

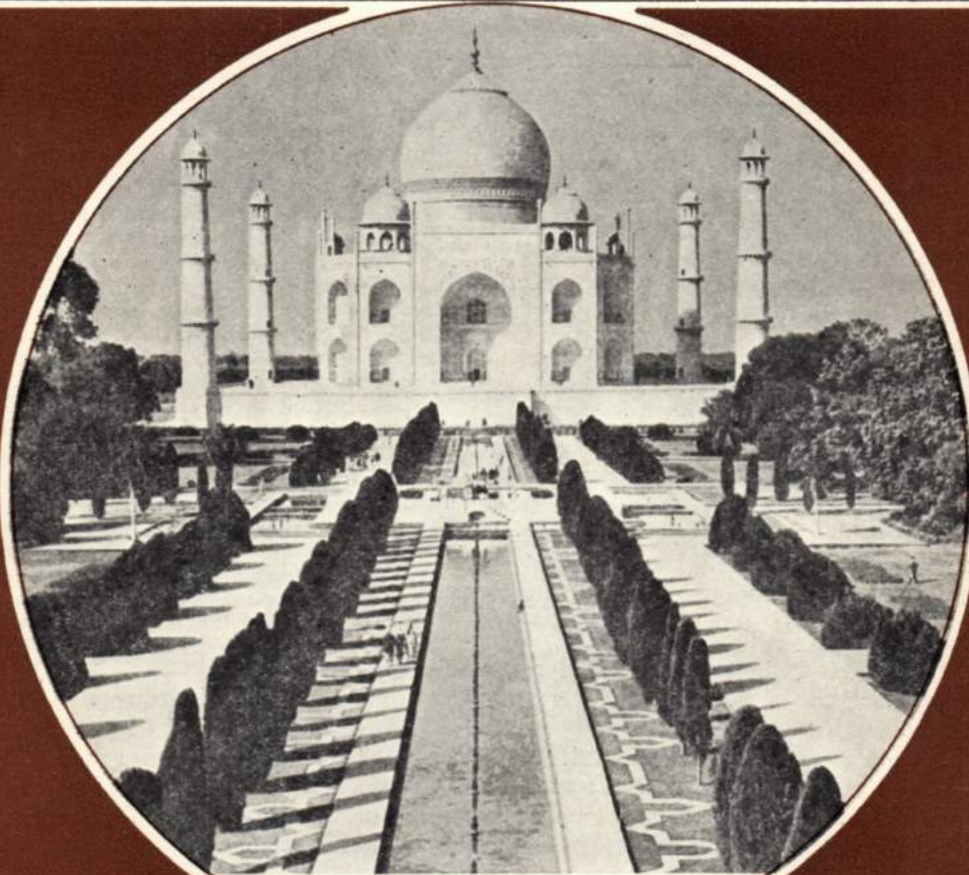
THE FIELDS



VOL. 1, NO. 3

"... Look on the fields; for they are
white already to harvest" (John 4:35).

APRIL, 1938



The Taj Mahal, Agra, India

EDITORIAL "PREACH THE GOSPEL!"

INDIA — THE GREAT TASK: THE FEW WORKERS

NEXT MONTH: "RECENT EVANGELISM IN CONTINENTAL EUROPE"

BY E. H. BROADBENT

The Fields

A MONTHLY Magazine devoted to the spread of the gospel in the "regions beyond," particularly to the work of missionaries who have gone forth commended by Christian Assemblies in the United States and Canada. It is hoped that **The Fields** will be blessed as an instrumentality for increasing interest in and fellowship with such.

At all times information, inquiries, or suggestions will be welcomed from any reliable source. Constructive criticisms that will make the magazine more effective will be an appreciated service.

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All articles, letters, suggestions, and constructive criticisms of our Magazine should be sent to the Editors individually or to Box 242, G. P. O., New York, N. Y.; all gifts for missionaries to the Treasurers at Box 242, G. P. O., New York, N. Y.; all subscriptions to the Magazine, notices of change of address, and similar communications to Lloyd Walterick, Publisher, Fort Dodge, Iowa.

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Your Money

YOU sent the money across the sea
That bought a Bible for young Sing Lee,
And young Sing Lee, when he'd read therein,
Proceeded to turn his back on sin.
Then he rested neither night nor day
'Til his brother walked in the narrow way,
And his brother worked 'til he had won
Away from their gods his wife and son.
The woman told of her new-found joy,
And Christ was preached by the happy boy.
Some of the folks who heard them speak
Decided the one true God to seek.
It wasn't long until half the town
Had left its idols of wood and stone,
And the work's not ended yet, my friend,
You started something that ne'er shall end,
When you sent the money across the sea
That bought a Bible for young Sing Lee.
AMELIA PRICE AYRES, in *Sunday School Times*, '25

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I give and bequeath to the Treasurers of **The Fields, Inc.**, the sum of..... dollars, and I declare that the receipt of said Treasurers shall be a sufficient voucher.

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Editorial

THIS startling statement is made on good authority:

Out of over 5,000 missionaries in India, four-fifths are either Modernists or engaged in medical or educational work, and one-seventh are always home on furlough. That means that, approximately, there are only 1,000 evangelical workers amongst India's teeming millions. Of these, it would be found that many are largely engaged in medical or educational work. As a result of this there can not help but be a serious curtailment of **Gospel work** in the strict sense of the word.

Doubtless, the conditions faced by missionaries call for many phases of work. For examples:

Medical work for the relief of bodily suffering.

Social work with a view to the betterment of living conditions, both in family and in community life.

School work for the instruction of the natives in elementary subjects; in some cases the foreign government which controls the territory requires that its language be taught them, for which teaching the missionary must qualify.

Orphanage work, by means of which great numbers of children are taken out of the fearful conditions of heathenism, and cared for in Christian surroundings.

Great benefits accrue to the natives from these efforts to meet the terrible state in which so many of them are found.

But there are dangers too which call for a watchful eye from the standpoint of the real missionary objective, which, of course, is **soul salvation**—spiritual and eternal blessing, rather than merely better physical and material conditions, which are only temporal. Danger lies in the latter (though so needful from a humanitarian and social viewpoint) majoring in time, effort, and means used to such an extent that real gospel work becomes secondary and may even slip into comparative insignificance. This may easily become the path of least resistance, and so also of least gospel effort with corresponding smallness of results for eternity.

Another danger from the other side is that the natives may too easily profess acceptance of the gospel for the sake of securing the benefits provided by the temporal phases of the work. Reality will be promoted by uncompromising earnestness and zeal for the truth of the Gospel, and insistence upon its testimony being of first importance, subordinating to this whatever kind of beneficial work may be carried on.

With all the great temporal need and suffering of mankind fully known by the Lord, yet His command is

"Go ye into all the world, and preach THE GOSPEL to every creature."

"... that REPENTANCE AND REMISSION OF SINS should be preached in His Name among all nations."

India

FOR years America has been lectured, educated, and told about oriental civilization, about "the spiritual superiority of the East."

The East, judged by what the books and the lecturers say, is a wonderful place of sweetness and light; the temples are crowded with devout worshipers; religion is on every man's tongue and the very air reeks with spirituality.

