

LOOK ON THE FIELDS

A • EGYPT • TRANSJORDAN



• PALESTINE • SYRIA •

• NON

TISH ISLES • ITALY • LEBANON

C. Warren Jones

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"Look on the Fields"

C. Warren Jones, D.D.



NAZARENE PUBLISHING HOUSE
Kansas City, Missouri

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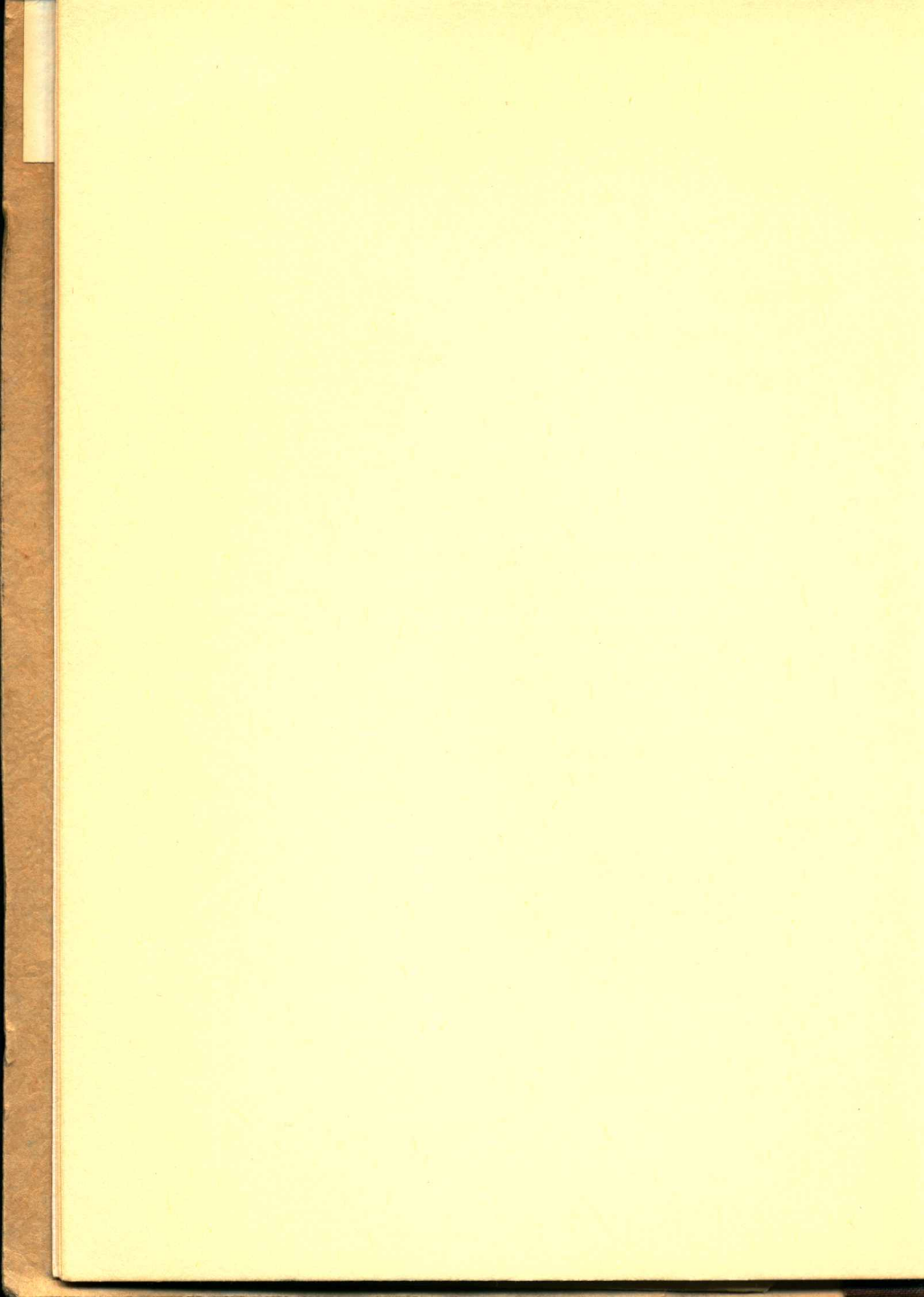
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Dedicated to Neri Naomi Jones,
my devoted wife and traveling companion
for more than forty years.



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CONTENTS

CHAPTER	PAGE
I. Leaving the Homeland	13
II. Experiences in India	17
III. Pen Pictures of India	25
IV. The Jungle Camp Meeting	33
V. Egypt	39
VI. Transjordan	44
VII. Palestine	49
VIII. Syria	59
IX. Lebanon	63
X. Italy	65
XI. British Isles	70
XII. The Continent	78
XIII. Missionaries	82
XIV. Foreign Travel	85
XV. Present-Day Challenge	88

AUTHOR'S PREFACE

During the past fifty years, many books dealing with missionary endeavor have come from the presses of Great Britain and the United States. By these two great English-speaking countries 90 per cent of the Protestant missionary work of the world is carried on. The printed page offers one means of enlarging the vision of Christian people and inspiring them to greater efforts in carrying out the Great Commission.

Mrs. Jones and I have just completed a tour of our Nazarene mission fields in India, Transjordan, Palestine, Syria, and Italy, and have visited our people in the British Isles. On this long trip covering thousands of miles by boat, plane, train, and auto, we also made stops in Egypt, Lebanon, Switzerland, France, Holland, Belgium, Denmark, and Sweden.

We send forth this small book with the hope that it will prove a blessing to all who are missionary-minded, and inspire our own people to more prayer and greater giving. We need to strengthen our stakes and lengthen our cords; and, to do this, we must hold the ropes in prayer and give more generously in order to reach greater numbers with the gospel.

We have been obliged to prepare the manuscript for this book while on our trip, traveling more than twenty-five thousand miles and speaking more than seventy times. We have had help, for which we have been most thankful. We are indebted to Miss Ruby Apple, who typed the manuscript, to Mrs. G. B. Williamson for her work in correcting and revising. We appreciate the fact that the General Council of the W.F.M.S. has placed the little volume in the reading course for the coming year.

C. WARREN JONES

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INTRODUCTION

Here is another book by the author of *Missions for Millions*, Dr. C. Warren Jones. It covers a missionary journey of more than thirty thousand miles and is brimful of practical, down-to-earth data concerning the lands and mission fields he visited. The trip itself was taken at the close of twelve years of tireless service as foreign missions secretary of the Church of the Nazarene, and included visits to some portions of Egypt, Syria, Palestine, Transjordan, India, British Isles, and several countries on the continent of Europe. Dr. Jones had eyes and ears for many interesting people, incidents, and events, for his heart has throbbed with a compassion for a needy world these many years.

The book is readable, informative, and up-to-the-minute on Nazarene missions on the fields visited. The pen-sketches of various Christians encountered in these travels will be especially interesting and helpful to study groups throughout the church. This is a big book built on the handy-size scale, and I am sure it will have a popular sale everywhere. I commend it to all those who would share in the Master's Great Commission.

SAMUEL YOUNG

CHAPTER I

LEAVING THE HOMELAND

Our recent trip was more or less the realization of a dream, stretching across the years. During the time that we were in the Foreign Missions Office in Kansas City, we made several trips to Latin American countries; but, of necessity, they were of short duration. The work in the office was of such a nature that it required the closest supervision on our part. Though we had efficient secretaries, we felt the responsibility during an absence from the office and were always anxious to get back to clear the desk of recent mail and to grapple with the problems on the various fields.

Now, it is different. The responsibilities have been shifted to the shoulders of another. When we leave for a trip, our interests are not divided. We are free to give ourselves to the one thing we are doing. This has been true of the trip which Mrs. Jones and I have just completed.

In making preparation for our visit to Europe, India, and the countries of the Near East, our first thought was of the climate and the best season of the year to make such a trip. Especially was this a problem in India and the countries of the Near East. In India there is a rainy season and one of extreme heat. Naturally, we wanted to avoid both of them. Deciding to give four weeks to India, we were anxious to be there when the weather was ideal, so that we could do our best work. After consulting the missionaries on furlough and corres-

ponding with those on the field, we decided on the last days of January and the fore part of February. With this date for India, we found that the latter part of February and early March was the ideal time of the year to make Egypt, Palestine, Transjordan, and Syria. With this much settled we felt reasonably safe to visit the countries of Europe during the spring season.

As time went by, we began to think about a passport and all that this would entail in the way of inoculations, visas, and the cutting of red tape. What is a passport? That is what one must have in order to enter another country. If we ever enter heaven it is going to be necessary to have a passport. It will not be a paper signed by a government official but, rather, holiness of heart. A clean heart, for which David cried and for which our blessed Lord "suffered without the gate," will permit us to enter through the gates into the city.

When we made application for a passport, nearly three months before our departure date, the clerk of the court asked us if we had ever had a passport before. We informed him that years ago we secured such a document and that we still had it in our possession. This old passport, dated in 1919, proved to be a real aid in securing a new one.

It was now time to think about shots or inoculations. Some may wonder if all this is necessary. Though more or less disagreeable, we have never found a way to bypass them, and satisfy the officials—that is, if you expect to have your passport visaed and enter other countries. We knew that it would take time, for with some diseases it requires as many as three shots, from seven to ten days apart. Being on the road and staying from one to four days in a place, we saw that we had another problem to solve. To make the story short—both of us had twelve

shots each, in five cities, for yellow fever, smallpox, cholera, tetanus, typhoid, and paratyphoid. I suppose that the reaction could have been worse, but both of us breathed a sigh of relief when we received the last shot and had the signature of the fifth and last M.D. who punctured our arms. As a climax, we had to secure a general health certificate and a police certificate. Herewith is the exact wording of the latter:

TO WHOM IT MAY CONCERN:

A thorough search of our files reveals no criminal nor subversive information in the name of Carl Warren Jones, residing at 2923 Troost Avenue, Kansas City, Missouri, born March 2, 1882, Garfield, Washington.

Yours very truly,

H. W. JOHNSON, *Chief of Police*
JOSEPH F. SMITH, *Lieut. Records
and Identification*

With the inoculations out of the way and the passport in hand, our next problem was getting the passport visaed by the several consuls of the various countries. We found that, with one exception, the countries of Europe do not require a visa. The exception is West Germany. Here we had to secure a visa and also a military permit.

We were held up on our visa to India and lost considerable time. When at last we got down to business, it began to appear that we might be delayed in our departure, as time was running out. The consul gave us very little hope, but within an hour we had a special delivery from our good friend, Rev. Clyde Taylor, in Washington, D.C. He had found out from New York that we were having trouble and hurried to our rescue.

We gave him some information air mail and talked to him over the telephone, and within twenty-four hours he had the India visa on our passport and had it in the mail for New York City.

By this time the sky was clear and the sun was shining brightly. We bade our friends good-by along the way, especially in Kansas City, where the General Board was in session, and hurried to New York City. Here we picked up our passport, properly visaed, and did some last minute shopping. The night before leaving we had a service in Rockaway Church on Long Island, where Rev. C. D. Withrow is the pastor. On Thursday morning, January 12, we made our way to Pier No. 90, chatted a little with several of our Nazarene friends, bade them good-by, and boarded the R.M.S. "Queen Mary," a great British liner. Amid the waving of hands and handkerchiefs, the last cables were released, the giant ship, 1,020 feet in length, began to move, and very soon we were leaving the homeland behind.

CHAPTER II

EXPERIENCES IN INDIA

We now give you a few of our travel experiences. Our hope is that these will prove interesting and at the same time give you an insight into life in other lands. We put these people down as queer, but in their thinking we are queer. It may be that by comparison we will better appreciate what we have, those things that have become so commonplace and yet go to make up our way of life. These experiences have been jotted down as we have been traveling, just as they occurred.

THE EXCHANGE OF MONEY

One of the problems of foreign travel is the exchange of money. Of course, we carried American Express Travelers Checks. One can readily cash these, especially in the larger cities. We learned that in the most of the countries they willingly accept American currency. When one arrives in a country, one of the first things to do is to figure out the money problem. When we arrived in England, it was the pound, shilling, and pence. We learned that the pound was \$2.80 in U.S. currency. In France we received 345 francs for a dollar, and in Italy it was 610 lire for a dollar. For a \$10.00 check, they gave us 6,100 lire. That gave me a handful of money. Here in India it is the rupee. A dollar gives us $4\frac{1}{2}$ rupees or 4 rupees and 8 annas. When we get to Egypt and the other countries, it will be something else. However, it is a

matter not to be neglected. To know the rate of exchange is a paying proposition.

