrying on faithfully and God is blessing. Pray the "Lord of the harvest" to send forth laborers into this needy harvest field.

CENTRAL AMERICA

Our missionary trip to Central America was unique in that it included our first flight by airplane. This was also an unusual one, for in flying only 150 miles from Guatemala City to Coban, one of our main stations, we crossed three high, rugged mountain ranges, descending into the valley between

each one. This meant that the plane was either pointing its nose definitely heavenward or earthward most of the time. But we were happy and blessed, we were soon to see some of the five tribes of Central American Indians that our precious missionaries are seeking to reach with the blessed gospel which is "the power of God unto salvation to every one that believeth." We were impressed with the prayer tower in the patio of the Girls' School at Coban, where frequently missionaries and students have an all day of chain prayer, beginning at 5 a.m., each one spending half an hour in prayer in this tower, which was originally built for wine storage. We found a real revival spirit over the district, and had beautiful services in several churches, with earnest seekers at the altar. We had one long day on a trip to mountain churches. They called us before daylight, and we arrived home again about midnight, tired, but happy. Indians wrapped in their bright colored blankets were seeking at the altar for the first time, praying definitely to be saved and then rising to testify that God had given them peace in their hearts.

ARGENTINA

In Argentina new recruits are carrying on with marked success. Rev. and Mrs. Frank Ferguson, our pioneers on this field, are now home on furlough. They laid a solid second blessing holiness foundation for a great district during their many years of fruitful service.

The new District Superintendent, Rev. John Cochran, writes, "We have had three tents in the field all summer. God has signally blessed and given some very excellent meetings and a number were saved. Since moving down to Buenos Aires we have had a very fruitful campaign in a section of the city where we had hoped to begin a new work. We had wonderful crowds and many sought the Lord, I think one hundred people, counting them as they came. We have rented a hall and begun a new work there. 'Praise God from whom all blessings flow.' That is five new places as the result of that

tent the Lord promised us when you were here. It is now in the twenty-fifth campaign and hope to be able to use it another year. Brother and Sister Lockwood are beginning the long desired Bible School in a rented building, with about thirty students. We hope to have our own new building soon. Pray for us."

Visiting this field in the fall of 1937, I was greatly surprised at the progress made. They had few church buildings, but fine congregations of spiritual Nazarenes gathered in Christian homes, and some were seeking the Lord in every service. At one afternoon service, in a large room donated by a Christian woman for services, we found a nice company gathered, mostly women.

During the service I noticed an Indian man on the back seat and prayed definitely for him. The others took part in singing and some testified and a few were at the altar for sanctification. When about to close the service I asked one of the missionaries if he would not ask that Indian man if he did not want to say something. He did, and the Indian arose and said this, "I am not a bad man, I don't smoke much, I don't drink much, and I come to church to bring my wife, who is a real Christian." After the service I saw them drive away in their little two-wheel cart drawn by a donkey, and never expected to see them again. But when we reached the home of our native worker for the evening service, there in the little room was Manuel Martinez, the Indian, sitting on the front seat, and my faith was increased for his salvation. He listened eagerly to every word of the little message and was the first to kneel at the mourners' bench and pray through to victory. How happy and thankful I was!

It was a pleasure to see the work in Lujan, forty miles from Buenos Aires. We visited the great cathedral there and saw the devout worshipers bowing down before the little sixteen-inch doll which is the Virgin Saint of all Argentina, with its twelve million needy souls. The doll was dressed in the richest robes, sparkling with jewels. It was in a small chapel on one

side of the cathedral, was mounted on a gold pedestal, which had been placed on the top of a high altar. There it stood, encased in a wide gold frame, with a golden canopy above it. It is said to be the most artistic and expensive kind in the world. We also visited Rosario, two hundred miles in another direction. This is a city of half a million population and our second main station was just being opened there. They now have a church there and new companies of Christians in the suburbs. They had a precious District Assembly. I will mention just one of the many fine reports given by our national evangelists, who evangelize as well as pastor the churches. Most of them with their wives were caring for two, and some three or four churches and missions. Some reported five and six hundred calls made, and one reported that besides ministering to four charges he had made evangelistic trips to 78 other cities and villages during the year. They all have the blessed experience of holiness and are real missionaries.

CHAPTER SEVEN

ULTIMATELY TRIUMPHANT IN REVELATION

The theme of the book is Jesus Christ and the glorious consummation of His missionary enterprise. The first three verses contain the title of the book, the description of the writer, and the blessing pronounced on the readers.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John; who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

A salutation to the "seven churches of Asia" is recorded in verses 4-8. This includes the fundamental principles upon which the entire Church of Christ is built, the person of Christ, the redemption wrought by Him, the discipline of Christians in this present world, and His Second Coming. There are seven major visions, and each contains a striking missionary element.

The venerable Apostle John had been banished to the Isle of Patmos, and in the first three chapters describes his first vision while there, "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia" (a province in Asia Minor).

As he turned to see the one speaking, he saw seven golden candlesticks, and in the midst of these "One like unto the Son of man, clothed with a garment down to the foot . . . and he had in his right hand seven stars . . . and when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen."

