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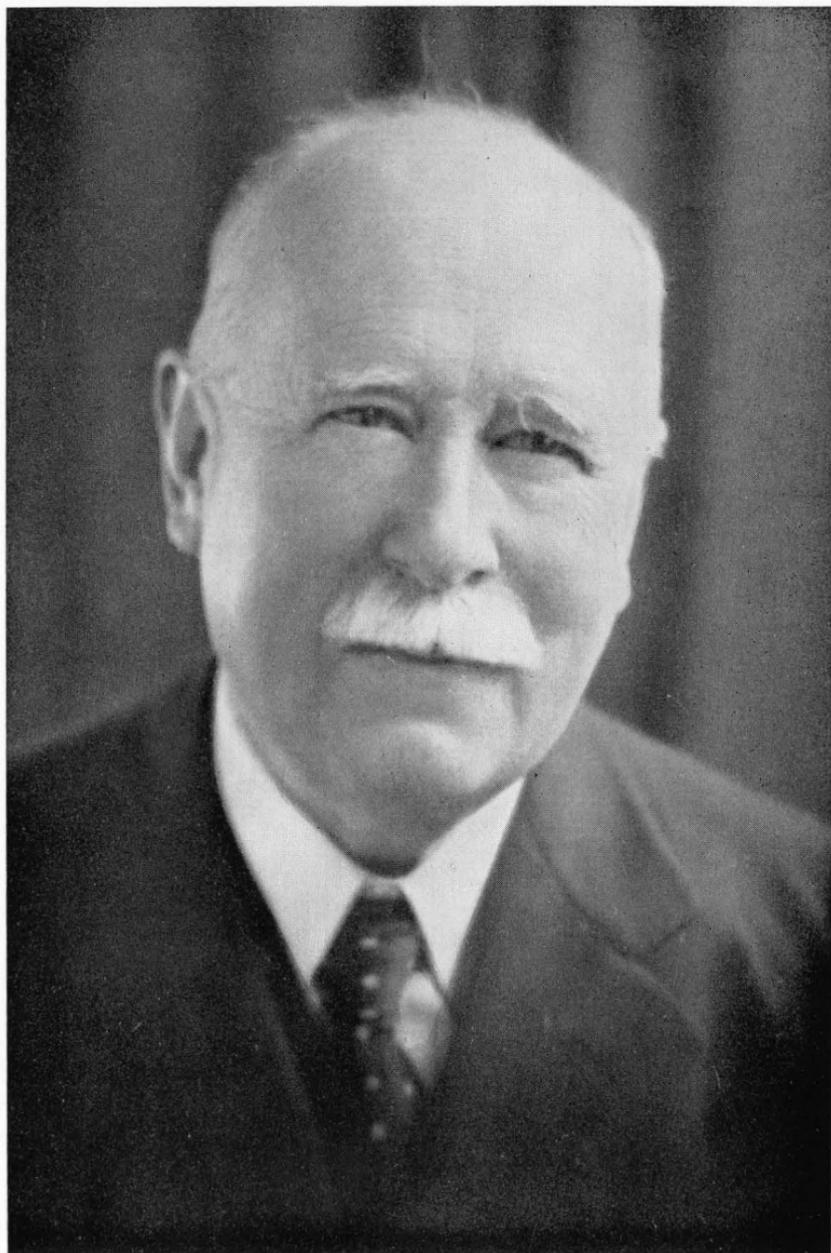
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ABLAZE FOR GOD



AS HE WAS JUST BEFORE HIS TRANSLATION TO GLORY

[frontispiece

# ABLAZE FOR GOD

THE LIFE STORY OF PAGET WILKES

*who for 36 years lived  
and laboured for Japan*

BY

*his sister,*

MARY W. DUNN PATTISON

SECOND EDITION

LONDON

JAPAN EVANGELISTIC BAND

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## FOREWORD

THIS book is a witness that God answers prayer, and reveals Himself to those who seek Him with their whole hearts.

It shows that our Ascended Lord baptizes with the Holy Ghost and with fire.

That is the need of the Church on earth to-day. Without Pentecostal power we cannot "Evangelize to a finish".

May this book convict and inspire all who read it, with deeper, truer love to the Lord, and more sacrificial zeal for the souls of men!

BARCLAY F. BUXTON.

## PREFACE

HAVING been asked to write a Life of my brother I felt constrained to do so, not only from love for one who has been a spiritual help and counsellor to me, and whose life, words and writings have been a great inspiration during many years, but also in obedience to what I believe to have been a clear call from God. The task has been undertaken in much weakness, with great diffidence, and a keen sense of unfitness, but in simple dependence on God. The work of collecting and putting together the incidents and records of his ministry, much of which is in his own words, was begun, while in Japan, on a visit to Miss Webster Smith, at the "Sunrise Home" at Akashi, in December of last year. I owe warm thanks to all the friends at the "Sunrise Home" for their help in this part of the work, and their earnest sympathy and prayer, as well as to Mr. and Mrs. Wilkinson, and other friends with whom I stayed during the months spent in Japan.

It has been impossible, in so short a space, to record all the many acts of devoted service, the hundreds of meetings, personal interviews, the immense correspondence, and the acts of love and self-denial that were crowded into this full life.

Critics of the biographies of great men and women sometimes assert that these written records do not give an impartial, or balanced view of life and character, inasmuch as the virtues and excellencies are recounted, while faults and weaknesses are rarely exposed.

This may be so, and I feel sure that the subject of this biography would never have wished that readers should take away the impression that he was one who had never made mistakes, or had not needed the chastening Hand of his Heavenly Father through the course of his life and ministry.

What was evident, however, to those who knew him intimately, was the fact that he did not faint under this chastening, nor did he despise it, but he sought to be exercised by it, in order that afterward it might bear, in his life, the peaceable fruits of righteousness. (Heb. xii. 5, 11.)

I write these few lines to give my warm and earnest thanks to all those who have so loyally helped me by prayer during these months. Without their help I could neither have begun, nor finished this short record of a faithful servant of God.

I thank all those in England, Scotland, Switzerland, France, Poland, India, China, Japan and Africa who have taken such a large share in the writing of this biography.

I owe my warm personal thanks also to my dear friend, Miss Grace Mozley, one time a missionary in Japan, and at all times, both there and in England, a valued worker and collaborator in all work for that land. Her secretarial aid, as well as the sympathy, counsel and prayer help that she has given me, will never be forgotten.

The record of this life is sent out with much prayer, not for the praise of the man, whose ministry is recorded, nor for the glory of the organization which he was used of God to found, with the help of friends and supporters, but for the glory alone of Him whose they are and whom they serve, their Lord and Saviour.

MARY W. DUNN PATTISON.

#### PREFACE TO SECOND EDITION

It is with deep thankfulness we learn that a second edition of this book is required within two months of the publication of the first.

The many testimonies received from readers is, we feel, a further proof that God answers prayer. May this second edition be used to set other lives ablaze for God.

M.W.D.P.

*December 1936.*

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“He was a burning and a shining light.”—*John* v. 35.

A life on fire! A life ablaze with God,  
Alight by means of Pentecostal love.  
A life on fire! On fire with love for souls,  
Divine compassion nurtured from above.

A burning coal which God can take and drop  
In house or street or whereso'er He will,  
To set some other life alight for Him,  
And thus to spread the fire further still.

*Selected.*

## CHAPTER I

### THE EVOLUTION OF A WORKER

“Called . . . Chosen . . . Faithful.”—*Rev. xvii. 14.*

In everlasting covenant  
Ordered in all and sure,  
I give myself away to Thee  
To be made wholly pure.  
For Thou Thyself hast made to me  
In Thine own Holy Son,  
A Covenant unchangeable  
No power can make undone.

P.W.

“WHERE there is no vision the people perish.” Just as God had raised up in the eighteenth century, men of vision for the salvation of souls and for revival amongst His people in England, so in the nineteenth century, He began to raise up, and prepare men of vision to go forth to the uttermost parts of the earth, to proclaim the Gospel and to revive the Church.

The great examples of Carey and Livingstone, Hudson Taylor and William Booth, led the way for the younger generation, at the latter part of last century, to follow in the steps of these great men. As we follow in this book the story of Paget Wilkes, I think we shall see that God was preparing one who would be a worthy follower of these men of God.

Alpheus Wilkes, Paget Wilkes's father, was born at Leeds in May, 1837, and was converted to God when quite young.

At the age of sixteen he passed through a very deep spiritual experience, which eventually led him to enter the ministry of the Church of England.

Shortly before his ordination he had become engaged to, and soon afterwards married, Mary Davies, who was of

Welsh parentage, her father and mother having come from Wales, and settled in Cheltenham.

Mary Davies, then known as Deryn (the Welsh form of Mary) was an accomplished girl. Extremely artistic and a fine musician, she sang the many beautiful songs of Wales to both harp and piano. Imaginative, impetuous and full of enthusiasm, she gave to her younger son much of her own love of beauty and her artistic temperament.

Mr. Wilkes's only curacy was at Stowmarket, Suffolk, where his eldest son, Lewis Vaughan, was born. From there he moved to Titchwell, in Suffolk, where he became curate in charge, and it was here that his second son, Paget, was born in January, 1871. Moving from Titchwell in 1873, Mr. Wilkes went to Walsingham in Norfolk, where he became headmaster of the Grammar School and vicar of Waterton and West Barsham, two villages a short distance from the town. Here two daughters were born, Margaret Ethel, and Mary Winifred. The family lived at Walsingham until 1883 when Mr. Wilkes moved to the small village of Bale, while continuing his clerical duties at Waterton and Barsham. During these years Paget and his brother were educated at home under the tuition of their father. These early years were ones of strict simplicity and discipline. Few pleasures were permitted and little variety came into their lives, until, at the age of fifteen, the younger brother was sent to a public school at Bedford.

Before this, however, the family had suffered a sad loss. Their mother, never very strong, had been gradually failing in health, and on October 24th, 1884, she passed away with sudden paralysis, and heart failure. Mr. Wilkes was thus left with his two boys, and his two little girls.

For two years the girls were cared for by an old family nurse and a governess. At the end of this time, and after much prayer, Mr. Wilkes sought for, and found a wife, and a mother for his children. Through the interest and help of a friend, Miss Anna Boobbyer, of Malvern,

he was introduced to Edith English, the daughter of Mr. Joseph English, of Wayfield, Warwickshire. Miss English was then keeping house for one of her brothers who was a master at Rugby. She had been converted in a remarkable way through a vision of the Lord during a service held by Mr. Brownlow North, and had a deep spiritual experience. In her Mr. Wilkes found a helpmeet indeed, and in all her faithful and loving ministry in the home, she walked in simple dependence on her Heavenly Father, seeking wisdom and grace for the daily task.

In 1890 Mr. Wilkes became rector of Whitton-cum-Thurston, but soon resigned this living, and with his wife and family went to live with his sister at Gorleston, near Great Yarmouth, where she was working amongst the Deep Sea Fishermen. A friend of his, Captain Walsh, R.N. never rested until he got Mr. Wilkes to give a few Bible readings in the small Assembly Hall. Few came the first night, about sixty the second. The meetings steadily increased, and thus a new sphere of service was opened up ; and so, through the next twenty years of his life, Mr. Wilkes continued to minister most helpfully amongst these assemblies of believers. Few have preached more often or more earnestly in ministering the Word—about three hundred times a year was his practice for several years—with very brief intervals for rest at home.

His great desire was to be useful to his Master, and to be spiritually helpful to God's people everywhere. Few cities, towns, or districts of the British Isles but shared in his ministry. One special feature of his work was the opening of a room in his house, each night, to young men who gathered for instruction in the Scriptures ; this plan was greatly blessed, and many who were converted in that class gave themselves to the work of the Lord.

In the closing years of his life he suffered a severe breakdown, but his heart ever remained true to his

life-work. Not long before the end came he expressed the true desire of his heart, as he said, "It is not so much the Coming of the Lord to me now, as of my Friend, my most blessed Friend."

An incident is related in connection with his great love of the Word of God. He possessed a choice library, and one day one of his boys asked for one of the books, desiring to read it: "Yes", said their father, "I like you boys to read these books, but a time will come for you, as it has for me, when there is only one Book in all the world."

His father's second marriage led to Paget meeting one, who under God, was perhaps most used to bring about the greatest change in his life; though he himself did not realize it at the time. There came to stay at the home at Bale, a cousin of his stepmother's, Miss Mary Watkins. She was then in middle life, and was a very true and spiritual Christian. "Cousin Polly" as they called her came from South Africa with her younger sister to visit relatives in England, and Mrs. Wilkes invited them to her home for as many months as they liked to stay.

This visit lasted for more than three and a half years, and through the influence and testimony of the elder sister, many young people of the village were saved in the home of Mr. and Mrs. Wilkes.

The most remarkable feature of her character, however, was the depth and earnestness of her prayer life. Though Paget knew nothing of it till years later, the Lord laid such a burden on her heart for him, that many hours of the night, as well as of the day were spent upon her knees in prayer for his soul. Then but a careless, light-hearted boy of seventeen, in no way interested in spiritual things, he was quite unconscious of the prayer that was ascending on his behalf while he slept. His stepmother records how, that during the winter that this cousin spent in their home, she often could not be induced to rise from her knees throughout the hours of the night

until early morning, though the cold was most severe, so burdened was she in prayer for their son.

Those who knew him intimately, and knew the intensity of his own prayer life, trace back his power in prayer to the secret and earnest pleadings of this frail woman of God, Mary Watkins, hidden away in a little village in Norfolk.

The links which form the chain of heavenly vision and character are many, and a further interesting incident may be given, which helped to lead to the final yielding of his life to the Lord.

Mr. and Mrs. Wilkes, returning from their honeymoon, were lunching one day in a restaurant in London. Bowing their heads in prayer for a moment before partaking of the meal, they attracted the attention of a lady sitting at a table near by, who presently introduced herself and entered into a friendly conversation. This lady was Mrs. Hamilton, a sister of Dr. Alfred Schofield, whose husband had at one time been a pupil of Mr. Wilkes at Walsingham Grammar School. She later invited Mr. and Mrs. Wilkes to her home, and it was while on a visit to this newly-made friend that Mr. Wilkes met Mrs. Hamilton's sister, Miss Madge Schofield, with whom they formed a real friendship in the Lord. Well might his stepmother later write of these incidents, "Little is much if God is in it!" for it was through Miss Schofield's prayers, and kindly friendship with the young man of, then, twenty-one, that he was finally led to yield his heart and life to the Lord.

On one occasion at a "One by One" meeting, when Paget Wilkes was speaking of his own conversion, he expressed his conviction that he owed his conversion in the first place to his parents' prayers, and especially to this act of worship in a public restaurant, adding: "If my father and mother had not bowed their heads in prayer at that restaurant, you might never have seen me before you now." He also, in a very special manner attributed his conversion to the devoted intercession

of his mother's cousin, as well as to the warm and prayerful interest of Miss Madge Schofield.

Writing many years later of these early days, Miss Schofield said :

I met Paget's father, at the home of my sister, Mrs. Hamilton, in London and he invited me to spend a few days with them at Bale in Norfolk, where they were then living. I saw Paget here for the first time, and met Mrs. Wilkes and his sisters, and got to know them all.

The following year I again paid them a visit at Whitton, near Ipswich, where they had moved, Mr. Wilkes becoming rector of the church there. My friend Miss Blane, who had come with me, and whose health was failing, wished to remain in the country and so we stayed on for a month or two. It was during this time that our real acquaintance with Paget began. I found him a most interesting companion, and we had many talks together. His religion at this time was merely nominal, though outwardly orthodox. My enthusiasm about Christ, and what He had done for me, left him absolutely cold and cynical, and he sometimes said that if he did become what I tried to describe as a " real Christian " he certainly would never be intense and enthusiastic about it as I was, for he preferred to be cool, calm and reserved about such things.

It happened that one day he proposed to read to me some of his favourite parts of Tennyson from the poem " In Memoriam ". In that reading he completely forgot himself, and, carried away by the truth and beauty of the poetry, he broke into glowing eulogy of the writer. I saw him now in quite a new light, and told him so at the next opportunity ; also I remarked that he was not the cold, calm person he professed to be ! I reminded him that that wonderful enthusiasm and forgetfulness of self was exactly what his character would be, if he took Christ as his Lord and Master. But this seemingly made no impression on him !

Miss Blane and I used often to pray for him, but there seemed to be no difference in him. However, one day the Lord gave me the word, " Ye shall not need to fight in this battle : stand ye still and see the salvation of the

Lord." From that time I left off trying to persuade him to be a Christian, and simply trusted God. We remained great friends, he teaching me the Greek Testament, and I having opportunities of showing my friendship for him.

During this time we heard that Mr. F. B. Meyer was coming to Ipswich to hold a series of meetings, and on asking Paget one evening if he would come with us, we were surprised when he consented to do so. Mr. Meyer took as his subject the work of the Holy Spirit, and how He could be received, and he showed the difference that came to the whole life when He had come. God's presence was very real, and I was praying with all my heart for Paget. At the close of the meeting Mr. Meyer gave out a hymn, in which one line ran, " We will take the Holy Spirit now." Mr. Meyer asked that those who would then decide to receive the Holy Spirit would change the " we " into " I " as they sang it. Never shall I forget the moment when, as we stood side by side I heard Paget substituting " I " for " we ". I knew then that God had answered our prayers and I rejoiced greatly. I realized at once that a new life had begun in him, and this soon showed itself in many ways, especially in relation to his father, and other members of his family.

Some weeks later there was a Holiness Convention at Colwyn Bay, North Wales, in connection with Frank Crossley and Star Hall. Miss Blane invited Paget to accompany us there. At this time he was greatly blessed, and had a further experience leading him to see what a life of holiness could be. He was bubbling over with joy and praise, and an absolutely changed being; more keenly enthusiastic than he had been over Tennyson! This enthusiasm, moreover, was not evanescent, but deep and lasting. Indeed he seemed completely and permanently transformed. I think that all who knew him would agree that his subsequent work was always characterized by an intensity and fervour such as few others have.

I had, later, the joy of seeing Paget united to his future helpmeet. I was living at that time at Ealing with my friend Miss Blane, and at my invitation Gertrude Barthorp, came down to see us. Paget Wilkes was with us that day, and in the garden at Ealing their lifelong partnership

began. How glad it made me when they told me the news, for I felt that he had indeed got a real comrade and helpmeet.

In her reminiscences of Paget Wilkes, Miss Madge Schofield wrote of the changed attitude to members of his family after his conversion. His elder sister tells of the kindly and loving interest he began to take in her future. It was through his advice, and through his influence with their father that she was allowed to leave home and engage in hospital work. This interest continued throughout his busy life in Japan, and her regret was always that she could not see more of him, and be with him more frequently.

A tender conscience became an outstanding characteristic of the new life into which he had entered. Before his conversion he had, on one occasion, broken a vase in a friend's house, and omitted to tell his hostess about it. Immediately after his conversion, however, he went to see her, and confessed what he had done!

The possession of this tender conscience, and his willingness always to own himself in the wrong, were noticeable features of his character throughout his life, for he was ever sensitive to the voice of the Holy Spirit.

In October, 1892, not many months after his conversion, he went up to Oxford, and there began the witness for Christ which brought blessing to so many souls. During his three years at Oxford he spent part of his vacations in Christian work, helping in boys' camps, and in the work of the Children's Special Service Mission. His love for boys was intense, and many remember his zeal in winning them for Christ. His tireless energy was a stimulus to all who worked with him. One who worked with him then, recalling memories of those days says:

I remember so well the first time that I had the joy of meeting Paget and working with him in the C.S.S.M. meetings on the coast. What specially impressed me was his fearless spirit, and the manner in which he succeeded in



WITH HIS OXFORD FRIENDS

*Left to right :*

*Standing :* The late DR. J. STUART HOLDEN, REV. WALTER S. MATHER, ANTON REUSS.

*Sitting :* PAGET WILKES, REV. J. DOUGLAS WOOD, M.C., REV. J. R. BALSDON.

bringing boys to the meetings. On the sands and parade no parent or boy escaped his attention as he handed out the invitation cards. Another of his characteristics was his humble spirit, and his way of pushing others forward and encouraging the more timid ones to testify or speak.

This work amongst the young was indeed a good training ground for him, and under the authoritative leadership of Mr. Edwin Arrowsmith, who disciplined his workers with a firm hand, he learnt to work under others, and to obey, before he himself was called upon to lead.

His friends were numerous, many of whom later became well known in the Christian world. Amongst some of the most intimate were Douglas Wood, later a missionary in Africa and now incumbent of Emmanuel Church, Wimbledon; Willie Holland who went to India, and who is now rector of St. Mary, Woolnoth, London; and Temple Gairdner who was many years in Egypt. Anton Reuss was also one of the band who gave his witness in those days at Oxford, and who later spent many years in ministry and service in Switzerland. There are also photographs in which the "beloved David", a coloured brother in Christ from Ceylon, may be seen with Paget Wilkes, his arm thrown round him in loving friendship.

Writing recently of these Oxford days, the Rev. Douglas Wood recounts some amusing incidents of college life, taken from his diary.

Paget was often in my rooms and in my diary of 1897 his name occurs most days: one rather amusing entry is under date February 23rd: "Paget came and ate my lunch!"

Writing of the farewell meeting in Oxford which was held for several of them who were sailing for the mission field, Mr. Wood continued:

At 7.30 we met for prayer in Fox's rooms, and then went on to the meeting. There were a good number

there, and Paget gave us a most blessed word and the meeting was closed with prayer for each of us individually.

Paget and I shared many times of fellowship together. He had got to know Blair, then vicar of Chedgrave, Norfolk, and his curate, Frank Eardley ; and Paget and I stayed at Chedgrave Rectory during one long vac. One cannot measure what the O.I.C.C.U. of those days owed to Paget. Alvarez left the year I came up, 1893, and the leadership of the keen section of the O.I.C.C.U. fell upon Paget's shoulders. He was magnificent in the open air.

I think Paget, Walter Mather and myself were looked upon as three parts mad, our fondness for choruses, and for the Salvation Army, being not quite in keeping with Oxford tradition. Our great "war-cry" in those days was a chorus—"Dear Jesus is the One I love." There is a photo extant of six of us, Stuart Holden, Paget, Mather, Anton Reuss, J. R. Balsdon, and myself, all but the last two are now with the Lord. I wonder what the photographers of those days must have thought of us, for we would not dream of having our photo taken without a large text somewhere, either behind us or, as in this picture, resting at our feet.

A further incident is related by Mr. Wood of an outing on the Upper River, when six of them, Paget Wilkes included, went to Godstow and spent 6s. on their tea. Quoting from his diary Mr. Wood says :

The episode of the tea cast a bit of a cloud over the closing hours of the day. Daily Light though, was most blessed, "If we confess, He is faithful and just to forgive."

And he adds :

Do you say, "How childish, fancy worrying about the paltry sum of 6s. spent on tea!" We may smile now, but we did not then. It was all intensely real to us, and it hurt us dreadfully if we felt that we had grieved our Lord. Yes, we may smile, but know this, that it was that spirit that sent Paget Wilkes to Japan, and others of us to different parts of the mission field.

Another dear friend of those days was Frank Wilmot Eardley. The friendship, then begun, proved lifelong, and the affection between them deepened as the years went by. He later became a member of the J.E.B. Council, and still gives much time and prayer to the cause of the mission in Japan and in England. Of this early friendship with Paget Wilkes and of his zeal and love for his Master, he wrote :

I first met Paget Wilkes in 1894 when he was in the middle of his Oxford course. His home at that time was in Great Yarmouth, where I was curate at the Parish Church.

About two years later, when I had gone to work in a country parish in Norfolk, and my rector and I, a couple of bachelors, were living together in a large rectory, a good number of 'Varsity men used to stay with us in the vacations, and among them Paget, then a member of the O.I.C.C.U. ; he was with us for weeks at a time, and so I got to know him well.

Though a few years younger than I was, and many years younger in the faith, he was far ahead of me spiritually and I looked up to him, admired his abilities, and coveted his zeal for the Lord and his fearless testimony. He was quite heedless of what people thought of him, and loved to show his colours at all times.

I well remember how he and another Oxford man used to spend their mornings studying the classics on the Vicarage lawn, and when 1.5 p.m. came, the time of the Oxford "D.P.M." (Daily Prayer Meeting), they shut up their books and got down on their knees, and it never seemed to trouble them that people passing along the road and, looking over the hedge, would be amazed to see two young men at prayer in broad daylight. This was so typical of Paget in those days, and though perhaps in later life he would not be quite so demonstrative, he showed what spirit he was of, even then, forty years ago.

I can truly say that Paget's life is one that has greatly influenced my own poor life, and no one has helped me more than he has to understand the truths of God's full salvation.

Immediately after his conversion and through the introduction of Miss Madge Schofield, Paget Wilkes was drawn into the circle of the Pentecostal League. The testimony and witness of Mr. Reader Harris greatly attracted him, and he became an earnest member of the League. Through this connection he was brought into contact with a wide circle of wholehearted and devoted servants of God, many doors of service were opened to him, and he was brought into vital touch with those who were proclaiming the message of full salvation—the need of a personal Pentecost for every regenerated child of God. This truth greatly impressed him, and the work of the Pentecostal League, as also that of the Salvation Army, won all his love and admiration. His love of song and choruses was perhaps born in these days, and nothing could quench the joyous outburst of praise and victory that constantly rose to his lips.

Perhaps no man had a greater gift for friendship than he, and one of the many friends of these early days was Jack Turnley of Drumnasole, in North Ireland. Together they preached and testified in the old Methodist Hall of Carnlough, near Drumnasole. Recollections of these happy days still linger in his friend's heart: and their eager endeavours to win men to Christ. One characteristic specially remembered, was the fearless manner in which Paget Wilkes at every opportunity witnessed for his Master. On one occasion, during a visit to Malvern, they climbed to the summit of Worcester Beacon. They found there a dial, reflecting the surrounding country, towns, villages, roads and rivers. Joined by another visitor they entered into conversation. "This is a fine thing", exclaimed Paget Wilkes, "and it shows the way everywhere, except to one place!" "Where is that?" asked the stranger, "To heaven!" was the reply. Yes, to him, all through his life, heaven was a shining reality, and the "city which hath foundations whose builder and maker is God", was so intensely real, that no earthly honour could draw him away from the one ambition

that now burned in his soul, that of winning men for Christ.

In these early days, it seemed to some, certainly to those who were not in favour of his intense enthusiasm and manner of witnessing for the Master, that his disapproval of all compromise was too sweeping. It seemed to them a condemnation of all those who did not agree with his own point of view, and yet, with it all, these very objectors had to admit, that with the criticism there was such a spirit of love and prayer, which disarmed even his opponents, and left no bitterness behind.

Those years at Oxford were indeed remarkable. Most of the members of the circle to which Paget Wilkes belonged, and of which he might be called the leader, though not the official one, later became prominent in the Christian world. Temple Gairdner, with others, received his vision of foreign missionary service at this time. In the ten years covering this period sixty missionaries went from Oxford to the foreign field. Every member of the Student Christian Movement, then at the height of its evangelical zeal, had to face up to the missionary problem. Their spiritual status was more or less determined by their attitude to this question.

This movement, which was started at this time as the Student Volunteer Movement, and later called, first The Inter-University Christian Movement, and then the British College Christian Union, was finally to become world wide in character as the Student Christian Movement.

Paget Wilkes, not officially one of their number, and standing a little outside the circle, was yet one with them in spirit. "His criticisms", wrote Canon Holland recently,

were always loving and genial, though a trifle drastic, his enthusiasm inspired us, his zeal infected us, his humility touched us, his love warmed us, and his missionary vision stirred us to face our responsibility to the foreign field.

No one can say what the mission field owes to-day to Paget Wilkes, to his influence and the inspiration he was to all of us. We accepted his theology and listened to his advice and criticism, though he never professed to be a theologian. The slogan of those Oxford days was "Lord save us from theology!"

A few months after he went up to Oxford, he met, and was greatly attracted to Gertrude Barthorp, the second daughter of Captain and Mrs. Barthorp of Manor House, Kingswood. Having been invited to attend a conference at Star Hall, Manchester, he related that, seeing her across the hall, though not knowing who she was, he felt strangely constrained to believe that she was the woman who was to be his wife. Further acquaintance confirmed this, and as friendship grew, a mutual attachment was formed. Though no formal engagement was announced until April, 1897, correspondence from time to time took place: and in some of the letters preserved, one can feel the sweet fragrance of the spiritual, as well as the human love, that filled his heart for the woman whom he believed to be God's choice for him. After having thanked for a gift which she had sent him, he wrote:

My heart is just full of love and gratitude for the Master's will. He has chosen and is choosing what is best. I have been feeling tremendously just lately the need for implicit and perfect obedience in the little things. Pray that we may be kept more and more on these lines.

And may I ask your prayers, specially that the Lord will open up the way for straight talks with freshmen this term. They "fight so shy" of one, as a Christian man, that it is quite a problem. We are praising, however, for the sound of abundance of rain. Several Christian men have come up and we are believing for breaking down times at the Convention. At Corpus Christi College, Cambridge, I hear they have had twenty-six Christian freshmen up: if we had half that number of Christian freshmen scattered throughout all the colleges we should have been thankful indeed, however the Lord knoweth.

Some idea of the variety of his experiences at Oxford can be gathered from the following extracts from further letters to Miss Barthorp :

Lincoln College,  
Oxford.  
October, 1892.

We are just going to have a magnificent time up here. Our loving Father has been preparing the hearts of many men for dear George Grubb's mission, and several fellows who were comparatively cold last term have just come back simply full of fire, with a wonderful blessing in their souls.

We had a good time on Sunday ; a splendid open air at the Martyrs' Memorial, although we could only muster about eight. The Lord was with us indeed ! Oh ! do just pray that God's glorious Name may be honoured and indeed glorified.

After this mission he wrote :

Lincoln College,  
Oxford.  
November 2nd, 1892.

Many souls have decided for Christ, though 'Varsity Men have not come out in large numbers : but praise the Lord Who doeth all things well, for He has blessed the Christians ; and we are just praying that they may be used in their colleges.

The Lord has indeed been with dear George Grubb, we have had one or two instances of wonderful conversions, and special blessing among 'Varsity men.

And later again :

Praise the Lord : He still counts me worthy to suffer a little for Him. Last Wednesday there was a big " wine " on, and the men " ragged " my rooms. They smashed my various crockery, threw coffee into the fire ; burnt a lot of my papers ; then the dear fellows held a debate in my room on the subject of the Martyrs' Memorial (that is the place where we hold our open airs) and other subjects, e.g. Moody's Mission and other Christian work. They then called on me to sing a solo *a la* Martyrs' Memorial. On my refusal they all started a lot of blasphemous stuff, and

closed with a discussion among themselves on various subjects. They wrote up on a large sheet, "Do not preach any more": signed "Lincoln College".

I am so glad that the dear Lord deems me worthy to go through this little inconvenience, and that the devil thinks it worth while troubling about me. I can so perfectly sympathize with these dear fellows, because three years ago I should have been much the same. Oh! what a Saviour Jesus is!

The dynamic force of his influence on the characters of others was admitted by all, even by those who thought him extreme in his ideas and methods. He retained to the last the same views on Christian Doctrine and Ethics as those which he so freely and enthusiastically disseminated at Oxford. Often chaffed by his friends for his intense enthusiasm and exuberance of spirits, for eccentricities of manner and of dress, he bore all with loving geniality and a spirit of comradeship, which disarmed even his opponents.

Reminiscences of the Rev. J. Oldham, who was closely associated with the O.I.C.C.U., and a friend of Paget Wilkes at Oxford, and later Secretary of the International Missionary Council, recall memories of characteristic traits in the life of his friend:

Paget Wilkes was an outstanding figure in the small group who, at that time, constituted the membership of the Oxford Inter-Collegiate Christian Union. His most striking characteristic was his single mindedness. Having yielded his life to Christ he wanted to hold nothing back, and gave it unreservedly. He had remarkable courage, and lost no opportunity of testifying to his Master. His enthusiasm sometimes found extravagant expression, as when he and some of his friends walked down the High, arm in arm, four abreast, singing choruses, or when he and four or five others were photographed together, with a scroll at their feet on which was inscribed the text, "After the way which they call heresy so worship I God." This had reference to the doctrine which he held of complete sanctification

which was regarded by some others as a form of perfectionism.

These things were, however, the exuberance of a spirit which exulted in the service of his Master.

Among the minor traits which I recall was his delight in a torn and ragged gown and battered mortarboard! He certainly commended his faith to others by his unflinching happiness and cheerfulness.

He was above all fearless in witness in his own college, Lincoln. On several occasions the furniture of his room was smashed, he himself roughly handled, and he was once deluged with water from the college pump. Believing a thing to be right, neither criticism, mockery nor definite opposition would deter him from going forward in its accomplishment. The versatility of his gifts was remarkable. Many felt that he might have done more brilliantly at Oxford than the second in Classical Greats that he obtained, had he devoted more time to his secular studies in his vacations. With no ambition for worldly success, however, while carrying out all the requirements of his college and of his tutors, he gave all his spare time to the real business of his life, that of winning men to Christ.

"As I look back on my forty years' acquaintance with Paget," wrote one of the friends of those days, the Rev. Oliver Knight,

from the first day I set eyes on him at Oxford in 1894 till the last time I saw him not long before I returned to Kenya in 1933—the outstanding expression of his character from the beginning to the end—as I saw it—was ZEAL FOR GOD. When I went up to Magdalen he was already in his third year, reading for Greats. Those were the great days of the O.I.C.C.U., when Willie Holland, Temple Gairdner, Joe Oldham, Douglas Wood, Walter Mather, and Paget himself, were leaders. In those days, whether it was leading the daily prayer-meeting, or speaking at the open-air service at the Martyrs' Memorial on Sunday evenings, or walking down the High on the way to a lecture, or in the

summer vacations at the C.S.S.M. at some seaside resort, or as an officer at a Universities' Camp for Public School-boys ; or, in later days, at Matsuye, when he was preaching in the open air, or night after night in the little preaching-room in the main street of the city, or at some out-station in a little village amongst the hills—it was always the same. He seemed never to forget that he was the servant of the Most High God, and that his chief—his only work—in life, was to make known His redemptive love to sinful men. All else was subsidiary to this. This was the great End. Everything else—his work, his play, his friendships, his contacts, were but the Means. His guiding principle at Oxford was that if ever a man entered his rooms alone at Lincoln it was God's guidance that he should " tackle him about his soul " ; if two or more came together he considered, unless there were clear indications to the contrary, that he should wait for a more convenient opportunity. I don't suppose that any single man ever passed his portals during the years he was at Oxford without getting some exhortation, some " more sure word of prophecy " , some message from God, some witness to the saving power of Jesus Christ, from his lips. His characteristic little ways, his pet expressions, were the source of never-failing affectionate amusement to us. I can see him now swinging along the street on his way to a lecture, clad in a ragged gown and still more ragged college cap, waving his pince-nez in his hand, always ready with a " Hallelujah " , or " Praise the Lord " , or, " Hullo, bro, are you rejoicing in forgiveness ? " or some such expression. We used to try to imitate him—the younger ones of us—but with indifferent success ; the expressions which fell from his lips, being the expression of his very self in its crystal clear conception of the character and love of God as portrayed in Jesus Christ, and his burning spiritual experience, had a genuineness and honesty to which we, of lesser breed, could scarce attain.

Ah me, they were good days.

Even in those early years Paget was immensely impressive as a speaker. The extra large crowd of Town and Gown standing round at the Martyrs' Memorial Open-air was usually the sign that Paget was " up " , and with

unerring discernment laying bare men's sins, and their remedy. I scarcely ever knew him to be anything but impressive and vital in his addresses, whether he was speaking in English, as in those earlier years, or, later on, in Japanese. The most impressive occasion I ever remember was at the end of one of those University Camps which used to be held for Public Schoolboys during the summer holidays at various country places in England. University undergraduates acted as officers, and after a day of sport, bathing, sightseeing, etc., the evening would be passed, occasionally with a sing-song, but usually with a meeting, at which the officers would speak or witness to the faith that was in them. Here work was done for Christ which even to-day has its echoes in the uttermost parts of the earth. On the last night before the camp broke up it was usual for officers in turn to give a very brief parting message, warning, or exhortation, suitable to the dangers and temptations which they knew lay before the boys as they went back to their ordinary lives. On this particular occasion to which I am referring, when Paget's turn came he stood up and read consecutively, without comment, the following passages from Scripture: "Did we not cast three men bound into the midst of the fire? They answered and said unto the king, True, O King. He answered and said, Lo, I see four men, loose, walking in the midst of the fire, and they have no hurt; and the aspect of the fourth is like a son of the gods." "But the boat was now in the midst of the sea, distressed by the waves . . . . But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." "Where they crucified Him, and with Him two others, on either side one, and Jesus in the midst." After a dramatic pause, he said very quietly but with intense impressiveness: "In fire,—in storm,—in death,—Jesus in the midst." And then, in the most profound silence, he returned to his seat.

About this time he was greatly affected and helped by two books he had been reading, one was a well-known Salvation Army publication entitled *Helps to Holiness* by Brengle; and the other was a particularly discerning and pungent booklet called *Modern Christianity, a Civilized Heathenism*, in which the inconsistencies and formalities of

nominal Christianity were scathingly rebuked. He often used to quote or give readings from these books, to our great benefit. He was greatly attracted to the Salvation Army in those days. The Army's clear-cut teaching on Sanctification, Holiness, and Separation, and its zeal for God, appealed to his own spirit. He often used to attend Army meetings at Oxford and elsewhere, and was ever ready with a word of witness or exhortation. Indeed we thought it not impossible that he would finally throw in his lot with the Army as the channel most in accordance with his own genius through which he could present his message to the world.

I saw a human life ablaze for God,  
 I felt a power divine  
 As through a human vessel of frail clay  
 I saw God's glory shine.  
 Then woke I from a dream  
 And cried aloud,  
 " My Father give to me  
 The blessing of a life consumed by God  
 That I may live for Thee."

*Selected.*

Yes, ablaze for God, from the moment of his conversion to the day of his death ; a burning love which nothing could quench ; a love that deepened and widened as the years advanced ; a love that gave all, as the love of the Master Whom he served.

His knowledge of the Word of God was, even in those days, remarkable. The Bible was always close at hand, open on the table, where classical authors and philosophical papers were being studied and read. The quiet hour in the early morning was never missed. Many a time at Oxford the breakfast table would find him absent, if, through late hours the night before, on account of extra study, or service in some mission or meeting, he had overslept. He never allowed himself food for his body until he had fed his soul on the Word of Life. Was not this one of the reasons of his power in breaking the Bread of Life to others, which was such a remarkable feature of his ministry ?

Meanwhile the vision that God had given him, almost immediately after his conversion, of "fields white unto harvest", had never faded. That vision grew brighter indeed as the days went on, and when, at the close of his university life, he looked out upon the fields ripe for reaping, he was ready to go when the call came, and to whatever land God should send him. Of this he himself wrote later :

Almost a week after my conversion on March 10th, 1892, I realized God's call to the mission field and was anxious, in my ignorance, to start at once and seek for training under the Rev. Barclay F. Buxton, then working in Japan, whose little booklets on *Holiness* had come into my hands. My father wisely guided me otherwise and sent me to the University. Japan and the hoped for teacher soon passed out of my mind, and I became interested in Africa as a Mission Field. Having taken my degree, I at once offered to a certain society in the hope of being accepted and sent thither. This was not to be. I was refused, the grounds of my rejection being my staunch adherence to the teaching of that greatest of all modern apostles, John Wesley, as an exponent of sanctification by faith. With Africa still on my heart, I called on the secretary of another society labouring on that Continent, an old personal friend. He assured me that if I made a definite offer the Society would accept me. Asking for a week's grace I prayed for assured guidance. This was wonderfully given me in an unexpected fashion. On the sixth day of the week, as I was preparing a formal letter to the Committee, suddenly, like a bolt from the blue came an invitation from the Rev. Barclay F. Buxton to join him in Japan. How strangely does God give us the desires of our heart.

In thus quoting from his own experience, and in order the better to understand God's future leading in his life, it will be well to give in Mr. Barclay Buxton's own words, the story of how guidance was given to him also, at this time, and of how he too was led to Japan as a missionary.

It was in 1889 that my wife and I first really faced the question of missionary work. God had been bringing it before us prior to that : and indeed for many years I had thought of the possibility, and taken care not to involve myself in anything that would prevent me going to the mission field. As my wife was more than ready to go, and my parents and her mother were willing that we should go, the question was settled. The next thing to decide was where to go and under what society. We were able to go as honorary missionaries, so it seemed of God that we should carefully consider these matters. Then there were others who would not go in the ordinary missionary society, but who would go with us : so the idea shaped itself of going as a little band together to some field. Just at that time the C.M.S. were advertising the need of the West coast of Japan, and saying that they wanted to send a married missionary, and two ladies, to that part. That seemed as if it might be the sphere for us. I learned from them that there was no other mission working in the provinces of Idzumo and Iwami, and that there was a large expanse of country there, with a large population, which had not heard the Gospel. There was room for our little band and for many more who might come out later. Mr. Wigram, the secretary of the C.M.S., said that they would be glad for us to volunteer for that part, and in a long interview with him, he was quite ready that we should go and work there on the lines that we believed were of God. We were ready to be responsible for all the expenses of the work, and we wanted members of the non-conformist churches to work with us.

Mr. Wigram also laid it down very clearly that the C.M.S. did not go to introduce the Church of England into the mission field, but wanted to preach the gospel, and that the Holy Spirit should guide in the organization of the Church. Everything seemed satisfactory and clear to us that this was the place to which God would have us go.

So we offered and were accepted for that work.

We left England on October 1st, 1890, and travelled to Japan by the newly-opened Canadian Pacific Railway. Our party consisted of my wife and myself, and baby Murray ; Mr. and Mrs. Parrott, Mr. Wynd, Miss Sander,

Miss Thompson and Miss Head. We took a house in Kobe for six months while we studied the language ; and during that six months I went across to Matsuye. Really, going from Kobe to reside in the depths of the country was almost as difficult as at first leaving England for Japan. In Matsuye we had a Japanese house that was adapted for our use ; for fireplaces and chimneys had been put in. Thus the Lord led us step by step to Matsuye, and the work there, which was to be our happy sphere of service for the next twelve years, and always to remain in our hearts as the dearest part of the Mission Field.

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

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

burden on my heart was for a companion missionary, and the promise that I read was Ex. xxxi. 6, that Aholiab, the son of Ahisamach was given to Bezaleel for the work of the Tabernacle, and that these two were filled with wisdom to make all that God had commanded. So day by day I spent over my Bible in prayer that God would give me such an one. I also read in Ephesians iv. 8, 9, 11, that such workers were the special ascension gifts of our Lord, and therefore one might confidently expect and pray for such a gift.

At last I got home. During these days I had not been able to communicate with Mrs. Buxton and she had begun to get anxious as to what I was doing, though she knew that no steamer was able to cross. About seven or eight weeks after, I received a letter from my father to say that he hoped he had found just the right man to come out to us : that there was an Oxford graduate, Paget Wilkes, who was ready for missionary work and waiting God's call as to where he should go. The secretary of the C.M.S., the Rev. Prebendary Fox, had sent his name to my father with warm recommendations. It soon was plain that this was of God, and Mr. Wilkes planned to join me as soon as he could get out.

In the meanwhile with such clear guidance from God, Paget Wilkes was going forward with his preparations for Japan ; the land which God had, after his conversion, first laid on his heart.

This led to the thought of marriage that summer, and on July 14th, 1897, in St. Matthew's Church, Redhill, the wedding took place.

Amongst the many old friends who gathered to pray for them, and to wish them joy, was the Hon. W. Talbot Rice, a friend of Oxford days, who wrote of Paget Wilkes as being " one of the leaders of the most out and out set, and one of the bravest and most uncompromising followers of his Master, Christ ".

He, with the Rev. Henry Brass, Vicar of the Parish, officiated, while Temple Gairdner played the organ.

Amongst the hymns sung was one which the bridegroom himself had composed.

What though from Eden's gateways still there falter,  
Some voices telling of that primal wrong ;  
Yet through half-opened heaven at Christ's altar,  
We catch a deeper, holier marriage song.

Lord Jesus stand in power and intervening,  
Seal this new love and union with Thy Name ;  
Stoop loving Father, kiss with awful meaning,  
The lips of bride and bridegroom with Thy flame.

Yea, He *doth* stand at our poor loveless seeking,  
As in the halls of Cana where He trod ;  
When water saw and blushed at that strange speaking,  
Aflame in adoration at its God.

So let these lives be spent in the wide Orient,  
Red as the wine poured forth in sacrifice,  
Till glad beatitudes fill lips defiant,  
And God's warm love-light dawn in darken'd eyes.

Come Holy Ghost and breathe on us Thy power,  
As on the world's *first* early marriage morn ;  
For living symbols here bespeak the hour  
Of that *last* marriage at the Christ's return.

Yea, come, Lord Jesus, yea come faster, faster,  
The hours lag weary and the night grows late ;  
How long ! how long ere we that call Thee " Master ",  
Shall hail Thee " Bridegroom " at the Palace gate.

On August 14th, just a month after their wedding day,  
they sailed for Japan.

## CHAPTER II

### A POLISHED SHAFT IN THE MAKING

“ And he hath made my mouth like a sharp sword ; in the shadow of his hand hath he hid me, and made me a polished shaft ; in his quiver hath he hid me.”—*Isaiah* xlix. 2.

Hallelujahs will I raise,  
Till the highest heavens ring  
With the music of my praise—  
Songs no seraphs ever sing.

P.W.

Busy days were spent with many preparations for their departure, many farewells to old friends, and innumerable details to be attended to ; all taking much time and attention.

They were, however, days full of joy and expectation, and when the moment of farewell arrived tears and laughter were mingled.

It was a great joy to Paget Wilkes to have many of his old Oxford friends, as well as others, on the platform to see them off.

Slowly the engine steamed out of Euston Station. But all too quickly the sight of waving hands and eyes dim with tears and the singing of “ Like a river glorious”, “ We’ll never say goodbye in heaven”, and many other Salvation Army choruses so dear and familiar to them all, passed from sight and sound.

An entry in his diary describes the parting in his own words :

Quite a goodly few, and amongst them the beloved seventy-four inches of Irishman, in the person of George Grubb, surrounded by old Oxford friends, were there to see, and say, and sing, and clasp goodbye. We were off ! Dear Gertrude’s mother and one sister, with Dr. Broadbent

and Madge Schofield, completed our party. We are expecting good times. Hallelujah! I suppose there must ever be some "sadness of farewell" in embarkation, but not for long.

Sunset and evening bell,  
 And after that the dark—  
 And may there be no sadness of farewell  
 When I embark.

We were full of praise at God's message for us that day. In our S.U. portion we had Luke iv. 18. "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor, He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." As we were moving out of the station, dear Emerson put into my hand a copy of *My Counsellor* as a little memento of bygone college days. We turned to August 12th and there to our delight and surprise we found the very same passage, Hallelujah! This was not enough; God always makes His word to His children very plain. Dear Dr. Samuel, with whom I had spent so many and such lively times, gave me his last message, and in it was the verse, immediately following the above in the marginal context. Praise the Lord!

At Liverpool they had just time to get on board, and give a good handshake to some more old friends who had come to sing them off. The boat moved off slowly and the last strains of voices died away. Darkness came on, but there was sunshine in the hearts of these who were setting forth to obey the great command—"Go ye into all the world and preach the gospel to every creature."

In his diary the following day Paget Wilkes wrote :

A nice crossing to Ireland. Here we were able to receive and send messages from, and to friends. Loving greetings and real times of a still more real friendship awaited us from dear Gairdner and Holland. Friendship, one is realizing,

is only of worth when it is one of prayer. Other friendship, if such a thing can be called friendship, fades away with the fashion of this world, but, "he that doeth the will of God abideth for ever".

Describing the days of the voyage and contact with fellow passengers, he wrote :

We had some very choppy weather necessitating great quietude of an unpleasant character for some days ! Intermittent short visits on deck, with abrupt and rapid returns to our cabins were the order of the day ! But we were able to get nice chats, in between our visits to our cabins, with some of our fellow travellers. One lady, a Canadian, was, we believe, especially helped. The conversation with her arose in rather an interesting way. We were reading our Bibles on deck, and the Captain, passing by, observed to Gertrude : " Your Bible and Prayer Book I guess. I always know when people are ill, they begin to read their Bibles ! " As they were my Bible and Greek Testament, I volunteered a reply to the effect that his philosophy or experience had not given him sufficient data on which to generalize : as I only read my Bible when I was well, adding, that if the old Book wasn't good enough to live by, it wasn't much to die by !

Having listened to this short conversation, the Canadian lady approached us, and we had many talks. She testified to blessing received, and God will yet do greater things in her, and for her.

We were somewhat cast down that so little had apparently been done during the voyage ; though the weather and other difficulties were scarcely calculated to expedite matters.

Touching at Rimouski on the Saturday we were able to send letters off, and give some French " War Cries ", George Grubb's last legacy to me before starting, to the French Roman Catholic sailors that came aboard.

We reached Quebec on Sunday morning early. Leaving again at 6 a.m. we were fairly on our way to Montreal, expecting to reach there that evening, when, in the middle of the morning service, the boat suddenly stopped, and there we stayed till evening.

This was the most wonderful answer to prayer. With us on board were Rev. H. S. and Mrs. Phillips, then on their way to China, and they, with all of us, had been praying about a missionary meeting, but it seemed impossible, till our God undertook for us and stopped the boat. Upset as the Captain was, at the delay, he gave us permission to have a meeting. Mr. and Mrs. Phillips and I spoke; the Lord was present in our midst, many came to it, and God spoke to several, we believe. Quite the most godless man on board came with tears in his eyes to one of our number, saying that he had never been so impressed and convicted in his life before. His wife was a Christian, and rejoiced greatly. May God convert him, Amen! And so we were brought to our desired haven, as one day we shall be to that Great Haven, limitless, with no more sea to separate. Boarding the train, the Lord kept us quiet on the way. Before leaving, I gave all round the carriage a lot of Gospel Shot, another parting legacy of dear George Grubb. Towards evening we reached Toronto, tired and dirty after a whole day's travelling, and very glad of a night's rest.

"Cursed be the man that trusteth in man. He shall not see when good cometh."

"Blessed is the man that trusteth in the Lord. He shall not see when heat cometh."—Jer. xvii. 5-8.

A sweet truth is, that the reverse of it all is true, a real sign of a good man is that he ever sees and recognizes the appearance of good. How often does the sunbeam glide by unnoticed in our life! The shower falls, but because we have not Gideon's fleece, we are dull of apprehension, and we see not the love behind the hand which has sent us the rain. May we learn day by day to see the good as it comes.

Writing of this voyage and recollections of Paget Wilkes, Archdeacon Phillips spoke of the delightful fellowship they had together on board, adding :

We did some evangelistic work on the steamer. Paget was a bad sailor, and on at least one occasion, I remember he said to me, "Phillips, carry on, I am done," and rushed

from the saloon! It showed the spirit of the man, undaunted by the physical. Not long before he died he came to Wallington to talk to the Crusaders and to give a lantern lecture. I took the chair for him and he could only just get through, and then we rushed him off to bed. So earnest and cheery in spite of his increasing infirmities. Never have I met a man more of one thing, always thinking of how to win souls.

From Toronto the party visited Niagara, and gazing on that majestic sight he wrote to friends at home of the impression its beauty and grandeur had made upon himself :

Silence is the attitude of heart and mind and tongue that best befits the sight of the Falls themselves. The thought uppermost to me was, " My Father made it all," a strange unaltruistic soliloquy maybe ! But it made the sight more beautiful, and lent a warmer colour to the sky ! It made the snowy foam columns a deeper white, while the setting of green in the still waters below, and the wild rough foliage around seemed doubly dyed for me.

Heaven above is softer blue,  
Earth around is sweeter green,  
Something lives in every hue  
Christless eyes have never seen.

My second thought at that wondrous vision was, " these go on for ever". Unceasing in their rapid motion they seemed motionless, deep solid snowy pillars, white as snow, motionless as marble they *appeared*, but their basement was wrapped about with thick foldings of spray, rising into a delicate cloud work of the faintest gossamer, that seemed to wave to and fro in the breeze that never came, telling us that " things are not what they seem ".

Wishing to take some photographs of the wonderful sight, we entered a shop, and while waiting to be served, we had an opportunity of saying a word to a fellow customer ; he said, however, that he was far too busy with the things of this world to think about the next. And so

we came away, our consolation lay, and I hope lies ever in the fact that : " He that doeth the will of God abideth for ever."

At Toronto Mr. and Mrs. Wilkes received great kindness. Mr. and Mrs. Frost of the C.I.M. invited them to their Mission House, and they gladly left their hotel to respond to this invitation. Mr. Wilkes spoke with great warmth of the atmosphere of this home and of Mr. Frost—" A deeply spiritual man," he wrote, " really living in communion with God—a quiet God-possessed soul of great power, and filled with the joy of the Lord. To me, he was a great blessing, not because of what he said, but because of what he *was* and *is*."

They remained with these kind friends for six days, continuing the journey on September 2nd, and here again, as at Niagara, he described the beauty of the scene.

The lake, which we have been watching for an hour after dinner is wonderful. The lake still and dark ! Away in the distance a low ridge of wooded hills looking darker still. The sun has gone down, though it has flung its great arms of fire about us in a wild embrace. The whole west is belted with a rich ruby glow, paling away into deepest gold. Away east, a curious deep, solemn grey blue line, ever widening, growing greyer withal, as though half in sadness at the setting. Yet above it runs a fringe of soft mellow colouring. The only epithet that I could attach thereto is old Homer's " Rosy fingered ". Is that all ? Nay, above us the moon. Rossetti calls it somewhere, I think in his " Blessed Damozel ",

Like curléd feather  
Fluttering through the blue.

A perfect summer night ! And all pointing upward and forward. From behind that grey curtain eastward, incarnated with the setting of an earthly sun, we are expecting the flashing of an Eternal Sun, even Thee Lord Jesus, yea, come quickly !

*Upward* above us where the crescent glows, the circle of a coronet is hanging invisible. Yet, because invisible, one that fadeth not away, if only we are faithful unto death.

Many times during this journey he spoke of the continued guidance and goodness of the Lord, of the quiet times of prayer, and of his gratitude to God for all His goodness. He spoke of the humbling of his own soul when he reflected on such souls as Henry Martyn, or Carey, or the Great Master Himself, comparing the method of travel, and of comfort of his own journey to the mission field. But the Lord knew well the spirit of His young servant, and saw in him one who was willing for a life of denial and self-sacrifice when called upon to give it.

They arrived at last at Port Arthur on Lake Superior, and had there what he termed "a most interesting time in a most uninteresting place!" Unable to get a room at the hotel, they obtained one in a little inn, where, though glad of shelter, they passed a very uncomfortable night. Yet this was little thought of, for there they met another fellow traveller with whom they had some conversation before they retired early to rest. At 10 p.m., however, they were aroused by a loud knock at the door. It was the minister of the parish, who, having heard of their arrival from the friend of the previous evening, had come to ask Mr. Wilkes to preach the following day; an invitation gladly accepted. "Ye shall be a blessing to them" was the promise that came to him as he waited on God the next morning. Courage and strength came to his soul, and a glad "Hallelujah" sprang to his lips as he praised God, determined to stand on the promise, without ever *seeing*, *only believing*.

He took as his text "Look", "Pray", "Go", emphasizing the word "disciple" in contradistinction to the mere nominal Christian, showing the threefold conditions of discipleship in Luke ix. 23.

In the evening he preached on "God so *loved* that he

*gave*". He wrote later of how much he had been conscious of the Lord's presence, ever pleading the promise—"Ye shall be a blessing unto them" and ending with the prayer, "Lord give us grateful hearts for all Thy goodness, and above all the love that never faileth."

In the train to Winnipeg, and as they journeyed onwards, God gave more opportunities of service. One man, a doctor, with a sad, unsatisfied restless look, proved to be equally unsatisfied in soul. Conversation revealed that he was anxious, and really ready to be saved, though he asserted that he had seen so many "converted" people that yet did not seem happy. The message of salvation, and God's power to save and to keep was faithfully proclaimed, and he listened to a straight, personal talk, and promised to send a post card when he should get saved!

The journey through the Rockies elicited from the young missionary his thoughts and impressions of the beauty and grandeur of the scenes that met his eyes. He wrote:

On either side these rocks rise rough, ragged and barren into Heaven. It well nigh seems as if God Himself had passed this way, and left a golden afterglow of His mysterious footprints skimming from peak to peak. At last, slowly rolling into light, the whole ridge, snow-covered, flashed into flame.

A golden gallery,  
Fringed with fire.

A veritable gallery for the denizens of Heaven to onlook. It was a wonderful sight, no longer an occasional peak wearing its halo, but, in even line the fire ran until its concentrated beauty was lost in the shattering of the sun's wide wealth all over God's earth. And yet, there lingered still a special touch from God's finger, while there crept about the highest peaks a soft still fleece of mist; then the sun, with a flash fused their fresh transparency with fire. A veritable Sinai it seemed. The peak flushed with flame, and misted with smoke, reflecting the fire beneath.

Arriving at Banff, he again broke forth into description of the beauty of the scene, of the high snow-clad chain of hills, and he ended with the exclamation—" 'Whiter than snow,' is it possible? Yes, *we* are whiter! The nearer Heaven the mountains rise, the whiter they grow."

In the hotel at Banff he met a man, who, from his appearance and demeanour was evidently wealthy. He had a long heart-to-heart talk with him, and found that once, after a long illness, this man had been deeply convicted of sin, and now, as he listened, he broke down before the deep love that sought him yet again.

The winning of souls lost in sin, was then, as always, the passion of Paget Wilkes's life.

The beauties of God's creation ever filled his soul with delight, and that evening while looking at the Rockies by moonlight, in a quiet stroll by himself he sang,

Dear Jesus is the One I love.

Memories of Oxford days flooded his mind, "days spent" as he wrote,

with dear Douglas Wood and Mather, "the Sabbath day's journey" up the "All Souls" staircase; the happy, happy times all passed away, though not for ever if lived in the Spirit. As these thoughts passed through my memory, I praised God instead of raising tears. "Praise the Lord! Let everything that hath breath, praise the Lord!"

They continued their journey through the Rockies for another day and a half, enjoying the magnificent scenery so vividly described in his letters at this time, and the Lord led him to yet another seeking soul, who seemed to respond at once to the message of God's love. The story of the young ruler, and the need of having a changed heart, a changed mainspring leading to a new motive, purpose and aim, was put before him, and another soul entered by faith into Life Eternal.

Arriving at Vancouver, they set sail on the *Empress of China*, and found about forty missionaries on board,

all going East. Times of prayer and Bible study followed, as well as meetings for the sailors, and any passengers who cared to attend, when fiddle, flute and guitar formed the band! The men greatly enjoyed it, asking for more, and a young Canadian, son of a doctor, was brightly saved.

On Sunday, September 26th, he wrote in his journal :

Land in sight! Japan at last! Our desired haven where we would be! What a holy day of joy and gladness.