FROM AUTO TO OXCART

No, we do not have the cart before the horse. This actually happened between Mehkar and the village of Anjani. Rev. and Mrs. Anderson, their son John, an Indian boy, Mrs. Jones, and I started for a weekday morning service in the village. We started out in the Anderson Ford to cover a distance of twelve miles. When within two miles of the village, we were forced to stop on account of road repairs. The pedestrians and the ox-carts could get by, but it was too much for the car. The pastor, knowing that we were coming, dispatched an oxcart to the scene so that we could continue our journey and make the service. We had to leave the Indian boy to watch the car. Rev. Anderson and John decided to walk. More for novelty than anything else, the writer climbed into the cart with the ladies. After covering nearly half a mile, we decided that walking would be preferable. We left the entire cart to the two women. We did not leave the auto for the oxcart by choice. It seemed to be the only alternative. We went through with the service. We were scheduled to be back to the Anderson home in Mehkar for lunch at 12:30. We arrived at 2:30 p.m. Just another experience.

DINNER IN AN INDIAN HOME

We, along with the Anderson family, were invited to the home of Mr. Kondu for the evening meal. We were told that Doctors Reynolds, Goodwin, Williams, and Chapman had also been invited to this home.

We took off our shoes at the door, which from time immemorial has been an Eastern custom. We were ushered into the best room, where we sat on mats spread on the floor. We did our best to tuck our feet under us, but with quite a bit of discomfort. We tried to forget our cramped condition. Soon they came with a pitcher of water, a basin, and a towel. We proceeded to wash our hands. This is also an Eastern custom which was in vogue when Jesus was here among men. They gave each of us a plate. Our bread, which was placed on a plate on the floor, had the appearance of old-fashioned country pancakes. Then the waiter came with a dish of rice in one hand and a dish of curry in the other hand. The curry was well spiced. They told us that it was not so hot as usual. It was hot enough. For a drink we had water. This was an Indian dinner in an Indian home.

CREMATING THE DEAD

The Hindus, which are the largest group in India, cremate their dead. This morning as we were making our way to Basim and approaching a small river, we noticed a smoke by the riverside and not far from the road. A group of men and boys, probably forty in number, were seated on the ground to the left of the stream. On the opposite bank a body was in the process of cremation. The women never attend such a funeral, if one can call it by that name. When the body is reduced to ashes, they take the same and cast them on the water. The Christians and Mohammedans bury their dead, but the Hindus never do.

THE WILD ANIMALS

On our trip this morning across the country by auto, we saw a band of wild monkeys. There must have been fifty of them. They are not small animals. My guess is that they will weigh from thirty-five to fifty pounds. A man was driving them from his field. They are very destructive to crops. Since it is a sacred animal, no one thinks of killing a monkey. The spirit of the dead enters into them, and it would be a tragedy to kill a monkey in which your grandmother's spirit had taken up her abode.

O Lord, I thank Thee from the depths of my soul that I was not born in a heathen land!

On the road we passed part of a circus procession. We could tell from the shape of the crate that they were transporting a wild animal. We climbed out of the car and persuaded the keeper to open the door. Of course, just behind the door were the iron bars, for which we were thankful. In that small cage was a spotted, snarling panther. He was a ferocious-looking beast. We got back into the car and continued our journey. In a few miles we overtook another contingent of the circus. On inquiry, we found that they had a lion and two tigers. We asked to see one of the tigers. They opened the door, and there behind iron bars was a black and yellow striped Indian tiger. He was fat and sleek and a beauty. We were close enough to have touched him, but had no inclination to try it. His skin would have made a beautiful rug. Their average length from tip to tip is eleven feet, but once in a while a hunter will bag one measuring eighteen feet.

WE VISITED THE DAY SCHOOL

We were delighted with the privilege of visiting our day school in Basim, India. We met the teachers, the headmaster, and the two lady assistants. There were eighty-four students, half of them from Christian homes and the other half from Hindu homes. The curriculum of the school covers the work of the first four standards or grades. The government has no control over the school, but it is recognized by the authorities, as we meet government standards. The school is in session ten months of the year, and one period of forty-five minutes each day is devoted to religious instruction. On this particular visit, which was at their religious study period, the children sang a number of choruses both in Marathi and in English. They recited in unison the first psalm, the twenty-third psalm, and the Ten Commandments. Then five of the children stood and led in prayer. Two of those who prayed were from Hindu homes. They closed by all joining in the Lord's Prayer. The children gave the best of attention and entered into the exercises with wholehearted interest and enthusiasm. The value of such schools cannot be overestimated. All of these Hindu boys and girls have been in our Sunday school and church services. We are gradually capturing them for Christ and the church.

A NIGHT ON A PULLMAN

They are not called Pullmans in India. They are just sleeping compartments. The doors are not placed at the ends of the car. In fact, when the train is moving, you cannot get from one coach to another. Each coach, in which there are several sleeping compartments, is a separate unit of the long train. There is a door to each

compartment, from which one steps out on the station platform. The railway company does not furnish any bedding. One carries his own bedroll. No, there is no Pullman porter. You must attend to your own porter service. All you have is the bunk or platform on which you unroll your bed. This narrow bunk is without springs and shows no signs of ever having been padded or upholstered.

This is not something that we have gleaned from a book or a story related by another. Rev. and Mrs. Leslie Fritzlan, Rev. and Mrs. J. W. Anderson, and Mrs. Jones and I left Bombay by train at 9:30 p.m. and had the above accommodations on the way to our field in Berar province. As there was room for only four persons in a compartment, the Andersons and the Joneses shared the same room. The Fritzlans took another compartment. On each side of our room were a lower and an upper bunk. The ladies took the lower bunks, and that left the upper bunks for the male members of the party. It took us about twelve hours to reach our destination. Enough said. We are not complaining and do not mean to criticize the railway company in India. We have been merely trying to describe an all-night ride on a train from Bombay three hundred and eight miles east to the village of Malkapur. At this point we changed to the two autos and drove to Buldana, our first main station.

THE ARMY JEEPS

The army jeeps are great missionaries. That is, they are a blessing to the missionaries in the furtherance of the gospel in India. The autos are great for the highways and the old reliable oxcart is ever there, but so very, very slow. Think of traveling at the rate of three

miles an hour! There is a need of a go-between, and it is the army jeep.

For the most part, the three thousand villages of our field are not located on the highways. They are found two, three, and four miles apart in every direction. Here is where the people live. To reach these villages, you must leave the highway and travel the unimproved roads made by the ox carts.

Yesterday, which was the Sabbath, we wanted to go to the village of Manubai for the morning service. At 9:30 Rev. Ralph Cook, his son Franklin, Dr. Speicher, Rev. Borde the district superintendent, Rev. Bhujbal, Mrs. Jones, and I climbed into the jeep. We ran down the highway that traverses the length of our field for a distance of ten miles. This is a good, hard-surfaced road but not what one would call smooth. If that jeep ever had springs, they were certainly worn out. We made the ten miles at the rate of twenty-five miles an hour, and that was fast enough. We turned from the highway and learned that we had six miles of unimproved road. Oh my! Wish that I could find some words that would give my readers a faint idea! Ruts, rocks, ditches, dust, and thorns scraping the jeep on both sides! That was the longest six miles I have ever seen or hope to see. Yes, the jeep is a great improvement over the ox cart and, at least, much faster. My hat is off to those jeeps. They will go anywhere, providing you keep the four wheels on the ground.

TRAVELING IS DIFFICULT

Traveling in India is hard and beset with difficulties. It is a real problem, regardless of the mode you choose. If you walk, the weather is against you. If in the hot

season, the heat is terrific. If you walk at night, you must carry a light, for you may meet a snake or, worse still, a wild animal. If one takes the oxcart, he will be very uncomfortable and the going will be exceedingly slow. If one takes the army jeep, he will arrive, but be worn out physically. The Fords and the Chevrolets are a great improvement, providing one will stay with the highway. You must keep your horn blowing almost continuously, so as to warn the pedestrians and the drivers of the oxcarts that you are coming. They require so much time to get to one side or off the highway. Then, one must carry his own water and food. In a day's travel you will seldom find a place where you can get a glass of good water. As for sandwiches, there is not a chance. A trip on the train is about the same. If you go third-class, you will vow "never again." If a coach seats sixty, the chances are there will be over one hundred. Naturally, the first- and second-class coaches are better. As a usual thing they are not crowded. However, you must take your food and, if you have an overnight trip, take your bed. At the best, traveling in India is hard on the physical man. The best plan is to do as little traveling as possible. If you must go, see that your trips are not too long.

CHAPTER III

PEN PICTURES OF INDIA

We want to introduce to you just a few of the individuals whom it was our privilege to meet while in India. The missionaries, who are so much interested in these people, gave us the information. It takes a world of patience to bring them to a knowledge of the truth. One must always take into consideration their background. They and their ancestors for five thousand years have been followers of heathen religions. Their minds are so darkened by superstition, sin, and idolatry that God, in His wonder-working power, is their only hope. Our consolation is that the mighty God is working among this people.

THE RETIRED MINISTER

During the camp meeting an elderly gentleman came to the altar as a seeker. He came several times. We learned that he was a retired minister of the Church of Scotland. Before camp was over, it really looked as though he had received help. When the camp meeting closed, he went back to his village, a distance of several miles. On the Sunday following the close of the camp, he showed up at the regular service in our church at Mehkar. He not only came himself, walking several miles, but had with him forty men of his village. The old gentleman had been witnessing at home during the week, telling them about the camp, what he had heard, and what God had done for his heart. Though an old man,

he had stirred up enough interest in one week to get forty men out to a Sunday morning service. We have just learned that our district evangelist, Rev. Samuel Bhujbal, is going to this village for a special meeting.

A HOSPITAL PATIENT

Parwati is a Hindu woman. She has been a hospital patient a number of times during the past few years. She has had a number of children, but all of them died in infancy. When the last baby was born, she brought it to the hospital. The baby was very ill, and was suffering from convulsions. Dr. Witthoff did her best. Many prayers were offered up for the baby, but the little thing grew worse and sank into a coma. Then the mother wanted to take the baby home to die. The doctor urged her to stay until morning. When morning came, she begged her to stay until evening. She kept this up for three days and during the time injected penicillin into the baby's spine. The Christians continued to pray. A break came for the better, and in a short time the mother and baby were sent home. Parwati has a fine growing youngster. She is still a Hindu, but declares that she believes in Jesus Christ and believes that He performed a miracle on her baby.

A BADLY BURNED WOMAN

A Brahman woman, while cooking over an open hearth, was severely burned. Her sari caught fire and a large part of her body was burned. She remained at home for eight days before showing up at the hospital. When she came, her poor body in a number of places

was badly infected. The case looked hopeless, and according to nature she should have died. Dr. Witthoff brought into play her medical skill, and the woman began to improve. Soon she was able to attend the morning chapel services, which are for the nurses and the patients who are convalescing and able to walk. Soon the husband of this woman forbade her to attend the services, but the doctor will not be denied. Each morning she dresses the burns, and is in no hurry to get through. All the time she is working with her she tells her of Jesus and His power to save people. Thus this patient is getting the gospel every morning. These doctors and nurses have more than one way to bring the Good News to their patients.

ANOTHER GRADUATE NURSE

Unpurnabai Sathe has just graduated from the Nurses' Training School at the Reynolds Memorial Hospital in Basim. At the hospital we now have five graduate nurses and twelve in training. This young lady is now twenty-one years of age. When she was a child, she attended the Christian Missionary Alliance school and later the Nazarene school at Chikhli. She was saved at the Nazarene camp meeting on February 17, 1944, and was the first in her family to become a Christian. Now the entire family of father, mother, two brothers, and a sister are Christians. This young lady started the Nurses' Training Course three years ago. She is neat and tidy in her personal appearance and shows ability as a leader. Some of our missionaries are hoping that soon one of our young men in the Bible Training School will fall in love with her, and thus she will become a pastor's wife.

AN ALL-NIGHT BICYCLE RIDE

During the camp meeting, seven of our young married men, good laymen at Basim, decided to lay off from their work for two days and attend the camp. All are day laborers, and to lose two days of work meant much to them. They worked all day on Thursday, and at 10:00 p.m. each of them mounted a bicycle and started for the camp at Chikhli, seventy miles away. It was a bright moonlight night. All night that procession of seven young men on bicycles pedaled across the country. They arrived at nine-thirty Friday morning, just in time for the morning service. They enjoyed the camp, and all testified to getting much help and blessing on their souls. After the service Sunday evening they mounted those bicycles and made their way back over those seventy miles, arriving in time to get in a day's work on Monday. That is sacrificing to attend camp meeting. We need more such laymen.

GETTING A GOOD START

Recently two strangers, a man and his wife, called at the home of Rev. and Mrs. Anderson in Mehkar. They came with all of their earthly belongings. Though their entire outfit was very limited, it was learned that they had left nothing behind. They let it be known at once that they had decided to become Christians and that they had come for Christian baptism. This is quite a common occurrence in India. People decide to become Christians. They give a mental assent to the truth and, if they can find a minister to baptize them, that settles the matter. In this particular case, Rev. Anderson postponed the matter of baptism. The Andersons were just

ready to leave for the camp meeting, and they talked to these folk about going. They had never heard of such a thing, but soon they set out on a thirty-mile hike for the camp meeting. In the second service of the camp (this morning) both of them made the altar. At the close of the altar service, when they arose to give their testimonies, without anyone's saying a word, they began to unload their cigarettes and worldly adornments. It began to look as though they were in earnest and really wanted to be Christians.