Seven is a symbolic number, denotes completeness, and is frequently used in this final book of the New Testament. The golden candlesticks typify God's true Church. A glorified Christ in the hearts of His people is the prerequisite to the coming of the Holy Spirit in sanctifying power: lighting the candles from which must shine the light of His love and grace to a dark world. God was still emphasizing holiness and missions.

Then follow the special messages sent to these churches, interpreted by many Bible students as dispensational, and covering the entire Church age. He was speaking not alone to these churches, but his words were also for the ear of the universal church in all ages.

The church at Ephesus is commended for its works and patience, "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore . . . and repent."

History tells us that in addition to the churches in Europe and Asia, there were, during the first and second centuries, nearly a thousand churches in Africa, but in losing their love for Christ, they failed to pass on the "good news" and became extinct.

Smyrna is comforted in their poverty and tribulation by the promise, "Be thou faithful unto death, and I will give thee a crown of life." This was a period of great persecution. Pergamos and Thyatira had failed to keep separate from the world, and were accused of dwelling "where Satan's seat is." They

held the doctrine of Balaam (worldliness), had drifted into idolatry and were urged to repent.

Sardis may refer to the period of the Reformation, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy."

Philadelphia seems to depict the modern missionary revival, "These things saith he that is holy, he that is true, . . . he that openeth, and no man shutteth; . . . I know thy works: behold, I have set before thee an open door, and no man can shut it. . . . Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

In this twentieth century we seem to have reached the last church, Laodicea. "I know thy works, that thou art neither cold nor hot. . . . Because thou sayest, I am rich . . . and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." In the vision there was encouragement given in each period, for those who were faithful.

In the message to this last church, the attitude of Christ at the end of the Church age is revealed. It is a world message, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

In verse 21 is what has been called the tallest promise in the Bible, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

How comforting is their assurance as we consider briefly some of the closing scenes in this prophecy. In the second vision the apostle seems to have been translated to the highest court of heaven. "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And im-

mediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

The hosts of heaven were giving thanks because of creation. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they were and are created."

Next a book with seven seals is presented and John declares he wept much because no one was found who could open and read the book. The slain Lamb, the Redeemer, is announced as the "Lion of the tribe of Juda, the Root of David." "And he came and took the book out of the right hand of him that sat upon the throne."

This is followed by worship because of redemption. Golden vials full of odors, which are the prayers of the saints, were poured out. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth."

When the missionary song was ended, the angel choir of "ten thousand times ten thousand, and thousands of thousands" took up the strain, "Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

This triumphant song was now swelled to a mighty chorus of universal adoration, "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, and the four beasts said Amen."

The ultimate triumph had begun. This second vision probably had reference to the rapture described in First Thessalonians 4:14-17. With the opening of the seven seals the apostle saw judgments poured out upon the world. It was a period of great tribulation, but was followed by a time of rejoicing.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

These were joined by the heavenly hosts, "Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever, Amen. . . . These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple."

The trumpet judgments meant more woes poured upon the world. Following this is recorded a vision of the Lamb with the one hundred and forty and four thousand, at which time another victory was celebrated. This was a special service of the Lamb with the one hundred and forty and four thousand. They sang a new song, which they alone could sing.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of the harpers harping with their harps: And they sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Just before pouring out the vials with the seven last plagues, there is another burst of praise and thanksgiving in the heavenlies, "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

We are now reaching the climax. An "Alleluia Chorus" precedes the announcement of the "Marriage of the Lamb." "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: For true and righteous are his judgments. . . . And again they said, Alleluia. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

The apostle then saw the Second Coming of our Lord with His saints, the battle of Armageddon, Satan bound for a thousand years; also the first resurrection of the blessed and holy dead, who should be priests, and reign with Christ a thousand years. He saw also the final doom of Satan, and the last judgment, and the new kingdom age ushered in. There was a

new heaven and a new earth, the New Jerusalem, that needed no temple, nor light. A new Paradise, with a pure river of water of life, and a tree of life whose "leaves . . . were for the healing of the nations."

We now come to the last message of the Bible, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. . . . I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

The last promise in the Bible is "Surely I come quickly." The last prayer, "Amen. Even so, come, Lord Jesus. . . . The grace of our Lord Jesus Christ be with you all. Amen." Holiness and missions are God's plan for the ages, and will be ultimately triumphant.

INDIA

This is harvest time in India. The plowing and seed sowing was done by faithful missionaries and occupied many years, but a rich harvest of souls is now being gathered in.

Our Western India Mission field has taken rapid strides ahead in the last two quadrenniums. Our borders have been enlarged, giving us more and better equipment, new buildings have been erected, more missionaries have been sent out, so that we are now carrying on definite evangelistic campaigns at five strategic centers.

India's Bible Training School, opened by Sister May McKay, of sainted memory, and to whom the splendid Bible School building is now a memorial, was unique in many ways. Especially was this true when high caste Hindu leaders, with red paint spots on their foreheads came pleading to be taught, by a woman, as it is very unusual for Indian men to desire

to listen to a woman. She would admit them gladly and many were later seeking at the altar and found the Savior.