Yokohama was soon reached, and after a drive round the town, and a short visit to Tokyo to see friends, the journey was continued on the boat to Kobe, but not before a visit to the ship's barber had given an opportunity for a long and heart-searching talk, ending in a promise given by the man, with tears in his eyes, "So long, Sir, I'll meet you in Heaven!"

Japan at last! Yes, dear Japan, and the many souls, still unknown, who were waiting to be saved, waiting for just one more God-sent messenger who would bring to them the message of God's love, the message of a full salvation purchased for them by the precious blood of their Saviour! Writing of this moment, he spoke of God's love and care for them during the journey, and of the welcome and love awaiting them.

Our dear brother, Mr. Buxton, met us; so lovingly does our Father in Heaven think and arrange for *all* the little things upon earth. This has wonderfully impressed us all along our way. "He careth for you." Oh! that we could trust such a Father more. We praise God and wait on Him this night, the first night on Japanese soil, praying that we may be a blessing to this land. "Sunrise Land" they call it. Oh! may it be true to its name, the land upon which the Everlasting Sun shall rise, never to set!

They continued to find indeed that the care of their Heavenly Father met them at every turn of the way. Mr. Barclay Buxton had been much in prayer for servants

and teachers for them, and from a most unexpected quarter the Lord supplied this need, for a Japanese, a Mr. Mitani, of all men in Japan the most suitable known to Mr. Buxton, came and offered himself as teacher.

The boat upon which they were to continue their journey from Kobe to Yonago was delayed in its departure, and they spent five days in Kobe. This enabled them to visit Osaka, and meet Miss Tristram, the head of the large girls' school there. He wrote of this visit in one of his letters home. "Miss Tristram's work seems to be going forward. Such a splendid wholehearted soul she is!"

The first Sunday in Japan was a time of blessed fellowship. The morning was spent in waiting on God, when Mr. Buxton took those present to Jeremiah xxxi., and back to Elijah on his knees at Mount Carmel. Referring to this solemn time of humble waiting before God, seeking for such a praying spirit, Paget Wilkes quoted the couplet of Faber's poem :

Mine the mighty ordination,  
Of the piercéd hands,

and spoke of the increasing sense in his own soul of the deep need of the land to which God had brought them. "We are ready Lord, to live and die for these Thy lost sheep," was his cry at this time.

The lines so often quoted by him, and written in his heart, were now breathed out with deeper longing still.

Give me a voice, a cry and a complaining ;  
Oh, let my sound be stormy in their ears !  
Throat that would shout, but cannot stay for straining,  
Eyes that would weep, but cannot wait for tears.

He spoke with joy of their arrival at Sakai, after some days of rolling and tossing, and wrote :

We were greeted with the bright faces of some half  
a dozen "properly saved" Japanese, amongst them

Mr. Takeda, and then we continued our journey by moonlight to Yonago, arriving there at 11.30 p.m. Supper! Praise to our Father! Bed! Sleep!

The next day was Sunday, October 10th, and he spoke of it as

a new day, a hallowed day, a day of heart searching and prayer and deep longing that Christ may be formed in us most perfectly, that Christless souls may from our poor hands drink of the Life Elixir. Amen.

One cannot do better at this juncture than quote from his own diary, written during these days.

It were strange indeed that a few days here in Japan should elicit impressions from one who has had no experience, but they are in, and upon my heart, as well as head, and I give them, first of all to call forth prayer for my own life, and then for all our brothers and sisters here.

The need of all is Prayer!  
The second need is Prayer!  
The third need is Prayer!

My first impression of the work in Japan is the tendency to what our American brothers call "ultra liberalism", in many cases becoming positive unitarianism. All this, I believe, has intensified this great spirit of educational mission work. Oh! that we all could learn that the power of God is in, and through the Holy Ghost alone.

My second impression is the indifference there is to the need of conviction of sin. Oh! that God may pour on all His servants a great spirit of prayer for this!

My third impression is the need of some great native Moody, or Spurgeon of Japan filled with the Holy Ghost, and this because the Spirit, and in a large measure, a knowledge of Christianity, is in the air!

Yes, our first Sunday was a day of conflicting emotions. Rising at 6 o'clock, we got a quiet time with God. Here in this heathen town of Yonago, Jesus took me back to Calvary. Every morning He fain would take us back to

get a fresh look and fresh inspiration, a fresh reminder that His purpose is death day by day, and therefore life more abundant! From Calvary He gave me a blessed message of His return, and, waiting there for some link text between these two mighty facts, for facts we may well believe they both are in God's metaphor, with almost startling clearness He gave me—" *Till He come* ". Immediately after breakfast we went to church, and our dear brother Mr. Buxton had got just that message—Calvary—The great parousia, and the words " *Till He come* " ! At the close of the service about thirty Japanese Christians and ourselves obeyed the great command to show forth His death, " *Until He come* ". It was a sweet and blessed time. Not for worlds would I have been back in England that day!

After lunch Mr. Buxton and I ascended a hill above the lake and looked down on the city. I turned from the lake and the hills and read, as we *two* stood there—" When Jesus came nigh to Bethphage . . . He sent *two* disciples . . . and when He was come nigh . . . the whole multitude of the disciples began to rejoice and to praise . . . and when He was near He beheld the city, and wept over it . . . and He went *into* the temple and began to cast out . . . and He taught daily therein . . ." Hallelujah!

Then we turned to prayer! On that hill top over the town we pleaded for Yonago and Matsuye and for the Christless souls. Never have I realized God's presence more than in these first days in Japan, and much, at that time of prayer.

The evening service. Hallelujah! A Japanese read the Word, and Mr. Buxton preached. The chapter selected by the former was Luke iv., especially verses 18 and 19—the very verses given me at three distinct and separate times during the last days in England! Praise the Lord. The *last* word from the Homeland, and the *first* from our Japanese brother. Truly it was blessedly God's word to my heart.

Matsuye at last! A very warm loving welcome from the Christians, who turned up in force to meet our boat, and a most kind greeting at the Buxtons' house.

## CHAPTER III

### “ ONE BY ONE ”

“ And it shall come to pass in that day . . . that ye shall be gathered one by one.”—*Isaiah* xxvii. 12.

How can we save these millions, Lord—  
Lost, ruined and undone ?  
Children, I'm waiting for you, till  
Ye bring them “ one by one ”.

P.W.

DURING the following days of settling into their house, Mr. Wilkes spoke of the intense longing in his soul to be up and doing, to be able to speak the language and to talk to the thousands of unsaved souls around him. “ Gloriously helpless ” he called it, giving him a great opportunity to learn in God's school of prayer.

God laid on his heart at this time the hundreds of school boys and young men students in the district. He spoke of being much in prayer for them, of the certainty that God would answer, and of looking every moment also for the little cloud, the size of a man's hand.

A few days later he wrote again of a blessed time on the hill top with Mr. Buxton, and of a deep hallowed sense of God's presence. At the English prayer meeting, held the same evening, he gave a little message on “ If any man think himself to be something when he is nothing, he deceiveth himself,” with the (1) “ Nothing to pay.” (2) “ Nothing bettered.” (3) “ I have nothing to set before him.” (4) “ Caught nothing.” (5) “ Know nothing save Jesus Christ.” (6) “ God hath chosen the things that are nothing.”

His prayer for the boys and young students was now beginning to be answered. One of them came to him, offering himself as interpreter if special meetings for the

young men might be started ! This was a great encouragement, gatherings were quickly arranged, and much blessing followed.

Mr. Wilkes was deeply impressed by the spirit of prayer manifested by some of the Japanese Christians. There were men who thought nothing of spending a whole night in prayer upon the mountains, and who refused offers of lucrative positions for Christ's sake ; men indeed filled with the Holy Ghost. Having written an account of some of these in one of his letters home, he ended by saying :

Oh ! Christians at home, come and see, come and see, come and see. Let us go on our knees in shame !

God gave him the joy, three weeks after landing in Japan, of leading his first soul to Christ, a young man of about twenty, named Kano, who found Jesus as Saviour one night after a meeting.

Describing another blessed season of prayer, and spiritual refreshment with Mr. Buxton on the mountains, he wrote :

After two hours' foot slogging, we reached a mountain top, where the pines in one small cluster, a very " corona " as it looked against the sky, tempted us to pray awhile before we had lunch. Away, as far as eye could see, stretched lakes enringed with wooded hills ; gleaming sun-struck from the mist, grey islets peeped, with quiet hamlets sleeping, along the shore. Rushing from our feet, deep gorges ran ; while away down in the valley little nests of cottages, in threes and fours, chequered the golden rice fields ripe for cutting.

A perfect golden day, its beauty indescribable, and yet the spiritual darkness seemed so dense, because the Day Star hath not yet risen. How long ! Oh ! Lord, how long ! Slowly we read together once more of Elijah on Mount Carmel, with his face between his knees, and then we, too, turned to pray for the rain !

Invitations now began to come in for Mr. Wilkes to speak in various places, and he was continually telling in his letters home of boys and young men saved, and brought to the feet of Jesus.

The need was great indeed, for there were at this time four to five thousand students of all ages in the Matsuye district; “ jolly boys ” he called them, and his heart went out to them in great longing. He was constantly reminding himself of the fact that “ *God can* ”, and that it was His purpose to save such as these.

During these months his letters tell of many interviews, personal talks and meetings held in different places, all through an interpreter of course. Yet the blessing flowed, and souls were, week by week, convicted, saved and blessed. He spoke of the weekly English prayer meetings and of Mr. Buxton’s messages on “ The withered branch ” and other subjects, “ wonderful yet terrible ” he called them.

It is a time of terrible responsibility. To God shall we have to answer for their souls! Their blood will be on our head if we live a life of casualness or mere spiritual mechanism.

Such was the burden and sense of his responsibility towards those to whom he was called to minister!

The Spirit of God was indeed moving over the land; and a cry was going up from many of the Japanese Christians, as also from many of the missionaries, for a deeper life of faith and love. Mr. Buxton was constantly receiving letters from missionaries speaking of their own hunger and thirst after righteousness; and from students too came the same request, “ We are longing for holiness, a clean heart and the baptism of the Spirit. Do come ! ”

Mr. Wilkes frequently wrote to the friends at home, asking for prayer, and often giving at the same time a “ best thought ” which had stirred his own heart. In one letter he spoke of the need of “ abiding in Christ ”.

“ If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you.” “ Is not here ”, he asked, “ the reason of so much unanswered prayer? We ask, and ask, and receive not. Why? Because we abide not in Him, and hence a lifelessness and dry monotony bespeaks our powerlessness in prayer.”

All the way the Stranger leadeth,  
Through a lonely, lonely land,  
From behind the shifting shadows,  
Steals a living wounded hand.

Yet even while he was thus stirring up the flame that was in him, and was sending home these requests for prayer, he found time also to describe in lighter vein some of the amusing incidents which occurred during their study of the language. He recorded a conversation between himself and his wife :

P. “ What have you ordered for dinner to-day, dear? ”

G. “ Oh! I thought you would like roast ‘neko.’ ”

(N.B. The Japanese for beef is “niko” while “neko” means cat!)

Our servant smiled, but it is also true to say that the life of our little black cat hung as by a thread!

He tells yet another amusing incident :

In the following I cannot tell how the order was given, but the intention was that our friend Miss Froste should have *one* egg boiled five minutes. When I arrived at the table I found one poached egg awaiting Miss Froste, and a small procession of eggs being ushered in, ceasing not until *five* had been placed on *my* plate. I may have looked guilty, but I did not feel it, and I looked to Gertrude for an explanation. All I saw was convulsions in a teapot—not a storm—but merely merriment. Eggs are only a farthing each, so I was not ruined.

Miss Froste, an old friend of Mrs. Wilkes, had come to Japan to help in the work, and all through the years that

followed, until her death in 1917, she gave most loving sympathy and earnest help both in the home of Mr. and Mrs. Wilkes, and also in the work of the Mission.

About two months after their arrival in Japan, Mrs. Wilkes and Miss Froste were able to begin work amongst the women, and the first women's meeting was held in their own home on November 30th. Fifteen women were present, and with the help of their interpreter Mrs. Wilkes and her friend were able to declare to them the saving love of Jesus. This meeting was followed by visits to the homes of the women and gifts of tracts which gave opportunities for conversation.

A few days later their house was opened as a " preaching room ", when Mr. Taniguchi gave the address. This Japanese preacher was described by Mr. Wilkes as a remarkable man, originally a very earnest and devout Buddhist, spending hours a day in doing penance and long nights on the cold mountains trying to find peace. As soon as he heard the Gospel, however, it laid hold of him, and brought rest and joy to his heart.

During this time, the work among the students was going forward in real power, and the prayer meeting for the Christians was full of life and real believing prayer. Mr. Wilkes gave, in the pages of his journal, dedicated, as he says they were, to the honour of Jesus, his testimony to the blessed power of prayer that God had laid upon him, not, indeed, as great as he would have had it, yet great enough to give him the desire to know more of lonely communion.

Other branches of work that God was blessing found a place in Mr. Wilkes's prayers, and he spoke in his letters home at this time of the work which Miss Nash and Miss Head were doing at Yonago; of the Church in the town of Hirose, where, through Miss Wilson Carmichael's service and prayer, a little band of Christians had been gathered; of Sakai where Miss Evans held a weekly meeting; and other places all along the coast where the Gospel was being preached.

Occasionally, when writing to friends, he turned what he called his "best thought" into verse, as thus :

"Jesus wept." "He that goeth forth weeping" . . .  
 Weep! Weep! Why not? If but thy tears  
 Be scattered for another's pain :  
 For Jesus wept eternal rain  
 That yieldeth fruit through endless years.

Thus the year 1897 ended with much prayer, much praise, a deeper sense of his own responsibility towards dying souls around him, and a more intense longing that the Fire of God should descend upon his own soul in burning, consuming love.

The grandeur of standing on the promises of God was always very real to him. He was studying the life of Abraham at this time, noticing, he said, how he was ever questioning God about His promise, and God was ever appearing to "His friend", and all He gave, seven times repeated, was the "Word of the Living God"—"Surely I will bless thee."

During all this time Mr. Wilkes had been working hard at language study. He had just commenced to give short Japanese expositions at morning prayers, and spoke of his amazement that the servants looked as solemn as if he were conducting a funeral service. "Perhaps", he wrote, "they don't recognize their mother tongue, and fancy I am speaking in abstruse English terminology."

The days were indeed full, but very happy. Much time was spent with the young converts, there were many interviews with souls seeking salvation, among whom were not a few women, whom Mrs. Wilkes and Miss Froste were visiting, and who showed real interest and desire to come again.

About this time, four months after their landing in Japan, Mr. and Mrs. Wilkes went to Hirose, taking their interpreter with them. The journey meant two hours by steamer, and two hours on foot, or by "kuruma".

Armed with English “ grub ” (he wrote), two interpreters, an auto harp, an accordion and a cornet, tracts, much clothing, two Japanese workers, and, as the little boy said, “ other eatables ”, we started off in three things—beautiful sunshine, good spirits and great haste, which of course was quite unnecessary in Japan !

Arrived at their destination they went to a Japanese hotel. He described their arrival thus :

After bowing profusely we are escorted upstairs by a small boy. We then have tea on the floor. We do everything on the floor, we sit on the floor, eat on the floor, put our heads on the floor when we pray, and go to bed on the floor. This last is rather trying, because the rats of the place always claim a similar right to the use of the floor !

During their short visit at Hirose they found much for which to praise God. Mrs. Wilkes had several very encouraging meetings for women, and a number of them turned up later to enquire further. Two meetings were held for the general public at which souls were convicted ; one man was brightly saved. After they left, souls continued to come out to the “ penitent form ” and were really blessed.

The deep sense of responsibility which was always with Paget Wilkes increased continually. He speaks in his letters, of humdrum and uneventful days, when he felt that little had been done for the Master. He wrote :

I grant that to apostles there *should* be little that is humdrum. Each day the Acts of the Apostles should be bright with blessed testimony of souls saved and filled with God. But here, at any rate, it is not yet so ! The fault is with us. Our thoughts, our words, our letters sent and received, are daily urging us to expect His blessed appearing. But with so few to present, so small a gathering of grain, shall there not be shame at His appearing, even if He does not come and go again without our knowing it ? Shall

we be the left ones, still at the mill grinding the corn that never comes to perfection? Shall we be the left one in the bed, where so many are slumbering still? Shall we be among the five foolish ones that watched and waited, held lighted lamps and went out to meet their Lord, and yet were left, because they had not the fulness of oil (the Spirit) in their vessels with their lamps? "Watch ye therefore." "Therefore . . . buy of Me." "Pray ye therefore." "I say unto . . . *all*, Watch."

During these weeks there were days of prayer, and quiet days for the Europeans, which he described as very blessed times.

A very searching time! Mr. Buxton spoke in the morning on the "rain", its hindrances and its coming. In the evening I spoke on "pleasing God". It was a day of real blessing to us all, at any rate to myself, real humbling confession, and a fresh laying hold of God's power!

Measure the life by loss instead of gain,  
Not by wine drunk, but by the wine poured forth,  
For love's strength standeth in love's sacrifice,  
And whoso suffers most has most to give.

By such a standard of faith our height—my height—is but pygmy, but no man can add one cubit to his stature by taking thought. I look behind and around to see the Cross that must be the mark of a true disciple, and I would not poison the wine with bitter herbs if He hath made it sweet.

For he who mars himself with stripes,  
Is not the more partaker of the Cross of Christ.

The work amongst the boys and students continued and with increased blessing. The burden upon his soul for these lads was ever growing, and he was constantly urging his friends at home to pray for them. He devoted himself to these young friends with a warm

and loving sympathy which never failed, and to him they opened their hearts, laid bare their difficulties, and found in him, not a judge and a critic, but a brother who loved and sympathized.

Towards the end of February, 1898, the showers for which he had so earnestly prayed began to fall.

The drops are falling still, *perhaps* a bigger pitter-patter than heretofore. Students are coming in and getting saved in various quarters. Mr. Mori is one of these for whom we have been praying. Mr. Watanabe also, who has so long, so often, and so unsatisfactorily been trying to satisfy his soul hunger with a crossless Christianity, has quite broken down and openly confessed his sin and cowardice. He has trusted Christ for power! The streams are beginning to flow. The rain is a sweet sound to our ears.

Others were also being blessed and filled with the Spirit. The wife of one of the Japanese workers, though a Christian, was cold and lifeless, and had greatly discouraged the soul of her husband. In prayer together one day, however, the Holy Ghost came and broke her down, and she was filled with real joy and peace and power. The following day she was terribly convicted of past sin, which needed public confession, and as she yielded to God and wrote letters of confession to those whom she had wronged, God continued the blessing to her soul. He began to use her at once. That night she saw in her dream a man of about thirty-seven years of age, crying out—"Come over and help us." The dream was so vivid that she told her husband, who, after prayer, could think of no one of that age but an enquirer in a village some miles distant. He started off at once, and found this man very anxious about his soul. He was saved that very night, and is still rejoicing in a real salvation.

And so the blessing flowed, while prayer and praise continually ascended to God. Mr. Wilkes was ever

urging souls to seek the fulness of the love of God, and he wrote to friends at home :

There are many difficulties and hindrances to the work here, and the devil is busy. One does not like to speak of these things because one dreads to cast out a mote, when maybe a beam is in one's own eyes ! We know only too well what it is to suffer being tempted, to fail, to fall, to falter in the fight. The love one to the other, noble, hallowed love is not altogether overflowing amongst our Japanese brethren, any more than it is in England. But God has real saints, who conquer always, here in Matsuye.

Besides the meetings for students, there were meetings for other non-Christians, one at the children's orphanage, and a knitting class taken by Mrs. Wilkes, and in spite of many difficulties there was real blessing.

" Added daily " was one of his reports home at this time, as he tells of continued conversions among the boys. Another of his letters opens with a song of praise :

Bringing Japanese,  
Bringing Japanese,  
We shall come rejoicing,  
Bringing Japanese !

In this same letter he gave a most interesting incident from his own personal experience :

Away back in 1895, when I was recovering from " 'flu ", I amused and profited myself by reading *From Sunrise Land*, that most interesting, profitable and humbling book on Japanese life. Propped up by pillows in our drawing-room at home, I can see myself so plainly. When I came to pp. 142-3, where Miss Wilson Carmichael tells of three student enquirers—nameless withal, I put down my book, and did what she asked. " Pray for them," she said, I quote her words : " Will you not stop, even now as you read this and pray an earnest Amen ? " *That* I did and more ! I spent five minutes if my memory serves me aright for those three souls. And what of them to-day ? One of

them is cold, dead, and unsaved still. The second was converted through Miss Evans. The third was Mr. Kano ! At my first meeting in Japan, the Lord gave me a soul, that soul was Mr. Kano. How little did I guess that I should be the one to answer my own prayer !

My cup runneth over.

And He gave me another soul at our students' Bible Class, one who had been enquiring and seeking for some time.

Miss Wilson Carmichael writing later of this incident said :

Forty-three years ago I gave a New Testament to a Japanese student, and said “ It will be seed.” I told of this in a home letter, and that letter was read by an undergraduate at Oxford. He stopped reading, and, as he said afterwards, “ put in five minutes of real praying for that student ”. Two or three years passed and he went to Japan as a missionary. The first man he was used to win for Christ, so I heard later, was the student for whom he had prayed. That undergraduate was Paget Wilkes.

It was a great joy to Mr. and Mrs. Wilkes when, in 1899, Mr. Oliver Knight came out to Japan as a missionary of the C.M.S. Of the welcome which he received Mr. Knight writes :

I remember still the warmth of the welcome I received from Paget and Gertrude as I stepped from the tiny steamer on which I had crossed the lake from Yonago to Matsuye after my long journey from England. By this time his first and only son, Hamilton, had appeared on the scene.

For the next two years and a half, until I returned to England for ordination, I was in close association with Paget in mission work in the Shimane Prefecture. With his classical education it can be understood that he quickly attained to a remarkable efficiency in Japanese—in my opinion the most difficult language in the world—and his knowledge of it, always at my disposal, was a great help in my own studies. We used to walk round the rice fields together, on the comparatively rare occasions he could spare from his unceasing missionary labours, discoursing

on the intricacies of this difficult language, usually to the solution of some linguistic problem that had been troubling me. It is remarkable that when I arrived in Japan I found him, after only a year's study of Japanese, able to speak and preach fluently in Japanese, though of course I was unable to gauge correctly the correctness with which he spoke. Much of his time was occupied in giving Bible study to the Japanese workers—I remember still his course on the Epistle to the Hebrews—always full of original thoughts and expressions. Like his Master, he well knew that his chief work for the time at any rate, must be in training his workers, and he never grudged time or trouble in hearing their difficulties and explaining to them the implications of practical Christian living and the doctrines of their faith. He was also very busy in collaboration with Mr. Mitani in the production of a religious newspaper, *Yo no Hikari*, the *Light of the World*, which was greatly used of God, especially in the country districts out of reach of direct preaching.

The title given to the preceding chapter, which pictures the first years of the young missionary in Japan, describes, we believe, this period of his personal life and training in mission work, briefly, indeed, but nevertheless clearly—"A polished shaft in the making." During that time he had learnt and profited from the friendship, counsel, and experience of Mr. Barclay Buxton, who had already been seven years in Japan, and had gathered round him a band of young men, saved and blessed through his ministry, and a group of young missionaries, who were his helpers in the work at Matsuye. One of these, Miss Nash, who is still working in Japan, after forty years of faithful ministry at Yonago, in speaking of Paget Wilkes, as she remembered him in those early years, said recently :

I remember, and can never forget the deep teaching he gave, even then as a young man of twenty-eight. His teaching from the Parables still remains with me, and was to me then a new revelation from the Word. His Bible

readings for workers were remarkable, and by these, as well as the personal talks he had with us, many of us were convicted of our need. In social life and in conversation at meal times he was able to introduce spiritual subjects with ease and interest, and it was a continual breaking of the Bread of Life at every meal.

His progress with the language was very rapid, and his facility in changing and adapting words and expressions to suit his hearers was most remarkable.

Miss Nash remembered how, in one address given to Japanese he was speaking of a countenance full of the joy of the Lord, cheery and round as a teapot, instead of a face as long and sad as a coffee pot. Quickly remembering, however, that, though the Japanese drink tea, they never use coffee, he substituted at once, " a face as long as a horse "

She remarked on one noticeable feature in his ministry, i.e. how few of his converts backslid, most of them going on steadily and faithfully in their Christian life, beginning at once to work and witness for the Lord. He taught his converts to keep the Sabbath, no buying or selling ; he also insisted on the putting away of all idols. His own life was governed and ruled by a policy of " thorough " in all his Christian experience, and he taught the same principle of " thoroughness " to his converts.

The blessing which was experienced during those early days was not confined to the Matsuye district. Tidings were coming from Tokyo, where Mr. Buxton had gone to take meetings for Europeans, telling of " showers of blessing " and much real work done. The Japanese meetings had been packed, 400 at the first and 700 at the last. The missionaries having got blessed, had sent round to all their flocks telling them to come along, and at the closing meeting, sixty rose to their feet, testifying to hearts filled with the Holy Ghost.

A weekly prayer meeting for women had now been started in Matsuye by Mrs. Buxton, Miss Evans,

Mrs. Wilkes and Miss Froste, and greater things were expected for this work as a result. Mr. Wilkes wrote to friends at home and urged them to pray, and pray and pray, he spoke of the devil's attempts to destroy the unity of the Christians, and asked prayer for this, asserting that there could be no real revival till there was perfect unity. Yet, in spite of this, he was able to report conversions of souls and continuous blessing.

In these days of blessing we must be kept very low at His feet, awaiting a mighty upheaval and revival, in perfect love one to another. Oh! how the devil tries to get the victory here; but with the indwelling Spirit of Jesus, with the breastplate of faith and love, Aaron like, we intercede for the people, and must gain the victory.

Paget Wilkes was a lover of nature, and of all God's beautiful handiwork, and this continually burst out in his description of the land which he had come to love. On March 24th, 1898, he wrote :

We are moving now into the time of flowers, and *that* in Japan is *the* time of times. The "beautiest" of all is cherry blossom. At present, we have only got as far as plum. White blossoms, pink blossoms, and yellow, dance about everywhere.

The burden of souls, which was such a striking feature of his ministry and work for God did not prevent him from enjoying the humorous incidents that he often met with in the midst of his work. He enjoyed a joke more than most people, and his friends can remember the many stories and anecdotes with which he continually entertained his friends. In a letter home he tells of a little boy of three years old, the most regular attendant of any at the meetings, "A philosopher at three" he called him :

Since we have been in residence (he said), I do not think he has missed a single meeting. Ladies' knitting class,

women's meeting, general preaching meetings, Sunday school are all the same. He walks in, generally half an hour too soon, and seating himself exactly in front of the "hibachi", with the self-importance of an old gentleman of sixty-three, turns his hands slowly and complacently over the burning charcoal if it is cold, and if warm, folds them resignedly. Frequently, at night, not thinking it right to appear alone, he will say, in the middle of his tea, "A meeting to-night, you must come at once," and so he brings one of the triple or quadruple generations that live under his roof!

On April 10th of this year, 1898, Mr. and Mrs. Wilkes moved from Matsuye and went to Osaka, the students all leaving the schools to go home for their vacation. It was during their stay here that a little son was born, whom they named Hamilton.

It was at this time that Mr. Wilkes and Mr. Buxton went to the C.M.S. Conference at Arima, at which the latter was to be a speaker. He described their walk up Arima, mounting 3,000 feet along zig-zag mountain paths, and then descending 1,400 feet to the place itself. When they reached the top, a wonderful view was indeed revealed. In describing the scene he exclaimed:

Oh! friends, if you want to see beauty, look from the top! There on the top we knelt and prayed with the cold wind of heaven rushing round us. We prayed for Japan, prayed for the Conference, our going out, and our coming in, and then we stood and feasted our eyes on Heaven and earth, form and colour, and then turned and plunged down into an abyss of beauty. Thick massive columns of pine, crimson stemmed, stood crowding on the hills, the edges and tops fringed and tasselled in abundance. Rich rocky precipices seamed with the soft pink azalea, and leaping in and out, white waters rattled and chattered unexhaustingly. Water everywhere!

The Conference was good. Mr. Buxton's addresses were given in great power, and all came down from the mount humbled and blessed.

While at Osaka, Mr. Wilkes gave himself more fully to language study, and did not return to Matsuye until June, when busy days were before them all, as Mr. and Mrs. Buxton were shortly leaving for England.

Recording the blessed time of fellowship and communion on the last Sunday before the farewell, he said :

We were all to meet together round the Lord's Table, to remember and show forth our blessed Master's death, till He come. Mr. Buxton gave as his final message to the Church, " Watch for your Lord cometh." It was a really solemn time, and after the sermon our brother asked us all to meet in penitence around our Lord's feet at His Table. One dear brother, who had been backsliding for a year or more, stood up and testified that the Lord had restored his soul. It was a truly good time.

In concluding this letter he added a further word about himself and his work since coming to Japan. He was concerned at what he feared was the impression given in his letters home, that he himself was in any sense the cause of the reaping time which God had given.

Do let me say (he wrote) how I grieve over this impression. I would try to correct it, because I feel that all the blessing, in so far as any human instrument is concerned, is due to the work, love, life, and prayer of Mr. Buxton, and those with him who have been blessedly bearing the burden and heat of the day. Above all, think of no human instruments. Pray, and above all believe, for God's work to go forward.

May I especially ask you to remember me at this time as Mr. Buxton leaves for England, and I, a poor languageless, loveless prophet, have to stand and plead the cause of God to these poor sinners in Japan. Pray for me. Amen.

## CHAPTER IV

### "NOTHING TOO PRECIOUS FOR JESUS"

"They offered unto him gifts : Gold."—*Matt.* ii. 11.

The chance of sacrifice, the opportunity to give and to give up, is our priceless heritage now in this life.—P.W.

How can I bring and yield to Thee,  
And offer hour by hour,  
Bind to the horns my sacrifice  
Save by Thy Spirit's power?  
Ere Thou, O suffering Christ, can dwell  
By faith within my soul,  
I need the Eternal Spirit's power  
To strengthen and control.

P.W.

WHILE at Mount Heizan, during the following weeks of August and September, 1898, amongst a colony of other missionaries, he reported more baptisms and fresh souls won for Christ at Matsuye. The work was going on, though several of the best workers had left, some being moved to other centres, and death also removing some. These things only stirred his heart to seek God afresh, and he reminded himself of Gideon and Gideon's God! He gives his best thought on this occasion to his readers at home :

"He that cometh to God must believe that He *is*"; not has been, or will be, but *is*. How often the devil says, "Yes the blessing *will* come, it *will* be better to-morrow, or when you take up a new work, or go to a new place, or among other people, or begin another winter's work. But our God is a God of *to-day*, and if I don't prove Him *to-day* and get a blessing *to-day*, I am pretty sure not to get one to-morrow."

On September 27th of the same year he wrote again :

I must add a line to my journal to-day ! This day last year we touched the shores of this island-home. A year ago ! What opportunities have come and gone for ever. May the Lord forgive all the sin, and wayward walk, and still lead on ! As I look around on the work here, there is so much to humble, and that, maybe, all because of faithlessness in prayer.

There was, however, also much to encourage. Students began coming again to the meetings after the vacation, and he was continuously busy with personal talks, and prayer with souls who came seeking inward peace. Every day, and all day, spent in the one passion of his life, winning souls for Jesus ! He constantly, however, lamented his lack of faith and love, always pleading with friends at home to pray for him that more love, more faith, and more zeal might burn in his soul. He was indeed encouraged to find that so many of the converts among the students had stood firm, and though there were those who had not gone forward, or had fallen away, there were many who proved faithful to the Lord.

At this time he also began some itinerating work, and had times of blessing in the places he visited ; he was not " a poor dog that is always running after his own tail ", as he expressed it, in his humorous way.

A year after Mr. Wilkes' arrival in Matsuye, he preached his first set sermon in Japanese. He spoke of his language being very behind-hand, but he was trusting God to carry him on in his studies.

He was now encouraged by a gracious answer to prayer which was given in the case of one of the students who had been recently converted, and who, taken ill with lung trouble while at school, had left the hospital to which he had gone, and was trusting God to heal him. This step of faith was honoured by God, and he became wonderfully better. Shortly after, however, he was

told by a fellow Christian that his act was mistaken and foolish. Greatly stumbled in his faith he began to get worse, high fever came on, and in great pain he was visited by Mr. Wilkes. God gave the victory, and after a hard battle on their knees, pleading the promises, a new life began to work in the weakened body. The same evening the fever left him, his pulse became normal and all pain ceased.

At the close of the year 1898, his diary told much of victories won for Christ in human souls, but he also spoke of the tremendous power of the devil. He pleaded again for prayer, saying :

God is working here, but so is the devil. I hope friends are not supposing that we are in the midst of revival, or that we Christians are the ripest saints, if so let me undeceive you. I went to one of our out-station churches the other day, and found there that out of *sixteen* Christians, not *one* of them was in any way attempting to observe Sunday, except by coming once to church, and then returning to their farming and fishing, etc. In another of the outlying places I found exactly the same state of affairs. God is speaking to several on this point, for which we praise Him. The special line on which the devil is working is through the Roman Catholics, who are trying to proselytize with tremendous vigour, visiting our Christians and our workers, and flooding the whole district with literature. As a result, two of our young Christians have sadly backslidden into their old life. But we are believing for them, and God is mercifully dealing with them.

We grieve indeed over this ; is there sin in us ? in me ? the sin of prayerlessness ? Pray for these two. God is able. Amen.

One of the great characteristics of his life and work was, perhaps, the thorough examination he made of his own heart and motives, and those of sin-sick souls with whom he came in contact. Drastic as he was with himself on the subject of sin in personal life and service, he was equally drastic with others who came to him for

help and counsel. The deep sense of his own need, however, led him to a deep humility and sympathy in his dealings with others. So conscious was he of the mercy of God to himself, that he was ever seeking to reveal that mercy to repentant sinners. He was ever ready to instil hope into the soul of the penitent backslider as they knelt together in prayer, and "the God of Hope" was ever to him a strong anchor within the veil, strengthening and quickening his soul.

Meanwhile, the work amongst the women continued, and difficult as this work was, some of them were being quietly drawn to God. This was a great cheer to Mrs. Wilkes who had been working amongst them. One of the women, a regular attender at the meetings, had been much impressed by some lantern services, and when visited a few days later, was found to be a really seeking soul. She found it hard, however, to give up her shrines, declaring that she could not be so unkind as to do such a thing. After further talk the visit ended, but not the story of this woman's deliverance. Paget Wilkes described the touching scene that followed his visit :

Last night, just as I was finishing my English Bible Class, Mrs. K. arrived and wanted to see Gertrude. As she was out at a meeting, I had to interview her. She told me the following story, after speaking of being healed by her Shinto gods, etc. "A week ago, after leaving the women's meeting, I went home and was so troubled that I could not sleep. My mother and elder brother are not 'saved' and I am so anxious about their salvation, especially as my mother is nearly seventy years old. While I was thinking much about this I fell asleep and had a dream. I dreamed that you and Mrs. Wilkes came to call on me (a thing we had never done, in fact she had never even *seen* me) and urged me, myself, to trust in Christ, as of course I could not lead others if I was not myself a Christian.

"This dream greatly impressed me, and all day long I thought of it. Still I could not consent to give up my gods, though I knew they were not real gods at all! A few days

afterwards I came to the lantern service, and then on the following day you and Mrs. Wilkes called on me, and so my dream came true. The next day I could stand it no longer, and decided for Christ. I went to my shrine, and as I took down all the prayer papers and burnt them, my heart suddenly became strong. I must be baptized to testify to my faith.”

I pointed out the way of grace and faith, and together we knelt to pray. She was like a little child, “ How shall I begin ? ” she said. “ Our Father in heaven, will that do ? ” “ Yes, that will do ! ” “ And how shall I end ? In the Name of Jesus ? ” “ Yes, that will do.”

Hallelujah ! The name of Jesus *will do*, always, ever, eternally the same. Friends at home, do you find that the Name of Jesus will do ? Sound it far and wide, if you are proving that “ the Name of Jesus does for me ”.

By this time it was nearly 10 p.m. She went off and returned with the shrine itself, one of the trophies of the Holy War !

Victories were many in this fight with the devil and forces of evil, but there were many disappointments also. Some amongst the students were falling before bitter persecution and mockery in the schools, and at home.

Japan is an excellent drill-ground for faith (he wrote in one of his letters), do come out and try it. One can *never* be sure of one’s man, the most earnest run for a time, and then—— !

However, the simple faith of some was cheering and encouraging, and God was honouring faith and answering prayer each day. This was indeed so in the case of a very old lady, without any teeth, and partly blind and deaf. She had been an enquirer in Miss Evans’s meetings, and had thrown all her idols, shrines and prayer papers into the fire, but did not seem fully clear on the way of salvation, so her baptism was delayed until the return of Mr. Buxton from England. Mr. Wilkes paid her some visits, but found conversation difficult on her side because of her lack of teeth and deafness, on his side

because of the language. With the help of an interpreter, however, he managed to make her understand. On his second visit, almost before the bowing procedure was finished, she said quite simply: "Without seeing, without hearing, without feeling, I simply believe that the blood of Jesus is flowing over my heart," quoting exactly his last words to her on the occasion of the previous visit. The dear old soul still stuck to her pipe, however, but afterwards she gladly gave it up to God. A little later she passed away in *perfect, perfect* peace, all the neighbours wondering at the real glory that rested on her face.

After Mr. Buxton's return from England in April of the same year, 1899, there was a real Pentecostal outpouring of the Holy Spirit. Fresh blessing began to flow, God working in mighty power amongst individual Christians. Mr. Wilkes's interpreter had, with a few other Japanese, been much in prayer, spending many a half night on the mountain, and on the evening of the Catechists' meetings waiting before God till 3.30 a.m. The result was a veritable baptism of the Holy Ghost, and as Mr. Mitani recounted it afterwards to Mr. Wilkes, they appeared to have had a truly wonderful time.

The praise and testimony meeting the following day almost naturally fell into their hands. He spoke thus of this blessed time:

Mr. Buxton, who was in the chair, let Mr. Mitani take the whole thing. God's power came down indeed, and from 9 a.m. till 6 p.m. without the slightest intermission, the meeting went on. Everyone was searched and humbled before God, though the devil even then was not idle.

At 6 o'clock we stopped and got a little food, and then had to prepare for an advertised evangelistic meeting, and then went on from 8 p.m. till 3.30 a.m., mostly, of course, with personal dealing, this being done entirely by our four Japanese brothers. The following days were days of blessing, often we were up till three and four in the morning, while the blessing was most marked in the country districts,

the churches as a whole being wonderfully quickened, and individuals blessed and saved, though always accompanied by very real and fierce opposition in the Church itself. But God got the victory in every case, Hallelujah! My study is becoming a real second-hand tobacconist's shop, decorated with trophies of the devil, in the shape of pipes, tobacco, idol shrines, etc.

I cannot say here all that this time of blessing has meant to me. Neither can I tell of the blessing it has been to sit at my interpreter's feet and learn of God. The Lord seemed to teach him more in an hour, than he had learnt before in two years.

The work amongst the women now began to extend in a new way. Mrs. Wilkes commenced a campaign in the surrounding houses to reach the young girls. Numbers of twenty and thirty started to attend regularly, and they were keen to read the Word, bringing their Bibles with them. Some of the families began to burn their idols, and seemed really in earnest to turn to the Living God. Mrs. Wilkes, returning one day from visiting a poor old soul of nearly eighty years old, brought with her all the equipment of idol worship, including the ticket that was to take the poor deluded soul to a Buddhist heaven.

About this time a new venture was started, i.e. the publication of a periodical of fifty pages, a Japanese journal called *Living Bread*, which was edited by Mr. Wilkes and Mr. Mitani. This paper was, of course, on full salvation lines, and dealt with salvation, sanctification, and the Lord's Coming.

The best thought with which Mr. Wilkes closed a letter home at this time may be quoted here: "Keep low, aim high, learn to surprise the devil daily, and don't forget to *sing* by *faith*, 'Hallelujah.'" But, he speaks also of difficulties in the work. Those who were professedly Christians had in many cases no zeal in soul winning, no burden for dying sinners around them, and still darker things than this often revealed themselves

in Christian homes, "things", he wrote, "that could not be committed to the pages of letters." There were also frequent cases of backsliding, and he bemoaned these facts, blaming himself for his lack of prayer and faith for these wandering ones. He continued :

Let us remember that these souls, out here as everywhere, are surrounded by "wicked spirits" in heavenly places, and so our fight, and your fight is the same—"Prayer." "Praying" is generally pronounced "playing" by English-speaking Japanese, because they cannot get a clear distinction between "R" and "L", but though the pronunciation is the same, the doing of it is not! Praying out here is undoubtedly not playing, though the devil does his best to make us think so. A thought that has been a great blessing lately is 2 Tim. ii. 25, 26, where we are bidden to instruct with all meekness the unsaved, or backsliders, yea, and cold Christians too, for that matter. That is to say, when we meet with some exceptionally difficult, irritating and hopelessly conceited soul, how easy to see the man, and put down to his account all his sin and folly. But the Lord bids us put it down to the devil, to the devil's trap and the devil's captivity. The man is to be pitied as a captive. If we lay hold of this by the Spirit of God, it will be easier to love the unlovable sinner. If we look beyond and below the sinner, and see all the hideous power of evil and Satan taking the man captive at his will, it will be easy to love with compassion, as the Lord loved us, yea, and still loves them. We poor saved sinners have but to discern the spirits of evil, and war with them, by faith, and prayer and love, seeking their deliverance from the captivity of which they are ignorant.

This thought recalls the subjoined lines of Christina Rossetti, beautiful indeed :

O Lord when Thou didst call me, didst Thou know  
 My heart, disheartened through and through  
 Still hankering after Egypt full in view  
 Where cucumbers and melons grew?  
 —"Yea I knew."

But Lord when Thou didst choose me didst Thou know  
 How marred I was and withered too  
 Nor rose for sweetness, nor for virtue me,  
 Timid and rash, hasty and slow ?  
 —“ Yea I knew.”

My Lord when Thou didst love me didst Thou know  
 How weak my efforts were and few,  
 Tepid to love and impotent to do  
 Envious to reap and slack to sow ?  
 —“ Yea I knew.”

Good Lord Who knowest what I cannot know  
 And dare not know, my false is true,  
 My new and old : Good Lord arise and do.  
 If loving Thou hast known me so.  
 —“ Yes I know.”

Yes, there were sad cases of sin and backsliding, but God was doing great things in the lives of others. He wrote full of praise of visits to Yonago and Sakai :

I wish I had time to tell you how the thwarting of one's own plans in the way of missing boats, and being obliged to stay longer than we had intended, was made the occasion of blessing and salvation. I was talking, not English, but Japanese from 8.30 till 3.15 with an interval of fifteen minutes for lunch. I arrived home after a fortnight's work dead tired, and so to-day for amusement I jot down these records of God's working, praising Him for being allowed to be a signpost to point these wandering ones home. If there are any poor miserable money-makers and so-called *pleasure-seekers*, and other similar workhouse folk, who happen to read these pages, I invite you in the name of the Lord Jesus to give up your business and try trusting the Lord as a profession *and* as a recreation : it's real good ! Do try and go one better, no, one thousand better, and you'll send me a post card of thanks !

His love for souls seemed indeed to grow and deepen as the days went on, not only for those in Japan, but for those to whom he wrote in the homeland.

Writing a diary is in a way hard work (he said to some of his friends), of course merely jotting down cases of blessing is in itself nothing ; but one wants the readers of these pages to be really blessed in the reading. First of all, I want you to pray that our weakness may be so perfect, and be so perfectly realized that God's strength may be made manifest. Secondly I want you to see Jesus as a Saviour, a real living Saviour, always and everywhere mightily able and willing to save. Amen. Many know Him as a Saviour, but not as a Saviour *for them*. My farewell word to you is, "*Go on*", believing, praying, working, fighting, moving. "*Go on*." Don't look for one moment at past failures and folly and sin ; they have *nothing* to do with present and future blessing.

The two things that paralyse prayer, and the reception of blessing are (1) an unclean conscience, and (2) a discouraged and unbelieving heart, that only looks at past failures and disappointments. With regard to conscience : its uncleanness can only result from unconfessed sin : for sin that is not dragged out into the light can never be "cleansed by the blood of Jesus". But never may that enemy of souls cause us to doubt that our conscience is as white as snow, cleansed by the precious blood, if we are walking in the light.

Go on, Go on, Go on. The world is going on to hell. Are you and I going on for God, and to God, and with God ? Oh! brother "*Go on*". There's the enemy in front of you, around you, behind you. Go for him, and God shall give you the victory ! Hallelujah !

He had the joy about this time of leading a young Japanese boy to Christ : Mr. Yoneda, still a devoted servant and worker for the Lord, after thirty-five years of service in his own land, wrote of the first time that he met Mr. Wilkes, on January 18th, 1900 :

I was only a lad of seventeen, and I went to a church one evening at Matsuye where the Rev. Barclay Buxton was preaching. I had never been to church before, though I had attended some meetings in a hall not far away.

After Mr. Buxton had spoken, a young Englishman came

to speak to me. I had not seen him before, but he invited me to his house. I accepted, partly out of gratitude, and partly out of curiosity, for I had never been to a foreigner's house.

During the visit Mr. Wilkes talked of the way of salvation, and at the close earnestly pressed me to accept the Lord Jesus as Saviour: quoting the text, “ For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” After about a ten minutes' silence on my part and on Mr. Wilkes's, as he earnestly looked into my face, I did at last yield my heart and prayed with him. As I left the house to return home I was filled with joy and the assurance of salvation. I was shortly afterwards baptized by Mr. Buxton, and Mr. Wilkes gave me Mr. Buxton's *Lectures on St. John's Gospel*, which had just been published in Japanese. On the fly leaf of this book, which is still in my possession, he wrote:

In memory of May 27th, 1900, to my dear brother in Christ, M. Yoneda, with a prayer that he may be able to be a faithful soldier and servant of Christ to the end of his life.

A. PAGET WILKES,  
Matsuye, Japan.

“ Behold I come quickly: hold that fast which thou hast, that no man take thy crown.”—Rev. iii. 11.

The difficulties that constantly faced him in the work, and difficulties and disappointments there were many, only seemed to drive him lower to the Lord's feet in humble confession of his own need and failure, as he felt it to be, in prayer and zeal for souls.

He was always ready to learn from fellow-workers, and to profit by their experience, or deeper spiritual knowledge.

Mr. Takeda was at this time in close fellowship with him, and they worked together as brothers in the Faith. He wrote of him on one occasion:

I always love going to Sakai. It is so prepared for by prayer. The brother there, Mr. Takeda, is such a

splendidly sanctified soul, quite young, but dead keen, and deep too. I always feel like sitting at his feet and learning of him.

Mr. Wilkes was greatly cheered and encouraged at this time by the reports coming from Hakodate in the far north of Japan, where Mr. Buxton had gone to take a week's holiness meetings. Mr. Mitani, his ex-interpret, had gone with him, as also Mr. Nakada, and Mr. Oliver Knight as organist. A tour of the churches was to be made after the holiness meetings, and both Mr. Mitani and Mr. Nakada wrote reporting that the tide of blessing was flowing in. On their journey, before joining Mr. Buxton they had taken meetings in various places, when workers as well as non-Christians had been blessed, convicted and filled with the Spirit. In processions round the town souls were aroused, the meeting places were crowded and people were getting saved every night. Missionaries working in these places were astonished to see the wonderful work of the Lord. Writing of Mr. Buxton's meetings, Mr. Mitani said :

Nearly 250 gathered every evening, the Lord deepening His work each time. It is a glorious and blessed sight, when the Spirit begins to search the hearts of God's children. They are the most wonderful meetings I have ever been in. Many souls are seeking blessing.

Further letters came from others. Mr. Oliver Knight writing of continued blessing said :

We are having really good times here. The first meeting was Friday morning. We were told to expect thirty but ninety turned up, and we had a very good time. In the evening there were 150 and seventeen stood up for blessing. Mr. Mitani and Mr. Nakada are helping in great power. The missionaries, too, are getting blessed. Hallelujah !

Of the closing meeting, Mr. Nakada wrote :

The Spirit has worked mightily in this town. We closed the meetings last night with a shout of joy. About forty men and women have testified to the blessing they got. Praise His dear name !

Later again Mr. Knight wrote of the next town to which they had gone :

“ Magnify the Lord with me, and let us extol His name together, for He hath done great things whereof we are glad.” The afternoon meetings have been getting better and better, and now about seventy turn up. We have had really definite times of blessing. One of the missionaries was broken down and weeping, and another is seeking blessing. As the days pass, more are coming in. The aisles are crowded and people standing outside, at least four hundred present. Many have been stirred here and a revival should certainly follow. In the evening the C.M.S. church was packed, and two Japanese got up to say that although they were not Christians yet the power of God was so manifest that henceforth they could not help believing in Him.

In the September of this same year 1901, during the gathering of missionaries on Mount Heizan, the Spirit of God descended in mighty power. In his letters at this time Paget Wilkes gave testimony after testimony of missionaries from all sections of the Church of Christ whom the Lord met and wholly sanctified. He speaks of his own experience at that time, and of how God had met and humbled and sanctified him, “ turning theory into blessed experience ” as he described it. He went one night to hear a Japanese pastor preach. He was the only European in the Church. Faithfully and powerfully this pastor expounded the provision God had made in Christ for the full deliverance of His people from sin, and then he invited those who felt their need of this further and deeper work of grace to come forward and kneel where he stood. Mr. Wilkes was powerfully convinced that this was just what he needed, and then

commenced the struggle within. "Do you not need this blessing?" asked the Spirit in his heart. "Yes, Lord I do." "Do you not desire it?" "Yes, Lord." "Then why do you not go out with others and kneel there?" Almost aghast he said, "But Lord, they are all Japanese, and I, I am European, and I am also a missionary." "Yes," persisted the Spirit, "but are you better than they?" "No, Lord, I am worse, for I have had more light." "Then why not go out?" "Ah! Lord—but—You—could—not—expect—me—to—go—out—and—kneel—there—with—them?" Then suddenly he saw it all, and thrusting his pride aside, he made his way up, and knelt with his Japanese brethren, seeking the fulness of the blessing of the Gospel, and God met him there. It was then that he wrote his hymn, well known to so many, "Jesus! Jesus! Jesus! Sweetest Name on Earth". From the fulness of a soul entirely sanctified and consecrated to his Lord, he poured out his heart's love at the feet of Jesus.

Jesus! Jesus! Jesus!  
Sweetest Name on Earth;  
How can I, the sinner,  
Come to know its worth?

Oh! the sinful sorrow!  
Oh! the strangest shame!  
That I saw no beauty  
In that sacred Name.

Never felt the sweetness!  
Never knew the grace!  
Never saw the love-pain  
In that wounded Face!

Never found the mystery  
In that simple word,  
Jesus! Jesus! Jesus!  
Saviour, Lover, Lord!

Now 'tis past and over,  
Gone my sin and shame,  
Jesus! Jesus did it,  
Glory to His Name!

I have seen the glory,  
Of His tender Face,  
I have felt with wonder  
Thrills of Holy Grace.

Wonderful compassion  
Reaching even me,  
Bows my humbled spirit  
In captivity.

Jesus! Jesus! Jesus!  
Loved me in my shame,  
Oh! the joy and rapture  
Of that sacred Name!

In this gracious dealing of God with him, we see how he was being prepared for the new step of faith into which God was soon going to lead him, enlarging his vision and his steps in service. In the following February, 1902, he was to leave for furlough with Mr. and Mrs. Buxton and their family, and he wrote to friends at home asking for special prayer that their future might be made plain :

Our future we cannot see, and do not want to until God shows us. There seems but little likelihood of our returning to the Matsuye district under the new leader there. There seem difficulties to such a course. Pray that we may follow the Holy Ghost as He wishes to lead us ; may we be tied down by no preconceived ideas or customs of men. How glorious it is that we can present to a soul convicted of sin, an instantaneous and present salvation. “ Whosoever shall call on the name of the Lord shall be saved,” not “ whosoever shall study Christianity for two years shall be saved,” that is what scores of Japanese pastors and catechists and evangelists are practically teaching. May

the dear Lord deliver us from all such God-dishonouring, man-dignifying methods of preaching His grace and power. It does not matter if the seekers understand or not. The farmer does not understand how the grain dies, and revives, and grows and ripens, *but* it does not alter the fact! "It springeth up and groweth, he knoweth not how."

On October 6th, 1901, he went to Kobe, to see his wife and boy off for England. Returning to Matsuye he spent a busy winter there amongst the students. There was a greater spirit of seeking and enquiry than had been seen before, not only amongst the boys, but also in Miss Coles' class amongst the girls. He began special Bible classes for the older as well as the younger boy students. He wrote :

Oh ! how one longs to keep these souls before God night and day, and to lead them into all the fulness of Jesus.

Oh ! sacred love burn in my heart,  
Burn fiercely night and day  
Till all the dross of earthly love  
Is burned and burned away.

Oh ! Jesus, Jesus, dearest Lord,  
Forgive me if I say  
For very love, Thy sacred name,  
A thousand times a day.

Miss Coles, who later gave her whole life to missionary work in Japan, had come out with Mr. and Mrs. Barclay Buxton, and from the beginning took part in the work in Matsuye. Several years later she joined the J.E.B. and took up active service, especially in work amongst girls, and God greatly used her in the training of these young lives.

The following four months were filled with ceaseless activity, energy poured forth almost night and day, and by the end of the winter, both mental and physical

strength were utterly exhausted. Thus tired out in mind and body, it was thought well that he should return to England with Mr. and Mrs. Buxton in February, 1902.

It was during this time of furlough in England, that what he had already been thinking of, and praying for, came into being.

## CHAPTER V

### THE THREEFOLD VISION

"All this . . . the Lord made me understand in writing by his hand upon me, even all the works of this pattern."

I *Chron.* xxviii. 19.

Angels can sing in highest heaven  
Of all Thy wondrous ways :  
But here on earth to me is given,  
To tell Thy matchless grace.  
P.W.

EVEN before his return to England in February, 1902, Paget Wilkes was waiting long and earnestly on God for guidance. As he looked round upon the state of the Church and the vast unevangelized districts, he realized that one of the greatest needs was for a band of men, Japanese and "foreign", filled with the Spirit, who detaching themselves from the responsibilities and entanglements of ecclesiastical organization, would give themselves to prayer and to the ministry of the Word. Such a band could be used by the whole Church, and could help by aggressive evangelism and the propagation of Scriptural holiness. He longed with God's help to bring such a band into being, and prayed that he might have some share in it.

Though the Rev. Barclay Buxton in going out to Japan in 1890 as a pioneer missionary of the C.M.S. had had no intention of creating, or helping to create such a Band as now exists, he had seen the need of this heathen land, and a threefold vision had been given him of the remedy to meet that need. He wrote therefore :

As one saw the conditions in a heathen land, one realized more clearly three things :

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

Of this threefold vision Paget Wilkes wrote :

During my five years' service in Japan, under the leadership of Mr. Barclay Buxton, my own convictions as to this threefold need were not only formed and confirmed, but the way in which such a need could be met in practical fashion took a very definite shape in my mind.

The first need with which Mr. Buxton was impressed was that of preaching a real salvation able to reach the lowest and vilest of men. As for myself, I was deeply burdened about the insufficiency and inadequacy of the way in which the message was in many cases presented. I was convinced that there was required a much more definite statement of the Gospel message than generally obtained. It seemed to be taken for granted that we could never expect anyone to be saved in a heathen land, prior to a considerable period of instruction in the principles of Christianity. I am aware that this appears both reasonable and ordinary common sense. When the people have no conception whatever of a personal God, and hence of sin, and therefore of forgiveness, not to mention any other of the doctrines of the Christian religion, it would seem impossible to expect men and women to believe unto salvation within a couple of hours of their first hearing the message.

And yet, one felt instinctively that this could not be right. There must be a way for a helpless drunkard, a derelict on his way to commit suicide, a criminal condemned to death, and such others, to receive enough

instruction in the elements of the Gospel to allow of them entering into the experience of salvation immediately, and without delay. As one studied the Scriptures, it seemed perfectly plain that the stories of the woman of Samaria, the thief on the cross, the Philippian jailer and others, warranted optimism along this line. In my first few years of service, poor as it was, I put it to the test and found it possible. The determination to push forward in a daring evangelism along these lines grew, and became more and more insistent as time went on. I realized that though there were, of course, not wanting missionaries and Japanese who believed as I did, yet if a Band of evangelists, "foreign" and Japanese, could be raised up, who would specialize and stress this phase of truth, untrammelled by considerations of ecclesiastical organizations, it might be a great blessing to the whole Church of Christ in Japan, and help to prove in actual and practical fashion the truth of our proposition, that when men's hearts have been prepared by sin, suffering, trouble and despair, there can be an immediate harvest. When the Evangelist is able, in presenting his message, to confine it to the minimum of truth necessary to salvation, there can be a reaping without delay. Thank God we have proved its truth in almost countless instances.

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

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

Matsuye itself in the early days of his ministry. He writes of it as follows :

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

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

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

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

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

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

“ After a time there were young evangelists who asked to be allowed to come to Matsuye to share in the work, and

thus to get instruction and training. Now, the best and most permanent thing a missionary can do is to train men to be soul-winners, and men of prayer. And both the Lord Himself, and His servant Paul, trained workers by having them with them, and letting them share in the work itself.

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

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

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

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

With these three needs, clamant and insistent, the conception of a Band of Evangelists, trained to preach an immediate Salvation for the sinner, a definite anointing of the Holy Ghost for the saint, as a second work of

grace in the heart, and to produce *leaders* in such work, began to take shape.

Conference with a few Japanese brethren confirmed him in his desire, determination and belief. It was with this burden on his heart that he had set out for England on his first furlough in February, 1902.

The first fifteen months of furlough were spent with his wife and little son in the old world town of Haslemere, and here time was given him for thought and prayer over the new vision God had given him.

In July, 1903, they went to Keswick and were in Mr. and Mrs. Herbert Wood's house party. It was during these days that the Lord gave Mr. Wilkes what he was then longing for, one or more prayer partners, who would share with him the burden which now rested upon him.

In a half-night of prayer, spent on behalf of a poor mental sufferer, a friend of Mrs. Wood's, the Lord laid the burden of Japan upon her heart, because, as she said, Mr. Wilkes had been enabled not to seek his own things, but give himself for the deliverance of her friend.

Mrs. Wood, in writing of this time, said :

It was in the summer of 1903 that we met Mr. Paget Wilkes and heard from him of the need of such a Band. But the Lord first laid it on my heart at the Keswick Convention of that year. A meeting was held at the Keswick Vicarage (which Mr. Buxton was occupying for the Convention) to consider the formation of a Band of Evangelists in Japan, at which were present the late Lord Radstock, Rev. Darlow-Sergeant and others.

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

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

The Lord drew near, and in the silence He put Japan upon my heart. In that hour He gave me an unmistakable

and definite assurance that it was His will to form an Evangelistic Band and that He would do it. I have never had so strong and unwavering an assurance from the Lord about anything in my life.

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

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

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

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

Within a few hours she had seen Miss Edmeades, promised her five years' support, and her passage money to and from Japan! So quickly and clearly did God confirm our faith

and assurance that we were being led of Him in our undertaking.