India and the East are compared to the States to show parallel wrongs. Attention is called to our slums and their evident poverty, to our tenderloin and red light districts, to our street waifs, and to our criminal gangsters. But Americans deplore their tenements and waifs, red light districts, gangsters, lynchings, and race antagonisms and intend to get rid of them; in contrast, in India, poverty and child neglect, degradation of women and child-widows, and the caste systems are not the exception, but the rule. It is a fallacy to compare what is the exception here, a protested exception at that, with what is the rule, accepted as such, there.

Look at the poverty of India with its per capita income of about \$15 a year, where many millions live in a state of semi-starvation; and where, some one has said, thirty millions go to bed hungry every night.

"India the far-famed, the land of hoary antiquity, of vast and various populations and manifold tongues, a land full of idols, and at the same time, the place of subtle philosophies and of a literature almost immeasurable in its extent; where the deepest poverty exists side by side with Oriental splendor; where foulest squalor lurks beneath the very shadows of palaces and temples and mosques and mausolea of matchless beauty.

"India is amazing and stupefying at the first glance, and amazing and stupefying to the last. It strikes you as very old—burned out, sapless, and tired. Its people for the most part are small, languid, effeminate. Everywhere the same grotesque contradictions—splendor and squalor, divinity and dirt, superstition and manliness. The western mind can make nothing of it, cannot bring it into focus."

Its amazing fecundity is shown in the census report of 1931. In the decade from

'21 to '31, its population had increased by 33,895,298 or 10.6%.

There are 225 languages and innumerable dialects; one survey mentions 872 languages and dialects. 92% of the population are illiterate. There are six chief tongues spoken in South India where the greater part of our work lies. These six languages are Telugu, Tamil, Bengali, Kanarese, Malayalam, and Mahrati.



The Six Language Groups in our India Field

Religions

Hinduism, embraced by over 200,000,000 of the population, is almost impossible to define. To define an object we limit it or circumscribe it, we build a fence around it, and knowing what it is and comprehending it, we classify our knowledge. This is impossible with Hinduism. Common however, to all its forms is an endless variety of gods; and along with this polytheism there prevails gross idolatry—the worship of stone and wooden images, as well as such things as cobras, monkeys, cows, and plants.

It is all-embracing and spreads like a miasma till it takes in under its filthy veil unlimited idolatry, human sacrifice, cruel torture, temple prostitution, and obscene sculpture.

"The organs of birth and the circlets of bones
And the light loves carved on the temple stones."

Where there is no temple or sculpture, the people are content with what one of their poets expresses thus:

"A stone with red paint plastered o'er,
Brats and women bow before."

As an influence it has taken possession of well-nigh all the roads by which man approaches the unseen.

"Like an immense glacier," says Rowe, "slowly descending from the mountain, gathering up and incorporating stones, earth, and debris of whatever kind comes in its way, but at the same time accommodating itself to the configuration of the mountain side, so has Hinduism come down through the ages, gathering up and incorporating whatever gods and goddesses, heroes and saints, religious theories and doctrines, rites and ceremonies, came in its way."

It teaches the migration of the soul, that it is subject to rebirth in human, animal, or vegetable form. Nature is its god to be served and worshipped.

"A Brahman, neglecting his own appointed caste duty will be born as a vomit eating demon; a soldier, as a demon feeding on excrement and dead bodies; a husbandman, as a demon feeding on putrid carrion."

Because of this all-inclusiveness, a Hindu may be an agnostic, pantheist, or theist. A Hindu may be a devil-worshiper, or may even be a thug—and thuggery is not yet dead. A Hindu, on the other hand, may be a devoted follower or practical worshiper of Mahatma Gandhi, who is nothing if not an altruist.

Brahma, after creating the world, lapsed into innocuous desuetude and passed into oblivion, Siva and Vishnu divide Hinduism roughly into two parts—if we can divide what we cannot define.

Kali, a hideous, black, blood-thirsty goddess, the wife of Siva, in South India is the god above all gods. God Himself is Brahma, the incomprehensible. He is manifested in a triad—Brahma, the Creator; Vishnu, the Preserver; and Siva, the Destroyer. Kali is worshiped as being his "sakti" or energy. Please bear in mind that little children pray to Kali as "gentle Mother," and some of India's finest lyrics have been inspired by love of this nightmare. They worship her now with goat's blood, for she thirsts for blood; her idol is all smeared with blood; bloody heads are strung around her neck and a headless trunk lies at her feet. She revels in gore and carnage and is not altogether denied it today.

"Then there is the caste system, around which all social problems naturally revolve. No other land was ever so situated as India has been for twenty centuries, or more, the prey of this dread tyrant. It robs the individual of all initiative and of prosperity and promotes bitterness and strife by its myriad conflicting sects. Unfortunately, no trustworthy information can be obtained as to its origin. The census of 1901 showed no less than 2,378 principal castes, but including all lower ones there are probably 100,000. It prescribes the usages that must be followed in the birth of a child, what the boy shall learn, what trade he shall adopt, the gods to whom he shall pray and the sacrifices he shall offer and whom he shall marry. Nowhere in the whole world has there been developed so extraordinary a social system, controlling so completely and ruthlessly the whole private and public life."

In discussing the health of India, we should not forget that the hygiene of which we are ourselves accustomed was developed only at a recent date. Europe had her Black Death, London had her Plague. In the dirt of India there is, however, a persistence which differentiates it from the filthy dirt of Europe. If Christendom has been unclean, the reason is a sin of omission. India is unclean as an act of piety. The Ganges at Benares flows with filth, yet it is worshiped as a river of redemption. When an English lady happened to touch his ring, a high caste Indian handed it to his servant with the words "wash it." Yet, that man as part of his worship would wallow in the indescribable. To hygiene the doctrine must be fatal that anything from an animal, especially the foul, is holy.

India's Women

India's high caste women—forty millions—are shut up in Zenanas. Immured in the prison walls of her own house and shut off from the outside world, she must not even look out of the windows into the street. Weary monotony, without Christ and without hope for the future.

A leading Hindu says:

"Early marriages are the greatest evil in our country. They have stood at the very springs of the life of the nation and prevented the normal expansion of which it is capable. . . . The treatment of these widows often presents the most pitiable sight. Shunned by all, often ill-fed, and made a veritable drudge, she is reminded by words, looks, and deeds that she is but receiving her just dues for the heinous sins she must have

committed in a former existence. Although the cruel custom of burning the widows was abolished many years ago by the British Government, yet, it is undeniable that even now the Hindu widows often present the most pitiable sight. Little girls are betrothed in their cradles or at three or four, to boys a little older of whom they know nothing, until at the age of seven or eight and from that up to twelve the maximum, they are claimed as wives and conducted to the homes of their husbands.

"Motherhood at the age of ten or twelve, is not infrequent and many grandmothers are but twenty-five. This Hindu custom ordains that the women of India shall bear children while they are still children themselves, and a stunted, degenerate, and ill-developed race is the inevitable result."

