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“ HIS GLORIOUS POWER ”

*or*

THE STORY OF THE  
J.E.B.

# “HIS GLORIOUS POWER”

or

The Story of the J.E.B.

BY

A. PAGET WILKES

Author of “Missionary Joys in Japan”  
“The Dynamic of Life,” “The Dynamic of Faith”  
“The Dynamic of Service,” “The Dynamic of Redemption”  
etc., etc., etc.

## Japan Evangelistic Band

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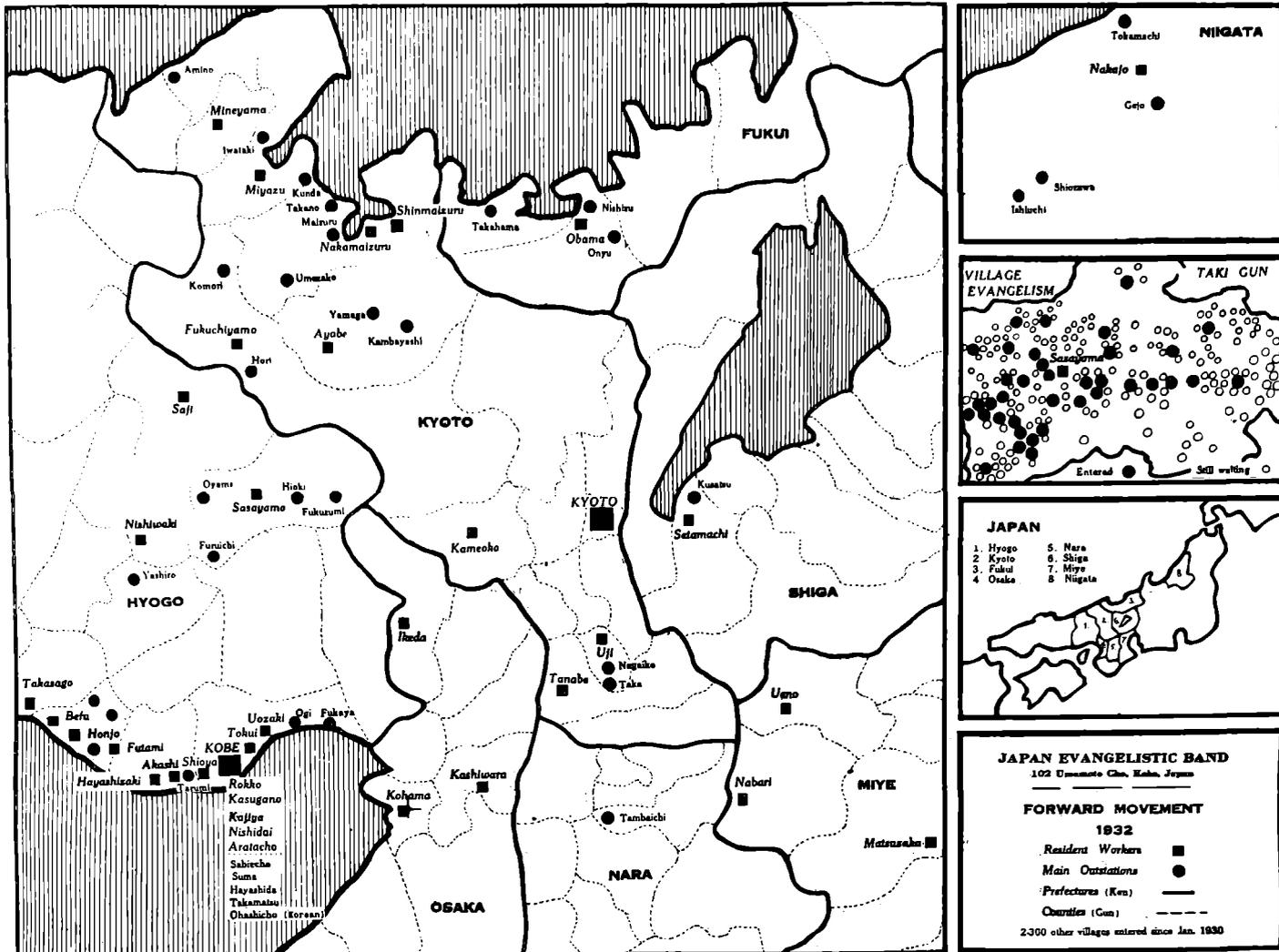
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The J.E.B. Forward Movement in Japan

## Preface.

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**I**N the following pages—an enlarged statement of what was published under the title of "*Brimming Over*"—is an attempt to record some manifestations of God's "*Glorious Power*" in Japan.

Very little will be told of the Organisation, Constitution and Personnel of the Society known as the *Japan Evangelistic Band*. Perhaps, therefore, a few words in the Preface will not be out of place.

In the year 1903, the year of its founding, the J.E.B. consisted of myself and wife, Miss Edmeades, our first foreign worker, and a few months later of Mr. S. Takeda and his wife. To-day the number has increased to about 180, including those in training. It is fairly cosmopolitan; England, Ireland, Scotland, Wales, Canada, U.S.A., Australia, South Africa, Korea and Japan have been represented, although of course the majority of the workers are Japanese.

With the exception of two or three Japanese, all of us are laymen.

Ecclesiastically we are equally Catholic. Many denominations are represented, Church of England, Quaker, Methodist, Baptist, Congregationalist, Presbyterian, Lutheran, etc., though most of us have very little idea to which branch of the Church of Christ our fellow members belong.

Councils in England, Canada and South Africa represent the home interests; while the Executive Council is in the Field; the majority of its members being Japanese.

The decisions in both the Home and Field Councils have to be passed by a unanimous vote. During the past thirty years I cannot recall one moment of friction in our English Council, and in only one matter can I remember any division of opinion in our Council on the Field. For this we give praise to God out of very full hearts.

Until recently our Members on the Field were divided into Senior, Junior and Probationary classes, the Seniors, whether Japanese or European, having the right to do any work that they individually felt called of God to undertake, so long as it conformed to Band rules. The others worked under the direction of the Field Council.

*" His Glorious Power "*

This gracious unity of mind as well as of heart amongst us during the past thirty years, which God has given us calls forth our constant praise to our Heavenly Father, as well as the wonderful way in which He has so plentifully supplied our needs. Never once during all the dark days of the War and still more difficult times afterwards, have we lacked anything or been obliged in any way to retrench or curtail through lack of funds.

I send forth the following pages with the prayer that their perusal may be blessed to many, and that those who read them may be encouraged to seek God more earnestly, believe Him more utterly, and obey Him more whole heartedly, till the Lord Jesus comes again for His waiting Church.

A. PAGET WILKES.

Wimbledon,

March, 1933.

## CHAPTER I.

### Introductory.

“I will lift up mine eyes unto the hills from whence cometh my help.”  
—*Psalm* 121. 1.

“Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens.”  
—*Psalm* 123. 1.

“The strength of the hills is His also.”  
—*Psalm* 95. 4.

She may stand naked in the sun  
She may be robed with storm,  
And yet for centuries the same  
Mount Fuji is her only name  
Unchanged her peerless form.  
—*Japanese Poem.*

## Beautiful Japan.



*“Only Christ can save thee, beautiful Japan.”*

## CHAPTER I.

# Introductory.

### JAPAN AS A MISSION FIELD.

**T**HE Japan Evangelistic Band, as an agency of Missionary Work, is perhaps unique in the comity of Foreign Missionary Societies.

Before, however, describing its history or its activities, a brief survey of Japan as a Mission Field will help to make plain both its *raison d'être*, and perhaps the way of its working.

Christianity was first introduced into the country in the year 1549 by Francis Xavier. The history of that Mission has been told so repeatedly that there is no need to write of it here, except to say that in the first 50 years there were 300,000 professed converts; but by 1682, though 50,000 persons had suffered death for their faith, all outward trace of Christianity had been eradicated.

Three centuries passed by before a further attempt was made. In the year 1859, one year after the country was opened to the "foreigner," Dr. Hepburn and Dr. Verbeek, with four others, arrived from America, the first Protestant missionaries to set foot on Japanese soil. Ten years later the Rev. G. Ensor of the C.M.S. reached the country from England, and in 1873 others followed, sent out by the S.P.G. In the first twelve years only ten dared to face baptism; but by the year 1888 Protestant Christians numbered 25,000 and the Roman Catholics claimed the same number.

### THE GREAT REACTION.

Then followed what is known as "*the great Reaction.*" The period covering the years 1890 to 1900 was a dark one indeed. The causes thereof were both secular and religious. In 1885 German theology made its appearance, while the return to Japan of young Japanese, who had studied destructive theories in American Universities led to much discussion and controversy; the infant church was deeply affected, as Dr. Pieters has observed, "It was, like Hercules, obliged in his cradle to give battle for his life."

## “ His Glorious Power ”

There are to-day something like 30 different societies or missionary agencies at work in the country, besides those engaged in the Roman Catholic and Greek Churches. Roughly speaking, there are some 150,000 Protestant professing Christians. Of these about four per cent., or at most five per cent., would be members of Churches established by English Societies (Church of England).

At the very commencement of the introduction of Protestant Christianity, an arrangement was made that no English Society should operate in the country. Japan was ceded to the American Churches. The only branch of the Church that refused to recognise such limitations was the Anglican Episcopal, and later on the Salvation Army, which, however, is an International Organisation rather than English.

### THE SLOW GROWTH OF CHRISTIANITY.

In view of the immense amount of personnel, time and money that has been poured into the country, the progress of Christianity in “ Sunrise Land ” has been surprisingly slow. Mr. Murray Walton writes of it thus:—

“ In 1926, as a result of the work of over 6,300 Christian pastors, missionaries and teachers of all Churches, denominations and societies, not to mention the work of voluntary workers, with over 2,500 Christian churches and nearly 200 Christian schools (excluding kindergartens) in which to make their influence felt, with a nation-wide evangelistic campaign held during the previous year, and with a Church of over a quarter of a million behind it, there were only 17,500 baptisms; and this figure represents a record! During the past twenty years the Christian Church in Japan, relative to the rate of growth of the population, has advanced at the rate of .01 per cent. per annum; or to put it another way, at the present rate of advance it would take ten thousand years to make Japan Christian. What is even more serious is the fact that the figures show no improvement in the rate of growth.”

### THE REASON WHY.

He then goes on to “ask relentlessly what is the cause of the relatively slow advance of the Church.” He proceeds to state some six or seven reasons. Of them we are concerned for the moment with only two. (1) He says, “The fourth evil effect is to be seen in the large numbers of Christians who may be described as lapsed Church members.” (2) “But it is in the preaching of the message, perhaps, *more than in anything else* (the italics are mine.—P.W.) that the Church has failed to-day.



*Greetings on arrival in Japan.*



*Returning on furlough.*

*"His Glorious Power"*

"We have often heard at evangelistic meetings, a most admirable apology for the Christian faith, in its relation for example to evolution; but that is all. There has been no Gospel. This criticism has been levelled more than once against the speakers in the National Evangelistic Campaigns which have been held from time to time. And yet the Gospel has an appeal in Japan. Yamamuro, of the Salvation Army, and Kagawa can fill any hall in the country. It is a striking fact that the Church—one of the smaller ones—which is making the most rapid progress to-day, is one which stresses this note to the exclusion of all others. It is easy for the Church as a whole to point out certain very obvious shortcomings in this body's work, but it is a moot point if it would not be wiser to learn from its enthusiasm.

"The nation is looking for a Gospel; she has been given a system of doctrine. She is conscious of a lack of spiritual power, but she does not find it in the Body of Christ. She is offered a teaching, whereas what she is seeking is a Personality."

These are very weighty words, and the answer to his query is as relentless as the question.

There is no need, of course, to point out that these causes are very closely related. Much of the lapsing and the backsliding of the Church members is due to the inadequate presentation of the Message. The stone of "Churchianity" has often been given instead of the bread of a living faith. There has been a lapse from Church membership simply because in the majority of cases there has been no vital first-hand experience of Christ as Saviour and Lord.

Though baptised into the Church, in many instances there has been no new birth of the soul. In recent years there has been an increasing endeavour to counter this unsatisfactory state of things, I mean the slow progress, and meagre success, by a larger emphasis on educational and social activities.

The "Christianization of Society" which is the slogan of Modern Missionary effort (in place of the Regeneration of the individual) based on the conception of "God's Universal Fatherhood" which denies (at least when it is logical), the universal depravity of man, is supposed in these enlightened(?) days to be the only remedy for the unsatisfactory situation. The old-fashioned Evangelism is not only too slow a method, but too obscurantist for the modern mind.

I fear, however, it will be a case of the hare and the tortoise over again. A little reflection ought to satisfy the intelligent

observer that this is so. If there were but *one* Christian in the world to-day and in the year 1933 he succeeded in leading one other to Christ, and if in each succeeding year these two, as well as each one thus led, continued to do the same, one apiece each year, in less than 30 years every single person on this planet would be a Christian!

In Japan, starting with 300,000 Christians, it would take less than eight years for the whole nation to be Christianised. The tortoise wins after all.

The whole trouble lies in this direction, the lack of personal responsibility due to a low state of spiritual life and Christian living.

#### THE REMEDY.

The remedy is always the same, a devoted, definite and daring Evangelism in the power of the Holy Ghost. There is no substitute for this at any time or in any place, such a work of the Holy Ghost in the hearts of men and women as will make them evangelists and winners of souls.

The sin of Institutional Religion or Organised Christianity is, that it organises the Holy Ghost out of the situation. Grass is not organised to grow, or flowers to smell, or fruit to taste. Life does it all. Where there is life, abundant life in the soul, it must radiate, propagate and increase.

## CHAPTER II.

### The Early Vision.

“Where there is no vision the people perish.”

—Prov. 29. 18.

Just dewdrops where the grasses grow,  
And mountain mosses lush with rain!  
'Twas all that I could find to show  
The source whence stately Yoshino  
Rolls down her waters to the plain.

—*Japanese Poem.*

## CHAPTER II.

### THE EARLY VISION.

**I**F what has been written in the preceding chapter is true, then the *raison d'etre* of the Japan Evangelistic Band, and indeed of a hundred such Bands is more than evident. Our Chairman, Rev. Barclay F. Buxton, going out to Japan in 1889, as a pioneer missionary of the C.M.S., had of course no intention of creating or helping to create any such Band as now exists, and yet, writing of his work he has given us three striking impressions.

#### A THREEFOLD VISION.

He says, "As one saw the conditions in a heathen land, one realised more clearly three things—

- (1) The need of a salvation that could rescue the most corrupt slave of sin, and bring him out of darkness into marvellous light.
- (2) The need of the power of the Holy Ghost to uphold the young convert in his new life, and to enable him *to testify to others*, i.e., to be an evangelist.
- (3) The greatest need of all was that of evangelists full of the Holy Ghost, who would preach the Gospel in Pentecostal Power. The great need was for Japanese Wesleys, and Moodys, and Torreys."

Perhaps it may be helpful to enlarge a little more fully on this threefold vision.

During my first five years' service in Japan, under the leadership of our Chairman, my own convictions as to this threefold need were not only formed and confirmed, but the way in which such a need could be met in practical fashion, took a very definite shape in my mind. Let us consider these needs in order.

*The first need with which Mr. Buxton was impressed, was that of preaching a real salvation able to reach the lowest and vilest of men.*

As for myself, I was deeply burdened about the insufficiency and inadequacy of the way in which the message was in many cases being presented. On every hand I felt the serious deficiency of its presentation, as indicated by the words of the Rev. Murray Walton quoted in the preceding chapter. I was convinced that there was required a much more definite statement of the Gospel

*" His Glorious Power "*

message than generally obtained. It seemed to be taken for granted that we could never expect anyone to be saved in a heathen land, prior to a considerable period of instruction in the principles of Christianity. I am aware that this appears both reasonable and ordinary common sense. When the people have no conception whatever of a personal God, and hence of sin, and therefore of forgiveness, not to mention any other of the doctrines of the Christian religion, it would seem impossible to expect men and women to believe unto Salvation within a couple of hours of their first hearing the message.



*The J.E.B. Bible School in 1908.*

And yet one felt instinctively that this could not be right. There must be a way for a helpless drunkard, a derelict on his way to commit suicide, a criminal condemned to death, and such others, to receive enough instruction in the elements of the Gospel to allow of them entering into the experience of salvation immediately and without delay. As one studied the Scriptures, it seemed perfectly plain that the stories of the woman of Samaria, the thief on the cross, the Philippian jailor and others, warranted optimism along this line. In my first few years of service, poor as it was, I put it to the test and found it possible. The determination to push forward in a daring Evangelism along these lines grew, and

became more and more insistent as time went on. I realised that though, there were of course not wanting missionaries and Japanese who believed as I did, yet if a Band of Evangelists, "foreign" and Japanese, who would specialise and stress this phase of truth, could be raised up, untrammelled by considerations of ecclesiastical organisation, it might be a great blessing to the whole Church of Christ in Japan, and help to prove in actual and practical fashion, the truth of our proposition, that when men's *hearts* have been prepared by sin, suffering, trouble and despair, there can be an immediate harvest. When the Evangelist is able in presenting his message, to confine it to the minimum of truth necessary to Salvation, there can be a reaping without delay.



*Twenty-five years later.*

Thank God since that day we have proved its truth in almost countless instances.

Just about the same time that the J.E.B. began to be formed, The *Oriental Missionary Society* (an American Organisation) commenced a similar movement. These two organisations, working hand in hand, though on different lines ecclesiastically, have abundantly proved that souls can be saved and truly born from

## “ His Glorious Power ”

above at the very first hearing of the message, when presented in the power of the Holy Ghost to hearts prepared of God, even when there has been no knowledge of Christian truth prior to their first hearing.

### THE VISION STATED.

*Mr. Buxton describes the second need as the power of the Holy Ghost to uphold the young convert in his new life and enable him to testify to others.*

If this was true, I thought, the need, as I saw it, was to help in forwarding Conventions for the Promotion of Scriptural Holiness. If the ministrations of the ordinary Churches were deficient in this respect (and they most certainly were) the simplest way would be to conduct Conventions here and there, to which Christians of all denominations could attend, and so hear of the fulness of salvation in Christ Jesus. Such gatherings, however small and however lacking in extension their work might be, could by an intensive ministry be a wonderful blessing to the whole Church of Christ. The value and importance of this method was first conveyed to my mind, and then impressed upon it by what I saw of Mr. Buxton's work in Matsuye itself in the early days of his ministry. He writes of it as follows:

“ We soon got invitations from Churches and Schools to come and hold special meetings for three or four days. And at such Conventions, we got into touch with earnest seeking souls, who sought and found the cleansing and the filling that the Lord promises. To many of them the way of faith was at first a mystery, and then they rejoiced in it, finding that, as they believed the promises, God gave them the blessing.

“ At times these small Conventions at Matsuye, and others in other parts of the country were signally owned of God, and many found the fulness of blessing, and received the Holy Ghost. There was a very special outpouring of the Spirit at the Matsuye Convention in May 1899, the results of which were that five or six young men were filled with the Holy Ghost, who are leaders of God's work to-day.

### THE VISION APPLIED.

“ Thus the message of holiness, as the birthright of every Christian, and faith as the only way of receiving it, was sounded out. It was based on clear exposition of the Word of God. Hungry souls came and were filled. One man came three day's journey from the north of Japan, and went back to spread the fire in his village, and in the villages round him within a radius of twenty miles. Soul-winners were raised up, and the power of God was manifested.”

I felt equally convinced that the work thus blessedly begun by our Chairman could best be conserved and extended by the formation of a Band of men, who could specialise in undertaking such work as this and devote their time and energies to spreading the message of Pentecost.

As one stands and looks back over the past 35 years, and sees the working of God in this connection, one can only be filled with praise and gratitude to Him. The few scores who here and there attended such gatherings in those early days have now



*One of the Conventions in Japan.*

increased to very large numbers. Each year thousands gather together in the various Holiness Conventions up and down the land. To accomplish this end, God has graciously allowed the Band of Workers known as the J.E.B. to make a very large contribution.

#### THE VISION EFFECTIVE.

*The third need, which Mr. Buxton describes as the greatest of all, was Evangelists full of the Holy Ghost, who would present the Gospel in Pentecostal power.*

His own work at Matsuye in those early days revealed to me how that need could be met. He writes of it briefly as follows:—

“ After a time there were young evangelists who asked to be allowed to come to Matsuye to share in the work, and thus to get instruction and training. Now, the best and most permanent thing a missionary can do is to train men to be soul-winners and men of prayer. And both the Lord Himself, and His servant Paul trained workers by having them with them, and letting them share in the work itself.

## “His Glorious Power”

“So the privilege was given to us of having young fellow labourers to help and to pray with. Thus, earnest men, who were dissatisfied with their experience of God’s grace, came to us.

“I gave them Bible instruction each morning, and in the afternoons and evenings we took them out visiting and preaching, both in Matsuye and the villages round.

“There were working with us two or three C.M.S. evangelists in Matsuye and the district, who came together now and then for prayer and instruction. As the others joined us, there was gradually instituted a short monthly Convention, to which we invited the Christians of Matsuye, and of the little churches in the district round. Also some would come from a distance to seek God with us. Thus Mr. Nagasaki (who started a sort of Salvation Army work before the Salvation Army came to Japan), Commissioner Yamamuro, who is now the head of the Salvation Army, and Dr. Kagawa, who is leading the “Kingdom of God Movement”, and other earnest young men, came for short periods.

“Two or three years before that, Mr. Horiuchi had come to us from Kyoto, and Messrs. Sasao and Akiyama joined us, on their return from America. Mr. Sasao was a very remarkable man, who was taken to Glory after twenty years of preaching the Gospel. He was a wonderful blessing to many, both to heathen and Christians. He had a clear message of salvation and of holiness, which he gave in much power. He lived by faith and through many times of testing rejoiced in the Lord His Saviour. He was indeed a saint of God, whom it was a privilege to know and to work with.”

It was this vision, especially that of God’s “making of men” in 1899, to which Mr. Buxton has referred, that deeply convinced me of the possibilities of forming a Band, disconnected with any particular denomination, and the power which God might make them throughout the land.

I was increasingly convinced as I looked about me that the need could never be met by the ordinary theological Colleges.

### TRAINING EVANGELISTS.

A Bible School in which young men chosen from among the people could be trained, was more likely to meet the need. A thorough knowledge of the Scriptures combined with practical training in dealing with souls, open-air work and house to house visiting, was the chief requisite for making Evangelists. And the

primary need of Japan in its present stage of Christianisation was not the need of a highly educated and cultured pastorate, but of red-hot Evangelists filled with the Spirit and the Word.

Such Evangelists, as it seemed to me, could best be trained independently of denominationalism, and yet, who would, as occasion served, be the servants and helpmeet of any spiritual Church who might care to make use of them.

With these three needs, clamant and insistent, the conception of a Band of Evangelists, trained to preach an immediate Salvation for the sinner, a definite anointing of the Holy Ghost for the saint, as a second work of grace in the heart, and to produce *leaders* in such work, began to take shape in the year 1903. But as the real beginnings were earlier than that I must speak of them in some detail in the following chapter.

I shall not be able in the short space allowed me in writing the Story of the J.E.B. to speak in any detail of the devoted members of our Band, nor indeed to refer to most of them by name, but as I look back on the first 25 years of our Mission's history, I feel I should be doing a grievous injustice to my dear brother and colleague (for thirty years), Mr. S. Takeda, if I did not make a brief reference to him, especially as he is not now a member of our Band. He has for some five or six years been the pastor of the first independent and self-supporting Church hived off from the Kobe Mission Hall.



*Rev. S. Takeda.*

It would, be difficult, indeed, to put into words all that I owe to him in counsel, advice and patient forbearance with so poor and ignorant a pupil in Missionary Administration as I was. He was more than a colleague, he was indeed a brother beloved, a close personal friend, and helped to lay the foundations of all the work, giving himself

wholeheartedly to the training of all our first Evangelists.

I can never be thankful enough to God for all He did through His faithful servant, and for all that Mr. Takeda was to me in those early days.

## CHAPTER III.

### Instruments Prepared

“See, I have called Bezaleel . . . and have filled him with the Spirit of God in wisdom and in understanding and in knowledge . . . and behold I have given with him Aholiab . . .”

—Ex. 31. 1-6.

Were there no wrongs toward my King,  
I trow 'twould be no wrong a thing  
For me to while away my hours,  
A little king among my flowers.

—*Japanese Poem.*

## CHAPTER III.

### INSTRUMENTS PREPARED.

**I**N the Acts of the Apostles we find the model for all missionary records. The Holy Ghost has for all time laid down the lines on which missionary reports should be written. May I have grace given to follow these lines.

The most casual reader can hardly have failed to notice salient points which the inspired narrative presents to us.

There is nothing approaching statistics in the Divine record. All is fresh and living and personal. Pre-eminent in the account is the description of *God's* dealings, His working, His gift of leaders, His supply of power, His answering of prayer, His calling of special instruments, His supply of all needs, His unfailing guidance, His working of signs and wonders, and His saving grace as bestowed on individuals. It is indeed amazing that within so small a compass as the Acts of the Apostles, the story of so many individual conversions should be recorded in such detail. There is no account of big organisations and synods, and ecclesiastical organisation, or social service. The outstanding feature of the narrative is the mighty power and grace and wisdom of God Who worked according to the counsel of His will.

### THE GENESIS OF THE BAND.

It is always interesting to trace the beginnings of things specially when those beginnings are notably of God. It is further more helpful to wait till there is a distance both of time and space between us and the "ark". After some years have intervened it is easier to look back and perceive God's guidance, than if we tried to take note of it all at the time when the actual events took place.

For the beginning of the Japan Evangelistic Band we have to go back into the last century. This, I know, savours of "romance and mystery," though it is only some forty years ago.

I will let our chairman, the Rev. Barclay F. Buxton, tell us of how he was led forth into "the Land of the Rising Sun."

It was in the days of the famous Cambridge Seven when

*"His Glorious Power"*

through Mr. D. L. Moody and many other spiritual giants of that time, there was a most blessed movement among the young men



*The Rev. Barclay F. Buxton, M.A*

at the Universities and elsewhere. How one longs for a recurrence of those days when young University men of ample means, good prospects, name and fame in the athletic world, gladly gave all to Christ and followed His call into the mission field. The names of C. T. Studd, Stanley Smith, Montague Beauchamp, Hoste, Cassels, and the Polhill Turners are still fresh in our memories; to these can be

added many more no less notable, and among them Barclay F. Buxton, with all this world had to give, excellence in athletics, social position and pecuniary means, and better still a most blessed spiritual equipment, which would have made him one of our Evangelical leaders at home. All these were laid at his Master's feet and he gladly gave himself to labour where the need and darkness seemed greatest. He writes as follows:

"It was in 1889 that my wife and I first really faced the question of missionary work. God had been bringing it before us prior to that; and indeed for many years I had thought of the possibility, and taken care not to involve myself in anything that would prevent my going to the mission field. As my wife was more than ready to go, and my parents and her mother were willing we should go, the question was settled.