SAVING A MOHAMMEDAN BOY

In our coeducational school we have a Mohammedan boy by the name of Mohammed Kali. He is now seventeen years of age. Four years ago his father brought him to school and told Sister Cook, the supervisor, that if the school made a Christian of him we had his consent. After being in the school eighteen months, the boy was converted. Every summer Mohammed goes home during the vacation season. After his conversion he went home and lost out in his soul. There is not another Christian in the family and few if any in the village. He failed to witness and let his light shine, and he lost the joy of salvation. When he returned to school, he was reclaimed and later sanctified. He is now in the Ninth Standard, which is equal to our tenth grade in America. He is a Sunday-school worker and often goes out to sell Gospel portions and give away tracts. Our missionaries are hoping that God will call this fine-looking, intelligent young man into the ministry. Our school is a means to an end. Here it is that these Hindu and Mohammedan youth get saved and many of them develop into strong Christians.

A VILLAGE LEADER SEEKS GOD

A village leader by the name of Bhimrar Patil attended nearly every service of the camp. He is the leading man in his village and receives a small stipend from the government. He owns a farm near his village and is above the average in books and intelligence. Some time ago he placed his boy in our boarding school.

During the camp, he was at the altar several times. He testified to his strong belief in Christianity and that he was sure that the religion of Jesus Christ was the true religion. He declared his acceptance of Jesus Christ, but the consensus of opinion was that it was only an intellectual acceptance. This is a common thing in India. His hair was trimmed close, except a lock of hair in the crown of his head about four inches in length. On inquiry we found that this lock of hair had a place in his Hindu religion, that is, at death when he would be slipping into hell his relatives would be able to seize hold of this lock of hair and pull him out to safety. To us it seems so foolish, but that is heathenism. Those things are imbedded beliefs handed down across the centuries of time. We asked him when he was going to get rid of the lock of hair, and his answer was, "Give me a little time."

We have a pastor and several Christians in this village. Patil is very friendly and our people are praying for him. It may take months really to break that crust of heathenism, but we hope to reach his heart. If we can get him converted, transformed in his heart, we can probably sweep the village for Christ. He is a leader and a man of influence. Give him credit for having made a start toward being a Christian. The latest report is that he is witnessing to the people of his village.

SHE CAME UP THE HARD WAY

Early in life Bhagubai Nade was married in Hinduism. Her lot was exceedingly hard. Being married so young, she secured but little education. Her husband was very cruel, beating her at times unmercifully. After several years he left her and married several women. Now and then he would return to Bhagubai and every time she would take him in, because she was his real wife. But every time it was another beating. Finally, the Hindu leader of the village came to her people and begged them to take her away, fearing that this brutal man would beat her to death.

She left him and began to work in the fields for a living. When Dr. Speicher opened the hospital at Basim, she took this woman in and gave her work. She was awkward and very slow to learn. The story is that she broke all the thermometers around the place. She had a most difficult time to make the grade but seemed to have a good supply of perseverance. She kept trying and, though her service was very poor at times, she did her best. She suffered from a lack of education. After a time she went to the large city of Nagpur and secured work as a maid in a government hospital. Here, along with her work, she studied and became a close observer. After several months at Nagpur, she returned to our hospital and continued her study of nursing. Today she is the matron and has charge of our sixteen national nurses. She is doing a fine job. She has become an established Christian and is very devout. Bhagubai got a poor start in life and has certainly come up the hard way, but she has made a place for herself.

MARRIED IN CHILDHOOD

When we were in the village of Anjani, we met the pastor and his wife, Rev. and Mrs. Sitaram Bansode, both converts from Hinduism. Her given name is Nabdabai. Sitaram and Nabdabai were married in early childhood. She was so young that she has no recollection of the event.

As a boy Sitaram came to our Bible training school, where he was converted. His father objected to his being a Christian. He was obliged to keep the matter covered. He was obedient to his father and waited until he was twenty-one years of age. Though married, he had not lived with his wife; but, living in the same village, he kept in touch with her. He confided to Nabdabai that he wanted to be a Christian; so the day after his twenty-first birthday, he went to the home of the girl and, in the darkness of the night, they ran away. They walked across the country and came to the home of Rev. and Mrs. Anderson. Both were from well-to-do homes, but they came without a thing except the clothes that they wore. They were completely ostracized by both families. The Andersons took them in, prepared a place for them to live, and gave them work. They proved themselves, so much so that Rev. and Mrs. Anderson sent them to the Bible training school and, from their own income, supported them for three years. They have made good.

Sitaram and Nabdabai have now been with us for thirteen years. They are very devoted to each other, have four fine children, and Rev. S. Bansode is a good pastor of a village church. Their parents have become reconciled and have taken them back into the family fold. They now visit their people, who have become friendly to Christianity and are inquiring about our religion.

CHAPTER IV

THE JUNGLE CAMP MEETING

The opinion held by many of our people is that the camp meeting is located in the jungle. That has been true in other years. However, the term jungle in India does not carry the same meaning as it does in other lands. It is merely the woods where there are many trees. Often in our travels in India we crossed a jungle, a wooded area. In these jungles one is liable to contact wild animals—monkeys, deer, panthers, and tigers.

For the past two years the camp has not been held in the jungle, but on our grounds at Chikhli, which is one of our five main stations. Here we have twenty-five acres of land close to the city. It is here that our co-educational school is located. Holding the camp meeting at Chikhli means that we do not have the problem of transporting the student body to and from the services, which would be no small task with three hundred students and teachers. By having the camp adjacent to the school, the boys and girls can do a part of their school-work and still get into most of the services. The time of the afternoon service is set at three-thirty, as all classes are over for the day, and by then the hot sun begins to lose some of its power. Of course, at camp time, the fore part of February, the weather is supposed to be at its best. However, in India, as in other lands, you can expect the unusual to occur and this is especially true with the weather. The length of the camp is short. It is a six-day affair. They begin on Tuesday evening and close with

the Sunday evening service. Tuesday is the day given over to prayer, with the evening service in the tabernacle. From this on, it is an intensive campaign with early prayer meeting at 6:00 a.m. and the regular services at 9:30 a.m., 3:30 p.m., and 8:00 p.m.

The Indian people start their evening services late. In the villages they do not plan to start the evening services until 9:00 p.m. and quite often it is later. They will stay with you until eleven-thirty and even midnight. The people are unemotional. If you cannot preach without a good response from the people, you will not preach. While preaching, one receives very little encouragement except now and then a smile from someone who is enjoying the message. Occasionally, when a minister reaches a good climax, he may get a few Amens from the men. At the altar of prayer when they are seeking the Lord, you will see a few tears. During the altar services they pray aloud and in unison. This is more among the workers than among the seekers, and yet they become happy finders and leave the altar satisfied.

The people are slow to move, and this is especially true when the altar call is given. You may have many seekers, but seemingly they are in no hurry to get to the altar, even though it may be they have decided before the service begins to make the start. They may let the evangelist exhort and pull for ten minutes before anyone makes a break. Then, when they begin to think that you are about through, they become fearful that they are going to be left out and come. Then it is a common thing after you have gone to prayer with the seekers for others to come. It pays to prolong the altar call in India. Again, the altar service is not a short affair. Do not plan to have one or two prayers, sing a chorus, have them stand, and tell them to go home. It is not done that way. They come

and take plenty of time. It may take an hour and it may take longer. They do not get in a hurry. Seldom does a seeker leave the altar. They seek God and, when satisfied, they want to witness to the fact.

In the recent camp, Rev. Borde, the district superintendent, was the platform manager. He is a fine executive and an able leader and speaks good English. He cooperates with the missionaries and carries a burden for the district work. He has a fine wife and a beautiful family of children.

Our interpreter was Rev. Samuel Bhujbal, who visited America in 1948. With all due respect to interpreters that we have had in other lands, we have never had a better one than Rev. Bhujbal. He has a wonderful memory, can retain what you give him, though it may be enough for a paragraph, and give it out so that everyone gets it. He carries a wonderful spirit, is a dynamic speaker, and commands the attention and respect of his people. He knows the Indian mind and knows how to call the altar. He is a master of every situation.

The attendance at the camp was very good. On Saturday evening a count was taken and they reported seven hundred and ninety-two. The following day we had close to one thousand. People came from all over the district, as far as one hundred and thirty miles. They walked, came in oxcarts, and by motorbus. Many made a real sacrifice in order to come. A few of them brought their chickens and cow. In that way they had milk and eggs to use during the camp.

It is marvelous what God has wrought for us in this land. Think of the faith of the Tracys, the Coddings, the elder Fritzlans, the Beals', and other pioneers who labored so valiantly in India in the early years of this

century! They preached for years before they saw their first convert. A few years ago we had less than a hundred Christians. Today we have more than two thousand, and multiplied hundreds of secret believers—men and women who have given a mental assent and believe that Christianity is the only true religion. The missionaries think that some of these secret believers have really been converted. These secret believers are still listed as Hindus and Mohammedans, but they believe in Christianity and are most friendly. God knoweth their hearts. A few of them are placing their children in our school. Some of these tell us in the beginning that if we make Christians out of their children it will meet with their approval. This is most wonderful in a land where heathen religions have dominated the thinking of the people not only for hundreds but for thousands of years, and where those who became Christians are ostracized by family and friends. Certainly we have reached the dawn of a new day in India.

We had many seekers at the camp. Many persons came for a second and third time. In our preaching, we majored on holiness. Strange as it may seem to some, when we preached holiness we would have backsliders forward to be reclaimed and Hindus at the altar seeking to be saved from their sins, superstition, and idol worship. We had so many seekers that we left off counting. God gave us seekers at the very first service. A burden of prayer came on the camp. The Holy Spirit settled down. God worked in a definite way. People made restitution. Old scores were settled and jealousies were tossed out of the back door.

A missionary spirit came over the camp. Our original plan was to devote one afternoon service to missions, but the missionaries thought that it would not be amiss

to have two such services. They felt that the vision of the Indian people should be enlarged. After the first service it was decided to increase the number to three; and on Wednesday, Thursday, and Friday, in the afternoon, it was world-wide missions. We did our best to climax with home missions and thus challenged them, laymen as well as the ministry, to promote a crusade to further gospel preaching and save the lost of their own field. All this was crowned with a good offering to aid in carrying the gospel to the world.

The last day was one of blessing and great victory. Because of the big baptismal and Communion service slated for the afternoon, we did not call for seekers at the morning service, but we did pave the way for the night service. God did not disappoint us. In the evening we took for our text, "And whosoever will, let him take the water of life freely." As usual, at the beginning of the altar call no one came. That was discouraging for one so recently from the Western world. The Spirit was present and moving on hearts. Finally, there was a break. They began to come and continued to come. We counted until the number reached the hundred mark, about evenly divided between men and women. What a sight! There were over one hundred men and women in heathen, caste-bound, idol-worshipping India seeking salvation at an altar of prayer!

Missions in India are paying off. The faith of our pioneer missionaries is being rewarded. The love, labors, and vision of our present missionaries are to be commended. The effort put forth in the annual camp is but a small part of the total task. However, the camp meeting must not be minimized, for it fills an important place in the over-all program. We believe that the day will come, and that within a few years, when a camp will also

be established at Basim, which is seventy miles from Chikhli. Both points are strategic centers, each of which will support a camp as large as the present one. Our brethren in India believe in and will continue to support the camp meeting as a means of soul saving and general advancement in the task of evangelism.

CHAPTER V

EGYPT

The country of Egypt has been on the map for a long time. A civilization existed here thousands of years before Christ. It is certainly a land of antiquity. The country is located in the northeastern part of Africa and is bounded on the north by the Mediterranean Sea. A large part of the country is desert. The pyramids are on the edge of the Sahara Desert, and they are located seven miles from the center of the city of Cairo. The one physical feature that saves Egypt is the river Nile with the great valley, which is very fertile. The Nile has its annual overflow, and during the hot summer months there is an abundance of water for irrigation.

There are about thirteen million Egyptians. At present Egypt is an independent kingdom, but for centuries past the country has been ruled by other nations. For a long time before Christ, Greece ruled the country. Then at the time of Christ the Romans held sway. You can still see much to remind you of the Roman era. This was followed by the rule of the Turks. During more modern times the Italian, French, and English have each had their turn in controlling the country. At present King Farouk is the ruler, and an intense spirit of nationalism holds the people in a viselike grip.