On the eve of his return to Japan the following year Mr. Wilkes wrote of God's guidance in the matter of their first worker in Japan. During their time in England he had come to know Mr. Hogben, the founder of "The One by One Band", and had often spoken at the Welcome Mission in Portsmouth, the headquarters of this work. Writing of this in the "One by One" magazine Mr. Wilkes said :

God has wonderfully answered prayer, and sent in the money for Miss Edmeades' passage, and her salary is guaranteed for five years by three members of "The One by One Band". We now especially ask the prayers of all One by One members for her and ourselves as we go back. We are all returning under the auspices of "The One by One Band" to spread its methods of soul-saving in the Japanese Churches. We sail if the Lord will the end of October. It has indeed been a privilege to be so closely associated with that man of God, Mr. Thomas Hogben. He has given much of his time, and not a little of his large-hearted sympathy to consider the plan of sending out a Band of missionaries to Japan.

Mr. Hogben, later, became one of the first members of the J.E.B. Council when it was formed, and was a most valued friend and leader in the work in the early days.

Although Miss Edmeades was not able to stay long in Japan, her vision of the need has remained ; and for many years now God has been using her at Birkenhead amongst the Japanese sailors who come into port there. Many willing helpers have come to her assistance in this work. Ships are visited ; captains interviewed ; crews are welcomed. Hundreds have availed themselves of her kind hospitality. Meetings are held, lantern talks given, refreshments provided ; and at Christmas time gifts are sent home to their wives and children.

Literature is distributed, letters are sent continually to those who have come and gone, and above all convicted souls are pointed to Christ. A great many have professed conversion, of whom not a few are genuinely saved. Not the least result of such work is that, instead of taking back a very cheerless report of their sojourn in a strange land, with no vision whatever of any sort of Christianity that is like Christ, they carry back tidings of a kind and sympathetic welcome, and a fragrant memory of bright and happy hours spent in a Christian home.

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

Recently recalling some recollections of the early days in Japan, Miss Edmeades said :

When we first arrived in Japan Mr. and Mrs. Wilkes and I stayed with the late Mr. and Mrs. George Braithwaite. The first thing that impressed me as I watched Mr. Wilkes's life was his kindness of word and deed. He thought so kindly of everyone, and he was full of the love of God to all. Another thing that struck me was his sunny personality, and I know that often the joy of the Lord in him created a thirst for God in the hearts of the unsaved. There was nothing austere in his holiness, he was approachable, and he could be merry too, for he had a delightful sense of humour. I have often remarked too upon his selflessness. I hardly ever heard Mr. Wilkes talk about himself, he was tremendously interested in his fellow creatures, and I think this was why many people could open their hearts to him. He was greatly beloved, by the Japanese as well as by the missionaries. He treated the Japanese as brothers, and was indeed a very tactful Field Superintendent. He had that perhaps rather rare gift of ruling without appearing to do so, and he was ever willing to yield to others in those things that did not involve principle.

The amount of work he did was amazing. I never could imagine how he found time to do so much preaching as well

as attend to his large correspondence, and also write books.

Another inspiring memory is his sacrificial life. Mrs. Wilkes once said to me, "He would take off his coat and give it to anyone if they needed it." Dear Mr. and Mrs. Wilkes had a text over the study mantelpiece which touched me. It was just three words, "He became poor." Knowing their lives, I have never forgotten it.

Before their return to Japan in October, 1903, God brought them in touch with yet another friend who was destined to have a large share in the work of the Band. Of this Mr. Verner wrote :

My first meeting with Paget Wilkes was in the latter part of August, 1903. George Ingram, whom I had met in Llandudno in June of the same year, came in to see me one day in August, and told me of a friend who was one of the C.S.S.M. party under Mr. Edwin Arrowsmith at that time, and he asked me to come and meet him. I started off with him, and on our way to the Beach Service Paget Wilkes met us. As soon as we were introduced Paget said : "Will you come out to Japan with me ?" I said I would if the Lord so guided. I was not called to go out, but two days afterwards I agreed to act as Secretary for Paget after he returned, and until a more efficient man could be found. In October, when Mr. and Mrs. Wilkes and Miss Edmeades went to Japan, the J.E.B. was formed, though first under the name of "The One by One Band" of Japan, with those three as missionaries, and with a Council of four ; the Rev. Barclay F. Buxton, Mr. Thomas Hogben, Mr. Wilkes and myself.

Our next meeting was on his return from Japan in 1908. He had got the work going well in Japan. In this country also, after Mr. Tredinnick joined the Council and then became Secretary, the work had wonderfully gone ahead.

For the first few years the J.E.B. met as a Band at the little Convention commenced and led by the Rev. Darlow-Sergeant at Littlehampton, but after his death the Band began a Convention of its own in the same house. It was there, and at those Conventions that Mr. Buxton and

Mr. Paget Wilkes were so much used, and as a result, Paget Wilkes's name became known as a Holiness speaker of special gifts and power. It would be impossible to estimate how great was the power flowing out from those early Conventions. Young and old alike entered into the liberty wherewith Christ makes us free. Many missionaries from other societies, working in many different lands came, and returned to their Fields with a message of a full salvation such as they had not known before, and a personal testimony to having received it at Littlehampton. There was no one so evidently used in those early years, and right on in our Convention work as Paget Wilkes. God had given him both the gift of an evangelist and of a teacher ; and while he was much used in Japan, in bringing the Japanese to a saving knowledge of the Lord Jesus ; when he was at home his burden was almost altogether for the Christian who was defeated and, maybe, lukewarm.

I never knew anyone to whom God had given the gift of expounding the Scripture in greater measure. Just as it was said of Henry Moorhouse that he preached the love of God from Genesis i. to Revelation xxii., so Paget Wilkes preached a full salvation from the evil heart of unbelief, through faith in the precious blood of Christ, from Genesis to Revelation. His great theme was, that, while a Christian might be conscious of any number of sins that brought defeat into his life, he would never realize that unbelief was a sin, the greatest sin a man could commit, until convicted of it by the Holy Spirit. Until so convicted, he might see it as infirmity, or as weakness of faith, but he would only see it as deadly sin when the Holy Spirit revealed it.

I remember once in the early days of the Mission, Paget Wilkes was staying with me, and we were, as we so often did, speaking of the Lord and of His Word. He began to speak on Romans vii., and he quoted verses 16 and 17, pointing out that the sin mentioned there is not something that is part of you naturally, but something apart from you that controls you and renders your best desires powerless. It is that inherited sin that the devil put into our first parents, and is in every child of Adam until cleansed through faith in the precious blood of Christ. He used to

love to put the two verses together, Romans vii. 17 and Galatians ii. 20. "Not I, but sin that dwelleth in me," and "Not I, but Christ liveth in me." Although I had been trusting for a full salvation, I had never seen until then that "sin" was something separate from myself.

His zeal for God's glory, and his longing to reach men, made it almost impossible for him to rest. I remember when he and I went to Yorkshire to have a fortnight's rest after a Keswick Convention. We stayed in a farmhouse, he was very happy, he used to love reading aloud, and the book he was then reading, and which he read to me, was Fitchett's *Life of John Wesley*: but after three or four days, he began to get restless, and said he felt he ought not to be having such a time as he was having, he ought to be at work; and from that time until we did go back home, he was restless and felt he was wasting time on himself and his own pleasure.

He could talk on almost any subject, but his great delight was to get someone to whom he could talk about the power of the precious blood to cleanse the heart from all sin, so that Christ by the Holy Spirit might dwell and reign there. I know of no one who, after speaking of sin and the need of faith for its cleansing, could show in so few words that nothing else could avail, nothing else could cleanse but the precious blood of Christ. It was in that, and in that alone, that cleansing could be found.

There are those in most Mission Fields who will always praise God for the blessing they received through this servant of His; who, though very gifted, had brought all that God had endowed him with and subjected all to the one aim of exalting his Saviour.

During this time the need was felt at home for an organizing Secretary, and for this Mr. Wilkes, with others, prayed most earnestly. God graciously undertook and answered prayer by raising up Mr. Tredinnick, who in 1904 became Secretary and worked in this capacity for many years.

With indefatigable energy and the greatest loyalty to the Lord and His truth, he was greatly used of God

in drawing together many of God's people to pray, give and work for the Evangelization of Japan.

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

The friends whom Mr. Wilkes made during these months in England, were indeed some of his most loyal prayer partners, and remained true in their love and attachment to him throughout his life. He had the gift, as one of his friends remarked, of not only making friends, but of keeping them. One of these friends was George Ingram, whom he met during this time at a C.S.S.M. camp at Llandudno, and who later went out to India under the C.M.S. to work in the Mass Movement.

The two men, meeting thus for the first time, became almost at once firm friends, and as the months passed, affection and confidence deepened into a brotherly love which remained to the end.

Although he had not met him before, Mr. Ingram had heard much of his earnest zeal and love for souls, and he watched him with interest and close attention during the time they were together. As the days went on he became greatly impressed, not only with his deep spirituality, but also with his courage ; fear of man apparently being entirely absent, he did not seem to care in any way what people thought or said of him.

Mr. Ingram wrote :

Inside the coat of every schoolboy Paget Wilkes seemed to see an immortal soul, and he went straight for him, always, however, using tact and common sense, and he sought to win him for Christ.

We all used to go out "scooping" schoolboys, asking them to cricket and tennis and to our boys' meetings. We would return from such expeditions with a few names, he with a list three or four times the length of any of ours. He would go down the sea front at Llandudno and spot a schoolboy on the pavement, speak to him, give him an invitation and get his name and address; then in a moment he would catch sight of another on the opposite side of the road, and away he would go and get in touch with him; and so on, one after another.

But what most struck and attracted me was his humility. Next to "The Chief" (Mr. Arrowsmith) he was the senior member of our party by some years, and yet he always seemed to think that we, the younger members of the party, could do things better than he could, and he would push us forward, and try to get into the background himself.

This greatly impressed me, as, whenever he did speak, the power of God flowed through him and his messages were always so clear and simple. If he spoke at the morning beach services he would break up the Bread of Life so small that the youngest child could easily understand the message. Then he would speak at our special boys' meetings, and with some simple illustration make the way of salvation so clear that anyone might be saved there and then.

He would lead the after meetings, and when the time came for decisions, numbers would hold up their hands professing to accept Christ as their Saviour. I had never before been at meetings for schoolboys of such spiritual power. When he spoke at the crowded Sunday night open-air meetings, held below the sea front, there was always wonderful spiritual power.

During the mission "The Chief" asked Paget to give a series of Bible Readings at the special workers' early morning prayer meetings. He spoke on the Holy Spirit, and as he opened up God's Word morning by morning some of us got an entirely new vision and knowledge of the Holy Ghost.

After watching Paget's life closely for about a week, and having been made very hungry for God by doing so, one

day after lunch I followed him up to his bedroom, and asked him if he would tell me the secret of his life, for I realized clearly that he had something that I had not, and that I wanted. He sketched before me a picture of a wonderful spiritual life that he said God wanted us to live, and such as I never thought it would be possible for us to live this side of the grave. He opened up God's Word to me, and showed me from 1 Peter i. 15, 16, that God wanted Christians to live holy lives. "Be ye holy, for I am holy."

He told me that if I really meant business to go away and pray for three things. First that God would give me a hunger for a greater blessing than I had ever had before. Secondly that He would give me a vision of my sinful nature as *He* saw it. And thirdly that He would give me a vision of the Cross of Calvary and what it cost Him to purchase my salvation. Through his life, and his opening up of God's Word to me on that and other occasions, God led me into the blessing of sanctification, which revolutionized my whole Christian life. I owe him a debt of gratitude that I can never repay.

In one way and another Paget was made a blessing to nearly every undergraduate in that C.S.S.M. party at Llandudno. I personally feel grateful, not only to Paget for the great blessing God brought into my life through him, but also to Mrs. Wilkes for sparing him to come to Llandudno. That summer they were home in England for their first furlough from the Mission Field. Only those who have been abroad for a number of years know how much one looks forward to one's August summer holidays in England with relations and friends. They could easily, and with great justification, have refused "The Chief's" invitation for Paget to join his C.S.S.M. party at Llandudno; but they then and always put God and His Kingdom first in their lives, no matter what it cost them personally.

One of the many spiritual lessons God taught me through Paget, at that memorable C.S.S.M. at Llandudno in 1903, was when one day he was talking about prayer, and he told us that in Japan, sometimes, he was so busy in God's work, that he had not time to pray for himself for days together

his prayer time was taken up with praying for the spiritual needs of others. And then he added something like this : " Do you think God therefore forgot to bless me, just because I did not pray for myself ? " That little bit of his personal spiritual life went deep into my heart, convicting me of sin, because up till then much of my praying had been for myself. Thus God taught me a lesson for life.

## CHAPTER VI

### THE VISION UNFOLDED

"I heard a voice speaking unto me . . . I have appeared unto thee . . . to make thee a minister and a witness . . . unto the Gentiles, unto whom now I send thee . . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith."—*Acts xxvi. 14-18.*

'Tis Thy voice that bids me rise,  
'Tis Thy touch that sets me free,  
'Tis Thy face that satisfies ;  
Let me hear, and feel, and see.

P.W.

As we have already seen, it was in October, 1903, that Mr. and Mrs. Wilkes and their little son, Hamilton, started back to Japan, and Miss Edmeades with them. Their intention was to work with "The One by One Band" for the time being. Mr. Wilkes spoke of this step of faith in letters home. He wrote :

Our first purpose is to demonstrate in experience that God can save the lowest and most illiterate of sinners ; even among heathen who have no knowledge of the very first principles of Christianity, to whom " God " and " sin " and " salvation " and " forgiveness " and " eternal life " are unmeaning phrases, without any significance whatever, yes, save them on the very first hearing of the message. And so, with no ecclesiastical connection, no definite sphere of labour, little or no money, we seek the Lord's mind, and will and way for our immediate future.

But God, Who was leading them on step by step, was also preparing the way before them.

Their first opening was in the densely populated city of Yokohama, where they threw in their lot with Dr. Smelzer of the Hephzibah Faith Mission from America,



EARLY MARRIED LIFE

who was just then starting a work there, and who welcomed any who would lend their help and prayer in a soul-saving work. The months spent there, until the summer, gave them much encouragement and they felt that God was setting His seal on this method of work, and also on the message. Before they had been there very long, a ten days' mission was held in the newly-opened Mission Hall and souls were saved. Mr. Takeda had joined Mr. Wilkes on his return to Japan, and he held regular weekly meetings for the converts. As Dr. Smelzer had not yet learnt the language he gladly welcomed this help, and it was a great joy to Mr. Wilkes that Mr. Takeda was able to join him at this time. Having worked together during the first five years in which Mr. Wilkes had been in Japan, Mr. Takeda had since, during Mr. Wilkes's absence in England, been in charge of an active work at Yonago. The generous help of Mrs. George Braithwaite now made it possible for Mr. Takeda to join the newly-formed Band, with whose message he was in full sympathy. He remained, therefore, at Yokohama, for the time being, helping in the work of the Hephzibah Faith Mission, but when Mr. and Mrs. Wilkes moved to Tokyo in September, 1904, he went too, and worked with them. Living in a little house quite near by, he shared in all their labours of love, and in this way came to know Mr. Wilkes in a deeper and more intimate way than even before. Writing many years later of this beloved friend and fellow-worker, Mr. Wilkes said :

It would be difficult indeed to put into words all that I owe to Mr. Takeda in counsel, advice and patient forbearance with so poor and ignorant a pupil in missionary administration as I was. He was more than a colleague, he was indeed a brother beloved, a close personal friend, and helped to lay the foundations of all the work, giving himself wholeheartedly to the training of all our first evangelists.

I can never be thankful enough to God for all He did

through His faithful servant, and for all that Mr. Takeda was to me in those early days.

God had indeed bound these two together in a special way, and for nearly thirty years they were united in prayer fellowship and service for the Lord.

During the summer of 1904, while they were at Karuizawa, a very real door of opportunity opened in quite another direction, and on account of this they prolonged their stay in the mountains. War was then raging between Russia and Japan, and wounded Japanese soldiers were being sent in large numbers to this beautiful health resort. Another missionary had already begun work amongst these soldiers in Karuizawa, but in some of the villages round, where wounded men were also being sent, there was no work being done at all. Sending to Tokyo for a tent and workers, one of whom was Mr. Takeda, work was at once started, a reading room opened, and meetings begun. A large vacant house was also secured and here the men gathered in great numbers. He wrote home :

Although not drunk or disorderly, immorality is widespread amongst the men ; however we are encouraged to go forward, as we have had a good number of cases of conversion and many enquiries ; moreover, the meetings and the presence of the workers seem to have had a wonderful effect in checking sin even amongst the men who do not come to the meetings. One of those coming to the services has told us that men are afraid to sin since the meetings began. Hallelujah !

Returning to Tokyo, at the end of the summer, he wrote of how wonderfully God had undertaken for them in the matter of a house.

We do praise God for the way He looks after us. It seemed almost impossible at first to find a house at all. We had heard of one or two foreign built houses with exalted rents, and it seemed up to the very last as though we should have to take one of them, until we should have

time to look round for a suitable one. We had, however, made it a very great matter of prayer, and just at the very last moment, as I was leaving Karuizawa to go down to Tokyo, I got a wire from a friend saying that he had found us a Japanese house. It turned out to be the very thing we needed, a most delightfully unpretentious looking little place and very cheap rent. How truly does God give us the desires of our hearts when they are for His glory.

We have proved God's guidance in other ways, too, just lately. I had intended going to the West coast for the summer to stay alone with a friend. On the eve of going, having taken enough money from the bank to last me all the time, as well as some for a friend, I was robbed of the whole lot, £20 in all. Never have I been robbed before, nor have I carried so much money on me. This, of course, altered all my plans, and I had to stay, and go to the mountains nearer home. But as I look back on this summer spent at Karuizawa, I feel that the Lord indeed guided us, and that His "bit and bridle" were necessary to lead us into the right place. Not only were we all much helped there, and some few led into the experience of full salvation, but also God opened a wonderful door of opportunity amongst the soldiers in the villages round Karuizawa.

The evangelistic paper, published first in 1904, was being greatly used of God. After six months it had a circulation of 8,000 copies, and many letters were received from those who had been blessed through it.

The arrival of Mr. James Cuthbertson at this time was a great encouragement to him.

This young missionary was, with Miss Edmeades, one of the first who came to Japan as a member of the future Japan Evangelistic Band. He, himself, describing his arrival at Yokohama, wrote :

A rather bored youth of twenty-two, weary of the long voyage, leaned over the side of the ship, as it was being tied up to Yokohama pier. A man came along the pier in a hurry and called up to the youth, "Are you Mr. Cuthbertson?" "Yes, are you Mr. Wilkes?" was the reply.

This was my first meeting with one who, for upwards of thirty years, was to be my friend and father.

Mr. Wilkes's great gifts were my constant envy, his gift for personal dealing, his ability to train leaders and his exposition of the Word. He would patiently spend hours leading a soul to Christ, or into the "Land of Rest" from inbred sin. Our leaders to-day are his disciples. Any one of his messages was a succession of miniature Bible Readings.

How he suffered in those early days! He was then engaged principally in taking short series of meetings up and down Japan. The food and constant travel seemed to upset his digestion, and on his return each time, he had to spend days in bed.

His message on "Heart Cleansing" was at this time hardly known in Japan, and he was God's special messenger to the people in that land.

We younger members listened wonderingly to his stories of the salvation of Japanese and the sanctification of believers, and longed for the day when, language barriers passed, we similarly could be used of God.

I always enjoyed his company. He would take us into his confidence, and tell us what was in his heart for the Band and the work. His vision for the development of the work thrilled me, and I sometimes humbly think, lived in me. There was nothing morose about him. His cheery good humour and hearty laughter often helped to brighten rather dull days and chase away the ghosts of home sickness.

In all his efforts to lead souls into the experience of full salvation, he was constantly urging them to read literature on the subject. Brengle's *Helps to Holiness* was one which he specially recommended, and of which he said "I have given it away by the hundred." He was often troubled that those Christians who had themselves entered into the experience of heart cleansing and the fulness of the Holy Spirit had often so little burden to pass the message on to others. He longed to see Joshuas arising in every land, who would lead souls out of the wilderness of defeat and failure into the blessed victory purchased for them at Calvary.

Mr. Wilkes's attachment to the writings of Brengle were, in his eyes, justified by the many to whom he gave it, being helped and enlightened in the way of holiness. While still at Matsuye a missionary had received from him a copy of *Helps to Holiness*, and wrote of her previous experience, and the blessing which this book had been to her.

I have been grieving that I have been—not outwardly—but in my heart backsliding : at least heart sins have been getting great power over me. I always trusted God's Holy Spirit to subdue them, and thought heart purity and entire sanctification was a process only to be fully attained when we reach the glory land. Still I felt very unhappy, especially as people were saying that I was holy, but they could not see into my heart and God could. So I was praying that God would meet with me, and teach me, and give me a fresh revelation of Himself during this rest time : and my question was, could not God root out these heart sins, which had always to be kept under control ? God has answered prayer and given me a clean heart. Just the beginning of the holidays a Missionary put into my hands a book entitled *Helps to Holiness*, published by the Salvation Army ; this brought before me the real meaning of the Bible words 1 Cor. vi. 11, Col. iii. 8-11, Rom. vi. 6, 1 Thess. iv. 3, 7. There was deliverance, so I claimed it.—“Ye are sanctified.”

From that moment I had no rest for nearly three weeks. I was in black darkness, but standing on the promises :

“Thy King cometh to thee.”

“The Lord Whom ye seek shall suddenly come to His temple.”

“Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light ? Let him trust in the name of the Lord, and stay upon his God.”

The conflict still went on, and was so severe that finally I resolved to go on the mount alone with God, and I dared not return till He gave me assurance. Hour after hour passed, and then came a holy stillness, with three more promises to my soul :

“Ye are the temple of the Holy Ghost.”

“The temple of God is holy.”

“Now ye are clean through the word which I have spoken unto you.”

With these messages came the assurance of heart purity.

During the winter of 1904-5 he did much visiting in the hospitals in Tokyo, amongst the wounded soldiers. Thousands of these were being sent back from the Russo-Japanese front, and he, with Mr. Takeda, and others distributed hundreds of Bibles and tracts amongst them.

Writing of his own plans at this time he said :

Many of you who read my journals know that when we returned to Japan at the end of last year, we came out under no society, but in connection with “The One by One Band”. Miss Edmeades, who returned with us, has already successfully started a branch of that work in this land. My work has been, and still is, in the main, that of going up and down the country holding missions in various churches, as well as holiness meetings ; opening up new places, and assisting any other church that may be in need of help. Mr. H. W. Verner has kindly acted as secretary and treasurer in England, sending me funds for the support of the workers. The openings here for such work are very great. Arrangements are being made for the formation of a Council with a secretary, and I hope a travelling secretary in England. Out here we shall hope to have a sort of Committee of both English and Japanese. The idea is to form a Band of associated evangelists, who shall give all their time to the ministry of the Word and to prayer.

He was often sad at having to leave those who had been converted during these tours in the towns and villages, and he sought to keep in touch with many of them by letters, and by sending them helpful books. He was ever grateful to the friends at home, whose kind gifts of money enabled him to distribute such books as *Helps to Holiness*, *Faith Papers*, *The Christian's Secret of a Happy Life* and Mr. Barclay Buxton's *Commentaries on St. John and Leviticus*, all of which had been translated

into Japanese. During these evangelistic tours it was sometimes possible for Mr. Takeda to stay behind for a short period to build up the young converts, and this he did as often as he could. Of these tours Mr. Wilkes wrote :

I expect some of you often wonder how we preach the Gospel, so that in a comparatively short space of time, souls, who have never heard before, and who have no idea of God or the Gospel, can intelligently believe unto salvation. I will try and give you some notion. In the first place, although undoubtedly isolated preaching meetings have their place and value, we find the most effective method is to have a series of consecutive meetings in the same place, for from five to ten days. In the second place we find it almost useless to give the whole scheme of salvation in one sermon. If we did that, we should have to speak at one time of God, sin, hell, heaven, Jesus Christ, Substitution, the New Birth, etc. The westerner, born in a so-called Christian country, is more or less familiar with these facts, and anyhow is able to grasp their meaning in the letter. But we find that the Japanese audience would take away absolutely nothing if the Gospel were presented in this way. Our plan, therefore, is to take and present one main truth in each address. For example, at Nagano, I wrote out John iii. 16 thus :

1. For *God*.
2. So *Loved* the world.
3. That He *Gave* His only begotten Son.
4. That whosoever *Believeth* on Him.
5. Should not *Perish*.
6. But have *Everlasting Life*.

The order in which I took them for the six nights was 1, 2, 5, 3, 6, 4, keeping the subject of *sin* in the foreground in each address, and finding at the close of each meeting that souls, convicted of sin and need, came into the enquiry room. Later, of course, further instruction was given.

Through all the busy days, and increasing calls on time and strength, he sought to keep in living touch with other

branches of work. He maintained a great interest in the prison work, carried on by Dr. Smelzer at Yokohama, and he rejoiced when, in the spring of 1905, he heard that a large hall had been obtained in the main thoroughfare of that town. He himself constantly received letters from prisoners in the Yokohama gaol, who had been converted through the visits of Dr. Smelzer and others, and through tracts and Gospels given to them.

In November, 1905, after much prayer for guidance, it was thought well to move from Tokyo, and make Kobe the headquarters of the work, and there open a Mission Hall as soon as possible.

Until now they had lived in a Japanese house, but for a good many reasons a foreign house seemed advisable at this time. Friends in Kobe were sceptical as to their finding a suitable one, and said that it would take at least six months to do so. However, the Lord, ever mindful of those who walk in His ways, found them not only the house, but also a room for the Mission Hall, and that within six hours.

The first man to enter the little hall was a murderer, and on the third day he found Christ. Subsequently he became one of the first evangelists, and then a Presbyterian minister and pastor of two churches. He has now gone to his reward. This was a very happy seal on the proposed endeavour and from that day onward, many hundreds, not to say thousands of similar trophies have been won for Christ. Some of the best workers, men now getting on in years, were saved in those early days in that little Mission Hall.

God set His seal the very first night, on the opening of the Hall. Amongst those who yielded their hearts to the Lord were two young men who later became workers in the Band. These men were among the first Bible students, who during 1906 were being regularly instructed in the Word, and when the following year the Bible School was opened in a building lent for the purpose, they entered as students. It was one of these, a young

man, Mr. Oye, who later became a most valued worker of the Japan Evangelistic Band. His knowledge of English enabled him to translate many books into Japanese, amongst them some which Mr. Wilkes had written.

In later years Mr. Oye wrote :

I was immensely impressed by the emphasis which Mr. Wilkes laid on *Faith* ; a Faith that worketh by *Love*, and I saw that he not only taught it, but lived it out in his life. I was not strong physically, and I have never forgotten the love and care that he gave me. I worked in a post office in those early days, and each Sunday he invited me to tea and after tea he would give a Bible Reading in English. I was often discouraged owing to my weak health, but Mr. Wilkes always cheered me, saying, " He that cometh to God must believe that He *is*." It was thus that I learnt the way of faith, and learnt to encourage my own soul secretly, saying : " God *is* helping me : God *is* healing me : God *is* cleansing me : *is* filling me : *is* blessing me."

Mr. Oye tells, from his own experience, a characteristic story of Mr. Wilkes, which illustrated his method in training young preachers :

Some Holiness Meetings had been arranged at Kagato, and as Mr. Takeda and Mr. Mitani were unable to go with Mr. Wilkes, the choice fell on me, and I was asked to go. As I had never spoken in Holiness Meetings before, I was very afraid, and went to see Mr. Wilkes to ask him how I should speak at such gatherings. " I will tell you in the train to-morrow," was his reply. As soon as our journey started, Mr. Wilkes handed me a paper on Revival, then wrapped himself in his blanket and went to sleep. Greatly concerned, I read as directed, and then turned to my Bible, praying earnestly to be given a message.

When we arrived at our journey's end Mr. Wilkes woke up, and on our walk from the station, he asked me if I had got a message. Confessing with great diffidence that some thoughts had been given me, he told me that I could give them at the meeting that evening. " But what about to-morrow ?" I enquired, to which Mr. Wilkes replied :

“ You will receive the message in prayer for to-morrow, and for every time that it is needed.”

Tired out that night after the meeting I went to sleep, and lo! in the morning God gave me a fresh message, and so on for five days. Each day I proved the promise true, “ Open thy mouth wide and I will fill it ! ”

In telling this incident, Mr. Oye added :

And that was how Mr. Wilkes taught, and encouraged us to seek from God alone, in prayer, a word from His mouth.

And so the work went on, deepening and widening all the time. Meanwhile a change was coming over their home life. Their son was now nine years old, and it seemed as though the climate was affecting his health ; the doctors, therefore, thought it well that he should be sent to school in England. Under these circumstances Mr. Wilkes felt strongly that one parent should be with the boy, so it was decided that Mrs. Wilkes should return to England with him in the spring of 1907, thus leaving Mr. Wilkes alone in Japan. The parting, however, was not for long this time, as Mr. Wilkes himself returned home in the following year ; but from now onwards separations from time to time were necessary. These they both felt to be God's will for them, and accepted them from His hands.

The arrival from England of fresh workers, in the persons of Mr. and Mrs. Dyer, greatly cheered Mr. Wilkes at this time, and Mr. Mitani, who had been with him at Matsuye, and had acted as his interpreter from the time of his arrival in Japan, and who had later joined the Holiness Bible School for training, again joined him.

The writer, when travelling recently in Japan met Mr. Mitani, now working in Tokyo. He spoke much of the first five years of his work with Mr. Wilkes, being greatly impressed by all he saw and heard at that time. He said :

I realize that however friendly and intimate the relationship may be, there does exist a barrier between the two

racés. This was not so with Mr. Wilkes. No barrier existed, either real or fancied. I never knew anyone so easy to live with. There was always real fellowship, not only felt by himself, but by others. Most foreigners are called by the Japanese "Sensei" (teacher), but one felt it easier to address him as Wilkes San, feeling him to be a real brother, and in no sense a foreigner. There was a consciousness of intimacy and personal affection which endeared him to all. In dealing with souls, he seemed to carry the weight of their sins upon himself as a real burden before the Lord. I was amazed (continued Mr. Mitani) at the facility with which he acquired the language. His memory was remarkable, he never forgot the names of the Japanese who came to him. Once having heard and learnt a word, he would begin immediately to use it, seemingly never to forget it. In less than two years he was speaking and preaching fluently in Japanese. I was amazed at the great amount of work that he got through each day; a great worker always, he often had hardly time to eat. Each Sunday he attended Divine worship, held an afternoon meeting for students, and a Gospel meeting in the evening, while every moment between was occupied in personal work, to which he gave the most detailed attention. While he was thus engaged, we were occupied in looking up students and in inviting them to the meetings.

In those early days there was real persecution. Foreigners were rare in the outlying places, and often crowds gathered. Through the snowy days of winter, as we left the meetings, we were frequently pelted with snowballs and shoes, or whatever came to hand. During the meetings there was generally quiet, but immediately they were over, the tumult would begin. The police left us severely alone, so we had to escape as best we could.

I learnt much while I was teaching Mr. Wilkes the language. During the first year I had to translate conversations between him and those who came seeking help. I thus learnt how to deal with souls myself. The results I have had since in my own personal work of soul-winning, I attribute, under God, to those years. I use the same methods that I learnt in those early days from Mr. Wilkes.

The warm love which existed between these two was very touching, and Paget Wilkes never forgot the debt of love and gratitude that he owed to this dear friend ; of another race indeed, and yet a brother in ties that bound them together for Eternity.

His letters home continually pleaded for prayer, and he spoke of looking to God for support to meet the increasing financial responsibility. He estimated that the total budget for 1906 would be £1,000. The programme of work also became greatly enlarged, and he was planning meetings and arrangements for the coming winter, and seeking guidance in prayer and counsel with his fellow-workers.

He wrote :

The first Monday in every month we shall hope to have a half night of prayer. It would be splendid if the prayer circles at home could do the same thing, and thus strengthen our hands here. On Sunday morning before the church service, we may have a Bible Reading ; on Sunday afternoon we shall have a Holiness Meeting ; on Thursday we hope to arrange a meeting for young converts, and on every other night, except perhaps Monday, a Gospel meeting with after-meeting. On Monday mornings we propose having a workers' meeting. In addition to this there will be special Bible studies for those whom we shall hope to train. With this programme, as you may well imagine, until our staff here is efficiently increased, I shall be unable for a time to go out into the country taking missions as I have hitherto done ; but as soon as the Lord gives us the men and the means to have five men at work, two will be sent out all the time. In addition to all this we have a large correspondence with young workers who have been converted at the Mission Hall.

Mr. Wilkes and Mr. Takeda were greatly encouraged in the beginning of their work in Kobe by the renewal of friendship and subsequent blessing between Mr. Takeda and Dr. C. Aoki, then living in Kobe and Pastor of a church there.

In testifying to the new joy that came into his life,

through contact with Mr. Takeda and Mr. Wilkes, Dr. Aoki wrote :

In coming in touch with my old school chum, Mr. Takeda, after a separation of eight years, I noticed that we belonged to different worlds. Our conversation did not hang together very well. He seemed to be speaking of things above, while I belonged to this world. He, I thought, is in possession of the joy and comfort of a saved life which I have longed for for many years, and never enjoyed. I then became exceedingly hungry for the blessing which he enjoyed. I was left in this condition for about a month, when one day he introduced me to Mr. Wilkes, who had recently come to Kobe. When I asked him the way of getting power from God, he said, "Power is a dangerous thing, and God is a jealous God ; therefore He will not give it to anyone who is not entirely sanctified."

This word pierced my heart like a sword, and I became more miserable than before. He lent me Dr. Keen's *Faith Papers* which I read and re-read in the course of two or three weeks. One morning I read the following Scripture passage, "Looking unto Jesus the Author and FINISHER of our faith" (Heb. xii. 2). Suddenly a light flashed into my soul. "Why," I thought, "Jesus is the FINISHER of faith as well as the Author. It is Jesus, not I, Who will bring my faith unto perfection. I am to do nothing. Jesus is to do everything." I knelt in the field and prayed for about half an hour, and when I had finished praying I knew my burden was all gone. I felt so light, so different from an hour ago that I could hardly identify myself. I was then and there filled with the Holy Spirit.

Thus closed the year 1905, and as he looked back on the two years since landing for the second time in Japan, he worshipped and praised the God of all faithfulness for the countless mercies bestowed upon them. God had indeed answered prayer, and was gathering around him a band of fellow-workers ; Mr. A. Dyer, who with his wife had come out in 1905, was thus one of the first to join the newly-formed Band.

Mr. Dyer writes of his first meeting with Mr. Wilkes :

There are some persons one may meet casually who very quickly pass out of all recollection. There are others, and their number is by no means large, who with the first handshake of their friendship so impress themselves on you that you are instinctively made to realize their future and yours are to be inextricably bound together. Such were the feelings which stirred deeply within me when, in the early summer of 1902, I met Mr. Wilkes for the first time. Never can I forget that moment, never shall I lose the thrill of that first contact, never cease to feel the warmth of his friendship which in that hour I knew was mine. All the details of our first meeting are photographed on my memory, so striking and unforgettable was his gracious personality, and notwithstanding the passing of four and thirty years, that hour is as vivid and as fresh to-day as it ever was. For me that was one of the decisive moments of my life. Explain it as one may, I knew, in that instant when we shook hands, I was "called" by a voice Divine for missionary service in Japan through this devoted man of God.

It was not what he said so much as what he was, which left its mark upon me at that time. One felt intuitively that here was one who was utterly and wholly God's man. Other-worldliness and devotion to God were evident throughout his whole personality, and you could no more imagine him, seeking to rebuild the bridges which he had broken and burned, which lay between himself and the world, than you could conceive the idea of a king changing his palace, and his royal robes, for the clothes and trade of a chimney sweep.

As the years went by those first impressions became increasingly deep and abiding, for all his life was proof of his utter devotion to God. The Cross was ever a mighty barrier between himself and the world, and it was his unreserved surrender to his Lord which put it there.

Thrown very much together from the earliest days of the J.E.B. one of the first impressions I gathered of his character was his fear, I might also add his abhorrence, of anything savouring of compromise. His was ever a straight pathway, marked by unswerving loyalty to what he held to be the truth of a Divine revelation. Whether he was

dealing with a Japanese audience, or addressing meetings in his mother tongue, there was absolutely nothing ambiguous in his messages. For him, in declaring what he believed to be "all the counsel of God", it had to be the truth, the whole truth, and nothing but the truth. Anything less than this he held in disdain. When we have been together in English meetings, I, helping by chairing, and he, giving the message, I have sometimes found myself inclined to hold my breath, as with an almost disconcerting ingenuousness he would seem to go out of his way to make assurance doubly sure that no one in the audience could, or would, misunderstand his message, and his meaning, and more especially was this so if he scented possible opposition, or perhaps was conscious of the subtler temptation to "heal the hurt of the daughter of My people slightly, saying, 'Peace, peace; when there is no peace.'"

He was a spiritual diagnostician of no mean order. Whether as concerning an audience, or an individual, he was able almost without delay to put his finger on the diseased part. He knew just how far to probe, and, what was far more important, he knew the moment when to stop probing, and to hand you over to the Divine Physician. He never claimed ability to do all that was necessary himself, he had the Spirit-given intuition to know when his responsibility ended. His never failing word of exhortation either to the convicted sinner, or the sin-sick and defeated Christian seeking God's sanctifying grace, was never to rest till God Himself confirmed the work as being accomplished, by some specific and personal word. "Wait until the Spirit gives you the witness" was generally his concluding word of advice.

Of the memory of their early days in Japan, Mrs. Dyer also wrote :

At the beginning of our missionary life in Japan we lived in Tokyo, while Mr. Wilkes was in Kobe; but he often came up to Tokyo to see how his "family" was prospering. We had good times together then; what fellowship in prayer and the Word, and with each other! We were only a small group, but our hearts were knit to Mr. Wilkes!

We were all young together, indeed Mr. Wilkes was very

little older than some of us ; yet he was a " father " to us younger missionaries, counselling and guiding us in our inexperience. How he loved to gather us around him, and we loved it no less than he !

One thing on which he was very insistent was, that one day a week should be kept as our rest day ; this day was Monday, and if ever he were in the city on a Monday he would plan a walk or a picnic, tea all together, and then, ending in the way we loved best, with singing, prayer, and a message from Mr. Wilkes.

Each one of us had a place with him, there was never a " left out " feeling. He loved us all, and there was an exchange of loving confidence which is sweet to look back upon.

Many of the men saved in the Mission Hall have become workers in the Band. One of these, Mr. Higuchi, was saved in a Mission Hall which was rented before the present hall was built. Describing his conversion he wrote :

Although I have been saved many years, I shall never forget the day that I first came to Jesus, and He revealed His great love to me. Like the Apostle Paul, I want to spend my life in preaching the Gospel, because I know that it is the power of God unto salvation to everyone that believeth.

Mr. Higuchi is now J.E.B. Country Superintendent, travelling round to the Forward Movement centres, preaching, encouraging and advising all the time. He also has a church in Kyoto and is a member of the J.E.B. Field Council.

At this time Mr. Wilkes was looking forward to a visit from Mr. Barclay Buxton who was then in Australia.

He wrote at the beginning of 1906 :

God is with us in answer to your prayers. Hallelujah ! The last time I sent you a letter we had hardly got settled in this place, but we are now fixed up by God's grace, and are pushing the battle into the enemy's country.

Our beloved Chairman, Mr. Barclay Buxton, has arrived

in Japan on his way home from Australia. He is at present visiting his old battleground, but will be round here shortly to take some Holiness Meetings for English and Japanese in Kobe, Osaka and Tokyo. We are looking for great things. Our little mission room has got fairly started, and we are preaching there every night of the week except Monday. Some seventy or eighty souls have passed through the enquiry room, professing faith in Jesus. The problem of conserving the results is difficult; the people that profess conversion come from all parts, not only of this immense city, but also from other places. Then, too, as we are not a Church, but merely an evangelizing agency, we have no membership, and so there is nothing for the converts to join. We are passing some of them on to the church which is nearest to them, but in many ways this is not altogether satisfactory. Pray for us.

At the meetings in Osaka, mentioned in this letter, God did a very wonderful work. They were held in Mr. Kawabe's church. Many of the girls from the Poole School attending, the blessing spread throughout the whole school. Miss Tristram, the Principal of the School, was herself in England at the time, and Miss Gillespy was in charge during her absence.

Of these meetings Mr. Buxton wrote :

Osaka,

March 4th, 1906.

We have had a most remarkable work here in the special meetings. The meeting on Friday night was indeed Pentecostal in character. From Wednesday each morning there have been meetings for prayer at Mr. Kawabe's Mission Hall. I have not been to these meetings, but I hear they have been wonderful. There has been such boldness in prayer, and assurance that God would work. No wonder that God has blessed us in a special way. Day by day Mr. Wilkes has had Bible readings at 2 p.m. and these meetings have been full of power and blessing. More and more have come to them.

On Thursday night the Lord led us on into deeper grace, and on Friday the "melting fire" descended in answer to prayer, I was speaking on a "live coal" (Isa. vi.). In the

after-meeting there was deep conviction and confession ; the girls of Miss Tristram's school were specially broken down. The sense of sin deepened, and many at a time were crying to God, some with tears. At one time there was a storm of confession and prayer from all parts of the church, mingled with praise from some. We ended with a solemn hymn of consecration to service, and I hear now that many have given themselves definitely to work for souls. We all went home solemnized and praising God.

In the school numbers have been converted, but the chief work has been among the Christians, many of whom have received a definite experience of cleansing and the fire of the Holy Ghost.

This visit of Mr. Buxton's to Japan was much blessed of God, and in all the places that he visited God manifested His power in a special way. There was a remarkable movement of the Spirit, and souls were deeply blessed, wherever he went.

Some of the leading Japanese evangelists asked to come together with Mr. Buxton and Mr. Wilkes at a quiet inn in the country for a time of waiting on God and prayer. About thirty came. Of this Convention Mr. Buxton wrote :

We have had a time of really full and sweeping blessing at this Convention. A large house was put at our disposal and everything was done to make us comfortable. Those for whom there was no room in the house lived in the Buddhist temple just across the road. The priests were glad to make a little money by receiving guests ; but it was strange to see a large temple room filled with our earnest Christians, resting, reading, and singing hymns, with the idols and other apparatus, looking unconcerned.

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

Then, at seven came the great meeting of the day, of which the object was for souls to be brought near to the Lord for cleansing of heart and to receive the baptism of

the Holy Ghost. Some of these meetings were times of real power. Often a wave of prayer would pass over the meeting. . . . First two or three would pray at once, forgetting all in their sense of God's presence. Then it would extend until it seemed as though the whole number were praying together, each one pleading with God. . . . There was a wonderful sense of His presence at such times, and I believe many learnt more of the true secret of prayer. . . . On some nights some were praying till two in the morning, and some all night long, for special blessing on the meetings. . . . On the last day we had a very blessed testimony meeting.

Of another Convention, in one of the large cities, Mr. Buxton wrote :

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

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

Seeing how greatly God blessed in these Conventions, Mr. Wilkes became more and more burdened with the need of the Christians throughout the churches. The pattern had been given by Mr. Barclay Buxton, who had come to Japan burdened with the message to Christians, and had been so signally used of God in conducting Conventions for the promotion of scriptural holiness.

To this task, in a limited fashion at first, Mr. Wilkes and his fellow-workers set themselves in these early days of the Band. Seeking to interest the friends at home in this special branch of the work, he wrote telling of the blessing arising from these gatherings.

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

We heard the sound of abundance of rain in the meetings. We heard other sounds, the laughter from happy Christians; the rhythmic hand clapping as we sang praise to our wonderful God; the intense prayers from six hundred people, or more, who wanted to get nearer to Him. But our ears were opened to hear that mysterious sound, only audible to Faith, the beginnings of Revival, sounds of abundance of rain. "I feel the Lord will let me live to see a great revival amongst the unsaved," said one speaker with heavenly optimism. Lord, answer this desire! No one could sit through these meetings without realizing how near, true God-inspired revival is. We are certainly on the verge of great things, and mighty movings of the Spirit. God is preparing His people.

Not a great deal was said this time about the Second Coming of the Lord Jesus, but behind all the messages was this thought, as the great incentive and objective of what God is doing in our midst in these days. But we were warned that the Hope of His coming will never "burn

within us" without the fire of the Holy Ghost. Beware of backsliding into a theological "Second Coming" Christian. This kind argues the doctrine, and quarrels over interpretations. Let love for Him burn, and we will long for Him and His speedy appearing. A doctrine without "FIRE" is useless to God; a Band without FIRE is likewise useless.

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

On his return to England in 1908 Mr. Wilkes spent much time in stirring up the Christians at home, to fresh prayer and zeal, for the work in Japan. He also travelled much from place to place, in response to invitations received from friends already interested in that land. Meetings were arranged and personal interviews held, when fresh contacts were made. Above all, the meeting with friends at the English Conventions was his special joy. The annual gatherings at Littlehampton at which he was able to be present when at home, always brought fresh inspiration and spiritual vision to the Christians in relation to their responsibility to the heathen world.

Many looked back to Mr. Wilkes's visit to the homeland with joy and thanksgiving. The faith of many had been strengthened as he had opened up God's word to them. Others had left the wilderness of a joyless and unsatisfactory experience, and entered into God's Canaan here on earth; a life full of joy and peace in believing, and of affectionate confidence in our great triune God.

Returning to Japan in the spring of 1910, Mr. Wilkes carried with him the prayers of old friends, as well as of many new ones, made during those eighteen months spent in England.

## CHAPTER VII

### BROKEN EARTHENWARE IN THE HANDS OF THE POTTER

“The Lord shall increase you more and more, you and your children.”—*Psalm cxv. 14.*

My heart is in love with Jesus,  
Jesus, Who saved my soul.  
Cleansed me from sin's corruption,  
Jesus, Who made me whole.  
My heart is in love with Jesus,  
Jesus, Who carries my care,  
Jesus, my Friend and my Master,  
I'll follow Him anywhere.

P.W.

ON April 10th, 1910, Paget Wilkes again set sail for the land that he loved so dearly, taking this time the route via Moscow, and the Trans-Siberian Railway.

Spending a quiet Sunday in Berlin, he hurried on to Moscow, and there was met by Mr. Needre of the British and Foreign Bible Society. This friend showed him much kindness, also taking him to see some of the lions of the city. Much that he saw saddened his heart; wide-spread superstition and ignorance abounding on all sides, and like St. Paul at Athens, his spirit was stirred within him.

On the Trans-Siberian express he came to know some of his fellow passengers, speaking much with a young German on his way to Kobe, giving him needful advice as to life in a treaty port. “Sowing beside all waters,” was ever his delight. Keen as he always was in observing scenes and places around him, storing his mind with fresh knowledge wherever he went, yet the human heart, and the workings of the human mind were the studies which engrossed him most deeply. As the express sped

on its way, Lake Baikal caught his attention, of which he wrote :

One of the largest lakes in the world, and the only one of fresh water in which seals are found. I wonder if any other explanation than the story of the Flood can account for this strange phenomenon !

At Harbin he was shown the spot on the platform where Prince Ito had been assassinated a few months previously. He wrote :

A great man but alas ! an entire stranger to the things of God. So pass away the mighty of the earth ! He was an able statesman, and a loss both to Japan and Korea, which he governed with distinction. But what shall all this avail him or his people, in that day when " the heavens melt with fervent heat ", and God shall create a new heaven and a new earth wherein dwelleth righteousness ?

Japan again, beautiful Japan ! His eyes rested with delight on the verdure of the wooded hills, and after the still leafless woods of Siberia, they seemed to him even more lovely than usual.

In his heart ran the lines :

Off the coast of Asia, 'mid the mighty ocean  
Lies an island Kingdom, strangely fair and bright.  
Ere the rising sunbeams touch the Asian highlands  
All her isles are glowing in the morning light.  
First to catch the radiance of a brighter sunrise,  
Islands of the morning, beautiful Japan.

Beautiful Japan, beautiful Japan,  
Islands of the morning, beautiful Japan.  
Beautiful Japan, beautiful Japan,  
Only Christ can save thee, beautiful Japan.

Arriving at Kobe his heart was still further cheered by a hearty greeting at the station from both workers

and believers, and when, later, a more formal and larger gathering assembled in Dr. Aoki's church he wrote :

I have no greater joy than to *hear* that my children walk in the truth but to *see* them rejoicing and before one's eyes would make (pace a Presbyterian Kirk) even the most sober salvationist say, Hallelujah !

In my now rusty Japanese, I declared the Purpose, the Theme, the Power and the Method of my ministry in the coming days.

My *Purpose*—(Romans i. 11) to confer some spiritual gift; My *Theme*—(1 Cor. ii. 1-2) to know nothing save Jesus Christ and Him crucified; My *Power*—(Romans xv. 29) the fulness of the blessing of the Gospel of Christ; and My *Method*—(1 Thess. iii. 10) to perfect that which is lacking in their faith.

Early in August Mr. Wilkes was invited to speak at the meetings of the Summer School for Missionaries. The atmosphere was difficult, speakers of the Higher Critical School were present, and it seemed as if nothing would be done. God, however, graciously undertook and at the close some were bowed before the Lord, and blessed. Hurrying from this ministry, he made haste to reach Karuizawa for the Convention for Missionaries due to begin the following day. Torrents of rain stopped their progress, however, and so continuous were the storms that floods ensued; houses, trees, roads and bridges were swept away. The whole country round was affected, thousands rendered homeless, and many hundreds of the people drowned. Prayer was continuously made that the rain might cease and at last God graciously answered. The Convention was able to begin, though some days late, and a large number attended.

The meetings are over (wrote Mr. Wilkes), the attendance began with 80 and concluded with nearly 200. The Lord was with us, and in answer to prayer, has we believe, done a deep work in the hearts of some. There was at times a solemn hush over the gatherings. The testimony meeting

was helpful. Not a few disclosed what God had done for their souls, and others were also waiting to tell.

It has been my joy and privilege to help some personally who were convicted at the meetings. What a blessed, but solemn work it is to see souls wise in their day of grace, and to be able to say, what Charles Wesley said long ago :

Be wise to know your gracious day ;  
All things are ready, come away !  
A pardon written with His blood,  
The favour of the peace of God :  
The seeing eye, the feeling sense,  
The mystic joys of penitence,  
The godly grief, the pleasing smart,  
The meltings of a broken heart :  
The tears that tell your sin forgiven,  
The sighs that waft your soul to heaven,  
The guiltless shame, the sweet distress :  
The unutterable tenderness ;  
The genuine sweet humility ;  
The wonder, " Why such love to me ? "  
Th' o'erwhelming power of saving grace,  
The sight that veils the seraph's face  
The speechless awe that dares not move,  
And all the silent heaven of love.

Immediately after these meetings had closed Mr. Wilkes had to hurry away to reach Arima, where the annual Japanese Convention was to be held. Because of the floods it took three and a half days' travelling to reach the place, and with only one night's rest, and a temperature of 85 to 90 degrees, he was very weary on arrival. He was rather taken aback, moreover, when he was told by the Japanese leaders that they were expecting him to take both morning and evening meetings. He had expected only to conduct the morning Bible Readings.

They would, however, take no refusal, and he felt obliged to accede though " limp as linen " as he described himself.

Mighty in faith, and prayer, and penitence, they had bowed before the Lord day after day ; His blessed Spirit had drawn wonderfully near, graciously overshadowed them, and assured their longing hearts that " a greater than Jonah is here ", even the crucified Jesus ; and as they still waited, the word " a greater than Solomon is here, even the ascended King ", still further confirmed their faith. They felt that " the shout of a King was amongst them ", and they had no doubt as to the issue. As Mr. Kawabe said, " Why, it does not matter who speaks, we have got the victory already ! "

And as it transpired, so they most assuredly had. It was blessed to see the self-effacement in each one. They only cared to see the Lord glorified in His people, let the instrument be whom the Lord will.

Our Japanese leaders, men who have had a definite personal Pentecost, have but little use for even interesting Bible " studies ", if they do not lead souls into a clear and definite experience, and bring the seeking heart to a first-hand dealing with the Lord in the quiet of their room, or the silent mountain-side.

We felt the Lord was with us from the beginning. We sought to expose, and then strike at, the very citadel of wickedness in the human soul—" the evil heart of unbelief " that exists, until cleansed by the precious blood of the Lord Jesus. The awful power of unbelief and the miracle-working efficacy of faith—" an affectionate confidence " in our gracious God—were clearly discovered. The outworks—pride in all its deadly ramifications, and an impure conscience, involving the need of restitution, confession, reconciliation, forgiveness of wrongs, before there can be any exercise of true faith—were exposed, attacked and broken down. The Holy Ghost, in a special way, revealed the difference between faith in the naked promise of Jehovah, and the full experience of the results of faith.

Again and again the people were urged not to rest in a mere easy-going " believism ", but to press through, and wait on God until He should bestow the gracious witness of the Holy Ghost that He had sanctified them wholly. Many were driven to the hillside to seek God. Letters of confession were sent, promises of restitution, confession of

wrong, supplications for forgiveness were made in tears and broken penitence, both in private, personal interviews and publicly before the Lord. Often the early morning prayer meetings, and the conclusion of the evening gatherings were veritable valleys of weeping and confession.

The closing day was given to testimonies, followed by two short Bible Readings for the confirmation of the blessing. The testimonies were so many that often four or five were standing together awaiting their turn, and even then they were only allowed three or four minutes. These two gatherings were indeed most blessed seasons.

In the course of the meetings I had been saying that whereas Romans vi. deals with our death, burial, and resurrection with Christ, i.e. true regeneration—the seventh chapter begins a much deeper theme, viz. our marriage with Christ, that we may bring forth fruit unto God. One old lady of nearly seventy years had been much blessed through this word, and with a happy face she began to tell of her new-found blessing. “Oh”, she said, “I have learnt the secret of being joined to the Lord these days! I have been married to Christ.” “Praise the Lord indeed!” cried Mr. Kawabe, as he repeated aloud what the old lady’s feeble voice had said so that all might hear, and added, “Yes, Granny has had another wedding day.” The room was filled with joy and laughter; but any description is inadequate of those two blessed meetings.

I add a few of the testimonies as I was able hurriedly to translate and jot them down—a few out of many. I take them as they come in the order in which they were given.

A pastor, rising, said: “My testimony is in the first place one of humiliating confession. My wife has for some time enjoyed the blessing of entire sanctification and is full of joy. I have been very jealous of her in this. She had what I had not. I continued my work as pastor, preaching and teaching, but inwardly I was suffering intensely. Again and again I was tempted to throw it all up. The Lord, however, somehow prevented my doing this. I continued this sad life, jealous of what my wife enjoyed. I came up to the Convention here with an outwardly calm exterior, but within I was indeed in bitterness of spirit.

I held out till yesterday, but at last I yielded to the Lord, and feel I must confess openly before you all that I have at last learnt the blessed secret of fixing my eyes on Jesus only, and He has given me deliverance."

A business man from Kobe, rising, said: "I was baptized several years ago, but my life was a very poor sort of up-and-down affair. Some time after that I got the clear witness that I was saved. I had the real joy then; but I never knew that there was anything more for me. I had never heard of entire sanctification. And at these meetings it is the first time I have heard of holiness by faith in Jesus, or learnt the difference between that and salvation. But oh, the Lord has taught me deeply these days, and I know of a truth that there is no other way into the pathway of holiness but by faith."

On the following morning the majority of these dear saints met together for fasting and intercessory prayer. There was no address and very little singing, but a continual stream of prayer for Japan in all its counties, represented by those at the meeting—for Formosa, Korea, China—for the schools, colleges, homes, towns and villages. A C.M.S. worker said it was the most wonderful prayer meeting she had ever attended. It lasted from 6 a.m. to 12 noon without a break.

This year, during the Convention at Arima, Mr. Wilkes met Mr. Sawamura, a young Japanese Christian, who was later to become the Principal of the Japan Evangelistic Band Bible School at Shioya, near Kobe. In a recent conversation this devoted servant of God related some of the incidents of these early years when he had first come to know Mr. Wilkes. He said:

Much that I am now teaching I have learnt from him during these last twenty years. Up to the time that I first met him I had never been in personal fellowship with any Christian who had such a close touch with souls, and the simplicity of his manner of life greatly attracted me. His deep and lasting love for souls, sunk in sin, struck me greatly. If he dealt with any soul he never forgot him, and very few of his converts backslid. He could always

find some good in a soul, seeing jewels in dunghills! In the many talks I had with him he always encouraged me, put hope within my heart, and cheered me on the way. As I got to know him more intimately and watched his life, I was struck by his selflessness, and power of enduring hardness. A little rice and milk would suffice him, in his visits to villages where we were working. Often greatly fatigued, and sometimes quite exhausted he would say that he would like a week in bed to rest: but a few hours later he was out preaching in the open air, and talking with souls. Above all, and what struck me most forcibly, was his deep and lasting love for sinners.

Years later Mr. Wilkes invited Mr. Sawamura to England, where he introduced him to many friends, and at the J.E.B. Convention at Swanwick he met some of God's choicest saints, and precious friendships were formed for Eternity.

Back in Kobe in September he was busy in house hunting. Since arriving in Japan he had been living in boxes and portmanteaux, Mrs. Wilkes having been unable to return with him. He wrote:

I shall be glad of a cottage of my own. It is a relief to be unpacked. A Japan Evangelistic Band Missionary will soon learn to be a stranger and pilgrim, if he is not one already, especially when he looks at his library.

Then followed happy days at Kobe and the Mission Hall, the place where he felt most at home, and where he met old friends, and those hitherto unknown, once sin besmirched, but who were to be lifted on to planes of light and glory.

One such happy gathering in the September of this year served as a farewell to Mr. and Mrs. Dyer before they went south, also as a welcome meeting to two friends passing through Kobe, and as a Salvation Social for the new converts, and a house-warming for his own new home. He wrote:

We rejoiced to hear the music of heaven from once broken strings.

One, out of many, testified of what God had done for him, and said :

Well, if anyone has graduated in the university of sin, I have ; but now I have entered the Kindergarten of Jesus. Of late I have been discouraged by the jeering of my mates, who shout, " Amen " and " Jesus " after me wherever I go ; but the other day I found in the Scriptures that God chastens those who are His children. Hallelujah !

Mr. Wilkes was never tired of telling his friends, as well as his converts, that much and unceasing prayer, and mighty faith will bring mighty results. He constantly reminded them of William Bramwell's exhortation :

I could write it twenty times over, that strong faith and continual prayer will produce every effect.

In the autumn of the same year he visited the C.M.S. School at Osaka, the Principal of which, Miss Tristram, was doing such a deep and spiritual work amongst the girls. Five years before, God had graciously visited the school, and an outpouring of the Holy Spirit had occurred. At this time, however, Miss Tristram was greatly concerned for the older girls, many of whom were not converted, some of them in their fifth year and, therefore, shortly leaving the School.

With Mr. Mimaki, who accompanied him, Mr. Wilkes was much in prayer for these girls. His love for the young had always been a feature in his service for Christ, and whether with boys or girls, or with little children, he seemed to have a special gift of sympathy and understanding.