“The next thing to decide was where to go, and under what Society. We were quite ready to go to any country that God clearly showed, and under any Society. We were able to go as honorary missionaries, so it seemed of God that we should carefully consider these matters. Then there were others who would not go in the ordinary missionary society, but who would go with us; so that the idea shaped itself of going as a little band together to some field. I carefully read up the conditions of the mission field in all nations, without getting much light. At that time the Rev. Rowland Bateman, of the C.M.S., was thinking of retiring, and very much wished us to go and work with him in North India, and possibly take up his work when he had to resign; but that never really appealed to us, though we corresponded a good deal about it. What seemed much more likely was Kashmir. The brothers Neve were then looking out for other Missionaries; and that seemed a possible field for us, but writing to Mr. Neve about our band, he answered that though we were very welcome they did not want the others, so we felt that blocked the way to Kashmir.

“Just at that time the C.M.S. were advertising the need of the west coast of Japan, and saying that they wanted to send a married missionary and two ladies to that part. That seemed as if it might be the sphere for us. I learned from them that there was no other mission working in the provinces of Idzumo and Iwami, and that there was a large expanse of country there with a large population, which had not heard the Gospel. There was room there for our little band and for many more who might come out later. Mr. Wigram, the secretary of the C.M.S., said that they would be glad for us to volunteer for that part, and in a long interview with him, he was quite ready that we should go and work there on the lines that we believed were of God. We were ready to be responsible for all the expenses of the work, and we wanted members of the non-conformist churches to work with us.

“Mr. Wigram also laid it down very clearly that the C.M.S. did not go to introduce the Church of England into the mission field, but wanted to preach the Gospel, and that the Holy Spirit should guide in the organisation of the church.

“Everything was satisfactory and it seemed clear to us that this was the place to which God would have us go. The west coast was the least Europeanised of any part of Japan, and it seemed likely we should there find an open field for the preaching of the Gospel, and a field that had been entirely neglected. The Treaty Ports are almost all on the east coast, and the railway ran between them as far as it had already gone at that time, so that

*"His Glorious Power"*

it had been convenient for missionaries to live and work chiefly on the east coast.

"So we offered and were accepted for that work.

"We left England on October 1st, 1890, and travelled to Japan by the newly-opened Canadian Pacific Railway. Our party consisted of my wife and myself, and baby Murray; Mr. and Mrs. Parrot, Mr. Wynd, Miss Sander, Miss Thompson and Miss Head. We took a house in Kobe for six months while we studied the language; and during that six months I went across to Matsuye. Really, going from Kobe to reside in the depths of the country was almost as difficult as at first leaving England for Japan. In Matsuye we had a Japanese house that was adapted for our use; and fireplaces and chimneys had been put in. Thus the Lord led us step by step to Matsuye, and the work there, which was to be our happy sphere of work for the next twelve years, and always to remain in our hearts as the dearest part of the Mission Field."

"After working for four or five years at Matsuye, though we had very efficient helpers, there was need to get in another who would be a leader in all that large district. My father was in very close sympathy with me about the work, and I wrote home to him about it; but as we wanted a man who was a real soul-winner and who would also help the Christians, and was fired with missionary zeal for the lost everywhere, I did not know whether he would find such an one as we wanted.

"Off the coast of Matsuye lies a little group of islands called the Oki Islands. They are about fifty miles from the mainland. Little steamers go across; but the crossing is in the open ocean, and little steamers of thirty or forty tons burden have very little chance in the mighty seas which sometimes arise there. We had begun work over there and were very much encouraged about it, and early in 1897 I went over there to preach the Gospel. After some happy meetings with the few Christians there, as well as Gospel meetings, I started in the little steamer to return; but a tremendous storm arose, and though we put out to sea, the storm was so bad that the captain turned back and sheltered in a bay of one of the islands. We were all very disappointed not to get across, but the captain assured us that the weather would moderate and we should be able to go next day. However, next day arrived and the storm was just as bad as ever; and that went on for fourteen days, so that we were there in that small steamer all the time. There was nothing particular to do. The food gradually ran short; the books were all read; and it seemed a time that God

had given me for prayer. The burden on my heart was for a companion missionary, and the promise that I read was Ex. xxxi., 6, that "Aholiab, the son of Ahisamach, was given to Bezaleel for the work of the tabernacle, and that these two were filled with wisdom to make all that God had commanded." So day by day I spent over my Bible in prayer that God would give such a one. I also read in Ephesians iv. 8 and 11 that such workers were the special Ascension gifts of our Lord, and therefore, one might confidently pray in expectation for such a gift.

"At last I got home. During these days I had not been able to communicate with Mrs. Buxton; and she had begun to get anxious as to what I was doing, though she knew that no steamer was able to cross.

"About seven or eight weeks after I received a letter from my father to say that he hoped he had found just the right man to come out to us; that there was an Oxford graduate, Paget Wilkes, who was ready for missionary work, and waiting God's call as to where he should go. The Secretary of the C.M.S., the Rev. Prebendary Fox, had sent his name to my father with warm recommendations.



*Mr. and Mrs. A. Paget Wilkes.*

"It soon was plain that this was of God, and Mr. Wilkes planned to join me as soon as he could get out."

Perhaps it may be helpful at this juncture if I take up the story and write of God's gracious guidance to myself at this time.

Almost a week after my conversion on March 10th, 1892, I realised God's call to the mission field and was anxious in my ignorance to start at once, and seek for training under the Rev. B. F. Buxton, then working in Japan, whose little booklets on holiness had come into my hands. My father wisely guided

me otherwise and sent me to the University. Japan and my

## *"His Glorious Power"*

hoped-for teacher soon passed out of my mind and I became interested in Africa as a missionary field.

Having taken my degree I at once offered to a certain Society in the hope of being accepted and sent thither. This was not to be. I was refused, the grounds of my rejection being my staunch adherence to the teaching of that greatest of all modern apostles, John Wesley, as an exponent of "Sanctification by faith." Alas, such counsels of perfection they could not away with; and so I was summarily rejected and dismissed from the theological seminary to which I had been provisionally sent.

The leading of the Lord at this time was peculiarly gracious and kind, but it would take too long a space in these pages.

Suffice it to say that with Africa still in my heart, I called on the Secretary of another Society labouring on that continent, an old personal friend. He assured me that if I made a definite offer, the Society would accept me. Asking for a week's grace, I prayed for assured guidance. This was wonderfully given me in an unexpected fashion. On the sixth day of my week, as I was preparing a formal letter to the Committee, suddenly, like a bolt from the blue came an invitation from the Rev. B. F. Buxton to join him in Japan. Instantly there recurred to my mind my original desire. How strangely does God give to us the desires of our heart. Without a hitch and with remarkable rapidity my steps were ordered of the Lord.

The C.M.S. kindly gave me permission to go and labour in one of their stations, though I was not a member of that Society. In a few months I was married and on my way to the Land of the Rising Sun.

My first five years were spent in learning the language, trying to understand the people and succeeding, thank God, in learning my own poverty, insufficiency and ignorance, as well as unlearning a good deal of what I knew or thought I knew in England.

### RECOGNITION OF ITS NEED.

As the months went by, and knowing that on Mr. Buxton's return to England and after my first furlough I should have to leave the C.M.S. station, I naturally sought for guidance. It became increasingly borne in upon me as I looked round upon the state of the Church and the vast unevangelised districts, that one of the greatest needs was a band of men, Japanese and "foreign," filled with the Spirit, who, detaching themselves from the responsibilities and entanglements of ecclesiastical organisation, would give themselves to prayer and the ministry of the Word, to be

used by the whole Church, and help by aggressive evangelism and the propagation of Scriptural Holiness.

I prayed that I might have some little share in forming such a band.

Conference with a few Japanese brethren confirmed me in my desire, determination and belief.

I was not encouraged at all by my English friends, though they warmly advocated my returning to Japan, rather as a sort of free-lance evangelist. With this burden on my heart, I set out for England on my first furlough.

The incidents leading up to the formation of the Band, though at first sight not very closely connected with it, are of such interest in themselves, that I make no apology in speaking of them here.

#### PRAYER - PARTNERS SOUGHT.

As I have said, though encouraged by a few of my Japanese friends, I had none among my English acquaintances who saw and felt the need as I did. My greatest need, therefore, was some God-given prayer partners who would either make it plain that I was misguided or pray me through. This need God graciously met in the following way :

Just as I was leaving Japan for my first furlough I called in at the Salvation Army Sailors' Institute to see the leader there. Being busy at the time, he handed me a copy of "*All the World*," to keep me entertained till he was free. I was entertained. A thrilling story, "Saved from Bedlam" arrested and held my attention for the best part of an hour. I fear I was a little sceptical, as to its soberness and truth ; to say the least it appeared very much embroidered.

I thought no more about it till I reached England and then it was recalled in a striking manner.

After a time we took a cottage in ——, a charming little old-world town. Attending the parish church, we were neither edified nor encouraged to be regular churchgoers by the first sermon we heard. Preaching from Rom. viii., 22, the parson informed us that it was, of course, all that St. Paul knew, poor man, but it was his crude way of groping after the doctrine of evolution!! The Congregationalist Chapel did not edify us much more, so we got down to the Salvation Army, and endeavoured to help that small and struggling cause.

## "His Glorious Power"

I was very soon attracted to an exceptionally beautiful character filled with deep humility, the joy of the Lord, and a very real spirit of praise. I got to know him and sought to cultivate his acquaintance. A few weeks later, one Sunday afternoon, while taking a walk together, he felt led to tell me the story of his life. Imagine my interest and surprise when he told me almost word for word, what I had read some months before in Yokohama at the S.A. Sailors' Institute.

For several years — nine I think — he had been incarcerated in an asylum possessed with an evil spirit, both homicidal and suicidal. In a straight jacket during the day and in a padded room at night, he dragged out a miserable existence.

As it so often is in the case of demon possession, I found he had been an earnest Christian. The story of his deliverance was very wonderful and as instantaneous as it was remarkable. On the conclusion of his story he told me that A— J—, his old friend, who in God's hand had been the means of his deliverance, was coming to spend the next week-end at his home.

I was able thus to meet this servant of God and hear from him first hand the other side of this remarkable story. It was subsequently my privilege to entertain A— J— in our own home at Cromer.

Later on we found ourselves together at Keswick, gathered in the house party of Mr. and Mrs. Herbert Wood. The circumstances leading up to this had been both singular and providential, too long to be related here.

Here we were brought face to face with an extremely difficult case. It was obviously one of demon possession; and of all the men in England I knew at that time, capable of dealing with it, A— J— was the one.

We gave ourselves to prayer, forgetting our own interests till the Lord wrought deliverance.

### ABUNDANT ANSWERS.

It was a hallowed and never-to-be-forgotten afternoon when we witnessed the work of God.

It was at this point that the Lord began to answer my prayer for Japan. Mrs. Wood was strangely desirous of doing something for me, because, as she said, I had been enabled not

to seek my own things, but give myself for the deliverance of her friend. She earnestly besought the Lord to let her help me in some way or other.

In answer to her request and in view of my need, the Lord laid Japan upon

her heart as a great burden both of interest and prayer. She will tell us how in the following chapter.

How little did I know when I left Japan all that the incident beginning months before in the S.A. Sailors' Institute in Yokohama and now continued in England, was going to mean to Japan and many other lives.

I now obtained what above all things I needed and desired, a fellow-servant who was burdened of the Lord in prayer, to labour and pray for the formation of a Band of Evangelists in Japan.

As the years have gone on I have been able to understand in some measure the wonderful gift God gave me that day.



*Mr. and Mrs. Wilkes at Singapore en route for Japan.*

CHAPTER IV.

The Mother of the Mission.

“I commend unto you Phoebe our sister, a servant of the Church . . .  
a succourer of many, and of myself also.”

—Rom. 16. 1, 2

“Thou shalt be loyal to thy King”  
Is my divinity;  
I have no other faith than this,  
A sacred fealty,  
That binds my heart and will to His.

—*Japanese Poem.*



*The Mother of the Mission—Mrs. Herbert Wood.*

## CHAPTER IV.

### THE MOTHER OF THE MISSION.

**I**N the last prayer of the Lord Jesus as given us in John xvii., in speaking of His Father's gifts to Himself, He lays special stress on "the men whom thou hast given me." This expression occurs no less than seven times in that one prayer. The twelve disciples were the Father's special gift to His Son. To-day it is no otherwise. Richer and more precious far than lands or gold or talents or genius, to the Church of Christ are chosen men and women filled with the Holy Ghost.

Among the many such gifts bestowed of God upon the Japan Evangelistic Band and its work, Mrs. Herbert Wood of Liverpool, is perhaps the most outstanding. Of her connection with us she writes as follows:—

"I have been asked to say briefly how we have been led of God into association with the Japan Evangelistic Band. I think some of its experiences in its early days concerning the beginning of things, may be both interesting and profitable.

#### SUPPLICATIONS OF A RIGHTEOUS WOMAN.

"In doing so my special desire is to emphasise the faithfulness of God in answering prayer.

"It was in the summer of 1903 that we met Mr. Paget Wilkes and heard from him of the need of such a Band. But the Lord first laid it upon my heart at the Keswick Convention of that year.

"For some months previous to this I had been deeply burdened and convicted about my own lack of prayer, and at one of the meetings of the Convention I publicly confessed my need and asked for prayer on my behalf in the matter. I definitely trusted the Lord to work this in me. He did most graciously answer and by a strange incident already mentioned by Mr. Wilkes in these pages, I believe, gave me a real longing desire to assist in the Lord's work in Japan as a prayer partner.

"A meeting was held at the Keswick Vicarage to consider the formation of a Band of Evangelists in Japan, at which were present the late Lord Radstock, Mr. Darlow Sargent and others.

"Nothing was accomplished, and it seemed as though the plan were not of God.

"On the following evening we heard of a half night of prayer being held at the same place, for all who were seeking a baptism of the Spirit. We were not invited, but went in company

*“ His Glorious Power ”*

with a friend, Mr. George Longley. Being very deaf I heard not a word of any of the prayers except those of Lord Radstock and my husband, who were kneeling by my side.

“ The Lord drew near, and in the silence He put Japan upon my heart. In that hour He gave me an unmistakable and definite assurance that it was His will to form an Evangelistic Band and that He would do it. I have never had so strong and unwavering an assurance from the Lord about anything in my life.

“ The following day, going out for a walk with no particular destination in view, but desiring that God would give me some particular object to ask for, so that I might have the answer in my hand, so to speak, and thus seal the assurance which I had the night before, I soon found myself at the house of “ The One by One Band,” and telling Miss Vera Edmeades I was praying for Japan, expressed to her my desire for a definite request. She replied, ‘ If that is all you want I think I can accommodate you; my sister Estelle has had a call to Japan, but has no money, no promise of support, and no prospect of getting them.’

“ Taking Estelle for a walk, she told me of her call to Japan. We then and there united in prayer for the supply of her need and afterwards prayed with others. How quickly and unmistakably God answered, the following incident will show.

“ The next day, going with a friend to the beautiful churchyard at Keswick, while I walked up and down, she found herself seated by the side of an old lady — quite a stranger — who, after a few minutes began to make enquiries as to whether she knew how much it cost to send out a missionary, remarking, “ I have been three times to-day to the Secretary of the Keswick Missionary Fund in the hopes of arranging matters, and finding him out each time, I am now going to enquire elsewhere.’ My friend promptly called me to come to her assistance.

“ Finding that her son and daughter had for a year or more been desirous of sending a substitute to Japan, and that the old lady herself was trying to get them to send one to China instead, I first of all remonstrated with her and said, ‘ Why not let the young people do as they like and send their substitute to Japan?’ and then was able to tell her all she wanted to know, and what was more, much to her surprise, the person she was going to send!

“ Within a few hours she had seen Miss Edmeades, promised her five years’ support and her passage money to and from Japan! So quickly and clearly did God confirm our faith and assurance that we were being led of Him in our understanding.

“ It was not long after this that Mr. Wilkes wrote and asked me to join in prayer for Mr. Dyer, who had also received a call to go to Japan.

"While engaged in prayer over the matter, I received a clear assurance from the Lord that the money for his support would come in, and was not therefore in the least surprised to receive some weeks later a letter from Mr. Wilkes telling that all the money needed had been promised.

"In connection with the J.E.B. we have proved again and again how speedily God answers prayer, as though it was specially dear to His heart, and that there has been a quick performance of those things for which we have been enabled to believe.

"In 1904 I went, rather against my will (owing to pressure of home duties) to the Littlehampton Convention — there was no Swanwick in those days. On my arrival I was warmly greeted by a young man who was acting as steward of the Convention; not knowing him, I wondered why I was greeted so affably and with such cordiality. I learnt afterwards that he was under the impression that I was the Maréchale, who was expected that afternoon as a speaker, and he had been appointed to greet and welcome her. I got the benefit of the misapprehension.

"This, however, proved to be of God. Seeing his love of the Lord led me to pray that God would lead him to Japan. Feeling assured that this would come to pass, it was a very keen disappointment when, at the close of the Convention, he did not come forward as a missionary candidate for the Island Empire.

"The young man was Mr. W. H. R. Tredinnick. One had to learn the need of patience that after doing the will of God we may receive the promise.

"However, it was not long before the Lord most graciously answered and gave us this devoted servant of Christ to be our General Secretary; under whose hand by the grace of God, interest in Japan has been so widely spread throughout the United Kingdom.

"The answers to prayer were so signal and so many that it is difficult to make a selection, but one or two others stand out with great distinctness in my mind.

"With my husband I was engaged in Home Mission work in Liverpool. This seemed to take all the money we had, and more if we had it, and yet one felt strangely burdened that we were giving so little to the Lord's Kingdom in other lands; and though there seemed no way in which God could make it possible, I asked him to enable us to support a substitute in the foreign field. In a most wonderful way the Lord gave me my request and from an unexpected source money came which enabled us to send out a representative.

*" His Glorious Power "*

" One of the first who offered to go to Japan was Miss Mary Davies (now in the Glory Land). It was indeed a joy to feel that God had so quickly given me not only the money, but also so devoted a saint as Miss Davies to be our substitute.

" Circumstances eventually made her doubt if Japan was really to be her sphere of labour, and when later I went to see her off to America, where she became a fellow labourer of that mighty servant of God, Dr. A. B. Simpson, as a Bible teacher, it was with a very heavy heart that I returned home.

" On getting back, a young man was waiting to see me about going to Japan. That young man was Mr. James Cuthbertson, our present Field Director. There is no need to write here of the way the Lord sent him out, and has set His seal upon this much used servant of His."



*Mr. and Mrs. James Cuthbertson and Gordon their son at 102, Umemoto Cho, Kobe,  
the Headquarters house of the J.E.B.*

Not only did God give to us Mrs. Wood, this prayer warrior for Japan, but through her He raised up bands of praying saints everywhere, not only in this country, but in other lands. I will let her tell us how this came about.

PRAYER CIRCLES.

She writes:—

" After Mr. Wilkes sailed for Japan I used constantly to pray ' Lord, bring me into touch with those upon whose hearts

Thou canst put Japan, or on whose hearts Thou hast already put Japan.' At first the number of those who prayed would not be more than a dozen, but gradually they increased. We wrote out the requests for prayer and sent them round by post. When they increased to fifty or sixty, Mr. Verner, then the Secretary, had the requests for prayer and praise printed. How well I remember the joy which I had, when Mr. Buxton wrote and desired to have his name added to the list. When Mr. Tredinnick came on as Secretary in 1905, I handed over the list of members to him, and he went up and down the country starting prayer circles; and God wonderfully used him in blessing wherever he went."

God uses these circles in all directions, laying upon the hearts of His people requests for things which He purposes to bestow upon us.

#### PROVISION OF MEN AND MEANS.

*First of all, then, prayer circles for Japan have been used of God not only to interest people in that country, but to thrust out missionaries into other fields.*

Mrs. Wood continues:—

"Some of our earliest members of twenty years ago are in heaven. One went to Africa and died there; another to America to join Dr. A. B. Simpson's work and she, too, went to Heaven. Miss M— G— was one of our earliest members; was sanctified at Littlehampton years ago and went out to Africa as a missionary. The Rev. D. C— was one of our Liverpool Circle; he went out to India for the Mass Movement. In Manchester two girls offered for Japan, one of them, though poor and not highly educated, in answer to much prayer was trained at the Bible Training Institute in Glasgow, and eventually went out to Japan under the Oriental Missionary Society. Through the prayers of our first circle members in the early days, Mr. and Mrs. Dyer, Mr. and Mrs. Taylor and Mr. Cuthbertson were thrust forth into the field."

*In the second place, God has greatly used the prayers of His people to be the means of providing needed funds.*

Mrs. Wood thus writes:—

"The sending forth of Mr. Tredinnick on a visit to Japan was another very remarkable answer to prayer. He had no private money to spend on this expensive journey, and yet as Secretary it seemed so needful that he should see with his own eyes the land for which he was praying and working. A kind servant of the Lord, whose son Mr. Tredinnick had helped, paid all his expenses to Japan and back.

"Again and again in times of straitness and difficulty, money has been given in answer to prayer. In Southport the Prayer

## "His Glorious Power"

Circle had asked most earnestly for our needs to be supplied. At the close of one of Mr. Wilkinson's meetings a friend said to me: 'I was bringing you a cheque but I must have left it at home.' It came by the next post. Imagine my surprise when I opened the letter to find a cheque for £100.

"In the early days we were praying both for money and for souls to be saved. A gentleman sent me £5 for famine relief, there being great distress at that time in Japan. This money was prayed over. Some months later I received a photo from Japan of some eight or nine people who had been definitely converted through the distribution of that £5.



W. H. R. Tredinnick.

"Many a time in our Prayer Circle we prayed for special needs and received the answer. We asked for the support of workers. As an answer, I received a letter from a gentleman, a mill-owner, now in Heaven, offering to pay for the support of two.

### "I WILL DO MARVELS."

"I remember another very striking instance of the same thing. Mr. Tredinnick was away in Japan and during his absence Mr. Buxton was conducting special deputation meetings. We were much in prayer for money, which was badly needed at the time. We asked for a definite sum of £100. His meetings were closing; and the money had not nearly come to the amount we were asking the Lord for. I was much tempted to think we had made a mistake in asking so much, but the Lord graciously encouraged us to go on believing. At the last meeting £100 in gold was actually put into my husband's hands; and I shall never forget the joy of the donor when he heard it was the exact sum for which we had asked the Lord."

*In the third place, and best of all, God has used these praying Bands for the supply of His best and greatest gifts.*

Mrs. Wood writes thus in this connection:—

"In 1905, just before Mr. Buxton landed in Japan on a special tour, God gave some of us the promise, 'I will do marvels.' Miss Tristram was staying with us at the very time that the letter came from Japan telling of God's wonderful answer in the Revival at the Bishop Poole School in Osaka, following Mr.

Buxton's mission there. How we rejoiced with exceeding great joy together. Many such instances could be cited, but space forbids."

Here are two other instances of the working of God in answer to His praying people at home. Miss Gillespy writes:—

"Many years ago I worked in the Bishop Poole Girls' School, and when I was in Victoria, B.C., and had taken a meeting, a lady came up to me after the meeting and said, "You probably will not remember me, but I remember you very well. You spoke at a Missionary Meeting at Sidmouth twenty-two years ago." Then she produced an envelope with my hand-writing on it and the names of two girls in the Bishop Poole School. She said, "I cannot say I have prayed for them every day, but I have prayed for them very nearly every day since that meeting." There was faithfulness!

What was the result? One of these dear children, after LEADING ALL HER FAMILY TO CHRIST, was taken Home to Glory.

The other one, after a time of terrible persecution, was forcibly married to a Buddhist, who kept a drink business, but she kept stedfast and true all those years. Whenever she had an opportunity she came to the School to see Miss Tristram, and got encouragement; and two years ago God saved her husband, and the drink business was given up, and ALL HER FAMILY BAPTISED TOGETHER.

Behind that is the prayer, stedfast prayer that goes on and will not give in. It is that type of prayer we covet for Japan, until we have been able to preach the Gospel in every part of Japan, so that every Japanese child shall have at least an opportunity of hearing.

"NOTHING IS IMPOSSIBLE WITH GOD."

Here is yet another:—

Some years ago there came into the Kobe Hall an ex-Buddhist priest. He was a hopeless derelict as far as morality was concerned, but he got gloriously converted (he is now a Salvation Army officer). The change in him was immediate and astonishing. His old mother was deeply impressed, and used to come to our Hall to see and hear. She was one of the darkest products of heathenism I have ever encountered. All of us tried our hand, but in vain, and I think we had almost given her up. Nothing seemed to penetrate her darkened understanding. One day her son became so impatient with her that he boxed her ears. We told him that it was impossible to get the grace of God into people's heart by boxing their ears, and that he had to do a little repenting of his impatient evangelism !

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Mrs. Wood was visiting us from England at the time. We told her of the circumstances, and she promptly sent the old lady's case as a subject of prayer to one of the Sunrise Prayer Circles, which she had been the means of forming in England, a circle of little boys in Southport.

The Lord answered almost at once. A month or so later, one of our lady missionaries—now in heaven—with a very restricted knowledge of Japanese, came down to visit us. She came to the Sunday night meeting at the Hall. As I passed out of it, I saw her dealing with the old lady, and laughed inwardly like Sarah of old, at there being the remotest possibility of her being able to lead her to Christ.

But the impossible happened, and the old lady found peace with God that very night, and lived for three years or so to testify of God's wonderful saving grace.

HOME CHURCHES BLESSED.

And lastly, in another and more striking way does God use these circles to His praise. He makes them a blessing to the friends here in England, as they pray for us out there in Japan. Mrs. Wood says:—

"In several places in Wales real soul-saving has been helped forward in places where we have had Japan Prayer Circles."

I know of one Circle in a dark, country village, in which several souls have been saved in the prayer meeting.

A letter received recently from a dear friend, a Vicar in the South of England, expresses the value of his J.E.B. Prayer Circle better than I could state it. He says:

"As to our J.E.B. Prayer Circle; it has been fruitful in concentrating prayer upon a definite land, people, and above all particular workers for God in that land; it has also been the means of widening our influence in all Faith Missions. The reading of the quarterly letters from Japan have stimulated others for the work of soul-winning. A member of the Circle, now in Church Army work, has been put into touch with three other Circles by me, and he gladly testifies to the blessing such Circles have been to his own spiritual life; and quite believes that the best saints are to be found in J.E.B. Prayer Circles!

"The reports from Japan show that our prayers with the other Circles have been abundantly answered. Without pleading for funds, God has graciously laid upon the hearts of a few members to give of their substance to the J.E.B. We are expecting greater blessing still and look forward to the day when some life or lives shall be freely offered up for Japan to help bring it to Christ."

Another writes :

“ I am so glad I listened to the voice of the Holy Spirit whilst at the Swanwick Convention, of the Japan Evangelistic Band, several years ago. I had only been there a few days, when God began to burden my heart to start a J.E.B. Prayer Circle in connection with a weekly meeting we were holding in London.

“ We did so, and to-day we praise Him for the privilege of co-operating in His work for Japan. God laid Japan on our hearts for prayer.