India has twenty-seven million widows—hated and accursed for life and forbidden to ever marry again though many are yet children. A recent census revealed nearly three million wives under the age of ten years, over half a million, under the age of five years; and from eleven to twelve thousand baby wives under a year old. If the husband dies, the baby wife becomes a widow and can never marry.

* * *

In a land of such vastness and diversity it is impossible to tell of individual districts unless one by one. As a sample we take the

Kanarese Country

Kanarese is the common name of the language. It is called by its own sons *Kannada of Karnataka*. "Kanarese" is an English corruption derived from the early Portuguese who called people and language *Canarijs*.

The people by race are Dravidians. No connection has been found between the language of the Dravidian people of South India and that of any other language in the world. The extreme antiquity of the Dravidians is indicated in that peacocks imported by Solomon in 1,000 B. C. seem to have come from South India, as they have a name in Hebrew that is a transliteration of the ancient Dravidian (Tamil) name. The Hebrews had no word for them. Early Kannada words are said to be found in a Greek papyrus of the second century, found at Oxyrrhynchus, in Egypt. To read Kannada books in the ordinary tone of speaking is to miss much of

their beauty; they are intended to be chanted. All reading is therefore done aloud. This makes a splendid means for the unconscious dissemination of the written word, for all readers are likely to have listeners; and this helps to overcome, in some degree, the handicap through the low percentage of literacy.



Our Work in India

Fragrant indeed are the memories clustering around the beginning of our work in India. Saintry Anthony N. Groves, pioneer and trail blazer saw something of the possibilities for God in that great country, the pearl of the Orient. Landing in 1833, he visited scores of mission stations and was warmly welcomed; many testified to the help and enlightenment received as he ministered more particularly to the missionaries themselves. Visiting England in 1834, he secured reinforcements, taking back with him Messrs. Beer and Bowden of Barnstaple, Dr. Jundert, and some Swiss brethren and sisters. The Beers and Bowdens commenced a work which their line of descendants is carrying on to this day. As a result of those activities, a work has sprung up which engages in it one hundred and sixty-eight missionaries and occupies over forty mission stations.

The portion of the Kanarese Country in which our work is conducted lies partly in the Native State of Mysore and partly in the Coimbatore District of the Madras Presidency, British India. The former Government is tolerant of missionary work but not helpful. The latter is neutral, at best. Most Governments merely tolerate messengers of the Cross.

The work was commenced in March, 1886, at Malvalli, a small, formerly fortified town in Mysore Province, Mr. and Mrs. Redwood, Sr., being the first workers there. In 1891 a second station was opened at Kollegal, a county town in the Coimbatore District, Madras Presidency. This district was formerly noted for its el-

ephants, rainfall, and malaria, all of which are now scarce. Mr. and Mrs. E. Lynn, Miss Bird, and Miss Clarke went to Kollegal from Malvalli. Other stations were opened in more distant and smaller towns in the following order: Kamakerai, Coimbatore Dist., 1897; Talkad, 1897; Gunjuru, 1902; Satanur, 1908; Diddapura and Murguru, 1909; Maddur, 1918; Bannur, 1921. All the latter are in Mysore State.

Dispensary work, largely done by sisters, elementary schools, and in the earlier days especially orphanages in several centers, have contributed to the measure of success that has been realized in establishing churches and other isolated groups of believers. These latter are often too small and insufficiently instructed to function as local churches capable of carrying on alone after the Scriptural pattern. The lack of men apt to teach prevents the developing of these groups, many of whose numbers are quite illiterate. While there has been a fair measure of gift manifested by Indian brethren, the lack of educational advantages and of opportunity for definite instruction in the Scriptures has retarded their growth. There are not sufficient fit men to meet the need of the work and the local churches are not able to maintain such men in wholtime service.

The largest group of baptised believers is found in Kollegal. There are at present about two hundred in fellowship and more than that number have died in assembly fellowship during the years. In other places the numbers are smaller.

Of most parts of the field, the world, it

can be said that the harvest is plenteous and the laborers few. Perhaps the Kanarese field can claim some unwelcome pre-eminence in this respect as the following considerations may indicate.

There are ten mission stations. In only one of those stations is there more than one man missionary; in one of them there is no man missionary; in one of them there is no missionary at all. Each station is meant to serve as large an area as possible. As at present manned, either by men or women, no station can adequately cope with its demands and opportunities. In addition there are large areas only rarely visited and some not visited at all. If the work is to maintain even its present impaired state of efficiency it must have reinforcements. Apart from development, if the *status quo* is to be maintained more workers, and especially male workers, will have to be forthcoming. To expand its activities further additional help will be required. For the last twenty-five years replacements have not kept up with the

losses—on the contrary, the number of workers from the homelands has decreased. These are the painful facts.

The total loss in number of workers since 1910 is eighteen; replacements seven. Nine have died in the work. Of those that remain in the field five are over seventy years of age and only five are under fifty years of age. Four of the workers have put in forty or more years of service. Add to these considerations the fact that, if we apply the rate of increase for all India, the population in the area we repre-

Where Are the Men?

"I view with grave concern the continued addition of sisters to our number here. The disproportion raises problems. In my judgment, the oversight of centers by sisters is not for healthy development of the Lord's work on Scriptural principles. I would not belittle their work. Much they do is to be warmly commended, but they are often forced by circumstances into a position that leads to misunderstandings, and hinders right development. The danger is minimized where there is a reasonable proportion of brethren. Yet what can be done? If a sister believes God has called her to this part and she has the commendation of assemblies, we can hardly refuse to receive her. You will understand, of course, that I personally have nothing against any sister, but I do feel a difficulty in welcoming more sisters to this district so long as the disparity in numbers persists. I should like to be present when this problem is considered by a gathering of experienced missionaries and elder brethren. It seems to me an urgent issue."

—from *Echoes of Service*.

sent is almost one half again as large as it was when our work started. Is it time to say that missionary work is being overdone or over-emphasized?

America's part in that work has been very slight. Miss Bygrave leaving Brantford, Ontario, in 1901, was for long our sole representative. She was followed in 1919 by Miss Middleton of New Bedford, Massachusetts. Since that time others have gone from the States and the Dominion. Today, we have eleven workers in three of the language areas.

Our Workers in India

Anderson, Miss Ruth (from Ridgefield Park, N. J., 1922), Girls' Home, Kollegal.
Bygrave, Miss Kathleen E. (from Brantford, Ont., 1901), Girls' Home, Kollegal.
Davies, Mr. and Mrs. J. M. (from Chicago, Ill., 1919), "Rehoboth," Trichur, Malabar.
Dorling, Miss E. Jennie (from Buffalo, N. Y., 1920), Girls' Home, Kollegal.
Ekman, Miss Hildur (from Evanston, Ill., 1926), 2 North Mada Church Street, Royapuram, Madras.
Hill, Mr. and Mrs. Rowland H. C. (from Ridgefield Park, N. J., 1920), 3 St. Mark's Road, Bangalore. Absent; present address: 65 Summit Ave., Sea Cliff, N. Y.