Mr. Mimaki had this same gift with young people, and God had already been using him up and down the land in schools and colleges, where many young lives had been truly changed through his ministry. He was one of the oldest members of the Band, and was already working under Mr. Barclay Buxton when Mr. Wilkes

arrived in Japan. In 1895 he had attended the Bible Readings then held by Mr. Buxton for young Japanese Christians, which was in reality a Bible Training Class for young men who hoped to serve as evangelists in their own land. Very many attended these classes, but it was the cream of these young lives who remained to form a band of loyal and earnest leaders in Japan.

Together with Mr. Takeda, Mr. Mimaki was converted under the ministry of Mr. Buxton. Of a distinguished family, and with every prospect of brilliant success in this world's attainments, he chose the service of the King of Kings, and for forty years has given all his time and energy to winning souls for Jesus Christ. One of his many ministries has been the editing of a magazine for Christians called *Living Bread*, which has been greatly used up and down the country in bringing many into a deeper life in God.

Mr. Mimaki had from the beginning been associated with the Holiness Convention Movement in Japan, and is a member of the J.E.B. Field Council.

One of the spheres of influence in which God has been using him greatly of late years is that of the "Society for Moral Cultivation". Greatly alarmed at the spread of Bolshevistic ideas in the land, some of the more seriously minded of the nation organized an organization to arrest this deplorable tendency.

This society works for the abolition of drink, tobacco, and all unnecessary expenditure in clothes and food; while being at the same time wholly non-Christian in character.

One of the leaders of this movement, having been converted through Mr. Mimaki, invited him to hold meetings in some of the centres where the society worked. The result was truly remarkable, as described by Mr. Mimaki himself:

The people came from far and wide. Some came hundreds of miles at their own expense, sacrificing their

time, with the prospect of hearing only of Christianity, and only getting two meals a day. These were almost all unbelievers. All classes were represented, but all alike were filled with a great hunger and thirst, and had great burdens on their souls. From the first night the Holy Spirit fell on the meeting in mighty convicting power. Many could not sleep, but spent the night in prayer. Conviction became painful. One man said, "We don't want simple things. Tell us the deeper things. Oh, tell us about the Cross." So I preached from Isaiah liii. and told them of the Lamb of God Who taketh away the sin of the world. One night, when I was preparing to close the meeting, a lady teacher rose to her feet, and with floods of tears, and trembling like a leaf, poured out a story of sin and shame, weakness and impurity such as I have never heard. I wanted to stop it, but it was so obviously the work of the Holy Ghost that I dared not interfere. She finally cried, "Is it possible for one like me to be saved?" I cannot tell you how powerfully the whole meeting was affected by this terrible confession. It was followed by a similar stream from old and young, which continued until 2 a.m. To listen to them was painful in the extreme. There was little sleep for anyone that night. Later on there was an indescribable freshness and sweetness in their prayers and praises, owing to their ignorance as unbelievers of the more formal expressions, which must have sounded delightful to the Lord. During the last meeting, God's melting power fell on us amazingly. All, without exception, were melted to tears, and I believe that almost all received real salvation.

In connection with the meetings now taken by Mr. Wilkes and Mr. Mimaki at the Poole School, Miss Tristram spoke of Mr. Wilkes's knowledge of human nature, and his power of spiritual discernment, great assets in his preaching and individual work. She wrote :

Some have said that they felt he knew all about them without their saying a word, and he certainly had great power in drawing out confidence and getting at the root of hindrances to faith.

As a teacher he had remarkable gifts, knowing his subject thoroughly and exceedingly clear in exposition. I always felt it an education to hear him, yet that took the second place to the spiritual power that breathed through him. In listening to his Bible expositions I have felt, and I have heard others say the same, "How did he find all that in the passage? I have read it times without number, and never saw that, and yet it is absolutely clear. There it is!"

After the meetings were over she wrote :

There was little movement during the first three days, but prayer prevailed. On the third night, six of the teachers met for intercession at 7 p.m. They were led out in earnest prayer that God would break through. They continued till 2.30 a.m. finishing in assurance of victory and the thanksgiving of faith. The next day was a good day indeed. God answered. A real conviction and a seeking spirit appeared among the girls, who, both Christian and unconverted, knew of a truth that God was in the place. Fifty or sixty of the latter rose to their feet as expressing a desire to turn to the Lord. Many of them were, I believe, real and sincere.

What perhaps gave Mr. Wilkes even greater satisfaction was to hear of the continuance of this gracious work after their departure. The Principal wrote :

I hardly know what to say and what to leave unsaid. The work is going on. Testimonies are being given outside the school by request. The difference in the school is beyond words ; so far as we can tell, many are pressing on, and getting victory in daily life. The numbers are so great that we cannot have much personal contact with many ; but the teachers are wonderful in what they do, and the written testimonies are a great help in showing where individuals stand.

In a further account of the Mission she added :

Friday evening is our regular prayer meeting. There were still some unsatisfied hearts, still those who were holding something back ; and for all of us, at whatsoever

stage, it was a solemn time of consecration, and of pleading that the fire of love might be lighted in our hearts by God Himself. Then followed such a time of intercession for schoolmates, parents, friends, and relations, as I have seldom heard. As though the longing desire could not be kept in, it broke out all over the room, till I doubt if there was a silent voice among the eighty of us, mingled with many low sobs as the volume of prayer went up.

The next morning, Saturday, was a holiday : but the boarders again, for about two hours, poured out a stream of thanksgiving and intercession, with the same intensity as the night before. There was a happy light on the faces that day as the girls went about their ordinary avocations ; some coming to tell us of their new-found joy or to consult about helping someone else ; one to tell me she had been awake the whole night before, convicted of sin, and had not yet got pardon. Light soon came to her, and she had peace with God. On Monday morning, when all the day scholars were with us again, we held a praise meeting.

I asked all who had received some definite blessing, or were seeking such, to write down shortly on paper, then and there, what it was. One felt that the testimony would be useful to them, and would be a guide to us in knowing how to help and lead them on. In all, 142 papers were sent in covering a large range. There was the little child who prayed about a lost book of tram tickets and found it ; another who asked that her mother's headache might be cured, and, as the answer came, knows *now* that God hears prayer. About sixty in all state definitely for the first time that they know *now* that God has saved them, and many of these add that *now* they want their families to be saved ; and others again that they have asked God to show them how they can work for Him. One adds that, till *now*, she never liked to lend her things, but *now* she does not mind who uses them. Some say they had no idea there could be such joy as this ; others that, till *now* though they thought they were Christians, they had no peace, but *now* they know clearly that Christ is their Saviour. One had thought she must become good and strong before she came to Christ ; but just came in her sin and weakness, and He has taken her.

Besides those believing for the first time, between forty and fifty testify to further blessing who were truly saved before. Almost all speak of having been shown pride and other sins, then of yielding utterly to God ; of learning for the first time what real prayer means ; of knowing that Christ dwells within ; or of receiving the Holy Spirit. Almost all speak of a desire to win others, and of praying for them. Amongst the papers received were eighteen from those who said they wanted to be saved, but were not yet. Some of these showed that the writers needed to be seen privately, so we gave little notes to most, inviting them to a meeting. All seemed ready to confess their sins, and ask for forgiveness ; ready for an act of faith ; and most of them could thank God that He had heard and saved them. Where hearts are softened, where the Holy Spirit is working in Revival power, as here *now*, it seems so simple and natural for hearts to believe. It has been very wonderful all through to see Him work. With some, the heart-work may be shallow, and a responsibility is on us to pray that the impressions may not fade away, but deepen. But there is no doubt that, as we specially prayed, a very deep work has been done in some, and whole natures seem transformed.

All through the school now we see happy faces, and know of unselfish acts ; but most of all the spiritual life is going out in prayer and efforts to win others. We see it in the remarkable spirit of intercessory prayer, and in efforts of various kinds. Here is an instance we heard of from a mother. A young child, only lately come to school, went home and told her mother she believed in Christ now, and was going to follow Him all her life. " But what if we forbid you ? " " I can't help it. I must follow Him even if I die for it, for He loved me so, and I love Him." " But a child ought not to have a different religion from her parents." " No, we must be a united family, so you must come and believe the same." " Don't you think it is turning things upside down for a child to teach her parents ? " " That may be ; but God is so filling me with joy that I can't help talking about it." She brought her mother to one of the meetings, and the lady is now keen to hear more. (She has since become a

true Christian and a Church member.) This is only one instance out of many.

One of the best things which I have not yet touched upon is the wonderful blessing among the teachers living in the boarding-house. Some do indeed seem to be full of the Holy Ghost, and of power. One, who only heard of Christ for the first time in April last year, came with an open heart and has grown steadily.

Another visiting teacher—formerly an agnostic, but whose heart was really changed some months ago—attended all the meetings and was looking for real help. She said sadly towards the end of the week that though she knew her sins were forgiven, and though she had learnt much during these days, she had not got the joy she wanted, and which others possessed. She was then shown that this was seeking one of the fruits of the Spirit, instead of the Holy Spirit Himself, and so she began to pray for the great Gift.

We are full of thankfulness to God for all He has done, and at the same time the sense of solemn responsibility in being here during such a manifestation of His power is great. He must mean this Revival to continue, deepen and spread; and one dreads anything hindering or grieving the Spirit. But when fear comes, promises keep crowding into one's thoughts: "My Spirit remaineth among you; fear ye not." "Thou shalt see greater things than these." "I will work, and who shall let it?" Do continue in prayer for the school, and that the blessing may go out beyond.

God loves the children, and finds them ever nighest the Kingdom, now, as then. The proud, the wise, and the rich He still sends empty away.

Not to the rich He came, or to the ruling  
 (Men of full meat, whom wholly He abhors),  
 Not to the fools grown insolent in fooling  
 Most, when the lost are dying at the door;

Nay, but to them who with a sweet thanksgiving  
 Take in tranquillity what God may bring.

Passing from Osaka, and from the blessed consciousness of God's Presence working amongst the young, Mr. Wilkes

was invited to hold special meetings in yet another school. Thus, ceaselessly active, though at rest, he passed through the land he loved. Alert, watchful, energized in train or tram, on the roadside or in the street, in homes of want and pain, at sick beds, in factory or in church, hall, or school; he sought to win souls to Christ.

A heart at leisure from itself  
To soothe and sympathize.

At Kofu where Miss Tennant and Miss Keen were working he found a wonderful spirit of faith and prayer; of them he wrote :

The Mission School here in the city of Kofu is a light and centre of blessing in this large province. Many of the girls come in from the country round; while Misses Tennant and Keen, two most devoted ladies, spend all their time penetrating into the lonely country places in all sorts of weather, along all sorts of roads, under all sorts of conditions, sleeping in all sorts of places, living on Japanese food, and, indeed, enduring hardness as good soldiers, and thus carrying the light of life to many. It was beautiful to see the spirit of Jesus in them, and to know they will one day get a full reward for their labour. Of course they are utterly unable to meet all the calls. With the pastor they arranged for the workers, some fifteen in number, to come in from the country, and with them some of the Christians. We had an average attendance each morning of about fifty. God, I believe, truly blessed us at these gatherings; the word and the messenger were acceptable. In the evening we had Gospel meetings; the attendance was good, and about twenty turned their steps Zionward. I also took a meeting each day at the school, and then, too, God was with us. At the closing meeting thirty-one stood up to testify, in as many minutes, what the Lord had done.

While active in turning the feet of sinners from the broad to the narrow way his heart was greatly burdened for those who had already started heavenward, but were

faltering in the race, discouraged, defeated and fainting. His task was always to encourage them, point them to Jesus, inspire them with hope, and strengthen them in prayer.

It was a great encouragement to him that wherever he went, many who had been saved and sanctified under the ministry of Mr. Barclay Buxton years before, were still rejoicing in the Lord.

Amongst these not only were Mr. Takeda and Mr. Mimaki outstanding in their witness and testimony for Christ, but also Mr. Horiuchi, who had been saved through Mr. Barclay Buxton in 1895, and attended his Bible Training Class for young men in Matsuye. He later became one of the leading workers in the J.E.B. and also a member of the Field Council. Of a singularly gentle and humble character, he witnessed by lip and life to the glorious reality of an indwelling Christ.

The Journals of Wesley were to Mr. Wilkes some of the most instructive and fascinating of studies. He wrote of these :

Is there any other book outside the inspired writings that can more swiftly bring a man to his knees and make him cry "Unprofitable servant"? What amazes one more than his intrepid faithfulness, his astonishing capacity for endurance and hard work, his tenderness of love, is his extraordinary power of being instant in season every hour of the day. This is incidentally illustrated on almost every page, but the following entry especially is striking and helpful. He says :

"For these two days I had made an experiment which I had been so often and earnestly pressed to do : 'Speaking to none concerning the things of God unless my heart was free to do it.' And what was the result? (1) That I spoke to none at all for four score miles together, no, not even to him that travelled with me, unless a few words at first starting out. (2) That I had no cross to bear or take up, and commonly in an hour or two fell fast asleep. (3) That I had much respect shown to me wherever I came, everyone behaving to me as a civil good-natured

gentleman. Oh, how pleasing is all this to flesh and blood! Need ye compass sea and land to make proselytes to this?"

I have been busy to-day interviewing little groups of believers, warning them, and encouraging them, and seeking to show them pitfalls in the way to glory—loveless zeal, spiritual pride, hothouse holiness, and all the rest of them. It is a joy to see men pressing on; to listen to their prayers and praises; and to seek to help them in their fight against the powers of darkness. Oh, for more love, compassion, and burning zeal towards the souls and bodies of men! Last night, as on the two preceding ones, we had good congregations of unbelievers. God was with us, and some came forward seeking the Saviour, though there was no great movement among them. Oh, for that tender yet mighty breaking conviction of sin against the Holy One! Oh, that we might see what Paul beheld!

Shepherd of souls! it is not thus Thou savest,  
Nay, but with sorrows of the Son of Man.  
Ah, with what bitter triumph had I seen them,  
Drops of redemption bleeding from Thy brow!  
Thieves, and a culprit crucified between them,  
All men forsaking Him—and that was Thou!

## CHAPTER VIII

### SEED SCATTERING

“ O Lord, revive thy work in the midst of the years.”

*Hab. iii. 2.*

Constrain, constrain blest Spirit Thou  
Empower with humble zeal—  
To trust, altho' I may not see,  
Praise, though I cannot feel.

P.W.

At this time Mr. Wilkes became greatly interested in the progress of spiritual activity in Korea. He heard much of the rapid advance of Christianity through the land, and was anxious to visit, and see for himself the work of the missionaries and pastors.

Taking boat to Fusan, he reached the capital Seoul, and travelling thence to Pien-yang and Songdo he visited all the various centres of Christian work, talking with the leaders, secretaries and missionaries of different societies. He was amazed to see the hundreds of people attending divine worship, and the size and activity of the Sunday Schools. He talked much with Dr. Underwood, one of the oldest missionaries in Korea, learning from him that twenty-four years previously there had not been one Protestant Christian in the land, whereas at the moment they numbered 200,000.

At the close of his visit he wrote :

There are five great features of the Korean Church that impress me :

1. The love for, and earnest perusal of the Scriptures everywhere, and among all classes—men, women, children. The Bible is undoubtedly the book of Korea.

2. Their wonderful observance of the Lord's Day. All Christians close their shops, and abstain from every kind of work—like Scotland in the old days.

3. The remarkable way in which the Koreans give to God's work. Almost all the churches are built with Korean money, and the pastors and workers are similarly supported. This is especially true of the Presbyterian work.

4. The personal service and desire to spread the Gospel among the people. Many of the leaders, who in the early days were taken up with Evangelistic work, are now called upon to teach, and instruct, and train workers.

5. The expectation and hope (especially in the Presbyterian Church) of the coming of the Lord. The majority of the missionaries also in the country teach it plainly to the people. This surprises me, coming from Japan, as there, alas! things are very different.

Two other facts are happily characteristic :

There is the closest unity among all, whether Armenian or Calvinist, Presbyterian or Methodist—Canadian, Australian or American. They have real love and harmony.

Further, there seems at present to be none of that destructive and devastating Criticism—Higher, so called, and now so prevalent in Japan. This is, indeed, a matter for which we are profoundly thankful. May God long keep it away!

Possibly a few remarks as to the circumstances and conditions that appear to me to make so wonderful a work possible may be pertinent here :

1. The people are simple and primitive, and in many ways remarkably like children—in this respect *very* unlike the Japanese.

2. I gathered that the native script, invented by one of the Emperors nearly 600 years ago, was almost entirely unused when the missionaries first came to the country; the educated, employing Chinese characters, and the mass of the people being unable to read at all. The missionaries unearthed it, used it in the translation of the Scriptures, and through it taught the people to read. The Koreans

regard the Bible especially as their own book, the women being particularly delighted that they can read and understand, and thus have a share in the Scriptures.

A few years ago some educated Koreans, imitating the Japanese, began to write and publish in the vernacular script novels and novelettes. Many of the younger Christians were captivated by this style of literature, and began to neglect their Bibles. It took the form in most cases of patriotic tales. The Japanese stepped in and forbade both sale and publication, and further put an interdict on all Korean newspapers; thus the mass of the people, till they learn Japanese, have very little to read but the Bible.

3. This leads me to another reflection—that, inasmuch as true and undefiled religion has preceded education, the nation is getting a solid foundation of godliness before she is built up on educational principles. The disaster in Japan is thus made more obvious. She has laid her foundations in education, and it is well-nigh impossible to build upon such anything like a religious or moral super-structure.

One of the causes of England's greatness, I take it, is that there was a strong and solid foundation of true religion before ever advanced education was introduced. The psychological moment for reaching Japan was lost—shall I say for ever?—because THE PEOPLE were not evangelized. Her tendency has always been almost to deify intellect. The policy of seeking the influential and educated classes with a sort of *adapted message* has been disastrously popular. And yet I do not feel that the case is lost if only we will give up this vain task, and give our time and attention to the masses. Every Revival since the twelfth century onward, speaks to us plainly, and Church history is as clear. God has always blessed and moved a nation through THE PEOPLE. In Japan the agricultural classes are practically untouched. Strange it is, that, with all history and experience behind us, we can still blunder!

Even the Chinese do not seem likely to profit by the lessons we ought to have learnt through the relative position of things in Japan and Korea. The craze for

education over there is getting to fever heat. Professors and other high dignitaries in state, university, and society make tolerable Christians, and respectable figureheads for committees and religious institutions; but with some blessed and notable exceptions, they make mighty poor evangelists. Their religion is not infectious, and never will be; it is too dignified; they have too many, and more important matters to attend to, than the things of eternity. The man on the street, on the other hand, if he "gets religion", as our coloured friends observe, it is life and everything to him. He spreads it, and seeks to get others into its liberty and joy. It has been, is, and ever will be true, that not many mighty, or wise, or great, are called. I venture it as a suggestion, that so much of the modern movement in Japan, and elsewhere, seems determined to give the lie to that solemn warning; and if the high, and great and mighty will not humble themselves to accept the old-fashioned Gospel as a little child, its teachers will clip, compress, and squeeze it into all sorts of shapes and sizes, until it appears acceptable in their eyes. I can only say what John Wesley said in another connection, "Oh, this sublime Divinity! I cannot away with it. Give me the simplicity of a little child."

Immediately on returning from Korea he gave all his soul and strength to preaching the Gospel with Mr. Takeda—and other workers, in the great Exhibition to be held in May in Kobe. Acquiring at considerable expense a plot of ground a few yards from the entrance, and, having purchased a tent, they began operations. He wrote:

Ere we close we shall have reached, at the lowest computation, some 15,000 souls. I have rarely seen so good an opportunity for reaching the people. They come in well, sit down, and listen attentively, sometimes for two hours on end. We could have gone on each day from 9 a.m. to 10.30 p.m., if our throats were of brass, or our band of workers more than a mere handful. With one exception we have been alone. The Baptist Church has kindly taken one day off our hands, and so given us a day

of rest once a week. We start in each day at 1.30 and go on till 10 p.m. The work has been very strenuous, but very blessed. It was said of John Smith, 1794-1831, that "he now began to study human nature as it *is*, rather than as it is delineated in books . . . he became a man of bold and successful experiment on human nature, and ceased to estimate all preaching, and indeed all ministerial labour except as it produced saving effects."

I feel that two months' experience in this terrible work ought to be convincing enough—that all the specious theories as to the dignity of human nature may sound musical enough from the rostrum of theological seminaries, but a plain man may be pardoned if he compares them to sounding brass and tinkling cymbals. Alas! I see no dignity in fallen humanity, but only sin and shame, darkness, devilry, and death! I use each of these words with intentional emphasis. And yet, if our feeble efforts have helped to convince one more fearfully of these things, they have made me cry again and again, "Unprofitable servant!" "My leanness, my leanness!" With such possibilities, such opportunities, with such a God as our God at our disposal, and "all heaven free plunder to faith", why should not we see far more amazing triumphs of grace than we have yet witnessed? And yet God has been with us! We do praise Him for that!

John Wesley said, "I do not marvel that the Devil does not like field preaching. Nor do I. I much prefer a comfortable church, a soft cushion, a commodious pulpit. But where is my zeal if I do not trample these things under foot?" I can say the same about tent meetings at Japanese Exhibitions! Surrounded by Japanese bands (only those who have heard them can appreciate our feelings), circuses, menageries, Buddhist preachings, and many other weird and strange noises, the situation is not altogether improved by our own staff of singers (?) or by one good brother who was called in to help us preach. He unfortunately brought his cornet, which he thinks he can play. He plays from ear—Japanese ear—two semitones lower than the organ, desperately flat anyway, and always out of tune with itself. As for the tunes he tries to tootle, neither the organist, choir, nor congregation can in the

least recognize them as having anything to do with what we are trying to sing. Imagine this, and remember that it sounds just ten times worse than anything your liveliest imagination can arrive at; then you may have a little idea both as to what we suffer, and how we wish, at any rate for the time, we were all good Quakers, without any musical instrument at all! We have learned to suffer in silence without betraying any visible emotion. I have no doubt, however, but that the congregation think it beautiful!

The work began on April 2nd, and God was very good in graciously giving us a sign that He was with us. On the very first night a poor would-be suicide was plucked from the burning. He, with his wife and two children, had been in Kobe about a year. Sin, profligacy, and debt had driven him to despair. He planned, therefore, to murder his wife and children, as he had no means for their support, and then commit suicide. He came home late one night, and went into the room where they were sleeping. The simple, innocent face of his little lad as he lay asleep unnerved him, and turned him back from his crime. He knew not what to do; but at length determined to send his wife and two bairns back to her home, and then put an end to his own miserable existence. He sold the few remaining household commodities, bought their tickets, took them to the boat, gave his wife what money he could and saw them off. Again his little boy spoke to his heart. "You won't be long in coming, father, will you?" were the last words he heard as he turned away with a sick heart, without God, without hope, without light, to end it all, as he thought, in the river. He wandered aimlessly along through the Exhibition grounds, and, paying his remaining pence at the ticket office, turned mechanically into the cinematograph show. How utterly heartless and senseless it all seemed! All was indeed vanity to this poor soul!

He came out, wandered on past the Buddhist preaching tent, listened to the foolish chatter of the poor old priest, turned away disgusted, and moved on, machine-like, till he found himself standing in a crowd at the edge of our Gospel tent. One of our young workers was speaking. Oh, those

silent but mighty shafts from the mouth of Jehovah ! “ The wages of sin is death,” was all he heard ; but the word sank into his soul. He sat down, and all through the meeting, consisting of two or three addresses, he neither heard nor understood ; but the words throbbled incessantly through his brain into his already broken heart. As the meeting closed, he rose to go. Mr. Takeda was among the people, and happened to be at his side as he was leaving. He put his hand on the poor fellow's shoulder and begged him to stay. His eyes filled with tears as he sank back on to his seat ; and before many minutes had passed, he had poured all his desperate tale into brother Takeda's always sympathetic ear. He had never heard the Gospel before ; but the Lord heard his first cry for salvation, and that night there was joy in heaven over another soul. Hell and Satan were once again disappointed of their prey. Almost over the precipice, but the Shepherd found His sheep ! He has been at every meeting since, and given his testimony many times to God's saving power. He returns home in a day or two back to the country, and hopes to lead his wife to the Saviour, Who has so graciously saved him.

This was one out of many who were reached and saved during this time, and though Mr. Wilkes deplored the seemingly small results, he was able to record the number of 200 who had professed conversion.

Oh to realize Pentecost again ! (he added),

Give me a voice, a cry and a complaining ;

Oh, let my sound be stormy in their ears !

Throat that would shout, but cannot stay for straining,

Eyes that would weep, but cannot wait for tears.

The contrast of conditions here and in Korea is great. There they have none of these industrial problems—no dockyards, or factories, or crowded centres of labour. I imagine it is this difficulty of caring for the flock that drives so many Christian workers in Japan to leave the masses alone and seek to reach the official and student classes, who have somewhat more leisure at their disposal.

I am so often disposed to faint at sight of these difficulties. John Wesley, visiting one of his societies, writes thus in his journal: "I found the society here steady, but not zealous. They cannot remain long in this condition. They must either go on or go back." Steady, but not zealous! How aptly that describes many, and worst of all oneself! Oh for the zeal of the Holy Ghost! How can we inspire it into the poor, overworked, tired bodies of these newly-born souls? Only God is able, and He will perform it.

In all his journeys Mr. Wilkes rarely forgot to carry with him the lives or letters of past heroes of the Faith, with which to stimulate his own love and faith, and from which he sought to learn lessons in soul-winning. Amongst these, besides the *Journals of John Wesley*, *The Life of Rev. John Smith*, *Rev. John Fletcher of Madeley*, *John Carvosso*, and *Hester Ann Rogers*, were some of his favourites.

These great pioneers of Methodism rejoiced his heart, not because he was a Methodist himself, for he remained a member of the Church of England till his death, but because of their faithful adherence, and bold witness to the doctrines of Justification by Faith, and Sanctification by Faith, which made them mighty soul-winners, and mighty prayer warriors.

I have been reading the *Memoirs of the Rev. John Smith* (he wrote), and feel constrained to transcribe a paragraph: "He was displeased when persons prayed as if God were unwilling to bless; or when they spoke of unbelief as a mere *infirmity*. 'It is an abomination', he said, 'when men talk as if they were more willing to bless than God.' Thus he showed how the most awful sense of the Divine sanctity and justice may accompany and grow with the deepest conviction of the Divine compassion, being radicated in the same common sentiment. 'There is no impediment on God's part,' he said, in his own brief and energetic manner. 'He has given us His Son.' By thus firmly asserting the willingness of God to save, against all the temptations of unbelief, he urged and encouraged himself to plead with God for sinners. 'It is by

justifying God', said he, 'that I sting and stimulate myself to contend.' And again, 'The necessity of wrestling arises not from the unwillingness of God, but from ourselves or Satan; God is the same.' And thus his resolute purpose to justify God and to believe at all events that there is no hindrance on His part, since He has given His Son, was to him like cutting off retreat; it left him no alternative but to wrestle and prevail. This was the principle which he would never suffer himself or others to call in question. But in following it out, in still tenaciously hanging upon it, and pleading it, in spite of every impediment, of all that Satan could oppose or unbelief suggest—this was the conflict which we saw in him; this was that agony to believe, which I have heard him describe 'as if soul and body were ready to part asunder.'"

Alas! Where is such a spirit to-day? Oh for a justifying of God in faith! Oh for the power to "sting and stimulate" ourselves in prayer, till the heavens are opened and the power of God descends upon men.

Of the debt owing to humanity Mr. Wilkes never forgot.

How God's children can rest if they do not see sinners seeking the Saviour, is to me an inexplicable problem. What has God given us life, and health, and strength for, if it is not to spend them all on poor blinded perishing humanity for His Eternal glory? Those words of Bramwell are continually in my mind.

"The love of Christ is my study; but I am frequently at a loss to understand how it is that my love to Him is so small. I am sometimes ready to stumble at myself on this account. Am I right, can I be right, in this little love? . . . Could I suffer long and still *love with a passion like Thine*? I am crying to God daily, hourly, constantly to receive a thousand times more love."

Oh, how short the time; how precious the opportunities; how solemn the responsibilities; how bitter will be the regrets in that day that we have played so long, and so often, and so earnestly with what are no better than the shadows of Plato's cave!

Would that all God's children might experience what an old writer said of himself, on his awakening :

"I had a deep impression of the things of God ; a natural condition and sin appeared worse than hell itself ; the world and vanities thereof terrible, and exceeding dangerous ; it was fearful to have to do with it, or to be rich. I saw its day coming ; Scripture expressions were weighty ; a Saviour was a big thing in my eyes ; Christ's agonies were earnest with me ; I thought that all my days I was in a dream till now, or like a child in jest ; and I thought the world was sleeping ! "

About this time he visited Banshiu, a small town of 6,000 people. Mr. Oye, one of the senior workers of the Band, had been there for a year, " seeking to preach and to live Christ ".

In the most intense heat Mr. Wilkes preached, visited, and sought individual souls, neither sparing soul nor body in his efforts to win some.

I felt very poorly (he wrote), the heat was very great. I managed, however, to have a meeting for a few women who are interested in the Gospel. In the evening, before the meeting, a carpenter came in to say he wanted to be saved. He had heard the Gospel before, and seemed a prepared soul. It was a joy to lead him to Christ. With difficulty I preached in the evening. We began at 9 o'clock. At about 10.30 ten came upstairs to seek the Lord. I forgot my weariness in seeing souls prepared to hear more, and desire salvation. Oh, what joy and inspiration is this ! At 11.30 when they were gone, I was glad to " collapse " on my bed on the floor, and there continue for the next forty-six hours. In the morning of the third day my carpenter friend, who keeps a little shop of " sundries, hardware, bootlaces, and other eatables ", in the fulness of his heart brought me a bottle of wine ! Dear fellow, he seemed so grateful, that he wanted to give me the best, at least the most appetizing, out of his shop's produce. The wine was subsequently exchanged for lemonade, after various apologies and explanations. Another young man, who works in a small concern for

making pumps, came round to Mr. Oye with an offering of money in gratitude for what God had done for him.

The burden, continually upon Mr. Wilkes's heart, was the need for prayer for those saved amongst the flotsam and jetsam of this great multitude. As he looked around on the conditions and background of the converts and the surrounding temptations, he would have despaired if he had not placed and did not put his confidence in God alone.

What a rest (he wrote) if one could bring oneself to believe that those who have been truly saved could never fall away!

His views on the subject of the final perseverance of the Saints had brought upon him some criticism from those who held a different view, and in quoting an extract from *Wesley's Journal*, relative to this subject, he added his own comments:

An entry in *Wesley's Journal* contains a striking reflection of my own mind in this particular. He says:

"At a little after-preaching, one came to me who believed God had just set her soul at full liberty. She had been clearly justified long before, but said that 'the change she now experienced was extremely different from what she experienced then, as different as the noonday light from that of daybreak. That she now felt her soul all love, and quite swallowed up in God.' Now, suppose, ten weeks or ten months hence, this person should be cold or dead, shall I say, 'She deceived herself; this was merely the work of her own imagination'? Not at all; I have no right so to judge, nor authority so to speak. I will rather say that she was unfaithful to the grace of God, and cast away what was really given. Therefore, that way of talking which has been very common, of 'staying to see if the gift be really given', which some take to be exceeding wise, I take to be exceeding foolish. If a man says, 'I now feel nothing but love', and I know him to be an honest man, I believe him. What then should I stay

to see? Not whether he has such a blessing; but whether he will keep it."

Mr. Wilkes wrote:

As it appears to me, in the light of Scripture, experience, and common sense, I can but believe that any soul who has known the grace of Salvation, tasted the power of the world to come, and been made a partaker of the Holy Ghost, if he shall backslide and fall away, is no dearer to the Lord than any open sinner who has never repented at all. Nay, rather *cæteris paribus*, he is under greater condemnation for having left the Lord Who bought him. That way of talking, as if God were bound to restore the backslider, because he once had saving faith, seems equivalent to declaring that our faith has some inherent merit, whereas, I fully believe that there is nothing meritorious in our faith at all, and that our salvation is due alone to God's abounding grace, which is no more available to the backslider than to the hitherto unrepentant sinner, if they will but turn to Him. That unjust way of describing the sainted Wesley's exposition of Scripture, as "saved to-day and lost to-morrow", is a grievous and ludicrous misrepresentation of the most solemn warning of Scripture, and I believe, most displeasing to God. It ignores the whole tenor of His Word, and substitutes in the place thereof two or three isolated texts upon which is built up a grave and dangerous antinomianism. No one taught of God has ever taught that it were possible to be saved one day and lost the next, but, that it is possible to be eternally lost after long and constant backsliding, and provoking of God's wrath, despising His patience and His long-suffering, and trampling under foot the Blood of His Son, whereby he has been sanctified.

During this summer Mr. Wilkes was busy in tent meetings at Kobe, and later at the Japan Evangelistic Band Summer School, the first that had been organized by the Band. In the former, hundreds heard the Gospel and many were reached, while of the latter he wrote:

Our first Japan Evangelistic Band Summer School has come and gone. The idea of having such was deeply

impressed on me last year, after attending one of the ordinary denominational Summer Schools at which I had been asked to speak. I was pained at much that I heard there. The large majority of pastors and workers are disinclined to attend our Summer Holiness Convention, even if they were able. It seemed, therefore, of the Lord that we should have a Summer Bible School, lasting one week, for Christian workers, pastors, and Bible women, on spiritual and devotional lines. It was our first venture. I ordered the printer to strike off one hundred notices, expecting about forty to attend. The numbers were largely in excess of our expectation. As many as 110 came to the morning sessions, and nearly ninety in the evening.

Fifteen Missions or Denominations were represented: English Episcopal Church, American Episcopal Church, American Methodist, Canadian Methodist, Presbyterian, Dutch Reformed, Oriental Missionary Society, Hephzibah Faith Mission, Baptist, Quaker, Congregationalist, Scandinavian Alliance, Scripture Union, Railway Mission, and our Japan Evangelistic Band workers. God graciously answered prayer in every way. At the close it was a blessed sight to see as many as twenty-five pastors and workers kneeling at the penitent form, seeking the Lord with all their heart; and not in vain. As the days went on, the faces and whole attitude of many changed from criticism and curiosity, first to hunger, and then to holy satisfaction as they yielded to God, and began to find Jesus a complete, an uttermost Saviour. On Friday evening, as some thirty came forward to seek the Lord, it was touching to hear a little lad from the town, who had come into the meeting, cry aloud for salvation—his first prayer, faltering and delightfully unconventional, but from the heart; he seems really to have been found of the Lord and has attended all the remaining meetings. He came to see me off at the station.

The days at Karuizawa which followed, days supposedly of rest, were occupied mostly in meetings, again followed by busy days at the Japanese Convention at Arima. There he met again a young girl of seventeen, saved the year before, after one of his meetings. At that time she had been unmoved, ridiculing the whole thing, and

determined never to be a Christian. In this mood she returned home; but that very evening God suddenly brought her into the deepest conviction and desire to be saved. She decided the same night to follow Christ and told all her friends of her decision. Without any definite instruction she was faithful to the light she had. Three months later she began to read Brengle's *Helps to Holiness*, and was clearly convicted for inward holiness.

Mr. Wilkes wrote :

I was amazed as I listened to this child of only seventeen years, with but two or three months' Christian experience, telling me how she had the keenest sense of need and longing for entire sanctification. For days she sought the Lord, with tears, for a clean heart; at midnight, as she was waiting upon Him, "there came", she said, "the deepest peace into my heart. I cried aloud for joy. Oh, this is what I wanted! This is full salvation! The Comforter has come!" She could not sleep for joy that night and on the following day told her friends what God had done. Three of them were at once convicted of their need also, and, seeking God with all their hearts, some days later entered into the same experience. Since then they have had some severe testings, some painful tumbles, but they are still walking in the light, softened, and humbled, and hungry, and proving that the blood of Jesus Christ cleanses from *all* sin those who trust Him wholly.

This work amongst the young always filled him with gladness, not only in Japan, but in England, Canada, South Africa and China, where many boys and girls, young men and young women, were led to the Lord through his ministry. He visited again in September the school at Tokyo. Here once more God spoke and much blessing followed. In the semi-waking hours of the early morning, almost as in a dream, the words, "A root out of a dry ground," "floods upon the dry ground"—Calvary and Pentecost—were brought forcibly before him. The enemy of souls did not fail to suggest that this was only a dream; but he was reminded of

Job. xxxiii. 14-17, and so was encouraged and enabled to ask in faith. He wrote later of the blessed time that followed, "floods upon the dry ground" indeed! He found it easy to speak, easy to pray, easy to believe. He described it as a little bit of heaven to see these children, varying in age from fifteen to twenty, seeking and finding the Saviour.

The sight of their earnest faces, the quivering lips, the falling tear, the broken faltering accents in prayer, often followed by fulness of joy when some of them seemed almost on the wing for heaven.

One of the students, who had been converted the previous year, came hungering for a fuller life in God. "Her eyes were full of tears," he wrote,

and in faltering accents she prayed: and then as I continued to bear her up in prayer, suddenly bursting out in praise, she cried:

"Lord Jesus, I thank Thee! I thank Thee! I thank Thee! Oh, what love! Oh, what love!"

I had never seen anyone more evidently baptized with His Spirit.

It was with the greatest thankfulness to God that he heard later from one of the leaders in the school that this girl became of the greatest blessing, and many turned to her for help and prayer, and that the deepest part of the work continued after he had left.

The arrival of the Rev. and Mrs. Herbert Wood from England this year, 1911, their first visit to Japan, recalled sacred memories of the Keswick Prayer Meeting of 1903, and all the blessing that had since followed. At the Christmas gathering at the Kobe Mission Hall, when about eighty sat down to a Japanese supper, Mr. Wilkes wrote:

Mr. Wood spoke on the five blessings in Psalm ciii., while Mrs. Wood gave a sweetly characteristic message. I had to interpret for Mr. Wood. Those who know his flights

of Gay Street oratory will smile audibly. Some of our Mission rather maliciously observed that they were glad to see me up so many trees—or in so many holes, I forget which!

The attitude of the Japanese Government at this time was arousing interest and great anxiety amongst the missionaries, for there seemed a determined attempt on the part of the authorities to revive ancestor worship, and to discourage the Christian religion. This developed into a still more menacing movement. A Conference was convened by Shinto, Buddhist and Christian leaders to discuss the situation. Mr. Wilkes wrote:

We have, alas! travelled far from Apostolic Christianity. Just imagine the Mayor and Corporation of Ephesus calling a conference of Religion, and inviting Alexander, the Jew, Demetrius, the silversmith, and St. Paul, to have a friendly conference as to the best method of producing religious feeling and good morality among the townsfolk! Imagine St. Paul on the receipt of such an invitation! But of course those benighted days are gone! We are noted "back numbers" unless we are prepared to smile at those solemn words of St. Paul, that the things which the Gentiles sacrifice, they sacrifice to devils. Oh, for a breath from Heaven that shall scatter these despicable compromises! May we, at any rate, be faithful to our God!

How refreshing to his spirit to turn from such considerations to the joys of seeing men and women saved and sanctified. Tired though he was with much travelling, much preaching, continuous personal interviews, problems, which sometimes seemed insoluble, burdens which he sought daily to bear for the souls who came to him, yet, always he rejoiced in the Lord, finding, indeed, that the joy of the Lord was his strength, and his greatest privilege was ever to lead others to the fount of gladness and rest.

I rejoice (he wrote) that I have but a single task: that of seeking to save that which was lost.

He wrote frequently at this time of the refreshment in having the Rev. and Mrs. Herbert Wood with them in Japan.

"So it was always" (Num. ix. 16) was the message Mrs. Wood gave us at our all day Council Meeting to-day.

"Always dying", "always confident", "always rejoicing", "always abounding", "Lo, I am with you always". She herself is such a beautiful exemplification of the "always" life, that it was sweet to hear it from her lips.

He was due to sail to England in June of this year, 1912, but was delighted to be at Arima again in May, to attend the Japanese Annual Convention, and to have with him on this occasion Mr. and Mrs. Wood. Many hours were given to waiting on God in prayer, and he wrote of it as being a time of the sweetest harmony, love, fellowship and encouragement. Mrs. Wood's messages were very fresh :

We shall not soon forget her word on Stephen looking up into Heaven (he wrote).

Back again in Kobe to say good-bye to friends, he visited a dear Japanese girl of sixteen, dying of consumption.

Her victory over death is sublime (he wrote), a fortnight ago she had a vision of the Cross, and woke her father to see the sight. He, of course, beheld nothing. "Ah!" she said, "it is because you don't believe in Jesus!"

Yesterday, when in great pain, she told us how the Lord appeared to her, laid His hand on her brow, and said, "Fear not, I will be with thee." Her face beams with the light of Heaven as she waits for her call. She is truly "glorifying God in the fires". Between her fits of coughing she exclaims "Oh, what joy! What joy!" These closing days of victory have been a blessing to many who went to that little ante-chamber of the Eternal.

Before Mr. Wilkes left, on June 24th, she had passed into the Presence of the King, and as they laid her to

rest, he joined with all her other friends in the song she loved above all others.

I am so glad that Jesus loves me,  
Jesus loves me, Jesus loves me,  
I am so glad that Jesus loves me,  
Jesus loves even me.

## CHAPTER IX

### WITHIN THE VEIL

“ Having loved his own . . . he loved them unto the end.”

*John xiii. 1.*

Lord, give me this deep love, that loves  
Some sad, unlovely one,  
I'll seek him, Lord, and love him, Lord,  
Till he be found and won.

P.W.

AT the beginning of 1913 Mr. Wilkes was back again in Kobe, active in soul-winning as ever. If one week passed without his knowing that a soul was won for Christ he was unhappy. In preaching to Japanese or holding Bible Readings amongst Europeans, he looked for, and expected, immediate results. The God of Hope as well as Love was ever a reality to him in his work. His deep and wide knowledge of the Word, and power of breaking the Bread of Life led many constantly to seek his ministry. Calls were continually coming from many towns and centres, and to these he was ever ready to respond. No man spared himself less, whether in preaching the Gospel, praying with discouraged and defeated Christians, encouraging the young workers, showing hospitality to strangers or friends, corresponding with souls in distress in distant lands, or whatever the call might be, all the vital energy of the man was used to the full.

He was wonderfully gifted in his use of illustrations. In speaking to either sinner or saint, he would act the part so graphically that his hearers were able, not only to hear, but in a sense also to see that of which he spoke.

One of his favourite subjects was the "Prodigal Son", and when preaching in the Kobe Mission Hall, he would so graphically both act and tell the whole story that any there who were in any sense prodigal sons would in almost every case be deeply convicted and blessed.

In meetings for Christians, when speaking on heart surrender to Christ, and on the need of letting all go and keeping nothing back, he would put his Bible under his coat; over his heart; he would then go through a catalogue of sins that Christians are willing to let go, until he came to the sin of unbelief, the last sin from which souls are willing to be cleansed. He would then act the part of their unwillingness to let it go; taking the Bible half out from under his coat, and then putting it back, and so on, until at last, after a long struggle he would bring it right out to the light.

He was ever impressing upon his hearers that once sin is truly repented of, and humbly confessed to God, it is forgiven, and forever put away. He showed that there were many who would confess their sins one day, and then confess them all over again the next day, showing that they had never really trusted God to forgive and cleanse them away. Some very favourite lines he often quoted:

And pressing through the past,  
Of failure, fault and fear;  
Before Thy Cross my all I cast,  
And dare to leave it there.

Many who heard him speak, remember how he would repeat with a shout, "*And dare to leave it there,*" how he would point to the place where he supposed he had cast the sin, and would then get away, as far as possible from it. God wonderfully used these illustrations to many souls.

When presiding at meetings, his love of song and choruses created an atmosphere of praise and worship,

and he constantly stirred those present to sing with him the chorus of which he was so fond :

My heart is so full, is so full, is so full,  
My heart is so full—  
I'm living beneath the cleansing wave,  
I'm trusting in Jesus  
The Mighty to save,  
My heart is so full, is so full, is so full.

The Band itself now was extending its borders. Mr. and Mrs. Wilkinson arrived in Japan soon after Mr. Wilkes's own return in 1913. They are still active in service there, after twenty-three years, exemplifying the truth of Full Salvation in their loving and gracious ministry to sinner and saint. Working first with the Police Mission at Tokyo, then engaging in village work, lending their support and aid to other Missions in need of help, and conducting tent missions in various places, they later threw themselves heartily into the Forward Movement which was definitely organized in 1925.

In all these paths of service God has richly blessed their ministry, and now living at Kobe in charge of the Mission Hall they extend loving hospitality to Japanese and foreigner alike, while giving all their energy and experience to soul-winning in that city.

Paget Wilkes had also the joy at this time of welcoming Mr. and Mrs. Thornton back to Japan to work in the Band, after a period spent in America. This dear saint of God was greatly beloved by the Japanese, and many remember the depth of his spiritual teaching in conventions, and personal work. Expansion was ever the vision of Mr. Wilkes. Like Jabez of old, his soul was on the stretch for not only enlargement in his own soul, but also for the work of the Band. From his letters we learn of meetings in drawing rooms, factories, at street corners, in mission halls, churches, as well as of countless personal interviews. At Sakai, in a factory owned by a Christian Japanese, and where Miss Cribb laboured with untiring

devotion, blessing flowed, souls were saved, Christians encouraged, and an abiding work done.

One of his greatest joys was the admission into Christ's Kingdom of converts at the Kobe Mission Hall. Of a formal and outwardly organized unity of Churches he had the greatest suspicion. He wrote on one occasion :

Yesterday afternoon eleven of the Kobe Mission Hall converts were admitted into " Christ's militant Church here on earth " ; the particular regiment whereto they joined being the Free Methodist Church of the U.S.A., a spiritual and devoted body of people. They seek to preserve both the doctrines and discipline of the illustrious founder of Methodism. I know that my mind is of a somewhat heterodox colour, but the present endeavour on the part of Christian leaders to secure uniformity by merging all the separate divisions of the Christian Church into one great whole, thinking that thereby they will ensure that blessed *unity* for which Christ prayed, seems to me the height of misplaced enthusiasm. If they were only as zealous to secure the true apostolic succession of Divine and Pentecostal Love, all would indeed be well, and we should have the happy sight of seeing a Bishop preside at a Salvationist penitent form, and a Methodist minister preaching from an Anglican pulpit the counsels of evangelical perfection. Watching these newly-converted souls go down into the waters of baptism, we reflected with joy on their change from death unto life, through which they had already passed.

Thinking of these, and others recently converted, he added the exquisite lines of Charles Wesley :

Jesus, mighty to renew,  
 Work in them to will and do.  
 Turn their natures' rapid tide,  
 Stem the current of their pride,  
 Stop the whirlwind of their will,  
 Speak and bid the sun stand still.

All their unbelief o'erthrow,  
Lay the aspiring mountain low.

Save the vilest of the race,  
Force them to be saved by grace.

He reminded himself constantly of that man of God, John Smith, thinking of, and quoting him frequently :

Oh, that we may know in our scant measure what he knew when he wrote, " My soul is penetrated with the Lord Jesus. All I want is in Him, and He is mine. I have power to give Him my whole heart and I have the witness that He takes it. His Spirit dwells in me, and reveals to me the beauties of my Saviour—my conversation is in Heaven, my treasure and my heart are there, God fills my soul. I know that He has taken away the body of sin, and my soul thirsts for God. I never needed the Blood of Christ as I do at present. But I have it, and I never made so much use of it as I do *now*."

The burning love of his own heart echoed such words, and he delighted in this expression of the truth which he himself so ardently believed.

After twelve years' absence he re-visited Matsuye, where he had first begun his missionary life in Japan. In Mr. Barclay Buxton's old home he addressed a gathering of students and schoolmasters, when he spoke on " Freedom ", " Service ", " Fruitfulness " and " Life ", each day seeking to get into personal contact with souls—of this need he spoke much and often, and of the difficulties in obtaining it—

Race, prejudice, difference of custom, and a hundred and one other " whatnots " raise a barrier very high between the people of Japan, and the foreign missionary, so that it is peculiarly easy to sit in the chair of a theological seminary or take up mission finance, and the organization of dioceses and missions, and so be busy all the time, without getting down to people. We all feel it and need your prayers.

Mr. Wilkes was constantly urging upon his young workers this need—the need of getting alongside of the sinner, and by personal love and sympathy seeking to win him to Christ. Faith, however, was the theme upon which he most delighted to speak. “Faith”, he urged,

is a mighty living thing, producing wonderful results in the conscience, heart, will, mind and life of the recipient. I say recipient, because faith is the *gift of God*.

Upon this he was never tired of insisting and in his book, the *Dynamic of Faith*, written at this time, and given as a series of lectures to the Bible School Students, he illuminated the pages of Scripture on this all important subject, in such a manner as to make it a profound blessing to hundreds of God's people in many lands. He unfolded there its sevenfold character, as a Mystery, a Seed, a Principle, a Substance, a Work, a Fight and a Rest.

He was ever urging souls *to believe*; he was ever reminding them that rest comes through faith.

“Let us labour therefore to enter into rest.”—Heb. iv. 11.

We should ever bear in mind (he wrote) that true faith is perfect rest. All the labour and all the conflict with the enemy lead to this. Now faith has been aptly described by some as “Forsaking All I Take Him”. That is a good definition. How much the “all” includes, many saints never fully learn—all our sins, of course; all our righteousness, our self-complacency, our self-confidence; our own desires for fame, or wealth, or pleasure; our doubts, our fears, our unbelief and suspicion. And then to enter into the rest of faith, to sink into the will of God, to take all that comes and all He sends with joy—this is rest. When we are enabled to “consciously believe”, that all is made over to Him and accepted in “a covenant ordered in all things and sure”, that is the rest of faith.

Within the compass of these eight words, “Let us labour to enter into that rest”, the two remotest opposites appear: “labour” and “rest”. Some few forsake their

righteousness; a few more forsake their sins; but also what a labour it often is to forsake our doubts, and fears, and unbelief. How desperately "the sin that doth so easily beset us" hinders us from entering in. Many, alas! never realize or appreciate their foe! And yet, only as we do, and steadfastly believe, shall we ever press into all the fulness of the blessed rest of faith, which is truly the gift of our loving Father in Heaven.

In the 95th Psalm the Holy Ghost speaks of "My work", "My ways", "My wrath", "My rest"; and laments that though Israel of old saw God's works at Massah and Meribah—the smitten rock of Calvary (Ex. xvii.), and the exalted rock of Pentecost (Num. xxi.)—saw His works, and drank of the "double stream", alas! they never entered into God's rest, and gave as the reason that they were ignorant of His ways.

"He made known His ways unto Moses and His acts unto the children of Israel." Moses alone knew God's ways, the inner ways of His continual presence and power. Are we like the Israelites of old? Or have we, like Moses, learned of the ways of God and entered into the rest of faith?

These words from the *Dynamic of Faith* were a great help to a lady who read that book. Writing to a friend she termed it "That wonderful book" and said:

I have truly read, marked and learned it. Looking through it again, I realize how much I have assimilated it, so that I can see it has, as it were, built itself into my spiritual life.

Inspired especially by the passage quoted above she wrote the following hymn on the words, "Forsaking all I take Him".

Forsaking all my hopes  
Of aught that I have done,  
I own them false—and trust  
Thy finished work alone;  
I yield them all, my will I bow:  
Jesus, I come—I take Thee now!

Forsaking all my sins,  
Things which have seemed most dear,  
Seen in the light of God,  
How changed they now appear !  
I yield them all, my will I bow :  
Jesus, I come—I take Thee now !

Forsaking all my fears,  
The dread that I might prove  
Unfit to serve the One  
Most worthy of all love,  
I yield them all, my will I bow :  
Jesus, I come—I take Thee now !

Forsaking all my griefs,  
Deep in my heart I know,  
If I would have Thee mine,  
These brooding thoughts must go.  
I yield them all, my will I bow :  
Jesus, I come—I take Thee now !

Forsaking all my plans,  
Long-cherished though they be,  
My life—its hopes—its aims,  
I humbly bring to Thee ;  
I yield them all, my will I bow :  
Jesus, I come—I take Thee now !

Forsaking *all* I have,  
I give myself to Thee ;  
Thou fill'st my heart and life,  
Thou giv'st Thyself to me.  
With wond'ring awe my soul I bow :  
Jesus, my Lord, my all, art Thou !

At Karuizawa during the summer of 1913 he continued to preach, teach and exhort souls with ceaseless love, and earnest zeal. Joined by Mr. Takeda, meetings were held in the tent, the open air, and in drawing rooms. Souls were saved, and Christians strengthened and

sanctified. The voice of the Almighty indeed seemed to be speaking, not only through His servant, but through His handiwork in nature.

Mr. Wilkes wrote :

Last night at about 11.30 p.m. we were startled by a terrific crash from the volcano Mount Asama—the houses shook, the glass rattled, folks hurried out of their beds to look at the lurid flashes leaping upward amidst the vast column of smoke. Curiously enough it seemed to provoke the upper elements to envy, for by the time that I had got out of the house into the road I found forked lightning playing about the now clouded summit : while the heavens, apparently disgruntled at the earth making such a noise, started a little feeble thunder by way of protest. The night was beautifully clear, and as I looked westward at the old mountain with its cloud and fire, its earthquake and thunders, its smoke and lightnings, I could but think of Sinai's devouring flame and all the terrors of coming judgment. For some days we have listened to the weird and strange music, of exploding rocks, rumbling, roaring. Amidst all the confusion of the elements it is a joy to meet with souls here who are seeking the Living Water, and the Indwelling Comforter. One came to me to-day who had received the Holy Ghost under the preaching of the seraphic Brengle. Oh ! what a harvest of souls will he rejoice over in that day. I found, however, that the feet of this one had slipped and that she had cast away her confidence of faith in the Cleansing Blood, and the abiding Presence of the Comforter. As a consequence, she began to doubt the truth. Did the Word really teach that inbred sin could be destroyed ? This and many other perplexing questions seemed to distract her mind. But the " Spirit of Truth ", Whose work it is to make and keep us " *true* in the inward parts " (Psalm li. 6) ; the " *Holy Ghost* ", Whose business it is to create and keep within us a " *clean heart* " (Psalm li. 10) ; the " *Comforter* ", Whose blessed task it is to break and then bind up the " *broken heart* " (Psalm li. 17) was, I believe, present to do His own work, and she went away established, strengthened, and settled in her most holy faith. Oh ! Hallelujah to such a Saviour.

For unceasing prayer, for converts and restored backsliders he was continually pleading in his letters home. He urged those about him to be faithful in this duty, while continually stirring up his own heart to more constant intercessory prayer for the souls that he led to Christ. He quoted an extract on this subject from Miss Wilson Carmichael's book, *Overweights of Joy* :

When a convert comes out, and especially after she is baptized, those who have faithfully prayed so far draw a breath of relief. She is safe now they think, and relax. Intensity in anything is tiring. Intensity in prayer leaves us spent. But it is not safe to relax.

In quoting this extract Mr. Wilkes related the story of one who had been at the Kobe Hall—the tragic story of a child—and pressed home the urgent need of persevering and continuous prayer for poor souls in bondage and sin :

After preaching this evening at the Kobe Hall I noticed that some people had gathered at the back of the Hall where our caretaker and his wife live. I found eight or ten ugly-looking ruffians making some disturbance. Some three years ago a little girl, the daughter of the proprietor of another house of ill fame, had, all unknown to us, attended quite regularly our afternoon tent meetings at the Exhibition. She could not have been more than eleven or twelve years old, but, drinking in the message, was apparently converted to God. She did not, however, make herself known to us. In fact, we never even noticed her at that time. When our afternoon meeting ceased she was unable to attend further, and endured not a little persecution for her determination to believe and follow Christ. A year or two later a young man coming from the North brought his wife and sold her as his sister into a brothel—the particular house being the very one which our little friend dignified by the name of "home". As this is fortunately a criminal offence, he was arrested and got six months' imprisonment!!—why not six years? while his wife had to remain on as servant in order to pay off the £5 which her husband had received as

part payment. The little girl very promptly brought her to our afternoon meetings, which by this time had begun again. After attending a few times the young wife was soundly converted, and here for the first time we met the child and heard her story. We were able very soon to get the woman away from her horrible surroundings, sending her to a missionary in Kyoto to be trained as a servant. The end of that part of the story was that she turned out very well—being, as the missionary said, “a perfect jewel”. Her husband came out of prison, settled awhile in Kyoto, attended the meetings there, was converted and baptized, and eventually took her off to Tokyo and settled into the dyeing business.

Our little friend has since then been kept closer than ever. She is the only child, and intended by her parents, after marrying one of these vile scoundrels, to carry on the “trade”. She was determined to be baptized, and declared her fixed intention so to be, even though driven out of house and home in consequence. This she did at our last baptism service.

Well! this evening, slipping out unobserved to the meeting, she was roughly handled on her return. She promptly ran away and came for protection to our kind caretaker's wife. She was followed by a gang of ruffians to take her off again. I feared they would set upon Mr. Takeda, who did not hesitate to tell them in pretty plain Japanese what he thought of their vile business. We refused to deliver up the child till one of the parents came. The mother quickly appeared; we hustled the gang out of the hall and eventually handed the child back to this poor thing, and shall not, I fear, see her again for some days to come; meanwhile we commit her to God in prayer!

Mr. Wilkes's appeal to the friends at home for prayer had not been in vain. As early as 1905 God had laid it on the heart of Mrs. Herbert Wood, “the Mother of the Mission”, to gather out friends as prayer helpers for Japan. She asked God definitely to bring her in touch with those on whose hearts He would lay Japan. At first the number of these was not more than a dozen,

but they gradually increased. When there were about fifty or sixty, Mr. Verner, who was then Secretary, had the requests for prayer and praise printed; and when in 1905 Mr. Tredinnick became Secretary, Mrs. Wood handed a list of members to him, and he went up and down the country starting prayer circles.

God has wonderfully blessed and used these prayer circles. From them missionaries have been called to go out to other fields as well as to Japan; and again and again, in times of straitness and difficulty money has been given in answer to prayer.

On one occasion in a certain prayer circle they had prayer both for money, and for souls to be saved. Soon after, a gentleman sent £5 for famine relief, there being great distress at that time in Japan. This money was prayed over, and some months later a photograph was received from Japan of eight or nine people who had been definitely converted through the distribution of that £5.

Often the prayer circles have prayed for special needs and received the answer. Once, having asked for the support of workers, the answer came in a letter from a gentleman, a mill-owner, now in Heaven, who offered to pay for the support of two missionaries.

Not only in the matter of money has God answered, but He has also used these praying Bands for the supply of His best and greatest gifts. In an earlier chapter of this book an account has been given of the revival in the Poole School at the time of Mr. Buxton's visit to Osaka in 1905. This blessing can be very clearly related to the prayers of friends at home. Writing of this revival Mrs. Wood said:

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

One other instance may be given of the working of God in answer to His praying people at home. Of this Miss Gillespy wrote :

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

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

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

In England, as in Japan, these prayer circles have been made a blessing. In some places real soul-saving work has been helped forward through the Japan Prayer Circle. In one circle in a dark country village several souls were saved in the prayer meeting ; while, in a parish in the South of England, a prayer circle was started, and through its means missionary interest was aroused not only in Japan but also in other fields ; and through reading of the work in Japan the members were stimulated for definite soul-winning at home.