“ It has just been good to see how souls have yielded to His voice. One member was led to start a Sunrise Circle, which she holds in her drawing room, and about twenty-five children gather there every week to pray. They are truly taught of the Spirit.

“ God has also stirred the friends to give. We have a monthly offering in connection with the meeting and contribute £30 per year for the support of a Bible woman in Japan.

“ Since reading ‘ Christ in the Villages,’ two friends have united together in contributing £30 for the opening of a new district in Japan.

“ A little later a member suggested that if friends would be willing to sacrifice they thought another £30 might be easily made, so we now have three parts towards this amount.

“ We are trusting God to call some from our Centre to the Mission Field, and four have already yielded to go anywhere that He may call.”

Eternity alone will reveal all that this devoted servant of the Lord, Mrs. Herbert Wood, has meant to Japan, and all that the praying Circles organised largely through her prayer and service, have done for the labourers in that great harvest field.

CHAPTER V.

Aggressive Evangelism.

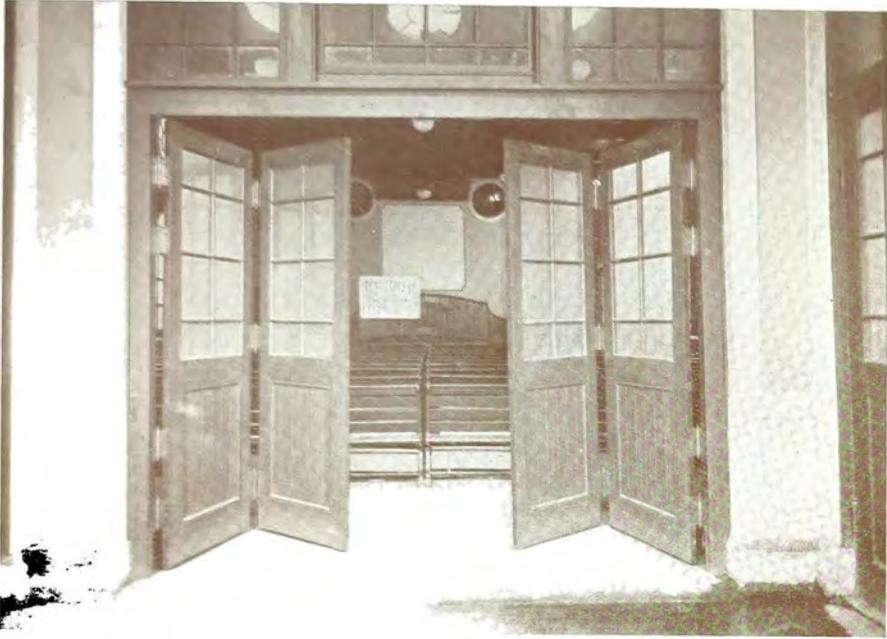
“The voice which I heard from heaven spake unto me again and said GO . . . . and he said unto me, Thou must prophesy again before many peoples . . . .”

—Rev. 10. 8, 11.

Both are from heaven! the stainless snow  
And the great grace of God!  
Yet man doth treat with vandal feet  
Both as the common sod!

—*Japanese Poem.*

## THE KOBE HALL



*The altered entrance, which allows for part of the congregation to stand outside and hear the Gospel.*



*Inside the Hall—ready for the evening meeting.*

## CHAPTER V.

### AGGRESSIVE EVANGELISM.

#### THE VISION BECOMES A REALITY.

**I**N a previous chapter has been told the threefold vision that inspired the formation of the J.E.B. It is time to tell of how that vision was translated into reality, and the concrete way in which the ideas given to us of God as we believe, took form and shape.

Our first purpose was to demonstrate in experience that God could save the vilest and lowest and most illiterate of sinners, even among heathen who had no knowledge of the very first principles of Christianity, to whom "God" and "sin" and "salvation," forgiveness' and "eternal life" were unmeaning phrases without any content or significance whatever, yes, save them on the very first hearing of the message.

My wife and I returned to Japan in 1903, together with Miss Edmeades, who of course had to spend all her time in learning the language. I was almost at once joined by a Japanese colleague, one of those who had been remade through Mr. Buxton's ministry. With no ecclesiastical connection, no definite sphere of labour, little or no money, we sought the Lord's mind and will and way for an immediate future.

#### OPENING OF MISSION HALLS.

The step immediately in front of us seemed the opening of a Mission Hall in some densely crowded area and the beginning of an aggressive Evangelism on the lines already intimated. Having no money at our disposal, we threw in our lot and forces with a Hall in Yokohama already at work. Here God confirmed us wonderfully in our conviction as to message and method.

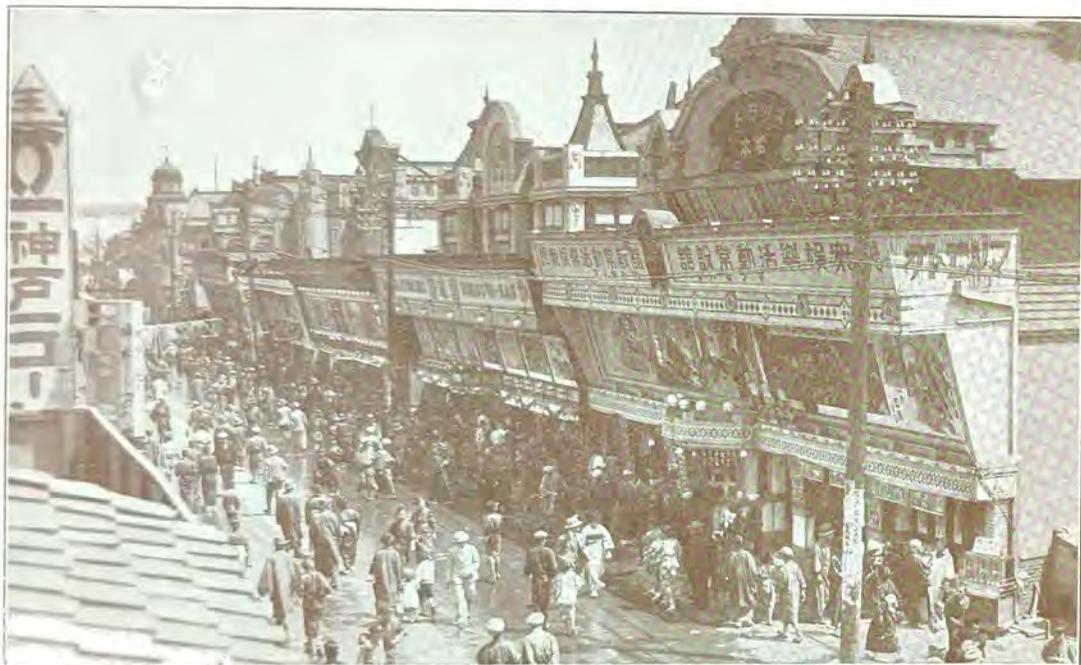
After careful and prayerful enquiry, the need of similar work in the City of Kobe (which seventy years ago was a village of 500 people, and is now, 1933, a city of 800,000!) seemed to be the greatest that we could hear of; and so we migrated thither. Within twenty-four hours of arriving in the city, we found suitable residences and a shop on the main thoroughfare, easily convertible into a small Mission Hall. There, in a few weeks' time, we got to work.

The first man to enter the little hall was a murderer, and on the third day he found Christ. Subsequently he became one

*"His Glorious Power"*

of our first Evangelists, and then a Presbyterian minister, and pastor of two churches. He has now gone to his reward. This was a very happy seal on our proposed endeavour and from that day onward, many hundreds, or may I not say without exaggeration, thousands of similar trophies have been won for Christ. Some of our best workers, now men getting on in years, were saved in those early days in that little Mission Hall.

Enlargement of the streets and other exigencies compelled us to move two or three times. But by this time there had begun to spring up a vast pleasure centre, with its theatres, music halls,



*Theatre Street, Kobe.*

moving picture palaces, and department stores. We saw at once that unless we were prepared to pay a fabulous price for land, now was the time to purchase.

**GOD'S GRACIOUS GIFTS.**

God graciously sent us, in answer to prayer, the sum of £1,600, and with it we were able to purchase 1/9th of an acre of ground in the very centre of what subsequently became a veritable Mecca of pleasure seekers. Having no money to build, we began operations in a large tent, where many sought and found the Lord. The land is now worth £100 per 12 square feet! In a still more remarkable manner in answer to prayer, the money was provided for the Hall itself.

A lady of some means came to our Home Director saying that she had intended to give the sum of £500 to a certain Missionary Society; but although she had never given to us before and knew but little of our work, she had been impressed during prayer that she ought to give to the J.E.B. "Were we in need of money?" On hearing of our desire to build a Central Hall, she offered £500 towards it. He questioned as to whether she ought to give such a large sum, and suggested further prayer about it. As she told me afterwards, she went back a little discouraged, but continued to do as suggested.

A month later a letter from her was received to the effect that she was quite sure God did not mean her to give £500 but £1,000!! And so the Kobe Hall was erected on almost the ideal site.

#### DIVIDENDS IN NEW-BORN SOULS.

No money was ever better invested, or has yielded dividends so large, and which will abide for ever.

From that day for many years the Gospel has been preached six days in every week of the year. Hundreds of thousands have heard the way of life. Some 3,000/4,000 profess conversion annually. Quite a number of those saved have been trained as Evangelists and gone out into the Lord's work.

All these years we have been proving beyond all dispute the truth of our conviction that at the



*Inviting the crowd to enter the Kobe Hall.*

## *"His Glorious Power"*

very first hearing of the message, men and women can be saved of the Lord, and prove by their subsequent life, testimony and service that the change thus wrought in their heart was the work of God the Holy Ghost, to abide for ever. Some of their stories have been written in the pages of *"The Dynamic of Service"* and elsewhere, and so need not be here repeated.

The following question will doubtless arise in the minds of my readers. Though there have been instances of remarkable conversions in individual cases, what has been the abiding result in the way of established Churches?



*A Group of Kobe Hall Converts.*

### CONSERVATION OF RESULTS.

The conservation of the results of Evangelism is surely the supreme test of its real value. We were at the outset faced with a very real difficulty in this connection; not representing any particular denomination, and certainly not called to form another section in the Church of Christ, we nevertheless realised acutely the need of finding some way for the conservation of results.

The converts, meeting every Sunday morning for worship, were for a time associated with a denomination working on similar lines to our own. They were all baptised into that Church. For various reasons, however, this was not wholly satisfactory. It was thought best that having more than reached the stage of self support (£300 per annum) the whole congregation should be "hived off" to another part of the city, finding its own Church building, and supporting its own pastor. This was done with very satisfactory results. That Church has now five little daughter groups of its own!

We then began again. Within a year another congregation was formed, self-supporting except for the hire of its Church building, and then instead of hiving off, as its elder sister had done, it remained for some years, worshipping in the Mission Hall, meeting all its own expenses such as pastor's salary, etc. Each year, however, on the anniversary of its commencement the



*The Kobe Bible Church.*

Christians conducted an Evangelistic Campaign in some very needy part of the great city, and during that time founded ten daughter Churches, one of them a "missionary" body, consisting of Korean nationals. This appeared about the limit of their child-bearing activity, and so they, too, have now been "hived off" as an Independent Church; and the Hall emptied of its precious charge, starts once more on a new venture.

In "hiving off" the congregations, the greatest care has been taken to ensure a spiritual and sound ministry, though the churches thus hived and their daughters have no *official* connection with the Japan Evangelistic Band.

Perhaps a word or two should be written about these daughter groups. Not one of them receive any financial help from the Foreign Missionary Society. Some of them already have their own pastors, while the majority are pastored by the second year students of the Bible Institute. The utmost, therefore, that the J.E.B. do for them is to *loan* students to act as their temporary pastors.

In addition to all this, of course, there are many other activities such as Sunday Schools, Open-Air Meetings, and Cottage

*"His Glorious Power"*

Meetings going on all the time, some of them conducted by the Christians themselves.

But this centre of City Evangelism has served other purposes besides the conversion of multitudes of individuals and the establishment of self-supporting and independent Churches. It has been the means of spreading the Gospel into far distant villages and towns in the interior. All over Japan, yes and here in London and Liverpool, we have met Japanese who had heard the good news of Salvation in the Kobe Hall.



*A Funeral Service in the Kobe Hall.*

TESTIMONIES FROM OTHER CHURCHES.

To illustrate this fact, I pass on a letter received by Mr. Cuthbertson, our present Field Director, from a missionary of another Society.

" Dear Mr. Cuthbertson,

For some time I have been wanting to write to you in appreciation of the work being done in the Minatogawa Mission Hall.

As I have been going through the different parts of Arima Country, I have met a great many men and women who have heard the Gospel in the Hall in Kobe. *I don't*

*believe a single day in the field has passed* without my coming in contact with at least two or three of these people, many living in very out of the way places.

These people, as far as I can ascertain, are not saved yet, but I feel the seed sown is opening their hearts to the further working of the Holy Spirit.

Will you please accept the enclosed cheque for the work in the Mission Hall, or if there are other pressing needs, use it as the Lord may lead . . . .

May the Lord's richest blessing be upon all your labours for Him."

Letters from those who themselves have found Christ within the walls of that Hall, now scattered far and wide, are frequently received to cheer and encourage. In various reports of the Village Evangelism more recently developed, we constantly get such mention as "I am deeply impressed with the fact of so many having heard the Gospel in the Kobe Mission Hall."

But still other purposes are served. Not only have numbers of those saved become Evangelists, in the ranks of the J.E.B. as well as in other Societies, the C.M.S., Christian Missionary Alliance, Methodist, Presbyterian, Salvation Army, etc., etc., but the meetings held every evening of the week, followed by an aftermeeting, provide an almost ideal training in personal dealing for the Students of our Bible Institute — the future Evangelists.

#### EXTENSION — REPORTS FROM DAUGHTER CHURCHES.

We cannot leave the subject of City Evangelism without referring a little more in detail to the small groups, or daughter churches, because nothing is more important than training converts to continue an aggressive Evangelism on their own.

Short extracts from reports constantly received will illustrate both the need and blessed results of thus encouraging young converts to press on and out in the task of saving others.

I can but give two or three instances. One of them is a report of the "missionary" venture — the little daughter church established among the Koreans who are living in the city of Kobe.

#### A KOREAN DAUGHTER CHURCH.

Mr. Cuthbertson writes:—

"They have a fine group of Christians, their average Sunday morning attendance being from 40 to 50. The same number usually attend the mid-week prayer meeting. They are very

*"His Glorious Power"*

earnest, and in addition to paying the rent and sundry expenses of their meeting place, out of their real poverty, they have been trying to run a little branch place in Nishidai, paying the rent there and helping to support an earnest young Korean who acts as Shu San's assistant.

"At the New Year season, while we were holding our own Japanese meetings in Shioya Bible School, these Korean Christians were holding their own separate meetings in their church. The Spirit of the Lord seems to have worked in their midst in a remarkable way, as I told once before.



*A daughter Church (Korean).*

THE SPIRIT'S PRESENCE REALISED.

"On the third day, they began their morning prayer meeting at 5.30, and it continued without a break till about 4 p.m. There was such a spirit of conviction, brokenness, shame, contrition and confession, that there was no time for preaching of any kind. As they continued before the Lord, the sorrow turned to joy, and He gave victory and deliverance.

LARGER QUARTERS NECESSARY.

“One effect of this blessing is that the meeting place has become too small, and so after much prayer and deliberation, they took the next house also, and knocking down the separating wall, they made the two upstairs rooms into one big room, which is very satisfactory. But unfortunately the additional money needed for this practically exhausts all that these poor people can possibly give, and so the rent of the Nishidai Korean preaching place and the support of the young man who helps, have become difficult to raise.

LEADER ABLAZE FOR GOD.

“The young man in question was most remarkably saved two or three years ago, and the Spirit of God has done a very gracious sanctifying work in him, giving him a real baptism. His life and heart are absolutely transparent, and he is just ablaze for God. He may possibly enter the Bible School this coming autumn. He, needless to say, is out really trusting God to supply his needs, having given up business, in order to bring the Gospel to his fellow countrymen who are a continual and heavy burden on his heart.

SACRIFICIAL SUPPORT.

“The problem arose when the adults’ meeting place was enlarged, what will this young man do for his daily bread? This was thought and prayed over, and one member of the church said “We will feed him.” This man is a lighterman, off-loading and loading cargoes of steamers. He can never expect more than six or seven days’ work a month, and his maximum income is usually about £2. Out of this he gives his tithe, pays 10/- for rent, and he and his wife live on the meagre balance in a tiny little back attic. “But,” said he, and his wife gladly agreed, “we will feed him.” This spirit of sacrifice melted them all to tears — half joy and half pity.

DARING FAITH.

“To us with our western standards, this seems an impossible situation, but with such simple yet self-sacrificing faith, these poor Korean Christians are filled.

“Another and similar problem has just arisen. There is great need for a mature Korean Bible Women in that work, and they have long been praying for such a person. Shu San’s aunt, a Bible Woman of many years’ experience, wrote to him not long ago, saying she felt led to come to Japan and work for the Lord. After praying and thinking it over, Shu San, with his eyes on the painful financial condition of the little church, wrote and told her not to come, but to wait. When she got this letter, it had quite a contrary effect, for as she read it, she felt a deepened assurance

“ His Glorious Power ”

that this was God's call to her, and she came, and there she is now. Nothing daunted, one of the poorest of the families in the congregation, husband, wife and children said, “ She must come and live with us.” And so she did. Such faith seems utterly reckless, and far removed from what we call common sense, and yet surely this must be the kind of thing that warms the heart of God.”



*A daughter Church (Japanese).*

A JAPANESE DAUGHTER CHURCH.

A FULL PROGRAMME.

The second report from which I quote concerns one of the more recently established little groups, not this time Korean but Japanese. The young Pastor writes as follows. After speaking of much blessing among the children, he goes on to say:—

“ We are seeing much blessing among the adults. Every morning some of the Christians assemble from five to six a.m. We read the daily portion, and after seeking the Lord and having our souls satisfied, brothers and sisters take their lunch and go off to their daily work. Then when evening comes round, at the finish of their day's work, they gather again at the church with praise and thanksgiving, seeking

afresh to be filled with the true spirit of evangelism. On *Mondays* we hold our Sunday School Teachers' Preparation Meeting, Women's Meeting and the "Brotherhood of Love." Here we seek through prayer and the study of the Word to be more perfectly equipped for the winning of souls. On *Tuesdays* we hold our Inquirers' Meeting. Here we attempt to lead those who have decided for Christ in previous meetings, or those who have just started on the Way of Faith into closer touch with Him. The Christians also come to help and at the close of the meeting do individual work and pray with those who are not yet clear. Our *Wednesday* meeting is held in a place called Harada Machi. Here we hold both Children and Adult Meetings. The Christians help here also. *Thursday* is our most important day, when we assemble for Bible Study and Prayer. *Friday* we give up to open-air work. Here we purpose leaving no place unreached, and so with the drum, cornet, the happy voices and earnest testimonies of the Christians, we are pushing the fight to the limit of our strength. On *Saturday* again we go in a different direction, to a place called Wakinohama, where we also have a little branch church. God is blessing the work here amongst the children and grown ups."

### A THIRD LITTLE DAUGHTER.

#### "LIVING SACRIFICES."

Of a *third* of these little daughter churches Mr. Cuthbertson writes:—

"I have just had a visit from Mr. U., the one time fighting, drunken, gambling carpenter, but now blessedly saved, and rejoicing in the Lord Jesus Christ. He was telling me how, in response to a suggestion of mine recently, that Christians should dedicate their homes, and use them for the preaching of the Word, and also how, arising out of the practice of Horie San and his people, the little Kajiya church has decided to open work in four desperately needy districts. The church has no money for building or for renting houses, so it called on the church officials to move their own homes to these districts, and there live and work for God. Two families have already moved, one to Ueno, a small district within Kobe, and the other to a place called Hatagara. He himself was appointed to Iwaya, and he is now seeking a house to which to move. He told me that Iwaya is a place of the desperately poor. Many of the streets are so narrow that only one person can walk at a time. One of the young Christians who went to look at the district was so appalled and

*“ His Glorious Power ”*

horrified at the congestion, filth and drunkenness of the place, that he had to lean against a wall and pray hard before he could go on. There are in some places more than 100 of these tiny houses under one roof. None of them have any room more than 9ft. by 6ft., and in these tiny rooms are huddled together whole families. When he learned that he had been appointed to this district, for one moment his heart sank, but then realising that this was to him the call of God, he and his wife are preparing to climb, what to them is the hill of Calvary. We had a great time of prayer together this afternoon, and we commended the project to the great Shepherd of the sheep.”

I must bring my chapter to a close. So graciously has God set His seal on the plan of aggressive Evangelism which in the early days of the work He gave to us.

## CHAPTER VI.

### Ministry to the Churches.

“After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.”

—*Rev.* 7. 9.

See how the snows in fleecy flake  
Fall to their watery grave to die.  
’Tis but a while  
Before they rise again and make  
A crystal floor, whereon to pile  
Their monument to purity.

—*Japanese Poem.*

## CHAPTER VI.

### MINISTRY TO THE CHURCHES.

**T**HE second need, pressing and urgent as it seemed to us in those early days, was the deepening of the spiritual life of the Christians throughout the Churches. That a Band of Associated Evangelists, filled with the Holy Ghost could help to meet that need seemed to us the best contribution that we in England could make, seeing that the Field as a whole had been given to our American brethren. The pattern had been given through our Chairman, the Rev. B. F. Buxton. He had come to Japan with the burden of the Message upon his heart, and had been signally used of God in conducting Conventions for the



*A Convention Group.*

promotion of Scriptural Holiness, as has been told in a preceding chapter. To this task then in very limited fashion we set ourselves in the early days of the Mission.

Increasingly the small staff that we had, were invited to conduct special gatherings and hold missions in Schools and Churches of the various denominations. I cannot do better than insert here some charming little vignettes that were written at the time:—

“Japan is, as you know, a very beautiful country, and very beautiful spots are generally selected for our place

## *"His Glorious Power"*

of meeting. The seashore, with the background of wooded hills providing lovely prayer-rooms in the open; the mountain resort, presenting to the eye exquisite panoramas on every side, the roar and rustle of mountain streams; the cloudless blue of heaven; the rich verdure of the hills, offering ideal retreats for fellowship and prayer, all tend to make a Convention as perfect as possible this side of heaven.

"The meetings are much smaller than at home; the attendance at the largest is never more than 500, while 200-300 is the more usual figure. This perhaps is rather a help than the reverse. The atmosphere is clearer; the work done more definite, intense and direct. Generally a few of the leaders



*At one of the Churches.*

gather together for fasting and prayer two or three days before the meetings begin. There are in addition some four or five brethren who take no part in the speaking at all, but with a very deep experience of God's sanctifying grace, give themselves to prayer, often whole nights of it, and place themselves at the disposal of convicted and seeking souls."

### PEEPS INTO CONVENTION CIRCLES.

Perhaps more simple and effective than trying to describe these gatherings will be a crisp vignetting from our various reports of several such Conventions. I select those written by our Chairman.

Mr. Buxton writes as follows about his visit to one of these gatherings:

“ From Kobe it took me two days to get to ——. I had one day’s journey over a mountain pass 4,000 feet high, amidst the most magnificent scenery; everywhere there was the most brilliant colouring of red and yellow autumn tints . .

“ About 100 came to the meetings from — and other little towns within a radius of eight miles. I had been told that — was one of the brightest spots for Gospel work in Japan, such a place as Revival blessing might spring from, and so I found it . . . Many got a new burden for souls, and surrendered themselves to testify everywhere where there was opportunity. . . I saw some wonderful views of scenery on my way to ——. And there I saw wonderful sights of souls melted and souls filled with praise. These are but whispers of His power. May we yet see more wonderful things of the thunder. Job 26, 14.”

#### SWEEPING BLESSINGS.

Here is a further vignette of another little country town, also given us by our Chairman:

“ We have had a time of really full and sweeping blessing at this Convention. A large house was put at our disposal, and everything was done to make us comfortable. Those for whom there was not room in the house lived in the Buddhist temple just across the road. The priests were glad to make a little money by receiving guests. But it was strange to see a large temple room filled with our earnest Christians, resting, reading and singing hymns with the idols and other apparatus looking on unconcerned. . . .

“ Morning by morning we rose as the bell rang at five—met for prayer at six . . . After breakfast we met for Bible reading . . . The afternoons were mostly used for walks and talks in some quiet place in the woods near by, or for prayer two or three together.

“ Then at seven came the great meeting of the day, of which the object was for souls to be brought near to the Lord for cleansing of heart and to receive the baptism of the Holy Ghost. Some of these meetings were times of real power. Often a wave of prayer would pass over the meeting. . . . First two or three would pray at once, forgetting all in their sense of God’s presence. Then it would extend until it seemed as though the whole number were praying together, each one pleading with God. . . There was a wonderful sense of His presence at such times, and I believe many learnt more

## “*His Glorious Power*”

of the true secret of prayer then. . . . On some nights some were praying till two in the morning, and some all night long, for special blessing on the meetings. . . . On the last day we had a very blessed testimony meeting.”

### A BLESSED BREAKDOWN.

Just one more sketch must suffice. This is an account of a Convention in one of the large cities. Mr. Buxton writes:

“There had been a great deal of prayer about this Convention. . . . Some had the assurance of victory, but at first the meetings seemed hard and unresponsive.

“The workers met together for special prayer. God met them, and showed them how they had gone down to Egypt for help. This unbelief was confessed and put right. Then, relying on no might nor power, but only on the Holy Spirit, we came up to the evening meeting. There was a blessed breakdown that night, and souls surrendered to God all over the church. Next night there was a deeper work still. We stayed dealing with souls till a late hour. Many were in deep anguish and tears. Definite sins were confessed and surrendered. . . . The attendance throughout was remarkable. The weather was bad, and one or two days there were torrents of rain; but the church was full every afternoon, and packed in the evenings. Often the Spirit of prayer came upon the whole meeting, and multitudes were confessing their sins at one time.”

These are only little peeps into our Convention Circles . . . . Eternity alone will reveal the blessed victories gained in the hearts of many, followed by life-long and abiding results to His praise and glory.

Since those days these gatherings have multiplied in number, size and power, and to-day audiences of from 600 to 2,000 in meetings annually conducted almost exclusively by the leaders of the J.E.B. and the Holiness Church referred to elsewhere, speak to us of God's goodness, and illustrate how graciously He set His seal on the vision given us in those early days. As one of the older Japanese workers observed, “I wish that Mr. Buxton could be with us these days to see the abundant increase of his ministry that brought to us long ago the good news of a full salvation through the Baptism of the Holy Ghost.”

### REVIVAL FIRE.

Here is a short report of one of these conventions attended by 600 people at our own Bible School.

