

establishment in Bolivia. As a result of plans formulated during its Annual Conference of 1944, C. Y. M. opened the La Paz Bible Seminary on January 1, 1945. The present staff of twelve C. Y. M. resident missionaries is assisted by native workers in five of its stations.

It was in 1931 that work in Bolivia was started under the auspices of O. Y. M. Out of the labors expended since that year, there have come into existence four self-supporting churches in La Paz and altiplano communities. In addition to these, four points in the Lake Titicaca area and two mining centres maintain regular services. With the exception of the La Paz church, the O. Y. M. stations are under the care of native workers. O. Y. M. has three resident missionaries at the present time. Annual conferences are held at the four established meetings. The Yearly Meeting in La Paz is the largest of the four and has an average attendance of from three to four hundred Indians. Proposed plans provide for a greater outreach of the ministry of O. Y. M. around Lake Titicaca and the haciendas of the altiplano as travel facilities are supplied. A Bible School to be operated co-operatively with the N. H. M. S. promises a definite ministry and will be beneficial to both groups.

The newest recruit to the cause of holiness in Bolivia is the N. H. M. S. There are four resident missionaries at the present time, all of whom were sent to Bolivia in 1944. The interests of the N. H. M. S. are directed toward the gold-famous surroundings of the Tipuani River valley, which is across the Cordilleras and directly east of Lake Titicaca. The project being launched is the populating with Aymara Indians of a rich, unused agricultural area of land that has been donated for that purpose. Although the project site is separated from La Paz by the Andean range, it will be easily accessible upon the termination of the construction of the auto road. The colony to be established will be under the supervision of the N. H. M. S., and church, school, and clinic facilities are to be provided. As this site is a doorway to the Beni department, it is the prayer that future enterprises may find their outreaches among the lowland peoples of the upper Beni.

It shall continue to be the labors of consecrated missionaries, together with their prayers and those of prayer warriors in the homeland, that shall assure the proclamation of "Holiness unto the Lord." Let us all heed the cries of these needy peoples whether they be the thin-clad inhabitants of the low-lands or the deep-chested Indians of the heights!

—Call To Prayer.

GOD'S CALL
Dr. G. Arnold Hodgin

In a recent class session on Foreign Missions, a discussion arose concerning God's call to Christians for service for Him in home or foreign lands. Some very pertinent questions arose. We were asking ourselves: What, after all, may we consider as a valid conclusion regarding God's known will in the type of service we are to render?

The first question arising was "Is the call of the Church adequate for the candidate for ministerial or missionary duty?" The second interrogation arising was "Is the sight and sense of the world's need sufficient upon which to act in the search for the divine will in service?" The third question emerging was "Is the call of the field itself adequate?" By this

we mean a plea from a group or individual to come and help.

Concerning all of these questions, we felt then and are more fully convinced now that not one of the three, or all combined for that matter, can of themselves be considered as sure and final evidence that immediate response to them shall be given.

Let us consider the three ideas separately. First, "Is the call of the Church adequate?" The answer must be in the negative. But by that we must not forget that the call of the Church may be the call of God. But it also may easily be a mere human affair and may not indicate the field of labor to be entered at all, for God's will may lead in an entirely different direction. If the Church, after prayer and unselfish consideration, reaches forth the hand of bidding to a man for service, it may well be that both they and he will feel that it is good to them and the Holy Ghost that he should go. In such a case, the call of the Church becomes the call of God. How fitting then that there should be very definite prayer, heart searching, and a deep sense of human inadequacy that the plan of God may not be thwarted. Carnal self-seeking may maintain in either Church or candidate, and dearth and spiritual fog follow.

Thinking of the second question, "Is the call of need adequate?" No, it is far from sufficient and for the following reasons. First, the sense of a world's need cannot be localized, for every real Christian sees the need, and that vision is global. Who of us is able to say where the greatest need is, especially in the matter of mission lands? The whole world lies in wickedness; sinful souls, whether pagan or fully civilized, are not merely going to be lost. They are lost now in sin and need not a reformer only. They need a Saviour.

Again, to say that I shall go here or there because of a sense of need alone may work out well and often does. But it may be a mere matter of sympathy and far from the place which God plans for one. His will must be sought.

This writer believes with all his heart that as men and women pray for guidance, the Lord may work in unison with the sense of the world's need and indicate in some way to us where to go. For an individual to act in the sight of the world's need would mean for that one person to go into all the world and preach the gospel to every creature. The utter impossibility of such a venture marks plainly the absurdity of it. That world commission is to the entire Church and never to an individual or single group.

The third question, "Is the call of the field, that is, some one or ones in any field, adequate?" In answering in the negative, we are well aware of what may enter the mind of the reader. That is the Macedonian call, "Come over and help us." But does any one of us think that the Macedonian was a man like Peter or Paul or John Smith? Must we not remember that the Macedonian was in a vision of the Lord to Paul? As to time, even that vision was misinterpreted. They thought the Lord was calling them then. But that vision of beckoning hands had to be validated in God's plan for a future date.

Now, what is the sum and substance of God's plan for us all? It is this, that the call of the Church, or the sense of need, or the call of the field, or all of these combined may very positively be the experience which the Lord

uses to get our careful attention and full consent so that He can point the divine finger to the place where He desires us to go.

We declare to you that if you will fully surrender and completely consecrate and then definitely seek by prayer and every possible source of information, you will receive some sort of inner consciousness of God's will for you, both as to type of labor and field of service. More than that, we beseech you, never rest content nor ever set foot on plane, ship, or train until you have sweet assurance that you move in God's planned path for you. Don't make a mess of life by getting out of God's will. The Holy Spirit will guide you if you seek Him. My friend, remember that God has a voice. He will speak to you individually and show you the way if you really desire Him to make plain your path.

—Selected.

THERE ARE LEAVES ON THE FIG TREE

J. B. Chapman

It is said that Frederick of Prussia once said to his court chaplain: "Give me in a word conclusive proof that the Bible is true. I do not want an argument. Just a summary." The chaplain thoughtfully replied: "The Jew." And there are those who believe that the Jew is the fig tree which Jesus bade us observe for signs of the coming spring. True, men, in attempting this observation, have fallen into error because of their giving way to speculations. But we are still called upon to look for the leaves which would tell us as followers of Jesus how close is the time of His coming back to the earth. If the buds are bursting and the leaves are looming, then we should not hesitate to say, "Spring is at hand. The day of the Lord breaketh."

We are in the midst of history. The daily changes are so great as to make the week's news obsolete. We have no sufficient distance to give us perspective, but no thoughtful person can doubt that some of the things we hear are prophetic, and that some of the sounds are the rustling of the leaves on the fig tree. We may, through the influence of proximity or personal interest, overestimate some occurrences and underestimate others. For this reason we forbear to recite instances, and ask only that you lift up your eyes and see the leaves on the fig tree (some of these leaves are about grown now), and know that the coming of the Lord is at the door.

The persistence of the Jew in the face of tremendous odds all the nations who were contemporaneous with the Jews in the times of their arising, full flowering and decline are gone) is proof of God's faithfulness in keeping His promises. The curious plight in which the Jews continuously find themselves is proof of God's remembrance to execute judgment. And the changing relation of the Jews to other peoples is indicative of the progressive designs of God in ruling and overruling in the affairs of men and of nations.

From the size of the leaves on the fig tree—the Jewish nation—we do well to take knowledge of the fact that "the summer is nigh, even at the door." For although the change in seasons will mean judgment upon the nations, it will mean the coming of blessing in measure hitherto unknown to the true people of God—to them who love Him and pray for His appearing. —Herald of Holiness.