Reports from Japan throughout the years have shown that the prayers of these circles at home have been abundantly answered. Behind all the work there has been a steady stream of prayer, steadfast prayer, that

goes on and will not give in ; and the answer has been seen in the abounding blessing given in Japan.

Within the veil, there is a secret place  
Where Christ hath gone to evermore abide,  
And there to plead before His Father's face,  
The wound-prints of His hands and feet and side.

It is not strange, though 'tis a grace indeed  
That He should ever live to save His own  
Unto the uttermost, and intercede  
For all the blood-bought jewels of His crown.

But 'tis amazing grace that He should bid,  
Me enter there, and suffer me to dwell,  
Before His Father's Presence unafraid  
And with Him intercede within the veil.

P.W.

## CHAPTER X

### AN UTTERMOST SALVATION

“ Bless the Lord, O my soul : and all that is within me, bless his holy name.”—*Psalm* ciii. 1.

Fain would I tell how sweet the sound  
Is Jesu's Name to me ;  
For all life's sorrows have been drowned  
In that sweet melody,  
In that sweet melody.

P.W.

“ IN journeyings oft ” might well have been written of Mr. Wilkes in these days, and during all his life of service for his Master. He rarely visited any town or village without seeing fruit from his ministry, and at Sakai, where he had been holding meetings, and where Miss Cribb was doing a splendid soul-saving work, he heard of souls saved and blessed after he had passed to other spheres of labour. Miss Cribb wrote :

The Lord wonderfully answered prayer, and we believe about fifteen or twenty were definitely saved, two of whom are Koreans. We spent the most part of Sunday in dealing with enquirers amongst the women and girls, also all of Monday morning. One girl of twenty seems wonderfully saved, and drank in every word as we talked with her. I wish you could have seen the look of intense joy on her face, when I told her that the Lord Jesus rose again from the dead, and He went back to Heaven and is coming again to this earth—when, we do not know. I have never, in all the twenty or more years of active work, seen such a young Christian so quickly rejoice in the Second Coming of our Lord, and she had only heard the Gospel during our meetings last week. Another told us that her husband had asked her what had changed her so, and wanted to know all she had heard at the meetings.

Passing from Sakai, Mr. Wilkes went to Daisen, a beautiful mountain resort, and from there he wrote :

To-day we came hither to Daisen. I have visited no more beautiful spot in Japan. Daisen is a mountain of about 6,000 feet above sea level, and we are now half-way up its beautiful slopes. Mr. Knight has built himself a summer chalet and laid out a charming garden, where he can spend his vacation each year. The village has perhaps fifty houses. It once was celebrated enough for its 150 temples and thronged with priests and monks galore. Of its temples there are but ten remaining, and on the levelled terraced plots, approached by flights of moss-grown steps, and now grown over with brushwood and bracken, neither a stone nor a rafter remains to tell of the glory that once was there. One of these terraces Mr. Knight has rented for his house, cleared the undergrowth, and under the shade of stately cryptomeria, protected by towering precipitous walls of granite, he has planted his little house, to look out over one of the most beautiful views that any artist's eye would covet to feast upon. Fourteen miles away the blue Sakai bay sparkles in the sun and, ribboned by its band of yellow sand, forms the most perfect curve you ever saw, and makes it look for all the world like a mighty bow. Between it and us wide stretches of parkland, wooded hills, villages nestling in valleys now golden with corn, complete a perfect scene. Alas ! alas ! that man should fail in such a Paradise ! As we come up to-day through fields fast yellowing to gold, embroidered here and there with patches of purple clover already tumbling to the haymaker's sickle, the scent of hay, the trill of the lark's beatitudes, the red azaleas bursting like blood spots from the veins of every hill-side, in response to the sun's silent artillery, called forth praise and worship to the Lord and Creator of all.

We did not come up merely to worship, much less to rest ! Every year at this time is held a vast horse and cattle fair. On enquiry I find that 30,000 to 40,000 attend. All the country round supplies its quota of farmers. Old men and old women, boys and girls, flock to the fair as well as the middle aged.

The first day is spent in buying and selling. The second day, when whole families appear, is spent in visiting the

shrines and temples. We watched them in thousands straggling up the main village street, as it slopes towards the largest temple. On right and left stand the terraced sites of once flourishing temples—green and beautiful; magnificent cryptomeria tower to the sun; the most exquisite green of early spring forms a frescoed ceiling to the avenue. The foliage, fretted with sunshine and dancing in the gentlest of breezes, produces an effect which defies description, while the whole scene is grimly overshadowed with the shattered walls of Daisen, now an extinct volcano.

After ten days of heavy work and a good climb hither, we were glad and quick enough—in spite of neighing horses and lowing cattle—to fall into the arms of “death’s twin brother, sleep”.

We found the folk too busy buying and selling and gambling to give any heed either to their own gods or our message. So we went in and out amongst them and talked to them, one by one. As many of them had never seen a “foreigner”, we afforded them not a little amusement. Though most of those with whom I spoke were as ignorant of God and judgment to come as a wild ass’s colt, I was surprised to find not a few who had heard somewhat of these things, or known someone who was named, if not saved of the Lord. One knew an earnest Christian tradesman in the large island of Oki. Another had heard in Yonago, another in Osaka, another, a poor old fortune teller, who did not seem to have much success in either amusing or deceiving the country folk who came to his stall, lived in Tsuyama, where there is a fair-sized Congregational Church. He had heard there, too, but to my enquiry as to whether he knew anything of true peace he only shook his head, now whitening with age, and his look, alas! did not belie his silent lips! We gave away many tracts and urged the people to attend the preaching on the morrow.

Each morning, soon after breakfast, we commenced operations. As the thousands hurried to and from the temples, they turned into Mr. Knight’s garden. The air reeked with curiosity; still, we preached with all our hearts, and distributed some 6,000 tracts. Twice or thrice we were holding two open airs at the same time. From 9.30 to 2 o’clock the people poured into the garden—looked,



TRAINING JAPANESE EVANGELISTS

Students at the Bible School, with MR. PAGET WILKES, MR. TAKEDA, MR. BARCLAY BUXTON  
and MR. MITANI, in 1908.

and gaped, and laughed and wondered at what to them appeared an astonishing waste of energy and enthusiasm. The vast majority appeared unconcerned and unmoved, save with amusement. Still, we sowed the seed in faith, and look for some fruit in other days.

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

Mr. Wilkes was deeply interested in the work of Miss Penrod, and while at Tokyo he visited this faithful servant of God. Saved through his ministry, and giving herself entirely to the rescue of poor fallen girls, she had an intense love for her Lord, and for souls. She had passed through many and varied experiences, and describing these in a letter to a friend she wrote :

While teaching in the public schools in the States I was deeply convicted of sin. At times such a burden pressed upon me, that the hours, immediately after the close of the day's work, were spent alone in the schoolroom, agonizing in prayer to God, to get rid of the terrible heaviness upon me. How to get rid of it I did not know. I was so blind as to the way of salvation that I did not know what to do beyond confessing my sin, and praying in a general way for forgiveness. Time went on, but the burden of my heart did not go away. My friends were joining the Church on confession of faith in Jesus. I was examined. I could truthfully confess that I was a sinner, and that I believed that Jesus was the Saviour of the world, and that I would take Him as my Master, and the Bible as my guide. I was accepted, and in time was baptized ; but that terrible sense of sin was still upon me. I spoke of it to my pastor and elders. They answered that it is so with all of us, and it must be so till death. Indeed, it was rather taken among us to be a mark of a high grade of piety, to have reached the stage to be able to discern our sin.

I was set to work, and was zealous in it. To be consistent, every form of evil that could be put away was put

away, and a firm stand against all evil was taken. I was given a place as teacher and leader in good and holy things. How terrible! I shudder now as I think of it. God was truly merciful to me, a sinner.

Ere long I was at College. With all the scheduled work there was little time to get alone with God, and there was very little disposition to do so. In the school and church there were the Christian Endeavour, Young Women's Christian Association, Sunday School, Missionary Volunteers, and church duties to perform. Moreover, there was conference work, and finally an appointment to Japan. With these I was busy, and not being fed from above, I kept continually constructing, and reconstructing ways and means to carry on successfully the work of these different societies, making speeches and addresses; and books, papers, and magazines had to be read to get material for these things. It was a busy life.

Shrewdness in watching and firmness in resolving, cultivating the devil out, and taking the Lord in his stead, made me sick of works. The deep sense of sin still remained within. So blind! but still hoping at death to enter in!

The Mission Field was reached. Filled with methods of work, zeal and self, I set myself hard to work to succeed. There was less time than ever to get alone with God, to pray and meditate on His Word. I was kept very busy, running over old outlines of Bible studies and Christian papers and books, to get out talks to be interpreted. After all my ardent labours, nothing happened to the few that came to hear them. Excepting now and then the Bible was a sealed Book to me. It was so dry; I read it as a duty and tried my best to enjoy it. Once, while crossing the Pacific, the Rev. B. F. Buxton gave Bible Readings on the 28th of Exodus. The "Priestly Garments" was the subject. I could not for the life of me make out where he got it all. I could see no such teaching in that chapter as he set forth. It was a mystery. But I did see that that man of God had what I did not have. I attributed my inability to understand it to a lack of intellectual keenness.

A few more years of failure, and heaviness, while the load was getting heavier and heavier. It was terrible. I determined, when I got my furlough, to ask my Board for

an extension of time, to take a more extended course in theology and science, so that I, too, could get something out of the Bible to lead souls to God.

Before furlough time came my health gave way, and the furlough, though extended, was used to regain physical health.

Again my face was turned toward Japan. The terrible burden of sin was not yet taken away. I set out again to teach the Bible with renewed diligence, to organize the forces in the Japanese Church, to set them to work so that they would grow in grace. I went farther this time, and went out into the world to organize it, to make it ready or prepare it to enter the Church. This was vigorously prosecuted.

Praise the Lord! He arrested me here. He sent some J.E.B. workers to minister the Word of salvation by faith to my weary, sin-sick soul. The Atonement at the Cross of Calvary was shown to be for me, and there all my miserable load of sin had been laid. To take that wonderful promise in Isaiah liii. 6, and present it, was to get my pardon. God used Mr. Paget Wilkes to show me this truth, and the Holy Ghost came down at 4 o'clock in the afternoon, and I saw Jesus plainly, as the One Who knew nosin, Who had been made sin for me, that I might become the righteousness of God in Him. I now could take Him in this way, and immediately the long-carried, terrible load was lifted. Hallelujah!

A year went by. The old load was gone, but my trials were not yet ended. Sin still reigned in many of my members, and I could not get any victory over them. There was such a sense of earthiness all through me still. God in His mercy was now telling me by His messengers that "the man of SIN" must be dealt with. This was a new doctrine indeed! I had been believing all the while that man was born pure and good into the world, and if properly brought up was fitted to go straight into the Church by simply recognizing the Lord Jesus as his Master—there being no sin, there was no need of the Atonement—and follow on in His footsteps. The reason sin existed among us was, we were not sufficiently vigilant in teaching the youthful how to keep out of it, and making laws to

protect them. So, when I was accosted with the doctrine that I was full of sin, I was astonished. But I had suffered so long under the load—twenty-one years—that I knew quite well I had committed sin, and there must be a reason for it, namely, that sin was in my very being; in my thoughts, my mouth, in my appetites, my passions, all through; so I was in no shape to deny it; and the Word of God, for which I always stoutly stood, although I did not walk therein, bore out the doctrine. An awful spell of darkness settled down upon me. A passionate desire to get alone with God, and pour out my soul to Him, took possession of me. My apostasy, my rebellion, my marriage to all sorts of things of this world, images both great and small, as well as that larger one—*self*—all were shown to me.

How could grace be sufficient for such a chief of sinners as I was! But God's promises encouraged me. A day, from early morning till late evening, was spent alone with God, in searching His Word, taking it in faith, and in confession and prayer to Him. I died, and was raised up in Him. The Holy Ghost came, and sealed, and filled every atom of my being, with the knowledge that God had taken "the body of sin" in the Son. Now I am alive—free from inbred sin, alive in Him!

Since then came the daily feast at the Lord's table, and even the 28th of Exodus has been read often, each time with some new relish, some new insight into heavenly things, and victory over temptation in my members. Oh! praise Him, all ye saints, with all your hearts, for He is victory! It is victory to walk with God. I have rested from my arduous labours—He works now. Mine is an eternal Sabbath!

Mr. Wilkes, as usual, was constantly at the Kobe Mission Hall. Each night souls entered the enquiry room, were dealt with, prayed with and led to Christ. God's Presence was manifest amongst both sinners and saints, and he wrote of one touching incident.

After preaching one morning at the Hall from Ps. xciv. and Hebrews iii. on "My Works!" "My Ways!" and "My Rest!" and being wonderfully conscious of liberty and power, the company dispersed, amongst them being a

young Christian Kindergarten teacher. On her way home she was knocked down by a runaway horse, and being picked up, was on the point of being taken to the nearest police box, no one knowing of her whereabouts. Suddenly she regained consciousness, and was able to make her way home praising God for His protecting care. The following Sunday she was able to be present, as usual, at the morning service, at the close of which she asked permission to testify to God's goodness. She rose, and told how God had graciously met her the previous Sunday, filling her soul with joy and peace in believing that wonderful word: "My Presence shall go with thee and I will give thee rest." I had been seeking to show those present on that occasion God's twofold ways—His Presence ("My Presence shall go with thee!"), His Power ("I will give thee Rest!"). Shortly afterwards, as related, she was knocked down. Immediately on recovering consciousness the Blessed sense of His Presence and protecting care flooded her soul with joy. Hallelujah!

Praise was ever in Mr. Wilkes's heart and on his lips. The joy of the Lord was his strength each day. This spirit of joy he urged his converts to seek, pointing out that joy came from *believing*.

Fulness of joy is the Christian's strength (he wrote), nothing is so convincing, convicting and converting as holy joy! "Rejoice evermore," "Rejoice in the Lord always, and again I say rejoice," "Restore unto me the joy of Thy Salvation"—these and many other Scriptures enjoin, and promise fulness of joy to the Christian. How can our disappointed, tired hearts be in a fervour of rejoicing evermore when failure, sin and sorrow abound? The secret is here: "Believing, ye rejoice with joy unspeakable and full of glory" (1 Peter i. 8); The secret is here: "In whom *believing* ye rejoice," "peace and joy in believing". But it has to be real believing, an active, conscious thing, no limp and listless "supposing that He is in the company". If we "suppose that He is the gardener", instead of "knowing Him (by faith) to be the Lord", how can we rejoice? I was once much encouraged by the command "Rejoice in the Lord." It had always

seemed to me that joy ought to be a spontaneous thing, that needed no command. But St. Paul knew well enough that true joy comes by believing, and not in the first instance by spontaneous emotion. Hence he urges us to stir up the gift of God that is in us by the exercise of faith. There is no joy that is permanent and abiding save that which comes from believing! O Lord, increase our faith in Thee, and in Thy precious blood! Fill us continually with loving confidence in Thee! Without it we can have no true joy or abiding peace. Cast out and eradicate for ever, all unbelief and wicked distrust and suspicion of Thyself. Amen.

Preaching, and I hope practising (he wrote), lecturing, corresponding, attending to Mission business and other details, have filled my days. These nine years since we opened our Mission Hall at Kobe, in 1905, have been years of blessing to us all—yes, to many a poor sinner. “Bless the Lord, O my soul, and forget not all His benefits.” I have been looking over the names of some who have been brought to Christ, and rejoice to find that of the many who have turned to Him, twenty have been thrust out as workers, mostly in our own ranks, though some have sought service with the Salvation Army, some with the Presbyterians and other bodies. Amongst them were all sorts and conditions of men: a jinriksha man, a bank clerk, a Buddhist priest, a railway guard, an ex-gaol bird, a ship’s steward, a telegraph operator, a news hawker, soldiers, mechanics, dockyard hands, saved and sanctified, called and sent forth to win souls for Christ: and yet how little has been accomplished!

Mr. Dyer, who often worked with Mr. Wilkes, and saw much of his ministry first hand, spoke of his remarkable gift for applying the Gospel Message to hearts.

His burden for souls (he wrote) was always in evidence, and under all circumstances, and never more so than when he would be taking the after-meeting for enquirers at the end of the Gospel service in our Mission Hall in Kobe, or in the Tent Missions in connection with our Forward Movement evangelism. It generally fell to him to apply the message which had previously been given in the earlier

meeting, and on which the appeal had been made. He would sit on the platform making notes as the meeting proceeded, as well as noting the audience before him, and then when the after-meeting was handed over to him, like a skilled physician he would deal with the people as though he had only one soul before him. Taking the main points of the address, he would send them as sharp arrows from the Divine quiver to the hearts and consciences of the people who were waiting behind for the after-meeting.

Never, in all his personal, or public ministry was there anything superficial, and it was this, one feels, which very largely accounted for the fact that the greater proportion of those he had the joy of leading to the Lord made good converts, not to speak of many of God's children to whom he was used to bring into the Land of Canaan, God's promised Second Rest. It is no exaggeration to say that no missionary had so wide a ministry, or had been so greatly used among the Japanese. He touched every part of that empire, besides Korea, and China; and his work abides. His standard of holiness, because it was the Scriptural standard, has been the rallying point of scores of Christians of many nationalities, who, conscious of inward need, have longed for God's sanctifying work in their hearts.

He never worked by the clock in his missionary service, the hour was never too early, nor the night too late to help a needy soul. He had a high conception of the "priesthood of the New Testament", and it was a conviction of his, which I have heard him express openly, that one often had to take the place of the convicted sinner one was trying to help, and vicariously confess sin to God for him. This, as will readily be understood, took its toll of a sensitive soul, such as was his. It was what the prophet speaks of as "drawing out thy soul to the hungry". His one aim was ever to bring conviction, leading to repentance, and faith in Christ. He believed with an invincible faith in immediate salvation, knowing that God never keeps a penitent sinner waiting for grace. I remember in one of these after-meetings—typical of all his after-meeting work—so graphic, so accurate, so faithful was his diagnosis, and so irresistible his exhortation to repentance,

that a man in the audience, who had been listening with great attention, and evidently under conviction, blurted out in his distress, "But I cannot repent," although very apparently desirous of so doing. One of the Japanese evangelists, not quite catching the meaning of the man's outburst, and concerned only that Mr. Wilkes should not be disturbed, rose to quiet the man. Mr. Wilkes bade him be seated, adding that what the man had said was the truth. He could not repent, unless God gave him to do so, and then quoted in confirmation Acts v. 31: "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance . . . and forgiveness of sins." The effect of this was very impressive, and it was not long before many were bowing in penitence and confession.

Whilst at Kobe Mr. Wilkes received a letter from a Japanese business man in China, who some three years before had stepped into his study burdened and heavy-laden. He had the joy of pointing him to the only One ready and waiting to receive, and welcome such.

Soon afterwards the man sailed for China, as Managing Director of a very wealthy firm. He wrote:

I must apologize for not having written to you for so long a time. Last year was one of the hardest I have ever passed through in my life. I must tell you that, about the middle of December, 1913, I had a very strange dream. I dreamt that one came to me and handed to me a large and radiant cross. The hand that gave it to me was very large, and the figure was so tall that I could not see the face. As he handed it to me, he said, "If you are a Christian, you should take up your Cross!" I was enabled to take it from his hand and I raised it up to my forehead for a few moments. (N.B.—This is a Japanese way when one receives a gift from someone greatly his superior.) I then laid it down on the table, and oh! how strange it was. The Cross was suddenly changed into a large and beautiful golden plate, on the face of which appeared the image of the Lord Jesus Christ. It was to me a very wonderful dream! It must have been a week later

when the Manager of the branch of the firm arrived. From that moment the battle began. It was a conflict between myself and one who was altogether godless, and an infidel. I do praise God that I was able to hold myself in the very forefront of the battle, and to keep calm and unmoved, and I took my stand as a Christian throughout. I had to put up with not a little persecution and indignity. I was obliged later to resign from the firm, and though I regret this, yet I am glad to say the hard time and temptations through which I passed was God's precious gift to me. God blessed, and strengthened, and encouraged me in the way of faith. Yes, He has protected me and supported me all this year through.

God's hand seems to have been on the firm since that time onwards. Already since I have left, they have had two new managers, and finally this branch has failed, and has had to close down in September, 1914.

It seems to me that God's victory is most clearly shown. It is reported, moreover, that the firm has been failing on every side, from the mismanagement of this particular manager, and has had to retrench to the extent of dismissing 200 of its staff.

In spite of all my faithlessness the Lord has taken and used me, and appointed me as Elder of the Church here during the last twelve months, and in the absence of the Pastor I have had to stand in the pulpit.

You will pardon me, I know, when I tell you that most of my sermons have been taken from the J.E.B. magazine, *Living Bread*.

At the beginning of 1915 Mr. Wilkes recorded his gratitude to his Heavenly Father for all the mercies of the past year, all the tokens of His love and care, always remembering again the sufferings of his Beloved Master.

Oh, that people would cease tending to the material things (he wrote) and give all their heart to avenging the wrongs of our Beloved Master, and attending to the sorrows of a lost humanity. While my dear wife was giving away tracts to our fellow passengers in the crowded tram car,

this morning, I tossed into English rhyme the following Japanese lyric :

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

*Japanese poem.*

By converting the small "K" at the close of the first line into a capital, I think I have added a meaning to the lines which their Japanese author never intended !

What hosts of flower-kings there are about !

On March 23rd of this year, 1915, he had to say farewell to his wife who was returning to England, and with her, Mrs. Price, the wife of his dear friend, Captain Price, whom he had been the means of leading to the Lord some years previously. The two husbands travelled as far as Harbin in Manchuria, via Korea, to see the two ladies into the sleeping car of the Moscow express. The occasion was not lost, as it never was, of speaking to fellow travellers of the way of life, and urging them to repent and come to a waiting Saviour. Never did he forget to carry in his pockets tracts or booklets, when travelling by boat or train. Those of Mr. Arthur Mercer's were amongst his favourites, and on one occasion the writer remembers his giving the one entitled "A Train Journey" to a famous scientist with whom they were travelling across Europe. Ships that pass in the night ! Never to meet again on earth, but, sowing the precious seed in hope, prayer was breathed for another meeting on the Eternal shore.

He was ever seeking the wisdom that is from above, that he might win some for Christ.

How true it is (he wrote), that when we honour the Holy Ghost, He will honour our faith in Him. "Say unto wisdom, Thou art my sister, and call understanding thy familiar friend." Solomon, in asking for a wise and

understanding heart, expected to receive an "it", but awoke from his dream to find a "person". So gracious was his experience, so real the Presence of the "Comforter" that at once, untaught by man concerning Pentecost, he personifies the Heavenly Gift. He found within his heart One Who cried aloud to perishing souls (Prov. i. 20-23), One within Who loves (Prov. viii. 17), One Who delights to dwell with men (Prov. viii. 31), One within, Whom to miss means eternal loss and everlasting death (Prov. viii. 36), One within Who mingles the wine and furnishes the table with heavenly viands (Prov. ix. 2).

In June, 1915, he was due to sail again for England, and just before leaving recorded a visit to Miss Penrod at Tokyo. He greatly admired this dear saint of God, and took a keen and prayerful interest in her work amongst fallen girls. He wrote :

This dear friend looks very frail, and yet full of joy and peace. It may be the last time that we meet again on earth. What matters it, however, when an Eternity of praise, worship and service awaits us above? Those sweet and simple lines have been much with me during these past days :

In white, in white,  
Walking in white  
He makes me able through His Blood,  
To walk with Him in white.

How more and more I realize that if it were not for His precious Blood I could neither stand nor walk for one moment.

Several have come to bid me farewell. How much love do the Lord's children show me ! Certainly it is for the Lord's sake, not mine !

Why am I so slow to repay it ? Oh, Lord fill our hearts more wholly with Divine Love !

Once again in England Mr. Wilkes became busy in meeting the increasing numbers of friends who were

interested in the work of the Band, and who were praying for Japan. The Summer Convention of the J.E.B., which had been held in previous years at Littlehampton, was now to be held at "The Hayes", Swanwick, Derbyshire. A larger attendance of friends each year made this necessary. Mr. Wilkes wrote of these Conventions, describing them as quite unique in character, being primarily a gathering for teaching Scriptural Holiness.

Eternity alone will reveal what these gatherings have meant to the promotion of His Kingdom the world over. From them candidates have offered for many mission fields other than Japan. Letters of testimony have come, too, from missionaries in heathen countries saying what the J.E.B. Swanwick Convention has meant to them.

At one of the later Conventions Mr. Wilkes was greatly cheered as he heard the testimony, alive, on fire and full of grace, from two missionaries labouring in Africa, as they told of what God had done for them in a previous Convention, and how they had taken the blessing, the Blessor, and the message with them back to their dark stations and seen wonders among their own native workers. And so it has been that, from time to time, God has shown, by such instances as these, how that little group of saints raised up to be a blessing to Japan, have also brought "rivers of blessing" into other and equally needy lands.

Mr. Wilkes never failed to explain, fully and in detail, the message delivered at Swanwick, and indeed at all the J.E.B. Conventions, whether in England, or in Japan.

The experience known as entire sanctification is a second definite work of grace in the heart subsequent to conversion. That experience is received by Faith. This stands in opposition to the various theories abroad, such as sanctification by mortification, or by works, or by growth, or by consecration. This work of grace is twofold, first a

cleansing from indwelling sin, and secondly an incoming and indwelling of the Holy Ghost, making the Lord Jesus all in all to the believer.

Before the Divine Spirit enters in all His fulness to reveal Christ and keep us from yielding to the temptations of the world, the flesh and the devil, as they come to us from without, we believe that we are *sanctified* by His blood (Heb. xiii. 12), that the body of sin is *destroyed* (Rom. vi. 6). The old man is *crucified* with Christ (Rom. vi. 6), that the heart is *circumcised* (Col. ii. 11), that iniquity is *taken away* (Is. vi. 7 ; liii. 6). That the stony heart (i.e. the evil heart of unbelief) is *taken away* (Ezek. xxxvi. 27). That the old leaven is *purged* (1 Cor. v. 8), and that we are *cleansed* from all unrighteousness (1 John i. 9). It is then, and only then, that the Holy Ghost can take complete control and keep us from falling moment by moment.

We further believe that there is no state of grace from which we cannot fall, that there is never a moment that we do not need the atoning blood of the Lord Jesus, and that there is no such thing as sinless perfection this side of the grave. That there never has been, is, or will be, any sinless one save the Lord Jesus ; and that there is no such thing as Holiness save as it is imparted by Him.

But we do believe and maintain that the blood of the Lamb is stronger than the virus of the Serpent, that the Second Adam can retrieve what the First Adam lost, and that the Son of God was manifested to destroy the works of the devil, and *par excellence* his work of poisoning the secret springs of our heart and life and action, that He and not death is the Saviour from sin ; and finally that the holiness of God, if it is *His* holiness, must be the same in quality and nature (not in quantity or degree), whether it be found by His grace in the human heart or by His glory in heaven, just as one drop of water from the ocean is the same in quality (though not in quantity) as the ten thousand million myriad drops that make up the great ocean itself. That the Lord Jesus, who is made unto us sanctification, living His life in us, must produce the same nature as He has in Himself, the source of all Light, Life, Liberty, Love and Power.

This was the message that Mr. Wilkes sought to give, whether in Japan or England. But he was, as he said, not a little surprised sometimes to hear it spoken of as "J.E.B. teaching", as if it was some new orientation of the truth taught by the Japan Evangelistic Band.

This, however, was far from the case. He never hesitated to point out that the message of entire sanctification was taught by the early pietists as Madame Guyon, Archbishop Fenelon, the original Quakers, Barclay, Penn and Fox, by the founders of Methodism, John and Charles Wesley, and by General and Mrs. Booth, and many others. Testimonies given by many of the forefathers of the faith, as well as by many now living, prove the truth of this glorious message. One such testimony fell from the pen of George Fox, who wrote :

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

There are testimonies of those now living, which declare the same glorious truth. The Rev. A. C. Rice writes :

One April morning I was led, under a deep sense of need, to seek the Lord's Face in the quiet of my own church. There alone with Him I poured out my soul and asked Him to fill my heart with love, perfect love, selfless love, love out of a pure heart, fervent love. In His own way, and without ecstatic feeling—only a deep sense of rest—the Lord gave me His answer of peace ; the fountain of my inner being was broken up, and I entered into the Canaan of Rest, in which I am ever finding more and more land to be possessed.

The times of prayer and fellowship Mr. Rice enjoyed with Mr. Wilkes at this time were but the beginning of many such. Mr. and Mrs. Wilkes had first come to know

Mr. and Mrs. Rice in the spring of 1917. Their sons, Hugh Rice and Hamilton Wilkes, were then at Weymouth College. Wishing to give his mother a birthday present, Hugh had talked over the question with his friend, Hamilton, who suggested a book of his father's recently published, *Missionary Joys in Japan*. This gift led to far-reaching results, and to many visits paid to Tywardreath, Fittleworth, and later Blackheath, where the Rices lived.

The first visit to Tywardreath, Cornwall, was a direct answer to prayer, for Mr. and Mrs. Wilkes had been seeking guidance as to where they should go for their holiday.

These visits were times of real rest and refreshment, though Mrs. Rice found the greatest difficulty in persuading Mr. Wilkes to refrain from study and much writing. She spoke of how he would spend many hours at his writing table, and when, on one occasion, he was enticed into the garden to help in the picking of blackcurrants, it was only a few minutes later that the sound of song and praise revealed where he was. This was the occasion when some of the verses of one of his hymns were composed, and set to music.

During these visits there were often half nights of prayer, and the chorus he loved so well would frequently ring out :

My heart is so full, is so full, is so full.

He continually sought those who would pray for Japan. How vividly these friends remember the intensity of the prayer poured out for that needy land! His head would go lower and lower, until, prostrate before the Lord, he would pray, even as Elijah prayed, on Mount Carmel. Intensely, however, as he carried the burden of Japan on his own heart, he was ready at all times to bear the burdens of others. Truly he had "a heart at leisure from itself, to soothe and sympathize".

Passionately earnest in all he did, he seemed to stimulate his friends and hearers to a greater zeal and love for souls wherever he went.

Having been invited on one occasion to give the closing message at a large gathering of Christians, the meeting being in the afternoon, always a difficult hour for people to keep awake and alert, he watched the faces of the audience with great intentness. One present had felt the atmosphere heavy and oppressive during the course of the afternoon, and many seemed only half awake. When the Chairman announced his name, however, Mr. Wilkes sprang to his feet and gave his talk on "The Beam, the Bramble and the Sand", afterwards published in booklet form, and which has been blessed to so many. A few minutes later the whole audience was fully awake, listening with the deepest attention, and at the close heads were bowed in earnest prayer, and in deep conviction of heart.

Practical at all times, where soul-winning was concerned, on one occasion he arrived at a church in North London, where he had been asked to conduct a week's evangelistic meetings.

On his arrival he found the church well lighted, and everything in order, but only about half a dozen people in the pews.

Turning to the Minister he asked "Who are these people?" "They are our Church members," was the reply. "Are they all Christians?" said Mr. Wilkes. "Yes, all of them," the Minister responded. "If that is so", replied Mr. Wilkes, "I cannot begin an evangelistic mission by preaching to six people, and all of them believers. Please get these friends to go round to all the streets near by, and invite people to the services. We will turn out the lights and go with them."

Thereupon they dispersed, and the Minister and Mr. Wilkes went from house to house, inviting all and sundry to come to the meetings. At the first house the door was opened by a young woman to whom Mr. Wilkes said: "We have called to tell you that you have a soul to be saved." "Good gracious!" said the young woman, "You don't say so, come inside." They entered at once,

and very soon Mr. Wilkes had the joy of leading a soul to the Lord.

The Minister was greatly astonished at the quick and direct response to the appeal, and also encouraged to go forward. Meanwhile the Church members had got busy, had succeeded in bringing a number of people to the service, and throughout the week God manifested His Presence in blessing to the people.

A burning love and steadfast faith, springing from an ever present vision of the Crucified One, was the source of the tireless energy which impelled Mr. Wilkes to seek the lost ; but above all a deep and never failing gratitude to a Saviour Who had sought, found, forgiven, cleansed, and filled him for His Service. He loved to sing :

It reaches me, it reaches me,  
Wondrous Grace, it reaches me,  
Pure exhaustless, ever flowing,  
Wondrous Grace, it reaches me.

## CHAPTER XI

### WALKING ALONE WITH GOD

“ He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—*Psalm cxxvi.* 6.

Yes, one by one I'll seek them, Lord—  
Seek them in prayer *from* Thee ;  
I know not even whom to seek ;  
Unless Thou teachest me.

P.W.

ON January 22nd, 1918, there came again the moment of parting, not from his country only, but this time, from both wife and son. Intending to go to Japan via Canada, he joined the ship at Liverpool, and while still in the river Mersey, because the port was closed, and he could no longer see or talk with friends on land, he solaced himself by making a few entries in his diary as to what had passed, and was passing around him.

What a priceless thing is the love and friendship of Christian men and women. My dear boy, Hamilton, so soon, I fear, to go to the front, was able to see me off in London. The hardest part in a missionary's life is the partings, but as they are for His dear sake, how gladly we bear even this. Of a truth, nothing but duty and love to the Master would avail to take me from England at such a time as this. So we were off ! My dear wife accompanied me to Liverpool, and we spent the last night with two of our dearest friends, Mr. and Mrs. Herbert Wood, to whom I owe so much. The vessel moved off from the wharf at 5 p.m. Four of my children in the faith were there to bid me farewell. The weather was unkind, the skies were in tears, but my dear wife bore up bravely as we glided away into the darkness, under the protecting care of God our Father. Mr. Buncombe, an old friend, and a C.M.S.

Missionary, is my cabin companion. Our ship, the one on which I came over two and a half years ago, now cleverly camouflaged, is to have no escort, but relies on her speed, together with her three 6-inch guns, and two quick firers, to escape submarine attacks! Passengers on board are very few. A large boat that has just come in only missed being torpedoed, just outside the bar, by about six feet, but we are quite safe in His keeping. I am resting on the promise given to me by the Lord more than a week ago (Isaiah li. 10-11):

“Art thou not He which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over? Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.”

He gave me also at the same time Isaiah li. 15-16:

“But I am the Lord Thy God, that divided the sea, whose waves roared: The Lord of host is his name. And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people.”

We hear by wireless that the Cunarder *Andania*, which left a day after us, was torpedoed the first day out. All her passengers are safe, though she is at the bottom of the sea. Had our ship been again postponed I should have been aboard the *Andania*. Surely the Lord, in answer to the many prayers on my behalf, guided, in the choice of the boat.

During the voyage he was soon in touch with fellow passengers, and was much attracted to a “Scotch laddie”, returning from Edinburgh to his home in New York. He described him as well brought up, neither drinking nor smoking, and willing to listen to the story of love poured out for him at Calvary. He promised to pray and seek the Lord, in response to the pleading of his new-found friend. Later, during the voyage, he yielded heart and life to the Saviour.

Landing at New York, Mr. Wilkes was taken off by Mr. J. B. Ferguson, a friend of Swanwick days, who entertained him with lavish hospitality.

Here he met some of the converts of the Kobe Mission Hall, who had been trained in the Kobe Bible School.

Knowing that Captain Price, an old friend of his, whom he had led to the Lord some years previously, was then in America, he thought of cabling to Japan for his address. He decided, however, to enquire by "a route cheaper, and more effective", i.e. Heaven, and was answered almost immediately! Mr. Nagazawa, one of the Japanese converts, who had come to see him, mentioned in the course of conversation that he had met Captain Price in a meeting, a few days previously! So by telephone Mr. Wilkes learnt that he was living in a village only five miles away! The following day he and his wife called on Mr. Wilkes, and a very happy afternoon and evening were spent together.

While with Mr. Ferguson he suffered from a severe attack of tonsillitis, and wrote of the immense kindness of his friend.

This saint of God has indeed shown me much love and kindness, paying all my expenses since I came to America. The Lord alone can reward him. I suppose the more unworthy the saint upon whom we bestow our love and kindness, the greater will be the reward. If this be so, he ought to get a great recompense. It is very blessed to see a servant of God with brains so brilliant and ability so great, at the same time so wholehearted, yielded to the Lord. Oh! that they were multiplied one thousandfold!

In the train to San Francisco he was again taken ill with renewed sickness. He wrote:

The conductor of the car, an Englishman of thirty years ago, now very much an American, was kind and helpful. He enquired if I was in the Army and, in spite of my assuring him to the contrary, he persistently apostrophized me as "Captain", until, as occasion offered, I talked to

him of eternal things, and his own soul. He then at once stripped me of my imaginary "three stars", and made me a "Doctor"—I fear of divinity! though I myself was feeling sick enough, yet my divinity, thank God, wasn't, and isn't. Still, I could not convince him, so that "Doctor" I remained to the end of the journey. He very kindly "doctored" me, however, as well as he could, producing all sorts of remedies for my complaint, which *he* knew all about without ever waiting to hear of my symptoms. When we parted I gave him an English sovereign, which much pleased him. He proposes to get it made into a brooch for his wife. Oh! that the Lord may reward his kindness by giving him repentance and forgiveness of sins, together with an inheritance amongst all those that are sanctified by faith in Jesus.

On arriving at San Francisco, Mr. Wilkes took his berth on a Japanese boat. There he found seeking souls. A Japanese, the pianist of the band which played during meal-times, came to him seeking peace of heart. After some talk together Mr. Wilkes read with him John iii. 1, and he owned that he had much on his mind that he must needs "jettison" ere he could believe. Mr. Wilkes wrote :

May the Lord save his soul for His glory. In this atmosphere of worldly mindedness, which, like a miasma, besets us on every side, the discovery of one seeking soul is like a cool draught to thirsty lips. The tired, hungry, thirsting Saviour at Sychar's well forgot all His weariness, hunger and thirst, as He beheld one, only one, and that a poor outcast, stoop down and drink and live.

He had the further joy of leading another soul, also a Japanese, to the Saviour during the voyage; also of speaking much with a fashionable American lady, a Roman Catholic, who begged him to pray for her, as they parted.

He constantly prayed, as John Wesley prayed :

Oh, give me a humble, gentle love to God and man : a heart full of mercy, without partiality and without

hypocrisy : a man laying himself out in the work of faith and patience of hope, the labour of love.

On Japanese soil once more, happy again to be in the midst of God-given friends of another race, he wrote :

We arrived at Tokyo this morning, thankful to God for all His mercies. The joy of being welcomed by not a few of the Japanese brethren waiting at the wharf did much to soften the pangs of parting from our dearest in England. My dear friends, Dr. and Mrs. Watson, are my hosts. They seek to kill me with kindness, as do many others. I feel like saying, with John Wesley, " Oh, what spirit ought a preacher to be of, that he may be able to bear all this sunshine ? " I called to see Mrs. Braithwaite, just recovering from the second operation. We talked of many things of importance. Her soul has been kept in the peace of God, through all the trying situation through which she has been called of God to pass. I have been busy seeking many friends and talking of things that concern the kingdom. In torrents of rain, I visited Miss Penrod and Miss Coles at the Rescue Home, where I never cease to wonder at the work and goodness of God. Beginning with only seven inmates they now have seventy-two. Miss Penrod, desperately overworked, is full of hope and expectation. She longs to reach out into new and needy fields. In practical fashion she keeps the girls busy enough at poultry work, laundry, baking, knitting and gardening, etc. I was horrified, however, to see her, herself, taking two large consignments of bread (40 lbs.) in drenching rain, to the other end of the city, when her other work was done. I helped her in her task, but protested, energetically enough, that she should have to do such work. If, in that day, I may get a crown a hundred times less brilliant than hers, I shall be more than satisfied.

From Tokyo he moved on to Kobe, and there met a large crowd of friends awaiting him on the wharf. He wrote :

Oh ! the joy of such memories on earth. What will it be in Heaven one day, when friends long parted meet

around the Saviour's feet, to praise and worship Him ! I continually plead Mark x. 29-30 :

“ Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold . . . and in the world to come eternal life.”

This was given to me by dear Mrs. Wood, as I left England, and was again brought to my notice by a Japanese brother, as soon as I arrived in Kobe.

Immediately on his arrival he had the joy of leading to the Saviour the servant of the house where he was staying and, a few days later, her husband.

He was thinking much and often of his son, these days, knowing that he was at the Front, in Flanders. On April 25th he received a cable saying that he had been gassed, and was in hospital in Liverpool. He wrote :

I could only commend him to the Lord's tender and gracious keeping, thanking Him with all my heart that at least his life had been spared, and that he was not in the hands of the Germans. I was enabled to cast even this burden on the Lord, and take the work appointed me to do. This morning's *Daily Light* (April 26th) brought a great message of comfort to my heart about my dear boy.

As he moved from place to place, on the business of the mission, and in conducting Evangelistic or Holiness Meetings, he often met those who had been blessed through his ministry in former years.

I am staying as a guest (he wrote on one of these occasions) with one, who, ten years ago entered into the “ blessed rest from inbred sin ”. She reminded me of the place and time when, together, we cried for her deliverance, and she was enabled to lay her all upon Jesus, the Altar which alone sanctifieth the gift. The fire fell, and has been burning brightly upon the altar of her own heart ever since. It is a great joy to see another, living in the same house, under the deepest conviction for inward heart

purity, because of the consistent life of this dear saint of God.

He sought continually to be a Joshua, endeavouring wherever he went to lead people into the Land of Rest. A missionary, travelling from a Conference at this time, and with a heart full of unrest, was shown the way of deliverance and victory, through listening to a conversation between Mr. Wilkes and a young Christian worker, who had been attending the same Conference as herself. This young man begged Mr. Wilkes to tell him what it was that he possessed, and he himself did not. Mr. Wilkes assured him that such was not the case. "Perhaps", he said, "I have lost something that you still retain", and then continued, by way of illustration, "as we look through the window of this carriage we see a lovely view, but if the glass were opaque we should see nothing." He then advised him, on his return home, to claim the promise of Ezekiel xxxvi. 25, and wait for the witness of the Spirit, which would reveal to him that his heart was clean. Then the vision of the Lord, so dim now, would become clear. These few words, spoken to this young worker, led the missionary herself to see her own condition, and, waking early the next morning, she cried to God :

Take the veil away,  
Cleanse my heart to-day—  
I would see Jesus.

God answered her prayer, and she was able to testify to the joy and peace which filled her heart.

The greater part of his days at this time were spent between work at the Kobe Mission Hall and, what to him was his supreme delight, seeking to open up new villages and towns, which had never heard the Gospel. He described this special branch of the work to friends at home, at the same time pleading for prayer :

Our method of approach and attack is as follows. A small group of specially chosen evangelists with tent

organ, cornet and drum, and good supply of tracts and Scriptures occupies one of these towns for ten days. Children's meetings are held daily each afternoon ; houses are visited ; tracts distributed ; open-air meetings held and Gospel meetings for adults held every night. Results are generally some 100 or 150 names of enquirers registered, Bibles are sold, and fifteen or twenty adults are led into a real experience of salvation. One of the evangelists remains behind ; a house is rented ; meetings for converts and enquirers are held weekly. The new converts begin to contribute to the local expenses ; and within six months a little group is baptized and then a church is formed, while the evangelist begins to press out into the surrounding villages.

We are making use of our large tent. The meetings are crowded. I suppose all the town will have heard, ere we finish. I have preached in a crowded tent on " Ignorance of God ", " Indifference to God ", " Hatred to God ". They all listened amain ; not one stirred from the place until we had finished. If they would but feel and grieve over their sin, with as close attention as they listen to my declaring of it, how great a harvest would there be ! Not a few remained behind to know more of the matter, while one or two seemed convicted at heart. Most assuredly the Lord has a people in this place. We praise Him for the privilege and honour of seeking them out. At the close of all the meetings we believe that a real work has been done. Some most hopeful and earnest seekers have come forward. The town was quite stirred. The Theatre and Cinema Hall are quite glad to see our departure, for the proprietors' pockets have suffered severely.

Mr. Wilkes had the joy of welcoming another worker during this year. Miss Gillespy, who had been already working in another Mission in Japan for many years and had retired the year previously, now decided to join the Japan Evangelistic Band and to return to Japan as a member of their Mission. She had been greatly drawn to the work of the Band, for, some time before this, she had been deeply blessed in her own soul, entering into a fuller life in the Spirit through contact with some of the members

of the Band. Returning to Japan in 1918, she became a regular member and, having already had much experience in the land and amongst the people, she was able to take part at once in the work, not only amongst the adults, but amongst young people and children. On first coming out to Japan she had done much valuable work under Miss Tristram, at the Poole Girls' School, at Osaka, and her knowledge of the language enabled her to begin at once in the work of personal soul-winning, and meetings for women and girls. Later, she was much used of God in missions conducted in girls' schools, in tent work in towns and villages, and also in giving lectures at the Men's Bible Training Institute.

Mr. Wilkes was, therefore, glad to welcome her as a member of a party of six who, a few months after the opening up of Fichu, endeavoured to open up another town of about nine thousand people. He wrote again, asking for prayer, that many souls might be led to Christ :

With a party of six I came hither to a task which is, above all, after my own heart, i.e. preaching the Gospel where Christ has never yet been preached. The approaching winter, and a slender purse, made the use of a tent impossible. We have, therefore, hired the local theatre, a sort of glorified barn, with two adjoining rooms for our "hotel", though the proprietor tells us that he only lets these to the *best* theatrical troupes! A bible woman has come with us, and, incidentally, is acting as our cook, house and parlour maid! Miss Gillespy has joined us also, and we have invited anyone who wants to hear more of a Saviour from sin to come to our "hotel". Several came at the close of the meetings, and one there was with a heart truly prepared, who drank in with delight the message of life and peace. He bids fair to shine as brightly for the Lord as he did for the devil.

The anxiety that Mr. Wilkes felt for his son at this time was great, as he had received a cable on October 25th of this year (1918) that he had been captured by

the Germans at the Front, and sent as a prisoner to Germany. He wrote :

I knew where to flee in my trouble, and as I waited on Him, Who is a sure refuge, He gave me Romans viii. 28. In the light of the news from France, it certainly looks as if he may be home in England before long. May I ever be able to praise God in times of adversity, as well as success.

A fortnight later his anxiety was relieved. He received a cable saying that his son was well, and interned at Karlsruhe ; but it was not until two months later that he heard of his return to England. On December 23rd, however, he received a cable telling of his safe arrival home.

This evening, at 10.30 p.m., before retiring, as I was commending my dear wife and boy to God in prayer, a hammering at my front gate by the telegraph boy took me very hurriedly downstairs, to find, to my great joy, the long desired cable from England. "Home. Happy Christmas. Hamilton." Prayer was turned to praise in deep gratitude to our Heavenly Father for all His great goodness, and more particularly for sending me so welcome a Christmas present ! Romans viii. 28 was abundantly fulfilled.

He had a further joy also, and wrote of the visit, at this time, of a Christian schoolmaster to his house, an earnest seeker after the blessing of Pentecost.

I have rarely met a more determined and honest seeker after the blessing of Pentecost. After one and a half hours over the Word he was enabled by the Holy Ghost to lay all upon "the Altar that sanctifieth the gift". For long his eyes had been upon the gift, but bless God this day he lifted them up unto Him Who is our Altar, even our Crucified and Living Redeemer, and in a moment he had power to believe. God gave him the witness of the Holy

Ghost without delay, and he was so full of joy that he could scarce contain himself. Those immortal lines of Charles Wesley came afresh to my mind :

Inspire the living faith  
That whoso'e'r receives,  
The witness in himself he hath  
And consciously believes.

As he pleaded for prayer in his letters home, he also encouraged his friends in the recitals of wonderful answers that God was daily giving. From Kagato, where he had been having a series of meetings, he wrote :

To-day an unbeliever, brought to the meetings by his two Christian brothers, cried out in great disquietude of soul, " Oh ! God, you know I can't read or write ; I can't pray ; I have never prayed in my life before ; and I have committed such awful sins that I could never confess them here in public. I don't know what to do ! You know all about them, will You please have mercy on me and forgive me. Amen." Truly the Lord will hear and answer, and bind up this broken heart.

This was indeed the case, for the following evening, after Mr. Wilkes had spoken on the " Rest that remains for the people of God ", this poor man was seized with the most terrible distress of mind.

Mr. Wilkes described the scene :

His grief was uncontrollable. The conviction that shall fasten on sinners at the day of judgment cannot be more awful to witness. He struggled to where I was standing and, writhing in agony, continued to cry aloud for mercy. Great beads of perspiration stood upon his forehead. It took four or five men to hold him down. They took him aside to the vestry and, as we pleaded in prayer for him, I was reminded of what I had so often read in Wesley's journals, but had never witnessed. God graciously answered, and spoke peace to his soul.

Returning to Kobe, tired, but full of thankfulness to the Lord Jesus for all His goodness and tender mercy, he

was rejoiced to find a letter awaiting him from one whom he had led to Christ a few weeks previously.

DEAR MR. WILKES,

How can I ever be grateful enough to you or ever repay you for the wonderful, wonderful blessing I have received. I have been enabled to trust the Lord Jesus with *all* my heart and be saved, yes, and made to long to be used for the salvation even of one soul! How can I ever thank you for leading me to Him? I am full of joy! Truly I have been born again, I have the assurance that God has forgiven all my sins which indeed were many! I feel like a new creature. I find myself able to pray about everything, and so have the feeling that I am in His will all the day long. I have given myself, body, soul and spirit to Him. If only I am assured that it is His will, however trying and irksome it may be, I believe I am able to obey and do it! I have promised to obey Him all my life.

I don't quite know how to put it, but just as I was brought into this world by my mother, so I seem to regard you as my spiritual father, that has brought me into a new world out of a life of sin. Up till now my life has been full of mourning and complaint, now I am full of praise all the day long.

I am at present seeking to lead three of my friends to the Saviour, and I am praying continually for them. They are really seeking, and are I think near the Kingdom.

I am seeking to walk carefully with the Lord Jesus.

The last day of the year 1919 was spent in the train, travelling to Tokyo, and a day passed in waiting on the Lord in humility and faith.

He applied to my heart in fresh power Phil. iii. (he wrote), "to gain Christ", i.e. to find in Him all my gain, my treasure and my joy, and be "found in Him", not "out" when He comes, always abiding in Christ as my refuge, my fortress, my rock, my sanctuary and my home, constantly, consciously abiding, "not having my own righteousness", but that which is imparted and derived from God moment by moment through faith in Jesus. "That I may know Him," and not merely believe in Him—know Him as my

Friend and constant ever-present Companion, "and the power of His resurrection", His power to save from sin and work in dead souls, "and the fellowship of His sufferings", not necessarily of His death and passion, but His present suffering over a lost and perishing world, His sorrow that they will not turn from their wickedness and live. Oh! that this may be fulfilled in me!

For nearly two years Mr. Wilkes had been alone in Japan without his wife; but on January 20th, 1920, she arrived at Kobe to rejoin him in the work, and they were able to praise God together for the reunion, and for having guarded and kept them, and their son, during the time of separation. A quiet day, held a few days later, served as a welcome to her, as also to Miss Dorothy Hoare, who had just arrived to begin work in Japan, as a member of the J.E.B.

Miss Hoare, who had joined the J.E.B. and come out in 1920, began work in Osaka. Although giving much time to the study of the language, she found time to engage in some work among children and young people. God graciously gave her a young Japanese helper, Miss Fukuda who, coming from a cultured home, gave all her time and energy also to the work.

Miss Hoare has often spoken of the kindly interest which Mr. Wilkes showed her during those first months in Japan. He and Mrs. Wilkes never allowed a week to pass without one of them coming over from Kobe to see her, and giving her any help she might need. She remembers also with gratitude the help he gave her in the study of the language.

From Osaka Miss Hoare went to Tokyo where, beginning with the children, a solid work was developed also amongst adults, several churches being formed as a result. Returning later to Osaka, she began, as was her invariable custom, extensive work amongst children, and this has developed, as the years have gone by, into the formation of about sixteen small churches in the district around Osaka.

In addition to this a wonderful opening has come for the preaching of the Gospel in a reformatory near Osaka, and from this again Miss Hoare has had invitations to other reformatories in the land.

The Lord was wonderfully strengthening Mr. Wilkes these days, both in physical and mental energy. In spite of continuous travelling, personal interviews, innumerable meetings, as well as the heavy strain of administrative work, he wrote that he never felt better in his life. He was not a little surprised, therefore, when a friend from China enquired after his health, saying that, in a letter received from an acquaintance in Australia, she had heard that he was ill. "Is it true", enquired the writer, "that Mr. Paget Wilkes is now a complete nervous wreck, and has entirely outgrown his spiritual power?" In answer to this he made haste to reply:

I did not know that I was ever a noticeable quantity in Australia, or anywhere else for that matter; please tell your friend that, by God's goodness, I was never better in my life, and, as for outgrowing my spiritual power, I hope that I have done that long ago. Certainly, I never felt more consciously dependent on the Lord Jesus than I do now, nor have I less confidence in the flesh than I have to-day.

No man, perhaps, had a greater sense of his own need and, as he travelled from place to place, he was ever seeking to stir up his own soul to a more active participation in the sorrows and sufferings of others. He feared to lose the hours, which to him were so precious, lest he should lose any opportunity of gaining a soul for Christ, or for warning Christians, and stimulating them to greater zeal and love for their Lord. He gave, at this time, a series of talks at the Conference of the Oriental Missionary Society, at Tokyo, on the "Tragedy of Loss". Esau, who lost his blessing because he had despised the privilege of being the ancestor of God's chosen nation; Moses, who lost the privilege of entering the Land of Promise because he failed to sanctify God before the people;

Samson, who lost his power to fight the Lord's battles through his lust; Eli, who lost the privilege of priesthood, and the honour of interceding for men, through weakness in the upbringing of his children; Saul, who lost his crown and kingdom, through what appeared a trifling disobedience; Solomon, who lost the gift of the Holy Ghost through worldly associations and luxurious living; and Thomas, who lost the blessing because he was not there when Christ appeared to His waiting people.

These talks were greatly blessed, many being convicted and searched in heart, and several humbled themselves before the Lord.

But above all else, perhaps, Mr. Wilkes longed to be a spiritual father to the many young ones whom he met during his journeys, and to those in search of counsel, or material or spiritual help. Many such there were, and, amongst others, two young American Missionaries, in whom he was greatly interested and who were, just at this time, to be united in marriage. Two years previously Mr. Wilkes had met Mr. Herbert Nicholson at the house of Mr. and Mrs. George Braithwaite, at Tokyo, and the young missionary, dissatisfied with his spiritual life, had opened his heart to his new-found friend. A time of quiet opening up of the Word, and prayer together, led to a deep and full surrender of heart and life to God, and to an abiding joy and peace, which has never failed. A year later, his fiancée, Madeline Waterhouse, entered into the same experience of rest and joy, after prayer with Mr. Wilkes. At this time their wedding took place, and they invited the one whom they spoke of as their "Spiritual Father" to give them a message of counsel from God. This Mr. Wilkes gladly did, and wrote his own account of the ceremony.

Following the liberty allowed by that excellent persuasion at a Quaker wedding, as no one appeared "to have a concern" to give the bridal pair a message from the Lord, I spoke for five or six minutes on the most sacred thing on earth—"A Christian home"—from John xii. 1-3. Martha

served ; Lazarus sat and communed with his Lord ; Mary sacrificed. These I took to be the ideal elements of an ideal life in an ideal home, where the Lord is the centre and the Master. There was no elaborate dressing, or fashionable " fireworks " ; it was delightfully simple, happy and homelike, and yet solemn withal. They are both entirely devoted to the Lord and His service. They are looking for the coming of the Lord from the skies, and hence are determined enough to make heaven their home, and this earth only a place of pilgrimage.

He spoke often to friends of the happiness of his own married life, and, as each anniversary came round, he constantly reminded himself of the goodness and mercy of God ; and on the twenty-third anniversary he wrote :

Twenty-three years ago we were married. Few have experienced so much of happiness, and so little of sorrow, as we. How good is God to those who seek first the kingdom of God and His righteousness. A cable arrived to-day telling us of our dear boy's success in his Final Schools at Oxford. A pleasing wedding " gift " !

Mr. Wilkes spent much time in personal visitation, and he so often found that God had indeed gone before, preparing the way in the most unexpected places, and in the hearts of the most unexpected people. On one occasion he was asked to call on the local banker of the place where he had been holding a tent mission :

I found him a pleasant genial man (he wrote), living in a beautiful house, some four hundred years old. Facing an exquisite Japanese garden, in very proper style, my two companions and I sat in the place of honour, and for a few minutes drank tea from a dainty service, chatting about everything in general and nothing in particular. Eventually his wife, and a friend from the country, appeared, and we then drifted into the object of our visit—the salvation of their precious souls. With not a little naïvety, worthy of a better cause, our friend soon disclosed his relationship to Gallio, and, like Seneca's brother, he said ere long : " I pray thee have me excused," and went off to the bank

to handle the "mammon of unrighteousness", though he had the courtesy to suggest that his wife and her friend might care to hear a little more of the "true riches", though these, needless to say, were not *his* words. This we found to be the case. I have seldom met a more prepared soul than the friend. A desolate widow of middle life, and with no children, and no money, she was poor alike in body, mind and soul. With tears, she told us the sorrows and desolations of her heart, and showed us that she was more than ready to hear, and seek and find the riches that are in Christ Jesus. We came away, again rejoicing that, like our Master, we were sent to seek and save that which was lost.

Mr. Wilkes was busily engaged at this time in much general superintendence of the Mission, and on May 19th, 1920, he bade farewell to Miss Bullock, on her way to England. "Oh, that there were more like her," he wrote, "a constant witness that, in the service of the Master, there is a perennial joy." Miss Bullock had come to Japan in 1915, and, after learning the language, had given all her time and strength to preaching the Gospel among factory workers. She had every intention of returning to Japan after her furlough, but soon after reaching home she became ill, and it was impossible for her to return.

He was also busy, at this time, in publishing a Commentary on Genesis, in Japanese; in the work of the Kobe Mission Hall; in pushing on the Forward Movement in country districts; and in lecturing at the Bible School. His lectures on "Christian Service" were also in preparation. These lectures which, in the first instance, were given at a summer resort in Japan, were printed in book form, on repeated requests for their appearance in more permanent shape, under the title of *The Dynamic of Service*.

The responsibility of service is truly a Dynamic of the Soul (wrote Mr. Wilkes). There are few things that move the heart and minds of men more effectively than the sense

of such responsibility. So long as the Christian's ideal is merely to live in peace and "charity with his neighbour", without any sense of his responsibility towards his soul, it is more than likely that he will make but little progress in the way of holiness, and will, moreover, be ignorant of his own state before God. His spiritual bankruptcy hardly becomes apparent. As soon, however, as he begins to understand that he is "his brother's keeper", that no man lives unto himself, and that the humblest Christian, as in the early Church, is responsible for bringing men to Christ, then he is also made aware of his own poverty. The demand for service proves a dynamic indeed, and he bestirs himself to seek and find, and so become fitted for the performance of his duty—the solemn, yet blessed, duty of saving men.

In spite of the amount of work to be dealt with each day, he was able to pay some visits to workers in the different stations, though not as systematically as he would have liked.