“ From the first meeting the atmosphere was charged with joy, and it was easy to believe Him. Needless to say there was much searching of heart, and not a few felt they could not get right with God until they had got right with their fellow men. If there is no conviction of sin, it is no true work of the Spirit of God. I am confident that none felt unstirred as God’s messenger talked about the Fire. “ Has the Fire ever burned in you?” “ Does it still burn in you?” So much of our talk about “ Fire ” is nothing but ashes, dying embers. But the FIRE that consumes the burnt offering, and the stones of hardness and unbelief within the heart, and the dust of carnality and the world, dust which settles on us so easily; the FIRE that licks up the very water which would quench it, water of opposition and persecution, the FIRE, Revival FIRE has been renewed and refuelled within us. And for this also we praise Him.



*Another larger Convention Group.*

“ We heard the sound of abundance of rain in the meetings. We heard other sounds, the laughter from happy Christians; the rhythmic hand clapping as we sang praise to our wonderful God; the intense prayers from six hundred people, or more, who wanted to get nearer to Him. But our ears were opened to hear that mysterious sound, only audible to Faith, the beginnings of Revival, sounds of abundance of rain. ‘ I feel the Lord will let me live to see a great revival

## *"His Glorious Power"*

amongst the unsaved,' said one speaker with heavenly optimism. Lord, answer this desire! No one could sit through these meetings without realising how near true God-inspired revival is. We are certainly on the verge of great things, and mighty movings of the Spirit. God is preparing His people.

"Not a great deal was said this time about the Second Coming of the Lord Jesus, but behind all the messages was this thought as the great incentive and objective of what God is doing in our midst in these days. But we were warned that the Hope of His Coming will never "burn within us" without the Fire of the Holy Ghost. Beware of backsliding into a theological "Second Coming" Christian. This kind argues the doctrine and quarrels over interpretations. Let love for Him burn, and we will long for Him and His speedy appearing. A doctrine without "FIRE" is useless to God; a Band without FIRE is likewise useless.

"After all His gracious dealings with us, it was easy to respond as we were urged "Let us go up at once, and possess it; for we are well able to overcome it". (Num. 13, 30.) We laughed and we cried for joy in that last great service. We promised God we would go up and possess the land, both spiritual and geographical, into which He has brought us."



*Tent Evangelism. (see next page).*

### TENT MISSIONS IN CITIES.

And yet this Convention work has been only a small portion of our work among the Churches.

We are invited continually to conduct Tent Missions in the big cities, either by individual Churches or groups of them.

Mr. Dyer had obtained from friends in the United States a fine large marquee for the purpose, and much successful work was thereby accomplished.

### SPECIAL MISSIONS IN SCHOOLS.

Our missionaries were also invited by various Societies to conduct special missions in their educational establishments.



*A Bible Class of Schoolgirls.*

Missions conducted by Mr. Mimaki, the Rev. B. F. Buxton, and the writer in the C.M.S. Poole Girls' School and others, were attended with much blessing. This work still continues, though in a somewhat more limited degree, Miss Gillespy, Mr. Mimaki, and Mr. Cuthbertson being able to give a good deal of time to this service. Two short reports of missions recently conducted must suffice.

## “His Glorious Power”

meetings in five places. This work belongs to the Presbyterians. Most of my audience had never heard the Gospel before. But they were so serious and listened so earnestly that I could not stop my addresses. I spoke for at least an hour and a half, sometimes for two hours, and in one place I spoke for two and a half hours! But even so, nearly all stayed behind for further instruction. In one place two schools were opened for me. Occasionally it is permitted to give moral talks in the schools, but this time I was allowed to preach the pure Gospel. The teachers and the students gave most earnest attention. After one address the Principal said to the school, “Teachers are not allowed to teach religion in school, but as you have heard, it is so very important that from now I ask you to pray to God.” It is very remarkable to hear a thing like this from a heathen teacher. Praise God, He is working all over Japan. Wherever we go the Holy Ghost is at work.

“One man walked ten miles on foot to attend a meeting. The road is too bad even for a bicycle. He gave his testimony at the end of the meeting. It seems that he happened to have read one of our books, “*The Christian Guide*,” which had been sent him by a friend. He was deeply struck by this and later got saved. He lent the book to three other friends and they were also saved. Now he wants to form a church in his village. He saw the notice of my meetings in the local paper and wanted to meet the author of the book. He seems a bright promising young man. Wherever I go I hear good news of how the Lord is using the books we publish. We soon sold out an edition of 5,000 copies of “*The Christian Guide*” and have orders for another 1,000. Over 160,000 tracts have been issued this year besides many other books. The Lord is using our printing press for His Glory. The future is like a spring ocean; and hope and joy bubble up within our hearts. Hallelujah!

### THE ENEMY ALSO AT WORK.

A missionary of the — Church writes after a mission conducted by three of our younger Evangelists:—

“In November we had the joy of having three young J.E.B. Workers with us for ten days of splendid service. God worked in spite of definite (Japanese) Christian opposition. And oh, how they blessed our lives! Not a ripple on the water, not a thing did they leave to be desired, I mean, of their presence or daily being here in the home. We just loved them. Anzai San, in Kobe, and Ando San, near Kobe, and

Kogo San from the Bible Institute. Since that time we have been definitely opposed, but the men were well liked by the people at large. In fact I do not see how they could help it, so humble, so full of love. But some branded them with bitterness as 'Holiness' and thus undesirable."

OUR ONE DESIRE.

We earnestly desire that those who give themselves to prayer on our behalf may ask that the vision of the oneness of the Body of Christ may never grow dim among us, and that while we seek the lost sheep upon the dark mountains one by one, the beauty of God's people as an undivided whole may so inspire us that we may ever be ready to minister to their needs.

## CHAPTER VII.

### Training Personnel.

“ And the sons of the prophets said unto Elisha, Behold now the place where we dwelt is too strait for us, Let us go . . . and make a place . . . and he answered, Go ye. And one said, Be content . . . and go with thy servants, and he answered, I go . . .”

—2 Kings 6. 1-3.

The hazy morning's misty maze !  
Blue waters of Akashi bay !\*  
Yon isle, that snatches from my gaze  
The sail that flies so swiftly by !  
And leaves me nothing but—a sigh !

—*Japanese Poem.*

\*The Bible School is built facing the water of Akashi Bay.

CHAPTER VII.  
TRAINING PERSONNEL.  
THE MEN NEEDED.

THE third and greatest need of all as it forced itself upon us, was the production of personnel, the training of a Band of Japanese Evangelists equipped in heart and mind with the qualification for pushing the battle to the gate, and pressing on with an aggressive Evangelism.



*The J.E.B. Bible Institute, Principal, Lecturers and Students.*

The need then was, and still is, for men possessing a clear and definite experience of salvation themselves, and then brought up on a thorough and exhaustive study of the Word, combined with practical work in dealing with sinners, leading them to Christ in precisely the same way as they themselves were found of Him. To meet this need the establishment of a Bible Institute seemed the best. The qualifications for admission in all the

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theological colleges are largely educational. No one is accepted as a student unless he is at least a graduate of a Middle School.

THE SOURCE OF SUPPLY.

Though gladly accepting any who are thus qualified, we set our faces against any such conditions. We felt our main demand should be men who had been acquainted with life in its difficulties, yes and degradations, men who had mixed with sinners in all sorts and conditions of life, and would thus know from experience how to deal with such.

The vast majority of men are not in the least troubled with academic difficulties. The man in the street is not in the smallest degree interested in mere theology. Less than one per cent. of humanity is *educated* in the real sense of that term.

If then we were out to reach the masses, we felt it takes a sinner to reach a sinner, a man in the street to get his pal—a



*The J. E. B. Bible Institute.*

man, not a theologian, to be an Evangelist. We therefore accepted any, whether dockyard hand, telephone operator, sailor, policeman, men drawn from any walk in life, if only they gave evidence of grace, grit and gumption, on fire to win souls and turn men to God. Our policy has been abundantly justified. Desperate sinners have been reached and saved by men who themselves had been desperate sinners.

And yet from material of this kind there have been developed men with pastoral gifts and abilities for administration.

These candidates for training are almost all drawn from those converted through our own Mission, and therefore familiar with the ways and methods of aggressive Evangelism. They have no doubt whatever that a man can be reached, awakened, enlightened and converted within a few hours, because they themselves have been gathered in that very way.

THE SCOPE OF THE TRAINING.

THREE-FOLD CORD OF BIBLE KNOWLEDGE.

*First* and foremost of the qualifications required is, of course, a thorough knowledge of the Bible in its historic, prophetic and spiritual aspects—a three-fold cord not easily broken. This is met by personal study and careful teaching in the lectures at the Bible Institute, opened in the early days on a small scale in two Japanese houses reconstructed for the purpose. The present Institute is a fine building beautifully situated on the hills facing the Inland Sea, a short distance from Kobe.

PRACTICAL TRAINING IN PERSONAL DEALING.

The *second* need was a practical training in dealing with the souls of men. This was abundantly met by experience in the aftermeetings held at the close of the services conducted nightly in the Mission Hall. Here all sorts and conditions of men and



*The Principal and his wife—Mr. and Mrs. Sawamura.*

women, sinners of the deepest dye—poor derelicts on their way to commit suicide, old and young, of all classes and kinds are met with, and so provide wonderful opportunities of knowing the human heart, and of leading them to Christ.

It is hardly too much to say that after such a training as this, what these young men don't know about the human heart is not worth knowing!

PASTORAL WORK.

The *third* need was that of training in pastoral work. Here the Mission Hall has been able to supply; as I have already written, the daughter churches springing up through the work of the Christians, some ten in number, provide ample scope for such work. The students are allocated two to each little church. Their duties are to visit and to lead the young Christians out into aggressive open-air work, conduct Sunday Schools and prayer meetings, etc.

But there are other needs. City Evangelism is comparatively easy. Far greater difficulties await these young men as they are sent out in the country, after graduating from the Institute. During their training, and particularly during their vacations, therefore, they are sent out into lonely and distant villages. Preaching in each place is conducted for three consecutive nights; simple literature is distributed in all the houses; and interested enquirers and converts are kept in touch with members of the party that have sown the seed. Deeply interesting stories are told by the students of their village experiences, but more of this anon.

SELF-SUPPORT.

And yet the greatest need still remains to be told.

As they go out into their stations after completing their



*The Printing Department.*

course, one of their tasks is to teach the Christians the responsibility and privilege of self-support, to instruct them in the ways of faith, in matters of finance. It is, therefore, highly important that they themselves are trained and taught experimentally in these very ways. Very few of the candidates for evangelism are able to support themselves. They are dependent on the funds of the Mission. Our Principal, Mr. Sawamura, is, therefore, very insistent that he is not supplied with all the money needed, in order that he may lead the young men to look to God for their supplies at least in part measure.

PRINTING DEPARTMENT.

To help them in this, attached to the Bible Institute a printing department is provided at which they work. All our own tracts and books are printed by them and sold in large quantities to other Missions. More than a quarter of a million tracts were printed by them in 1932, besides many other publications. Thousands of copies of Christian magazines are issued monthly.



*The Auditorium adjoining the Bible Institute.*

The students are thus enabled to contribute something to their own support, and in so doing are gaining experience whereby they can help the little churches in the coming days. Speaking of this branch of the work, Mr. Sawamura, the Principal of the School writes as follows:—

“We have been working under a handicap in the Printing Department as Mr. Ochida is ill. I have to do almost everything alone. Since reporting last, we have published in Japanese, Mr. Wilkes’ “*Notes on Romans*”, and “*Sanctification*,” and also Mr. Buxton’s “*Walk of the*

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*Sanctified*". Also William Dell's *"The Crucified and Quickened Christian"*. We have almost sold out the eleventh edition of *"The Christian Guide"* and have just printed another ten thousand this month. Two hundred and fifty thousand tracts were sent out during the last eleven months (including those for the Tract Distribution Campaign). Also about 2,000 Gospel News for Believers, 4,300 for unbelievers, 5,300 copies of the Children's Magazine are issued *monthly*. We need more hands and much prayer help."



*A Group of Graduates.*

THE BIBLE TRAINING INSTITUTE.

A few words about the actual provision of the Institute must be told. As the need for enlarging our accommodation increased, God raised up generous helpers. One of these, a devoted servant of Christ, whose business brought him continually to the East, and enabled him to see with his own eyes what God was doing through the J.E.B. in all departments of the work, gave us more than £2,000 for purchase of land and erection of the required building, while our old friend, who had built us the Mission Hall, gave another £1,000, required for its completion. Situated on a beautiful site facing the Inland Sea, and built by

a carpenter who is one of the most remarkable trophies of Divine grace we have ever seen in our Kobe work, it stands a monument of God's wonderful goodness in inclining the hearts of His people to give, His faithfulness in answering prayer, and His love in gathering together so many young men and women to be trained for His vineyard.

The Institute is full to capacity. Fifty young men and women are attending the lectures daily, but better still they are seeking God with all their heart. Mr. Sawamura, the Principal, writes thus:—

“God's Revival blessing is working in our midst. From morning to night the voice of prayer and shouts of praise are resounding through the School. They are full of joy. Some of them are not yet through, but they are very earnestly seeking God for His full Baptism of the Holy Ghost. We are expecting wonderful and mighty manifestations of His Glory. Red-hot prayer meetings are held every morning and every night, by those who have no outside duties.”

And again speaking of the new students who have just entered, he says:—

“They found it difficult at first to plunge into the spiritual tide which was flowing in the School. It was too hot for them. They soon found out they could not stay here unless they got a real Baptism of the Holy Ghost. So they sought God in deadly earnest. Now almost all have got fresh blessing and have entered the current. Just recently the Spirit of prayer has been poured out on them, and they are fighting on their knees day and night.”



*A Korean Graduate.*

So abundantly is God enabling us to carry into effect the vision He gave us in those early days.

## CHAPTER VIII.

# Conditions Obtaining or The Need and Opportunity.

“And it shall come to pass, when thou shalt shew this people all these words, and they shall say unto thee, Wherefore hath the Lord pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the Lord our God?

“Then shalt thou say unto them, Because your fathers have forsaken me, saith the Lord, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my law.”—Jer. 16, 10, 11.

I wondered why the ancient paths,  
Where our forefathers trod,  
Are overgrown with weeds as green  
As any common sod!  
Until I saw that none to-day  
Will travel on so strait a way.

—*Japanese Poem.*

## CHAPTER VIII.

### CONDITIONS OBTAINING

or

### THE NEED AND OPPORTUNITY.

**B**EFORE proceeding further it may be helpful to consider the present conditions obtaining in the country, in order that what follows may be the better understood.

Japan as a Mission Field receives very little attention from the Churches of the United Kingdom.

This is partly due to the fact that scarcely more than 12 per cent. of the missionaries labouring in that country are English, and partly to an erroneous notion that, because she is a civilised people, she is therefore Christianised, if not actually Christian.

A few facts may help to visualise the actual conditions obtaining, and stimulate to deeper interest and more definite action on the part of English Christians.

#### **Japan is the most civilized non-Christian country in the world.**

Here are a few facts and figures:

**NUMERICALLY.** The latest census of the Japanese Empire reports a total population of 90 million souls—Japan proper 66 millions.

**POLITICALLY** she is the greatest power in the Far East, and as such has more to say in Asiatic politics than any other country in the world.

**COMMERCIALY** she is the most formidable competitor of the Occident, as the people of Lancashire, for example, know only too well at the present time.

**HER MILITARY AND NAVAL Forces** are among the most highly trained and efficient in the world.

**SOCIALLY**, her Police and Prison systems are all up to European standards. Her Banking, Stock Exchange and Money Market are all in the front rank of modern civilisation.

**ATHLETICALLY.** In International athletics she is taking her place among the leading peoples of the world.

**EDUCATIONALLY.** There are in Japan proper 733 Kindergartens, 25,562 Elementary Schools (with teaching staff of 18,476), 385 Middle Schools (teaching staff of 8,242). 597

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High Schools (teaching staff of 8,132), 728 Technical Schools (teaching staff 8,573), and 18 Universities (teaching staff 8,009).

One hundred and fifty instructors are sent abroad annually at a cost of £165,000, half going to Germany, and the remaining half to England, France and U.S.A., in about equal proportions.

Foreign books are imported annually (if we may take 1926 as a sample) to the value of from U.S.A. £137,000, Germany, £136,000, England £125,000, France £23,000.

There are 300 daily newspapers in circulation. The daily output of what are known as “The Big Four” exceeds four million.

There are more than 600 periodicals.

Over 20,000 new books are published annually.

All this amazing progress has been made since 1868—a period of only sixty-four years. There has been nothing like it in the world’s history.



*Entrance to a Shinto Shrine.*

**Japan is the worst Evangelized country in the world except China.**

Here are a few facts and figures:

The religions of Japan are Shintoism and Buddhism, with various modern developments.

SHINTOISM claims 17 million adherents, served by 115,000 shrines and 74,619 priests and teachers. Apart from its animistic form, it consists of ancestor worship pure and simple, without any interest in the ethical side of religion at all.

A Shintoist believes that his ancestors are still living; that they know all about him, perceive as well as endeavour to guide his every action; and that he should be governed by their example and counsel. They are elevated to the rank of gods — there being to the Shintoist three classes of deity — National, Communal and Family.

Through Shintoism the family becomes the unit instead of the individual. Hence no Japanese in the eyes of a true Shintoist ought to change his religion without the consent of his family, past and present.

The Government are using this conception as the great bulwark against Communism, professing to believe that Christianity standing for the right of the individual to choose for himself must eventually end in Communism.



*A Buddhist Temple.*

This revival of Shintoism is a great hindrance to the Gospel, because it affords an opportunity for compromise to weak Christians, the Government having declared that State Shintoism is not a religion, but only a patriotic cult, though of course it is in every respect a religion, according to departed spirits, that which belongs only to God Himself.

The conservative and educated classes, as well as the Army and Navy, are all staunch upholders of Shintoism.

BUDDHISM in Japan, unlike Shintoism, and contrary to the principles of its founder, is intensely idolatrous. It claims 48 million adherents and is served by 171,626 temples, with 180,129 priests and nuns.

It still has a great hold upon the people, especially in the

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country, though as a moral force it is increasingly effete and useless in spite of desperate efforts to imitate Christian methods, such as the formation of Y.M.B.A.'s, Sunday Schools, etc., etc., as well as attempting to produce a more educated priesthood in Buddhist Universities.

Many Japanese are both Buddhists and Shintoists at the same time, as the tenets of the one are supposed not to conflict with those of the other faith.

But in neither of them is there any real moral power, let alone spiritual peace or comfort. A well known writer speaking on this head has two illuminating sentences:

“The neighbourhood of some of the large Temples (*Buddhist*) reeks with brothels.”

“The patriotic youth of New Japan wishing to pay homage at the most fashionable Shrine (*Shintoist*) of Ise, is compelled to reach the spot by passing along a road lined on both sides with legalised brothels.”

In spite of all the ethical teaching of Buddha, there appears nothing incongruous to the average Buddhist in Japan in this association of immorality with religion!! Buddhist priests are regularly called in to the licensed quarters of vice to pray for the success of that vile trade.

In this setting, what is the position of the Christian faith after seventy years of Evangelism?

Of the population of Japan proper about 13 millions live in the cities, 10 millions in the towns, and the remaining 37 millions are to be found in the country.

In the country there are 10,729 “Mura” or rural areas, each of them fourteen square miles in extent. The total number of actual villages or hamlets comprised in these areas is 210,000. Only 1 per cent. of these “areas” has a Christian Church!!

The *unreached* population of Japan to-day is greater than that of Nigeria, Uganda and Kenya all put together. (Please bear in mind the large number of missionaries working in those countries!)

Mr. Murray Walton says, “During the past twenty years the Christian Church in Japan relative to the rate of the growth of the population, has advanced at the rate of .01 per cent.; or to put it in another way, at the present rate of advance it would take 10,000 years for Japan to become a Christian nation.”

Only a half of 1 per cent. is even professedly Christian while a vast number of these 300,000 (90,000 of these are Roman Catholics) are only nominal Christians.

As one gets beneath the surface of these statistics we find a deep and desperate need. Perhaps two vignettes will make clear both the hunger and thirst among the people on the one hand, and on the other the power of the great enemy of souls to blind and deceive.

SPREAD OF BOLSHEVISTIC IDEAS.

Mr. Mimaki, one of the senior workers in the Japan Evangelistic Band, has written recently as follows:—

“The national character of Japan seems to be rapidly deteriorating owing to the dissemination of Bolshevistic ideas; and the consequent condition arising therefrom has aroused the more seriously minded of the people to a necessity of doing something adequate to arrest this deplorable tendency. With this object in view a society has been organised on a nation-wide scale called the Society for Moral Cultivation. The members pledge themselves to be frugal in diet, to wear only the simplest of clothes, to avoid expense at weddings, and in their own districts they are working for the abolition of tobacco and drink. This Society has branches in every Prefecture in Japan, but the most active and successful of all is in Hyogo, the members of which already number between sixty and seventy thousand.



*Mr. Mimaki.*

“One of the leading exponents of the movement in this district, a well educated and wealthy man, has laboured for

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a long time in the interests of this society. He was not a Christian although he had a deep spiritual hunger. Last year he attended the Hakone Convention and heard me speak on John xiv. He was most clearly saved at that time, and seeking further blessing, he came to the Arima Convention in the autumn. God richly satisfied him, and gave him a glad testimony. A short while after he hired the theatre in his own home town for two nights and testified of all that God had done for him; and many were broken down and saved. He attended the New Year meetings of the society mentioned above, and the effect was almost like a revival; there was a real breaking down before the Lord. Those who had known him before his conversion were amazed at the remarkable change in him through becoming a Christian. As a result of this the leaders of the local society said they wanted to hear something about real Christianity. Three days' meetings were consequently arranged for during April, to which only leaders of the movement were invited. Through this friend, I was asked to be the speaker. About one hundred men and women attended. My friend and I, as well as the chairman of the society in the Hyogo district, went early to the place where the meetings were to be held, an unoccupied temple in the mountains not far from Himeji.

"In the evening, after our arrival, in conversation with the chairman, I asked him if he were a Christian. He replied that he was not a real one, although he had been baptised ten years previously, and he and his wife had been officials in the church? but getting so little satisfaction they both gradually gave up going, and he thought this society for the cultivation of morals much more effective than the church. He confessed, however, that he had never had any faith in the redemptive work of the Lord Jesus. At the end of the conversation I asked him whether he could believe that Christ was the Saviour of all men. "Yes," he replied, "I think I can believe that". I pressed the point further and asked, "Cannot you believe that He is your Saviour?" As I asked this, the Holy Spirit wrought mightily on him, and brought deep conviction to his heart. He cried, "I ought to believe it. Sir, I *do* believe it. Pray for me." As we prayed together the Lord very definitely saved him. He was like a child in his new found joy. "Saved in three minutes! Saved in three minutes!" was his oft repeated note of praise.

"On the second day we rose at four-thirty. These people formerly thought salvation attainable by works and

hence had lived a very rigorous life. The morning meeting began at five, and a candle was lit for me to read the Bible. At this meeting all opposition died down as we became conscious of the presence of the Lord. At one of the later meetings I spoke on the story of the Prodigal Son, and at the end I made an appeal for immediate decision; the whole assembly rose to their feet as I urged them to return with repentance through Christ to the Heavenly Father. Our next meeting, a kind of prayer and testimony meeting, was held on the mountain top in the early evening. Most of the people spent the night in prayer. On the last day we saw an outbreak of the Holy Spirit. The early morning prayer meeting lasted four hours. I could not stop the praying. There were some awful confessions of sin, there were also voices of praise. Their cries, confessions, tears, prayers and praises were spontaneous and intermingled. One man who came very clearly through to salvation was an extreme socialist, constantly under police surveillance."

#### THE SOCIETY FOR MORAL REFORM.

Another series of gatherings was arranged for, and Mr. Mimaki continues as follows:—

"Some of you will remember the wonderful story of how the Spirit worked amongst a group of members of the Shuyodan (a kind of Society for Moral Reform) in a temple near Himeji. As a result of those meetings since that date many who were saved then, have carried the story of the Gospel up and down Japan. In order to continue the blessing, two meetings were organised in the East and West.

#### THE PEOPLE'S HUNGER AND THIRST.

"The people came from far and wide. Some came hundreds of miles at their own expense, sacrificing their time with the prospect of hearing only Christianity and only getting two meals a day. And remember, these were almost all unbelievers. All classes were represented, but all alike were filled with great hunger and thirst and had great burdens on their souls. From the first night the Holy Spirit fell on the meeting in mighty convicting power. Many could not sleep but spent the night in prayer. Conviction became painful. One man said, "We don't want simple things. Tell us the deeper things. Oh tell us about the Cross." So I preached from Isa. 53, and told them of the Lamb of God Who taketh away the sin of the world. One

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night, when I was preparing to close the meeting, a lady teacher rose to her feet and with floods of tears, and trembling like a leaf, poured out a story of sin and shame, weakness and impurity such as I have never heard. I wanted to stop it, but it was so obviously the work of the Holy Ghost that I dared not interfere. She finally cried, “Is it possible for one like me to be saved?” I cannot tell you how powerfully the whole meeting was affected by this terrible confession. It was followed by a similar stream from old and young which continued until 2 a.m. To listen to them was painful in the extreme. There was little sleep for anyone that night. Later on there was an indescribable freshness and sweetness in their prayers and praises, owing to their ignorance as unbelievers of the more formal expressions, which must have sounded delightful to the Lord. During the last meeting on March 31st, God’s melting power fell on us amazingly. All without exception were melted to tears and I believe that almost all received real salvation. One gentlemanly looking man, yet a member of Japan’s despised community, told how he, and some of his compatriots, filled with bitterness, hate and resentment because of the contempt in which they were held by the rest of the Japanese, had planned terrible deeds of vengeance against the society. But the Lord had met him, forgiven him, purged his heart from all these hellish desires and filled him with real joy in Christ. If only the country could realise that the Gospel is its salvation from even social enemies, how doors would be flung open to welcome it; but alas, the people are blind!

“We had in our midst a small group of students, boys and girls. They listened with intense interest to the deeper preaching of the Gospel. One of them said, “As Mr. Mimaki spoke to us, I saw Jesus on the platform near him.” An older student, when he gave his testimony, said that as he entered the first meeting there was such a wonderful light in the place that he felt afraid and wanted to hide himself in some dark corner, and yet he felt sure that beyond the brightness there was something lovely, something desirable, some joy that he might get, and so, though afraid and trembling, he stayed right through, and needless to say, met the Lord Jesus. One young student told how his heart had been searched, confessed to smoking, stealing and other sins. The Lord wonderfully saved him and sent him home to a rejoicing Christian mother. I have never before seen such definite and piercing conviction amongst believers. If only God’s children will unite and seek Him, there will soon be a nation-wide Revival.”

THE MASTER CUNNING OF SATAN.