Sparks, Miss Rose M. (from Chicago, Ill., 1923), Mihijam, E. I. Ry., Behar.
Watson, Miss Annie (from Winnipeg, Man., 1919), Ilanji, via Tenkasi, Tinneveli District.
Williamson, Mrs. E. Gordon (from Brooklyn, N. Y., 1936, nee Eileen Lindsay), Banka, Bhagalpur District.

BOOK REVIEWS

A new book issued by Brethren in India, any profit of which will be devoted to Missionary Work.

Indian Realities

Stories and Surveys of Missionary Enterprise in India by Workers from Assemblies in the Homelands. An interesting review of the different fields of service and the various avenues of approach to those in darkness in India. Beautifully illustrated, with Map. \$1.00 net, \$1.15 post paid.

We urge our readers to get this volume. Read, and reread it until the spirit of enterprise, fortitude, and faithful service which flows through its pages catches you up in its power, and impels action for His sake Who loved you and gave Himself for you.

The above book may be ordered through
Walterick Printing Co., Fort Dodge, Iowa

The Challenge of the Empty Chair

(An incident that actually occurred)

I SAT on the little veranda of my mission station, Ammapet, in India, and looked off to the HILLS OF DEATH. As I looked, I prayed: "Lord Jesus, grant that some day I may be able to go there with the Gospel!" The opportunity finally came. I shall never forget that day. We reached the summit just before dawn and cast about for a camp. I went a little way ahead of the party, and rounding a rock, came upon one of those unexpected mountain villages. There, on tiny hut verandas, men were still asleep, muffled in their white turban cloths—a weird sight in the half-light of the early morning.

One old man came out to greet me and asked me to come and sit on his veranda. He disappeared into the hut to bring out, I thought, a mat for me to sit upon. But to my surprise he reappeared with a good European chair, and in his hand was a broken, dirty, paper-covered book. "Six years ago," my host began, "a man spent a week, two weeks, three weeks with me. He went away, and he gave me this chair as a present. I have been praying ever

since that another missionary would come and live among my people and teach us more about the Jesus of these pages. We have waited for six years, but you have come. I will get a hut ready for you for you have come to stay, haven't you?"

I had to tell him that that was an utter impossibility. I pointed to the plains 7,000 feet below. "Down there," I said, "is my work, the work of two men." He came close to me, the tears running down his old cheeks. "Why," he said, "I may not be here when you come again." "Yes, I know," I admitted, with a stab of pain at my heart. Then, solemnly, determinedly, he took the foreign things—"Pardon me," he said, "for seeming rudeness, but no man shall sit on this chair until he can stay and tell us about the Lord Jesus Christ." That was ten years ago, and no man has gone!

The challenge of the empty chair upon the Hills of Death—where is the young man who will go forth to accept it?

—The Dawn.

Women's Missionary Activities

INDIA

Kollegal RUTH H. ANDERSON—I have just come back from a weekly class in a village four miles from here, for illiterate, outcaste women appallingly poor; some of them graze sheep and goats all day in a wooded section; others go off into the forest to collect bundles of sticks or brambles or anything they can gather together for firewood. Others pour water on young onion gardens or weed in the sugar-cane fields. All of it is hard, wearying work. Three or four of the ultra-progressive type unwind cocoons in a silk factory. In preparation for reeling off the silk the cocoons are kept in boiling water. These women snatch at these things in the boiling water and unravel them all day, with the result that the skin of their hands gets all broken. Meeting them on the road the other evening it made me feel quite ill to see the condition of their hands. I asked them if they were able to do anything to heal them. They replied that they rubbed kerosene oil on them; that was "the best way to get them hard quickly." And yet these poor, depressed, unfavored women will make every effort to get back from the fields and the forest early on that particular day so as to be present at the meeting. God has blessed His Word to some.

On the way there I stopped at the Government school for little high-caste girls. As a rule, their lives are totally different; they know very little of the toil and oppression of the outcaste people. I had some Bible pictures for them with verses written out in their own language, to bring the name of the Lord Jesus to their minds. As I left the school, two or three women called to me—"Will you not talk to us as well as to our children?" Only too willingly I sat down and "talked" to them the story of God's great love and salvation.

Today there is a most hideous festival going on. It is in honor of the goddess Mari, one of the most evil-minded and blood-thirsty of all the Indian deities. The

outcaste people particularly observe this. They kill about thirty or forty buffaloes at midnight and from that time on there will be a wild orgy of blood and drunkenness. It will take days for the whole community to recover from it—and the more depressing consideration is, can their minds and souls EVER recover from the foul influence of such affairs. It is an annual festival and so even the children grow up in the atmosphere of such things, and it is no wonder they reach manhood and womanhood with minds depraved and distorted and seared. Oftentimes, when these same minds look out at you through the windows of their eyes, it is not surprising that one shudders involuntarily. Then comes the great thought that we are stewards of the wonderful EMANCIPATING gospel; that the Savior we proclaim is the GREAT DELIVERER; and we take fresh courage and thankfully go on.

Our hearts thrill at the unlimited opportunities which this great land still presents. We dare not think how suddenly changes may come which would alter everything. India is not exempt from the general state of unrest and uncertainty which prevails in the world. But the present is ours, and we seek your help in prayer for wisdom and strength and grace to buy up the opportunities.
February 28, 1938

MISS MARY FIFIELD was commended on March 4, 1938, by the Assembly at Albuquerque for the work of the Lord in foreign fields. She has been in Chicago studying, and desires if it is the Lord's will, to accompany MR. AND MRS. WILLIAM A. DEANS when they return to Irumu, Belgian Congo.

SARAH LE TOURNEAU (March 15) — Gradually recovering from a serious operation, would like to return to China. A cabled reply from the American Consul at Chefoo says that conditions are very unsettled since the Japanese Naval forces took control of Wei Hai Wei on the 7th, and strongly advises against returning.

Even if I were utterly selfish, and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect, overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Savior through my means. No young mother ever rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.

—CHARLES HADDON SPURGEON.

Notes

Letters to and from CHINA are usually delayed. MRS. MARGARET D. BUCKLEY writes of receiving on March 10, 1938, a gift mailed November 23, 1937, and on March 14, 1938, another mailed on January 11, 1938. Advices from Washington, D. C., report the delivery of gifts through diplomatic channels, as follows: DONALD HUNTER, April 1; MRS. MARGARET D. BUCKLEY, April 2; GEORGE FOGGIN, April 8; CONRAD H. BAEHR, April 6; THOMAS MELVILLE and MISS MARY RIDLEY, April 20.

No further information is given but the assumption that the workers named were alive and well at the dates mentioned is probably warranted.

MR. AND MRS. RALPH CARTER returning to Dominican Republic, are now on their way across the Continent and MISS J. DUNBAR returning to Angola leaves Vancouver shortly. On March 16, 1938, in The Mount Pleasant Hall, Vancouver, a joint farewell meeting was held, attended by believers from the seven assemblies (East Burnaby, Knight Road, Park Hall, Hebron Hall, 25th Avenue Gospel Hall, West Vancouver Gospel Hall, and Mount Pleasant Hall). Here they were recommended to their work and assured of continued interest and support.