The work at headquarters was heavy, but this was undertaken by a Secretary, who relieved Mr. Wilkes of the responsibility of much of the correspondence, and all the business and financial side of the work. For some years this was undertaken by Mr. Harris, and in addition to this really arduous work, he and Mrs. Harris were always ready to welcome missionaries to their home. They were very interested in night school work in Kobe, and for a time he was principal of a large night school there. Since leaving Japan they have been engaged in active work in the north of England, and are now labouring in the Soldiers' Home at Catterick.

Yet another house near Kobe, in which the J.E.B. missionaries were always welcome, was that of Mr. and Mrs. Argall. From time to time Mr. Wilkes organized days of prayer for the missionaries in the Kobe district; and meeting in this home, they found a warm atmosphere of love and prayer.

Mr. and Mrs. Harris received into their home in Kobe, for more than two years, a young man, Mr. Uchida, a

clerk in a Bank. He was a man of good social position, his father having been an officer in the Navy and, later, Mayor of Saseho. His uncle was the great Admiral Togo. Mr. Uchida was led to Christ by Mr. Harris, and became a devoted worker at the Kobe Mission Hall.

Anxious to see the work of Miss Webster Smith and Miss Soal, just before leaving for England, in December, 1921, Mr. Wilkes went with Mr. Cuthbertson to Kyoto, where these two ladies proposed to begin a ministry amongst children and girls. Until then, they had been working with Miss Penrod in Tokyo, helping her in the Rescue Work in which she was engaged. On the founding of the Japan Rescue Mission, however, they felt called to begin a preventive work amongst children and young girls, and felt that Kyoto would be an excellent centre.

They were much encouraged in this place through the interest and kindness of a gifted Japanese doctor. Dr. Saiki not only had two large hospitals in the City, one of them a Maternity Hospital, but had also built several houses next to his own summer residence, which he desired to let only to Christians. He took the greatest interest in the proposed scheme, and begged Miss Webster Smith, in opening up her home, to accept from his hospital children who were of illegitimate birth. He himself would give much valuable assistance, and medical advice and treatment free of charge. There was great scope, moreover, in the surrounding district for the evangelistic work in which Miss Soal wished to engage.

The Home subsequently moved to Shin Maizuru and, later, as the work developed, the way opened for a large house to be taken at Akashi, near Kobe. This house, formerly a hospital and admirably fitted for this work, is called the "Sunrise Home". Miss Webster Smith has thus been the means of rescuing many children from lives of infamy and shame and, in addition to this, the house has been used as a centre from which much country evangelism has been started. The hearts of the people have been opened, as they have seen that God

is with her, and the Municipal Authorities have been deeply impressed with her work, assisting her in every way. Quite a number of adults have been saved, and she has been able to assist in opening up neighbouring villages and founding little groups of believers here and there. At the same time Miss Soal also came to live near Kobe, where she became the Superintendent of the Women's Section of the J.E.B. Bible Training Institute, with the responsible task of training Japanese Bible women. Living in a large Japanese house, she not only makes this a Training Centre, but a real "home"; her beautiful spirit and sympathy with the girls, and her daily example of a sacrificial and devoted life, shedding their influence over the young lives around her.

The work of the Mission was also extending in other directions. Soon after the founding of the Band, Mrs. Wood, the "Mother of the Mission", became burdened for the children of Japan. The conversion of children is a real thing, and Mrs. Wood believed that the best way to secure the salvation of the children of Japan was to get the children of England to pray for them. To this end she organized little circles for prayer, which she named the "Sunrise Band". The Japanese people have a peculiar affection for their children, and this fact makes the conversion of the little ones doubly important; as, through them, many parents, and even whole families, have been brought to God. The purpose of Mrs. Wood, therefore, was to form prayer circles in England, which are now called "Sunrise Circles", and are scattered throughout the British Isles, and in other countries. Also, because these boys and girls (now known as "Sunbeams") learnt to give, as well as pray, thousands of little ones in Japan have heard, and many received, the glorious Gospel message of the Lord Jesus as their Saviour and Friend.

In answer to prayer, God provided a very suitable Secretary for the work in England, Miss Estelle Edmeades,

now the Japanese Sailors' Evangelist in Birkenhead, who helped Mrs. Wood as Secretary of the "Sunrise Band" for fifteen years. She has been followed by Miss Hope Tourtel and her helper, Miss W. Voisin, the present Secretaries.

The "Sunbeams" are encouraged to take the quarterly magazine, *Sunrise*, that they may pray over the news from Japan and take a personal interest in all the work and workers, and also that they may become "Bereans" by searching the Scriptures to find the answers to the Bible Searcher (set by Mr. R. J. G. Voisin, known as "Uncle Dick"). One Secretary wrote :

I think the competition a splendid idea. Visiting the home of one of my "Sunbeams" I found her sitting at the table with a great big Bible before her, answering the Bible questions. Her mother, who, I fear, never looks at her Bible, was taking a keen interest in the questions, and looking also for the answers.

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

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

"Sunbeams" over sixteen years of age are encouraged to form "Sunrise Circles" themselves, and some are doing this very successfully, so they, in turn, are winning other lives for Christ. Who can estimate the value of a "Sunrise Circle" in its double missionary work ? Even apart from what it is meaning to Japan, how much it means to the "Sunbeams" themselves, first, in bringing them into a definite spiritual experience, and then teaching them the infinite value of prayer.

“ Sunrise Circles ” are not limited to any one country ; “ Sunbeams ” in Canada, America, Belgium and Switzerland are now taking a share in helping the work in Japan. The boys and girls in the Circles may be rich or poor, big or little, of any class or denomination, all, and any, are welcome.

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

We get the following from the District Secretary in Western Canada :

During the past year, in almost every one of the twelve “ Sunrise Circles ” in this city, some girls and boys have been won for Christ . . . five girls in one Circle gave themselves to the Lord Jesus, and these are witnessing for Him and praying audibly in the meetings for the work in Japan. Then there are four Circles amongst the Japanese, and last Easter five Canadian Japanese girls confessed Christ in baptism.

From the first, God has most graciously set His seal on the children’s evangelism, as though it were specially dear to His heart. Some of the original “ Sunbeams ” have found their way to the mission fields of the world, while Mr. Aoki, the first of the children’s evangelists in Japan, sends records of fruit, discovered from missions taken fifteen and even eighteen years ago—children now grown up, and keen soul-winners.

Mr. Aoki was converted to God when quite young, and after doing good work in the Sunday School decided to give his life to Children’s Evangelism. He came for a year’s experience to England, where he took some valuable training in connection with the Faith Mission and the Children’s Special Service Mission. Returning to Japan he was soon busily engaged in going up and down the country taking special missions for children

and young people. Many profess salvation, and join the Scripture Union, and thus read their Bibles every day.

Lord, let me send Thy message  
Across the deep blue sea,  
To tell these little children  
What Thou hast done for me ;  
Oh, show me, Lord, what I can do,  
That they may know and love Thee too.

In these activities amongst the children in Japan and at home, Mr. Wilkes took the deepest interest, always advising, encouraging and helping whenever and wherever he could.

## CHAPTER XII

### THE HILL OF CALVARY

“ Weeping may endure for a night, but joy cometh in the morning.”—*Psalm xxx.* 5.

’Twas love that left the ninety-nine,  
To seek the wandering one ;  
The only love that never failed,  
And never sought its own.

P.W.

EARLY in the New Year of 1921, Mr. and Mrs. Wilkes returned to England, and the continued extension of the work of the Band in the homeland, as well as in Japan, kept Mr. Wilkes busy. He visited many friends in different parts of the country who had so loyally supported him in the work. Meetings were taken here and there in co-operation with Mr. Verner, the Home Director of the Mission.

A new problem had arisen also, in connection with the administrative side of the work. God had graciously undertaken in a wonderful way, up to this time, in providing a Secretary for the home side of the work. The Rev. J. M. Pollock, for more than a year had given his time and strength in this service, but when, through failing health, he had had to limit his efforts, Mr. C. W. Tetley offered his services, together with those of his beloved daughter, Miss Molly Tetley. Mr. Wilkes was continually praising God for all the many friends, and the active support that He had given him, as well as the many prayer-partners, who truly strengthened “ his hand in God ”. Of this father and daughter he wrote :

We can never thank God enough for the loving help and service of those two devoted servants of Christ, and our brother’s witness to a perfect Saviour. The gracious experience of His uttermost salvation into which he had

been brought, explains his devotion to the cause of the Japan Evangelistic Band. For several years he used his own house as office, and his financial ability and experience were invaluable to us.

After the return of Mr. Wilkes to England it became necessary to look for another Secretary, as Mr. Tetley was unable to continue the work. Much prayer was offered that a suitable man would be found, and it was not long before the one whom God had chosen was discovered. Mr. Reginald Harrod tells of God's guidance in the matter, and how he and his wife received the call :

It was in 1922 that we first had the joy of welcoming Mr. Paget Wilkes into our home. Mrs. Harrod had seen him twelve years previously when staying at Worthing. He conducted a series of meetings for Christians at a Baptist Church just off the Marine Parade in that busy seaside town. The late Rev. Herbert Wood and Mrs. Wood were also there.

But it was after we went to Swanwick and undertook to pray for Japan at our Clapton Centre of the Pentecostal League of Prayer that we got into closer touch. The Centre people gave generously for the work in Japan, and took such a hearty interest in the J.E.B. that Mr. Wilkes wrote from Japan to say he would like to come to Clapton, as soon as he could, after getting home. We saw to it that he received a letter directly he arrived, inviting him to conduct a three-day series of meetings, and asking him to stay with us.

Much that happened during those three days has faded from memory, but two things are not forgotten. One, was Mr. Wilkes's reluctance to tell us much about Japan in the meetings. He had such a concern to get souls into blessing that all he told us about the work was only a little concerning its beginning, back in 1903. The other, was the fragrance of God's presence as manifested through His servant in our home. He had a keen desire to be much in prayer, and frequently asked us to pray with him. I was in business all day, and did not meet him until the evening of the first of the three days, but it was not long before we

were on our knees, and I began to feel that I had known Mr. Wilkes quite a long time.

His conversation was also very helpful. He emphasized more than once that, after Sanctification came a call to service, and asked us whether we had received this call. We told him we had, because it so happened that only two days previously we had knelt in our home and yielded ourselves to God for whole-time service if, and wherever, He might call us. At the same time we were sure He did not mean us to seek such service in any way, so that we determined not to approach or tell anyone, but to let others approach us, if, and as they were guided by the Holy Spirit. In other words, we felt it to be a secret between God and ourselves. So we did not give Mr. Wilkes any details, which made it all the more striking that, quite early in his visit, he told us about the J.E.B.'s need of a General Secretary. We had been praying that God might call someone for His service from that three-day series of meetings, but it did not once enter our minds that He might call us.

The three days passed all too quickly, but ere we said "good-bye" Mr. Wilkes invited us to meet him, and Mr. Verner, at the Gower Street headquarters for a time of conversation and prayer. This we gladly did, and at the close of this happy and sacred interview Mr. Wilkes asked the Lord to constrain or restrain the J.E.B., or constrain and restrain us, to some action regarding the matter of the Secretaryship. Subsequently, some correspondence passed between the J.E.B. Home Council (of which Mr. Wilkes was a member) and ourselves, with the result that we were invited to come into the work. Whereupon we sought and received very clear guidance from our gracious Heavenly Father, and I accepted the post of General Secretary.

One of the great joys to Mr. Wilkes, when in England, was the meeting of old, and the making of new friends, at the J.E.B. Convention at Swanwick.

In June, 1922, he gave morning Bible Readings on the sanctified life, "Sanctification: Its Necessity—Its Nature—Its Way—Its Time."

These talks on this important subject brought light and liberty to many there, who had come seeking rest of heart and freedom from the bondage of sin.

To one, who came for the first time, fresh light broke as she listened to the messages. Mrs. Pollen, of the Zenana Bible Medical Mission, wrote of this to a friend :

I can never recall, without deep praise and thanksgiving, my first attendance at the J.E.B. Swanwick Conference when our beloved friend gave four Bible Readings on the subject of Sanctification. The experience of the infilling of the Spirit was not new to me. Thank God, at the first Keswick that I attended thirteen years after I had been born again, this revelation had come to me, in my then desperate need. Yet, in all the intervening years I had not discovered the profundity of the scriptural basis for the same. I saw then that sanctification was the purchased possession for every child of God. I learned then why I had failed, to seek for, and press home to the dear Indian believers, with whom I had fellowship, the glorious victory through faith : " By my Spirit ; saith the Lord." In the shorter times in India since, whether for fellow missionary or Indian, this has been my heart's desire and aim.

In July, 1922, he was at Keswick, and a J.E.B. meeting was held, after the Convention was over. Mr. Hubert Verner, the Home Director of the Mission, on his way to the evening meeting met a stranger going also in the same direction. Entering into conversation, the stranger said : " I am just going up to hear that Apostolic Missionary, Paget Wilkes." How earnestly Mr. Wilkes desired to be apostolic in love and zeal for souls, perhaps no one knew but himself ! Apostolic also he desired to be, in purity and sanity of doctrine. Mr. Verner wrote of him in this connection :

Paget Wilkes was a fighter on the platform, and often said very strong things, so strong that they seemed to imply teaching that he himself would not for a moment stand by—perhaps I know this as well, or perhaps better

than almost anyone else. He never held to what is called "sinless perfection", but he held, as we all do, that God cleanses the heart from that inherited unbelief, that so cripples any faith we may have, that we cannot trust God.

Mr. Wilkes had many friends, scattered in many lands. He also had the precious gift of keeping those that God had given to him.

Dr. H. R. Pakenham was such a friend, and though seeing each other only at long intervals of time, the bond between them was close and lasting. The friendship was described in warm and loving appreciation.

Paget Wilkes was a man to love, one could not but love him from the very first time of meeting. I had but lately been turned to the Lord when I met him in a training college. I was immensely struck with his demeanour. It is difficult to put sacred touches into cold print, but the impression made was that of an overflowing love, a whole-heartedness, a fearless devotion, a strong individuality combined with a most striking humility and self-effacement, a full assurance of faith that questioned nothing from God, sweet purity of soul, and a constant well of joy. He appeared care-free, and never showed any concern to fight for his own advantage, or his own opinions.

For the few months in which I had that great privilege from God of knowing him and seeing him "walk", I learnt a great deal, since I was a very young brother in Christ at the time. A chorus or a "best-thought" were always ready on his lips—how he loved to drop into one's little bedroom at any hour, and always suggested before leaving our having "a little talk with Jesus"!

How intensely earnest he was in his service of love to his Master—not the mere service of duty—but infinitely more—the royal service of overflowing Love and Joy!

Yet, amongst even solemn things, there is sometimes a funny side, and I well recollect one day in the room of a friend "Sammy", when we three were waiting on the Lord in prayer—a knock came at the door—Paget said quietly: "Don't mind it, Sammy, it's only the devil trying to disturb us"—in half a minute another determined

knock, the door opened, a head came round the corner and a voice said loudly "Hallelujah!"—it was George Grubb!

Another institution of dear Paget's was for a few of his friends to come and have an evening once a week together, to read aloud Andrew Murray's *The Holiest of All*, or Brother Lawrence, or Captain Brengle's book on *Holiness*, or some such other—to be followed by a time of waiting on God. We had wonderfully blessed times. I had never heard of such "peculiar" ways, much less met anyone who practised them, and to be for any time with a man who was a "living epistle" was indeed a privilege and a revelation.

Then a great tempest arose, for the wind was contrary, and his little ship was "tossed" for a while in the midst of the sea—truly a testing-place for faith—but it was not long before Jesus in the darkness came to him walking upon the water, and brought him to the land of His choice, where He has used him so mightily ever since.

"I will bring the blind by a way that they knew not ; I will lead them in paths that they have not known : I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isaiah xlii. 16.

Since those early days I have only met him occasionally, on and off, and he was always the same sweet spirit, rather quieter as the years passed on.

Through all these years, since the Keswick Prayer Meeting, and the founding of the Band, God had been calling into co-operation with Mr. Wilkes men of God, and leaders of Christian work, who, by prayer and counsel, "strengthened his hand in God", enabling him to go forward in the carrying out of the vision that God had given him. Amongst some of the earliest of these was Mr. J. G. Govan, founder of the Faith Mission in Scotland, under whom in later years all the outgoing missionaries of the Japan Evangelistic Band were trained, the Rev. Trevor H. Lingley, besides those who have already been spoken of in the early chapters of this book. The Council, of whom these were members, included also Miss K. Gurney, with whom the Japan Evangelistic Band was

closely associated in her International Christian Police Association, Miss Helena Garratt, founder of the Africa Evangelistic Band, and Mrs. George Braithwaite. This last-named servant of God was also on the Field Council in Japan, and while living in Tokyo, she and her husband welcomed all the young J.E.B. missionaries into their home, while they were receiving their training in language study, and made for them a real "home" in a strange land. In later years Mr. Godfrey Buxton, youngest son of the Rev. Barclay F. Buxton, and founder of the Missionary Training College ("The Colony"), was added to the members of the Council. Mr. T. Reynolds was also asked to give his support to the work in Japan, and became a Council member. Of his friendship with Mr. Wilkes, and its beginnings, he wrote :

It is strange to think that my first contact with him was in the village of Longfield, Kent, in 1909, when in the village chapel I preached to him from 2 Cor. iii. 3, and exhorted him to be "an epistle of Christ"!

Memories of his wonderful humility and unsparing kindness remain with me.

An incident at the Slavanka Convention will not be forgotten. A crowded audience were listening with deep attention to his words, when he suddenly broke off: "When I look back upon my life—Oh! *what an unfruitful life!*" Such words falling from his lips, numbed our souls before God, as we thought of his life, and his mind richly stored with knowledge, and of his determination at all times only "to preach Christ and Him Crucified".

In August, 1923, the time for parting from home and friends came again, and on this occasion from his wife also. She was bound for another land, to visit their son in South Africa.

Partings don't get easier (he wrote) as years advance. I have never left the homeland quite so regretfully as I do to-day. My dear wife and my younger sister said farewell at noon as I stepped aboard this giant steamer. Tears

were above the surface. With them, a year and a half of unbroken fellowship, deeper acquaintance with old friends, and new attachments with others, have created and strengthened ties, the temporary loosing of which does not make separation the pleasantest thing in life.

The memory of that parting still lingers in the heart of his sister! Lifting his Bible aloft he cried :

Luke xviii. 8. "*He will.*"

and so with the Bible in his hand, and the Bible held aloft in the quay below, he sailed once more to the land of the sunrising, putting first, as he always did, the service of His Master, and the salvation of souls. Arriving at New York he was met by Mr. Dyer, and at the A.I.M. Home was delighted to meet Mr. B. Jones and Mr. Middlemas of the S.A.G.M. Sadness quickly followed, however, for news came through of the terrible earthquake at Tokyo and Yokohama, and much prayer went up for the sufferers in Japan, and with others he met for a day of prayer in Fulton Street on behalf of that land. Many prayers were offered, and money for relief came in freely.

We sought (he wrote) to understand the significance of this fearful disaster, to God, to the Church, to the world, to Japan, and to us as individuals. We were reminded that there must have been some incalculable necessity for a God of all grace, long suffering and tender mercy to inflict so fearful a judgment, and prayed that there might be an equal necessity for a deluge of divine grace and revival power.

These were busy days also in many directions. He was asked to meet the leaders of the Victorious Life Conference, amongst them being Mr. Trumbull of the *Sunday School Times*, whom he described "as a most gracious Christian". This led to meetings amongst the Staff of the *Sunday School Times*, and to drawing-room meetings amongst the "Friends" in the house of

Mr. Borden. He spent much time in prayer also for Japan, feeling intensely the burden of suffering through which it was passing, and gatherings for prayer were continually arranged, at which the Presence of the Lord was felt in a special manner.

We are loaded with every kind of hospitality (he wrote), and my time is taken up with seeking souls who are looking for some Joshua to lead them into the land of Promise. Oh! how wicked, stupid and yet mighty a thing is unbelief!

Added to these many calls on time and strength, letters came increasingly from those who were seeking help, or those who had been blessed, and many hours were spent in correspondence. Kind friends, however, insisted on times of rest, and nothing gave him greater joy than to view God's handiwork in nature.

Mr. Pawley, father of one we know in Japan, took me thirty miles up the Hudson River drive, after the Fulton Street prayer meeting. The autumn day with the cloudless blue above us, the mellowing sunshine, the changing foliage, the rolling hills and wide woodlands, as we hurried past the beautiful estates of some of America's wealthiest people, all combined to make us think of, and praise the Creator of it all. We had not even a temptation to break the tenth commandment over the wealth and luxury that we saw on every hand.

On November 29th he embarked again on the *Empress of Asia* from Vancouver—"mindful of all God's many mercies." His cabin companion was far from congenial. He mentioned that he was forced to rebuke him for his profanity, and using the Lord's name in vain. Later, the unhappy man was arrested for stealing a large sum of money from a first-class passenger, with whom he had been gambling. The arrival at Yokohama filled Mr. Wilkes with sadness and dismay.

No pen can describe the scene. It beggars both imagination and description. We landed, to be met by Mrs. Braithwaite, Miss Hoare, Mr. Harris, Mr. Tudor Jones and Miss Lamb. Picking our way through a deluge of mud, we walked past the debris of broken banks and hotels and business offices, and wended our way to the cemetery, now wrecked beyond recognition. Climbing the hillside strewn with gravestones and debris, we found ourselves at the spot, so lovely in its outlook, of Doris de Berry's grave. There, with bowed heads and solemnized hearts, after reading the Scriptures, singing those blessed words: "When I survey the wondrous Cross," we praised God for her now in Glory and remembered her dear ones far away in England—our first sad service in Japan!

On his arrival at Kobe, shortly before Christmas, he found many difficult problems awaiting him. Mr. Takeda, with whom he had worked for twenty-seven years, resigned from the Band, and there were many changes and much administrative work to be done.

His spirit was greatly refreshed, however, by the many letters still following him from England and America, praising God for new vision, and rich blessing received through his ministry. A flying visit to Vancouver had resulted in the entrance into Life more abundant, of an officer in the British Army, a Christian of many years' standing. Through this visit, Captain George Dobbie became one of his earnest friends, and later went to South Africa to work in the Africa Evangelistic Band with the Misses Garratt to preach the message of Entire Sanctification to hungry souls in that land.

At Kobe Mr. Wilkes wrote:

I preached this evening to a crowded hall and spoke with much plainness on a Creator's claim, a Father's gift, a Saviour's death, and the sentence of a Judge. I trust that an arrow dipped in blood reached the hearts of some. Nearly thirty went upstairs to enquire more fully of the way of life. Fifteen of them were young converts. I wonder which is the harder task, to bring light to those who

sit in darkness, so great that they have no need of, or any knowledge of eternal things, or sense of sin, or to bring conviction to those in the homelands who hear much, know everything, and feel nothing.

A week or so later fifty young converts, gathered in during six weeks' meetings, met at the Hall for a Salvation social, to sing, pray and testify of God's Grace, and the tireless love and devotion poured out each evening, thus brought their reward in an abundant harvest. Testimonies abound in his letters of souls led into the joy of such experiences.

It is good when, with Jacob of old, we can say "He blessed him *there*", or, as of Elijah in bygone days, it can be said of us: "I have commanded the ravens to feed thee *there*"—"Arise, get to Zarephath and dwell *there*." When God meets us alone, how abiding it is! How wonderfully akin in all spiritual experience whatever the colour of the skin, and in whatever land the spirit comes to bless.

One of these converts wrote :

I am at rest, absolute and sublime rest. I never dreamed any such rest could be ours in this life. When I came and had a chat with you, I saw it all as clear as daylight, and I thereupon confessed and believed. . . . He enabled me to believe after a month of agony. At first I was not willing to surrender all, but when I became willing to do anything the Lord wanted, then He filled me with rest. Now, of course, I am willing to do anything He wants.

During this period Mr. Wilkes gave much time to the converts at the Mission Hall, gathering them together, not only on the Sunday for Bible study, but also during the week, and many of those who were then saved and taught, later went into the Bible School and are now workers in different parts of Japan. All through these months of fruitfulness, however, there was the testing and suffering, and during this period he was faced with

many difficult problems, and went through a time of personal trial and agony of spirit of which only a very few knew, or understood.

“ Bread corn must be bruised ”

and in order to be broken bread for others, he submitted to the crushing of the millstone, producing the fine flour, and still further the passing through the fire, that would make the bread fit food for the multitudes to be fed. How truly he could say and understand the lines of the Japanese poem, which he himself translated :

No tears ! And yet the more His grace  
Doth my glad heart o'erflow,  
The more 'tis torn with fierce distress,  
The while I see a ruined race  
Rush to its bourne of woe.

Of the pain and difficulties of these days he spoke little to anyone, and he seldom referred to them beyond a passing reference to intimate friends.

Escaping from the heat, particularly oppressive this year, my wife and I came hither to Karuizawa a day or two ago. I always do it with misgiving, leaving our Japanese brethren to bear the burden and heat of the day. Still, I suppose a holiday (and such for three weeks I hope to make it) is a necessity. In all the years of my missionary life I have never found so many perplexities and difficulties, not to say sorrow and disappointments, as have fallen to my lot during the past six months. How needed for my humbling, I suppose only I, and my Master know !

Three weeks later he was down at the Annual Convention at Arima, taking the Bible Readings each morning. He sought to show to his hearers the privilege and commission given to the Apostle Paul, and to be shared by all, when called and chosen (1) To *know* His will. (2) To *see* that “ Just One ”. (3) To *hear* the

voice from His mouth. (4) To *be* His witness of what we have seen and heard (Acts xxii. 14, 15). Many were blessed during these days. Here he had the joy of welcoming his dear friend, Mr. George Gregg, of Toronto, whose prayer and sympathy with the Japan Band have meant so much.

A friend recalling these days in Japan relates an incident which occurred while Mr. Wilkes was a visitor at their house. ‘

On Sunday afternoon we went to the so-called “foreign service”. The speaker was a man known throughout the Christian world and esteemed highly for the splendid service he was rendering to needy humanity. He was a friend of Mr. Wilkes, I believe, of his University days. His address made a profound impression upon his audience. At the close of the service, Mr. Wilkes greeted him in a very cordial manner and introduced me. He then said: “Old chap! you know I didn’t go with you in all you said this afternoon.” His friend replied: “Yes, I know it, and I would give it all up, if I could have the results you have.”

For himself, the Blood of Christ, faith in the precious blood, was ever the theme upon which Mr. Wilkes loved to dwell and to speak. His book *The Dynamic of Redemption*, which he had been writing and preparing in book form during his months in England, dealt with this subject in every aspect, for saint as well as for sinner. He regarded the intelligent and reasoned rejection of the Blood of Christ, as worse than the neglect and misuse of it. He wrote:

In these latter days we find it on every hand, i.e. a rationalistic reading of Christianity found in our churches—spiritism and Christian Science outside them—all deny the Lord Who bought them. Christ died, we are told, not that our sins might be forgiven, but that, by beholding His martyrdom, we should desire their forgiveness. The cross is merely a psychological contrivance. It was not

demanding by any moral necessity. It was merely a means of moving our hearts to desire pardon, and thus indirectly bring us to a God Who can forgive us without any satisfying of the demands of justice, as there was no merit in that death to procure forgiveness, neither was there any efficacy in it to work our regeneration. This can be effected by the effort of our own will, and the moving of our affections by a vision of the Cross. We have not been bought by His death. We have only been instructed, taught, and encouraged thereby to return unto God. In other words, we are not "by nature dead in trespasses and sins", not "alienated in our minds by wicked works", not "the children of the devil", as both the Saviour and His apostle declared we are. We are but the victims of environment. Let us only be properly instructed. Let us be illumined and enlightened by a vision of the self-sacrifice of Christ, and all that is noble within us will rise up and demand that we follow in His steps—the effort of our will, education, and other extraneous aids, supplying the power to obey the dictates of our enlightened conscience.

It is amazing that anyone who knows his own heart can persuade himself that such sentiments are anything but the purest balderdash. But, alas! so it is!

But there are other forms of rejection more terrible and determined than this. That most Satanic of all delusions, Christian Science, is one of them. False peace in the heart, a smile on the face, sweetness of disposition, healing of the body, can all be given and assured through the devil's agency, provided that sin against a Holy God be denied, a humble confession be ignored, and, above all, faith in the atoning blood of God's Son be rejected.

A leading writer has pointed out that it is by no means to the devil's interest that all his followers should be drunkards and harlots. "Good" is a very relative term. What men count goodness may be in God's sight nothing but "filthy rags". What cares the devil how "good" we are, if we will but deny the Lord Who bought us, and the fact that He did buy us back unto Himself? Satan's enemy is Jesus Christ, the Son of God, and man is only the object of his hatred and attack in so far as he swears

allegiance to Him—the blessed Son of God and Lord of Glory!

This rejection of the blood of Jesus; this denying that the Lord has bought us, condemns us eternally. How shall we escape? Whence shall we flee from the “wrath of the Lamb”? It is the wrath of the slain and bleeding Son of God, that is the most fearful of all. The very phrase suggests the sin: “The wrath of the Lamb.” Why “the Lamb”? Why not “the Judge”?—if it was not to suggest the sin of neglecting, misusing and rejecting that great and blessed sacrifice.

Oh! Let us beware, search our hearts, and see lest we may incur the wrath of the Lamb of God against us and our unbelief.

“How shall we escape if we *neglect* . . . .”

“Of how much sorer punishment shall we be thought worthy if we *count* the blood . . . . *a common thing*.” What shall we do and whither in that day shall we flee, if we “*eat and drink unworthily*, thus eating and drinking damnation to ourselves”.

Who shall save us if we “deny the Lord that bought us”?

If we are bought with blood, then we are condemned by grace to a life of devotion to Him Who bought us. If we are forgiven by blood, we are condemned to a grateful love for Him Who shed it.

If we are sanctified by blood, we are condemned to a humbling of ourselves before God, that we may obtain what we can never attain in our own strength.

If we are dependent every moment of our days on the grace and power of God bestowed upon us in virtue of that fearful blood-shedding, then we are condemned to proclaim it far and wide in the face of a scoffing world and unbelieving Church.

We are condemned, I say, to be evangelists of this blessed yet humbling evangel. There is no escape from this condemnation of grace. There is no other way to live but for His glory. And this, alas! our unregenerate or half-regenerate hearts (if I may be allowed the expression) refuse to accept.

We prefer to deny the disease, rather than take the remedy. If Christ the Son of God has died for us, as the

Scriptures declare, there is no way open for us except to make an absolute surrender to Him, to live for His glory and the salvation of lost souls—and for this, alas! how few are prepared.

Thus it is that in the great day of His appearing, we shall cry to the rocks to cover us from the wrath of the Lamb, for we shall stand condemned by His blood.

If we to-day refuse the condemnation of grace to be saints, we shall have to endure the condemnation unto everlasting judgment, which is to come upon all who have counted the blood of the covenant a common and worthless thing.

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

*Japanese poem.*

How graciously God worked during this winter of 1924 to 1925 was shown by the continual conversions night after night at the Kobe Mission Hall, and of souls led out of the wilderness into Canaan.

This period of service in Japan had been one of much suffering, but at no period of his service had he a more abundant harvest of souls.

As he looked out on the field and on all the workers God had given to the Band, he was much encouraged to see the different branches of work in which they were engaged in the land, in tent, mission hall and caravan, in village evangelism, work amongst children, and amongst the police.

In this last, through Miss Gurney's influence, the J.E.B. were led to take up specialized work among policemen in Japan, several of their missionaries have from time to time been associated with this ministry. One of these, Captain Maurice Garrard, has been much used of God

amongst the police in Tokyo. His work was carried on from a Japanese house and Mission Hall in Tokyo, which were purchased with gifts, which came in answer to prayer. He also travelled round to police stations and police boxes and whenever possible had personal talks with the men. This proved to be a very fruitful ministry.

Towards the close of his ministry in Japan, Paget Wilkes was greatly cheered as yet fresh offers of service came from those whose hearts were burdened with the need of Japan.

Among those who went out at this time was Miss Mary Bazeley, who was later followed by her sister Rose. God has greatly used these two sisters in their varied ministries for Japan.

At the same time as Miss Rose Bazeley, Miss Ballard and Mr. Bee came out to Japan, Miss Ballard having received her call at the Memorial Service which was held in London for Miss Doris de Berry. To the great joy of all their friends, Mr. Bee and Miss Ballard were later united in marriage, and together have been doing a deeply spiritual work in prayer and self-sacrifice.

About this time the need of the office in Kobe was met by Miss Olive Woodworth who came from Canada. She had received her call through Mr. Cuthbertson when he had been there speaking on the needs of Japan. Greatly gifted in secretarial work, which occupies the greater part of her time, she has yet found opportunity to open up an evangelistic work in a village near Kobe, where she gathers the women and children around her. God has blessed her much in this work, and used her to the salvation of many.

The winter months of 1924 to 1925 were the last of Mr. Wilkes's work in Japan as Field Director of the Band. He was led, about this time, to send in his resignation to the Home Council, Mr. Cuthbertson consenting to take over the work of Field Director. Of this time of

transition, causing considerable anxiety and much thought, Mr. Cuthbertson wrote :

Critical days in the Band's history revealed his inner strength. A certain amount of restiveness amongst our members concerning future Band policy, headed up in a crisis in 1923. Mr. Wilkes returned from furlough into a rather tense situation. The Band was suffering from "growing pains" and the days demanded a re-adjustment of control. It ended in the withdrawal from the Band of Mr. Takeda, our Japanese "Father", and Mr. Wilkes's great friend and fellow worker. What bitter tears and sleepless nights this cost Mr. Wilkes! But friendship and fellowship were maintained, and we were more than conquerors.

During those days the impression which was deepest, and which recurs frequently to me now, when I think of Mr. Wilkes, was his very gracious humility. He felt it right to resign the Field Directorship, and I went back to Japan to assume this position while he was still on the Field. With the utmost graciousness, and to my continual embarrassment, he sought my advice and deferred to my judgment. His utterly self-forgetful and Christlike attitude towards me, his junior, form a standard to which I have as yet failed to attain.

This new call which had come to Mr. Cuthbertson meant much to him. Knowing the difficulties that abounded in the work, and the many problems that faced him in the responsibilities that would be his, he yet realized that he was a "debtor", and he was, therefore, not disobedient unto the heavenly vision. The cry of his heart was :

I am ready.

He was encouraged by the knowledge that many prayers were ascending on his behalf, not only from the prayer circles and his fellow missionaries, but above all from the one who was sharing his life burden. Mrs. Cuthbertson, who shares her husband's vision of service for Japan, is a woman deeply taught in the prayer life. She truly "strengthened his hand in God", and, through

this ministry, she enabled him to go forward in joy and confident expectancy that God, Who had so wonderfully blessed hitherto, would again manifest His power and the victory of Calvary.

Mr. Wilkes was never tired of relating the many answers to prayer given by God for the financial needs of the Mission. He spoke of the headquarters of a Mission, conducted on faith lines, as "A hilltop in the land of Promise," and as he looked back on the way in which God had supplied all their need, he praised God for the many miracles of mercy and love.

The gracious dictum of the Saviour, "Seek ye first the kingdom of God . . . and all these things shall be added unto you" has been abundantly fulfilled (he wrote). The leading of men and women into a full salvation, generally means the opening of their pockets. When souls are brought into Pentecostal grace, as in the case of Zacchaeus of old, purse strings grow blessedly slack.

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

words that met my eyes were 'Seek ye the Lord while He may be found.' 'Do you ever pray?' They cut me to the heart. In my vexation I threw the paper to the ground and stamped it beneath my feet. Before doing so, however, my eye had caught two words at the bottom of the page: 'Buxton' and 'J.E.B.'. These, of course, meant nothing to me. I could not get away from the line and a half I had read, and they were the means in God's hands of making me seek and find the Saviour. Two or three months ago you visited our town and gave your lantern lecture. Then I learned the meaning of the two words 'Buxton' and 'J.E.B.'. Ever since God has been pressing it on my heart, that, in gratitude to Him, Who has given life and liberty and joy to a poor distraught and wretched soul on its way to commit suicide, I should make this offering. Hallelujah!"

One or two more striking instances of sacrificial and blessed giving to God, and His service, out of many more that I could give. On this occasion it was a widower who gave his all. During one of the disastrous strikes in the mining districts, one of our missionaries had been touring that part of the country, taking meetings and telling of the work of God in Japan. Incidentally, we were at that time in immediate need of £100, so as to be on time with our usual remittances. After the meetings were over, there came to our local secretary an old miner, out of work. Thrusting his right hand into his trousers pocket he produced fifty £1 treasury notes; saying nothing, he laid them on the table; thrusting his left hand into his other pocket, he produced another £50 in notes, and placed them also on the table. On being asked the meaning of it all, he replied: "Yes, I am out of work, this is all the money I possess in the world. I had lent it to a friend, and he brought it back to me yesterday. I want now to bank it in a safe place; please use it for the Kingdom of God in Japan." Remonstrances were useless; he insisted that he had made no mistake as to the Bank in which he wished his money to be deposited. The next day he found work, though quite an old man. It consisted of picking in an outcrop. A few weeks later came word that he had met with a serious accident; a large mass of hardened soil had

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

God does indeed supply the need from the most unexpected quarters and, in most cases, at the very moment when the need is urgent, and an open door is before us.

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

One of our missionaries had been doing deputation work in the south-west of England; at one village he conducted a meeting, in the course of which he happened to say that the cost of opening up a new town was about £30. There was in the audience a domestic servant from one of the neighbouring houses. Returning home that evening with the Word, "Make to yourselves friends with the mammon of unrighteousness, that when it shall fail, they may receive you into everlasting habitations," she said, "Is it possible that for £60 (this was all she possessed in the world) I can not only open up two towns, but be sure of having two groups of redeemed souls, though never seen in the flesh, welcoming me as friends into eternal habitations?" She took out the whole amount and forwarded it to Japan. God set His seal on the sacrifice. Fifteen souls were saved at one of these towns, fourteen of them *women*. A year later the little flock became self-supporting, and appointed two Bible *women*, instead of a pastor, to look after them. Since then, at their own expense, they have erected a

church building costing 2,000 dollars (given by one of the *women* converts) and the church now is one of the brightest in that whole district.

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

Lord, when Thou comest, how glad I shall be  
If the lamp of my life has been blazed out for Thee !  
I shall not mind it whatever I gave,  
Money or talents, one sinner to save.  
I shall not mind that the path has been rough,  
That Thy dear feet led the way is enough.  
Lord, when Thou comest, how glad I shall be  
If the lamp of my life has been blazed out for Thee !

The welcoming of old friends from the homeland always brought him joy. He records the happiness of seeing the face of this friend or that, at the Mission Hall, when boats touched at the port.

At the close of the meeting this evening, we saw a familiar face from the old country—waiting to greet us. We were delighted to see the son of an old friend, Admiral Sir Harry Stileman. We took him off to coffee and buns, and he seemed to enjoy being taken captive though he did not reach his ship till midnight. Another happy meeting occurred later.

This evening, days of thirty years ago came back most happily to mind, through meeting Dr. and Mrs. Bradley of China. We had a happy hour together talking of old times, recalling Public School Boys' Camps of the nineties, when as a boy from Repton, he came to Christ.

As we remarked, it is delightful to find old friends, on whom the flight of passing years, though scattering a little snow upon their heads, has not chilled the warmth of their hearts, and better still has not been able to move their feet one inch from the Rock of Ages. We found, on comparing notes, our theology as narrow as it ever was, yes, as narrow as that of the Grand Old Book. Our hearts, however, had got broader a bit, though, as I looked into his gracious and happy countenance, I felt how much I had lagged behind in the race for the Crown of Joy. Ships that pass in the night, are we? Yet, I trust bearing a goodly cargo of gathered grain into the harbour of Eternity.

Writing of this last Christmas in Japan for some years to come, he gives some pen pictures of happy English and Japanese gatherings.

*Christmas Eve, 1924.* We invited all our foreign missionaries, thirteen in number, to dinner this evening. We were a very happy gathering. After the historic plum pudding, followed by crackers and Christmas gifts had reminded us of home, the younger members of our party with two or three children amongst us, retired to the "nursery" for games, while the soberer and greyer of us listened to Fitchett's striking chapter on the "Logic of the Changed Calendar", to remind us, if we needed it, of one of the minor miracles of the Saviour's birth.

*Christmas Day.* This morning the party of last evening met in our Bible School lecture room to worship the King. The singing of "Uncle Arthur's" hymns in lieu of carols made us think of that saint now in heaven, rejoicing with thousands of Japanese already gathered home; while we, employing both the messages and melodies which he has left us, were praising the same Immanuel here on earth. Our message from the Word was "The three signs" in Isaiah vii. and viii.

(1) *The sign rejected*, i.e. the waters of Siloam (the Holy Ghost) in the rocky depth beneath (brought later by King Hezekiah from the Virgin Fountain within the city walls, so saving it from the Assyrian foe).

(2) *The Greater Sign*, promised Immanuel, God with us, the Christ of Bethlehem.

(3) *The sign of the prophet's song*, a rebellious world (Shear-jashub grace, and Maher-shalal-hashbaz, coming judgment). Oh! that we may be faithful, as we seek to bear His signature on all we are and do in the coming days, and so be "for signs and wonders" as He hath promised we should.

This evening 220 gathered in the Hall, half of them were saints, not fully "ripe for the sickle", I own, and half were sinners. No one of the saints was allowed to be present, unless he brought one or more sinners.

After a "Christmas dinner" of cold rice flavoured and decorated with fish cooked, uncooked, and pickled, and scraps of vegetables and seaweed, we made up for the chilliness of the repast, by the warmth of our spiritual collation. We found it difficult to stop both testimony and song. This was followed by three short lantern talks on the birth and death of Christ, while, in the darkened hall, a ten minutes' appeal to start heavenward through "the ever open door" was not in vain, if we may judge by the number who rose to their feet. Of these some few will abide the touchstones of time and trouble, and all the tests of a heathen environment.

*Boxing Day.* Still another Christmas dinner! Our Japanese brethren divided into two parties, the ladies and children were entertained at Miss Bazeley's home, while the men came to us. Roast pheasant, plum pudding and a large assortment of dessert seemed to us more like Christmas fare than cold rice and pickles.

I closed our happy gathering by giving them an examination from "Pen Pictures" and then turned to praise and prayer.

*December 29th.* And yet another! Our Bible School and Staff invited us this evening to a delightful gathering. The lecture room was cleared of all signs of pedagogy and decorated in true Christmas fashion. Seated on the floor in front of low tables we then cooked our own Christmas dinner over small braziers, and most delicious it was. After dinner a promise box was handed round and each student and guest was requested to give a word of testimony or help from the promise he had extracted. All this was interspersed with the brightest of singing. I for one came

away full of praise to God for His goodness in having set His seal so graciously on the year now drawing to its close.

*January 1st, 1925, 1 a.m.* The old year has gone ! In its closing minutes at our half night of prayer with watch in hand, as I waited for its passing we bowed in silence, a goodly number of us, giving ourselves afresh and yet more thoroughly to the Master, Who had treated us so well during the past year. To the large majority gathered, this was their first New Year's day, as Kingdom of Heaven counts its years and days. Dead in trespasses and sins, they had this past year been raised from the dead to walk in newness of life. The old year dead ! Yes, but thank God, out of its ashes I saw these newborn souls rising to declare the grace and power and love of a wonder working God to a dying world.

As I glance over the preceding pages I am fearful lest some doubting Thomas may think that the story of souls so speedily brought to repentance and faith, within a few hours of first hearing the message, may be mere journalistic copy.

As I look back several weeks later over the pages I have written I find that all these I have referred to give clear evidence of a change of heart, and have all come forward for baptism, together with many more, whose conversion I have not recorded, but whose stories are no less interesting than these I have given.

Begone unbelief  
My Saviour is near.

Yes ! near to keep and sanctify as well as convict and save.  
Hallelujah !

## CHAPTER XIII

### AN OPEN DOOR, 1925

“Lift up your eyes and look on the fields; for they are white already to harvest.”—*John* iv. 35.

With faith that trusts, and hope that waits,  
And love that conquers on,  
Jesus, I'll seek and find and plead  
And lead them “one by one”.

P.W.

It was about this time that a new call came to Mr. Wilkes, a call which was to open up a still wider field of ministry. The Full Salvation Message, of which he was so clear an exponent, was to be passed on to other lands. This call came from China, and for some months he hesitated, not seeing clearly if this was God's way for him. “A great and effectual door”, however, was opening. Souls in China, both foreign and native, were hungering for the “old corn of the land”. After much prayer and waiting on God he responded to the cry, “Come over and help us”, and in the summer of 1925 he and his wife took this new step of faith, landing at Shanghai in July.

It was with the message of full salvation that God sent Mr. Wilkes to China. Adversaries there were, but the power of an omnipotent God was with them, and he proclaimed faithfully and with deep love the victory of Calvary, and the power of the ascended Christ.

As Mr. and Mrs. Wilkes stepped on board the boat at Kobe in July, 1925, they saw to their delight the Rev. and Mrs. Russell Howden, who were also on their way to Shanghai, having been invited to China by the Stewart Evangelistic Committee. Confirmation was thus given to both of them that they were in the will of God in coming to China at this moment. They had both felt burdened as to whether, in such a troublous period of the

nation's life, it was the time to visit China, and above all to take meetings.

The invitation to Mr. and Mrs. Wilkes had come from Mrs. Woods, the wife of Dr. Henry Woods, both missionaries of the Southern Presbyterian Church in America. They had come to Shanghai, and had been detained there longer than had been expected, owing to work on a Bible Encyclopædia upon which Dr. Woods was engaged.

Having been in Japan sometime previously, and having there seen a good deal of the work of the Japan Evangelistic Band, Mrs. Woods had been greatly impressed by the soul-saving work that was carried on at the Kobe Mission Hall, and she now felt strongly urged in prayer to ask Mr. Wilkes to come over and hold meetings in Shanghai. In the booklet *The Half Can Never Be Told* are related the steps by which she and a few friends were led to this decision.

The trouble in China which had become almost rampant was evolved from a series of situations of long years' standing. Then on May 30th, 1925, there had been a riot in Shanghai, stirred up by Chinese students; and when the students had been brought to trial, a missionary, who had been many years in the land, defended the action of the police against the students; and as a consequence of this, both anti-foreign, as well as anti-Christian feeling had been stirred up amongst the Chinese of Shanghai and those in the vicinity.

As time went on this feeling of hatred became more bitter, and was directed mainly against the British and Japanese. The slogan was "Kill the foreign devil", and one was fearful of one's life both in the home and on the street.

A great burden of prayer was laid upon Mrs. Woods at this time. She wrote:

We prayed without ceasing. "Before they call, I will answer: and while they are yet speaking, I will hear." Early in January, as we knelt in prayer, there came a strong impression upon us that we should invite Mr. Paget Wilkes

to come to Shanghai to help us in the work of personal evangelism during the coming conference season. His book, *The Dynamic of Service*, had been distributed widely in connection with the World-Wide Revival Prayer Movement. However, Mr. Wilkes replied that there seemed no possibility of his acceptance, and his letter indicated that so far as he was concerned the matter was closed.

We prayed all the more fervently and unceasingly, and after two weeks had passed we again wrote him stating that we felt the Holy Spirit had prompted our letter to him, and we asked him not to dismiss the matter from his mind but to continue with us in prayer, and watch in the same with thanksgiving. Weeks passed in believing prayer and the obstacles one by one began to be removed. "The mountains skipped like rams, and the little hills like lambs. What aileth thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains, that ye skip like rams; and ye little hills, like lambs?" "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images . . . new things do I declare: before they spring forth I tell you of them." All these promises were literally fulfilled in the weeks that followed, and early in April came the letter from Mr. Wilkes accepting our invitation.

At once we began arrangements for the entertainment of Mr. and Mrs. Wilkes at Kuling, the biggest summer resort and conference centre in all China. Everything was complete and in readiness, when, like a bolt out of a blue sky, came the unfortunate conflict of the student riots, which inflamed China from east to west, and from north to south. The accounts of the riots were exaggerated and carried to all the interior cities. One of these exaggerated accounts stated "the blood of the slain Chinese had been spattered up to the skies", so cruel had been the massacre by the British troops on that eventful day. Like wild-fire the anti-foreign and anti-Christian hatred spread. All forms of missionary endeavour were threatened. We had to give up all hope of holding the summer conferences. This was a situation not dreamed of when we sent our invitation to Mr. Wilkes. Soon the evacuation of mission stations was necessary, and the good people who laboured

in these stations, many despoiled of their earthly all, began to swarm into Shanghai. Believing that the Lord would finish that which He had begun, we were reminded of the words in 1 Sam. x. 7: "That thou do as occasion serve thee; for God is with thee." After conference with some friends and much prayer, we decided to hold meetings quietly for the missionaries in Shanghai, and have Mr. and Mrs. Wilkes, and the Rev. and Mrs. Russell Howden, of England, who were coming at the invitation of the Stewart Evangelistic Committee, hold these meetings when they arrived.

These good folk were due to arrive on June 26th; but the trouble had not abated, and on June 19th the following cablegram was received from Mr. Wilkes: "Shall we postpone sailing till more settled?" Again we were thrown back upon the One Who never fails us, and lifting our hearts to Him for very special guidance, we were led to cable back the one word, "Come". The following day the friends who had expressed a willingness to unite in the effort of conducting a missionary conference withdrew their support, after they had interviewed the British authorities, who doubted the wisdom of attempting anything of a public character at this time. We knew something of what the Apostle Paul meant when he said, "No man stood with me."

And now prayer was made for the place of God's selection in which to hold the meetings. Several places were suitable and available, but distrusting our own judgment we sought the Lord and He heard us. It seemed to us that the Union Church of Shanghai was the place that He indicated. Humanly speaking the Union Church should have been the last place to which to go. It was of an entirely British constituency, and during this terrible feeling of hatred, surely no Chinese would venture into the building, and the probabilities were that the meetings would be molested by the Chinese antagonism. But, going forward on our knees we went to the trustees of the Union Church and secured a small room, which was formerly used for the weekly missionary meeting. This room would accommodate 150 very comfortably. When some were asked how many we expected to attend the first

meeting the answer was : about fifty. But the Lord was with us from the beginning, and at our first meeting this room was crowded, and overflowed into the hall, and even to the stairs leading to it. We then secured a larger room on the first floor, used for the Sunday School, and for three weeks this room was filled day after day. On July 7th a morning prayer meeting began at our own home, where fervent prayers were offered and seasons of great blessing were enjoyed.

It was at this moment that a friend asked Dr. Mary Stone if she had attended any of these prayer gatherings and had met Mr. Wilkes. This remarkable Chinese lady, a physician and surgeon of wonderful ability, had come to Shanghai in 1920, with her American friend and fellow worker, Miss Hughes. For sixteen years previously they had worked together in Kinkiang, Kiangsi, in medical and evangelistic work, but they now believed that God was leading them out into a wider ministry, and one which was to be wholly of faith and independent of any society. God had led them, and blessed this step of faith. The growth of the work, Hospital, Bible School, Orphanage, Nurses' Training School, City Mission Halls and Dispensaries was so rapid yet so owned of God, that to-day a compound, set within its own walls, of 600 Chinese Christians, stands as a monument, in the midst of this Chinese city, of God's grace and power, and of His willingness to answer prayer.

It was to this servant of God, disturbed and perplexed as she was at the situation in her own land, and amongst her own people, that the news came of Mr. Wilkes's arrival in Shanghai. Aroused, and intensely interested, the two friends eagerly asked for further information. Miss Hughes, in *Bethel Heart Throbs*, the fascinating organ of their work, told of how they came to attend these meetings :

A friend asked Dr. Mary Stone if she had attended any of Mr. Wilkes's prayer meetings. She asked, "Who is Mr. Wilkes?" and the answer, for a Chinese to hear at that

particular moment of Chinese history and under the particular conditions existing in Shanghai was rather astounding. "Mr. Wilkes is a *Britisher* and he is a missionary in *Japan*." Dr. Stone quickly answered, "A *Britisher* and from *Japan*! I should think he would keep away from Shanghai just now." However, Dr. Stone and her sister, Dr. Phebe Stone, decided to attend the prayer meeting the following day. They came back to Bethel to report, "We never attended a prayer meeting like *that*! We never heard anyone pray like Mr. Wilkes! He simply takes hold of God and talks to Him in the most intimate way. We felt he was bringing God into our very midst."

The prayer meetings and Bible talks for the missionaries were ended. They had been held in the chapel of Union Church. English-speaking Chinese—the very earnest-hearted ones—had been increasing in number during the last few days as they met with the foreigners for these services. We of Bethel said to each other, "We have had a feast of good things. A new vision has come to us but is it all to end here? It is a vision for all of China. How can all of China see it?" And then, quick action was taken. Dr. Stone asked, "Would Mr. Wilkes consent to stay on in Shanghai for a series of meetings purely for Chinese Christians?" It was a question. The rattle of guns was heard. The confusion of the city had given place to abject fear and absolute danger. Martial law prevailed. To attempt evangelistic or revival meetings when public gatherings were prohibited seemed absurd but it was actually done. Mr. Wilkes consented. The Chinese leaders worked. Telegrams were sent to leading Christians of all denominations in principal cities within a reasonable radius of Shanghai. By "reasonable" we mean within a thousand miles! *That* is nearby in China, you know. Bethel Mission offered free entertainment for all delegates to the meetings and telegrams, reading "Meet Steamer" or "Meet Train" sent our Bethel evangelists to these centres with their big white flags with "Bethel" upon them, to meet the crowds of delegates coming in. Coming to war-threatened Shanghai!

Permission was obtained from the Municipal authorities for the holding of the meetings in Union Church. Union

Church offered the building free. Seeing the danger to the Chinese to pass through the streets of the city from Bethel to Union Church, Dr. Stone interviewed the head of the Street Car Company and made terms for chartering cars, the cost payable in advance. And Dr. Stone, with the air of a millionaire (she *is* a child of the King!) and with a bank account empty but with the faith of Abraham, pulled out her cheque-book and wrote the cheque. We drove from the Street Car Company to the Post Office, where the American mail had just come in, and we found a letter there containing a cheque that covered to the last figure the cost of chartering the cars!

And, "Before ye call I will hear and while ye are yet speaking I will answer," was fulfilled.

During the meetings for the English community Mr. Wilkes had been greatly burdened in prayer. He longed to see souls brought through into a wealthy place, and that those Christians who were wandering in the wilderness of doubt, fear and unbelief should be gloriously delivered and led into the land of rest and victory.

At the last meeting of that series, after closing his address, Mr. Wilkes had descended from the platform and, seating himself near Dr. Stone and Miss Hughes, had wept silently, overcome with the sense of the deep need of the people, and what he felt to be his own inadequacy in meeting that need.

The meetings that followed in the Union Church laid the foundation of the Bethel Evangelistic Band work.

The first day the chapel would not hold the Chinese Christians, and the great throng of people went into the main church, filling even to the galleries, and the choir loft, and extra chairs had to be put in the aisles. An interpreter was needed. Dr. Stone had promised Mr. Wilkes, "If no one else is here to interpret I will, but you ought to have a man, with a man's voice." The night before the meetings commenced came a telephone call, and Dr. Stone heard Evangelist Leland Wang's voice on the 'phone. A few words of explanation and



VISITS TO OTHER COUNTRIES : AT SHANGHAI, 1925

*Left to right :*

DR. MARY STONE, MISS HUGHES, MRS. WILKES, PAGET WILKES, PASTOR LING, PASTOR ANDREW GIH.

Mr. Wang changed his plans, and, instead of passing through the city, he remained as interpreter. Later on, Mr. Alfred Chow, Principal of a large private school, and speaking the Chinese dialect, which Mr. Wang did not speak, was secured as interpreter. Among the first men at those meetings to accept Jesus Christ as Saviour, and dedicate his life to His service was this interpreter, Mr. Chow. He is to-day one of the foremost Christian workers of this city, and at the head of the Christian Endeavour Society of China.

Before these Chinese meetings had started some fear had been felt as to whether Mr. Wilkes, who had never before spoken by interpretation, would find difficulty in doing so. The Rev. J. B. Thornton, a member of the J.E.B., was known to be well used to speaking by interpretation. He had some years before held meetings in Shanghai, and God had greatly used him there; it was, therefore, thought best to cable to him, asking for his help in the meetings. Mr. Thornton replied that, as he was booked for the Karuizawa Convention, he could only give one week to Shanghai, but this he did, and his coming was signally owned and blessed of God.

Bidding farewell to Mrs. Woods at the end of the week he said :

This is not a conference ; a conference is dependent on the speaker ; this is a revival. I have never in all my experience seen anything like it.

The meetings continued, the tide of blessing rising. Describing the last day of the services Miss Hughes wrote :

It was the last day of the services. Mr. Wilkes with his quiet but tremendously forceful manner was making his appeal. Speaking to the hearts of the thousand or more Chinese leaders who were sitting there with absolute rapt attention, he said :

“ China must be evangelized, not by missionaries, but by you Chinese. How many of you are willing to devote your lives to preaching the Lord Jesus Christ ? ”

Eternity alone will reveal the result of that appeal. Hundreds of men and women responded.

That evening, sitting quietly round the table at Bethel, Mr. Wilkes leaned forward, and said most earnestly to Dr. Stone and Miss Hughes, "What is your real aim at Bethel?" "To train Chinese leaders in Christian work," was the answer. "And what will these leaders do?" "Be sent into the interior, where there are no hospitals, doctors, or well-trained Christian nurses"; they answered, "and they will also establish evangelistic work in Shanghai." To-day that sentence can be continued in the story of the *Bethel Bands*, for through the Revival a new call came to Bethel.

Miss Hughes wrote of this as follows :

We were no longer called merely to carry the message of salvation to the city of Shanghai, and to the neighbouring districts, great as that work had been : nor yet were we called to establish other Bethels throughout China, nor yet to found churches. Churches abound in all large centres, and even in many of the smaller districts ; indeed often too many for the people to support ; while vast interior territory still lies in Christless darkness. Bethel's task came as a call from Jesus in His own words, "Lift up your eyes, and look on the fields ; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours."

Throughout the meetings Andrew Gih, one of the Bethel evangelists, had sat listening with rapt attention to the messages. An earnest worker for God, a preacher of the Gospel, and much used in soul-winning, he was stirred to the depths of his being when Mr. Wilkes made the great appeal for Chinese evangelists for China. One sentence in this appeal went direct to his heart, "China

must be evangelized, not by missionaries, but by you Chinese."

In that moment the Bethel Bands were born. His decision was made, and he now stands as the leader of the many Bands that have since been formed, and that have gone, and are going all over China. These Bethel Bands are composed entirely of Chinese young men and women utterly surrendered and consecrated to the Lord.

Six years later, in 1931, a new vision came to Andrew Gih, and not only to him, but also to another young Chinese pastor, Frank Ling. This young man had been a teacher, but he too had surrendered his life wholly to God. It was intensely interesting to hear from his own lips the story of how God had spoken to him. Unknown to each other he and Andrew Gih had been given a vision of world-wide revival. On discovering that they had each had the same call, they spent a month in constant prayer together in order that they might be confirmed in the vision that God had given them. At the end of that time, being assured of God's presence and favour in this new path of faith, they made known to all at Bethel their decision to form a "Bethel World-Wide Evangelistic Band".