And now we turn to a sadder picture. Just fifty years ago, somewhere about the time that Mrs. Eddy appeared in America, there also appeared a similar counterfeit in Japan. Entirely uneducated, an old woman (she could neither read nor write) evidently devil possessed, began a strange cult in which, as in Eddyism, healing largely figures. Its progress was amazing, and to-day, some years after her death, an extraordinary religious movement is in full blast. Mr. Cuthbertson shall tell us what he saw, and how he felt when he recently visited their headquarters:—

“ While in Tanabe, I seized the opportunity to run over

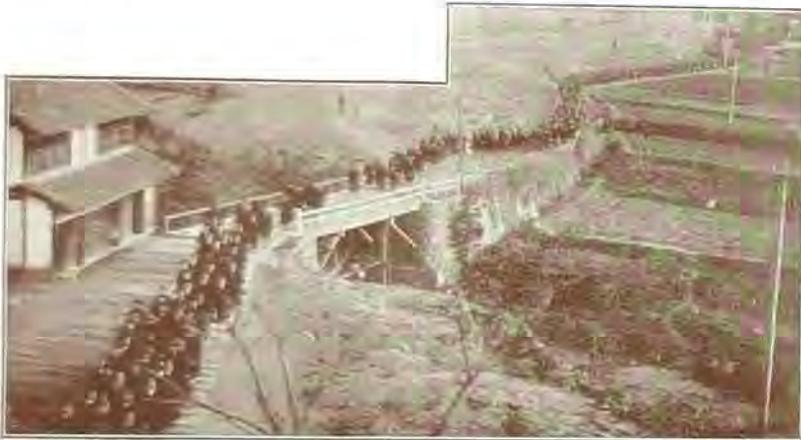


*A Congregation of Tenrikyo Believers.*

and look at Tambaichi. You will remember that we held a Tent Mission here about three years ago. This is the centre and capital of Tenrikyo, that Japanese equivalent of Christian Science. It is a breakaway from Shintoism, and is free from the general mixture of idol worship which characterises Buddhism. Their one object of worship is the Mirror. This was a visit which I shall hardly ever forget. If the visit to Tanabe with its impenetrable cloud of thick indifference had depressed my soul, Tambaichi, with its realisation of the master cunning of Satan, made my soul ten times heavier. The fruit of our work in that place, a work which nearly broke the heart and health of one of our young and devoted evangelists, is one bright young man who is now a student in our Bible School. Though after a time, we were obliged to withdraw the young evangelist, or let him lay down his life in the place, we continued to rent the house, hoping to place another worker there, which thing we have not yet been able

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to do. This was my first opportunity of seeing the place, and we first went to look at the little shanty, dirty, neglected and boarded up, which represented the cause of the Lord of Glory in this large town. This is situated in one of the two main roads which lead up to the various splendid buildings of Tenrikyo. So much have they dominated the town, that the terminus of the Electric Car system is called Tenri, although the town itself is named Tambaichi. As I write, the thought of this same Lord of Glory being born in a manger occurs to me, and truly, the little, at present unused preaching place of the J.E.B. must be just as much despised, and just as insignificant in the eyes of the local people, as that manger of old ever was! As we walked round and saw the wonderful buildings owned by Tenrikyo, the Elementary Schools, the Middle School, the Girls' School, the wonderful library just



*A Procession of Tenrikyo Evangelists.*

built, with lounge chairs and individual lights, which I understand cost over £40,000; the splendid Foreign Language School, at which anyone can study, particularly their own students, my soul sank within me. I saw the great schools for the training of their own evangelists, between seven and eight thousand trained yearly, each course lasting six months. The whole place was a hive of industry. Magnificent buildings were being put up all over the place. There must have been at least ten places being erected, and all in the very best and most expensive Japanese style. Heathenism dead? I never saw anything more energetic! Their 50th anniversary is close at hand, and to celebrate it they are spending £350,000 on a new Temple! They have just paid, so it is said, £100,000

for land which is being made into a park! I know it is all of the Devil, but oh the cleverness of it all! I saw the worshippers as they knelt and prayed. No mere unintelligible sentence, hastily mumbled as in Buddhism, but a quiet deliberate praying which consumed time. I was fascinated as I watched their curious gestures, the play of their hands, the touch on the cheek, the lips, the breast, as with closed eyes and intent expression they quietly "said their prayers". No frivolity I assure you. They looked serious and devout, more so than in many ordinary Christian services. I saw a priest teaching a group in one corner of their main shrine, a group of very respectable men and women, many of them in middle life, a group which by itself would gladden the heart of many a labouring and struggling preacher of the Gospel. As I went on with our guide along the corridors which were as smooth as and shone like glass, without our shoes, needless to say, the guide drew our attention to the spotlessness of the place. The believers of this sect come from all over the place at three and four every morning to clean and polish all the corridors and the woodwork. And they put their hearts into it, for so they believe Paradise comes. Believers come here from the whole country of Japan and stay here for a season. Each section of the country has its own large boarding house, which can contain hundreds at a time. Many of the buildings which were being erected are to be used for boarding houses. The cause is evidently spreading rapidly. Crowds of two or three hundred men and women of all ages and apparently social positions, were busy carrying loads of earth; moving stones, doing carpentry, driving piles, and all the business connected with building operations. They were doing it merrily, competing as to which could get across first, laughing and joking, utterly unlike any labourers I have seen who work for money. For THESE people are not doing it for money. They are believers who are giving of their time, having come, many of them, from distant parts of Japan, and all at their own expense. In fact, all the timber is dedicated by believers; all the material for the buildings is given; the architectural talent, the carpentry, everything, in fact, is the gift of followers. In addition, they come, as I said, at their own expense to Tambaichi; they stay there weeks at a time at their own expense, they give the necessary material for the work, and to crown all, they do not only persuade their friends and neighbours to come and do likewise, but they pay all the money they can into the Cause, for they believe blessing, health and heaven come this way. Occasionally there are some real Satanic miracles.

One recently reported healed of consumption, gave £30,000 as a thankoffering, it is said! Oh, the marvellous subtlety of the Devil! He puts the fear of dreadful things into their souls; he dangles the bait of health, happiness and a kind of heaven before their eyes; he persuades them that all these are to be obtained by effort and money, AND THEY BELIEVE HIM. They pay a great sum to obtain this freedom. The system is one huge coffer; a steady and unbelievable stream of money pours into Headquarters, and nothing comes out. No service except the smaller group of teachers, etc., receive pay; everything is done as a means of obtaining merit. The students study and live there at their own expense. They graduate (!) after six months, and go out on “faith lines,” they push the Cause wherever they like, at their own expense. There are no educational restrictions; university people and those who cannot even read, learn these strange prayers and gestures side by side. These hand movements suggested to me a method of self hypnosis. As I contrasted our tiny, neglected, boarded up preaching place with their magnificent buildings, I felt sick at heart. A manger in contrast with Herod’s palace! As I thought further of our one Bible School student from this place and their thousands, I felt ready to weep. And as I thought of the selfishness of Christians, their apathy, their indifference to His Cause, and contrasted it with the activity freely given of these thousands of Tenrikyo believers, I could do nothing but cry in despair, “Who is sufficient for these things?” WHAT CAN WE DO? It almost seems as if Grace is self destructive. Or is it that we receive the Grace of God in vain? Grace is to-day, practically, if not theologically, a synonym for laziness, self-indulgence, carelessness, indifference, apathy. Would God’s judgments, think you, stir our sluggish souls into keen, unselfish, love-filled service for Him? I KNOW a new and mighty baptism of the Holy Ghost would, for I have seen it operate. Let us then seek Him afresh for this, and wipe out this dreadful reproach against His Name!”

#### PAGANISM NOT DEAD.

No, paganism is not dead yet, even in civilized Japan. What I wrote many years ago in “*Missionary Joys in Japan*” is still true to-day:—

“In Japan there are still gods and goddesses galore. The Greek Pantheon was an ill-populated affair as compared with the Japanese. Foxes, snakes, badgers, and other animals are

the intermediaries between the 88,000 gods and men; while deified heroes and demigods of varying ranks and grades, family gods, village gods, and national gods, are enough to stagger even the most ardent mythologist. Alas! the trams and special excursion trains crowded with hundreds of thousands of pilgrims on their way to shrine and temple, reveal all too plainly that paganism is still a mighty force in civilised Japan. Can any Western mind account for the strange contrast between modern civilisation and the grossest superstition of Japan's millions? Prof. Lloyd, in his book, *Every-Day Japan*, in a few sentences very pertinently gives us this side of the picture. He says—

“We might have found some of the same contrasts in the days of Christ and His apostles, had we visited Imperial Rome. On the one hand, a newly established Empire, built up, on the foundation of an Imperial house which claimed Divine descent, by the labours of men of great culture and refinement, and of the loftiest spirit, of Horace and Maecenas, of Cæsar, Augustus, and Germanicus; on the other, in the slums across the Tiber, the crassest of superstition and the most degraded of religions. Substitute Japanese names for the names of these great ones, and you have, save for the one fact that the Japanese is more æsthetic than the Roman, an exact replica of Imperial Rome in the Japan of to-day.”

## CHAPTER IX.

### Wider Issues

"As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be that goeth forth out of my mouth . . . ."—Is. 55, 10, 11.

Far in these wooded hills I press,  
Nor shall the broken twigs betray,  
Where I have gone! ah! sweet recess  
Where never to my ears shall stray  
The echoes of the world's distress.

—*Japanese Poem.*

## CHAPTER IX.

### WIDER ISSUES.

**I**N the preceding chapters I have endeavoured to show how this threefold vision granted to us at the beginning materialised.

The Japan Evangelistic Band from its very inception sought to be an auxiliary Society, setting its face against the formation of a new sect or denomination, and thus adding to their number. And yet, having to face facts as they are, we aimed to act as auxiliary to these denominations already planted, and by assisting them in their Evangelistic efforts, bring a deeper spiritual life into their Churches. To this end Missionary and Japanese Evangelists were loaned and sent to needy places, under control. Special Missioners conducted Evangelistic campaigns and Tent meetings for them. Holiness meetings were held; and series of Gospel meetings were held in many of their Mission Schools.

We sought to be a servant to the Church of Christ, realising that in all the churches of the various denominations there were many members of His body.

### INCREASE OF INDUSTRY AND EDUCATION PROVIDE NEW PROBLEMS.

As, however, time went on, great changes made themselves felt. The colossal increase of industry brought new problems, creating huge armies of artisans, mechanics and industrial workers, skilled and unskilled, while the amazing increase of education created a student class to be reached and catered for. In the homelands this state of things contemporaneous with so-called New Theology had already given birth to the new slogan of missionary enterprise, viz., The Christianization of Society, largely displacing the old one — The Regeneration of the Individual.

When these new conceptions reached Japan, they came in like a flood. The almost universal cry was for Social and Educational workers. The former to meet the new need of industry, the latter of education. The conversion of the individual was much too tardy a method. Society had to be saved in the

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bulk, and all classes, especially the industrial and educated, had to be reached *en masse*. Doctrines such as of the universal depravity of man, were old and obscurantist. Christian Education and Social Reform were henceforth to be the saviours of Society. It was no use preaching the Cross of Christ immediately; people had to be educated up to it!!

This view of things not only permeated the denominations working in Japan, but tended to bring out to the field workers of that particular type. There was an increased concentration upon the cities and large towns where the industrial workers and educated classes were to be found. And though the vast bulk of



*A Country town—waiting for the Gospel.*

the Japanese people, 40 out of the 66 million, live in the country and are utterly unevangelised, there has been but little attempt to reach them. The modernist missionary has no message of evangelism for such. This state of things brought in new problems. We found ourselves increasingly unable to co-operate with workers of this type. Our ideals and theirs differed radically, but it caused us to lift up our eyes on the unreached fields, the unevangelised villages and smaller towns. There are some 10,000 rural areas containing some 200,000 villages and hamlets, and some 800 towns practically untouched.

And yet it must not be supposed that the original vision of acting as an auxiliary to the Churches has been given up. Missions are still conducted in the Churches, invitations for special missionaries still come to us in considerable numbers.

NEWER VISIONS OF THE REGIONS BEYOND.

But to return to the newer vision, of reaching out into the vast unevangelized territories, this now appeared to us the greatest need. The call was clamant, and yet with the call a difficult problem arose.

Evangelizing unopened towns and villages would of course necessitate the forming of Churches to conserve the results. Our principles as an auxiliary Society forbade this procedure. Upon this issue some three or four of our foreign missionaries and the same number of our Japanese Evangelists felt led to sever their connection, refusing to hand over the results of their work to Churches or denominations that were modern in their outlook.



*A little Country Church*

The need was so great and the call so insistent that we were constrained and enabled to formulate a plan of campaign that enabled us to carry on without sacrificing our principles.

We still refused to form a new sect or denomination; towns were opened, villages evangelised, and the groups of Christians there formed, while being cared for spiritually by our own worker, Body or to exist as an Independent Church in association (for the are left free to affiliate themselves with any sound Evangelical purpose of spiritual edification) with the Japan Evangelistic Band.

## "His Glorious Power"

The ultimate objective, of course, of all true missionary effort should be, not to import and establish any Church or denomination of Western Christendom, but to encourage the formation of a genuine indigenous Church on Scriptural and spiritual lines.

### NEW GROUPS — INDEPENDENT CHURCHES.

These independent Churches thus formed are gathering together into groups, and in the day of a great Revival will doubtless flow together and form one indigenous Church.



*Tent Evangelism.*

There is the Group of some 26 Churches, all self-supporting and independent, called the "*Living Waters*" group. There is another of some ten little Churches called the "*Witnesses of Jesus*"; and yet another called "*The Revival Church*." There are also some thirty others with many outlying stations in villages now attached to "*The Japan Bible Church*," the Kobe group, which has set itself to absorb all the self-supporting Churches as they appear, so that we can co-operate with it, without abandoning our principles of being only an Auxiliary Society.

All these groups are the fruit of the work of the Japan Evangelistic Band.

Things are still only in process of formation. The melting pot is still at work.

Unsatisfactory as these ecclesiastical arrangements may appear to others, we dare not wait till they have fully matured before pressing on and out into the needy and unevangelised fields, so insistent is their call; we believe that as we go forward, God will undertake and provide the means for taking care of the flock thus gathered in. Our Japanese personnel are enthusiastic in this new campaign.

The field of some 40 millions unevangelised souls presents two features, (1) Country towns of from five to ten thousand inhabitants without any witness for Christ, and (2) Villages and hamlets densely populated.

As early as 1920 we began by way of experiment the evangelising of two or three of these towns. God gave us His blessing. The Churches then formed were handed over to Societies working on sound and spiritual lines.

The method of approach and attack is as follows. A small group of specially chosen Evangelists with tent, organ, cornet and drum, and good supply of tracts and Scriptures occupies one of these towns for ten days. Children's meetings are held daily each afternoon; houses are visited; tracts distributed; open - air meetings held and Gospel meetings for adults held every night. Results are generally some 100 or 150 names of enquirers registered, Bibles are sold, and 15 or 20 adults are led into a real experience of salvation. One of the Evangelists remains behind; a house is rented; meetings for converts

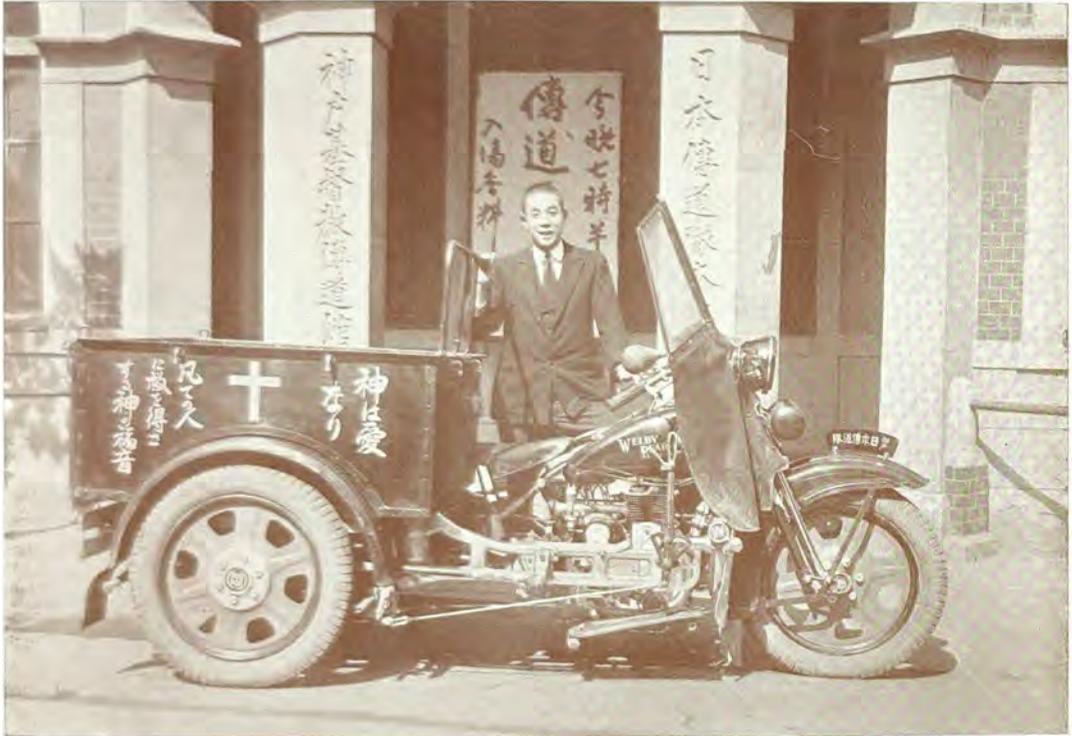


*The J.E.B. Motor Caravan.*

## "His Glorious Power"

and enquirers are held weekly. The new converts begin to contribute to the local expenses; and within six months a little group is baptised and then a church is formed, while the Evangelist begins to press out into the surrounding villages, assisted by our motor caravan sent round to assist him.

Village Evangelism is conducted on a somewhat different plan. In this work the young men and women of the Bible Institute are used. In each village entered, the Gospel is preached for three consecutive nights so that any hungry soul desiring to hear more has a real chance of being saved. Mr. C. writes:—



*A Country Evangelist ready to start.*

"At the beginning of 1930, I prayed for the opening of twelve new places, and the Lord gave us nearly thirty, large and small. At the beginning of 1931, I prayed for fifty villages to be opened, and already within eleven months, between sixty and seventy have heard the Gospel preached. The Gospel came to some of these places, for the first time in the centuries of their existence! Some forty campaigns were held in the village Halls and Clubs; for about a dozen others, houses were rented, Public Halls being non-existent; some

eight Tent Missions were held in larger places, and the balance of the work was done in the open-air. The majority of these dark centres were visited in connection with our Village Witness Campaign, this being the desire and attempt to give, as far as possible, to every soul at least one chance of hearing of His Salvation before He comes again. Much fruit has resulted, thank God. We are doing this work systematically and according to the map. The whole string of villages along one section of coast line, has now some knowledge of Christ and His First Coming."

Quotations from some of the students' reports, sent in by Mr. Sawamura, give a good idea of what they find and see and bring.



*A Country Town Hall.*

Two maps lie before me as I write, on which I find that at least some 200 towns and villages have been reached during the last few years and in 35 of these resident workers are located.

Writing again of the Tract Distribution in these lonely out of the way places, I should like to quote extracts from the many reports of the village work, but must content myself with but two or three extracts taken from reports of three consecutive months. Mr. Collins writes in 1932:—(These are taken at random from many others.)

## His Glorious Power"

"Last week, May 23rd to 28th, Yoshiro, Kinashi, Takino and Kitano were visited in connection with the Village Evangelistic Campaign, but with the exception of *Takino*, there were no living witnesses for the Lord Jesus Christ. This latter place is blessed with one Christian teacher who was saved in Osaka while he was studying. *Yoshiro* was very difficult. *Kinashi* was visited only two nights. The first meeting was fairly well attended; the second night the numbers greatly increased, and here again we found souls who had heard before in the Kobe Mission Hall. As the people were being urged to enter the second night, an old woman who had attended the



*A Baptism in the Sea.*

previous night said to some standing there, "It's good, go in. I have a baby on my back to-night so I can't go in," but it was evidently very tempting the second night, too, as after a while in she came and listened to the end. One man here had heard before in Tokyo at the Salvation Army, while yet another had heard Eguchi San several times in Nishiwaki.

"The next two villages responded well and the two places seemed well represented. In *Takino* we found it was the season for catching trout, and as there were many visitors there, the place was overrun with geisha. It was great to have one of their own people testify to God's saving power, as this is where the Christian school teacher lives, mentioned above. This man's mother, we are told, is an enquirer. Here the interest and numbers increased nightly. The last night reached high water mark, and about thirty sought to be led to Christ after the meeting. They will begin a meeting here in the home of the teacher.



*A village open-air meeting.*

"*Kitano*, like many of the villages around this district, was full of factory girls. The people attended very well. We found in this village a woman who had in her possession a Bible and hymn book. She had been a member of a church in Osaka, but married an unbeliever, who is a real profligate. She asked, 'What am I to do?' One cannot but sympathise with cases like this, and they need our prayers. One man here stopped us as we were advertising the meetings. He had in his hand a Gospel given to him the night before. He was busy reading it, but could not understand, so it was explained to him. This man asked for a '*Christian Guide*' the last night. Several here seem to be near to the Kingdom.

"On my way home, I met a man in the motor train who had attended these meetings, and he seemed very appreciative of the fact that we had gone. He had attended the Mission Hall (Kobe) and Suma Church meetings and was impressed that unlike other religions, we were not always asking for money. He said, 'If you would only stay a little longer, many of the people would understand.' I was impressed with two things, the fact of so many hearing the Word in the Kobe Hall, which should drive us to renewed and increased prayer for the Hall; and the eagerness with which they attend and listen to the Gospel. We saw the crops just turning golden in some parts, which reminded us of Christ's Words, 'The fields white unto harvest.' This is truly so in the spiritual sense; and one is reminded of Joel's words, 'Put in the sickle and reap for the harvest is ripe' (3.13). Pray for the enquirers."

The following month Mr. Cuthbertson writes:—

"Meetings were held in three villages not far from Ikeda, where Takeshita San has a little self-supporting group of Christians. Tent meetings were held. The wind and the rain made it difficult to begin the meetings, and on two occasions the workers were called back to the Tent because it had blown down. On the third occasion they were called, they found that someone had maliciously cut the guy ropes and slashed the tent with a knife in several places. In one of the earlier meetings, just as the speaker began his address, a group of about twenty rough-looking men entered, and the leader shouted to the speaker, "Stop, come over here; I want to talk to you." The speaker kept on with his address while one or two of the other workers went outside to see what was the matter. The leader of the roughs was a hard-bitten quarrelsome individual. It seems that the Tent was pitched on spare ground near the theatre, and apparently the

*"His Glorious Power"*

proprietor of the theatre had engaged these men to break up the meetings. It was necessary to report the matter to the police, who very kindly saw that the disturbers made themselves scarce. In spite of the weather difficulties and the opposition of the devil, God worked deeply, and some very earnest young men seemed to come through to real salvation. They begged the young worker to start regular meetings in their village.

"In quite an opposite direction a second group of workers and students were evangelising the district near Ogai San's centre in Nishiwaki. On Thursday of last week they began meetings in a little village hidden in the heart of the mountains where certainly no messenger of the Cross had ever penetrated. The villagers were immensely interested and appreciative of this visit from such "eminent" preachers from Kobe. They produced tea and cakes, and did all they could to show their appreciation. On Friday we had rain storms, such as the country has not seen for a generation. As the young workers thought of their five or six mile ride to the mountains, and looked at the pitiless downpour, they were naturally tempted to give it up, but they prayed, and feeling it to be God's Will they should go, they set off on their bicycles and were soon drenched through. Needless to say the Spirit of God worked in that meeting. One old lady came to the worker after and thanked him most profusely for the message of hope. She told him her son used to be consumptive but through attending meetings in Futami he had got saved and healed, and he is now in Tokyo earning his living with some newspaper company. He was student for a time in the Agricultural College, and was led to the Lord by Matsubara San. He writes to his mother continually, urging her to put her trust in the Lord Jesus Christ, and in



*One of the 200 places reached with the Gospel.*

that meeting the old lady said she had done this. With great joy the little group returned to their lodging, and a very short time after they had crossed the bridge into the town, the rapidly rising river swept the bridge completely away.

"In another direction still in Mr. Jones' field, God is also blessing the preaching of the Word in the villages. Mr. Jones told me what a gift he has in his new helper, Mr. Okito, who has just graduated from the Bible School, and for a year at any rate, is being supported by the Sunrise Band. Mr. Okito seems to have a real gift for preaching, both to adults and to children, and recently as he told the story of the Crucifixion, the whole crowd of children were melted to tears, a sight which Mr. Jones saw for the first time in his experience. Pray that this may not be merely a stirring of emotion, but real conviction of sin."



*A Baptism in the River.*

And now for the third extract:—That people in Christian lands may realise the shadow of death in which these villages are living, without hope, without God and without Christ in the world, I append here testimonies from three souls, two men and one woman, *all living in villages in the vicinity of one small country town*, recently opened with the Gospel. All of them, it will be noted, contemplated suicide. Alas, there are thousands of such souls waiting to be reached in the villages of Japan.

1. "I was born in a poor home, and so knew the

burdens of life from an early age. Later I entered a factory, and when I saw my friends going to the Girls' High School, my desire for study became almost unbearable. I was the torment of my mother's life. I ran away from home, and went to Tokyo to live a life of freedom. I longed for the world's happiness but in vain. I became entangled with a young man, and we were the talk of the town. I was so filled with sorrow that I decided to kill myself, but the Lord led me to a sister who was an earnest Christian, and I put my trust in the Lord Jesus Christ as my Saviour and the Blood of Calvary gave me a remission of sins, and brought to me the gift of the Holy Ghost. I was baptised later, and am now very happy in the Lord, and praying for my family's salvation."

2. "From my childhood I worshipped the gods, but now know that all that was idolatry. I became a carpenter, but worse than that I became a prodigal, and my life was spent in much sensuality. I was taken ill. The doctor said that a poisonous germ had got into my blood. I went to the Kyoto Imperial University Hospital, but I did not improve, so decided to commit suicide. In this miserable state the Lord led me to a Christian gathering. I went two or three times and heard the testimony of some who spoke of being born again. Then I returned to my home town, where I got in touch with Christians, and my faith was strengthened and I was baptised. Now my song is, 'There is no sorrow for those who trust in the Lord'."

3. "'Blessed are ye that weep now; for ye shall laugh.' I was a miserable sinner, but the Lord has made me happy through His Salvation. I give thanks to Him. I was a child of poverty, and so I hated the rich and sympathised with the poor. At last I became poisoned with Communism. Then I came to hate the society of men and was filled with pessimism. My parents were very concerned about me. My mind was filled with hopeless thoughts of all kinds, and I finally came to the conclusion that I must put an end to myself. But the Lord led me to church to listen to the Gospel, and I was definitely converted. Now my bitter heart has been melted, and I spend my days in joyfulness and thanksgiving."

May I emphasise the fact that these three instances of would-be suicides are all in villages adjacent to ONE small country town.

There must be thousands of such cases waiting to be saved, if only they had the opportunity of hearing the message of Life.

## CHAPTER X.

### A. M. O. S.

“ . . . And there shall be with thee for all manner of workmanship every willing skilful man for Any Manner of Service.”—I. Chron. 28. 21.

Out where Life swings its Ocean tide  
A little bark I rove  
To find Truth's treasure trove;  
So what care I,  
If winds be high?  
And wild waves rise on every side!