DAVID ALLAN COOK, son of MR. AND MRS. A. WILLIAM COOK, born February 16, 1938, at Bell-Ville, Argentina.

MR. AND MRS. WILLIAM A. DEANS plan a visit to assemblies of the Pacific Coast, following which they purpose to return, via New York, to their field in the Belgian Congo.

ADAM N. FERGUSON (Natal) reports

(February 28): Bible School has reopened with four men students in residence. These are from three different tribes each speaking a different language but all speak English and will take their studies in that language. During a recent visit of Mr. Mowat a number of men professed faith at a special meeting about thirteen miles from Mansfield.

MISS MARIE P. GANZ of Columbus, Ohio, who went to Africa under the auspices of a denominational mission board, has resigned from that mission, has returned its letter of commendation, and has expressed a desire to work with the missionaries commended by the Assemblies, among the girls and women at Doba and Moissala, French Equatorial Africa.

The workers on the field are ready to receive her in full fellowship. On April 8, 1938, the Milo Gospel Chapel Assembly in Columbus, Ohio, wrote them adding the Assembly's commendation of her to the work there.

MISS GRACE GREAVES, on furlough from San Felipe, Guatemala, expects to remain until next fall and then, if the Lord will, to take up work in a new field in Guatemala.

MR. A. A. HEWSTONE of Nigeria has completed the translation of the New Testament in Igala and expects that it will be printed by the American Bible Society. March 15, 1938

MR. AND MRS. JOSEPH HOCKING write (February 17, 1938) that they plan to remain for a few months at Iquitos for language study before proceeding to their prospective field at Pulcallpa, Peru. Address: Apartado 144, Iquitos, Peru.

W. B. HUXSTER (St. Vincent, B. W. I.) is in Toronto (April 4, 1938) undergoing treatment for his physical condition but hopes to leave about the end of the month. Address: 31 Simpson Avenue, Toronto, Ont., Canada.



MRS. CONSTANCE H. PAYNE (right) and MISS ELIZABETH ORR JOHNSTON (left—recently from Toronto) are in Maimara, Argentina, a small summer resort in the mountains between Jujuy, Argentina, and Western Bolivia. The four orphan boys and the 18-year-old blind girl are the nucleus of their work among the children. In spite of bitter opposition, they are carrying on with a small local group and the aid of visiting preachers. Miss Johnston writes (March 7, 1938), "We are much in prayer whether we should settle here or live nearer a city."

WILLIAM HYND of Jamaica plans to leave for Scotland on May 30, 1938.

MISS JEANNETTE LAPE has arrived home safely and has improved, but is under the Doctor's orders to rest and will not be able to write letters for a while but has certainly appreciated the letters and gifts sent during her illness. She will be happy to receive mail and will be glad to have the prayers of the Lord's people for her recovery so that she may be able to return to her beloved work in Manila as her heart is still there.

MISS ANGELINA MARTINEZ arrived April 9 at New York from Paraguay. She will be glad to tell of the work in that country at sisters' meetings. Address 882 Ray Avenue, Ridgefield, N. J.

MR. ROBERT W. THARP of Lingyuanhsien, Jehol, Manchoukuo, is betrothed to Miss Evangeline Kok of Peiping.

DUNCAN M. REID, on furlough, of Dominican Republic, sailed March 26 from New York expecting to attend April conferences in Britain.

MR. AND MRS. T. ERNEST WILSON and family sailed March 29, 1938, from New York to England enroute to Angola. At a farewell meeting in Hartford there was a good attendance from several New England Assemblies.

That man is miserable who is wrapped up in himself and cares not for others; such a man keeps happiness outside, and bolts the door against her.

—ROBERT C. CHAPMAN

Addresses of American and Canadian Missionaries on Furlough and New Workers, Outgoing

- Barclay, Miss Flora E. (China), 166 Euclid Street, Hartford, Conn.
 Brooks, Mr. and Mrs. Cyril H. (Philippines), 43 Hill Street, Buffalo, N. Y.
 Caldwell, Mr. and Mrs. Colin C. (Puerto Rico), 427 Front Street, Stratford, Ont., Canada.
 Carter, Mr. and Mrs. Ralph J. (Dominican Republic), c/o Wm. Snowden, 998 Thurlow Street, Vancouver, B. C., Canada.
 Craig, Mr. and Mrs. E. B. (Japan), 45-20 Montgomery Street, Oakland, Calif.
 Davis, Mr. and Mrs. J. Russell (N. China), 659 West Alegria Street, Sierra Madre, Calif.
 Deans, Mr. and Mrs. William A. (Congo Belge), 606 Irving Avenue, Wheaton, Ill.
 Dunbar, Miss Jean (Angola), 1066 West 12th Avenue, Vancouver, B. C., Canada.
 Duncan, Mr. and Mrs. John Alexander (Trinidad), 250 Prospect Avenue South, Hamilton, Ont., Canada.
 Fifield, Miss Mary (to Congo Belge), c/o Mr. C. A. Gleason, R. Rt. 3, Albuquerque, N. M.
 Gammon, Mr. and Mrs. H. L. (Angola), 26 Priory Road, Exeter, England.
 Gibson, Mr. and Mrs. William (Jamaica), 159 North Park Street, East Orange, N. J.
 Greaves, Miss Grace (Guatemala), R. R., Barrie, Ont., Canada.
 Hill, Mr. and Mrs. Rowland H. C., (India), 65 Summit Avenue, Sea Cliff, N. Y.
 Horton, Mrs. A. E. (Northern Rhodesia), c/o Echoes of Service, 1, Widcombe Crescent, Bath, England.
 Hoy, Mr. and Mrs. Robert (France), c/o Mr. R. J. MacLachlan, 80 William Street, New York City.
 Huxster, W. B. (St. Vincent), 1635 Popham Avenue, New York, N. Y.
 Kautto, Mr. and Mrs. Charles O. (N. China), 24 Beacon Street, Redlands, Calif.
 Kramer, Mrs. Charles W. (Guatemala), 94 Quebec Street E., Guelph, Ontario.
 Lape, Miss Jeanette (Philippines), 504-A Griswold Street, Glendale, Calif.
 LeTourneau, Miss Sarah (China), Box 386, Upland, Calif.
 MacRae, Miss Susan (Angola), c/o Mrs. F. Messerli, 876 Cummings Highway, Mattapan, Mass.
 McCallum, John (Trinidad), 253 Ottawa Street, Hamilton, Ont., Canada.
 McCulloch, Mr. and Mrs. Wm. (Jamaica), c/o Mr. David Miller, 277 West Palm Ave., Altadena, Calif.
 McKenzie, Miss Catherine (to China), 3656 West 2nd Avenue, Vancouver, B. C.
 MacLaren, Miss Agnes Maude Tuck, (Palestine), 19½ Poplar Plains Road, Toronto, Ontario.
 Martinez, Miss Angelina (Paraguay), 882 Ray Avenue, Ridgefield, N. J.
 McLaren, Mr. and Mrs. Robert S. (Angola), 558 Norfolk Street, Simcoe, Ont., Canada.
 Olford, Mr. and Mrs. F. E. S. (Angola), 20 Pound's Park Road, Peverell, Plymouth, England.