Naturally, when one thinks of Egypt, he thinks of the pyramids, the Sphinx, and the great museum in Cairo. The latter has probably the largest collection of ancient sarcophagi, relics, and works of ancient art to be found

in the world. The Great Pyramid was built over three thousand six hundred years B.C. At the base it is 570 feet square, and the height from the ground level is 451 feet. The construction is of granite stones of great size, some of the largest measuring two and one-half by five feet by eighteen feet in length. Some of the stones are a perfect cube, but most of them are rectangular in shape with smooth surfaces. The largest weigh from fifteen to eighteen tons. These stones were brought from a quarry eighteen miles away. Various theories have been advanced as to how these mammoth stones were transported. They tell us that it took 300,000 slaves ten years to quarry and move the stones, a second ten years to put in the foundation, and another ten years to build the pyramid. When one looks at this pyramid, known as Cheops, one thinks of age and size and wonders how it was done. The fact is that this pile of granite is one of the seven wonders of the world.

When one visits the museum, he looks upon the work and some of the wealth of ancient civilizations. There is the work in colors. They possessed a recipe for mixing dyes and paints; and, though millenniums of time have passed, the beautiful colors have not faded. We were impressed with the burial vaults. Think of a vault five feet square and ten feet long with walls six inches in thickness, as smooth as polished marble, hewn out of a single stone. The lid is in one piece and fits on the vault with such snugness as to exclude all insects. They did not have modern implements, but they certainly had tools and possessed ability to use them. We saw all the paraphernalia that was found in King Tut's burial chamber a few years ago. We feel sure that there is enough to fill a room 40 by 40 with a 10-foot ceiling. There are statues galore with bows, swords, and many articles of wood

and of brass. Then, there is much gold. Many articles are covered with gold-leaf, other articles made of sheet-gold, one being King Tut's bedstead. The casket in which his body lay and the cover are of solid gold. We looked upon all of it with wonder and amazement and decided to leave for fear that we might become gold-minded.

In considering this ancient land, we are reminded that there have been times when Christianity has played an important role in the government and in the lives of many of its people. It was Joseph, the son of Jacob, that was providentially carried into Egypt from the land of Canaan, later to become a savior to his own people and a blessing to the Egyptians in giving them plenty of food during the years of a great famine. Then, it was Moses, another Israelite, who four hundred years later, under the guiding hand of God, marshaled the hosts of Israel and led them out of Egyptian captivity and bondage into the land of Canaan, now the land of Palestine. Then, many centuries later, following the time of Jesus Christ on earth and following Pentecost, Mark, who wrote the second Gospel, became an ardent missionary. He made his way from Jerusalem to Alexandria, Egypt, and started the Christian church. He preached the gospel with such zeal, courage, and devotion that revival fires were kindled throughout Egypt and many were the converts to the Christian faith. For at least two hundred and fifty years the church flourished. This was followed by a long period of deterioration and decay. The church that had such a wonderful start lapsed into awful apostasy. She became anemic and, though she still had the form and continued with ceremonies, the church became an empty shell, void of her former glory.

Time rolled by and there appeared on the scene a leader in the person of Mohammed. From what we can

gather, it seems that at first he was a seeker after truth. He found it not. The apostate church of the day had nothing to offer him. Christianity was powerless to make any appeal. The result was that he passed up the Christian church and declared himself a true prophet of God Almighty and gave to the world another religion known as Mohammedanism or the Moslem faith. From the beginning this new religion, based on the sword and force, gripped the imagination of the Arab world. The Christian church had drifted so far from its moorings that it possessed no powers of resistance. Mohammedanism swept like a prairie fire through the Near East and engulfed all of Northern Africa. For more than one thousand years the Moslems have dominated these vast regions of the world.

The Moslems believe in God. They accept Jesus Christ only as a good man, setting an example for men to follow. The prophet Mohammed is next to God, and they claim that he was translated from Mount Moriah, which is in the Temple area in the city of Jerusalem. They believe in the promotion of their religion by force and the use of the sword if such means becomes necessary. The killing of Christians is a virtuous act fully approved by the prophet Mohammed. Incidentally, they believe in and practice polygamy. They teach that if a man kills a Christian God will allow him to have another forty wives in heaven. There is no relation between their religion and their outward life. A man may swear, lie, steal, and even commit murder and still be a good Moslem. They believe in prayer and faithfully practice the same. They are supposed to offer prayer five times a day, with their faces toward Mecca, the birthplace of Mohammed, which is their sacred city. Before each time of prayer, the Moslem must wash his mouth, eyes, ears,

nose, hands, and feet. By going through these ablutions and prayer, if he has committed sins with any of these organs of the body, forgiveness is given by God. Before the next prayer period he may commit sin, but by going through the same routine he can be forgiven again. To say the least, it looks like imposing on the mercy and goodness of God.

This is certainly a Moslem country. Fully 75 per cent of the people are followers of Mohammed. Of the remainder, a large number belong to the Greek Orthodox church or are aligned with the old Coptic church, which is really a successor of the early Christian Church of Mark's day. Of the modern denominations working in Egypt, the most of them, with possibly two exceptions, are satisfied to do educational, medical, and social work. The government is quite favorable to education and medicine, but is opposed to the preaching of the gospel, especially if one has any thought of making converts to Christianity. At present, they are tightening up on the laws and passing new statutes to prevent the Christians from making any progress. There are some individuals and a few groups that are putting up a fight to spread the gospel. Among these are the United Presbyterians and the Church of God with headquarters at Anderson, Indiana. We have just learned that these two churches have quite a following and are making a strong evangelistic appeal. At best, Egypt is a difficult field in which to labor. The followers of Mohammed have the poor people in a deathlike grip, and nothing short of the power of God can break the bands that bind this people.

CHAPTER VI

TRANSJORDAN

This is the country east, over Jordan and the Dead Sea, from the land of Palestine. It extends from Syria on the north, south to the Gulf of Akabah on the Red Sea. Here we find lands that in Bible times were possessed by the Gileadites, the Ammonites, the Moabites, and the Edomites. When the children of Israel came into their possessions, the tribe of Gad, the tribe of Reuben, and one-half of the tribe of Manasseh were given this country east of Jordan. At present, the Arabs control this country with possibly 15,000 Armenians, the most of whom are refugees from Palestine.

The city of Amman is the capital of the country, with a population of 135,000. It is a modern city with beautiful business blocks, apartment houses, and up-to-date homes. Of course, the very poor people live in shacks in the outlying sections. Some of the buildings are of cement construction, but the major portion of them are of beautiful limestone taken from near-by quarries. The streets are well-paved and kept clean. Much building is going on at the present and there is an air of prosperity. King Abdullah has his palace here. During the winter season he lives in a nice cottage in the Jordan Valley, which is more than a thousand feet below sea level. Here he enjoys a tropical climate, while it is cold at Amman, where the altitude is three thousand feet above sea level.

The principal industries are farming, fruit farming, and stock raising. Wheat, barley, and lentils are the main

crops. The fruits are almonds, olives, figs, dates, oranges, grapefruit, bananas, plums, and peaches. The stock consists of sheep, goats, camels, donkeys, cattle, and horses. The sheep give them wool and mutton. The goats give them meat, milk, and cheese. The donkeys and the camels are the beasts of burden on the roads and the trails. Oxen are used in plowing. They may use a donkey or a camel; and occasionally one will see the odd spectacle, a team, one a donkey and the other a camel. Now, on the good highways, the American trucks are supplanting the donkeys and the camels. As much of the country is mountainous and very rough, there will be a place for the primitive burden-bearers for a long time to come. In their farming they seemingly are not interested in modern implements or in improved methods. They farm exactly as they did two and three thousand years ago. After the ground is plowed, they sow by hand. If weeds threaten the wheat crop, the women go through and eliminate the weeds. The fields of ripened grain, regardless of size, are cut by hand and bound into bundles. The gleaners follow the reapers and thus all the stray stalks are saved. The grain is carried to the threshing floors. Here the oxen tramp it out. When this process is complete, the grain is winnowed, separating the wheat from the chaff. If the farmer does not sell at threshing time, he will store his grain in a pit or a cave and hold for a higher price. When he wishes to transport his grain to market, he will line up the donkeys or the camels and thus the job is done.

The principal religion of the country is the Moslem faith. In fact, 90 per cent of the entire country is Moslem. In the remaining 10 per cent, the largest group is the Greek Orthodox, followed by the Copts and the Christians. Naturally, all of the government officials are

Mohammedans. This religion allows for more than one wife. The limit is four wives. King Abdullah gets along with three companions. One is an Arab woman, the second a Turkish woman, and the third a black woman from Africa. The black wife possesses considerable business ability. She heads a taxi company and makes money. She also has a large vegetable garden in the Jordan Valley, from which she derives an income. The story goes that quite often she furnishes the king with expense money. At any rate, a plurality of wives does not affect a Mohammedan's religion, though it may make inroads on his peace of mind at times.

There are a few places of Biblical interest in this land east of Jordan. On our way to Mt. Nebo, very near the northern end of the Dead Sea, we crossed the plains of Moab, which were the land of the Moabites. This was the homeland of Ruth and Orpah. Each of these Moabitish women came to a crisis in her life and each of them made a decision with far-reaching results. Orpah decided to bid Naomi, her mother-in-law, farewell and turned back to her own people. She is never heard of again. Ruth could have followed Orpah's example, but she didn't. When Naomi intreated her to return to her people, Ruth said, "Intreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." This momentous decision on the part of Ruth resulted in her becoming a direct ancestor of King David and eventually, on the human side, of Jesus Christ. The story of Ruth from the land of Moab has thrilled and blessed the hearts of millions across the centuries.

We reached the mountain of Nebo and climbed to the top of Pisgah. Here is where Moses stood and viewed

the land that God swore unto Abraham, Isaac, and Jacob. God told Moses that he could see it but that he could not go over Jordan. Moses died and God buried him in a valley in the land of Moab (Deut. 34:1-6). As we stood on the mountain we could see the Dead Sea, the Jordan Valley, the city of Jericho, and the towers thirty-five miles away on the Mount of Olives overlooking Jerusalem. South of the land of Moab and to the east of the Dead Sea was the land of Edom, where the descendants of Esau lived. North of Moab was the land of the Ammonites. Here is Amman, the capital city of the present-day Transjordan. Then, to the northeast lies the land of Gilead. This was the homeland of Elijah. This is a rugged, mountainous country, which seemed to put its stamp on the character of its illustrious son.

In the country of Gilead we visited Peniel, on the brook Jabbok. Here the angel wrestled with Jacob until the break of day, when he returned from Haran in the land of Padan-aram. Here his name was changed from Jacob to Israel and near here he met and made up with his brother Esau. A few years ago a good steel bridge was built at Peniel, spanning the brook Jabbok. Now the government is building a good auto road leading down the steep mountain as one drives in from Amman, a distance of twenty-five miles. In Jacob's day this country was traversed by camel trails leading from Laban's home in Padan-aram to Shechem, just north of Jerusalem, where Jacob and his families pitched their tents. We were thrilled as we stood at Peniel on the brook Jabbok.

In this land of Transjordan, officially called the Hashemite Jordan Kingdom, we have a Nazarene work. It is a new work started a little more than two years ago, when we were virtually forced out of Jerusalem on account of the trouble between the Arabs and the Jews.

Some of our Armenian Nazarenes in Jerusalem migrated to Transjordan. Rev. and Mrs. William Russell, of the British Isles, feel a definite call to labor among the Arabs and they have a work at Zarka, which is fifteen miles from the capital city of Amman. Though the project has been going only two years, they have a Sunday school averaging one hundred and a day school with one hundred and fifty. Rev. and Mrs. Samuel Krikorian, who have recently returned from their furlough in America, have opened a work among the Armenians in Amman and also in Zarka. The Krikorians live in Amman and have services in two parts of the capital city as well as in Zarka. The Arabs and Armenians speak different languages and this necessitates separate services. A good beginning has been made and we are getting the gospel to these two peoples. Already we have a number of believers and feel sure that we can hew out a Church of the Nazarene in Transjordan.

CHAPTER VII

PALESTINE

During the thirteenth or fourteenth century B.C. there was a migration of Aegean peoples, probably from the Island of Crete, to the western coasts of the Mediterranean. Their coming was, in fact, not far from the time when the Hebrew tribes were making their famed invasion into the Promised Land. That was about three thousand three hundred years ago. However, five hundred years prior to that time, Abram entered the country from the northeast, coming from Haran. Upon his arrival he found the Canaanite in the land.

This little land, which is a trifle over the size of the state of New Hampshire, is situated at the junction of two continents, and right at the gates of a third. This geographic position has given it an extremely important place in history. It is at the crossroads connecting the north with the south and east with the west. It has been the hub around which mighty conflicts have taken place. Most of the great empires of the past have met their rivals here, and here contended for supremacy. Here two great religions have had their beginnings—the Jewish and the Christian. Consequently, for two thousand years the country has ceaselessly held the interest and affections of great numbers spread over the globe. It also occupies an important place in the religious veneration of the Moslem of Asia, Africa, and Europe.

“Here the dignified pyramid-builders of Egypt crossed swords with the hosts of Babylonia; and here

their chariots clashed with those of the fierce Assyrian invaders; here also the mysterious Hittites challenged both the Egyptian and the Assyrian, and in their turn were challenged and chased by them. And, as time went on, Palestine continued to afford a battle-ground to her mighty neighbors: now Phoenicians and Hebrews, and Philistines; now Persian and Greek; now Parthian and Roman, and the Byzantine Greek—the Turk, the Crusader and Saracen—all jostling and fighting each other, in and around this little Palestine.”