—*Japanese Poem.*

## CHAPTER X.

### A.M.O.S.

THE title of this chapter has nothing to do with the herdman of Tekoa, though it might do, as all the workers in the J.E.B. are as "lay" as the prophet Amos himself was. No, it is taken from I. Chron. xxviii., 21, "Any Manner Of Service." I think this describes the spiritual activities of the Mission, in addition to those already narrated.

Our staunch adherence to the principles of doing nothing that would tend to the formation of a new sect or denomination in Japan, has cost us a good deal of loss in the personnel, and incidentally has brought about something of what we sought to avoid. Some of the workers chafing under the restrictions finally refused to hand over the results of their labours to other Societies and organisations.

#### SEPARATION LEADING TO EXTENSION.

RESCUE WORK. WORK AMONG THE POLICE.  
FACTORIES VISITED. SKY PILOTS TO SAILORS.

This has meant separation from our ranks. And yet we rejoice to see God blessing their labours and are only grateful that the J.E.B. has been the means in God's hands of thrusting them into the wide harvest field.

*Miss Cribb*, one of our earliest workers, refused originally by another Society on the doctor's report, and who after coming to Japan laboured in the city of Osaka 17 years without a furlough! has been greatly blessed of the Lord in forming a group of believers in that great and needy spot.

*Miss Burnet*, another of our later workers, found herself unable to hand over the converts to any denominational organisation and felt called of God to leave us on that account, and is labouring in a wide country district together with a few other earnest souls.

*Miss Penrod*, another of our ladies, an American missionary under another Society, discovered after labouring on the field for 14 years that she had never been truly born from above; through the ministrations of the J.E.B. she entered the Way of Life, and a year later of Life more Abundant. Her experience is told in "*The Dynamic of Service.*" Shortly afterwards she became a

## "His Glorious Power"

member of the Band, and as its representative for some years devoted herself to Rescue Work in the city of Tokyo. She eventually left us, and in connection with Mr. George Dempsie formed a separate organisation called the *Japan Rescue Mission*. She has now passed on to her heavenly home. But God has blessed and extended the Rescue Work originally begun by that devoted servant of Christ; and we rejoice that we had any share in starting it on its course.

The same thing has happened also in the case of our Japanese personnel. *Mr. Tsuge*, who was saved in our Kobe work, passed through our Bible Institute, and soon afterwards receiving a wonderful Baptism of the Holy Ghost, felt called to start out on the lines of Faith, taking nothing either from the Gentiles or from "foreign" sources. Two other of our workers, *Mr. Saijo* and *Mr. Fujimura*, joined him. God greatly blessed his work, among other things giving him a remarkable gift of healing. Ere he passed away he had founded 26 independent self-supporting churches, the pastors of which had all been led to Christ through his instrumentality. Parts of his spiritual biography have been printed in "*The Dynamic of Service.*"

It has been a joy and privilege too to send some of our brightest personnel to other Societies. The Rev. G. Nagasawa who, with his wife, were brought to Christ in the Kobe Mission Hall and the Rev. Paul Mori who visited this country a year or two ago, are now working with the C.M.S., *Mr. Oye* and *Mr. Yoneda* (one of the first souls I had the joy of leading to Christ 33 years ago) are both leaders in the Oriental Missionary Society, i.e., The Holiness Church. *Mr. Tanaka*, who also with his wife was saved in the Kobe Mission Hall, is one of the staff in a Missionary Training Institution in Tokyo. *Mr. Yamaguchi* is now the leader of the Scripture Union Work, while a number of others are labouring with other Societies.

Regular readers of the J.E.B. Magazine and other of our literature will be familiar with the work of the Tent Evangelistic Campaigns, and the special missions conducted in not a few of the Mission Schools, where from time to time we have witnessed the Spirit of God working almost in Revival power. Of these we cannot write in any detail.

Nor has the influence of the J.E.B. been confined to Japan alone. In South Africa the *Africa Evangelistic Band* founded by one of the members of our Council, which is being so graciously used of God, owed some, if not much, of its inspiration to the work and methods of the J.E.B.



*Mr. and Mrs. Wilkes  
leaving S. Africa for home.*

In China, as a result of the ministration of our missionaries in Shanghai in 1925, Dr. Mary Stone, the well known Chinese lady doctor, and Miss Hughes, her American Colleague in their remarkable work, were given an entirely new outlook; and Evangelistic Bands have gone all over China preaching an aggressive



*With AFRICA EVANGELISTIC  
BAND friends at their  
Muizenberg Convention.*

## "His Glorious Power"

Evangelism, and full salvation with the most blessed results. For all these things we thank God, giving Him all the glory, praising Him for the many souls that have been gathered into His Kingdom through these various agencies.

Within the ranks of the J.E.B. itself, our workers have given themselves to special classes.



*With Dr Mary Stone in China.*

When the Rescue Work passed out of the hands of the J.E.B. into those of the new mission, the *J.R.M.*, formed for that specific purpose, Miss Webster Smith, who had been a co-worker with Miss Penrod, felt the need of our continuing that work in one of its activities, and so opened a Preventive Home, a place for receiving children who would otherwise be sold into lives of shame at a very early age. Stationed first in Kyoto, then at Maizuru, and now in the old world town of Akashi, she has been the means of rescuing many of these children from lives of infamy and shame. In addition to this the Home has been used as a centre from which much country evangelism has been started. More particularly in the city of Akashi, where she purchased a hospital and transformed it into her beautiful "Sunrise Home," has God set His seal. The Municipal authorities have been deeply impressed with her work, assisting her in every way. The hearts of the people have been opened as they have seen that God is with her. Quite a number of adults have been saved and she has been able to assist in opening up neighbouring villages and founding little groups of believers here and there.

For years it has been our privilege to supply all the staff for the work of the *International Christian Police Association*, which is being conducted in Japan. Mr. Wilkinson, Mr. Cuthbertson, Mr. Harris, and now Capt. Garrard have all laboured in this sphere. From the ranks of the police, and the work of that



*The Sunrise Home for little girls at Akashi.*



*A peep into the Home.*



*Some of the Children in the Home.*

## "His Glorious Power"

Association we have gained some of our finest evangelists, and have found that these custodians of the *law*, make excellent representatives of *grace*.

For some years Miss Bullock gave all her time and strength to preaching the Gospel among factory workers.

Nor have the Japanese in other lands been overlooked. In close association with the J.E.B., Mr. Harry, a layman in the city of Vancouver, has devoted his time, money and strength to reach some of the many Japanese who are sojourning there. Many have been reached and blessed.

Here in England the Lord has allowed us to minister to very many.

Miss Edmeades, the first missionary of the J.E.B., was unable to return to Japan after her first furlough. It seemed as though her knowledge of Japanese which she had acquired, would be wasted. But the Lord ordained otherwise.



Mr. Harry and some Japanese children in Vancouver.

Japanese sailors visit our ports almost in thousands. Little or nothing is done to reach them. Many of the ships come to Liverpool and Birkenhead. Some years ago Miss Edmeades was much burdened on their behalf. Finding a suitable house in Birkenhead, she began her work. Willing helpers came to her assistance. Ships are visited; captains interviewed; crews are welcomed. Hundreds have availed themselves of her kind hospitality. Meetings are held, lantern talks are given, refreshments provided and at Christmas time gifts are sent home to their wives and children. Literature is distributed, letters are sent continually to those who have come and gone, and above all, convicted souls are pointed to Christ. A great many have professed conversion, of whom not a few are genuinely saved. Not the least result of such work is that instead of taking back a very cheerless report of their sojourn in a strange land, with no vision whatever of any sort of Christianity that is like Christ, they carry back tidings of a kind and sympathetic welcome, and a fragrant memory of bright and happy hours spent in a Christian home.

Mr. Williams, one of Miss Edmeades' earlier helpers, learned to love the Japanese through that work, and got his call to Japan itself. He is now in that country and is labouring among its people.



*Miss Edmeades and one of her helpers.*

Mr. Otsuka, one of our country evangelists, came over for a year to help in the work, and now Mr. Segawa, a convert from the Kobe Mission Hall is assisting her.

Thus has God allowed us in a large variety of ways and means to help in the extension of His Kingdom and the increase and edifying of His Church in the Island Empire.

## CHAPTER XI.

### Children's Evangelism.

1. "Jesus set a **LITTLE CHILD** in the midst of them.
2. And said 'Except ye . . . **BECOME** as little children ye shall not enter into the kingdom of heaven.'
3. Whosoever therefore shall **HUMBLE** himself as **THIS** little child, the same is the greatest in the kingdom of heaven.
4. Whoso shall **RECEIVE** one **SUCH** little child in **My** name receiveth **Me**.
5. Whoso shall **OFFEND** one of **THESE** little ones which believe in **Me**, it were better he were . . . drowned in the depth of the sea.
6. Take heed that ye **DESPISE NOT** one of **THESE** little ones.
7. It is not the will of your Father in heaven that one of **THESE** little ones should **PERISH**."

—Matt. 18, 2, 3, 4, 5, 6, 10, 11.

Altho' the night in days of Spring,  
May seem to wrap my flowers in death;  
Its darkest overshadowing  
Can never stifle their sweet breath.

—*Japanese Poem.*

CHAPTER XI.  
CHILDREN'S EVANGELISM  
or  
THE GIANTS AT WORK.

**W**HEN Martin Luther had seen some children at prayer he said, "I have just been watching the giants at work."

Our friend Mrs. Herbert Wood, the "Mother of the Mission" and the organizer of our Prayer Circles, became burdened some 26 years ago for the children of Japan, and she felt the best way to secure the salvation of the little ones in one Island Empire was to get the giants to work in another, and to that end she began to organise little circles for prayer among the children of England, and named it the Sunrise Band. Before speaking of the movement in England, I want to write of the need and opportunities in Japan itself.

The conversion of children is a very real thing, as we see it in our own land through such agencies as the *Children's Special Service Mission*. The general tendency on the Mission Field, however, is through Mission Schools and Sunday Schools to educate children in religious knowledge, with the idea of their becoming Christians when they grow up, rather than to seek their salvation during their childhood. While thanking God for the good work done in many of the Sunday Schools, we felt that there was a great need of more definite Children's Evangelism, and have been fully justified in our judgment.

A CHILDREN'S PARADISE.

FAMILIES BROUGHT TO CHRIST BY CHILDREN.

The Japanese people have a peculiar affection for their children. In fact Japan might be called a children's paradise! This fact makes the conversion of the little ones doubly important. Had we space at our disposal we could give many instances of whole families brought to Christ through a little child, and not only so, but of whole churches founded on the ministry of children.

CHURCHES FORMED THROUGH THE CHILDREN.

Miss Dorothy Hoare, well known to many in this land, who under God has been the means of founding some six or more

*"His Glorious Power"*

churches, has done her work almost entirely through the children. She has found that one of the most satisfactory ways of reaching whole families has been the conversion of the little ones. In one of her letters she says, "all our mothers in the Mothers' Meeting have been won by their children."

TESTIMONIES TO THEIR POWER.

The last week of my time in Japan in 1931 was spent in taking a series of meetings in one of the churches founded by Miss Hoare. One of the leading Christians was an ex-Buddhist priest; he told me that he and all his family had been led to Christ through the conversion of one of his own children.



*With the Children in Japan.*

In the difficult town of Uji (see brochure "Storming a Stronghold") when it was first opened with the Gospel, a little child was saved. Soon after entering the High School she fell ill and finally had a triumphant death. She was a real witness for Christ, both in the day school and the Sunday School. She was lying ill a long time and through all those weary days she was continually relying on God, and resting in His love. Her one desire and prayer was to have a faith that was really triumphant, and a character refined as pure gold. She continued to ask, in the words of Job, that after she had been tried she might come forth as gold. Her prayer was heard and answered, and not very long before she died God gave her the witness that it had been done. Her sick room became a glorious meeting place with the Lord, as well as a seeking place for grace for some of her friends and relations. It was very evident to all who visited her that God had verily answered her prayer; her sufferings were touched with joy, and the glory of the Lord rested upon her. As she lay there she was

a real testimony to God's grace, and sanctifying work. It was thus she passed into His presence. Just before her death, standing on the brink of Eternity, she prayed earnestly for the salvation of her grandparents. She was too weak in those days to preach, but was enabled to exercise the ministry of intercession on their behalf. A little while before she died, she called them to her side and said to them, "I am going to Heaven. I am praying that you may be saved and follow me there. Please go to the Christian meeting and hear about the way of salvation, and then come and meet me at the feet of Jesus in Heaven." To her mother she said, "When I have gone to Heaven I shall continue to pray for you, and Mother, won't you please be a witness to the Lord Jesus, as Saviour, instead of me." It was with such words of witness and exhortation as these that this young school girl passed away. She was as a corn of wheat falling into the ground to die.



*A Group of Nursemaids.*

We had a Christian funeral for her, and God very graciously worked by His Holy Spirit at that time. Her teacher in the Government School was convicted of her need and was brightly saved, and is now a real disciple of the Lord Jesus. Not very long after, her grandfather was taken ill, and before he died he too was enabled to believe in the Lord Jesus as his Saviour and died triumphant and in peace. She had an aunt who at one time had professed faith in Christ, but had lost it and was a backslider. She was greatly impressed with the faith of this child and the sanctifying work of God's Holy Spirit, as well as the glory of her death bed, and so was led back to the Lord and was fully restored.

## “ His Glorious Power ”

As a thankoffering, and a token of her gladness, she counted up all the money she would have given to the Lord during her backslidden condition, if she had remained faithful, and brought this to His Treasury. A little later she too was taken ill, and as she was carried away to the hospital, her one prayer was that she might have just as triumphant and glorious a death as her niece; and God granted her request. Is it not even so? A corn of wheat falling into the ground to die, and as a result, a school teacher, and a grandparent saved, and a backsliding aunt brought back to God, and dying, as her niece, triumphantly resting in the Lord Jesus. Who shall say where the fruit shall end?

One other instance must suffice. Miss Webster Smith was used of the Lord in leading a school girl to Christ in the town of Akashi. She was the daughter of a wealthy stockbroker. She immediately became a soul-winner; her brother studying engineering, her two younger sisters, her mother, her younger brother, the governess in the family, and finally her father were all brought to Christ. Their beautiful home was at once used as a centre of evangelism. Every week some 50 to 60 people gather there to hear the Gospel, and quite a number have been truly converted to God; in consequence a Church is being formed in that place.

### CHILDREN'S EVANGELISTS.

I had the privilege a few weeks before leaving Japan of preaching in two self-supporting churches, both of which were the outcome of children's evangelism, founded by Mr. Fujizaki, one of our children's evangelists, now in heaven.

These things have led to our setting aside men specially gifted in this work. Mr. Aoki, the first of our children's evangelists, came to England, and after receiving some training at the “ Faith Mission ”, Edinburgh, spent some little time with the Children's Special Service Mission. Since his return to Japan, he has now for several years given all his time to the salvation of the children.

Mr. Fujizaki, the second evangelist, an ex-Buddhist priest, gave the few years of his ministry, before succumbing to the dread scourge of tuberculosis, to this same blessed ministry. God greatly honoured him both in life and death. Many little ones were saved through his efforts, and as I have already stated, two churches, now self-supporting, were founded as the outcome of his labours.

Two other evangelists, Mr. Horie and Mr. Okito, are now similarly engaged.

Wonderful stories are constantly being recorded in our Children's magazine, entitled “ *Sunrise*.”

The systematic prosecution of this child evangelism, humanly speaking owes its origin to the "Mother of the Mission," Mrs. Herbert Wood. She realised that if anything was to be accomplished, it would be by prayer, and she conceived that the most effectual praying for the children of Japan could be done by the children of England.

#### SUNRISE CIRCLES.

There were no children in our adult prayer circles, she therefore determined to form prayer circles for children only.

The present secretary of the movement, Miss Hope Tourtel, writes as follows:—

"On a never-to-be-forgotten day, Mrs. Wood and a friend who loved children knelt before the Lord, and asked very definitely for a praying band of children for Japan. Asking, and receiving by faith, how wonderful has been God's gracious giving!

"The result of that purpose caused many other of God's people to form prayer groups also, which are now called "*Sunrise Circles*", and are scattered throughout the British Isles, and in other countries too. Also, because these boys and girls, now known as "*Sunbeams*", learnt to give as well as pray, thousands of little ones in Japan have heard, and many received the glorious Gospel message of the Lord Jesus as their Saviour and Friend.

"In answer to prayer, God provided a very suitable Secretary for the work in England, Miss Estelle Edmeades, now the Japanese Sailor Evangelist in Birkenhead, who helped Mrs. Wood as Secretary of the Sunrise Band for 15 years, and was followed by Miss Hope Tourtel and her helper, Miss W. Voisin.

"During those early years the Sunrise Magazine came into existence, at first edited and produced by Mr. Arthur Day, known by the Sunbeams as "Uncle Arthur", who also presented to the Sunrise Band the beautiful collection of "*Sunrise Songs*", his own composition in words and music, which are sung in every Sunrise Circle to-day. "Uncle Arthur" (who died some years ago) and Miss Helena Garratt gave much valued help in forming some Circles in South Africa.



Miss Doris de Berry.

*"His Glorious Power"*

"The Sunrise Circles are open to all children, but our aim is that none should be enrolled as members, until they are assured of their own salvation; this gives the opportunity of doing evangelistic work amongst children at home, as well as encouraging Christian boys and girls to pray for the conversion of the little ones in Japan.

"Several grown-up Sunbeams have gone out as missionaries to different lands; one of those who went to Japan was Miss Doris de Berry, who died out there in 1923.

"Sunbeams over 16 years of age are encouraged to form Sunrise Circles themselves, and some are doing this very successfully, so they in their turn are winning other lives for Christ.



*A Canadian Sunrise Circle.*

"Who can estimate the value of a Sunrise Circle in its *double missionary work*?

"Even apart from what it is meaning to Japan, how much it means to the Sunbeams themselves, first in bringing them into a definite spiritual experience, and then teaching them the infinite value of prayer.

"Sunrise Circles are not limited to any one country. Sunbeams in Canada, America, Belgium and Switzerland are now taking a share in helping the work in Japan. The boys and girls in the Circles may be rich or poor, big or little, of any class or denomination, all and any are welcomed. Some are connected with *Day or Sunday Schools, Churches or Missions*, some are linked with *Christian Endeavours, Girls' and Boys' Brigades, Bands of Hope, Guides, Brownies, Orphanages, Crusaders*, and, best of all, are sometimes run alternate weeks with *Scripture Union* classes. Small Circles in the home are very valuable, a mother gathering her own children and those of her neighbours.

"Recently one busy mother made time to have a little Circle in her home with her three children and their little friends; with great joy she has seen one after another saved, and within a few months they have had to remove to a larger room.

"We get the following from our District Secretary in W. Canada, 'During the past year, in almost every one of the twelve Sunrise Circles in this city, some girls and boys have been won for Christ . . . . five girls in one Circle gave themselves to the Lord Jesus, and these are witnessing for Him and praying audibly in the meetings for the work in Japan. Then we have four Circles amongst the Japanese, and last Easter five Canadian Japanese girls confessed Christ in baptism.

"The year has been one of encouragement, and God has again set His seal of approval on the Sunrise Circles . . . . No inducements whatever are offered the children to attend our meetings, but they have been a real spiritual help to all "



*Japanese Children's Tea Party at Vancouver.*

"Our Sunbeams are encouraged to take our quarterly magazine, *Sunrise*, that they may pray over the news from Japan. and take a personal interest in all the work and workers, and also that they may become Bereans by searching the Scriptures, to find the answers to the Bible Searcher (set by Mr. R. J. G. Voisin, known as "Uncle Dick"). One Secretary wrote, "I think the competition a splendid idea. Visiting the home of one of my Sunbeams, I found her sitting at the table with a great big Bible before her, answering the Bible questions. Her mother, who I fear never looks at her Bible, was taking a keen interest in the questions and looking for the answers too. . "

"It has already been mentioned that membership in the

*"His Glorious Power"*

Sunrise Band is based upon personal salvation, the children having several questions put before them, in order to be enrolled as members.

"Our District Secretary in East Canada, like many other of our secretaries, got a vision for children's work when she was in England at our J.E.B. Convention at Swanwick. She has formed more than one Circle herself, as well as over-seeing others in E. Canada, and has been a great friend of Sunrise Home. In one letter she wrote:—"You will be glad to know that the last quarter was the best we have ever had spiritually as well as financially. Children's lives are telling in their own homes by their loving and thoughtful acts . . . something real is taking place and precious lives are being moulded."

"Not only Sunbeams receive blessing through the Circles, but the Secretaries as well, as the following show:—"Although I am their leader, I am sure I get more from them than they from me. The lovely simple faith of a child is beautiful".

"Another writes, "I wish you could have been at our Prayer Circle last night; one little Sunbeam commenced to pray in a very low tone, gradually growing louder in her earnestness for the work in Japan, and finishing with, "O Father, we know that Thou knowest that we believe that Jesus has washed our sins away. Help us to be true Christians and seek to win other children for Thee" It is like a tonic to my soul every week to have my Circle . . . .

"We have had some wonderful children's prayer meetings. Oh, the reality and beauty of a child's prayer! Thank God for the Sunrise Band, for otherwise I don't think we should have thought of having a Children's Prayer Meeting . . . ."

"All the blessing in our Children's Work has been given because we have believed our Lord's promise, "Whosoever shall receive one of such little children in My Name receiveth Me, and he that receiveth ME, receiveth HIM that sent ME." Mark 9, 37 (R.V.)"

The work of the children who are members of the Sunrise Circles is not confined to praying.

No less than £1,074 10s. 0d. was sent in to meet the ever - increasing Budget in 1931.



*A Class in Japan.*

This large sum was mostly made up of pennies given by the children themselves. At the beginning of December, 1931, £100 was needed to meet the need. No less than £134 10s. 9d. was received in sums varying from 1/- to 10/-.

GOD'S SEAL ON THE WORK.

“From the first God has most graciously set His seal on the Children's Evangelism, as though it was specially dear to His heart. Some of the original Sunbeams have found their way to the Mission Fields of the world, while Mr. Aoki, the first of the children's Evangelists in Japan, sends us records of fruit discovered from missions taken 15 and even 18 years ago, — children now grown up and keen soul winners, some as teachers, Sunday School teachers and Evangelists themselves.

“The interest of the English Sunbeams is directed to support children in Miss Webster Smith's Sunrise Home. The latest addition to the staff of Children's Evangelists, Mr. Okito, is devoting himself to a forward movement in the country villages, backed up by the prayers of the thousands of praying little ones; and the children of England are now contributing to the opening up of some of these dark villages.”

Thank God the giants are still at work, and God the Holy Ghost is doing His work in answer to their prayers.

## CHAPTER XII.

### Some of our Leaders.

“Greet . . . . , my helpers in Christ Jesus . . . . , unto whom not only I give thanks but also all the churches of the Gentiles.”

—Rom. 16, 3—4.

Dear friend 'tis just a year to-day,  
I plucked these blossoms from the tree,  
And gave them—token of my love—to thee,  
This year again they're just as gay,  
And yet for thee, they will but wave,  
Above the silence of thy grave!

—*Japanese Poem.*

## CHAPTER XII.

### SOME OF OUR LEADERS.

**T**HE Mission has now entered its 30th year. Fifty-one foreign workers have gone forth. Of these, four have passed away to their reward, five others, though still on the field, are working with other connections. Sixteen have returned home for health or other reasons; the remainder are still at work.

But the story of the J.E.B. would not be in any sense complete without reference to God's working in England. I propose, therefore to write briefly of what He has done for and with us here at home.

I have repeatedly observed in an undertaking, signally owned of God that He has gathered round its leader or leaders a group of specially prepared instruments. Just as the Lord gathered about Himself His twelve disciples and round St. Paul a remarkable group of fellow evangelists and workers, so in the times of Wesley and General Booth do we find a similar assembling of appointed workers. This has in some small measure been the case in our Band in Japan, and certainly true of its activities in England.

Nothing has given me greater confidence that we are in His will, or greater delight than to observe this fact, as well as the perfect unbroken and blessed unity of mind and heart in those whom He has associated together here in England.

There has been no seeking for men of wealth, title or position, but rather a waiting on God to bring together just those of His servants who are one in message and experience and determination to spread the good tidings of a full and perfect salvation in Christ Jesus.

I desire to speak a little of those whom God gave to us as lifelong and faithful friends.

The Rev. B. F. Buxton and Mrs. Wood have already told us some of their experiences, although if all were told of herself and the Rev. Herbert Wood, they would fill a whole volume.

I propose introducing others of the Band.

#### MR. THOMAS HOGBEN.

Arriving home in England in 1902, I had not been long in this country before I saw an advertisement in one of the religious periodicals asking for Christian workers speaking the various languages of the world, to go to Portsmouth and help the late Mr. Hogben, Founder of the "One by One Working Band" in a project of distributing the New Testament, bound specially in gift form, to the bluejackets on board the many warships repre-

## "His Glorious Power"

senting the different world powers, and assembled at Spithead for the Naval Review in honour of King Edward VIII's Coronation.

It was a magnificent sight and a deeply interesting opportunity of reaching so vast a body of men.

I found myself the only one speaking Japanese, with the exception of a native pastor who was with me for a short while.

I spent nearly a month in Portsmouth and was able to get in touch with many bluejackets from Japan. But, better still, I was privileged to be closely associated with that man of God, Mr. Thomas Hogben. He gave much of his time, and not a little of his large-hearted sympathy to consider the plan of sending out a Band of Missionaries. In fact, the original names of the J.E.B. was the "One by One Working Band of Japan."

I went down to help him in his work at the old "Welcome Mission"; and from Portsmouth, as a result of my sojourn there, came our first three missionaries, Miss E. Edmeades, Mr. A. L. Dyer, and the lady who subsequently became his wife.

Our beloved brother, Mr. Hogben, was the first of our Council to be called away to his heavenly home.

### MR. HUBERT VERNER.

After leaving the Keswick Convention in 1903, where God had so graciously begun to answer prayer, I went to Llandudno to help my old and esteemed friend, Mr. E. Arrowsmith, in the work of the C.S.S.M., with whom I had been associated every year when an undergraduate at Oxford.

There I was unable to do anything in Japanese interest, as all my time was engaged in the children's work, but God was still working on our behalf.

On the printed list of our Mission Staff was a Mr. H. W. Verner, for whose appearance we looked and waited in vain. In fact this mythical person became the source of daily merriment, when suddenly in the last week of the Mission he appeared to our surprise, amusement and delight.

Within a few days God had knit our hearts together, and ere the party broke up he had promised to act as honorary secretary of the Japan work till a more suitable man was forthcoming.



Thomas Hogben.

We can never cease to praise God for the wonderful gift of this devoted servant of Christ, now our Home Director, and through whom God has blessed so many of His servants.

MR. W. H. R. TREDINNICK.

Soon after I returned to Japan in 1904, leaving a small committee of three, Messrs. B. F. Buxton, Thos. Hogben, H. W. Verner, with the need of an organising Secretary pressing heavily upon us, God again graciously undertook and answered our prayers by raising up our late beloved brother, Mr. Tredinnick, as amusingly told us by Mrs. Wood in a previous chapter.