Of this Miss Hughes wrote :

When the World Band first told the leaders of Bethel of the vision that had come to them, that they were to preach the Gospel of full salvation in every Province of China and said, "And when we have done this we shall go to the Chinese beyond China, if God so wills," it must be confessed that we looked at these, our Bethel children, somewhat as the indulgent, doting parent looks upon the child with high aspirations that are unattainable ! Would they ever do it ?

But we have been compelled continually during these years to praise God for having revealed to these, our Bethel "children" His will, and having given to them a faith that has carried them through difficulties insurmountable, if the project had been other than God-inspired.

Our files are full of letters from missionaries and pastors and students from all over China, witnessing, not only to the new life, but that the lives thus inspired are bearing fruit.

Andrew Gih, already with five years of experience in the field was the leader. By his side was Frank Ling, also burning with zeal for the Kingdom of God. Choosing two hot-hearted young disciples of Christ to assist in the singing and personal work, they started forth, calling themselves "Bethel World-Wide Evangelistic Band". Mr. Gih and Mr. Ling have ever since been known as the "Moody and Sankey" of Bethel. For more than three years they have travelled the length and breadth of the land, arousing churches and bringing in unbelievers. Thoroughly on fire themselves, they have kindled flaming zeal in the hearts of multitudes of young people; and "China for Christ in this generation" seems a living possibility. Mr. Gih, in telling the story in Chinese, said, "The command, 'Go ye into all the world and preach the Gospel' compelled us. Constrained by His great love, we presented our bodies to the Lord for life service, whether in church or home, on the road, on train or boat, in every place, to introduce men to our loving, gracious Lord. This is not our zeal but the Lord's grace. But without learning, eloquence or position how could we go into all the world and preach? The Lord said to us, 'Not by might nor by power but by my Spirit.' How could we bear such great responsibility? And the Lord told us, 'Not that we are sufficient of ourselves, to think anything of ourselves, but our sufficiency is of God.' But without finances how could we 'go into all the world'? The Lord Jesus said, 'Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?' So, hearing the call, 'Whom shall I send?' we answered, 'Lord, here am I, send me.' "

On February 8th, 1931, a consecration service was held and Bethel realized that the Holy Spirit was saying, "Separate me Barnabus and Saul for the work whereunto I have called them." And from that hour to the present the Bethel World Band has been on the wing.

It soon became evident that the World Band was not sufficient to meet the many opportunities that were coming

through open doors. The news of the sweeping revivals in one station after another, often the entire student body in Mission High Schools, where all loving effort on the part of the missionaries and teachers had been repulsed by the Chinese students, being won for Jesus through the Chinese Evangelistic Band, and these same High School students, being organized into dozens of Bands, pledging themselves for city and district-wide personal evangelism—reached other Missions. Calls from far and wide came to Bethel. Then another Band would be formed, of the evangelists working in Shanghai, and as they eagerly responded to the call and started forth, those remaining at Bethel would double their work.

The vision thus given to these sons and daughters of China was extending and deepening with rapid intensity.

This vision had come in a new light, through the message of Mr. Wilkes on the power of the Blood of Jesus Christ to cleanse from all sin. He had unfolded the blessedness and necessity of a conquering faith in the Name, the Word and the Blood of Jesus. He had stirred their hearts to seek and wait, in expectant faith, for a mighty baptism of the Holy Ghost. With this message burning in their hearts and on their lips, these young apostles of the twentieth century, having themselves entered into the Promised Land, were ready, like Joshua, to lead others into this land of rest and victory.

He being dead yet speaketh.

The need was felt, however, of sending forth this message, not only by word of mouth, but also by the printed page. *The Dynamic of Faith*, written by Mr. Wilkes some ten years previously, and which had been blessed to so many in other lands, was now translated into Chinese. Dr. Mary Stone and Miss Hughes did not however rest here; two other books of his, *Sanctification*, and *So Great Salvation*, both on this great theme of Full Salvation were translated, and are now being widely circulated through China. The subject of Faith was to

him so vital, that he was ever pressing it home upon his hearers. His book, *The Dynamic of Faith*, is actually the lectures on faith which he had given to the students in the Bible School in Japan. In the Foreword to this book he wrote :

Christ is all in all. His salvation is perfect. But unless we believe and receive, appropriate and feed on Him by faith in our hearts, it profiteth *us* nothing. We need then, again and again, to emphasize this—the way and necessity of an appropriating faith.

In urging distressed and convicted believers to seek and obtain from the Lord what is known to some as the “ second blessing ”, or “ a personal Pentecost ”, I have heard the objection : “ There is no such experience to be had ; the secret of the Christian life lies only in ‘ Looking unto Jesus.’ ” To this latter statement we can but entirely agree, and yet hasten to enquire, “ Do you find that you are able to do this very thing ? Can you keep looking to Jesus ? For this *is* Holiness. This *is* Sanctification, this blessed *ability* to keep looking.”

Just as I was, I came to Thee,  
 Came with my load of guilt, and care,  
 Came to the place called Calvary,  
 And dared, yes, dared to leave it there.

But not my guilt and care alone—  
 I found within a stronger foe,  
 Sin, inbred sin upon the throne ;  
 And knew not whither Lord to go !

I came, a second time I came,  
 In all the misery of despair,  
 And brought the burden of my shame  
 And dared, yes, dared to leave it there.

And now 'tis gone, for ever gone  
 My inward foe ! And in its place  
 Thou, Saviour, Thou art loved alone ;  
 Without a veil I see Thy face.

P.W.

## CHAPTER XIV

### FAITH TRIUMPHANT

“As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.”—*Isaiah* lxiii. 14.

Ah! Soul, hast thou not heard him say,  
Be still, and take the better part?  
Hast thou bethought a better way  
Than His commandings to thy heart?  
P.W.

AFTER the return of Mr. and Mrs. Wilkes to England in February, 1926, it was not long before a new door of service opened, and this time in another land.

In 1923 Mr. Wilkes's younger sister, Mrs. Richie Dunn Pattison had gone, with her two daughters, Janet and Katherine, to live at Château D'Oex in Switzerland. From there, in 1925, they moved to Vennes, above Lausanne, where another English family, old friends of Paget Wilkes, Dr. and Mrs. Emerson, were already living.

Before this, however, Mrs. Dunn Pattison had made the acquaintance at Keswick, in 1924, of Madame Paul van Berchem, a Swiss lady, living near Geneva, at the Château de Crans, a beautiful home, sometimes used for spiritual gatherings.

The friendship, begun at Keswick, deepened as the years passed, and through it new ties were formed of friendship and service in the Lord.

One of the younger daughters of Madame van Berchem had some years previously married Dr. Pierre de Benoit, who for several years had been a missionary in India, and Director there of the Kanarese Evangelical Mission, which was continuing the work of the Basle Mission.

During his missionary service Dr. de Benoit had been impressed with the need of more Bible instruction for the younger missionaries coming out to the field. For this, and other reasons, he felt that God was calling him back to his own land to start some form of Bible training for young men who were purposing to go out as missionaries.

With this in view he returned to Switzerland in the spring of 1925, and as he and his wife laid the matter before the Lord in prayer, they were led to think of Vennes as a possible centre for the work. They were further confirmed in this thought by the fact that a large house, with sufficient ground attached, was for sale at Vennes just then. In January, 1926, therefore, they began the work to which God had so manifestly called them. From the moment of its commencement God set His seal upon the work in many ways, among others by gathering around them a circle of friends, both Swiss and English, who sought to help them by prayer and encouragement.

Dr. and Mrs. Emerson had already, in 1923, bought a small property at Vennes, near the future Bible School, and had started a small work amongst their neighbours, gathering to their two houses, Villa Alpina and Chalet Alpina, those in need of spiritual help. That a real work of God was thus begun, has been proved by the fact that ten years later, the hill of Vennes had become a centre of growing spiritual activity; even extending beyond Switzerland.

It was into this circle that Mr. and Mrs. Wilkes came in the Spring of 1926, on a visit to his sister who was then living at Chalet Point du Jour. Interested as Mr. Wilkes was in all work for God, in every land, he became also intensely interested in the beginning and development of the Vennes Bible School, and in all the work amongst the young that was then being started.

Though his visit on this occasion only covered a few weeks, Mr. Wilkes had the opportunity of meeting again Dr. Emerson, an old friend of college days, and also of

forming new friendships which led to much blessing, and spiritual fellowship in the future.

To whatever land he went he longed to bear fruit for his Master. He prayed for fruit that should abide, and in Switzerland, as elsewhere there are many who can testify to blessing received through his ministry—blessing that abides!

Many friends, both Swiss and English, were invited to meet him during this visit, and to them he spoke much of the joy to be found in Jesus, and in service for God. On one occasion, speaking on 1 Thess. v. 16-18, "Rejoice evermore. Pray without ceasing. In everything give thanks," he showed how the truly sanctified soul has power to obey these three commands, and that Joy, Prayer, and Praise unceasing, are a sign of the Spirit-filled life. There was present in this meeting a Swiss lady, who, deeply impressed by this truth, accepted for herself this gift and was filled with joy in believing. We give here an extract from a letter which she later received from Mr. Wilkes in this connection.

There are many who get into Canaan, but not many *Calebs* and *Joshuas* that are able to help others into the same experience. *Do seek this from God. Keep testifying with "meekness and fear". There is nothing like testimony to make souls hungry for the blessing.*

In the autumn of the same year Mr. and Mrs. Wilkes again visited Vennes, this time in September, being invited to the first Convention which was to be held in the grounds of "Emmaus", the new Bible School. Large numbers gathered on this occasion, and among those who came, besides many Swiss people, were nearly a hundred English friends from England and Switzerland.

As in China, so in Switzerland, the language might have been an insurmountable difficulty, but here, as there, God raised up an interpreter, and Dr. de Benoit warmly gave his assistance in this way.

The following testimony of a business man, who attended this Convention, shows how the Spirit of God was moving over people's hearts during the meetings.

For several months previous to my coming to Vennes I had been concerned about my spiritual condition, and when I heard that a Convention for the deepening of spiritual life was to be held at Vennes, I went expecting much.

Before speaking of the great influence which Mr. Paget Wilkes exercised on my life at this time, it will be necessary for me to relate an incident which had occurred to me a few months before the Convention, and looking back I just see the wonderful and loving way in which the Lord led me.

A friend was spending an evening at my flat. We discussed various matters, and then towards the end of the evening, this friend—a very dear Christian—said to me: "Have you ever thought of giving yourself entirely to the Lord Jesus Christ?" I was certainly taken a little by surprise, and, if I remember rightly, I tried to pass the question and gave some evasive answer. My friend had evidently braced herself up to deliver this message to me, and she left me soon after without further discussing the matter. I was left alone in the room and I could not get this question out of my mind. I wondered just what it would mean to really give oneself entirely to the Lord. The memory of that moment is still very clear to me. I was smoking at the time. I was an absolute slave to this habit. I smoked all day long and part of the night, too. My doctor had advised me to give it up as I was suffering from throat trouble. Many times I had made frantic efforts to give it up, and sometimes went for a month—and even two months, without smoking, and then the craving would come on again. The thought suddenly came to me that one could not be in bondage to a habit like this if one wanted to give oneself to the Lord entirely, so I just knelt down in front of the fire and said: "Lord Jesus, if I am to give myself to thee, wilt thou take away this habit from me for ever." I took the box of cigarettes, which was in front of me, and placed them on the fire. The Lord most certainly answered that simple prayer, and all desire for smoking was taken away from

that moment, never to return. I mention this incident not in any spirit of boasting, but to show how I was delivered from a particular habit, and in the hope that it may help someone who may be under some similar bondage.

As I mentioned above, I therefore went to Vennes expectantly. I felt the Lord had spoken to me through my friend, and I wanted to know more. A very dear saint of God gave her testimony on the last day but one of the Convention, and spoke on Matt. vi. 24: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." This so well expressed my own case for I saw that I had all my life tried to serve two masters. The following day Mr. Wilkes spoke, and he put the way of salvation before me as I had never heard it before. How he insisted on the putting of all our sins at the cross and NEVER—NEVER—NEVER taking them back again! At the close of this meeting he asked if there was anybody who wanted to come right out for the Lord. He put it like this: "Do you want to burn all your boats behind you, if so, do so now." I was deeply convicted and I raised my hand. I saw all that the Lord had done for me, that He was a Saviour that could save to the uttermost, and I knew then that I wanted to give myself entirely to Him, and to burn all my boats behind me.

What a lot of things had to go when I returned to the office, but I do thank the Lord for all that He did for me during those days at Vennes, and for bringing me into fellowship with dear Mr. Wilkes.

Since that day I spent many happy moments with him. The thing that impressed me most about him was the sense of quiet rest and peace which surrounded him when one had the privilege of a walk and a talk with him. He was as full of kind good humour as any man, and he had a most infectious laugh, but he was a very serious man when spiritual matters were being discussed. He would speak with an almost hushed voice, and one instantly realized that one was talking to a man who walked very near his Lord. With what pains he would try and explain some difficult passage of scripture, and how he just loved to talk about things that really matter.

Yes, I can truly thank God for " every remembrance of him " and for all those saints of God whom I met at Vennes and who were used to lead me to this new life in Christ.

The new experience which had come to this friend brought blessing to many others in the town where he lived. His wife was also greatly encouraged, and strengthened in her faith. She wrote, praising God for His loving thought for them :

I am sincerely grateful that my husband got in touch with Vennes, just when he did, not only for his sake, but because it brought to us all new visions of the Lord, with its clear and true teaching. Beautiful friendships in Christ have been formed, and desires given to do more definite work for the Kingdom of God.

Mr. Paget Wilkes was an inspiration, and the sweet sympathetic character of Mrs. Wilkes made their short visits to our home happy memories. My only regret is that we did not find, much earlier in life, the earnest, loving Christians that we found in Switzerland, for, although I accepted Christ as a small girl, until we got in touch with the circle at Vennes, and other friends, I knew nothing of the Power of Pentecost, and had never heard of the second coming of Christ.

The next visit paid by Mr. and Mrs. Wilkes to Switzerland was in the autumn of 1927. They had just returned from South Africa, where they had been invited for special meetings during the summer.

A small prayer convention was to be held at " Emmaus ", and amongst other speakers were the Rev. Douglas Wood, Mr. J. C. Gibson, Chairman of the South Africa General Mission and Mr. Wilkes. These were blessed days of prayer-fellowship, and many were strengthened in faith and in their service for God.

The promise which had been given to some of the friends: " And I will make them, and the places round about my hill a blessing . . . there shall be showers of blessing " (Ezek. xxxiv. 26) was being

graciously fulfilled. Mr. Wilkes was only one of many whom God brought to minister to, and have fellowship with the leaders in the work. "Gather my saints together unto me" has ever been God's way of sending the showers of blessing.

Further opportunities of ministry were also given during this visit. Special meetings were arranged in Lausanne and a small convention at Vevey, where many, not only Swiss, but Christians from other lands also, gathered to hear the message of full salvation.

Recently in Shanghai the writer met a Swiss lady, a missionary in China, who had attended those meetings and who spoke of the strengthening to her faith and the blessing she had received during this time.

All these various meetings introduced Mr. Wilkes into a still larger circle, added to which, his book, *The Dynamic of Service*, translated into French by Madame Brunel, had been published. As with China, so with Switzerland, Mr. Wilkes took the land as a burden for prayer upon his heart. How often had he prayed for larger vision, and in this last decade of his life God was surely answering his prayer, and giving him "largeness of heart as the sand upon the seashore".

He came to Switzerland with the message so dear to his own soul—Faith in Jesus Christ, the power of the precious blood to make the heart pure, and the promise of a personal Pentecost to all those who came seeking in faith. For himself his prayer was ever, not only for a larger vision, but above all for a pure heart.

If clearer vision Thou impart,  
Grateful and glad my soul shall be ;  
But yet to have a purer heart  
Is more to me.

Yea, only as the heart is clean  
May larger vision yet be mine,  
For mirrored in its depths are seen  
The things Divine.

Though his friends were not aware of it, and he himself not fully conscious of his physical condition, his health was at this time becoming seriously impaired. His indomitable energy and will power carried him through much to which, in his condition, many others would have succumbed. His blood pressure was already very high, and without knowing the seriousness of the constant fatigue which he felt, he arranged to return to Japan early in the spring of 1928. Intending to travel via Canada and the States, Mr. and Mrs. Wilkes left England in February, Mr. Verner travelling with them as far as Canada.

Almost immediately after their arrival in Canada, Mr. Wilkes was taken ill, and the doctor assured him that if he continued his journey to Japan the results would be most serious. Reluctantly, therefore, they returned to England, believing, though not fully understanding that this was God's will for them.

Now began a period of much needed rest, and in April he and Mrs. Wilkes again went to Switzerland, where his sister and her family were still living.

God had a great purpose in bringing him to this land once more. While at Vennes he was able to rest ; but the remarkable energy of spirit and mind which remained with him even to the last, would not allow him to cease ministering to souls everywhere. Winning souls for Christ, and breaking the Bread of Life to God's children, these things remained ever the greatest joys of his heart.

One of his constant prayers at this time, uttered in moments of more intimate prayer, expressed his fear that he might fail in earnest love to his Master : " Lord save me from the dangers of middle life." When asked what this might mean he replied :

I see many, who full of burning love for souls and ardent zeal for Christ in their younger days, have settled down in middle age to a life of comparative ease and quiet, seemingly to have lost the " fire " that burnt so brightly, and to have " left their first love " .

It was suggested that weekly Bible Readings should be held at the Chalet Alpina, and Mr. Wilkes gladly responded. Week by week friends came up from Lausanne, Vevey, and the neighbourhood to hear his talks on the "Heroes of Faith" in Hebrews xi. These Bible Readings were afterwards published in book form under the title of *The Dynamic of Life*.

There were many who, during these meetings drew near to God, and yielded their lives to Him. Among them was one who was blessed through hearing the simple phrase "Even Sarah" (Heb. xi. 11, R.V.). She believed, trusted God and entered into a new life, as she heard Mr. Wilkes's message on "Faith's Accomplishment".

By faith even Sarah herself received strength to conceive seed, and was delivered of a child when she was past age.

"Even Sarah!" Poor, sceptical, doubting, unbelieving Sarah! Yes, "*even Sarah!*" received power from on High. The story of Sarah's laughter, first of unbelief and then of faith, together with the naming of the child Isaac (Laughter) as well as Abraham's smile of incredulity, is told us in Chapters xvii. 17; xviii. 12; and xxi. 6 of the Book of Genesis.

None realized more fully than she, that when her laughter of cynicism and unbelief was turned into the laughter of faith and joy, it was God who did it. "And Sarah said, God hath made me to laugh and all that hear will laugh with me." The laughter of scepticism was perfectly natural. The whole proposition was so ridiculous, unheard of, contrary to all experience that her loud guffaw at the back of Abraham's tent was the most natural thing in the world. If the most learned savants from the universities of Chaldea or Egypt had assured her the thing would be, she would have been perfectly justified in her mocking merriment. Do we find an echo in our own hearts to all this? Are we saying that with us, at any rate an Indwelling Christ can never be! *We* can never be winners of souls. From us, as good as dead, there can never spring multitudes of souls to people heaven. We have heard great divines, we have read literature which has greatly

appealed to our hearts telling us that it can be, but we know better, we know that with us at any rate it is impossible. We have not laughed as Sarah did : rather have we sighed and wept, and finally given up in despair.

Was Sarah, and are we, justified in this laughter of scepticism or these tears of despair ? Most certainly, if the astonishing promise had been made to her by Chaldean savants and to us by theological professors ! But it was, and is not so !

God had already appeared to Abraham and in the most solemn manner told him it should be ; had changed both his and Sarah's names and repeated the assurance that she should give birth to a son : and now to convince Sarah herself, and to secure the co-operation of her faith, He draws near in human form and a third time repeats the promise. And what about us ? Has not God appeared to us also ? Has He not assured us that we should receive power, when the Holy Ghost is come upon us ; and lest there should be any fear that so wonderful a promise was limited to some special class, He has made it plain beyond all misunderstanding that "the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts ii. 39). Of this, too, there are many witnesses. Thousands of God's servants, utterly weak, ungifted and unqualified, as the world counts qualifications, to be winners of souls, have proved that God is the same yesterday, to-day and for ever ; and that "even Sarah", in modern as well as in bygone days, can be endued with power from on high. Oh ! that we would hearken unto our God, rebuking both the laughter and the tears of unbelief. Grievously we may have grieved Him ! but as with Sarah, so with us, there is time, still time to repent and turn again and believe our God. Then shall God *make us* laugh, and the mockery of unbelief shall be turned into the merriment of faith.

Faith, mighty faith the promise sees  
 And looks to that alone,  
 Laughs at impossibilities  
 And cries "it shall be done".

'Twas most impossible of all  
That here sin's reign in me should cease ;  
Yet it shall be, I know it shall,  
Jesus, I trust *Thy* faithfulness.

There were many blessed and saved at this time. One, who for many years had sought in vain for peace in Christian Science and Theosophy, during these meetings found peace through the blood of Christ. Another, who had been seeking the Saviour, yet not fully knowing the way, found assurance of salvation. Letters were received both then and later from those who had attended the meetings, telling of the new light and strength they had received from these messages on Faith.

The wife of one of Mr. Wilkes's oldest friends, Mrs. George Ingram, was staying at Vennes at this time, with her delicate boy. She and her husband had worked in India as missionaries for many years. She became an earnest prayer partner in all the work on the hill. The Bible Readings on the "Heroes of Faith" were to her most wonderful. She wrote :

I do praise God for the new light and blessing they have brought to me. As the addresses were translated sentence by sentence by Dr. de Benoit, the two men seemed in such harmony of spirit that the message lost nothing in power, but rather gained as the unity of spirit between them was thus manifested. On the many occasions when I heard Mr. Wilkes during those days, one theme was always prominent, the Word of God. He rarely spoke without entreating the children of God to give more time to the study of "this Blessed Book". It was evident that it took the supreme place in his own life. He was essentially a man of one Book, and "mighty in the Scriptures". It was to him "great spoil", and he was always ready to share it with others.

Scathing rebuke fell from his lips for professing Christians who allowed the reading of novels to rob them of the time that should have been given to the Word of God. "You say you can't believe," he would cry, "of

course you can't believe when you are feeding your soul on all sorts of things instead of upon this bread from heaven that God has provided. Get back to the Bible, and as you let God speak to you through it, you will find that faith will be born in your soul."

Another theme on which he spoke with deep emphasis was the subject of "faith": the faith that *dares to believe* the promises of God. One felt how vital this was to him. A third vivid memory remains, and that is the way in which he spoke of the shed blood of the Lord Jesus. A tenderness would come into his voice, almost of awe, as he spoke of his own great indebtedness to the outpoured Life given for him. The cross was to him a proof of the horror and awfulness of sin. He constantly stressed the truth, often overlooked, that our sin is primarily against God, and not against our fellow man.

One can hardly think of Mr. Wilkes without associating him with hymns and choruses, they were so much a part of himself. Sitting at the piano and singing with all his soul some of his own hymns and choruses was a joy to all of us; one he loved to sing:

This is why I'm happy all the day,  
 This is why there's sunshine in my way.  
 Once my life was weary,  
 Oh! so sad and dreary,  
 Till He found and put me in the narrow way.  
 He put His arms around me,  
 And now my soul is happy all the day.

There was increasing activity at Vennes, as the various branches of Christian work developed, in the Children's Scripture Union work, and holiday camps, amongst the Bible students at "Emmaus", as well as in the publications of books and magazines in French.

In one of the monthly papers sent out was inserted, chapter by chapter, *The Dynamic of Faith*, translated by Mademoiselle Junod, a Swiss lady, at that time living at Chalet Alpina, and helping in the secretarial work at Vennes. Others, also, of his writings, including the booklets on *Sanctification* and *So Great Salvation*, were

at this time translated by this servant of God, who had a fine literary gift and an intense devotion to her Lord.

Mr. Wilkes was further cheered when a Swiss friend arranged for the translation into German of *The Dynamic of Service*, thus sending out to a still larger public his message on Power for Service.

The activity at Vennes which especially interested Mr. Wilkes was the work of the Scripture Union amongst children, known in Switzerland as "La Ligue pour la Lecture de la Bible". This was started at the beginning of 1925, its first Secretary being Mr. Ph. Ringoir, a young Belgian Christian, who was greatly interested in all work amongst young people.

When Mr. Ringoir later took up work in France, Mr. E. Aebi, formerly a student of "Emmaus", became General Secretary for the work for the whole of Switzerland. Under his leadership "La Ligue" increased rapidly, and at the end of ten years the membership numbered over 13,000.

Mr. Wilkes was deeply interested in the growth of this work, and much cheered when the members of "La Ligue" showed their interest in the salvation of the children of Japan by supporting a child in the "Sunrise Home" by their voluntary contributions.

The Scripture Union work in Switzerland was from the first encouraged by the C.S.S.M. in England, and when later it undertook the children's work in France also, the English Council gave their aid financially.

The mountains and lakes of Switzerland, the beautiful scenery, the work of "Emmaus" and the life of the students, the fellowship with Dr. and Madame de Benoit and other friends, the family life with his sister and nieces at the Chalet, and the enjoyable drives taken with Dr. Emerson in his car, were a continual source of happiness to both Mr. and Mrs. Wilkes. They especially enjoyed the fellowship of the many missionaries and Christian workers staying from time to time at the Chalet and Villa Alpina.

Amongst the many friends who sought to add to their comfort was Miss Brain, so well known to all those coming to Vennes. Her sympathy and wise counsel never failed any who came in touch with her. Her greatest joy was to minister to others, and by her gentle influence and unselfish life she greatly contributed to the quiet and restful days that Mr. and Mrs. Wilkes spent at Vennes.

Though often feeling intense fatigue, Mr. Wilkes spent much time in writing, and both prose and poetry flowed from his pen. It was while at the Chalet, indeed, that he wrote the hymn, blessed since to so many souls, which he entitled :

“ VENNES ”

Draw out my soul in pure desire,  
That longs to make Thy glory known,  
Kindle in me the sacred fire,  
That ceaseless burns before Thy throne.

Unveil the Son of Man, who died ;  
Unveil the suffering Son of God ;  
Unveil the Lamb, the Crucified  
To purchase pardon by His blood.

Unveil the serpent lifted up ;  
Unveil the curse, the shame, the sin ;  
Unveil the bitter, bitter cup,  
He drank to make my nature clean.

Draw out my soul in living faith,  
That Thou and Thou alone canst give ;  
And let me feel once more the breath,  
That makes the dying sinner live.

The breath Thou breathedst long ago—  
Breath of the promised Holy Ghost ;  
Breathe once again upon me now—  
The earnest of a Pentecost.

So shall I find the living way,  
That leads within the Holy Place ;  
Where I can pray as Thou dost pray,  
Before Thy Father's open face.

There will I learn to sing Thy praise,  
Where Thou hast made me one with Thee,  
Thee will I worship all my days,  
Until Thy blessed face I see.

He would spend many hours at the piano, playing the melodies to which he wished to sing the words. For the arrangement of these he obtained the help of a Russian friend, Dr. Andropoff, living at Lausanne. He was a fine musician, and with great skill he arranged and adapted the music for this and other hymns written by Mr. Wilkes. This was indeed a great kindness shown in the midst of a very busy life, for Dr. Andropoff and his wife were engaged in an extensive work amongst Russian refugees in Switzerland, and kept their home open to all in need of material and spiritual help.

In April, 1929, the great longing of Mr. and Mrs. Wilkes's hearts seemed about to be fulfilled, that of very shortly returning once more to Japan. They bade farewell to their friends at Vennes with real regret, yet with this hoped-for joy before them. It was a real cheer, the evening before their departure, to hear outside their window the students of " Emmaus " singing, in French, a farewell hymn.

Of his visits to Switzerland and his ministry there a Swiss lady wrote :

At an hour when the world passes through a profound crisis, when the foundations even seem to be broken up, the message of Mr. Wilkes has brought to light fundamental spiritual truths, emphasizing the value of *faith*, based on the word of God. So many souls, agitated and restless and without strength, aspire to live a better life : so many Christians, paralysed still by sin, and living a life of defeat, sigh for deliverance. To these the message of Mr. Wilkes

is addressed. His teaching, clear, powerful and true to the Word of God, has put before them a new horizon—the certainty of a life of victory, a life freed from sin, pure and holy and agreeable to God. The admirable studies of Mr. Wilkes on the “Heroes of Faith” in Hebrews xi. have made a profound impression. They have been illustrated by striking examples, taken from his experiences in dealing with souls. He knew how to speak from experience of the power of Faith, not the theory of Faith, or a mere intellectual belief, but the faith which acts, the faith which has an absolute confidence in God, the faith which takes God at His word, and leans on all the promises. He gave to us a vision of a sanctified life, by bringing into the light what is the thought of God for His children (Eph. i. 4). He showed us also the condition for receiving that life, the road which leads us there. One can never forget the fervent intensity and power of his intercession for the salvation and sanctification of his hearers. His ardent soul overflowed with love. Have we not there the secret of his ministry, which was so wonderfully blessed? (Dan. xii. 3).

Again, in 1931 and 1932, Mr. and Mrs. Wilkes re-visited Switzerland, both times to attend Conventions at Mont Pélérin, above Vevey, at which he was asked to give the morning Bible Readings. During one of these gatherings, an old gentleman of nearly eighty years of age obtained the assurance of salvation through faith in the Blood of Christ, saying to Mr. Wilkes, as he bade him farewell :

I am going away now knowing that it is through the Blood of Christ alone that I am saved.

In October, 1932, a conference was arranged at Aarau, in German Switzerland, by the Rev. F. Gutscher, a devoted servant of God, who invited Dr. de Benoit and Mr. Wilkes, with other speakers, to come to his Church. Very rich blessing followed.

Mr. Gutscher wrote :

The meetings with Mr. Paget Wilkes have been the beginning of a time of special blessing for our congregation.

We had much to learn from this man of God, *a man of faith*. I learnt what it was to have not only faith, but to *practise* that faith.

After an evening meeting, which had greatly fatigued him, he was resting on a couch in our home, completely exhausted. Presently he began to repeat quietly to himself the words of Hebrews xiii. 5, 6.

“He hath said, I will never leave thee, nor forsake thee . . . so that we may boldly say, The Lord is my helper . . .”

Then he repeated several times :

“He has said . . . *therefore, therefore* . . . The disciple felt his own weakness and overwhelmed by it, could, and would only reckon on His Lord’s word of promise, and on that alone.”

Yes, in this testing of faith in severe physical weakness, when human powers were failing, Mr. Wilkes drew on Divine resources. How often had he quoted to others, in difficult circumstances, the little verse :

It is quite easy sailing the sea in a calm  
To trust in the mighty Jehovah’s great arm,  
But somehow I find when waves swamp the boat,  
It takes some believing to keep things afloat.

God loves an uttermost confidence in Himself (he once wrote), in spite of outward and awkward appearances. This is the greatest and sublimest of all the characteristics of a true Christian. It is the basis of all character. It is God’s appointed way of training and strengthening all the faculties of our spiritual and moral nature. When Martha, Mary and Lazarus were thus tested, they learnt three blessed lessons. Three gracious visions did they see through their tears of sorrow and joy.

Martha learned that *He* was the Resurrection ; she had thought that men would rise again, because it was the last day, now she discovers that they rise again because of the Risen Christ.

Mary learned that if she would only *believe*, she should see the uttermost miracle, and the utterly impossible, even

life from the dead, the very glory as well as the Grace of God.

Lazarus learned that He was not only the Healer of sickness but the *Conqueror* of death: blessed lessons indeed that could only have been learned in the school of experiences, lessons that enhanced the glory of Christ. Not only were they comforted and strengthened, but *He* was exalted and glorified, in their eyes, as never before. As they wept tears of joy that day, how they must have blessed the Lord for the way of suffering, and the severity of the testing through which He had caused them to pass.

O Lord, make us strong in Thee, and in the power of Thy might, to stand all the testing through which Thou shalt see fit to send us in the coming days !

Death and the curse were in our cup,  
O Christ, 'twas full for Thee !  
But Thou hast drained the last dark drop,  
'Tis empty now for me.  
That bitter cup, love drank it up,  
Now blessing's draught for me.

## CHAPTER XV

### GRACE ABOUNDING

“Sanctify them through thy truth : thy word is truth.”  
*John xvii. 17.*

Then one by one I'll seek them Lord,  
If Thou wilt make my heart  
A throne of burning, flaming love,  
Holy in every part.

P.W.

DURING their many journeys backwards and forwards from England to Japan, Mr. and Mrs. Wilkes passed through Canada frequently. They preferred going this way rather than by the ports on account of the many friends they had made there, and the interest aroused in the work in Japan amongst many Christians, and in some of the churches.

Mr. Wilkes's great desire was to form prayer circles, similar to those in England ; the members of which would pray regularly for the Japanese, saved and unsaved, and for all Christian activities in Japan.

Besides his own earnest endeavours in this direction, other members of the J.E.B., in passing through Canada, sought to arouse interest and prayer.

Mr. Archie Dyer had spent some months in the land, and Mr. Cuthbertson too had travelled from centre to centre forming prayer circles, and enlisting support for the Band.

The personal friends that Mr. Wilkes made at these times led to earnest prayer help. One of his greatest friends was Mr. George Gregg of Toronto, who warmly supported the J.E.B. and did his utmost to arouse interest and sympathy.

The most lasting work perhaps was effected in Toronto itself, where in conventions and in personal work

Mr. Wilkes came in touch with many who earnestly sought to help him by every means in their power.

One of these friends, Mr. W. J. Wishart, at whose home Mr. and Mrs. Wilkes frequently stayed, on more than one occasion accompanied Mr. Wilkes on his tours in the East of Canada. It was in his house that the Advisory Committee of the J.E.B. was organized, and many saints, here and there, caught the vision, and saw their responsibility as intercessors.

This friend wrote of the blessing that Mr. Wilkes had been in their home :

“ A heavenly benediction ! ” adding, “ I praise God that, in His kind Providence, I was permitted to be associated with Mr. Wilkes, and his missionary work during his periodical visits to Canada. He had a wonderful gift of illuminating the Scriptures. His deeply consecrated life was manifested in a meek and humble spirit, and his personality and keen spirituality endeared him to all with whom he came in contact.”

Returning from Shanghai in the summer of 1925, Mr. and Mrs. Wilkes spent some weeks in Japan, and then decided to accept the invitation of friends in Canada to spend the winter there.

During the six months of their stay, Mr. Wilkes was able to consolidate some of the work already started ; but above all his object was, as ever, to seek the personal salvation and blessing of individual souls whom he met in meetings and conventions. This was perhaps the most outstanding feature of his work in Canada, namely the personal and individual work amongst saved as well as unsaved. Sinners were converted, saints sanctified, and souls blessed personally and deeply, both from contact with himself in prayer and conversation, as well as through reading his books.

Miss Mary Bazeley, in her recent tour in Canada, while visiting various towns and centres of Christian work, was greatly interested in meeting one family, five of

whom had been definitely blessed and convinced of the truth of full salvation through reading Mr. Wilkes's book *Sanctification*.

At the Delta Tabernacle in Hamilton, Ontario, where Mr. Hollinrake was pastor, Mr. Wilkes was warmly welcomed and was made a great blessing to the members of the Church. Mr. Hollinrake wrote :

His very presence shed a radiance wherever he went. My people will never forget his gracious manner and his smiling face, reflecting the glow of the Spirit within. How often we sing now in prayer meetings, and after-meetings, the chorus he taught us :

Saviour wash me in Thine all-atoning blood,  
Thou canst make me pure and clean,  
Thou canst make me whole again,  
Saviour wash me in Thine all-atoning blood.

In Mr. Wilkes's journeys through the United States many happy days were spent at Brooklyn with the friends of the Africa Inland Mission, and in New York, at Hephzibah House, where they had blessed times of fellowship with many of God's people. While in New York he had also the joy of meeting Commissioner Brengle of the Salvation Army, and the author of *Helps to Holiness*, many hundreds of whose books Mr. Wilkes had given away to seeking souls. At Albany he visited Mrs. Christy at her Bible School, where he held many meetings for the students, with blessed results in these young lives.

Another encouraging branch of the work was that begun by Mr. L. C. Harry at the Celtic Cannery, near Vancouver in 1922. This later extended to four other settlements, and although mostly confined to Sunday School work, there has also been real blessing amongst the adult Japanese through the help of faithful Japanese laymen.

One happy recollection of Paget Wilkes was recorded

by Mrs. Dyer, who was on one occasion in the States at the same time :

One night he had been speaking at the Y.M.C.A. in Fulton Street, New York. After the meeting a party of about twelve or fifteen of us, including Mr. Wilkes, went to a restaurant for a late supper. As we sat round the table ready for the meal, he asked: "Shall we sing grace?" We sang as he suggested, ending with the words :

And I shall see Him face to face,  
And tell the story—Saved by grace !

In the Spring of 1927 he received a pressing invitation from the Misses Garratt to go to South Africa, to speak at some of the coming conferences in the Orange Free State and in Cape Province. Feeling this to be a call from God, Mr. and Mrs. Wilkes gladly accepted, and in March they entered this new door of service, and set sail in obedience to the great command.

Nearly twenty years before this Mr. Wilkes had come to know the Misses Garratt in Ireland, where they were then doing Christian work. Irish by birth, these three sisters had, in the late 'nineties of last century, come in touch with Mr. J. G. Govan, of Edinburgh, after he had started Faith Mission work in Ireland. Greatly attracted by his message and methods, they had for many years worked in connection with the Faith Mission in Ireland. In 1916 the way had opened for them to go to South Africa, and here they much desired to start work on Faith Mission lines. Their effort was blessed and owned of God; He set His seal upon this step of faith, and some years later they formed the "Africa Evangelistic Band".

Their first meeting with Mr. Wilkes in Ireland had left a deep impression upon them. Miss Helena Garratt wrote :

We had heard so much about Mr. Wilkes from those in the J.E.B. who loved him best, that it would not have been

surprising if we had been a little disappointed when we met him ; but this was not so in the least. He was so gracious, so kind, so joyous, that even in the few moments' conversation that we had with him, he quite won our hearts. Later he visited us in Ireland, and there, as everywhere else, his definite and clear teaching on sanctification led many into the blessing. His addresses on Japan so stirred hearts to the very depths that interest was awakened in the J.E.B. which has never died out—although that was nearly thirty years ago.

Perhaps what struck us more than anything else during Mr. Wilkes's visits to Ireland was the way he dealt personally with souls, and the pains and time he took in seeking to lead them into a definite experience of Full Salvation. We marvelled at his patience with some cases. No matter how argumentative they were or slow to grasp the truth, he would go over and over the same ground with them, reasoning, pleading and praying with them, until at last they accepted the blessing. We have not known any Christian to equal Mr. Wilkes in personal dealing.

Personally we received greater blessing when Mr. Wilkes was in Ireland, through his quiet talks with us than even through his meetings. What light we received as he gave us informal Bible Readings or told us some of his own experiences !

Mr. Wilkes's life spoke to us as well as his words. He was always so gracious and appreciative of any kindness shown him ; but it was his humility and spirit of love that especially impressed us. One day he spoke rather criticizingly of a minister who received a very large salary for editing a religious magazine, as well as a liberal stipend which his Church gave him. A few hours later Mr. Wilkes remarked to us that he deeply regretted this criticism. " It was very careless of me to have spoken as I did," he said ; " very likely he gives away every penny he gets for editing the paper." Few holiness teachers would have been willing to acknowledge that they had been in the wrong in such a trifling matter. Some would not have given it a second thought.

Many lessons we learnt through Mr. Wilkes's life and work. Once, when we were with him at a Convention, he

struck us as being different from anyone with whom we had ever worked. He was not contented with long hours of *prayer* for the Convention; his whole soul was in an agony until he had got past prayer to *believing*. Nothing satisfied him until he got a God-given assurance of victory. Then the burden was gone, his face was beaming, and before the Convention ended faith was changed to sight, and showers of blessing fell.

The truth of entire sanctification is sure to meet with opposition wherever it is faithfully preached (Satan will see to that); yet we marvelled both in Ireland and in Africa to see how opposers drank in the truth that fell from Mr. Wilkes's lips. He tried to preach this truth in a variety of ways and in different terms, the most effective and convicting of which he found to be the theme of "perfect love": and opposition often disappeared.

On their arrival in South Africa Mr. and Mrs. Wilkes were greeted with great cordiality by the many friends who were waiting to welcome them, on this their first visit to that land. Meetings had already been arranged for Mr. Wilkes, and in the six months that he was in South Africa he visited many places, taking in all 220 meetings and travelling about 4,000 miles.

Mr. Frank Huskisson, the Organizer of the Johannesburg Convention, was instrumental in inviting Mr. Wilkes to speak there. He had already met and heard him, and had been much impressed by his powerful message both for believers, and for the unconverted. The Rev. W. M. Douglas who, later, was of great assistance to Mr. Wilkes during his tour in South Africa, was present at this Convention. He had not met him before, though he had much looked forward to doing so, and during these days together a warm friendship was begun and ties formed for eternity. He wrote:

The hall in which the Convention was to be held was not a large one, but Mr. Wilkes expressed himself pleased with that fact, as he had, he said, discovered that very often God did the most powerful work in the smaller Conventions.

He showed himself at once " a master of assemblies " in the true sense of that term. From the very first his messages gripped the people, and many will never forget the experiences of those days.

Good Friday found the Convention in full swing, and it was arranged that an " ALL DAY " meeting should be held on that day, Mr. Wilkes being the chief speaker both forenoon and afternoon. As he led us to the Cross and spoke of the Passion of our Lord, few if any were outside the circle of blessing, for God mightily used His servant. It was a powerful setting forth of the meaning and glory of the blood of Christ.

He never failed to expose the errors of those who, while they were fully scriptural about the need of pardon, yet were by no means ready in every case to receive a message of full deliverance from the slavery of sin. Always bubbling over with wit and good humour, he was full of vivacity as he laid bare many of the hiding places into which convicted believers ran to get away from God.

At the close of one of his meetings, a good brother took hold of his hand in the vestibule and tried to start an argument about something he had said. Mr. Wilkes gently put his hand upon his shoulder and said, " My brother, this is too sacred a thing for me to argue about, I never argue, but if you wish to enter into the life, I will gladly tell you the way." No more was said, and he quietly left the building.

Mr. Huskisson arranged a meeting for all the ministers and clergy in Johannesburg who cared to attend and meet Mr. Wilkes. At this meeting he gave a clear talk on the scriptural hope of the return of the Lord, and while this endeared him to the few, it stamped him as " hopeless " in the eyes of the majority. Nevertheless it was a faithful witness borne to an unpopular truth.

From Johannesburg he went to Pretoria ; these meetings were also in power, and Mr. Wilkes's heart was full of joy over the work there.

For many years no interdenominational work had been attempted in Bloemfontein, the capital of the Orange Free State. At first it did not seem possible to get any meetings arranged, but we found that the secretaries of the Y.W.C.A.

were willing and anxious to have some meetings in their not very capacious sitting room. It was decided to accept this offer, and as we went forward in prayer, we found that God was guiding and undertaking in a very wonderful way. Mr. J. D. Marquard, a Government Inspector of Mines was, just at this juncture, ordered to proceed from Johannesburg to Bloemfontein. Mr. and Mrs. Marquard were very staunch convention friends, and hearing of the proposed visit of Mr. and Mrs. Wilkes to Bloemfontein, they at once began to pray that they might get a house large enough to receive them, and one or two other guests, for the Convention which we were hoping to arrange. They had hardly arrived when the Magistrate saw Mr. Marquard and said that he was leaving for a few months' holiday, and offered the Magistracy to him during his absence. The house was fully furnished, standing in its own ample grounds, and so straight away the party was safely housed and the meetings commenced in the Y.W.C.A. Arrangements were soon made with the minister of the Dutch Reformed Church to make use of their small hall which stood in the centre of the city; and here, for several days to a small, but deeply interested company of people, Mr. Wilkes expounded the things of God.

Coming down one morning while we were at the Magistracy, I saw Mr. Wilkes at the piano, and found that he was singing something, which was at that time unknown to me. I was much struck by the tune, and by the power and spirit with which he was singing it. Then, as I stood by him, he told me the story of this hymn,

Jesus ! Jesus ! Jesus !  
Sweetest Name on earth.

He told me that he had composed the words and tune to express the great joy, wonder and thankfulness of his heart after he had experienced the sanctifying grace of God. This was the hymn in which he praised his delivering Lord. Thousands have sung it since, but I have never heard anyone who was able to express the tenderness and sweetness which he did, as he whispered the Name over and over again, "Jesus ! Jesus ! Jesus ! Sweetest Name on earth."

Hardly any of the meetings taken by Mr. Wilkes in South Africa were of an evangelistic nature, they were nearly all for Christians, nevertheless, quite a number in these gatherings sought and found the Saviour. At Cape Town he spoke to many students, on one occasion four hundred of them attended a gathering which he was taking, and there was much blessing among them, eighteen or twenty seeking the Lord for salvation.

His meetings were of a very varied nature. While at Cape Town he was invited to speak to children, to "Guides", to young men and girl students, to school teachers and ministers of the Gospel; everywhere he found hungry souls, and some were truly sanctified.

There was a large attendance at his meetings in Pretoria and numbers were both saved and sanctified. At Fauresmith they were entertained by Mr. and Mrs. du Toit and many of the young people of the place yielded to the Lord. Amongst other places visited were Lady-smith, where Mr. Wilkes was greatly cheered by those who sought and found the fulness of the Spirit. Durban, where, at meetings held in the Y.W.C.A., the Spirit of God was very present, many were convicted of their need and blessed. Alice, Fort Beaufort, Port Elizabeth were all visited in turn, and meetings, taken in each place, were attended with great blessing.

While in South Africa Mr. Wilkes was invited to speak at the Muizenburg and Wellington Conventions. At this latter place, as in Johannesburg, God did a mighty work, and many entered the Promised Land of a Full Salvation. He spoke to meetings of young people, and amongst the school boys and girls a deep work was done. Not only were many converted, but some of the older girls from the University, many of them Christians already, were filled with the Spirit, and testified to their lives being "turned upside down", and their hearts filled with joy. One of these wrote of how a revelation had come to her of the depth of the Atonement. Mr. Wilkes had said to her, "I do not think that you have

ever realized the power and efficacy of the blood of Christ." These words opened her eyes to see her own condition ; she was enabled to believe, and all fear was taken away.

One outstanding result of these gatherings, especially among the young people, was the intense joy which filled their hearts, and made them bold to witness for the Lord.

It was during this visit to South Africa that Mr. Wilkes came in touch with Mr. Arthur Collins, who received his call to Japan during some of Mr. Wilkes's meetings and went later to that country to serve with the J.E.B. Married later to an American lady missionary whom he met in Japan, they are now earnestly engaged in active evangelistic work in the country districts.

In most places Mr. Wilkes delivered his remarkable lantern lecture on mission work in Japan. The slides he used were superb, and the story thrilling. No reading of the text of the lecture could reproduce the impression made by his deep seriousness in telling of the work, or the pathos with which he related the triumphs of the Gospel.

During the meetings in Johannesburg an arrangement was made with a talented young man who was in an important Government office ; he was an expert and enthusiastic lanternist, and was willing to lend his beautiful lantern, and to operate it himself. At that time this young man was not very drawn to spiritual work, but he became so interested that, having assisted with his lantern at one lecture, he offered to do so at a second lecture in one of the suburbs of Johannesburg.

Shortly after this Mr. and Mrs. Wilkes were leaving South Africa, and as this young man was intending to go to America, he thought he would like to travel with them, and so it was arranged.

On shipboard the friendship ripened, and when they reached England Mr. Wilkes told him they were going to Switzerland for a Convention, and asked him to accompany them. This he gladly did, the result being that,

instead of going to America to perfect himself in a course that would most certainly not have brought any glory to God, he went to the Moody Bible Institute, and after training as an evangelist, returned to South Africa, and is now being used of God as an agent of the British and Foreign Bible Society.

While in South Africa Mr. Wilkes had the joy of again meeting Captain and Mrs. George Dobbie, whom he had come to know in Vancouver some years before.

How can we thank God as we would (wrote Captain Dobbie) for ever bringing us in touch with Mr. Wilkes, and for the blessing, of which he was the channel, when he visited us in Vancouver Island in 1923. From Vancouver we went to South Africa, and our feelings of delight may be imagined when we heard that he was proposing to visit this land. And our expectations were not disappointed.

His very forceful and decisive teaching on the power of the blood of Christ to cleanse from all sin, and on the work of the Holy Ghost to make such an experience real, could but meet with opposition.

In spite of this, however, many were blessed in his meetings, and led "clean over Jordan", and there are numbers in this land to-day, whose lives bear radiant testimony to the fruit borne in that all too brief visit.

Wherever he went there remained a trail, not of emotional excitement, which in the days to come would die away, but of radical blessing which has stood the test of time. If I were asked why he was so singularly used of God, I would say, first of all, it seemed to me, that he himself was living in a personal experience of that "holiness without which no man shall see the Lord"; secondly, he was saturated with the Word of God, and thirdly, he knew the secret of walking with God, and this made him absolutely uncompromising and fearless in his declaration of the truth with which God had entrusted him.

During his visit to South Africa Mr. Wilkes had not only the joy of making many new friends, but also of meeting again some whom he had known years before.

While in the Transvaal he met an old college friend of Oxford days, Mr. Rydal Mason, who wrote of their meeting in warm terms of friendship :

Paget Wilkes is a man of apostolic fervour, who burns to spread scriptural holiness throughout the land. He has been greatly used in the Transvaal, and is in hearty sympathy with those, of whatever denomination, who prize the simple yet sublime truths of the Great Evangel. His lantern lecture, with Japanese slides of extraordinary beauty and interest, is in itself a sermon of persuasive evangelical power. It was my privilege to know him as a fellow undergraduate at Oxford, and the admiration which I felt then for his spiritual intensity and energy has deepened, through the conversation I had with him recently in Pretoria and Johannesburg, into reverential affection.

While in South Africa Mr. Wilkes had the great joy of again meeting Mary Watkins, the one who, nearly forty years before, had poured out her heart, by day and by night, in intercession for his soul. Advanced in years, she was still living in Africa, and still seeking by prayer and intercession to win souls for her beloved Master. While Mr. Wilkes was at Durban he had the further joy of seeing one of her friends entering into a deep experience of peace and rest. This friend wrote :

I had been a Christian a great many years, having been converted when I was fourteen, but in spite of this, for the best part of my life, I had been in terrible bondage to fear of the evil in my own nature. At times I had sought help from different Christian workers, but no one seemed able to help me through to victory. Paget Wilkes was the instrument in God's hands for helping me, as he brought God's message of emancipation to me from Rom. vi. 6. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." As I had previously taken Christ as my Saviour from all past sins, so now, tremblingly I stepped out on the fact of my identification

with Him in His death to sin ; and as I did so my chains fell off and my bondage was exchanged for liberty. In the early days of my freedom there were times when it seemed as if fears would again enslave me, but as I turned to that word, " Knowing this, that our old man is crucified with him," God the Holy Spirit wrought in me experimentally what was wrought for me by Christ on the Cross 1900 years ago.

As Mr. and Mrs. Wilkes bade farewell to all their new-found friends, their own hearts were filled with gratitude and praise to their Heavenly Father, Who had so guided their steps. They could truly say, " He led them forth by the right way," and they rejoiced with those they were leaving, looking to that Eternal Day when there will be no more partings. Rich and fragrant memories remained with them of all the love and kindness they had received, memories that were turned into prayer for all these new-found friends.

Oh ! Sacred task ! What honour great as this,  
Too great for human ken that He should need  
My heart to beat in unison with His,  
My stammering tongue with His to intercede.

P.W.

## CHAPTER XVI

### THE TEMPLE IN BUILDING

“ . . . The house that is to be builded for the Lord must be exceedingly magnifical, of fame and of glory throughout all countries: I will therefore now make preparation for it. . . .”

*1 Chron. xxii, 5.*

Hallelujahs will I raise,  
Till the highest heavens ring,  
With the music of my praise—  
Songs no seraphs ever sing.

P.W.

A CROWDED railway station, a group of friends on the platform, a hand outstretched from the carriage window steadily pointing upwards; these are amongst some of the most vivid memories that remain with those who knew and loved Mr. Wilkes.

The upward look! Yes, that was the habitual attitude of heart and mind: and the power to obtain, and to maintain that attitude was what he sought to teach others wherever he went.

In February, 1930, the desire of his heart was granted, and he returned to Japan once more to see those he loved so much.

Nearly thirty-three years before Mr. and Mrs. Wilkes had set sail on their first journey to Japan, and now God in His goodness was giving them this joy again. It was with deep gratitude to their Heavenly Father that they started together on what proved to be the last journey that Mr. Wilkes was to take to the “Sunrise” Kingdom.

God was specially gracious in giving them this last journey together, for they meant so much to each other. Mr. George Ingram has told how this impressed him during his many years of friendship with them. He wrote:

To me it was always very beautiful to hear my old friend speak of his wife. I noticed how she lived to care for him,

so that he could do the most for God. In her unselfishness she would leave him free in conventions and elsewhere, so that the many who wanted to speak to him could do so. They both of them had given their all, and each other, to God, for the sake of bringing the Gospel to Japan.

Had Paget Wilkes wanted, he could have made money with his brilliant gifts of writing, and in other ways, too, but they chose a life of comparative poverty, "as poor, yet making many rich" (2 Cor. vi. 10). They have indeed "laid up treasure in Heaven" as few have done, "where neither moth nor rust doth corrupt, and where thieves do not break through and steal." And as they gave up their all for God, He looked after their needs.

Many years ago Paget told me how, when their boy Hamilton was a little fellow with them in Japan, they thought the time had come when they ought to start to save for Hamilton's future education. At the time they had a sum saved of £3 odd (I forget the exact figure). Before setting it aside, Paget very definitely took the matter to the Lord in prayer that he might know His will about their little nest egg. Very clearly the Lord showed him that he was to send it to someone who was working for God, in England. The money was sent, and it proved to be the *exact* sum that they were needing just at that time.

Not long after Mr. and Mrs. Wilkes received a letter from a friend sending them a hundred pounds towards the education of their boy! I have known few who held so lightly to the possessions of this world as did dear Paget. He lived *wholly* for God, and souls and Heaven, and he urged others to be wise and do the same.

On this, their last journey to Japan together, Mr. and Mrs. Wilkes travelled by the Ports. They stopped at Singapore for a night, and here they had the pleasure of again meeting Mr. Tsukada, an old Japanese friend. Mr. Wilkes had the joy of speaking to a gathering of English friends, and also to a company of Japanese whom Mr. Tsukada had invited to meet him.

At Shanghai they paid a visit to "Bethel" and met again their friends, Dr. Mary Stone and Miss Hughes,

with all their fellow-workers and their large household. Mr. Wilkes spoke once more in the " Bethel " Church, and met, in prayer and fellowship over the Word, numbers of those whom he had got to know in 1925.

After happy days spent in Shanghai they continued their journey to Kobe, where they were met by a large number of friends, both old and new.

While in Kobe Mr. Wilkes, as at other times, spoke in the Mission Hall, that place so dear to his heart. He looked back over the past years, and praised his Heavenly Father as he remembered the little building which they had rented in 1905, and used as the first Mission Hall. In the intervening years different buildings had been rented to suit the exigencies of the work, and he realized that the present beautiful hall was a monument of the exceeding faithfulness of his loving Father. It was in 1915 that this hall was built. It became apparent that unless they bought some land and built a hall, it might become impossible for them to acquire a building suitable for their purpose. They wanted to build in the crowded area of the city, where they could reach the largest number of people.

In describing the gracious dealings of God at that time Mr. Wilkes wrote :

In answer to prayer God sent us the sum of £1,600, and with it we were able to purchase one-ninth of an acre of ground in the very centre of what subsequently became a veritable Mecca of pleasure seekers. Having no money to build, we began operations in a large tent, where many sought and found the Lord. The land is now worth £100 per twelve square feet !

In a still more remarkable manner, in answer to prayer, the money was provided for the hall itself. A lady of some means came to our Home Director, saying that she had intended to give the sum of £500 to a certain Missionary Society ; but although she had never given to us before, and knew but little of our work, she had been impressed, during prayer, that she ought to give to the J.E.B. Were we in need of money ? On hearing of our desire to build

a Central Hall she offered £500 towards it. He questioned whether she ought to give such a large sum, and suggested further prayer about it. As she told me afterwards, she went back a little discouraged, but continued to do as suggested.

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

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

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

All these years we have been proving beyond all dispute the truth of our conviction, that at the very first hearing of the Message, men and women can be saved by the Lord, and prove by their subsequent life, testimony and service that the change thus wrought in their heart was the work of God the Holy Ghost, to abide for ever.

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

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

We then began again. Within a year another congregation was formed, self-supporting except for the hire of its church building, and then, instead of hiving off, as its elder sister had done, it remained for some years, worshipping in the Mission Hall, meeting its own expenses, such as pastor's salary, etc. Each year, however, on the anniversary of its commencement, the Christians conducted an Evangelistic Campaign in some very needy part of the great city, and during that time founded ten daughter churches, one of them a "missionary" body, consisting of Korean nationals. This appeared about the limit of their child-bearing activity, and so they, too, have been "hived off" as an Independent Church; and the Hall emptied of its precious charge, starts once more on a new venture.

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

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

That this method of evangelism has necessitated much self denial and sacrifice on the part of some of these young Christians, it is needless to say; especially has this been so in the case of the Church officials, who volunteered for the work of shepherding these flocks and evangelizing the needy areas.

Mr. Cuthbertson wrote of the founding of one of these little daughter churches:

I have just had a visit from Mr. U., the one-time fighting, drunken, gambling carpenter, but now, blessedly saved and rejoicing in the Lord Jesus Christ. He was telling me how, in response to a suggestion of mine, that Christians should dedicate their homes and use them for the preaching of the Word, and also, influenced by the example of Mr. Horie

and his people, the little Kajiya Church has decided to open work in four desperately needy districts.

As the Church has no money for building, or for renting houses, it called on the Church officials to move their own homes to these districts, and there live and work for God. Two families have already moved, and he, himself, was appointed to a place called Iwaya, and is now looking for a house there.

The people in this place are desperately poor. Many of the streets are so narrow that there is not room for two people to walk abreast. One of the young Christians who went to look at the district was so appalled and horrified at the congestion, filth, and drunkenness of the place, that he had to lean against a wall and pray hard before he could go on. There are in some places more than a hundred of these tiny houses under one roof ; none of them have any room more than nine feet by six feet, and in these small rooms whole families are huddled together.

When Mr. U. learned that he had been appointed to this district, for one moment his heart sank, but then, realizing that this was to him the call of God, he and his wife at once began their preparations to climb, what to them is, the hill of Calvary.

We had a great time of prayer together this afternoon as we commended the project to the great Shepherd of the sheep.

During what proved to be Mr. Wilkes's last visit to Japan, he and Mrs. Wilkes did not rent a house, but were hospitably received into the home of Mr. and Mrs. Wilkinson, who were then living in Kobe. They were thus freed from all domestic cares, and Mr. Wilkes was able to attend the Mission Hall, and meet and speak with all who came.