Jerusalem is an important city, not only of Palestine, but of the world. It has occupied a great place in history across thirty centuries of time. It has suffered at the hands of rival powers as no other city. Five times has it been completely destroyed, seventeen times partially destroyed, and thirty times has the city been besieged by the enemy. It has been built and rebuilt. It is a great city today and occupies a place of strategic importance in world affairs. In fact, at the present time the eyes of the world are focused on Jerusalem. Just now no fighting is in progress, but there is great tension in Palestine and in the adjacent countries.

The Arabs and the Jews are contending for supremacy over Palestine. Both groups have been here since the days of Abraham. They never have had much, if any, love for each other. For twenty centuries or more the Jews have been scattered to the ends of the earth. They have been without a home and only a few of them have lived in Palestine. It has not been so with the Arabs. Ever since the days of Christ millions of Arabs have lived here.

In 1917, a new era came to Palestine, the British forces conquering the country. Very soon the League of

Nations gave Britain a mandate for Palestine, and they attached to the mandate the famous Balfour Declaration, which meant the establishment in Palestine of a Jewish homeland. Naturally, the Arabs have opposed this movement of Zionism, a world-wide Jewish movement whose aim is to restore the Jews, scattered throughout the world, and settle them in the ancient home of the race. This movement has received great impetus from the persecution of the Jews in Germany and other countries of Europe. There has been a great influx of European Jewish immigrants into the country. The Jews have not only come from Europe, but there has been a great influx from the Orient and to some extent from the Western Hemisphere. All this has aggravated the tense situation.

The British recently withdrew their control over the country, and the United Nations has divided the land between the rival powers. In this division the old city of Jerusalem, that part within the walls, and a part of the new city were given to the Arabs, while the remainder of the new city was left in the hands of the Jews. The division has not been satisfactory to either side. It has resulted in the displacement of at least 700,000 Arabs, Armenians, and Jews. This has brought on much suffering. These people have been forced to leave their homes. For the most part, all that they have taken with them has been what they could carry on their backs. Many of the Arabs and Armenians have gone to Transjordan, Syria, and Lebanon. They fill the refugee camps, living in tents and improvised shacks. They are being fed by the International Red Cross. Business, if not at a standstill, has been greatly retarded. Work cannot be found. The poor people are discouraged and disheartened, and yet the most of them have a hope for a turn in events.

They long to have the privilege of returning to their homes.

The big issue just now is the internationalization of Jerusalem. The U.N. has decided to make the Jerusalem area within a radius of ten miles an international city. This will allow anyone, regardless of nationality, to reside within the city. Strange as it may seem, this is not satisfactory to either the Arabs or the Jews. Efforts are being made to reconcile both camps, but thus far (March 10, 1950) no settlement has been reached, that is, by the people. There has been much destruction of property on both sides. The tension is still high. Neither group shows much disposition to yield.

The old city of Jerusalem is that part within the high stone walls. The enclosure is rectangular in shape and in the four walls are a number of gates, the most of them having been closed. The Beautiful Gate on the east, facing the Mount of Olives, has been walled up for many years. This is where Peter and John healed the lame man (Acts 3:1-8). Only two gates are in use at the present time, the Damascus Gate and Stephen's Gate. Within three hundred yards of this latter gate, Stephen was stoned to death. They led him through the gate which now bears his name (Acts 7:58). The streets of the city are very narrow and for the most part paved with stone. Within the walled city and in the southeastern corner one finds the Temple Area. This area comprises about thirty-five acres of land. In this area one comes to Mount Moriah, where Abraham offered up his son Isaac. On this mount now stands the Mohammedan Mosque of Omar. It is called the Temple Area, for here stood Solomon's Temple. In the corner of this area and in the lower part of the city wall, one can see

the great stones that were placed there in the days of Solomon.

On the outside of the walls we have the new or modern city. Here the streets are wide, and practically all the buildings are along modern lines. Here one finds the million-dollar Y.M.C.A. building, the King David Hotel, the two-million-dollar museum (the money being furnished by Rockefeller), the Hebrew University, and one of the finest hospitals to be found in the Near East. In the western and northern sections are many costly and beautiful residences. To the east of the old city one crosses the brook Kedron and enters the Garden of Gethsemane and climbs the Mount of Olives. To the northeast and near at hand are Bethphage and Bethany. Here one is shown the location of the home of Mary, Martha, and Lazarus. This is the home that Jesus loved to visit. Near by is the tomb of Lazarus.

In Palestine there are many places of unusual interest. It would take many days of travel to visit all of them. On our way from Amman in Transjordan we crossed the Jordan near where Jesus was baptized and where John the Baptist did his preaching. After crossing the river, we came to Jericho. At the edge of the modern city is the site of the Jericho of Joshua's time. Ruins of the old wall are still to be seen. Near by on the plain of Jordan is Gilgal, where the children of Israel camped just before taking the old city. At the site of old Jericho is Elisha's fountain. Read II Kings 2:19-22. The water of this spring was bitter. Elisha took a cruse of salt and threw it into the spring and said, "Thus saith the Lord, I have healed these waters." Since that time this has been a great fountain of good water. Today this is a watering place, and many are the people that secure their water from this spring.

Near by is the Mount of Temptation. We read in Matthew, "Christ was led into the wilderness," and that "the devil taketh him up into an exceeding high mountain." Both of these descriptions seem to meet in this location—a high mountain, rising abruptly on the edge of the plain, or wilderness, commanding an extraordinary view of the region around it. Rev. Samuel Krikorian and the writer climbed this high, rugged mountain overlooking Jericho, the Jordan Valley, the northern end of the Dead Sea, and the surrounding mountains even to the towers on the Mount of Olives, thirty miles away. What a sight! From this high promontory Satan told Christ that if He would fall down and worship him in return he would give Him the kingdoms of the world. The answer was, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

From the Mount of Temptation we drove about ten miles to the northern end of the Dead Sea and close to the mouth of the river Jordan. Here it is 1,290 feet below sea level. One can see the ruins of a large resort hotel and the potash works, both the property of Jews. During the recent trouble, the Arabs proceeded to destroy the fine buildings, as the Dead Sea is in Arab territory. The sea is forty-seven miles in length and nine miles in width and reaches a depth of 1,310 feet. Scientists tell us that the chemicals that have been carried into the Dead Sea by the Jordan and her tributaries across the centuries would be worth twenty billions of dollars. It is little wonder that some of the nations covet this Dead Sea area. It is a unique geological phenomenon which has no outlet to the sea for the great volume of water that flows into it as the drainage of vast areas around it. This is

due to the obstruction of the mountain ridge which crosses the Arabah Valley to the south of it.

Leaving the Dead Sea and the Jordan Valley, we entered the hills of Judea, and in thirty miles we climbed over four thousand feet to the city of Jerusalem. We have already written about the city and the suburbs of Bethphage and Bethany. The Garden of Gethsemane is a sacred place. Here are the aged and massive olive trees. The claim is made that these are the same trees under which Jesus prayed nearly two thousand years ago. Whether this is true or not, we know that it was here where He prayed and sweat as it were great drops of blood on the eve of His death on the cross. On the Mount of Olives we stepped inside of the Church of the Ascension, said to be the spot from which Jesus ascended. In another church, known as Pater Noster, we saw on the walls in large letters the Lord's Prayer in thirty-five different languages. That was interesting. At the foot of the mount and near the brook Kedron stand the tombs of Absalom and Zechariah. They say that because Absalom was a rebellious son many of the Jews, when they pass, will throw stones at the tomb. Within a half mile of these tombs one enters the village of Siloam and can see the pool bearing the same name. It was here that Jesus spat on the ground and made clay, anointing the eyes of the blind man. Then He told him to go to the pool of Siloam and wash. This he did and came seeing.

On the highway leading north from Jerusalem, one passes several places of interest. To our right we saw Ramah, the birthplace of Samuel, and to the left on the hill is the tomb of the old prophet. Nine miles north of Jerusalem one reaches the village of El Bireh. This is said to be the place where Mary and Joseph missed Jesus when He was a boy of twelve years. Failing to

find Him in the company, they returned to Jerusalem and found Him in the Temple. In those days this village was a day's journey from the city. Just beyond this village and off to the right about a mile is the village of Bethel. Very near here and toward Ai, Abram built an altar when he came from Haran and entered Canaan. Many years later Jacob spent a night here and saw in a dream a ladder reaching to heaven. Bethel occurs frequently in Old Testament history.

The next stop was at Shiloh. This place was of considerable importance in Eli's time. It was the home of the Ark of the Covenant. In another few miles we entered the village of Sychar, where Christ spoke to the Samaritan woman as He sat by Jacob's Well. The woman said to the Lord, "Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" It is the only well of the kind in this part of the country. Of all the specifically identified sites in Palestine, this is one of the most certain. The well is cylindrical and lined with masonry. It is 105 feet deep and about nine feet in diameter. The water is very good and we had a drink. Very near this well Jacob purchased a parcel of ground, and on it his son Joseph was buried. When Joseph died in Egypt, he "took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence." From Joshua 24:33 we see that Joseph's last command was carried out by the children of Israel.

Near Jacob's Well and Joseph's Tomb, which are not over two hundred yards apart, is ancient Shechem, which is the place where Abraham built an altar when he journeyed through Canaan on his first coming from Haran. A few miles north of Shechem one comes to the village of Samaria on the right. It is located on a hill

which Omri, the king of Israel, purchased. This city became the new capital of Israel and the home of Ahab and Jezebel. Here is the spot where Elijah hurled his warnings and condemnations against both king and queen for their many transgressions and iniquities. This was as far north as we were able to go, and so returned to Jerusalem.

On another day we started south for Bethlehem and Hebron. The former is second only to Jerusalem in Biblical interest. Near here Rachel died; it was the home of Boaz and Naomi, and here was consummated the beautiful idyl of the Book of Ruth. Just before arriving at Bethlehem, we passed the fields of Boaz. This city was the home of Jesse and David, and here the latter was anointed king by the prophet Samuel; and lastly, here is the birthplace of Jesus Christ. The population of the city at present is approximately twenty thousand. It lies only six miles from Jerusalem.

On the way from Bethlehem to Hebron, a distance of twenty-five miles, we passed several places of interest. This was the country of the prophet Amos, and the land around Hebron was the place visited by the ten spies. From here they carried the pomegranates and the grapes of Eshcol. To this day, much fruit is grown in this section. Here Caleb received his portion or inheritance (Judges 1:20). It was at Hebron that David reigned over Judah for a period of seven years. The revolt of Absalom centered here when he tried to take the kingdom from his father. We were interested in Machpelah, the burial place of Abraham and Sarah. They showed us the tombs of Isaac and Rebekah, also Jacob and Leah; but this is only tradition. There is no doubt about Abraham's and Sarah's being buried here. The next place of interest was the oak of Mamre at the edge of the city, the place that

Abraham received the three visitors that told him he and Sarah would have a son in their old age. Read Genesis 18:1-15. We returned to Jerusalem, for our time was running out.

Sunday, March 6, was spent within the old city. We preached for our people both morning and evening. Before the recent trouble between the Arabs and the Jews our work was outside the walls on the west, probably a distance of seven blocks away. At present between these two points is the barb-wire entanglement that separates the Arabs from the Jews. One day we got as close to the line as possible and climbed to the top of a four-story building. From this vantage point two blocks away we were able to get a good view of the King David Hotel, the Y.M.C.A. building, and the front part of our property, which is just across the street from the Y.M.C.A. The property faces one hundred feet on the main boulevard and is fifty feet in depth. Our buildings are on the rear of the lots. Because of the location, it is valuable property. When peace comes, and we again have a stable government, we will be able to do something at this location. At present all of our services are in the old city in rented property. Some of our people have migrated to Transjordan, where the Krikorians and Russells are now living. Others have gone to Beirut in Lebanon. All that seems possible at present is to do our best in Jerusalem, Amman, and Zarka and hope and pray that peace will be restored to the land of Palestine.

CHAPTER VIII

SYRIA

The land of Syria lies north of Transjordan and Palestine. It is an Arab country with a population of 3,600,000. Damascus is the capital and principal city, with a population of 500,000. It is said to be the oldest city in the world. Eight hundred miles northeast is the land of Haran. We recall that Abram left Ur of the Chaldees and migrated northwest to Haran. After the death of his father, Terah, Abram took Sarah and his nephew, Lot, and started towards Canaan. There is but little doubt that Abram and his family with their herds passed through Damascus, as it was on the regular travel route four thousand years ago.

We find two Bible characters that were Syrians. The first was Naaman, whom we read about in the fifth chapter of II Kings. It seems that he was a captain of the king's army. The record says that he was a great man and a mighty man of valor, "but he was a leper." Through the king of Syria he got in touch with the king of Israel and then with Elisha, the man of God. Elisha undertook his case and had him dip seven times in the river Jordan, with the result that he was healed of his leprosy. There is no doubt but that this Syrian captain became a follower of Israel's God.