A Brahman, one of India's highest caste men, was saved and baptized and became an earnest evangelist on our field. A holiness jungle campmeeting helped to attract the heathen, as well as to bring added light and blessing to the Christians. Many have been sanctified wholly and have gone out to witness, and lead others to Jesus Christ.

Two years ago, three camps were held in different sections with large crowds attending. Dear Sister Chapman wrote me while there, how at one of these camps in the last great service, which was especially to praise and give thanks for victories won, a Hindu man arose in that vast crowd and surprised them all by announcing, "I have been seeking God for three days, and I have found Him." Then looking up to heaven, he folded his arms across his breast and said, "From this day, I will be a soldier for Jesus Christ."

The new Reynolds Memorial Hospital at Basim, with our splendid, efficient Dr. Orpha Speicher in charge, has been ministering to the needy, and has opened many homes, even among Mohammedans, to the gospel message.

A new main station has been opened, and a new missionary home built, and the Andersons, who are stationed there, are finding this new district very fruitful. No doubt the outstanding reason for these many extra souls being gathered in, is the wonderful pentecostal season at their District Assembly a couple of years ago. There had been many precious seasons in past years, but all agreed there had never been such a wonderful outpouring of the Holy Spirit upon the church as at this time. They marched about the church singing and shouting praises to God, they then marched out of the door, and around the church building again and again, while a large company of heathen gathered and stood watching in wonder and astonishment. God was answering the prayers of years gone by, their faith had prevailed, and the gracious revival spirit continues.

When General Superintendent Chapman was there and organized the one thousand members into a Missionary District, ordained their first elders, six tried and proved spiritual leaders, and they elected one of them District Superintendent, that was indeed a time of great rejoicing in India.

PALESTINE AND SYRIA

General Superintendent Chapman and wife recently visited this mission field and brought back encouraging reports. In the Holy Land the constant conflicts between the Arabs and Jews have made the situation there difficult. However, our missionary, Rev. A. H. Kauffman, and the two splendid national workers had been doing their best and God's blessing was upon them. The churches in Jerusalem, and in Bludan, Syria, were being crowded out of their small buildings. A new work had been opened in Damascus, the oldest city in the world. Evangelistic services were being held in other cities as opportunity offered. The following interesting incidents were contributed by Brother Kauffman:

A MAN SAVED IN JERUSALEM

One of the outstanding cases of salvation in our Jerusalem mission is that of a man who was brought up in the Gregorian Church (Armenian Orthodox). He was married and had one daughter. His home was located in the Armenian quarter of the old part of Jerusalem—that part within the walls. He had lived a good moral life and had been faithful to all the requirements of that church. Yet, he did not have peace in his heart.

One Sunday afternoon this man came into our service. God definitely spoke to his soul. At our altar he found forgiveness and peace. He broke off his relationship with the old church and came into the membership of the Church of the Nazarene.

Everything did not go smoothly and easy for this new convert. He had to contend with continual opposition from his wife. She did not believe in the Protestant religion and per-

secuted him in various ways. God gave him grace to bear it patiently. He is still standing true to God and is one of the pillars of the Jerusalem church. Although his wife has not yielded her heart to the Lord, her attitude has changed completely. She even attends church occasionally with her husband. The daughter graduated from our day school. She is one of our fine group of young people in our Jerusalem church.

A SOUL SAVED IN SYRIA

A few years ago there moved to Bludan from another town in Syria, a Roman Catholic family. They were not poor, as the standards of the Near East go. The man bought a nice lot and built a house on it which was better than the average. He operated the bus line with Bludan and Damascus as terminals and with half a dozen towns in between.

The wife of this man was a very capable woman but she had never enjoyed the opportunity of attending school. She could neither read nor write. In our congregation at Bludan there was a very humble and zealous man whose name was Shaheen. This man offered to teach her to read. She was delighted. Shaheen used the New Testament as the "First Reader." Indeed, it was the first time in her life that she knew for herself of the contents of that holy Book. Through the power of the Book and the prayers of Shaheen this woman was led into a beautiful Christian experience.

Immediately people began to talk about her. They spoke of her as insincere and hypocritical. But the husband, though still unconverted, took her part and said he knew that a great change had taken place in her because she came and paid back some money which she had taken from him.

This woman stood true to the Lord in the face of great persecution from her own Roman Catholic relatives. One day a near relative pointed a revolver at her and threatened to kill her if she did not give up her new faith. She was not intimidated. She told him that he could kill her if he wished but that she would not deny what the Lord had done for her.

When one makes restitution and endures persecution as this woman did, it is good evidence of a work of grace in the heart. Salvation works the same all around the world.

This field has had no reinforcements for many years, but if the war clouds lift we trust that soon new ones, now waiting and praying to go, may be sent out to this needy field. We as a church must do our best and "hurry, hurry," for the King may soon be coming for His Bride, and the door of mercy will be closed for this and all our needy mission fields.