Reid, Mr. and Mrs. Duncan M. (Dominican Republic), Abbotsford, Irvine, Ayrshire, Scotland.

Rogers, Mr. and Mrs. F. William (Afrique Equatoriale Francaise), Tincombe Street, Canterbury, Sydney, N. S. W., Australia.

Smith, Mrs. Gertrude (Angola), Grace Chapel, Tenafly, N. J.

Spees, Mr. and Mrs. William T. (Congo Belge), c/o M. Anet, 34, Rue de Stassart, Brussels, Belgium.

Spence, Mr. and Mrs. George M. (Jamaica), 550 Hill Crest Street, Teaneck, N. J.

Watson, Miss Eva C. (Venezuela), 23 Pinewood Avenue, Toronto, Ont., Canada.

Wills, Mr. and Mrs. W. H. (Venezuela), 5 Willowholme Drive, Belfast, Ireland.

Wilson, Mr. and Mrs. T. E. (Angola), 275 Woodstock Road, Belfast, Northern Ireland.

"You cannot do more than pray until you HAVE prayed; but you can do more than pray AFTER you have prayed."

Revised Addresses of Workers on Their Fields

Eustace, Mrs. J. P., Box 130, Bridgetown, Barbadoes, B. W. I.

Hocking, Mr. and Mrs. Joseph, Apartado 144, Iquitos, Peru.

Watson, Miss Annie, Ilanji, Tinneveli, via Tenkaski, India.

Wilson, Mr. and Mrs. John, Calle Cervito 536, Berenal F. C. S., Argentina.

Wiseman, Mr. and Mrs. George, Missao Evangelica Luma Cassai, Caixa Postal 15, Vila Luso, Angola.

MRS. GERTRUDE SMITH expects to sail from New York for Britain on May 7, and plans to return to Angola with Mr. and Mrs. J. McPhie sailing from England on May 24.



Letters

INDIA

Kollegal

K. E. BYGRAVE—I have been here since 1902 and the work is increasing. We have had an Orphanage of Girls since 1900; the first lot were from Gugrate at the time of the famine, and it has continued ever since. All those that came then are married and gone to different parts, and we have married a good many.

Those who are with us now are Kanarese girls; we have 120 in the Home at present but 40 of them are our old girls'

daughters, as boarders. Their mothers besought us to take them and train them as they were trained. Then there is a Women's Hospital where hundreds of women and children are treated in a year; and village schools—we have five where the heathen children come under the Word of God, and much blessing has been the result; the teachers are Christians.

We have a number of women's meetings in different villages that one and another of us take every week. There are four of us in the Orphanage—Miss Bird, who has been in India over 50 years, Miss Dorling, Miss Anderson, and myself. I have seen a good many changes and we have much to praise the Lord for. Our Assembly in Kollegal has over 150 in fellowship and we have a number of gifted men, young and old. The Evangelist was a boy in one of the schools in the early days—he was a teacher in our Girls' School when I first came.

February 9, 1938

Bihar

E. GORDON WILLIAMSON —

The Assemblies have three stations in this Bhagalpur District of Bihar, viz. — Kadhas, Katoria, and Banka, and four stations in the adjoining district of the Santal Porganas. The work has been more fruitful amongst the aboriginal Santals, but not many Hindus have become Christians. In fact, we need to pray God to awaken by His Holy Spirit these people who, whether high caste or low caste, are joined to their idols, boast in their "wonderful" religion and hate our Lord Jesus Christ. Persecution, and hate sometimes very bitter, is the inevitable lot of the person who would associate himself with the Lord Jesus Christ.

A young high caste man, a Brahmin, from our nearby village of Jagalpur, who had received a Bible about three months ago from S——, the young man who came out for the Lord shortly before Mr. and Mrs. Dean left Banka, wanted guidance as to where he should begin to study it. We had a good talk together; he drinking in the words seemed astonished at God's perfect way of salvation—such a contrast to the futile remedies prescribed by Hin-

duism. He was especially struck by 2 Cor. 5:21, which I explained to him, and had previously been much impressed by what someone had told him as to the way that the Lord Jesus, when being crucified, prayed for His tormentors, seeking only their good.

January 18, 1938

Mrs. Williamson is the former Eileen Lindsay, commended in 1936 for the work in India by the Assembly in Brooklyn, N. Y. Friends will be interested in this photograph taken at the time of their marriage in August, 1937.



Tinneveli District MISS ANNIE WATSON — February 1 I moved to Ilanji, where I was able to rent a suitable house, conveniently near the people, and yet apart in its own compound. It has a lovely, big verandah, which can seat between seventy-five and one hundred people. I hope to do a little medical work three afternoons a week and a children's meeting every Saturday afternoon; in the mornings I will continue to visit the villages. It is not a change of work, only a different center. February 2, 1938

KIANGSI

Tsingan CONRAD R. BAEHR—The dug-out is somewhat of an attraction. Not a few people ask if they may look it over. A stranger with his daughter-in-law, governess, and grandchildren have just been here. This man and his family fled from Hangchow in Chekiang province before the tide of battle rolled over that unfortunate city. They left house and property of considerable value. They have no idea whether it still stands or not. They are evidently people of some means. One of the sons works in our County yamen so his people came to him here. They have rented quarters at our language teacher's large compound.

Our special Gospel meetings with Mr. Chu were well attended and the messages were splendid, but there were no professed conversions. Mr. Phillips has gone to Fengsin to help Mr. and Mrs. Melville in special meetings this week. From there he goes on to Seng Mi Kiai to join Mr. Vines who returned there from the Shangkao Bible convention. Seng Mi is only ten miles from Nanchang and not that far from the Nanchang airport. They have no dugout and no property at hand on which to make one. Most of their things are here and it is possible that after some itinerating in that district they will come here for a time. We enjoy having them, you may be sure.

Two weeks ago Lui Lao Ban who sometimes comes to meetings from his mountain home, 22 miles away, lost his father. Lui Lao Ban's two brothers insisted that the Buddhist priests also Taoists be called in to help the father's soul to get out of hell by their beating of drums, prayers, etc. The length of time they do this soul-saving work depends on the money one gives. They will come for a day or come for a year. Only thing required is money and without that they will not come and save the soul. Lui was unwilling. He offered to pay all other expenses. They wanted him to share in that expense too but he refused. They beat him up frightfully with the help of other members of their clan who had long waited an opportunity to punish the one member of their clan who dared to eat the foreign doctrine. Two brethren from here went up into the mountains to help our brother and try to clear up the situation. The offenders have apologized to Lui. He is not to share the expense for heathen rites which he had no power to prevent. We trust he will have more freedom to witness for Christ for Whom he suffers not a little persecution. The brethren think that Lui Lao Ban will have no very serious effects of his beating. February 23, 1938

How many names of missionaries have you mentioned at the Throne of Grace today?

KIANGSI

Feng-Sin THOMAS MELVILLE — We are at present at Feng-Sin 100 miles inland from Kiu-Kiang. We have been able to carry on our work, apart from hindrances caused by air raid alarms.