The next Syrian that attracts our attention is Ananias, of Damascus, who lived in the first century A.D. He was a disciple that kept in touch with God and was used by God in helping Saul of Tarsus. A few miles from the

old city is the place where Saul was stricken blind. His traveling companions led him into the city, "And he was three days without sight, and neither did eat nor drink." The Lord appeared to Ananias in a vision and commanded him to go to the home of Judas on the street called Straight. On his arrival he found Saul praying. Immediately he placed his hands on him and forthwith he received his sight, arose, and was baptized. He remained with the disciples in Damascus for several days, preaching Christ in the synagogues. The Jews were stirred and laid plans to kill him. The record says that he was let down by the wall in a basket at night and thus escaped with his life. We have just visited the old wall, walked down the street called Straight, and looked in on the rooms where Ananias lived. The main room is of good size, and the probabilities are that Paul preached here. From the beginning the street called Straight has been one of the principal streets of the city. Today it is a long, busy thoroughfare and lined with shops on both sides.

Damascus is a beautiful city in the valley where the rivers meet. Of course, one finds the old city where the streets are narrow and with buildings that have been standing for centuries. Then there is the new Damascus, with wider streets and beautiful boulevards. The business blocks and residences are modern. In the business district one does not find department stores but rather many small shops. Each shop carries a certain line of goods. There are thousands of these shops. If you want cotton cloth you will find it in one shop, but you will probably be obliged to go to another shop for silk.

In the city, like the entire country, the Moslem faith prevails. Ninety per cent of the people are Mohammedans and a large part of the remainder are Greek Orthodox.

In this capital city there are two hundred and fifty mosques or temples. Friday is the Moslem holiday and the day to worship. During the week one can say his prayers five times a day at home, but on Friday the people must gather at the mosques at 11:00 a.m. for prayer. Every mosque has a tower. Promptly at 11:00 a.m. on Friday the bell in every tower will ring. Think of the call going forth from two hundred and fifty towers announcing that it is time to come and pray!

This is certainly a land of spiritual darkness. The people as a whole are given over to idolatry and false worship. They are devoted to their religion and faithful in their worship and the matter of making prayers, but no change has taken place in their lives. They are guilty of all types of sin, but live with a hope that when they pray the fifth time of the day just before retiring God has forgiven them of all sins committed. The next day they follow the same routine, and thus they live their lives sinning and praying. We are reminded of the words of Solomon, "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

There are four evangelical churches working in Syria: the Irish Presbyterians, the Christian Missionary Alliance, the British Mission, and the Church of the Nazarene. The Presbyterians, after one hundred years, are leaving the field to the national church. The work is not self-supporting, but they have accumulated some property and the rents from the same will be used to subsidize the work. Most of the work is along the line of education. The Christian Missionary Alliance and the British Mission are carrying on educational work, but both groups maintain churches in the villages and put forth an effort to give out the gospel.

The Church of the Nazarene has been in Syria for twenty-five years. Years ago, Rev. M. A. Thahabiyah, a Syrian by birth, came to America and took his degree at Olivet College. He returned to his native land and began to labor among his own people. Nearly five years ago, Rev. and Mrs. Don DePasquale, both graduates of Pasadena College, came to this field. The work is carried on among the Arabs and Armenians. Separate services must be held on account of the two languages. Our work centers in Damascus, where we have two large day schools, one for the Arabs and one for the Armenians. Then, we have a church and school at Bludan, a small city thirty miles from the capital. As in all other countries of the Near East, there is an opportunity to preach the gospel and accomplish the salvation of the people. True it is that we find many hindrances in the way. That is nothing over which to be discouraged. That has always been true. It was so in the days of the Apostle Paul. Throughout the centuries the forces of righteousness have been obliged to fight against great obstacles in order to carry out the Great Commission.

CHAPTER IX

LEBANON

This is one of the small countries of the Near East. Until a few years ago it was a part of Syria. In size it is about ninety miles from north to south and averages not more than thirty miles in width. It lies along the eastern end of the Mediterranean and is just north of Palestine. The population is nearly two million, and that includes many thousands of Armenian refugees from Palestine. Beirut is the capital and principal city, with a population of half a million. The city has a fine harbor and thus is one of the chief ports of the Mediterranean. The Lebanon Mountain range runs north and south, so it is an extremely mountainous area. When Solomon built the Temple in Jerusalem, he secured the cedar timbers from these mountains. We enjoyed the ride from Damascus over these mountains to Beirut, a distance of sixty-five miles. The scenery is gorgeous. To the south we could see Mount Hermon, which is on the border between Palestine and Lebanon.

From 1920 to 1945, France controlled the country. The French army has gone, but a certain amount of French culture remains. Before the French regime, Turkey held sway for four hundred years, not only in this little country, but in all the Arab countries of the Near East. The country is now a republic. Considerable American capital has been invested here and the U.S.A. is wielding some influence at the present time.

This little land is unlike the other Arab countries in that it is a Christian country. The Christians claim

53 per cent of the population. That includes the Roman Catholic, the Greek Catholic, and the Greek Orthodox. In Syria and Transjordan 90 per cent are Mohammedans, but in Lebanon they comprise only 35 per cent. Of the Protestant groups, the Presbyterians have the largest following. Then one finds the Congregationalists, Baptists, Church of God, and the Brethren. The last three groups are making a strong evangelistic appeal. Recently the Seventh Day Adventists have entered the field, and they are spending considerable money in building a college and acquiring other property in Beirut.

The Church of the Nazarene does not have a work in Lebanon, but we do have an opportunity. There are at least thirty-five Nazarenes living in the capital city. They have migrated here from Palestine and Damascus. Dr. Sarian, one of our good men in Damascus, gives them a service once a month. They are hoping and praying that the time will come when they can be organized.

CHAPTER X

ITALY

The country of Italy in Southern Europe is in the shape of a boot, lying between the Mediterranean and Adriatic seas. It is bounded on the north by Austria and Switzerland. The length of the country is eight hundred miles. The population is approximately forty-five million.

For nearly two thousand years the country has been predominantly Catholic, with the city of Rome as headquarters, not only for the country of Italy, but for the Catholic adherents of the world. They claim a membership of four hundred million. Vatican City in Rome is a separate municipality and is independent of Italy. It is not only a city, but a state, known as the Holy See, with its own police force and an army of one thousand men. Ninety-two per cent of the people of Italy are Catholics. Of the remaining 8 per cent, 5 per cent are Jews and 3 per cent are Protestants.

As to the Protestant churches in Italy, we will list them according to their membership: Waldensians or Presbyterians, Pentecostals, Baptists, Brethren, Methodists, Seventh Day Adventists, Salvation Army, Church of Christ, and the Church of the Nazarene. It is easy to see that the Protestant churches are working here with a strong Catholic atmosphere. It makes a world of difference as to whether the atmosphere is Catholic or whether it is Protestant. For example, in America we have Catholicism with a Protestant atmosphere.

The Church of the Nazarene has made a good beginning. In Rev. Alfredo Del Rosso we have a good spiritual

leader with ability. He speaks not only Italian, but German, French, Spanish, and English. In his preaching he is intensely evangelistic and has proved himself as a revivalist. For many years he was a Baptist pastor, but finally a holiness minister from Switzerland led him into the experience of sanctification in his church. About this time World War II engulfed the land of Italy. The German soldiers took over his home and later the colored troops from America destroyed his library, using his books for fuel in order to keep warm. During the dark days of the war he did what he could to hold services and invited in the Christian boys of the American troops. In this way he met a chaplain and several who gave definite testimonies to holiness of heart. He made inquiry and learned that these American soldiers were members of the Church of the Nazarene. He asked many questions regarding the church, especially as to her doctrines. He decided that, as for him and his family, they wanted to unite with this church that believed in and preached holiness. By this time, through his life and preaching, he had gathered around himself a number of people who were glad to follow him and cast their lot with the Church of the Nazarene.

Dr. H. V. Miller was the first general superintendent to visit Italy and to contact this small group of holiness people. Later Dr. Hardy Powers, accompanied by Dr. B. V. Seals, visited the field. Both visits were very brief. Very early in 1950, Dr. Russell V. DeLong stopped for two services on his way between Palestine and the British Isles.

On our recent trip we gave six days of our time to this country. We arrived in Rome from Cairo. Here we spent two nights. This being one of the world's centers and full of historic places, we were interested in seeing

a few of them. The first place we wanted to see was the old prison where the Apostle Paul spent many months, and where he wrote several of his letters or epistles that grace the New Testament. To our way of thinking, those must have been long, weary months, but probably not so to this great missionary. There is no doubt that he kept in close touch with his Lord and kept busy. We contacted a taxi driver, who drove us to the Appian Way, the road over which Paul entered the city of Rome about nineteen centuries ago. Some of the Christians in Rome, hearing that Paul was on his way, went south "as far as the Appii forum, and The three taverns" to meet and escort him into the city (Acts 28:15). We saw the ruins of the old Colosseum, a landmark of ancient days. In this place many of the early Christians were herded and devoured by the wild beasts. Not far away we entered one of the forty-two catacombs of ancient Rome. Beneath the present-day city there are miles and miles of these underground tunnels or passageways, some seventy-five and one hundred feet below the surface. Here thousands of Christian martyrs were buried in niches along the walls, and during the years of severe persecution many of the Christians lived in these catacombs. We did not miss the opportunity of seeing St. Peter's Church, said to be the greatest church building in the world. It cost \$50,000,000 and will accommodate a crowd of 35,000. The Catholics claim that the Apostle Peter was the first pope of the Holy Catholic Church and that he was buried where the church now stands. The Protestants will not accept the first statement, and many are the people that doubt if Peter ever saw Rome.

We were delighted with the privilege of meeting and ministering to our people. Our first service was in Rome. It is a thrill to know that we have more than fifty Naza-

renes in this city where Paul laid down his life for Jesus Christ. Incidentally, Paul was "a ringleader of the sect of the Nazarenes" (Acts 24:5). From Rome we boarded a train and went south to Naples. Here we had an excellent view of Mt. Vesuvius, ten miles away. This is the largest city in Italy, with a population of over two million. On our way to Naples we passed close to an American cemetery where 20,000 American soldiers lie buried. In Naples we had the privilege of preaching and thus having a part in the first Nazarene service ever held in the city. Already we have a few holiness people and a leader in this great center. From now on, regular services will be held, looking forward to an organization in the near future.

The following day we returned to Rome and traveled sixty miles north to the city of Civitavecchia on the coast of the Mediterranean. Here we had a blessed service with our people. More than fifty crowded into a small room in a private home. They responded enthusiastically to the preaching of holiness and rejoiced over the fact that they could have a part in a world-wide movement which has but one purpose, and that is to promote the preaching of the gospel around the world. This city suffered much from bombs during the war, but is rapidly being rebuilt.

From Civitavecchia we traveled two hundred and forty miles northeast to the city of Florence, the home of our leader, Rev. Del Rosso. Here we spent two nights and preached for our people. This city will probably become headquarters for the Church of the Nazarene in Italy. For more reasons than one, it will be preferable to Rome. It is a beautiful city founded in A.D. 1191. Here is where Savonarola preached and had a spiritual awakening in the Catholic church around A.D. 1490. We

stood on the very spot where he was burned to death. The infuriated mob promised to liberate him if he would renounce his faith in Jesus Christ. This he refused to do, with the result that he was burned at the stake and joined the roll of Christian martyrs.

There is an opportunity for the Church of the Nazarene in Italy. It is not, and never will be, an easy field, but it is a promising field. There are thousands of people that can be won to Christ. It is not an accident that we have a beginning. It all seems providential. We are fortunate in having a good leader. Rev. Del Rosso has a fine wife and five grown children, all Christians. His people give every evidence of respecting his leadership. He has the work on his heart and, under his faithful preaching, is sure to see results. The plan is to acquire property and firmly establish our work. As we have succeeded in other lands, we will have a part in spreading holiness and building the Kingdom in Italy.

CHAPTER XI

THE BRITISH ISLES

Here we are in the British Isles, at the very center of the British Empire. We feel quite at home, not only because of our work in this country, but because in many lands over which floats the British flag—Canada, Australia, Union of South Africa, Swaziland, British Honduras, British Guiana, Barbados, and Trinidad—the Church of the Nazarene is established. In all of these countries we feel a sense of security. All of them are friendly toward the United States, and within the Colonial Policy of Great Britain she has always showed a most friendly spirit and been in perfect sympathy with Christian missions.

Then, we are reminded that the early settlers along the Atlantic seaboard of the United States came from England, Scotland, Ireland, and the countries of the Continent. For over three hundred years there has been a gradual migration from these countries to America, and for the past one hundred years there has been a vast amount of travel and trade. In the two world wars these countries have been the two great nations on the side of the Allies. The British and the Americans speak the same language and have many things in common. The fact is, we are closely related and form a mighty bulwark for freedom, justice, and peace in the earth.