With indefatigable energy and the greatest loyalty to the Lord and His truth, he was greatly used of God in drawing together many of God's people to pray, give and work for the Evangelisation of Japan.

In 1905 he visited the Island Empire and saw the work, though then only in its infancy, and was able thereby to make his deputation work more effective. He was used in blessing to many; and in the closing years of his life, though an invalid and prevented from continuing as our Secretary, he still gave all his available strength to the promotion of Prayer Conferences for Revival, maintaining his practical interest in Japan to the end.

When he thus became unable to continue the Secretariat, God had been preparing us another helper,

THE REV. J. M. POLLOCK,

who at once offered his honorary services to act as Secretary till a permanent man was forthcoming.

How the Lord prepared him to be associated with us in the work he can best tell for himself. He writes as follows:—

“I had known dear Mr. Tredinnick and Barclay Buxton some years, meeting them at Conventions, but only knew of the J.E.B. by name until Mr. Tredinnick came and addressed a meeting in Kingston in 1909; and the result of that meeting was that I started a Prayer Circle for Japan in my house, which has continued ever since. I knew no one in the Band intimately till Mr. Tredinnick asked me to be a speaker at the Littlehampton Convention in 1913. I had then sheered off from the definite Holiness teaching, though pressing on for a fuller experience than I knew.

“I wrote saying I would gladly come, only I could not teach an experience of sanctification in the same definite way that the Band did.

“The invitation was renewed. I went and spoke at several of the meetings, taking I. Thess. v., 23, 24, as my first address.

*“ His Glorious Power ”*

Mr. Tredinnick remarked afterwards that “ I went all round the point without ever getting there! ” I also spoke at one of the annual meetings the following year, and gave, I fear, a very lame closing message.

“ The following year, 1915, I went with Mr. Wilkes to Bristol, when the Lord gave me light and showed me if what he said was true about indwelling sin, then we could be cleansed and delivered from it. We had a long talk together, and I told him my doctrinal difficulties, though I said nothing about my heart sins. When at the end we had prayer, I trusted the Lord to sanctify me wholly according to His meaning and will. I had then a new joy and peace, but this was followed by a time of awful conflict and perplexity as to whether after all the Band way of teaching this blessing was Scriptural. I read both sides, various writers and theories. I looked into the Scriptures and came to the determined conclusion that whatever liability to sin remained this side of glorification, the New Testament and other Scriptures did promise an entire cleansing of the heart and springs of thought, habit and action. I accepted this again in faith. Terrific conflict and darkness followed, but I did not waver in my faith, and one evening while in prayer, something happened. I felt a sudden lifting of the load and the entrance of a deep, quiet peace into my heart and although I was alone, I said “ God has done it. ” I believe the Lord cleansed my heart from all sin. A few days after I came to Swanwick, August, 1916, and testified to what God had done and have sought to proclaim this wonderful message of full salvation ever since; and it was then that the Council asked me to join them, which, unworthy as I was of such privilege and fellowship, I did. By His Grace alone I continue unto this day seeking to testify, however feebly, and imperfectly that ‘ He is ABLE to save to the UTTERMOST all that come unto God through Him. ’

“ I can truly say my life and ministry have been on a higher plane of victory and usefulness since that memorable day in August, 1916. ”

We did indeed accept with gratitude the offer of our brother, who undertook the work for more than a year. He discovered, however, that it was too strenuous for his delicate constitution, but no sooner had he found it imperative to limit his Japanese interest to prayer and some deputation work, and Council membership, and so resign the Secretariat than

MR. C. W. TETLEY

offered his honorary services, together with those of his beloved daughter, Miss Molly Tetley (both now in the Land of Glory). We

can never thank God enough for the loving help and service of those two devoted servants of Christ. Our brother's witness to a perfect Saviour, and the gracious experience of his uttermost salvation in which he had been brought some little time before, explains his devotion to the cause of the Japan Evangelistic Band.

He continued his services for several years, using his own house as our office, saving the Mission hundreds of pounds.

His financial ability and experience were invaluable to us; while his daughter, who loved the J.E.B. with all her heart, found time to bring the greatest blessing into the lives of scores of young people, although she poured out her strength in the service of Japan six days a week almost every hour of the day.



Mr. C. W. Tetley.



Mary Kathleen Tetley.

On his retirement in 1922, God then provided our present Secretary and his wife, Mr. and Mrs. Reginald L. Harrod. Here also God's guidance was very marked, though lack of space prevents my giving the details here.

I wish, too, that space permitted me to write the experience and testimonies of the other friends whom God has joined with us:

Mr. J. G. Govan, Founder of the *Faith Mission* in Scotland, under whom all our outgoing missionaries are trained; Miss K. Gurney, with whom we are so closely associated in her *International Christian Police*

## "His Glorious Power"

*Association*—the J.E.B. supply all the workers for their Japanese Branch; Miss Helena Garratt, our faithful Irish friend now in South Africa, the Revs. A. C. Rice and Trevor H. Lingley, Mr. Godfrey Buxton, and my dear sister, Mrs. Dunn Pattison, Mrs. Braithwaite in Japan, and Miss Mayfield, not to mention our old and valued friend, the Rev. Herbert Wood.

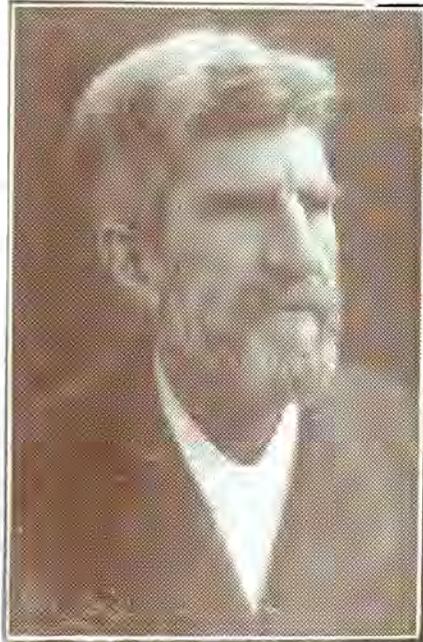
I cannot emphasise too strongly the oneness of mind as well as of heart among the members of our Council whom God had brought together. I believe herein lies the source of strength and power. I think that the testimonies of at least two more of our Council Members may be taken as representative of the whole.

### THE REV. A. C. RICE

writes thus of his experience and leading to be closely associated with us:

"To the Glory of God it is my joy to bear witness to the wonders of His grace. It was during the first of Mr. Wilkes' visits to the Vicarage at Tywardreath, in the Spring of 1917, that one April morning I was led, under a deep sense of need, to seek the Lord's face in the quiet of my own Church. There alone with Him I poured out my soul and asked Him to fill my heart with love, perfect love, selfless

love, love out of a pure heart, fervent love. In His own way, and without ecstatic feeling—only a deep sense of rest—the Lord gave me His answer of Peace; the fountain of my inner being was broken up, and I entered into the Canaan of rest, in which I am ever finding more and more land to be possessed. I desire to testify to and preach the patience and long-suffering of the Lord, because for months previously I had had the exceptional privilege of seeing in my own dear wife the power of God to cleanse the heart and transform the life. And now for many years we have together known and testified that the Blood of the Lord Jesus

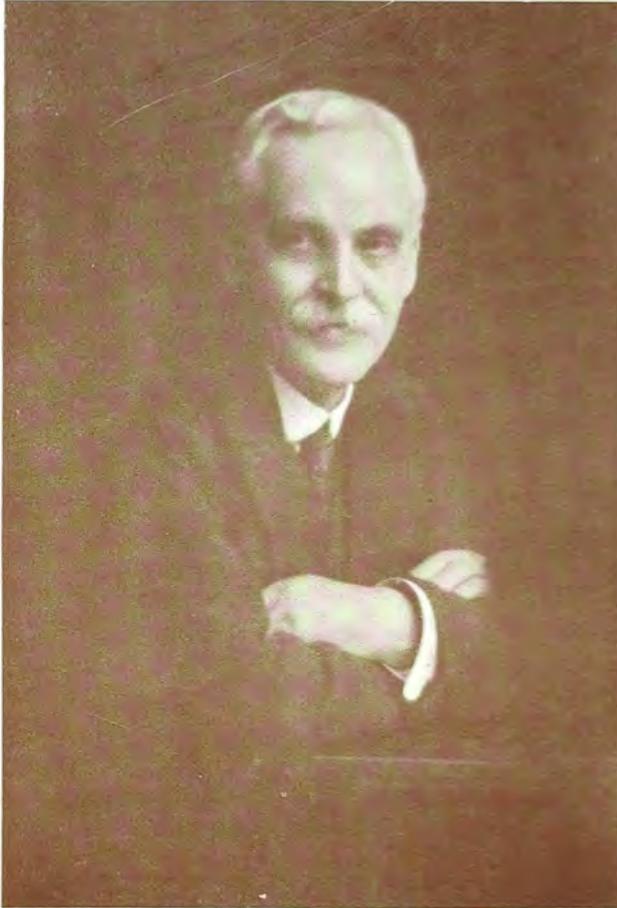


*The Rev. Herbert Wood.*

does both cleanse and keep on cleansing from all sin, and that by that Blood He sanctifies wholly.

“I may say here that it is just this blessed experience and this Scriptural doctrine that led me to be drawn to the J.E.B.

“Since the early part of 1920 I have been a member of the Home Council and so have been brought into closer touch



*J. E. B.*

with those who occupy positions of chief responsibility under the guidance and control of the Holy Spirit. And it is this constant reliance of the Council upon Him to bring all its members into one mind which constitutes its most inspiring, because most God-honouring features.”

*" His Glorious Power "*

ANOTHER OF OUR MEMBERS

writes thus:

" It was in August, 1916, that I went up to the J.E.B. Convention at Swanwick as a hungry and thirsty and needy soul. God specially illumined to my soul the words in I. Thess. v. 23, 24, ' The God of Peace Himself sanctify you wholly, and I pray God your whole spirit, 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.' For some long time I had wondered what this ' calling ' might mean, and had in my ignorance opposed the teaching of those who in their presentation of the truth of Holiness were considered ' extremists '.

" But, like many another, I found that instead of their having gone too far, I had not gone far enough!

" The battle in my own heart raged over the word ' wholly ', quoted above — until, blessed and sacred moment, God showed me what He meant by it.

" Soon the whole Bible (Old Testament as well as New) began to sparkle with the message of a full Salvation, a Salvation to the uttermost, and through the precious blood of Christ going, as it were, deeper into me, I realised a complete deliverance from the thralldom and tyranny of indwelling sin, and experienced in a new sense Christ as my indwelling Lord.

" I can never, never say how I thank God for blessing me thus, and for giving me a message—dynamic to others in their need. I shall praise God through all eternity for the association and fellowship I have had with the members of the Japan Evangelistic Band."

I have ventured to commit to paper some of the Providential leadings and personal testimonies of those whom God has given to us, as I believe that in so doing, I am following the lines laid down in the model missionary record, as given in the Acts of the Apostles.

I pray that this simple record may be made a blessing to hungry, tired hearts.

## CHAPTER XIII.

### Swanwick and its Message.

“Then will I sprinkle clean water upon you, and ye shall be clean :  
from all your filthiness, and from all your idols will I cleanse you.

A new heart also will I give you, and a new spirit will I put within  
you: and I will take away the stony heart out of your flesh, and I will  
give you an heart of flesh.

And I will put my spirit within you, and cause you to walk in my  
statutes, and he shall keep my judgments and do them.”

—Ezek. 36, 25-27.

Why, why is heaven silent still,  
When I have prayed so long?  
Ah! answerless the silence speaks,  
And tells me that the heart that seeks,  
The heart, the heart is wrong.

—*Japanese Poem.*

## CHAPTER XIII.

### SWANWICK AND ITS MESSAGE.

**A**S a continuation of the preceding chapter, it will be helpful in speaking of the Mission's activities here in England to refer both to our Conferences held in the home land and the message we bring to God's people.

For our Annual Conference up till the year 1915 we usually met at Littlehampton, of very hallowed memory.

The late Mr. Darlow Sargent, whose large-hearted sympathy made him a friend and father to thousands of God's children, first invited us there; and for several years, very happy gatherings, though not very large, were held under the roof of *The Hillyers*. Many were blessed and their lives revolutionised.

On my return to England in 1915, finding Littlehampton too strait for us, we moved to Swanwick, and every year since then, with increasing numbers and extended blessing, we have held one of our J.E.B. Conferences there.

### A UNIQUE CONFERENCE.

I think I am right in saying that we are the only Missionary Society in this country that holds its Conference just on the lines we do.

The gatherings of the *China Inland Mission* and the *London Jews Society*, and others, so greatly blessed and used of God, are largely Missionary in their outlook and character.

The J.E.B. Convention, though giving one whole day to foreign missions, is primarily a gathering for teaching Scriptural Holiness.

We have always found that the way to secure permanent, practical and devoted sympathy with God's foreign mission work is to see that souls are brought into a real experience of full salvation. This is our main concern. Our Heavenly Father will and does see to it, that those thus blessed give themselves both in prayer and practice to His interests abroad.

I believe that eternity alone will reveal what these gatherings have meant to the promotion of His Kingdom the world

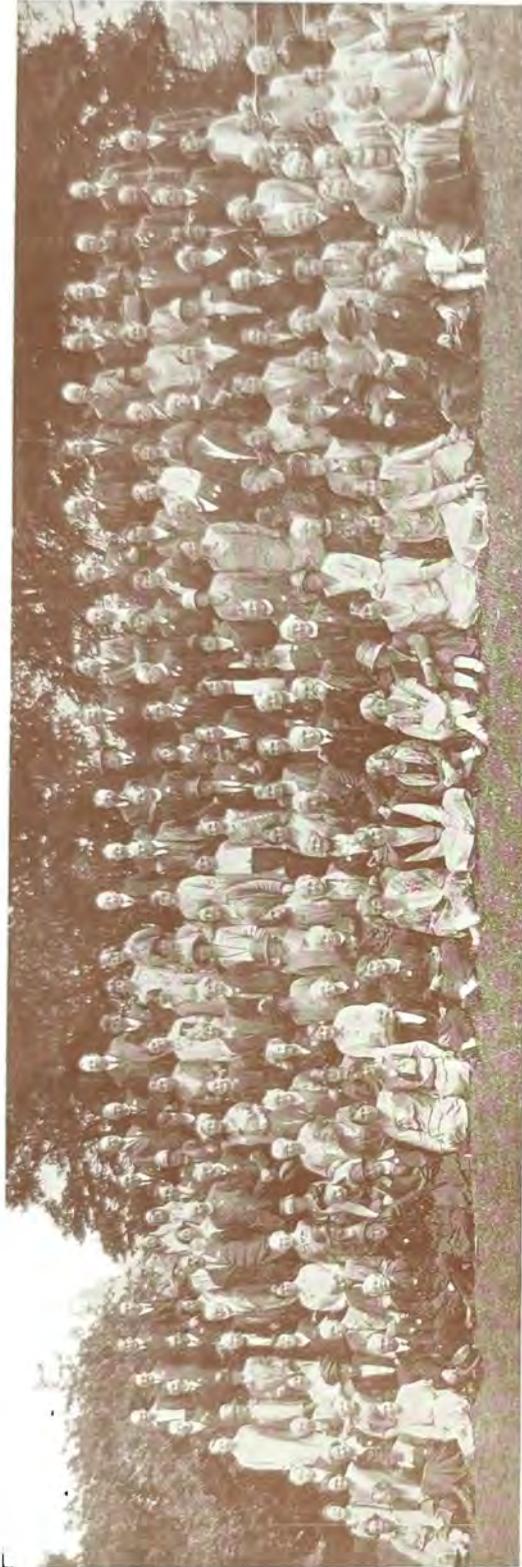
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over. From them candidates have offered for many mission fields other than Japan.

#### TESTIMONIES TO ITS POWER.

It has, moreover, been our greatest joy to get letters of testimony from missionaries in heathen countries, saying what the J.E.B. Swanwick Convention has meant to them.

The summer before I returned to England in 1922, I received within a few days of each other, no fewer than three letters from missionaries in China, each of them thanking God for the permanent and abiding blessing they had received at Swanwick in previous years, when they found that the Lord Jesus was able to "cleanse their hearts from all sin," and bring them into the land of Canaan, flowing with milk and honey.



*One of the Convention Parties.*

On my return to England in 1922 I received letters from Africa, telling me of lives and ministries transformed by a perusal of literature sent from the J.E.B.—its Swanwick report and other books. And at the 1922 Convention itself it did my heart good to hear the testimony, alive, on fire, and full of grace, from two missionaries labouring in Africa, as they told us of what God had done years ago at the Convention and how they had taken the blessing, the Blesser and the message with them back to their dark stations, and seen it work wonders among their own native workers.



*The Meeting-place at Swanwick, dear to many.*

How good it has been of God to let us hear and know of these instances in which the little group of saints raised up to be a blessing to Japan, have also brought “rivers of blessing” into other and equally needy lands.

Perhaps it may not be out of place to speak a little in detail of the message we seek to deliver both at Swanwick and at all the Conventions conducted by the J.E.B., whether here in England, or in Japan.

I have been a little amused as I have gone about the country to hear the message of full salvation from sin described as “J.E.B. teaching,” as though it were some new orientation of

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the truth—if not some new heresy specially promulgated by the J.E.B.

FOLLOWING THE SAINTS OF OLD.

Nothing, of course, could be farther from the truth. The glorious doctrine of entire sanctification (I. Thess. v. 23) possible in this life, proclaimed by the early pietists, such as Madam Guyon,



*The J.E.B. Summer rest-house at Karuizawa.*

Archbishop Fenelon; the Original Quakers or "Friends," Barclay, Penn and Fox; the founders of Methodism, John and Chas. Wesley; and Gen. and Mrs. Booth of the Salvation Army, was the very foundation of all the glorious revivals of pure religion vouchsafed by God under the ministries of those mighty servants of the Lord Jesus. We are therefore in very blessed and hallowed company. Oh! that we were more worthy of our forbears.

THE TEACHING STATED.

We may state it briefly thus. The experience known as entire sanctification is a second definite work of grace in the heart subsequent to conversion. That experience is received by Faith. This stands in opposition to the various theories abroad, such as sanctification by mortification, or by works, or by growth or by consecration. This work of grace is two-fold, first a cleansing from indwelling sin, and secondly an incoming and indwelling of the Holy Ghost, making the Lord Jesus all in all to the believer.

Before the Divine Spirit enters in all His fulness to reveal Christ and keep us from yielding to the temptations of the world, the flesh and the devil, as they come to us from without, we believe that we are "*sanctified* by His blood" (Heb. xiii. 12), that the "*body of sin is destroyed*" (Rom. vi. 6). The old man is *crucified* with Christ (Rom. vi. 6), that the heart is *circumcised* (Col. ii. 11), that iniquity (the evil bias within) is *taken away* (Is. vi. 7; liii. 6). That "the son (as well as the Bondwoman) is *cast out*" (Gal. iv. 30). That the stony heart (i.e., the evil heart of unbelief) is *taken away*" Ezek. xxxvi. 27). That "the old leaven is *purged*" (I. Cor. v. 8), and that we are *cleansed* from all unrighteousness" (I. John i. 9). It is then, and only then, that the Holy Ghost can take complete control and keep us from falling moment by moment. We further believe that there is no state of grace from which we cannot fall, that there is never a moment that we do not need the atoning blood of the Lord Jesus, and that there is no such thing as sinless perfection this side of the grave. That there never has been, is, or will be, any sinless one save the Lord Jesus; and that there is no such thing as Holiness save as it is imparted by Him. But we do believe and maintain that the blood of the Lamb is stronger than the virus of the Serpent, that the Second Adam can retrieve what the First Adam lost, and that the Son of God was manifest to destroy the works of the devil, and *par excellence* his work of poisoning the secret springs of our heart and life and action, that He and not death is the Saviour from sin; and finally that the holiness of God, if it is *His* holiness, must be the same in quality and nature (not in quantity or degree), whether it be found by His grace in the human heart or by His glory in heaven, just as one drop of water from the ocean is the same in quality (though not in quantity) as the ten thousand million myriad drops that make up the great ocean itself; so, too, the Lord Jesus, who is made unto us sanctification, living His life in us, must produce the same nature as He has in Himself, the source of all Light, Life, Liberty, Love and Power.

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I have endeavoured to state simply in the language of Scripture the way of sanctification.

### EXTRACTS FROM FOREFATHERS IN THE FAITH.

Better far than I can state in my own words will be the testimony of saints in bye-gone days in whose steps we seek to follow as they followed Christ.

Better, I say, than I could ever state it, I will let the pens of those whose lips, once eloquent with Divine power have long since been "silent in the grave," speak still to our hearts. Mystic, Methodist, Quaker, Plymouth Brother, Anglican and Presbyterian, shall all unite in their testimony of man's need and God's all-sufficient salvation. The message we seek to present in Japan is the very same which William Law, George Fox and John Wesley, Fletcher of Madeley, Francis Ridley Havergal, and H. Bonar, yea, and many others, brought to our forbears long ago, sweeping multitudes into the Land of Rest from inbred sin, that flows with milk and honey. Here are the terms of our message:

### THE NEED OF HEART CLEANSING.

"Until you are renewed in the spirit of your mind, your virtues are only taught practices, grafted upon a corrupt bottom. Everything that you do will be a mixture of good and evil. Your humility will help you to pride, your charity to others will give nourishment to your self-love, and as your prayers increase so will the opinion of your own sanctity, because till the heart has been purified to the bottom, and has felt the axe at the root of the evil, which cannot be done by outward instruction, everything that proceeds from it will partake of its impurity and corruption."

*William Law.*

### THE REMEDY.

"I feel as if my soul had been bitten and stung by Satan and that his venomous tongue had saturated every inmost recess of my soul with its poisonous essence of gall. Nothing but the miraculous, almighty, purifying, cleansing, living and life-giving blood of Jesus can cleanse me. I am Satanically infused. Nothing but Jesus dipping me in His Blood can cleanse. Thanks, though! yea, let the caverns of hell hear me shout, as devils fly in impotence; His blood is a million times too strong for them. What safety! What a tower! The waves may as well give over beating against it."

*Reginald Radcliffe.*

### THE EFFECT.

“I knew Jesus and He was very precious to my soul, but I found something in me that would not keep patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will He came into my heart, and cast out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door.”

*George Fox.*



*Friends at a J.E.B. Convention in Toronto.*

### THE HINDRANCE.

“When I stand in unbelief I am like a drop of muddy water dried up in the sun of temptation, but when I do believe and close in with Christ, I am like that same drop of water lost in the boundless bottomless ocean of life, liberty, power and love.”

*John Fletcher of Madeley.*

“Never lose sight of this great truth — that the evil thing within you which is the root of all bitterness to the soul, is distrust of God.”

*H. Bonar.*

### THE WAY.

“Look for it (i.e., entire sanctification) every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it now if you believe it is by faith. And by this you may surely know whether you seek it by faith or by

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works. If by works, you want something to be done first before you are sanctified. You think I must first be or do thus or thus. Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are, then expect it now. Expect it by faith. Expect it as you are. Expect it *now*."

*John Wesley.*

"Fight the good fight of faith. Break through all distractions, dejections, wanderings, worldly thoughts, all unprofitable companions, and the backwardness of an unbelieving heart and carnal mind. Struggle, I say, till you touch Jesus and feel healing cleansing virtue proceeding from Him; and when you know the way clearly to Him, repeat the touch till you find that He lives in you by the powerful operation of His Holy Spirit. You must



*J.E.B. Missionaries in Conference.*



*Washing the saints' footwear.*

remember also that it is your privilege to come to Christ by such a faith NOW, and every succeeding moment, and that you have to bring nothing but a careless, distracted, tossed and hardened heart, just such a one as you have NOW. Here lies the grand mistake of many poor miserable but precious souls. They are afraid to believe lest it should be presumption, because they have not yet comfort, joy, peace, love, etc., not considering that this is to look for the fruit before the tree is planted. Beware then of expecting any grace previous to believing."

*John Fletcher of Madeley.*

### THE CONDITIONS.

"How are we to wait for this change? Not in careless indifference, or indolent inactivity, but in vigorous, universal obedience, in a zealous keeping of the commandments in watchfulness, in denying ourselves and taking up the Cross, in earnest prayer and fasting, and in close attendance at all the ordinances of God. And if any man dreams of attaining it any other way, yea, and of keeping it when it is attained, he deceiveth his own soul.

It is true that we receive it by simple faith, but God does not and will not give us that faith, unless we seek it with diligence in the way that God has appointed. This consideration should satisfy those who enquire why so few obtain the blessing. Enquire how many are seeking it in this way and you have the answer."

*John Wesley.*

#### THE SECRET OF CONTINUANCE.

"I see I must cast myself upon Christ moment by moment in order to make any progress in the Divine life. One act of faith gives me a lift, but one act of faith will not do. The Lord has been showing me of late, that as I cannot live by one act of inspiration or breath, but must breathe on and on and so draw the electric vital fire into my lungs, together with the air, so I must believe on and on and so draw into my soul the divine fire of Jesus' love, together with the truth of the Gospel."

*William Carvosso.*

These are the blessed messages we bring. Do you wonder they spell deliverance and joy to souls in Japan as everywhere, when preached in the power of the Holy Ghost? Christ is an uttermost Saviour. May all who read these pages praise and pray, and themselves enter afresh in the fulness of their Redeemer, more determined than ever to spread His Name and fame, and praise abroad to the uttermost parts of the earth, where perishing sinners and languishing saints are still waiting for the blessed news that God is "faithful and righteous to forgive us our sins and to *cleanse us from all unrighteousness.*"

## CHAPTER XIV.

### Finance.

“ But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of thee, and of thine own have we given thee.

O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.”

—I. Chron. 29, 14, 18.

We watch the autumn moon caress,  
And kiss the hill-tops from the sky  
Of what we think she hath no care;  
Without a blush, without a fear,  
She trusts us with her purity.

—*Japanese Poem.*

## CHAPTER XIV.

### FINANCE.

**S**OMEONE has described the headquarters of a Missionary Society which is conducted on the lines of Faith (i.e., where no appeal is made for money) as Fairyland. I think I should prefer to call it "A hilltop in the land of Promise," although it is true enough that when God answers prayer, we see things happening as strange as those we heard in our nursery days, of the Fairy's Magic Wand.

Certainly the Japan Evangelistic Band has found it so; and I feel it would be to God's praise and glory, if a few of the sacred secrets, as to how He supplies our needs, were told to those who pray for us and give to the Lord's work in "the Land of the Rising Sun."

He supplies from the most unexpected quarters. In the majority of cases (though thank God not in all), He commands not the millionaire but the widow, not those wealthy in gold but rich in faith, to sustain His children that are in the forefront of the fight.

There is, moreover, such variety in His ways as to make even the most arrogant sceptic see that the age of miracles is not yet over, and that our Heavenly Father delights to surprise, as well as to bless. And yet God works in His spiritual realm according to laws as regular and certain in their operation as the laws of Nature in theirs—the laws of putting first things first and making the spiritual paramount. When this is done the material always follows.