We are shut in just now, the Yangtze is blocked and no supplies can come in that way. Foodstuffs are getting scarce, and very expensive. Rice however which is the staple food of the people is plentiful and very reasonable in price. Trenches are dug here in all vacant corners of the City and mostly all young men are either at the front, or in training. Conditions in occupied districts are dreadful, perhaps nothing like it has ever taken place in any part of the world. Refugees are in a terrible plight without homes, or much in the way of shelter.

We are arranging for a week or ten days of special meetings here, commencing this week, and are looking to the Lord for His blessing. February 14, 1938

SHANTUNG

Wei Hai Wei MARGARET D. BUCKLEY—We have been in peace and quiet at Wei Hai Wei until two weeks ago. At that time the Japanese landed to take control of the city, previously all Government officials and policemen had retired and there was not the slightest opposition. A few days later they returned in an unsuccessful attempt to destroy the electric power plant, dropping bombs from airplanes flying over the nearby hills. People are leaving the city in flocks and many women and children refugees have already taken refuge in this compound which can accommodate a large number, as in former years Misses Graham and Rout had a large boarding school.

We are now under martial law, so all evening meetings have been stopped but it was cheering to see the numbers who attended the Sunday morning meeting despite the bombing which took place the day before. There is quite a large Assembly here, which has grown very much during the last few years and also another little meeting inside the walled city. A

nice number of women have been saved, fruit of Gospel meeting held weekly there. One would like to see more men saved and added to their number and we are praying to this end. It has been our privilege to give help in Sunday School, women's meetings and visiting amongst the women in their homes and we trust we may have the same liberty in Gospel work with the new regime as has been enjoyed in this district for so many years.

We trust war conditions will not necessitate a further evacuation. We thank God for the peace in our hearts and we look up for our redemption draweth nigh, and for us our outlook is bright when we think of our heavenly calling and future destiny. May we be found faithful till He come. Shall appreciate fellowship in prayer not only for us but for the Lord's dear people amongst the Chinese.

March 15, 1938

JEHOL PROVINCE

Ping Chuan HARRIET F. MINNS — Last week we had the country women stay on the compound for a week's Bible School. Some city folks heard and came, so that several days we were crowded out. The Lord blessed and four more professed to believe. Please pray for these babes in Christ. Most of them have very little Christian fellowship in their homes and villages. They cannot read sufficiently to get food for themselves from the Word.

February 18, 1938

HOPEI

Taitowyng GEORGE E. FOGGIN—We are having very good times here. Several have been converted during the past year and are going on nicely. One man by the name of Hsu has been recently converted. Some time ago when he was in Manchoukuo he became interested in the gospel, but later turned back and did not believe anything. One of the



Christians who is an old friend of his took us out to see him one day. He gave us a good welcome and we were able to have a splendid meeting in his home, many outside friends coming in to hear the gospel. Later he invited us to a meal and we had good opportunity to preach the gospel again. This time he took a definite stand for the Lord. We also spoke to his family who listened with quiet attention. I was glad to hear that he had been to meeting last Sunday.

I was away at Chengochuang, six miles from here, and together with the brethren of that place had an open air meeting at fair time. After the meeting we remembered the Lord in the Breaking of Bread. At Shouluchuang, a village about ten miles from here, the Lord had been blessing the Christians. They have had some newly interested people coming to the Sunday meetings and Mr. Chiao the leading brother there placed an order with me for ten Bibles and seven hymn books to be given to the newly interested ones.

March 22, 1938

ARGENTINA

Cordoba ERNEST G. GRAY — With thankful hearts to the Giver of all good we can say that He is blessing the work in these parts. For a small assembly formed in Chuna, the blacksmith, formerly a drunken fighter, ceded his best room for the meeting.

Up in the province of Rioja I find a group of three families all saved through the testimony of a believer with whom I had been corresponding. Farther up the

line two elder daughters in a Piedmontese family confessed Christ and expressed a desire for baptism. This we hope to carry out in the annual conference at Cordoba. Here there is neither brook nor pond and sometimes even drinking water is scarce. In all from Gob. Gordello in Rioja province to Maq. Galliui on the new line to Santiago del Estero there are over 130 believers, scattered over a distance of 200 kilometers, of whom nearly 100 are in the assemblies at Cruz del Eje and Dean Funes, where 10 years ago there were but two small house meetings.

February 16, 1938

Bernal JOHN WILSON — The second provincial journey of the new Buenos Aires Bible Coach. Going North, on the second day, we arrived at our objective near Chiquita. An inland sea, in many respects like the Dead Sea, its waters are so impregnated with chemicals that thousands of people from all over the country go there for the medicinal value of the waters. Our object was to place a gospel and a little booklet of explanation in the hands of every visitor. We went from street to street playing suitable music with the loud speakers, and explaining our purpose at every corner. At night, we had an open air meeting, using loud speakers. Much interest was aroused and large crowds listened to the gospel, so new to them. The second night, the priest came during the meeting, forcing his car amongst the people, and throwing out of the windows a most scurrilous printed denunciation of us as Com-

*This is true greatness—to serve unnoticed, and work unseen.
Oh the joy of having nothing, and being nothing,
Seeing nothing but a living Christ in Glory,
And being careful for nothing but His interests down here.*

*Learn to grapple with souls;
Aim at the conscience; Exalt Christ,
Use a sharp knife with yourself,
Say little; Serve all, Pass on.*

JOHN NELSON DARBY.

munists, Jews, Lutherans, etc., etc., and that we encouraged the people to go into the most vile sin. However he only succeeded in showing his own ignorance, and the weakness of his case. The very man that printed his papers bought a Bible. We went from there to San Bartolome. The priest there, remembering our last visit in October commenced to ring the bell with such fury that the rope broke. The following day tolled the bell for the dead. When the people went to inquire who had died, he said "Death has come into the town with this Bible coach." As the town is small and quiet every house heard the gospel messages of the little hall which were relayed by the loud speakers of the coach. Even a farmer who lived a kilometer outside, said he was able to follow every word.

In San Francisco we had three days visiting every street. Each afternoon an open air meeting, then at night the hall was filled to overflowing and a large crowd outside listening to the relayed message. A post office official, who on our last visit listened to the message as he worked in his office, came to the meetings and was saved. His wife has since also confessed Christ.

We were enabled to distribute over 20,000 Gospels, and tracts. Two colporteurs followed our visit by arrangement, and they have had many sales of Bibles and Testaments. I will relate a rather amusing case with one of them. A man threw up his hands horrified when the Bible was offered for sale. "Any other book," he said, "but the Bible." Our friend said, "We have also another book, the New Testament. I will read you a portion of it." The man said, "This is a good book, for it speaks of Jesus Christ." He bought the New Testament, the Book of Proverbs, the Psalms, a Travellers' Guide; but the Bible he would not have on any account.

March, 1938

His Judgment

This poor widow hath cast MORE in, than all they which have cast into the treasury. (Mark 13:43).

HOW have YOU cast in?