London, the largest city in the world, is the capital of the British Commonwealth of Nations. It is certainly a great city, with a population of approximately nine

millions. One does not find the skyscrapers found in New York City, but there are many large and beautiful buildings. There seems to be no end to castles, government buildings, large apartment houses, and beautiful residences. For city transportation there are double-deck busses—not a few, but thousands of them, going day and night in all directions. It is enough to make an American country boy's head whirl like a spinning top. A strong competitor to the busses is the London subway system. These Englishmen not only give one the privilege of riding on the subway, but on some routes will send you down to the subway under the first subway, down far, far below the street level. They are very accommodating, for they furnish stairways, elevators, and escalators to get one down to the trains and up again to the streets.

Naturally, in a city such as London, there are many places of interest to be seen, so that one could spend many days in sight-seeing. As this was not the primary purpose of our trip, we gave just one day to this diversion. Of course, in our traveling about we saw Trafalgar Square, Picadilly Circus, and passed by Windsor Castle, one of the homes of the royal family. Another residence is St. James Castle, but the most of the time King George and Queen Elizabeth reside at Buckingham Palace, which is near the Parliament buildings and the many government offices. We arrived at Buckingham Palace at 10:30 a.m., for we wanted to see them change the guard. This ceremony takes place every morning of the year at the same time. One hour is consumed in making the change. The marching of the soldiers, the playing of the brass band, and the mounted police, all in colorful uniforms, make for a beautiful military ceremony. Every morning a great crowd gathers to witness the affair.

It is certainly thrilling. Near by are the Parliament buildings and in the tower the famous clock that chimes every hour, and over the radio has been heard around the world. We turned the corner and came to No. 10 Downing Street. This is the home of the Prime Minister and where the Cabinet meetings are held. Many distinguished men have been accorded the privilege of living here, among them William Ewart Gladstone, the great Christian statesman of the last century. Recently Mr. Churchill lived here, and at present Mr. Attlee, the leader of the present Labor Government. We made a very brief visit to St. Paul's Cathedral of the Church of England. This is where the royal family goes to worship.

The next place of interest was Westminster Abbey, a shrine of world-wide interest. Here is not only a place of worship, but here lie the remains of most of the kings and queens of Great Britain, and also many of the noted men of the past. We were especially glad to stop at the final resting place of David Livingstone, the great missionary that opened Africa to the missionaries of the world. Over his tomb on the floor of the Abbey you read the following inscription:

**Brought by Faithful Hands
 Over Land and Sea
 Here Rests
 David Livingstone,
 Missionary,
 Traveller,
 Philanthropist,
 Born March 19, 1813,
 At Blantyre, Lanarkshire,
 Died May 1, 1873,
 At Chitambo's Village, Ulala.
 For 30 Years His Life Was Spent
 In an Unwearied Effort
 To Evangelize the Native Races,
 To Explore the Undiscovered Secrets,
 To Abolish the Desolating Slave Trade,
 Of Central Africa,
 Where with His Last Words He Wrote,
 "All I Can Add, in My Solitude, Is,
 May Heaven's Rich Blessing Come Down
 On Every One, American, English, or Turk,
 Who Will Help to Heal
 This Open Sore of the World."**

**"Other Sheep I Have, Which Are Not of This Fold:
 Them Also I Must Bring, and They Shall Hear My Voice."**

**"Tantus Amor Veri, Nihil Est Quod Noscere Malim,
 Quam Fluvii Causas Per Saecula Tanta Latentes."**

Our next and last stop of the day was at Wesley's Chapel. Rev. John Wesley was the founder of Methodism. Here we had the feeling that we were treading on sacred ground. We entered his office, saw his desk, and sat in his chair. The adjoining room was his bedroom. In this room he breathed his last breath one hundred and fifty-nine years ago. Next to his bedroom was his prayer room. Here he spent an hour every morning and an hour each evening. Near by is Wesley's Chapel, which will accommodate several hundred people. It was a privilege to stand in the pulpit from which Wesley preached so many times. There is the original altar where so many of the early Methodists knelt in prayer. At the rear of the chapel is Wesley's tomb; also the tomb of Adam Clarke. Directly across City Road Street from the chapel is the Bunhill Fields Cemetery, where hundreds of early Methodists lie buried. Here we visited the grave of Susanna Wesley, the mother of John and Charles Wesley. She passed away in 1742, when her son John was thirty-eight years of age. In the same cemetery we came to the graves of John Bunyan, Isaac Watts, and Daniel Defoe. Wesley's Chapel and this cemetery is a much revered spot, having been visited by hundreds of thousands across the years, and still they come in respect to one of the greatest Christian ministers and leaders of all time.

Let us now turn from sight-seeing to the Church of the Nazarene in the British Isles. We were introduced to our work in the city of London. Here we found a new church, recently organized, with Rev. William Claydon as pastor. In fact, the church was so young that they were just closing the charter membership list. They were making plans to attend their first district assembly. It was our good fortune to arrive in time for the two Sunday services. At the morning service we preached to

fifty-five people and enjoyed it very much. It was our first service in over two months in which we did not need an interpreter. In the afternoon they had their Sunday school, just for those under fifteen years of age, and yet more than one hundred were in attendance. The time of the day and age limit seemed a bit odd to us, but we are not trying to change the customs of the British people. We enjoyed the evening service with nearly one hundred in attendance and six persons forward for prayer. The music and the singing were above the average. Our pastor informed us that he would report fifty-two members at the assembly. We count that very good for a new church making its first annual report. For years our people have been trying to break into this great city. At last we are here, with our own church property and a great opportunity before us. We visited four other churches in England: Birmingham, Chesterfield, Carlisle, and Gildersome. Chesterfield is a new church and they are reporting twenty-three members at their first assembly. We have been pleased with the response in all these churches.

From England we went to North Ireland, to visit our two churches at Lurgan and at Belfast. The former is a small church about thirty-three miles from Belfast. They asked us for two services on Saturday—afternoon and evening. This we considered unusual, for most churches do not care for even a single service on Saturday. Both services were well attended; in fact, unusually so, considering the day of the week. On Sunday, we had two services with Rev. Tranter and his people in Belfast, a city with a population of 500,000. This is a good church with a great opportunity. They plan to build a new building during the summer.

Our next stop was in Glasgow, Scotland, for the annual district assembly. We enjoyed the fellowship of Dr. and Mrs. Samuel Young, who, with ourselves, were entertained in the home of Dr. and Mrs. George Frame at Hurler Nazarene College. The assembly meetings were held in the Parkhead Church, which is the mother church of the district. Dr. George Sharpe organized the church in 1908. There was a good representation from our churches in England and North Ireland as well as the near-by churches in Scotland. The crowds at the night services were unusually good. The Saturday night service was outstanding. It was held at a downtown theater building. Several engagements were canceled on account of a smallpox scare. The weather was anything but good, and yet we had eight hundred in attendance. Fully half of the crowd were friends of the Church of the Nazarene.

On Monday, following three services on Sunday, they had a post-assembly Missionary Rally with an afternoon and an evening service and an ordination service wedged in between. The attendance at all three of the services was most excellent. For the last missionary service there were at least five hundred in attendance. Just before the service started, a friend of the church handed the district superintendent £100 for foreign missions. That was a good beginning. When the offering was taken, it was announced that the entire offering would go to foreign missions. A good Nazarene layman arose and gave another £100. The plates were passed and £62 was given, a total of £262, or \$733 in U.S. currency, for the spread of the gospel. A great offering for these people!

To meet our British Isles Nazarenes and to know of their faithfulness, devotion, and sacrifice, and to see them in action, is to appreciate them and love them.

They love God and the church and are keeping holiness fires burning in England, Ireland, and Scotland. They are a missionary-minded people. They are out to build their own district, and at the same time keep a world vision and do their best for the heathen.

CHAPTER XII

THE CONTINENT

In using this term, the Continent, we have in mind Europe, which lies across the channel from the British Isles to the east. Here we find a number of countries stretching from Italy on the south to the Scandinavian countries on the north, and from the English Channel east to Asia Minor. It was our privilege to visit seven of these countries and cross Western Germany twice on the train.

We stopped in the little country of Switzerland, which lies between Italy on the south and Germany on the north. Here we find a population of 4,500,000 speaking three languages. In some of the cantons, or states, they speak German; others, French; and in still others, Italian. The Alps Mountains are gorgeous. We came in from Italy and crossed the country toward Paris, France. This gave us a great opportunity to take in the mountain scenery (what time we were not passing through the tunnels). To our surprise, we found considerable farm land. The valleys are beautiful and very fertile. Naturally, there is some grazing land where one finds sheep and cattle. The country is noted for its dairy herds, and Swiss cheese is unexcelled. The cities are beautiful, clean, and well-kept. We stopped overnight in Berne, the capital, a city of 140,000 people. We cannot recall of ever being in a more beautiful city. Naturally, the country enjoys a great tourist trade. People flock in by the millions and especially during the summer months.

The highways are well paved, and during the year 1949 over 550,000 foreign autos entered the country. It is a prosperous country. The Swiss mark can be passed anywhere in Europe. In all the other countries of the Continent, one is not allowed to take money out, unless it is a small amount, and this is possible only with a permit. In Switzerland one can take any amount out and that without a permit. The little country remained neutral and kept out of two world wars, hence one reason for now having her finances in good shape and enjoying a period of prosperity.

The Swiss are a peace-loving people, and yet they have a good military system. Though a small country, they have a highly trained army. Every young man must take two years of military training. On being released, he takes his uniform and rifle to his home and remains subject to call for army duty until he is sixty years of age. A foreign power attempting invasion will meet stubborn resistance from an up-to-date, well-trained army.

On inquiry we found that the Roman Catholic church is strong, and yet there is a sizable Protestant element. There is an independent holiness group with one hundred and fifty churches. That is good, and especially so when one considers the small population. We were greatly impressed with the Swiss people and cannot find fault with them for being proud of their country.

We visited France. The two wars have taken a tremendous toll in this land. The nation will make a comeback, providing she is not engulfed in another war. Her finances are in a bad way and, with the burden of heavy taxes, recovery is bound to be slow. Anyone with a heart cannot but feel sorry for poor old France. There

is probably no other country in Europe, or even in the world, where one finds so much atheism and infidelity. We recall what the Psalmist David said, "The fool hath said in his heart, There is no God." Of course, you find some Christian people. A number of Protestant churches have a work, and now and then a holiness group can be found. We are reminded that God has always kept His people well scattered.

We stopped in Holland, Belgium, and Denmark, all of which have suffered from the ravages of war. Here one finds quite a large Protestant group. Several of the Protestant churches have a good work. The Salvation Army has got a good foothold. We barely touched Sweden, but learned that the Protestant churches are stronger than in the other countries we have mentioned.

Europe is confronted with at least three problems. Of course, most immediate and pressing is her economic problem. The recent war has left these countries in dire straits. They will be many years in rebuilding and paying their war debts. It does not look as though they could stand another war, at least in the immediate future.

The second problem is their international problem. They cannot co-operate and live together as a family. They are filled with fear and hate and cannot trust one another. Several years ago a good Christian brother, who was a native of one of the Balkan countries, said, "How can you expect anything better in Europe, when we are taught from infancy up to hate our neighbors?" that is, the people of near-by nations. Then, there is the spirit of selfishness. Every country wants the lion's share. There seems to be no place for the Golden Rule. Some have advocated the United States of Europe. That is a wonderful ideal, but might not be so easy to put into

operation. Their beginning was so different from that of the colonies in America prior to 1776 and, then, they have had centuries of economic troubles and devastating wars. It would certainly take time to mold them into one vast commonwealth of nations.

Their third and greatest problem is the religious problem. As a whole the people of Europe have given little thought and time to God and vital Christianity. They have had religion, but it has been largely one of forms and ceremonies and with a lack of spiritual life. The Church, devoid of the Spirit, has not been able to make an appeal to the masses of humanity. There is little wonder that one finds so much atheism and Communism in Europe. The Church, with little if any spiritual life, has been powerless to go to grips with these false philosophies.

What Europe needs is a revival in the Christian Church, one that would grip the hearts and transform the lives of her people. If this problem could only be solved, it would go a long way toward solving all of the other problems. This is a ripe field for the Church of the Nazarene. We are delighted with our start in Italy; but we should have a work in France, Germany, Holland, Denmark, and Sweden. If we had the men, it could be done. The problem is not so much one of finance as it is the problem of leadership. What a challenge is ours! The fields are white unto harvest and thousands of souls can be won for Christ in each of these countries. The people are there, their hearts are hungry, and they will respond to gospel preaching. It is not what we *can* do, but rather what we *will* do, to evangelize the Continent.