He also spent much time at the Bible School, where he gave lectures each week, speaking to the students of what was to him of such supreme importance, the message of *faith*.

The messages on the "Heroes of Faith" from Hebrews xi. which had been so blessed in Switzerland,

he now gave to the Bible School students. He also took the opportunity, while staying with Mr. and Mrs. Wilkinson, and also during some weeks spent in the "Sunrise Home", with Miss Webster Smith, of putting these same messages into book form.

He was not able now to travel about as formerly, though he still went to some of the villages, and took part in the opening of new centres. The constant fatigue from which he suffered and increasing difficulty in walking made a certain amount of rest imperative. Nevertheless no time was wasted. Always a man of prayer, in these later years Mr. Wilkes spent more time than ever in continuous and persevering prayer. Speaking of the power of intercession, he said one day to a friend: "I long to be able to get souls saved and sanctified by prayer alone, without the use of the human voice."

Resting often, as he was forced to do in a chair, or on the sofa, with his eyes closed, he would thus intercede for his beloved children in Christ, and for the lost and lonely ones. In this unseen and hidden work, he thus brought down blessing on saved and unsaved alike; and much prayer went up too for the Bible Training Institute, the needs of which were ever on his heart.

Since the very beginning of the work it had been the aim, first of Mr. Barclay Buxton and then of Mr. Paget Wilkes to train the young men converted through their ministry, in definite Bible knowledge and practical evangelism. Later the need of a Bible School was felt, where these young men, who were obviously called of God, could be trained in the ministry of evangelism.

God set His seal in a special manner on this branch of the work, and in 1930 a devoted servant of Christ, whose business brought him continuously to the East, and enabled him to see with his own eyes what God was doing through the J.E.B. gave more than £2,000 for purchase of land, and erection of the required building; while the friend who had built the Mission Hall, gave

another £1,000, which was the sum required for the completion of the Bible School.

Situated on a beautiful site facing the Inland Sea; and built by a carpenter, who was one of the most remarkable trophies of Divine grace ever seen in the Kobe work, it stands as a monument of God's wonderful goodness, in inclining the hearts of His people to give, His faithfulness in answering prayer, and His love in gathering together so many young men and women to be trained for His vineyard.

Mr. Sawamura was appointed the Principal of this Bible Institute, and under him, young men and women are attending the lectures daily, and better still, are learning to seek God.

Mr. Sawamura wrote to Mr. Wilkes :

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

And again speaking of the new students, who had just entered, he wrote :

They found it difficult at first to plunge into the spiritual tide which was flowing in the school. It was too hot for them. They soon found out they could not stay here unless they got a real Baptism of the Holy Ghost. So they sought God in deadly earnest. Now almost all have got fresh blessing and have entered the current.

As these students go out to their stations after completing their course, one of their tasks is to teach the Christians the responsibility and privilege of self-support and to instruct them in the ways of faith in matters of finance. It is, therefore, highly important that they

themselves are taught and trained experimentally in these very ways. Very few of the candidates for evangelism are able to support themselves. They are dependent on the funds of the Mission. The Principal, Mr. Sawamura is, therefore, very insistent that he is not supplied with all the money needed, in order that he may lead the young men to look to God for their supplies, at least, in part measure.

To help in their support, attached to the Bible Institute a printing department is provided in which they work. All tracts and books are printed by them and many are sold to other Missions. More than a quarter of a million tracts have been printed, besides many other publications. Thousands of copies of Christian magazines are issued monthly.

The students are thus enabled to contribute something to their own support, and in so doing are gaining experience whereby they can profit in the coming days.

Speaking of this branch of the work Mr. Sawamura wrote :

We have now published in Japanese Mr. Wilkes's *Notes on Romans* and his booklet *Sanctification*, and also Mr. Buxton's *Walk of the Sanctified*, and William Dell's *The Crucified and Quickened Christian*. Two hundred and fifty thousand tracts have been sent out. About 2,000 *Gospel News* for believers, 4,300 for unbelievers, and 5,300 copies of the children's magazine are issued monthly. We need more assistants and much more prayer help.

Not only has God's goodness been seen in the gift of the beautiful Bible School, but also in His provision of Spirit-filled teachers and lecturers. Among these, Mr. Ojima is a most valued helper. Trained himself in the J.E.B. in earlier days, God is now using him to the young men in training in the Bible School.

He is also a most gifted interpreter, and has been greatly used in this capacity, giving valuable help to spiritual

leaders from other lands, who have come from time to time to Japan to minister the Word.

During this visit to Japan Mr. and Mrs. Wilkes were able to be present at the little Convention held at Akashi, which had been organized the previous year for the first time. There had been a remarkable outpouring of the Holy Spirit on that occasion, and friends gathered in expectation of much blessing. They were not disappointed.

Mr. Wilkes spoke from Hebrews xi. ; and also on the crossing of the Red Sea by the Israelites ; emphasizing the fact that there was not once a mention of *their* faith in the Old Testament, while in the Epistle the only expression used was "*By faith . . .*"

During this year while he was in Japan he had a great desire to see the Japanese Christians themselves developing on lines of their own in Christian work and Church organization, apart from the foreigner. Of this Mr. Cuthbertson wrote, after his death :

No better memorial can be raised to him than the ever expanding and increasingly active J.E.B. itself. One of the keen desires of his later years was to see our older members, then developing their own work outside the Band, uniting and taking over the responsibility of our Forward Movement country groups of Christians, as a self-governing, self-supporting and self-propagating Japanese Church.

His own attempts to encourage this were abortive, but hardly had he passed into the presence of the King than his dream was fulfilled. This illustrates again an oft-told idea of his, that on the death of a saint something always happens, and long-time prayers are answered, as though nearness to the Lord brought special attention to the prayers.

"He being dead yet speaketh." Of many this has been said ; it is certainly true of Mr. Wilkes. While there is a new generation of evangelists and missionaries growing up to whom he is but a name, those of us who knew him are conscious, as we live beneath his shadow, of an "unseen

presence"; his sayings are quoted, his ideas influence our decisions and his methods of soul-winning are still our ideals.

A friend once said to me, "We members of the Band live so near to him that we cannot appreciate his greatness." Time is beginning to throw his memory into true perspective and reveal what a wealth of practical grace was in him.

Two texts seemed to belong specially to him; the one, "I have laid the foundation" (1 Cor. iii. 10), and the other, "Out of him shall flow rivers of living water" (John vii. 38).

Ever a man of vision, as the years went by Paget Wilkes gained a yet wider conception of the work to which God had called him. His ideals remained unchanged; but in Japan, as in other lands, new conditions were making themselves felt, and the J.E.B. was faced with the necessity of adopting fresh methods to meet these changing conditions.

Of this enlarged vision which had been given to him and his fellow-workers he wrote:

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

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

As, however, time went on, great changes made themselves felt. The colossal increase of industry brought new problems, creating huge armies of artisans, mechanics and

industrial workers, skilled and unskilled, while the amazing increase of education created a student class to be reached and catered for. In the homelands this state of things contemporaneous with so-called New Theology had already given birth to the new slogan of missionary enterprise, viz. "The Christianization of Society, largely displacing the old one—The Regeneration of the Individual."

When these new conceptions reached Japan, they came in like a flood. The almost universal cry was for social and educational workers, the former to meet the new need of industry, the latter of education. The conversion of the individual was much too tardy a method. Society had to be saved in the bulk, and all classes, especially the industrial and educated, had to be reached *en masse*. Doctrines such as of the universal depravity of man, were old and obscurantist. Christian Education and Social Reform were henceforth to be the saviours of society. It was no use preaching the Cross of Christ immediately; people had to be educated up to it!!

This view of things not only permeated the denominations working in Japan, but tended to bring out to the field workers of that particular type. There was an increased concentration upon the cities and large towns where the industrial workers and educated classes were to be found. And though the vast bulk of the Japanese people, 40 million out of the 66 million, live in the country and are utterly unevangelized, there has been but little attempt to reach them. The modernist missionary has no message of evangelism for such. This state of things brought in new problems. We found ourselves increasingly unable to co-operate with workers of this type. Our ideals and theirs differed radically, but it caused us to lift up our eyes on the unreached fields, the unevangelized villages and smaller towns. There are some 10,000 rural areas containing some 200,000 villages and hamlets, and some 800 towns, practically untouched.

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

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

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

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

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

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

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

There is the group of some twenty-six churches, all self-supporting and independent, called the "Living Waters" group.

There is another, of some ten little churches, called the "Witnesses of Jesus"; and yet another called the "Revival Church".

There are also some thirty others with many outlying stations in villages now attached to the "Japan Bible Church", the Kobe group, which has set itself to absorb

all the self-supporting churches as they appear, so that we can co-operate with it, without abandoning our principles of being only an Auxiliary Society.

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

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

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

Our Japanese personnel are enthusiastic in this new campaign.

During a recent visit to Japan the writer was deeply interested, in visiting the different Mission Stations of the J.E.B., to see that what the present Field Director (Mr. Cuthbertson) himself felt, was indeed true, that :

He being dead yet speaketh.

The younger generation of missionaries, who went out shortly before, as well as after Mr. Wilkes's death, have undoubtedly caught the vision of the original founder of the Band. Men and women of earnest prayer, sacrificial both in outlook and practical living, faithful in the lonely posts in which many of them are placed, they follow on to make real and effectual the vision given to those gone before, and which has now become their own.

Amidst difficulties little understood by the onlooker, facing problems which can be solved alone by prayer, encountering opposition, often veiled but all the more subtle, they witness to a love born at Calvary, and carry the Cross nobly, joyfully, steadfastly. Well may we believe that they also will receive a Crown of Glory that fadeth not away, as they go out into the wilderness to seek the sheep and the lambs that are far from the fold : for they too would sing, as Miss Molly Tetley used to

sing, verses which were a great favourite with Paget Wilkes :

Out in the darkness, shadowed by sin,  
Souls are in bondage, souls we would win ;  
How can we win them ? how show the way ?  
" Love never faileth," love is the way.

Think how the Master, came from above,  
Suffered on Calv'ry, breathing out love ;  
Think how He loves us, e'en when we stray ?  
We must love others, love is His way.

See they are waiting, looking at you,  
Furtively watching, all that you do,  
Seeming so careless, hardened and lost,  
" Love never faileth," count not the cost.

" Love never faileth," love is pure gold,  
Love is what Jesus came to unfold,  
Make us more loving, Master, we pray,  
Help us remember, love is Thy way.

At this time he was greatly cheered at being able to be present at the Anniversary Service, which was held in the Kobe Mission Hall, on November 23rd, 1930. Just a quarter of a century before, he and Mr. Takeda had opened the work in Kobe on November 23rd, 1905.

At that time the Band workers in Japan consisted of himself, Mr. Takeda and three others.

Writing to friends at home he spoke of his delight in being back in Japan, and being able once more to do something for the land he loved.

It was a joy to get back, and a still greater joy to see how God had blessed the missionaries of our Band ; love, unity and zeal abounding, more than I had ever seen before, richly repaying all the prayer and sacrifice of time and money expended on them.

Returning to Kobe our second joy was to see and hear something of the work developed since I left ; the little daughter churches of Rokko, Kajiya, Suma, Takamatsu,

Nishidai and Kasugano, as well as their mother, "The Bible Church", not to mention their grandmother, "The Revival Church", and its own daughters, all products of the work at the Kobe Mission Hall. I only wish our friends in England, who have prayed and given for this work, could see as well as hear thereof. These groups are all hoping to unite in one for a Convention in November.

After a brief stay and short ministry in Tokyo, where I was able to see something (all too little) of the good work done through Miss Hoare, we came on to Karuizawa, where I was asked to take the principal part in the Annual Convention for missionaries. For one missionary to speak to his colleagues, most of whom are of a different nationality, other than platitudes, is never an easy or enviable job. The most enjoyable and profitable times were three days of informal gatherings held at our J.E.B. Missionary Home, newly built, conducted by Mr. Cuthbertson.

Before the summer vacation ended we hastened away to the Kwansai Holiness Convention which for more than thirty years has been organized and run by the Japanese leaders of the Free Methodist Church, though it is entirely undenominational, many attending from various churches. We had the largest attendance ever known, 700 in all. There was much blessing, superabundance of exuberant demonstration, a little startling to staid English ways, though quite in accordance with the Camp Meetings in U.S.A. Many were sanctified and filled with the Spirit, and many others found assurance of salvation for the first time. To me personally the Lord was very good.

A few weeks previously several members of our Band had united in prayer for my physical health. God answered and strengthened me. At Arima I called together the Japanese leaders and asked them to anoint me in the Lord's name. They did in much assurance. Two days later my blood pressure, which had at the last examination a month previously been 220, was down to 170 which is practically normal, and though the doctor before testing it said that all blood pressures are down at this time of the year in Japan, I do praise God for the answer to the prayer of faith.

I take this opportunity of thanking all our many dear and praying friends in the United Kingdom, Switzerland, Canada, South Africa and elsewhere. My wife and I remember you all daily in prayer, and very many of you by name.

Getting back to Kobe we at once went off with our kind friend, Miss Smith, of the "Sunrise Home", to visit three of the towns opened up this year by the Forward Movement, Befu, Futami and Hayashizaki. I found the two evangelists, responsible for five places, bright and full of zeal and prayer.

When the novelty of hearing the Gospel in these little country towns wears off, the real battle begins. Contact with the unsaved, who think they have heard enough and cease to attend meetings, is only possible through personal testimony, open-air work and believing prayer. Go on praying, dear friends. Some of the converts in these little towns would put many in the homeland to shame.

While he was in Japan it was granted to him not only to see how God had blessed the members of the Band, but also to see the signs of spiritual revival.

The Field Director, Mr. Cuthbertson, and his fellow-workers had been definitely praying for several years for a spiritual revival in the land. A burden of prayer had been laid upon their hearts for this, and they had felt for some time that the year 1930 was to be "Revival Year".

"I have prepared with all my might . . ."

I Chron. xxix. 2.

These words were uttered by a great man, a man after God's own heart. They were words that might well have been uttered by Paget Wilkes in the closing days of his life, looking back as King David did to a whole-hearted devotion and burning loyalty in the service of his Master.

On the hill above Matsuye he had stood in prayer, nearly forty years before, with his friend Mr. Barclay Buxton. As Elijah on Mount Carmel they two had

prayed for rain. The rain had fallen, revival blessing had come on hundreds of souls in Japan ; and not in that land only but in many others ; men, women and little children had found the Saviour.

The vision which had been given to Mr. Barclay Buxton near the Oki Islands in 1897 had come true. Aholiab had been given of God to Bezaleel for the work of a Temple, not made with hands, a living Temple, composed of living stones and filled with the Glory of God.

Founded in prayer, this work was to be consummated in prayer as expressed in the closing years of the one who had poured out his heart's love and devotion as a Temple builder for his God.

Yet there had not only been deep, earnest believing prayer, but like David, Paget Wilkes had, with all the energy of spirit, soul and body made preparation.

“ So David prepared abundantly before his death.”

1 Chron. xxii. 5.

This preparation involved much labour, much thought, much faith, much love. To have a clear vision of the objective, so clear that neither opposition, failure nor fatigue can dim its brightness ; to have the perseverance to continue unto the end, never to slacken in effort or zeal, spells greatness.

Paget Wilkes had prepared with all his might, he had prepared abundantly that the Living Temple, built of Living Stones, might be constructed according to the pattern that God had shown him in the Mount.

This did not mean that mistakes had not been made, that failure had not sometimes been apparent in the building. The saying : “ He that never makes mistakes, never makes anything,” can be applied to every life that accomplishes anything vital and permanent for eternity, and it was so in the life and work of Paget Wilkes.

Yet the structure *was* raised, and the preparation *had been* in abundance, each stone gathered “ *one by*

one" in much prayer, many tears and exceeding love.

After his return from Japan in the spring of 1931, Mr. Wilkes was soon busy again in England. He was truly an "A.M.O.S.", ready for "Any manner of service".

In addition to his now greatly increased correspondence, resulting from his many journeys in other lands, much of his time was given to personal interviews. It was during these days also that he compiled his last published book, *His Glorious Power* (a full history of the beginning and growth of the Japan Evangelistic Band). There were also meetings in various towns and villages, and numerous visits to friends, at whose houses he held both garden and drawing-room meetings.

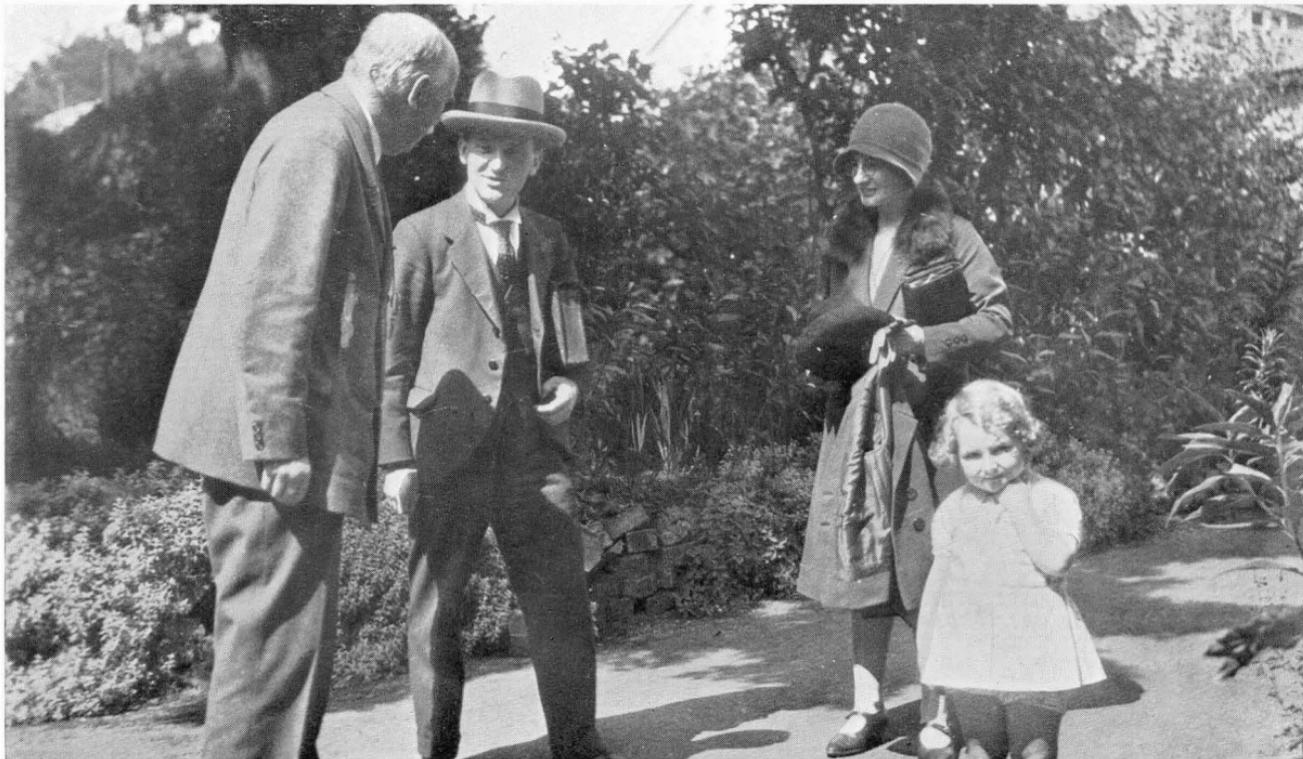
Another work upon which he was engaged was the compiling of a quite unique book (as yet unpublished) of Japanese verse which he had translated into English. Each poem, with its English equivalent, was accompanied by a page of explanatory letterpress, and illustrated with exquisite paintings and photographs of Japanese scenery.

One of his greatest personal friends, Mr. George Ingram, has written of the remarkable power he possessed of diagnosing the spiritual needs of those who came to him for help. In speaking with these his aim was always to link them to God through His Word, so that they should not depend on what he said, but should be anchored to the Rock of the Word of God.

Mr. Ingram wrote :

He could meet so many types of people on their own ground, and from there lead them to God through His Word. He was constant in using the Word of God. This, I believe, was one of the great secrets of his spiritual success in personal work.

He had great mental ability, but he never gave mere mental gymnastics to his audience or to individuals. Few knew better than he did the utter futility of that. He used the well-trained and developed mind that God had given



MR. WILKES SPEAKING WITH MR. AND MRS. TUDOR JONES AT A HOME CONVENTION

him to deal with the great realities of sin and God's remedy for it through the precious blood of Christ ; of Heaven and Hell ; and of faith that dares to believe the precious promises of God.

I remember Paget once telling me of his surprise that some workers for God seemed to be satisfied with giving addresses that never got anybody anywhere spiritually.

From time to time, through the years of our long friendship, we used to meet, and at each new meeting *one thing* about him always impressed me and that was that there always seemed to be more of God about him than when I had last seen him. He grew all the time in spiritual grace and power. His spiritual life was one of constant progress. No Autumn in it !

I believe one of the secrets of his evergreen, progressive and aggressive spiritual life, was the way he clung to his quiet time with God each morning before breakfast. Years ago I remember Mrs. Wilkes telling me how many a time she knew that he really needed an extra half-hour in bed in the morning, but he would forgo it and get up, so as to have his usual time of quiet with God in prayer and Bible study before he started his day.

His application of the Word to souls who came to him in distress, was seen in the case of a Christian lady, who came to seek his help. She wrote of her meeting with him, and of how she was liberated from her difficulty :

I had gone through much spiritual distress, sometimes amounting to agony, on the question of " manifestations ".

Although not in the habit of revealing my inner conflicts to ministers, I felt strongly impressed with the thought that Mr. Wilkes could help me.

After one of the meetings I asked him if I might have a talk with him. He walked along with me as I told him of my deep distress. I remember how he stopped on the road, took out his Bible and, turning to 2 Peter i. read St. Peter's words about the Transfiguration.

" I suppose ", he said, " you will admit that that was the greatest manifestation of the glory of God ever

vouchsafed to mortal men, when, as Peter said, they 'heard such a voice from the excellent glory'.

"Now let us turn to St. Luke's account of what happened to these very disciples, the day after they had seen this vision. In Luke ix. 46 they were disputing among themselves who should be the greatest. In verse 49 John tells the Lord that he saw one casting out devils and he forbade him 'because he followeth not with us', and Jesus rebuked his exclusive spirit. In verse 54 we hear James and John asking if they shall call down fire from heaven to consume the Samaritans, because they did not receive them. Again the Lord had to reprove them for having a wrong spirit. So you see, they received no spiritual advantage from the vision; although later it was a confirmation of their faith.

"Turning back to Peter's second epistle", Mr. Wilkes continued, "Peter recognizes this when he adds, 'We have a more sure word of prophecy'; why 'more sure'? Surely nothing could be more certain than the manifestation they had seen!

"Yes: 'more sure'; because the effect of these outward manifestations quickly passes away, and no *inward* change is wrought in the life. Not so with the Word, however. Read the 19th verse: 'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.'"

Turning to me he asked: "During these times of distress has the Lord never given you a word from the Scriptures?"

"O yes," I replied, "I think without it, I should not have been able to go through."

"Now", said he, "you see what you have been doing. He has given you His own word, exceeding great and precious promises, but you have waved them on one side, saying: 'I want visions and manifestations.' Peter just deals with such an experience as yours. *You* are going through 'a dark place', and in that dark place the Lord has been giving you His precious Word, more valuable than any vision. The light from His Word will increase; at first it may seem only a glimmer, but as you gratefully and trustfully receive it the light will increase. Just as the

dawn brightens slowly and almost imperceptibly into day so will He enable you to go through, till the day dawns and the day star arises in your heart. The day star comes before the full light of day, but it is the certain precursor. So, says Peter : ' ye do well to take heed unto it.'"

This was the Lord's own message to me, by the lips of His servant Paget Wilkes, and I praise Him for the deliverance He wrought that day within me.

I am now eighty years of age, but while I live, that verse, 2 Peter i. 19, will be treasured by me as a great gift from the Lord.

There is no creed that's worth the name,  
Save what the living soul hath heard,  
The faith that answers Jesus' claim,  
Is faith that heareth Jesus' word.

P.W.

"The Word of God abideth for ever", so sure was Paget Wilkes of this truth that he considered all earthly learning, and human wisdom a secondary matter, in order that he might perfect himself in that which was lasting and eternal.

Whether in college days, walking down the "High", in attending Divine Worship at Church, or in visiting a sick friend, the Bible was always to be seen under his arm; a sword ever ready for use. His consolation was ever, whether in joy or sorrow, in persecution or distress, that "He that doeth the will of God abideth for ever."

God used him to old and young alike to open up the Word in such a way as to bring light to enquiring minds.

Mr. Douglas O'Hanlon, later a missionary in Abyssinia, met Mr. Wilkes for the first time during his college days, and wrote of what his friendship had meant to him :

On the occasion of his last visit to Limpsfield in May, 1934, where he often came to rest with Mrs. Wilkes, Mr. Paget Wilkes closed his last talk with a little sketch on the words, "Oil till midnight." He spoke of those whom he had seen fail spiritually at middle age, or as he

described it, at the midnight of their life ; those who had lost their former brightness at midnight, because of a shortage of oil.

I had first met Mr. Paget Wilkes at Old Jordans in 1932. This was after he had passed *his* midnight, yet there was no shortage, he was truly ablaze ; and this fire, and the light that looked out of his eyes, which seemed to see right into the heavenlies, lit up a new path for me, which soon led into foreign fields.

I was further attracted to him by the fact that he so obviously spoke the things that he knew. Here was no theorist, for all his doctrine had been tested in his own soul, and observed in practice in the lives of the multitudes he helped all over the world. Here was a soul physician, full of spiritual science, one who knew the cure for any who came truly seeking heart rest.

Love walked with him.

When he spoke it was in the mighty power of God, and his message was to the saint, as well as to the sinner.

He showed me Christ.

Thus spoke a Japanese pastor (not a member of the Band) of the long and fruitful ministry of Paget Wilkes in Japan.

Might not this testimony be repeated by numberless Japanese scattered throughout the Empire, and also by many of God's children in other lands ?

Christ, I am Christ's, and let the Name suffice you,  
 Aye for me, too, He greatly hath sufficed.  
 Lo ! with no winning words I would entice you,  
 Paul hath no honour and no friend but Christ.

*F. W. H. Myers.*

## CHAPTER XVII

### “FACE TO FACE”

“Thine eyes shall see the king in his beauty : they shall behold the land that is very far off.”—*Isaiah xxxiii. 17.*

Grace that hath made me wholly His,  
Unfathomable grace !  
There is but one remaining bliss,  
To meet Him face to face,  
To meet Him face to face.

P.W.

It has been said that the Heavenly Father sometimes lays His children on their backs, that they may look up with more steadfast gaze and see an opened Heaven.

In much bodily weakness, during the latter years of his life, Paget Wilkes was learning deeper lessons in the prayer life than he had yet known.

At the beginning of his work in Japan he had written to friends, pleading for prayer :

The need of all is prayer,  
The second need is prayer,  
The third need is prayer.

He himself was above all else a man of prayer. Memory takes one back to the great man of old who, when approached by friends on the subject of a memorial that was to be raised to him, after his death, in the form of a statue, said :

“Make it kneeling, for so I came to Glory.”

George Ingram, writing of those early days of friendship, begun in 1903, testified to this characteristic in the spiritual life of his friend. He wrote :

One of the outstanding features in Paget's Christian life was, I feel, his prayer life. In the early years of our

friendship and work together in Boys' Camps we would have a special time of prayer before the boys' meetings. We would pray, but Paget just talked with God. He would reason with God, showing Him that because of His faithfulness He *must* bless at the coming meeting. It was a new experience for me to meet someone on such intimate terms with God. He literally by faith laid hold of God, with a faith and earnestness that would not be denied; and the blessing in the meeting that followed showed the result of such importunate and believing prayer.

Miss Tristram, for so many years Principal of the Poole Girls' School at Osaka, wrote of having met Mr. Wilkes again in September, 1933, at a Week of Prayer which was held at Heightside in Lancashire.

The last time I heard Mr. Wilkes speak was at Heightside, near the close of a week of prayer. I shall never forget the solemnity of his talk. It seemed that in a very special way we were taken into the close presence of our Lord.

Self-effacement and a deeper humility were more noticeable than ever in these closing years. This also expressed itself in prayer.

One missionary present at this same week of prayer, was greatly blessed and strengthened through listening to the words prayed with intensity and faith by Mr. Wilkes:

"So foolish was I, and ignorant: I was as a beast before Thee. Nevertheless, I am continually with Thee."

Ps. lxxiii. 22 and 23.

The latter phrase: "Nevertheless, I am continually with Thee," was repeated many times. In conscious dependence he clung to the hand of the One Whom he knew would hold and keep him, and the promise, "Thou hast holden me by Thy right hand" was surely to him a stay in the day of weakness.

At the same Prayer Conference he had the joy of meeting Pastor B. Götze, Director of the "East European Evangelization Society". This faithful servant of God had been invited to take part in the Week of Prayer, and after much delay and difficulty had obtained his visé to come from Warsaw. The friends, gathered at the Prayer Conference, eagerly awaited his coming, but so delayed was he that he only arrived three days before the meetings closed. He was, however, able to tell of his work among the Russians in Poland, and to enlist the prayer help of friends.

Mr. Wilkes was deeply interested in all he heard of God's work in Eastern Europe and the two talked together of the "fields white already to harvest". Both of them had seen service for God in many lands, and as they talked Pastor Götze suggested the possibility of having *The Dynamic of Service* translated into Russian. Mr. Wilkes was greatly interested in this suggestion, and through the generosity of a friend it was arranged. Shortly before he passed Home, he had the joy of receiving a copy of this book in the Russian language.

Mr. Götze wrote recently of the blessing which this translation of *The Dynamic of Service* into Russian had been :

We have received letters from priests of the Greek Orthodox Church, to whom we sent this book, saying with what joy they had read it, and how they had been blessed through it. One wrote that through reading it God had opened his eyes as never before to see the work that lay before him, and that, next to the Bible, it was the book which had been the greatest blessing to him. Another wrote : "I have received this wonderful book which I am using as a fountain of pure living water from which my thirsty soul has been refreshed, as also the people of my congregation."

As well as this Russian edition, which God had so used amongst the Russian priests in Poland, Mr. Götze had

also distributed five hundred copies of the German edition, and these too have been blessed to many.

By this means God gave Paget Wilkes in later years, in spite of increased physical weakness, the joy of still "sowing beside all waters". He had "the pen of a ready writer" because he was "anointed with fresh oil".

Not only in Eastern Europe was he speaking through the printed page to many, but also, as has been said, in China as well as in Japan, the land he loved so well. In India also and in Africa the message on Faith and Service was going forth.

The writer recently travelling in India met those who had read these messages, and been deeply blessed through them. There were many missionaries, as well as people of the land itself, who had been thus helped. Professor A. D. Daniel, a leading Indian Christian of the Forman Christian College at Lahore spoke of his own experience :

When I heard of your brother's Home-going I experienced a deep sense of sadness. He has been so real to me (though I had not met him) through his books.

I have read all four *Dynamics* and they have given me much untold spiritual comfort. There is not a page which is not radiant with the grace and glory of the Crucified, Risen and Glorified Saviour.

His books have brought me a clear vision of the things of God, and a deep hunger for God Himself. There are passages in *The Dynamic of Redemption* on "Peace through the Blood", which were used of God to bring me out of the Slough of Despond. *The Dynamic of Faith* is the one, however, that I have read most. It always fills me with courage and hope, it has inspired me and brought the searchlight of God's truth into my heart. It has moved me to acts of deeper repentance and deeper faith. Nor can I forget Mr. Wilkes's booklet on *Unbelief*. I do thank God for his life and ministry. "Remember them . . . who have spoken unto you the Word of God : whose faith follow, considering their conversation. Jesus Christ the same yesterday, and to-day and for ever."



MR. WILKES AND HIS SISTER AT HIGH LEIGH

During these last years of his life Mr. Wilkes was occupied in much personal work, and though feeling his increasing weakness, he was still earnestly seeking souls, " one by one ".

God used him greatly to the younger generation, especially amongst university students; whilst many, who were seeking a deeper life in the Spirit, and who were troubled with burdens in their Christian life, came to see him in his home in Wimbledon.

Friendship with young people was a real joy to him, and he was always intensely sympathetic with them in all the problems that confronted them in their often difficult surroundings. He was indeed a real spiritual father to these young men and women, and he was affectionately known to many of them as " Uncle Paget ".

For a number of years he was invited to the girls' camp held at " High Leigh " every Easter, organized by Miss Dorothy Matthews (a member of the J.E.B. Council). His talk, on one of these occasions, on " The Bible and Modern Thought " was used of God to solve many of the problems arising in college and university life. At another time an appeal made for missionary service entitled " A Multiplied Life " came to many there as a call to foreign service. Short walks and talks in the beautiful gardens were a deep joy to him, and many were the young lives encouraged and blessed at those times.

With a naturally analytical mind and a keen critical judgment, he never failed to see the weak points in the character and outlook of those about him. An old friend writing of him said :

In his younger days his critical faculty showed itself in sometimes leading him astray to blame people whose character and work he did not understand, and things of which he did not fully know the import, when they seemed—but perhaps only seemed—to run counter to his principles. But this dropped off as years went by, and a beautiful humility and mellowness were very apparent.

Of these later years Mr. Harrod, the General Secretary of the Mission, wrote :

Not the least of my joys has been my constant association with Mr. Wilkes in business matters connected with the work, in a good deal of the publishing of his writings, and in many conventions and meetings.

Throughout this time there has been one thing which has impressed me very much, and that has been his very gracious spirit. He was a man of many and great gifts, but this spirit pervaded them all. One of his gifts was that of being a good listener, and of being able to retain an enormous amount of information of various kinds. This was specially evident in anything to do with the work, whether it concerned the spiritual, financial or any other aspect of it. He would take in with lightning rapidity, and seemed to be able to store up information, and bring it out for use in public or private, just when it was appropriate to do so.

His visits to J.E.B. headquarters were always most pleasant. There was a quiet helpfulness and inspiration as we sat talking together of past history or future plans. At the last his visits were fewer owing to his physical weakness and the consequent difficulty of climbing the stairs. How he enjoyed a cup of tea when he came ! He loved that, it always refreshed him, and his gratitude for it, and indeed for any other little thing was always pleasant to see.

My last sight of this beloved servant of God was in the Nursing Home. Although in great weakness, and unable to move, he was the same as of old. His mind was most alert, and he was so ready to hear about everything and to enquire about this one and that ; so much so that I was quite concerned lest he should over-tire himself and suffer some reaction.

We miss him greatly and can never thank God enough for him.

In October, 1933, it became necessary for Mr. Wilkes to seek quiet and retirement, as the pressure of heavy burdens and fresh problems, which came to him at this

time, rendered rest imperative. Finding it almost impossible to obtain this rest in England, Mr. and Mrs. Wilkes went again to Switzerland, and after spending a few weeks at Vennes under the hospitable roof of Mr. and Mrs. Ruchonnet, they were invited by Mr. and Mrs. Bellinfante Ostberg to spend some weeks in their home at Lausanne. Here, in their beautiful flat overlooking the Lake of Geneva, they remained for seven weeks, greatly enjoying fellowship with these faithful servants of God.

Mr. Ostberg, one time Swedish Ambassador to many Courts in Europe, had, on his retirement, settled in Lausanne. About five years previously Mr. and Mrs. Ostberg had come in contact with the friends at Vennes, and as a result of this had come to know Mr. Wilkes, when he came to Switzerland.

Enjoying the loving hospitality now extended to them, Mr. and Mrs. Wilkes greatly benefited by the seven weeks spent with these dear friends. Of these days Mrs. Ostberg wrote :

My memories of their visit here will ever be with me. Mr. Wilkes encouraged me to start a Bible Reading in our home, and it has continued ever since without a break. He was always so ready to help, and every effort of his brought a blessing. I did not then know the power of prayer as I know it now, and when I think of the hours he spent on his knees, I do not wonder at what the Lord wrought in response to his earnest and loving intercession ! He loved to sing, and every evening he would sing hymns of praise and read to us out of *Daily Light*. This meant so much to us. He had such a sweet and joyous nature, and was always ready to help all who came to him at any time, with patience and persevering sympathy ; and, although suffering, he never spared himself.

He gave two wonderful Bible Readings in our drawing room, when friends of many nations came to hear him. He knew so well how to reach their hearts. His books have been wonderful to me, and have helped me greatly.

His dear wife was such a loving helpmeet to him, and they were always together.

How they both enjoyed the cup of tea with us in the evening before we separated for the night !

Always true, gay and loving to all, he was a great blessing to our home and to many outside.

Returning from Switzerland in December, Mr. and Mrs. Wilkes were enabled to see and bid farewell to their son, Hamilton, before his departure for Africa in the Spring of the following year.

Memories of his father's love and care were recorded by Hamilton Wilkes in a letter written after his father's death :

My first recollections of father are from Japan, before coming to England at the age of ten. The thing I remember most distinctly was the pains he took to provide recreations of a helpful kind. He felt no doubt that what is done in one's leisure hours can be a very real avenue of temptation to evil, and he always tried to supply me with simple out-of-door pleasures. I remember him spending hours trying to teach me how to play lawn tennis at Karuizawa, and he was never so happy as when showing me how to use a butterfly net. He provided, on one long-remembered birthday, a killing-bottle, setting-boards and a specimen box, so that I could take an interest in this branch of natural history.

One Christmas came a gift of stuffed birds which I had seen and admired in one of the Japanese shops.

In England, too, he used to give me books on birds, and when opportunity came with the Spring went bird's nesting with me, as he had done himself when a boy. He tried to encourage me in the study of natural history in other branches, but his own interest in birds, imparted to my mind during those early years, has remained with me ever since.

I have also a vivid recollection of his letters to me as a boy. Owing to his devotion to Japan we often had to be separated by his return to that country, but he used to write most regularly, and take a keen and intelligent interest in all that I did at school and at home. He did not always write long letters full of advice, or on spiritual matters, but these he touched on from time to time.

But what I now value most was his prayer on my behalf. My mother and he prayed daily for me through many long years, through months of danger in the War, and days of difficulty at other times, and for this I owe them a great debt.

When in training for the Front, father put aside his own work, and first at Weedon, and then on Salisbury Plain, he and my mother took rooms so as to be near me; and thus even in the arduous days of the War, they sought to make a home to which I could come in my leisure hours. There, too, he was made a blessing to many, holding Bible Readings for cadets and men. It was at Weedon that he was the means of the conversion of Jack Melly, who recently died of wounds in Addis Ababa.

Whilst I was at Oxford he was especially interested in my ornithological work, and at one time even urged me to take it up professionally.

Later, the way opened for me to join Alfred Buxton in his pioneering efforts to reach the untouched tribes on the British side of the Abyssinia border in Kenya, Uganda and the Sudan. Father was particularly pleased with this link as maintaining the long-standing friendship between the two families, and supported me financially as his own missionary.

In June, 1934, though far from well, Mr. Wilkes was able to go to the J.E.B. Convention at Swanwick. The intense joy that he always felt in meeting many of his old friends on these occasions, was this year enhanced through the presence (for the first time) of a very old friend, Mr. Mordaunt Smith. The two of them as younger men had worked together in C.S.S.M. Camps, under the leadership of Mr. Edwin Arrowsmith.

Of this renewal of their friendship Mr. Mordaunt Smith wrote:

At Swanwick, 1934 (Paget's last and my first), I felt led to get a chat with him on the doctrines taught by the J.E.B. In the drawing room one evening we talked alone together. I could not understand the teaching, and for an

hour he talked with me till light broke, and I broke down utterly.

I felt I must give a testimony at the Testimony Meeting, humbling indeed though it was to one who had attended Keswick for forty years. I can see dear old Paget now, his face aglow with joy as he faced me while I spoke.

At the funeral service a few months later, and at the graveside, I lived again that scene in the drawing room, and that of the Testimony Meeting in the lounge at Swanwick, and I could say: "He is not dead, but with his Lord, alive for evermore."

The thing which he sought for, perhaps more than anything else, was *Love*. For this he prayed continually. "A love that overwhelmed, drowned and smothered evil thoughts, vindictive feelings and cruel deeds, whether arising in our own hearts or in the hearts of others against us, with holy, heavenly love."

These words, written in one of his Bibles, was preceded by a note on the inward and outward aspect of love, as seen in Romans xii. He wrote:

The inward aspect is Sincere, Pure, Brotherly, Humble, Faithful, Fervent, Godly, Happy, Patient, Prayerful, as shown in verses 9-12. The outward aspect, or love in action is to be shown to saints, to enemies, to happy people, to sad people, to our neighbours, to poor and lonely people, to evil people, to all people, to vindictive, angry, hostile people (verses 13-21).

In those closing months, when strength was ebbing and vitality decreasing, he yet rejoiced at every opportunity to win a soul for his Master. His burning love for his Lord seemed to increase in intensity as he drew near his end.

Lord when Thou comest, how glad I shall be  
 If the lamp of my life has been *blazed* out for Thee!  
 I shall not mind it, whatever I gave,  
 Money or talents, one sinner to save.

I shall not mind that the path has been rough,  
 That Thy dear feet led the way is enough.  
 Lord when Thou comest how glad I shall be  
 If the lamp of my life has been *blazed* out for Thee.

Of this consuming love for his Master, and consequent burning love for souls, Mrs. Pollen wrote in describing an appeal she made to him on behalf of a young man dying in the Cancer Hospital. She had found him distressed in mind, owing to a visit he had received from a fellow Christian who had disagreed with the teaching of holiness as explained in Mr. Wilkes's books. Having been greatly blessed in reading these books, his mind was now very disturbed.

Mrs. Pollen described how she approached Mr. Wilkes on the matter :

I ventured to say to the young man that I felt sure Mr. Wilkes would like to help him, and that I would ask him to come and see him. The joy and surprise of the lad were great.

As I told Mr. Wilkes of the matter he quietly noted name and particulars, and went up the next day to the hospital, in spite of the fact that he was far from well.

In speaking of this visit afterwards, he said that he had seldom met so young a Christian so deeply taught in the Spirit. This visit greatly relieved and cheered the dear young man.

What was it indeed (added Mrs. Pollen) that made it so easy for all young people to speak freely, yet from the depth of their heart to this beloved man of God, assured as they were of understanding and sympathy? Was it not that he bore with him the balm of Gilead which he had received from the Great Physician, so that the wounded in spirit and conscience found needed healing?

Mr. Wilkes's visitation of the sick was perhaps one of the most beautiful of his ministries.

In 1917, a near relative had to undergo a severe operation. Hearing of her condition he wired to know

whether he should come. Receiving an affirmative reply, he went immediately to the Nursing Home, and with great tenderness and sympathy had prayer before the operation. Later she learnt that he had spent the whole morning in prayer during the time of the operation. Three days later, on recovering from excessive weakness, and when very near the gates of death, she received a remarkable baptism of the Holy Ghost. "The effectual fervent prayer of a righteous man availeth much."

He himself recounted a visit paid to a dying Japanese Christian in 1920, one who had been saved at the Kobe Mission Hall.

As I stood beside him he was very near the dark valley. "Do pray," he said, "that is my greatest delight." I did as he bade me, and stooped again to listen. "Oh! forgive the lukewarmness of my latter days," he cried. I whispered, "The blood of Jesus Christ cleanseth from all sin." "Touch my face," he said, and as I stooped to do so, he seemed satisfied and at rest. His wife tells me that he is in perfect peace, assured of his acceptance with God, and an entrance into the Heavenly Kingdom.

During these last years he himself was conscious of being helped and strengthened by the many friends who were praying for him. The following poem, sent by a friend at Christmas, 1933, was found in the Bible that he used daily.

He strengthened his hand in God that day,—  
That day which was dark with dread ;  
The trouble he could not banish away,  
But he strengthened his hand instead.

And troubles are still ! And they cloud the sky !  
And they darken the earthly road !  
Can we do aught better than nobly try  
To strengthen one's hand in God ?

The cares, the burdens, may still remain,—  
Yet, lighter may be their load ;  
And our fellowship will not have been in vain  
If we strengthen one's hand in God.

Blest ministry this! May it oft be mine,—  
 By word, and by faith, and prayer  
 To strengthen the hands with the Strength Divine,  
 By making them stronger there.

*J. Danson Smith.*

He himself had strengthened the hand of many during his life, not only in later but in early years too.

The Rev. C. A. Pickard-Cambridge wrote of his friendship with Mr. Wilkes both in the Oxford days, and also in Japan :

My first memory of Paget Wilkes goes back to the days when we were fellow students in the University of Oxford. We saw little of one another in those days, but we attended some of the same lectures on ancient philosophy, and my recollection of Paget at that time is of one who had already found a treasure, compared with which the subtleties of ancient philosophy were but as dust and ashes.

Already his gift for personal evangelism was beginning to develop.

For fifteen years we did not meet again, and when the providence of God once more brought our paths together it was in the heart of Japan.

I did not think he would remember me at all, for our work in Japan had lain several hundreds of miles apart, but I cannot forget the day when he spied me in the street of a Japanese city. Torrents of rain were filling the street with a sea of mud (well up to Japanese sample !) but out of the little house, where he was staying, he plunged, with no overcoat, no umbrella and no hat, and drew me in to chat and to pray with him.

We had not been seated five minutes before his little pocket Testament was out in his hand, and he was opening up to me treasures which the Lord had just given him from the Epistle to the Romans.

Another vivid recollection is of the time when we shared a carriage in a journey from Japan to England by the trans-Siberian railway. What glorious times we had together over the Word of God! What exchange of experiences of God's goodness in Japan!

I remember he had in his suit-case a volume of John Wesley's diary. Ever and again he would stop me, in whatever I was doing, to read aloud to me some choice titbit. He would laugh, like a schoolboy on holiday, over the flashes of humour and satire which characterize that immortal diary.

At the Railway Stations in Siberia and Russia we had about fifteen minutes in which we could stretch our legs up and down the platform, and then dear Paget's wonderful gift of personal evangelism shone out. Short though the intervals were, he seldom failed to get into intimate conversation with one and another of the many passengers on that long trans-continental train.

Yes! He was truly in love with the Lord Jesus Christ, and on fire with love for souls, and ages to come alone will reveal how many, all over the world, were blessed by his faithful testimony.

During my twenty-two years in Japan we met very many times, on evangelistic campaigns amongst the Japanese, in conventions for deepening of spiritual life amongst missionaries, and always he was the same generous and warm-hearted friend.

He seemed to breathe the Spirit of the Lord Jesus: Saviour of sinners, and King of the redeemed.

I can truly say that I thank God upon every remembrance of him, for he "strengthened my hand in God".

In April, 1934, Mr. Wilkes was invited to attend the Bangor Convention in Ireland, organized by the Faith Mission. This was not the first time that he had been to this Conference. Miss Govan, a member of the J.E.B. Council since her father's death in 1927, wrote of Mr. Wilkes's ministry at Bangor:

Mr. Wilkes and the Bangor Convention will always be associated in some of our minds. At the first Convention in 1916 he was outstandingly used. One night in Queen's Parade Church there was a penitent form, when sixteen or twenty young people came out to give their lives to God. Some have taken back the gift from the altar, but others are on the mission field to-day.

His next visit was in 1926. Those were days of spiritual power in northern Ireland, and the Convention had grown to great numbers. He revelled in the enthusiasm of those crowds of young and newly saved people, but he had a timely message for us: “The curse of evangelical Christianity to-day is a cheap and easy believism,” was one of his sayings. His ministry was used to deepen the lives of many.

1934 was his last visit to us, and his messages on the Indwelling Christ will never be forgotten.

The last time I saw him was when he was in bed, some months before the end, and there was already a look in his eyes like a reflection of the heavenly glory.

During the year 1933 he came to know the Count and Countess Gurowski of Woolhampton Park, near Reading, and he and Mrs. Wilkes spent some very happy days there. One of his greatest interests had always been friendship with young people, and his getting to know Helen and John Gurowski was a great pleasure to him.

Short walks with them in the park, and sitting with them in the gardens amongst the beautiful trees and flowers which he so loved, gave him intense joy.

One special walk in the park to the “lower pond”, three months before his death, will never be forgotten. Becoming very tired with the walk, he sat on an upturned boat, while he gave wise counsel and advice to his young friend John. On the way back to the house, nearly half a mile away, he became very exhausted, “I must go slower, John,” he said, “I get so easily tired.”

Letters passed between them, in one of these he wrote :

I am praying that God will give you the courage needed to confess Christ. Do remember that faith in the Lord Jesus is the foundation of all. “Him that cometh unto me I will in no wise cast out.” You have come! He has received you. Hold fast that promise whatever you feel like. It will prove a sheet anchor to your soul. If He has received you, dare to believe that He has done two things :

(1) Blotted out for ever all your past sins and transgressions, and (2) Given you His Holy Spirit. Two

wonderful gifts. Henceforth you are His and He is yours. Keep on believing, and quietly in your heart thanking Him.

In yet another letter of loving counsel he wrote :

“ Thy faith hath saved thee.” I want to remind you of the necessity of getting a quiet time each day over your Bible. It is very important. God’s Word is the food we need for our spiritual life. God bless you, dear boy.

For his influence over their younger son, the Count and Countess were deeply grateful. His friendship with Helen and John was not only that of a friend, but one which made him a spiritual father and counsellor.

The Countess, in recollections of these visits, wrote of their gratitude for this friendship, and of the influence of his presence in their home. “ The joy and peace that radiated from him will always be remembered by us. Praise seemed ever on his lips.”

Shortly after his last visit to Woolhampton Park, Mr. Wilkes was taken suddenly ill, and throughout his illness the thoughtful kindness of these friends greatly cheered him.

Constant gifts of fruit and flowers were sent from their gardens, with loving messages of sympathy and urgent enquiries as to what could be done to help in his recovery and for his comfort.

Though growing daily weaker, Mr. Wilkes continued to write letters of encouragement and thanks with his own hand.

How can I begin to thank you (he wrote to Helen) for all your love, kindness and many, many acts of thoughtful and loving generosity during the past few weeks to this poor old “ Uncle ” of yours ! It passes my comprehension, so, of course, I can’t thank you properly, dear child, can I ? So I won’t try.

I was amused at your giving me so grand a title, “ Christ’s Ambassador ”. I am called by various sobriquets, “ The Prophet ” is one of them, a sad misnomer ! I am generally

apostrophized by my many younger friends as “ Uncle Paget ”, a title of affection which is pleasing enough.

May God greatly bless you and John, is the constant prayer of one who loves you dearly, and longs to see you going on, and growing in the likeness of the Lord Jesus ; wholly and altogether His.

Always your grateful and affectionate,  
 “ UNCLE PAGET.”

Although during this last year his strength was declining, he continued, through the Spring and early Summer, to accept the invitations coming to him from friends to speak at gatherings in their homes and at garden meetings.

Mr. Wilkes's last witness was on a Sunday in the garden of Mr. and Mrs. Cobb at Baughurst, near Reading. Many came from the surrounding neighbourhood, and the meeting was composed mostly of young people.

He spoke on the subject of being “ Fools for Christ's sake ”, and began his message with the words, “ We are all fools.” He continued by showing how men and women are willing to be fools in their search for wealth, others in their quest for pleasure, or in seeking fame in motor racing, mountain climbing and other things which bring no ultimate satisfaction. How few are willing to be fools for Christ's sake like the Apostle Paul !

At the close of the meeting he made an earnest appeal to the young people, saying that the “ old stagers ” would soon be gone and Christ had need of the young ones. One hungry soul who was present that day yielded to the claims of Jesus Christ, and yet another, with whom Mr. Wilkes had a long talk, surrendered heart and life to God.

Immediately after this garden meeting he was driven to the house of other friends, Colonel and Mrs. Lunn-Rockliffe, who had invited Mr. and Mrs. Wilkes to stay with them at their home, Headbourne Worthy, near Winchester. They had also arranged for a gathering of friends in their garden, where Mr. Wilkes was to speak.

During the night after his arrival, however, he became very ill with a heart attack, so severe that doctors and nurses had to be sent for immediately.

For a fortnight he lay there in a critical condition between life and death. The great sympathy and affection shown to Mr. and Mrs. Wilkes during the days at Headbourne Worthy House were very precious to them. They both realized, when they heard the doctor's verdict, that the condition of the heart was very serious. Mr. Wilkes whispered :

It is well, I am ready. What I have done in the past is as nothing. Like Wesley I can only repeat :

I the chief of sinners am,  
But Jesus died for me.

Oh! Bless His Name, His wonderful Name!

These and many other things that he said (wrote Mrs. Lunn-Rockliffe) often brought tears to my eyes. Between two painful attacks of breathlessness and weakness, he said: "Ah, how well I realize that one must not wait to the last to make peace with God!"

His humility and the peace and joy which he radiated towards the end were all the more striking in that he *did* go through the valley of darkness and physical suffering.

These kind friends would not hear of his removal from their home until he was considered by the doctor to be strong enough to sustain the extra fatigue.

Meanwhile much prayer had been going up that they might be shown the nearest place in which he could be best cared for, and with the warm recommendation of the doctor, a small nursing home was chosen at Chandlersford, not far from the house of Colonel and Mrs. Lunn-Rockliffe. It seemed more than a coincidence that this home had for its name, "St. Faith's Nursing Home". The word "Faith" which he himself loved to proclaim, "a mighty living thing, producing wonderful results in the conscience, heart, will, mind and life of the recipient"

was that under which he now rested apart with his Lord, and from under which he passed into the presence of his Saviour.

A letter written to his hostess while in the Nursing Home expressed his gratitude for the kindness shown to them :

How rejoiced I am if my friendship has meant anything to you spiritually, but I long above all things that no touch of human friendship may ever mar or hinder your oneness with the Lord ; that He, and He alone, may be the supreme object of your love, and that you may love Him with all your heart, and mind and strength is my deepest desire and earnest prayer on your behalf.

I do hope you are enjoying *Henrietta Soltau's Life*, and finding it an inspiration and a blessing. May God bless it to your heart.

Thanking you again a thousand times for all your kindness, sympathy and affection, not to mention your loving hospitality in your home.

I remain,

Yours very affectionately,

"UNCLE PAGET."

The Nursing Home was indeed an ideal spot, one of peace and rest. The matron, earnest and devout, spared no pains to give her best, and what contributed so greatly to his comfort and joy was, that she put at the disposal of Mrs. Wilkes a room, where she could always be near her husband, night and day.

The memory of those days lingers in the hearts of those who were near him at that time. The garden, on to which the verandah windows opened, was quiet and sunny ; a place of peace. The birds came morning and evening for the crumbs scattered for them by Mrs. Wilkes ; and Mr. Wilkes loved to watch them from his bed, and see them feeding, happily undisturbed.

One of the joys to which he looked forward were the visits of friends. He was not allowed many visitors,

although he himself was eager to see all who came, and especially old friends connected with the work so dear to his heart. Miss Williams, one of the Secretaries at Headquarters, wrote of her last sight of him, a few weeks before he passed away.

My recollections of Mr. Wilkes are very difficult to put into words. There is one, however, which specially stands out in my memory, and that is the last time I saw him.

We were on our way to the Convention at "Slavanka", and with others, called at the Nursing Home where he was.

I did not expect to see Mr. Wilkes, as I felt it would be too much for him, but on his hearing that I was there, he insisted on seeing me. I shall never forget the sight as I entered the room. He was lying there with such a wonderful look of calm and peace, and his face simply radiated triumphant faith, as he told me how good God had been to him, and how "goodness and mercy had followed him" all the way through.

I came away, thinking of him with his work finished here, just listening and waiting for the Master's call to higher service yonder.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

This visit of the friends from Headquarters, Miss Williams, Miss Cosens and Mr. Harrod, on their way to the Slavanka Convention, was a special joy to him. He well knew and appreciated their hidden and sacrificial work for the Master.

Many letters were received from friends during these last months; and his joy in being thus remembered was very great.

One of these letters, from Mr. Godfrey Buxton, brought special comfort in his hours of extreme weakness, when the effort of verbal prayer became too exhausting. Mr. Buxton wrote:

I often think in connection with you in your weak condition, of the High Priest of old. When he went into the Holy of Holies and presented the blood, we are not told that he ever uttered a word. I have no doubt that the Lord is doing much, even if it is impossible for you to pray in the usual verbal way, as you are before Him for His work.

This last week we have been seeing God deal with our men in a very definite way. I thought you would like to know also that though you have been unable to speak, I have had very special opportunity of speaking things that I have learnt from you.

Once in Hungary the leading psycho-analyst had spoken for an hour on the impossibility of obeying Christ. I was then asked, without any warning, to speak. Immediately the Lord gave me some of the points I have heard you use in reference to the rich young ruler and Zacchaeus who was enabled to obey.

Then again, we had the privilege of attending the first missionary conference held in Hungary since the War. There was gathered a poor little body of saints, feeling quite hopeless and helpless. I had two hours with them, and the Lord gave me messages from Acts xviii., xix. and xx., the original setting of which came, when you spoke on it at the Colony Missionary week end. So, even if it was in weakness that I picked it up, it was nevertheless a bringing forth of further fruit through you to the Master.

Please give my love to Mrs. Wilkes. I often wonder whether there will be a greater saint in glory than her !

The last hymn that Paget Wilkes had played and sung was his old favourite, “ I heard the voice of Jesus say, Come unto Me and rest.” He sang it through, ending with the words :

And in that Light of Life I'll walk,  
Till travelling days are done.

And now his travelling days were almost done, yet in spite of intense exhaustion he sought to lead yet one

more to the feet of Jesus ; and God gave him this joy, for the nurse who had been caring for him in the Nursing Home yielded her heart to the Lord before he passed within the veil.

In speaking with her shortly before the end he said :

Nurse, it will be worth all the expense, and all the suffering and pain, and all that it has meant coming here if you come to the Lord Jesus. Promise me that you will meet me in Heaven.

During all these weeks in which Paget Wilkes had been lying in weakness and yet in peace, his dear wife had been able to be with him, ministering at his side, and never separated from him.

Truly—"goodness and mercy had followed him"—not only in granting him the presence of his beloved wife, but also in the tenderness of his nurse, and in the wonderful sympathy and skilled attention of his doctors.

In spite of all that loving care could do he grew weaker, and on October 5th, 1934, towards evening the end came.

After a happy day of companionship with his wife, leaning back upon his pillows, while his lips moved in prayer, he passed into the presence of the King.

Translated ! Yes ! Memory recalls the perfect summer night described by him on his first journey to Japan, nearly forty years before, when he wrote to friends at home :

A perfect summer night ! And all pointing upward and forward. From behind that grey curtain eastward, incarnated with the setting of an earthly sun, we are expecting the flashing of an Eternal Sun, even Thee Lord Jesus, yea, come quickly !

Upward ! Above us where the crescent glows, the circle of a coronet is hanging invisible. Yet, because invisible, one that fadeth not away, if only we are faithful unto death.

One remembers John Bunyan's immortal dream :

The pilgrim they laid in a . . . chamber, whose window opened toward the sunrising. The name of the chamber was Peace, where he slept till break of day.

Hero of God, well done—  
Thou didst gird thy armour on,  
In the strength of His dear Son,  
At His word hast laid it down  
To receive from Him a crown.

Hero of God, farewell,—  
Thou hast joined the white robed throng,  
Thou dost sing the victor's song,  
In the presence of thy Lord  
Entered into thy reward.

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