Our model may well be the story of that remarkable "persecution prayer meeting," as recorded in Acts iv., when the disciples, asking for boldness to preach the Word, and signs of healing to be done in His Name (where money was never even prayed for, or mentioned) saw their prayers answered in an outpouring of possessions at the apostles' feet to meet the needs of the hour. That gracious dictum of the Saviour—"Seek ye first the Kingdom of God, and all these things shall be added unto you"—was abundantly fulfilled. We, too, have found it so. The bringing of a spiritual message, the leading of men and women into a full salvation, generally means the opening of their pockets. When souls are brought into Pentecostal grace, through the message we bring, as in the case of Zacchaeus of old, purse strings grow blessedly slack.

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"FREELY YE HAVE RECEIVED, FREELY GIVE."

One—a lady of some means, brought to Christ in a series of meetings that I was conducting a few years ago in the North of England, in the fulness of her joy at once gave us £100, and not many weeks elapsed ere she decided to support one of the foreign missionaries on the Field. The very same thing happened in the South of England, when an honoured servant of Christ was brought into the land of Promise; immediately in gratitude for his new found joy he sent a cheque for £100, and shortly afterwards decided to support a foreign missionary on the Field. Still another case—a cheque for £500 followed the blessing which came from the perusal of J.E.B. literature, and this again was followed by support of a foreign worker in Japan. In almost numberless instances, although in smaller amounts, money has come in on these same principles; when blessing has been received the recipients of the spiritual at once become donors of the material. It has been peculiarly gratifying, when even missionaries in other lands having been blessed through the ministry of the J.E.B., have denied themselves, that the Japanese should be reached.

WORSE THAN WIDOWHOOD.

Only a short while since, in a town 6,000 miles away from our London headquarters, a woman asked to see me. She was in poor circumstances and had twelve children, and was a good deal worse than a widow. She expressed a desire, and made a promise to give an annual sum of £50 paid in quarterly instalments. Much surprised that she could give so large a sum, I asked her to tell me how she was constrained to make so generous an offer. She replied that it was after much prayer and still greater assurance that it was the Lord's will. "Some two years ago," she continued, "I was in the greatest misery, heavily burdened with care, and yet a stranger to God's grace. Seeing no way out of my troubles, I believed I had come to "the end of the road," and purchased a bottle of poison. That morning, when sweeping the floor of my home, a small piece of paper refused to be dislodged by my efforts; so I stooped down, picked it up, and shoved it into the pocket of my apron. A short while after, my youngest child, fretful and peevish, asked me to read her something; and on my saying I had nothing at hand, she told me she had seen me put a scrap of paper in my pocket. Pulling it out, I found it to be the torn half-page of a little tract or booklet. The words that met my eyes were "' Seek ye the Lord while He may be found '— Do you ever pray?" They cut me to the heart. In my vexation I threw the paper to the ground and stamped it beneath my feet. Before

doing so, however, my eye had caught two words at the bottom of the page, 'Buxton' and 'J.E.B.'. These, of course, meant nothing to me. I could not get away from the line and a half I had read, and they were the means in God's hands of making me seek and find the Saviour. Two or three months ago you visited —— and gave your lantern lecture. Then I learned the meaning of the two words 'Buxton' and 'J.E.B.' Ever since God has been pressing it on my heart, that in gratitude to Him, Who has given life and liberty and joy to a poor distraught and wretched soul on its way to commit suicide, I should make this offering. Hallelujah!"

#### STRANGER THAN A RAVEN.

One of our missionaries was due to come on furlough. Money was in hand enough to purchase the tickets for the wife and children. The husband decided to follow later. A few days before they sailed the following incident occurred. More than a year previously he had received a draft of £120 from the London headquarters. As, however, there was a mistake in the initials of the one to whom it was sent, the Bank refused to credit his account with it, till the matter had been referred to London. In due time this was done, and the money was handed over to him.

Some six months later the Bank informed him that they had further credited his account with £120. On making enquiries whence it had come, and who was the donor, he was informed that it was the £120 sent from London nearly a year previous, but delayed owing to the mistake in his initials. He told them, of course, that there must be some mistake, as he had already received that amount. They, on the other hand, assured him that "the —— Bank never makes mistakes." Mr. . . insisted that he had received the money, but it was of no avail. Compared with such circumstances as this, certainly there is naught strange that ravens can feed prophets.

#### THIS TIME A WIDOWER'S MITE.

It was during one of the disastrous strikes in the mining districts. One of our missionaries had been touring that part of the country, taking meetings and telling of the work of God in Japan. Incidentally, we were at that time in immediate need of £100, so as to be on time with our usual remittances. After the meetings were over, there came to our local Secretary an old miner, out of work. Thrusting his right hand into his trousers' pocket, he produced fifty £1 Treasury notes; saying nothing, he laid them on the table: thrusting his left hand into his other pocket he produced another £50 in notes, and placed them also

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on the table. On being asked the meaning of it all, he replied: "Yes, I am out of work, this is all the money I possess in the world. I had lent it to a friend and he brought it back to me yesterday. I want now to bank it in a safe place. Please use it for the Kingdom of God in Japan." Remonstrances were useless; he insisted that he had made no mistake as to the Bank in which he wished his money to be deposited! The next day he found work, though quite an old man, a widower as I have said. It consisted of picking in an outcrop.

A few weeks later came word that he had met with a serious accident; a large mass of hardened soil had fallen and pinned him beneath it. His ribs were crushed and had pierced his lungs; and he was taken dying to the hospital. Calling to see him, our local Secretary found him on the brink of the Dark (?) Valley. "You are nearly there, Ben," he said: with labouring breath and eye glazing in death, he replied: "I am there already." These were his last words; a few minutes later he was shown into the audience chamber of the Heavenly Banker, there to receive an abundant interest on the money he had so faithfully deposited.

"WHEN THESE SIGNS ARE COME UNTO THEE . . .

DO AS OCCASION SERVE THEE."

A man and his wife had offered to us. We were not sure whether we were right in accepting them. No money was forthcoming for their passage, outfit or salary. Mr. Tredinnick, our then Secretary, was at the Keswick Convention at the time. He earnestly and urgently asked the Lord for a sign, that they might know what was right to do. Going into the tent one day and lifting his heart to God to be guided even in so small a matter as finding a seat, he found it apparently full without a vacant place. Walking up the aisle, he was guided to an empty chair alongside of two ladies, who were entire strangers to him. As they came out of the tent, he extended an invitation to them to attend the daily prayer meeting held in the J.E.B. house. Although knowing nothing then of the need, before the week closed they placed in his hands a cheque which proved to be just sufficient to pay the passage money required. Thus was he, and we, all assured of God's will in the matter. There is no more blessed or satisfactory comfort than when these signs are given to us in connection with the going forth of His messengers, as mistakes in this connection can so easily be made.

“ BEING IN THE WAY, THE LORD LED ME.”

A still more striking instance of God's guidance as well as of His goodness in providing the wherewithal, comes to my mind. Miss —— was the first lady missionary of the J.E.B. She was sure of her call. In those days we had no Secretary or Office, or even Council; in fact, no organisation of any kind; it was in the days of the very earliest beginnings. There were no human means therefore of securing the needed money. Again, it was during the Keswick Convention of an earlier date, 1903, that definite prayer was made for guidance and assurance as to the needed supply. Mrs. Wood, the “ Mother of the Mission,” was very definite in her believing prayer; and to her the assurance and money were all given. Going to the beautiful churchyard at Keswick for a time of quiet meditation, an old lady, an entire stranger, came and sat alongside, and, after a while, enquired if Mrs. Wood could give her any information as to the cost of sending a missionary to Japan. Within a very few minutes what she wanted to know was given, with the added information that Mrs. Wood would introduce her to the very lady she was to send, and the one with whom she was to work. The old lady's breath was nearly taken away when she saw and heard, and was convinced. Within as many hours all was settled; her passage money to and fro, her outfit and her salary for five years were promised.

That miracle has been most blessedly confirmed with many signs following, and going on to this very day.

“ ALL THAT SHE HAD.”

We were embarking on a new venture. There were considerable difficulties and not a little opposition. We certainly needed encouragement for our faith. It was a matter of pushing out into new and unevangelised towns. I was on the point of opening up two of them when I received from England just the amount needed to cover all expenses connected therewith. And hereby hangs an interesting tale:—

Mr. W—— had been doing deputation work in the S.W. of England; at one little town he conducted a Drawing Room meeting, in the course of which he happened to say that the cost of opening up a new town was about £30. There was in the audience a domestic servant—a parlourmaid from one of the neighbouring houses. Returning home that evening with the Word “ Make to yourselves friends with the mammon of unrighteousness, that when it shall fail, they may receive you into everlasting habitations ” she said “ is it possible that for £60

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(this was all she possessed in the world) I can not only open up two towns, but be sure of having two groups of redeemed souls though never seen in the flesh, welcoming me as friends into eternal habitations?" She took out the *whole* amount and forwarded it to Japan. God set His seal on this sacrifice. Fifteen souls were saved at one of these towns; fourteen of them *women*. A year later the little flock became self-supporting, and appointed two Bible *women* instead of a pastor to look after them. Since then, at their own expense, they have erected a church building costing 2,000 dollars (given by one of the *women* converts) and the church now is one of the brightest in that whole district. One of the very first converts became the wife of Mr. Tomita, recently killed in the Mineyama earthquake in the year 1927. So abundantly did God set His seal on that Devonshire *woman's* gift.

### " RICH            READY TO DISTRIBUTE."

I had come back on furlough. Upon my heart was a particular burden. We were anxious to develop our Bible Institute. One of God's servants, most suitable for that work, after spending some years in Japan, had returned to America. Waiting upon God one day before starting from the Field, I had it laid upon my heart that he was the man. I wrote to enquire, asking him to reply direct to England, before the Keswick Convention when our Council would meet. I gave him ample time to carefully consider a reply. No answer came; I had already reached Keswick. On Friday morning I was appointed to speak on Japan and its need at the Missionary meeting. The morning before, my looked-for letter from the States reached me. It told me that Mr. T., after weeks of waiting on the Lord, was assured that it was God's will to accept the offer, and he would start for Japan as soon as he received confirmation. At the close of the Missionary meeting, in which I was allowed ten minutes, and in which I had amongst other things mentioned the need of the Bible Institute work, a card was put into my hands asking me to call on a certain lady. When we met, she told me that during the meeting the Lord had told her to help in that undertaking, but she was anxious to hear of the personnel—had I anyone suitable for the training of young men? I told her my story, and showed her the letter I had so long waited for, and which had arrived only a few hours before. She promised to pay his salary for three years. The following morning I laid all the facts before our Council; we praised God together and invited Mr. T. to proceed at once to the Field.

“THY POUND HATH GAINED TEN POUNDS.”

Friends of the J.E.B. have long heard of the Kobe Hall. For many years we operated in a small building which was nothing more than a converted shop. It was not very central, and all too small. The need became very clamant; the erection of theatres, music halls and cinemas attracted thousands nightly to the neighbourhood; constant prayer was made that God would supply our need. Soon a move began, and, a friend giving us £1,600, a site of one-tenth of an acre was bought in the very centre of things, where to-day land is worth £100 per 12 square feet. Still we had no money to build; we continued to pray.

Not long after, a lady of some means came to our Home Director saying that she had intended giving the sum of £500 to a certain Missionary Society, but although she had never given to us before, and knew but little of our work, she had been impressed during prayer that she ought to give to the J.E.B. Were we in need of money? On hearing of our desire to build a Central Hall she offered the £500 towards it. He questioned as to whether she ought to give such a large sum, and suggested further prayer about it. As she told me afterwards, she went back a little discouraged, but continued to do as suggested.

A month later a letter from her was received to the effect that she was quite sure God did not mean her to give £500 but £1,000. And so Kobe Hall was erected in almost the ideal site; hundreds of souls have been born again within its walls, and tens of thousands have heard the way of life.

No money was ever better invested, or has yielded dividends so large, and which will abide for ever.

Here is another story very similar:—

“THAT NIGHT COULD NOT THE KING SLEEP.”

In the early days of the Mission, when our budget was much more slender than to-day, we were able to send out the required money by mail, generally at the beginning of each quarter. On one occasion, as the mail day drew near, we were considerably short of the needed amount. One of the members of our Council was greatly distressed to feel some of the workers on the Field might be in want, while he at home was in ease and comfort. Writing to our Secretary for information as to the exact amount needed, he was asked “Do you not think that if the Lord means you to give, you ought to seek from Him the amount He wants

## *"His Glorious Power"*

you to give?" He persisted in his enquiry and learnt that the amount required was about £50, and sent a cheque for that amount.

That night, although a naturally good sleeper, he was unable to sleep, and at last realised that the Lord was speaking to him about the cheque, and that he ought not to have sent it. Perhaps he had given from natural impulse rather than under the guidance of God, he thought, and eventually he told the Lord he would stop payment of the cheque the following morning. This settled, he fell asleep immediately.

He remembered his promise next morning, but when he reached town forgot to send the telegram stopping the cheque. He went to another town, where he was walking with a friend. This friend had business to transact at a Post Office, and while waiting in the Post Office for his friend a Voice said, "Send the telegram." He said, "Lord, I can't." The Voice said, "You promised"; whereupon he at once sent it, stopping the cheque.

About a fortnight later, a certain lady, who had always given us a garden meeting in the same month as this happened, sent a cheque for £50. It was her custom to give £25 when we had the garden meeting, but on this occasion—as never before or since—she sent this cheque for £50 a fortnight before the meeting.

Surely the Lord was teaching us that however much He may value the love prompting any gift, He does not mean us to look to individuals to help in times of need, but only to Himself.

Incidents such as these are most blessedly educative factors both in the experience of the giver as well as the receiver.

### "MAKE ME A CAKE FIRST."

The modern version of this story is quite insignificant. There was no widow, no prophet to feed, no cake, and certainly it was not a matter of life and death; but it is a blessed little story all the same.

A lady in very limited circumstances with a growing family (one of which, an invalid, needed special care and increasing expense), was requiring a new costume, to purchase which she had saved up £5. She timed her visit up to London in order to make the purchase, so as to attend the London J.E.B. Prayer Circle. On her way the Lord very definitely told her to give the £5 to us. I do not know if the Word "Make me a cake first"

was the message conveyed to her heart, but the purport was the same. She reasoned, however, for a while, and (may I say) argued the point with the Lord that the dress was an absolute necessity—and no extravagance. The pressure on her heart, however, continued. In her spirit she felt unable and unwilling to obey. To go to the J.E.B. prayer meeting in such an attitude, she knew to be of no avail or value, and so walking up and down outside the building where the meeting was going on for a whole hour, she told the Lord that He must work in her to will and to do, if He wanted her to obey in the matter. He did so, and in perfect peace she entered the room to join in the prayer and praise. The £5 was duly sent; I was in the London Office at the time, and received both the cheque and the accompanying letter.

Only a few days elapsed ere she received from a well-to-do relation a letter, stating that a new costume recently ordered was useless to herself owing to the death of a relative, and so she was sending it down to Mrs. ———. The dress arrived, far better and more costly than the one her little five pounds could have purchased, fitting her and suiting her perfectly.

When the books are opened and the archives, known only to God, are laid bare, thousands of such acts of trust and obedience will be revealed and rewarded. And yet, here and now, it is well that we should know some of them, and so be able to glorify God the better, praise Him more earnestly, and be ourselves encouraged to seek His face, find out His will, take some risks for God, supply the need of His saints, and prove, again and again, to angels and men, that it is good to serve the Lord, and that godliness is profitable in the life that now is, as well as in that which is to come.

## CHAPTER XV.

### Epilogue.

“The stewardship of the mystery.”

—Eph. 3, 9.

“The mystery of the Gospel.”

—Eph. 6, 19.

I looked and found the green had gone;  
The winter's frost had killed my song.  
Spring came; dews fell; and heaven's rain  
Made all my garden green again.  
The flowers and I once more were young.

—*Japanese Poem.*

## CHAPTER XV.

### EPILOGUE.

#### OUR FRIENDS.

**T**HIS volume would not be complete without reference to the many friends whom God has raised up to support the Mission, both here in the United Kingdom, and in other lands.

Alas! Many of them, no longer with us, have gone on before. Mr. Thomas Hogben, the Founder of the *One by One Band*; The Rev. Herbert Wood, loved by so many; Mr. Govan and his wife, founder of the *Faith Mission* in Scotland; Miss K. Gurney, the founder of the *International Christian Police Association*, gave themselves wholeheartedly of their deep interest for the evangelisation of Japan. Mr. Tetley, too, and his daughter Molly, not only did this, but gave unstintedly of their service. Mr. Tetley not only lent us his house for the office and headquarters of the Mission during the war, but he and his daughter gave all their time to the secretarial work, and all this in addition to not a little financial aid; and then to crown all, gave us his sole surviving daughter to labour in Japan itself.

All these dear saints of God have gone on before us to stand in His presence together with the many thousands of Japanese, who, helped by them have been gathered Home to await our coming.

Mrs. Braithwaite, one of our "foreign" workers on the field, and a member of our Home Council, has also joined the Church Triumphant.



Mrs. G. Braithwaite.

We think with deep gratitude of many others still with us. The Misses Garratt, Founders of the *Africa Evangelistic Band*; the Misses Boys, leaders of the *Living Waters Missionary Union*; the Misses Lingley and Mayfield, the former the first one to be saved in the history of the Mission, as she found Christ in the historic half night of prayer in which the Mission was founded.

In other lands, too, God has given us many friends. Through the work of Mr. Dyer, interest has been aroused in the United States. Our dear friends, Mr. and Mrs. Edward Steele—he has now gone to his reward—and Mr. and Mrs. Wills of Philadelphia, have been staunch in their interest and practical help, while others have given financial assistance to the work of God.

From that country we have welcomed into our ranks on the field some American workers,—Miss Penrod, now gone home, the Rev. J. B. and Mrs. Thornton and Miss Thoren, as well as Mrs. Collins, helping to make our Band international as well as interdenominational.

In Canada a more sustained interest has been aroused. Our dear friend, Mr. George Gregg, whose business brought him a constant visitor to Japan, has been able to see the work in all its branches, and in consequence has given us much generous assistance. A Council has been instituted, Prayer Circles formed, a Convention held annually, and missionaries passing through have been used to arouse real interest in the hearts of many.

Similarly in South Africa, God has raised up friends to pray for us. My wife and I visited the Union in 1927. Then God gave us not a few interested ones. We received a very warm welcome from our old friends, the Misses Garratt and Captain Dobbie. Our journey of 16,000 miles resulted in the formation of several prayer circles and two candidates in service in Japan. At



*Miss Catherine Gurney.*

the time of writing this, one of them, Mr. Collins, now married to an American lady, is already at work, and the other, Mr. Luke, is engaged in the study of the language.

One of our missionaries who was obliged to return to England on the ground of health, visited Australia, where slight interest was aroused. But here in the United Kingdom God has raised up many friends, running I suppose into thousands, who pray for us, or give of their limited substance. Eternity alone will reveal all that Japan owes to these faithful souls, unnoticed and unknown, who are thus preparing the way for the coming of the King and His Kingdom.

Many of these have gone to their reward, and are already rejoicing with the beloved Japanese, who were brought to a knowledge of Christ through their prayers and gifts, and have themselves now joined the Church Triumphant. I suppose there will be a special link between them. We long that many more will be raised up to fill their places to carry on the good work begun by them.

#### THE PURPOSE OF THIS BOOK.

This little volume has been penned with a purpose, the purpose which animated and inspired the Apostle. In writing to the Ephesian Church, he speaks to his beloved converts there of the purpose of his life as being twofold,—first to preach the unsearchable riches of Christ among the heathen, and secondly to make all men know what is the stewardship of the mystery.

It has been the privilege and honour of the writer of this little book to spend 35 years in proclaiming Christ and His riches to the waiting people of Japan, and now in the evening of his life to endeavour to make friends at home see “What is the stewardship of the mystery.” St. Paul tells us what that mystery is, and then in order that men may see what its stewardship is, he gives himself to prayer to “The Father of the whole family” that Christ may so come and make His home in our hearts, i.e., may bring the family feeling there, that we may understand and comprehend together with all the saints, the love that binds together and unites all members of that family whether black or white or brown or yellow, into one glorious body.

That mystery he declares to be as follows:—

(1) *There is ONE way of access to God* (Eph. 2, 13 & 18) for all men of every nation and tribe and tongue. The apostle says “ye are made nigh by the Blood of Christ.” The writer has been amazed to see how to men of every nationality under heaven the message of the Blood of Christ has proved to be the

## “ His Glorious Power ”

power of God unto salvation. All men can draw nigh to God through that most precious Blood. And we have the privilege of being stewards of this mystery.

(2) *There is ONE country*, fellow-citizens the Apostle says (Eph. 2, 19). One of the greatest hindrances to the spread of the Gospel in Japan is Nationalism. “ My country right or wrong ” is the universal slogan. Christ introduces another loyalty and hence the conflict of the true Christian. There is, however, one place and one time where all distinctions of nationality fade for ever away. That place is the river brink, and that hour is the hour of death. It is blessed to stand at the death-bed of those who have once been heathen but are now children of God in Christ Jesus, and watch them bid farewell to all that is earthly ere they depart for that *one* country, to which all the saints of every clime and tongue shall gather.

What a gracious privilege to be a steward of this mystery.

(3) *There is ONE Family*. (Eph. 2, 19) If nationalism is a great obstacle to the spread of the Gospel, Racialism is as deadly. There is nothing more beautiful than to see this poisonous weed wither and die under the rays of the Sun of Righteousness. I have been deeply moved at the genuine love and affection of Japanese converts toward us “ foreigners ” who have been privileged to lead them to Christ. Truly they become brothers and sisters in Christ Jesus.

What a gracious privilege to be a steward of a mystery such as this.

(4) *There is ONE building*. (Eph. 2, 21-22) The Apostle here speaks of ONE glorious Edifice, consisting of separate buildings all built into one. The original translators, failing to appreciate this truth, translated the passage “ all the building ”—an impossible rendering of the original. In the revised edition this is corrected. The apostle speaks of the Church of Christ as a magnificent Cathedral into which are built many fanes or shrines or chapels—the Ephesian, Colossian, Corinthian, and we may add the British, German, French, Japanese, Chinese and others, and yet all forming ONE glorious whole.

What a privilege to be a steward of this mystery also, to tell erstwhile heathen that they too are temples of the Holy Ghost, and living stones in the building, which is not only a “ holy temple ” but the very *dwelling* place of God.

(5) *There is ONE Inheritance.* (Eph. 3, 6). "Fellow heirs" is the phrase that the apostle uses. In the preceding pages I have emphasised this fact, that our message is not only to tell the people of Japan that they can become sons of God by faith in Christ Jesus, but to give them the second blessed tidings that if we are sons then are we heirs, joint heirs with Christ. That the promise of the Father is their inheritance as well as ours. It is wonderful to see men and women born again and truly converted to God at the first hearing of the message, but it is even more wonderful to see those who have become His children baptised with the Holy Ghost and thus entering into the full inheritance in Christ Jesus.

What a privilege to be a steward of this mystery!

(6) *There is ONE Body.* (Eph. 3, 6). "Fellow members of the same body". The blessing deepens; the mystery becomes more wonderful; for here the apostle tells us that the union of all believers irrespective of nationality, is not only a union with Christ but with one another, as real and vital and close as that of the members of a human body. When any part of the body becomes sick or feeble, every other member begins to minister to it—the eye, the ear, the tongue, the hand, the foot. The members of the body are knit together. When our union with the Lord is closest, we understand most the privilege of being a steward of so great a mystery. Oh; to get a vision of the oneness of Christ's Body here on earth.

(7) *There is ONE Promise.* (Eph. 3, 6). "Fellow partakers of the same promise." This is the climax of the mystery. The promise is the Promise of His Coming, coming to gather unto Himself all His own people, all the members of His own Body, all His own children from every land. There is ONE promise for all, He is coming again.

So marvellous in its scope and deep is God's purpose and programme; and it is our privilege to be stewards of the great mystery of God.

The apostle after telling us his twofold task, gives us the illuminating revelation of its result. He declares that through it the angels and archangels may go to school in heaven and be taught through us here on earth God's infinite wisdom in the carrying out of His programme. Eph. 3, 10.

This then is the mystery that those who have been riven asunder and separated by nationalism and racialism, by mutual hatred and hostility, estranged from God, made distrustful and

*“ His Glorious Power ”*

suspicious of all except their own people, alienated by bar of colour and language, kept apart by false religions, with all their prejudice and superstition, that these should enter into the sacred and blessed union, not only with God, but with others equally antagonistic and separated the one from the other to God's eternal praise and glory.

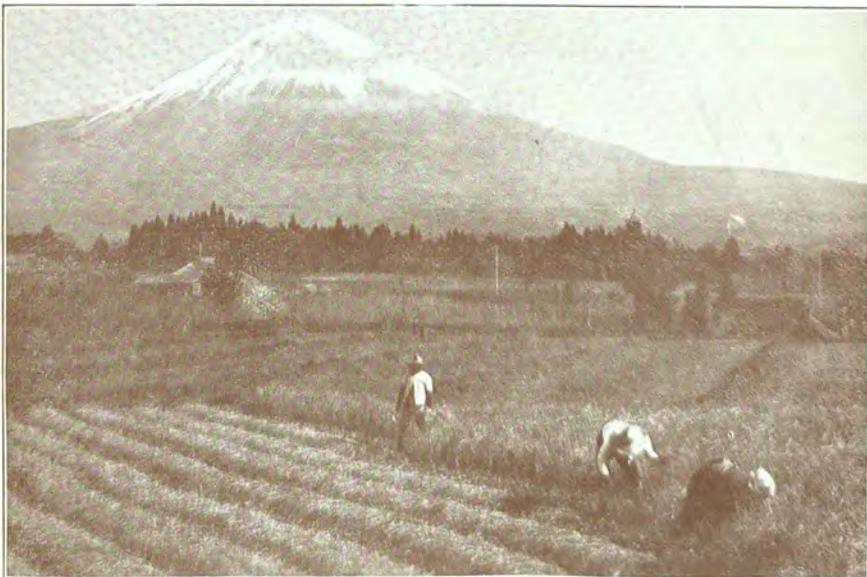
I can only pray that the perusal of the foregoing pages may be used of God to make men see the glory, the honour and the responsibility in having a share in such a stewardship, and I would join with the Apostle Paul in his inspired petition and pray that all the many friends of the J.E.B., yes, and many others to be yet interested and enlisted may be so “ strengthened with all might by His Spirit in the inner man, that Christ may dwell in their hearts by faith, that being rooted and grounded in love they may be able to comprehend WITH ALL THE SAINTS what is the breadth and length and depth and height, and to know the love of God which passeth knowledge.” (Eph. 3, 16-19.)



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## A CALL TO YOU!



“Can we whose souls are lighted  
With wisdom from on high  
Can we to those benighted  
The lamp of life deny?  
Salvation, O Salvation,  
The glorious sound proclaim,  
'Till each remotest nation  
Has learnt Messiah's Name.”

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