CHAPTER XIII

MISSIONARIES

When one thinks of world evangelism, he immediately connects the task with missionaries. Throughout the centuries the missionaries have played an important role in carrying the gospel to the peoples of earth. They have gone not only to the large centers of population, but to the far outposts of civilization and even to the uncivilized tribes. The eleven disciples and Paul the Apostle were outstanding missionaries. They set a marvelous example of courage, zeal, and faithfulness in carrying out the Great Commission. Every one of them suffered great persecution, and ten of the twelve died on what we would call foreign soil.

These courageous and valiant leaders in the Early Church were willing to sacrifice everything, even to life itself, in order to establish the Church of Jesus Christ in the earth. Their spirit of sacrifice has had a counterpart in the lives of multiplied thousands of men and women who have toiled and sacrificed to give the gospel to the peoples everywhere. The spirit of sacrifice is not dead as yet. It is found among our missionaries. With them it does not go by that name. As one heroine of the past has so aptly put it, "It is not a sacrifice to do what one loves to do." That is the way our missionaries feel about it, and yet they do make a real sacrifice to undertake the task they feel called of God to do. Few people realize what these workers give up in order that the heathen may hear the gospel. They do it without com-

plaint, and when they visit the homeland they say little if anything about the hard side of life.

They live their lives in a heathen atmosphere. In America we enjoy a Christian atmosphere. Though we have many things that we deplore, yet the Christian element of the land wields an influence and gives forth a spirit that is most wholesome. Just the reverse is true on the mission fields. There the heathen are in control, the Sabbath day is not recognized. Spiritual darkness has settled down, and the very air that one has to breathe is heavy with ignorance, superstition, and sin.

The missionary faces various problems. The first one is the language problem. He is greatly handicapped. The language of the people is most difficult. Languages like Japanese, Chinese, Marathi, and Arabic are a tough assignment. Yet the sooner one learns the language the sooner he will be able to carry full responsibility and be a full-fledged missionary. With so much to do, often young people yield to temptation and slight their language study. This should not be and can end only in failure. The great majority acquire the language and thus settle a major problem. It is only the few that fail to get a good working knowledge of the language.

The food problem is ever present. The temptation in some lands is to get along on the native food. It is always cheaper, but on the whole and as a regular diet is not the best for missionaries. An occasional meal is harmless. To have good, wholesome food, it is necessary to purchase imported food and the rule is that it comes very high in price. One reason for this is the freight and the duty.

Then, there is the problem of health. This is a matter of great concern to missionaries. The climate in many of the countries is hard on the physical man. Numbers of

our missionaries fight against malaria fever the year around. This is all the more reason why they should have good, wholesome food and not in any way go undernourished.

Another problem encountered by the missionaries with children is their education. The ideal is to have a school on each field for the children of the missionaries, but this is not always possible and that for various reasons. Many of our missionaries use the Calvert Course gotten out by a school in Baltimore, Maryland. This has proved quite satisfactory, but this course requires some work on the part of the mothers. Sooner or later the children must be sent home to complete their education. It is hard on the parents to give them up at the ages from thirteen to sixteen, and it is also hard on the children to live in the homes of relatives or friends and be so far away from their parents.

The above are just a few of many problems encountered by our missionaries. All of them are in that "unknown bundle" of their consecration. They are not complaining, and scarcely ever mention the difficulties or obstacles that they must overcome. They are to be commended for their devotion and faithfulness to their task. May the Lord bless them now and abundantly reward them here and in the hereafter.

CHAPTER XIV

FOREIGN TRAVEL

Some people have peculiar ideas about foreign travel. This is found more especially among those who have never made a trip abroad. The idea with some, at least, is that it is most enjoyable, about the same as a May day picnic with friends. Naturally, the length of the trip is always a factor. If one could get away for a month's cruise in tropical waters, during the winter season, my personal opinion is that it would be most enjoyable. However, that is not what we have in mind. An ocean cruise touching at various ports is one thing, and traveling in many lands is something else.

On our recent trip, we planned to visit sixteen different countries of Europe and the Near East and get on to India, covering a period of three and one-half months. The first thing was to plan our route, the number of days to be spent in each country, and the modes of travel to be used. Before we left the homeland, we had our tickets for both ways across the Atlantic and the plane tickets from Rome to Bombay and return to Rome.

One great difficulty in foreign travel is the language barrier. In nearly every country one finds a different language spoken. Sometimes one gets into an unfortunate predicament when he cannot find anyone that understands English. Under such circumstances it is encouraging to find a person that understands a little English, for with a few simple words and phrases and many signs one gets by. When it comes to preaching, it must be done through an interpreter. During the past two months we

have been up against Italian, Marathi, Arabic, Armenian, and the Turkish languages. We have already spoken fifty times. We are not against the process, for it is necessary if one is to preach the gospel. We have had some excellent interpreters. However, we shall be delighted when we can again address an audience without an interpreter.

Another thing that we have had to watch has been the food and water. When with the missionaries, we have shifted the responsibility to them. In the main it is best to eat only foods that have been cooked, leaving fruit salads, lettuce, celery, and radishes alone. The missionaries will see to it that these uncooked foods are washed in soap and water and sometimes soaked in salt water for a time. In some countries, oranges and bananas must be washed in soap and water. It may appear as a bit of foolishness, but sometimes a little precaution is a part of wisdom. We always inquire about the water. The most of the time we have had to drink water after being boiled. All this is just a part of the price of traveling abroad. To date neither of us has been indisposed in the least. Our health has been one hundred per cent good.

As for modes of travel, we have used several means of conveyance. We have taken the plane, the boat, the train, the auto, the oxcart, the camel, the army jeep, and have done some walking. We are not complaining and neither are we trying to discredit any country that we have visited. In some instances the traveling has been very pleasant, and at other times not quite so pleasant. There is no doubt but that the jeep has its place in times of war. It even proves a blessing in the life of some of our missionaries, but as a peacetime means of travel it does not afford much comfort. One thing is sure and

that is the jeep will get one to his destination, regardless of the roughness of the road. We are not going to forget that ride of fifty miles in the army jeep in India. Then, we had two all-night rides on a train in India. That is something different and something that cannot be forgotten. What a contrast between that trip from Malkapur, three hundred and eight miles to Bombay, and an overnight on a New York Central Pullman between Chicago and Cleveland! Traveling in India is hard, regardless of the means that one employs. Our missionaries will agree with me.

Traveling in foreign lands, we found frequent use for our passport. One must not go anywhere without this little book. You never can tell when some policeman, army officer, or government official is going to ask to see it. We always hand it over without any hesitancy, for we feel sure that this one document will allow us to proceed on our journey. Even in Palestine where we were suspected as Jews, our passport, when inspected by the proper authorities, saved the day for us. Across the weeks we have showed our passport scores and scores of times. We are thankful that the State Department in Washington, D.C., furnished a document with durable paper and well bound. Otherwise on a long trip the passport would wear out by constant handling.

As time passes, providing peace can be maintained, we will have more people traveling to foreign lands. At present the steamships and the planes are crowded. If one desires passage, he must make his reservations and put down a deposit months in advance. We are hoping that the nations will come to a better understanding of one another so that the travel requirements will become less stringent and the modes of travel in many lands will be greatly improved.

CHAPTER XV

THE PRESENT-DAY CHALLENGE

Ever since the birth of the Church on the morning of Pentecost, the children of God have been face to face with a tremendous challenge. God did not start out to sympathize with, pet, and pamper the Early Church. He did not promise them a rose-strewn path; rather He promised heavy grades, a thorny road, much persecution, and a fight all along the way. Jesus Christ seemingly was not so much interested in the conditions under which they would be obliged to labor, but in the task itself. His command was, "Go ye into all the world, and preach the gospel to every creature."

In this dynamic, far-reaching challenge He saw not only the people of Asia, Europe, and Africa, those countries of the then-known world, but He saw the two Americas, Australia, and the isles of the sea. He saw all nations of that day and those that would exist. He saw the black, the brown, the yellow, and the white. He saw the rich and the poor, the high and the low, the king on the throne and the peasant in the hovel. He saw the educated, the cultured, and the refined; but He saw the unlearned, the uncultured, and the unrefined. He saw the moral man and the vilest sinner. He saw the God-haters and the Christ-rejecters. He saw the German Nazis and the Russian Communists. He saw all men.

What Jesus Christ saw as He looked at the present and pierced the future did not cause Him to change

His plan or alter His challenge one iota. He looked at that small group of common people with fishermen as their leaders and commanded them to be "witnesses . . . both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." What a challenge! Without learning, without material resources, without prestige, without influence, without political wires to pull, and with a world set against them, the orders were to march. "Go ye into all the world"! Go in spite of every lack and in spite of every opposition. There was only one thing to do. There was no alternative. The Commander said, "Go."

The challenge has always been measured by the need. It was so when the Early Church went forth from the Upper Room. Spiritual darkness covered the earth. The nations had forgotten God. The rulers were among the most corrupt that the world has ever known. What religion there was consisted in forms and ceremonies and the worst types of idol worship. God was given a very small place in the affairs of men. The darkest hour had settled over the minds and hearts of men. People everywhere groped in darkness. This deplorable condition pulled heavily on the heartstrings of a loving God. The fullness of time was at hand. God gave His best, and that in the Person of His only begotten Son, that men might not perish but have everlasting life. Jesus Christ put the plan of the Triune God into operation. He made possible the coming of the Holy Spirit. The Church of Jesus Christ came into being and was challenged to give the gospel to the world. The need being great, the challenge was equally as great. It is still in force, for the need is still with us. At least one thousand millions of people have never heard the gospel. The world is all but swamped with superstition, idolatry, ignorance, and sin.

All this enlarges or multiplies the force of the challenge to the Christian Church to do something about supplying the need of the world. That need is to hear the gospel of Jesus Christ. The command is just as pertinent as it ever was. God the Father, Son, and Holy Spirit and all the host of heaven are interested in and anxious that the Church put forth in our day one supreme effort to evangelize the nations to the ends of the earth.

The task that confronts us seems stupendous. True it is that we must undertake it. That is God's plan. There is no doubt but that the angels of heaven would be glad for the opportunity of carrying the gospel, but the task was reserved for the redeemed and the saved of earth. Yet the work is too great for men alone. In our day with all of our education, our improved methods, and improved means of transportation, men seem helpless to do much for mankind. Repeated efforts have been made. Civilization has been extended, the standards of living raised, and the heathen have been educated; but the problem remains unsolved. Even when good men seek to evangelize the unsaved in their own strength, they fail and that most miserably. The letter by itself is not sufficient. Men left to themselves cannot save men. The disciples would have been powerless had they been left to themselves. That was the reason for Pentecost, the coming of the Holy Ghost, the baptism of the Holy Spirit. The task was and is still so great that men need God. They need the ever-abiding presence of the Holy Spirit. It is not so much what men can do, as necessary as men are, but it is what men plus God can do. The success of the Church in this colossal task across the centuries has hinged on the presence and power of the Holy Spirit possessing and dominating the lives of the missionaries of the Cross.

The task can be done. It can be carried to a final fruition. Millions can yet be swept into the fold. Millions can yet become a part of the bride of Christ, that bride that shall go forth to meet the Bridegroom when He comes to gather to himself a glorious Church. God has called the Church of the Nazarene to this one task. We have nothing else to do. He never makes a mistake. He never asks men to do the impossible. It is our task. No one else will do it for us. Other denominations have more than they can do. There are forty millions of people beyond the borders of the British Isles, Canada, and the United States depending on us for the gospel. The only hope of their making heaven their eternal home is that they will cross the pathway of a missionary, a national worker, or one of our laymen interested in the salvation of men.

We must not disappoint God or fail the people. He has given us a task and He is expecting us to do something with it. It is bad enough to disappoint men, but infinitely worse to disappoint God, the One that has saved us and called us with a holy calling to rescue the perishing in all lands. They are looking to us with outstretched arms, begging for help. In their sin and ignorance, they may think that they need food and clothing; but we know that their need is far greater. They need to hear a saving gospel, which when accepted will transform their lives and change them from sinners into saints, from those who walk in darkness to those that walk in the light. Shall we fail? Their eternal destiny is involved. We must not fail them.

What a privilege to have a part in the greatest work known among men! We are not dealing in material things, only as it takes finances successfully to carry forward the work in which we are engaged. Money is a

cheap commodity when compared with souls. The one will pass away while the other will never cease to be. The one we can have for a few brief years while the other will live forever. Souls are valuable, one being worth more than the resources of the world. We can take our money and, along with our prayers, influence, and work, exchange them for souls, which are priceless. What a wonderful exchange! It is not a duty or a task but a glorious privilege to be entered into with faith, courage, holy enthusiasm, and a never-die determination that will plant the banner of victory on the many battlefields of every continent of the world. The governments of earth may and will spend their billions to prepare for war with a faint hope of peace. But we must roll up our millions in the closing years of this age to make war on Satan and his forces, and win deliverance for millions of souls for whom Jesus died.



Graduates of Nazarene Christian coeducational schools with their wives and Dr. Jones and Rev. and Mrs. Earl Lee.



Dr. Jones preaching, with interpreter Samuel Bhujbal standing. District Superintendent G. S. Borde is seated on Dr. Jones' left.