CHILE

Santiago ANDREW STENHOUSE — We feel we have much cause for thankfulness and at the same time much need for prayer. Thankfulness, because it has pleased God to give us fruit in conversions and because the converts for the most part are going on well; prayer, because workers do not seem to be forthcoming to take advantage of present opportunities.

We have been encouraged by seeing a good number converted and added to the assembly. Some have lived vicious and immoral lives, others have been respectable and even religious, but all have been brought to the knowledge of a common need and a common salvation. To God be the glory!

Chile needs consecrated married couples who will occupy the big towns, seeking to plant assemblies after the New Testament pattern, so that these in turn may spread the gospel in the surrounding districts. For people accustomed to the United States, the climate is very suitable, and the language (Spanish) is easily learned. I trust God may stir up desires and ambitions in the hearts of young men and women to consecrate their lives to His service in this needy land.

When our fellow-worker, Donald Rigg, went to be with the Lord last June, a gap in our ranks was created which urgently needs to be filled. The assembly at Talca has diminished considerably in size and is calling out constantly, "Come over and help us." Brother McKinnie and I do what we can to keep in touch, but Talca is 150 miles distant and our visits cannot be as frequent as would be desirable. Moreover, there is much to be done elsewhere. In Chile there are many large cities and towns with no assemblies. At present the door is open but how long it may be so we cannot tell. Presidential elections are due in October of this year, and who knows whether the next government will be favorable to the spread of the gospel? God's people might well pray about this.

February 10, 1938

BOLIVIA

Potosi

FLORENCE M. HAMILTON—We have been in Potosi amongst the Quechna Indians since last May, and while the work is only at the beginning still, the Lord has given us encouragement. About 500 different people from the district have been under treatment medically, and we believe this contact with them will be a great help in the gospel. We have just heard from a young lady in Scotland, a nurse, who feels called of the Lord to come out to join us. We shall be grateful to the Lord for her help, when the Lord opens her way to come.

Greatheart: "Would you cross the street to speak to a man about his soul?"

Objector to Missions: "Yes."

Greatheart: "Africa is just a bit farther."

NORTHERN RHODESIA

Kavungu

A. E. HORTON — Hope to arrange passage for my wife from Cape Town, proceeding direct to New York. Edwin needs an operation which may restore hearing and speech. And it is mainly as a result of the exercise of fellow-workers that we are now able to make a move. Frank also goes for more schooling. Alice and Lois remain here with me. They can go on at Sakeji school for another two or three years. I have no immediate prospect of getting home, and what the future holds we do not know. We can only go one step at a time. The work demands my presence here now, and so here I stay! I recently baptized six believers at Kayanda, sixty miles away, mostly the result of the natives' testimony there. We baptized seven here a few weeks ago. February 14, 1938

ANGOLA

Malange

MRS. DANIEL B. LONG—The Lord continues to bless our work in spite of many difficulties and attacks of the adversary to hinder it. We had a very happy time at Christmas when we gathered together for a conference. The Christians came in from the outschools, some walking over sixty miles,

among them being a girl who is stone blind. The native brethren themselves gave us good ministry, helped of course by my husband and God blessed His Word to our hearts. Our crowning day was on Sunday when eighteen followed the Lord in baptism and then gathered with us around the Lord's table. We were over ninety in number and the Lord's presence was very real.

As we looked at the full hall of happy faces during these meetings we could not help go back in mind to the days in the beginning when Mr. and Mrs. Wilson spent weary hours with many tears, trying to bring the Gospel to their hearts. The response at first was far from encouraging, as they gathered with them outside the people sat sleeping, many were drunken and trying hard to turn them back from staying among them. They plodded on, however, and God has proved Himself as good as His Word—"He that goeth forth weeping, bearing precious seed shall doubtless come again rejoicing bringing his sheaves with him." 1-21-'38

FRENCH EQUATORIAL AFRICA

Bebedgia pres Doba

MISS MILDRED MACLACHLAN —We have been living in a "muddle" for the last few months while building our house. As soon as the brick work was finished we had to tear down the grass hut in which we had been living during the past year, for we needed the lumber in the roof to roof our permanent house.

Mother and I went two days' trek to Moundau, a very pretty place where there is a nice comfortable government rest house. It is quite a treat for our boys from the bush to go to "a big city." There are a few native stores and one "white man's store." Even here we cannot buy ink and paper but could get only these cards. A fine native evangelist and the evangelist from Bebedgia, who came along with us, held meetings every evening. Four young lads professed faith in the Lord.

Mr. Olley expects to have the New Testament in Mbai ready for printing in February. January 26, 1938

WEST INDIES

St. Vincent JAMES D. H. ANNAN — Besides regular meetings and itinerating, our work includes visits to the prison, hospital, old folks' home, and the leper colony. Many of the lepers have accepted Christ and read the Word of God daily, having little meetings among themselves for this purpose. We are seeking the Lord's guidance as to what He will have us do when Mr. Huxster returns. The need for our help here will not be so great with our brother back on the field again. Pray for us.
March 17, 1938

CENTRAL AMERICA

Honduras (Trujillo) JOHN AND NETTIE RUDDOCK— We praise the Lord for the coming of Brother James Scollon and his wife from Detroit; there is much need for workers.

In the district around San Pedro Sula where brother Hockings labors there are a number of Assemblies. The believers are very active in some of the places and God has blessed their efforts. We have just received an invitation from the Assembly at Punto Rieles to attend a Conference which they plan to have during Easter week, D. V. This place is about three days' journey from here.

Most of the work in this section of the country is itinerant. There are many villages to be reached. The distances between and the modes of travel make visiting them slow work. Some are reached by mule, others by canoe and others on foot.

In some villages there are groups of believers. They often write and ask us to go and stay with them for some weeks so that they may learn more. This has not been possible very often so far as we have not had the time, but we are looking forward to being able to do more along this line.

Last week we baptized two believers. One is a young man from Sonaguerra. He has suffered much persecution from his family since he was saved but goes on brightly.
March 24, 1938

*The light that shines the furthest,
shines the brightest nearest home.*

PHILIPPINES

Palawan ALEXANDER SUTHERLAND, who is working in this difficult area, discloses, in a letter to Cyril H. Brooks, one of the risks of service in out-of-the-way places remote from transportation lines and from proper medical attention: Mrs. Sutherland is in Emmanuel Hospital, Manila. In the hills living among the Makagwa people she got infected with malignant malaria and has been very ill for three months. For five or six weeks she was ill with fever mounting as high as 106. The tide of her life went out very far at the end of January, but we had no way of getting her out of Brookes Point, for steamers come to us less frequently now, and we waited five weeks for a boat to call. She was carried on board, but improved considerably during the voyage. Since her arrival in Manila she has picked up a good bit, and we are full of praise to God for His good hand upon her.
March 14, 1938

Of the first communion service on the island of Aniwa, in the New Hebrides, J. G. PATON wrote—"At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism, but now stretched out to receive of and partake the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well-nigh broke my heart to pieces."

Mr. E. Homer Broadbent of Gislingham, England, pioneer evangelist, teacher, author, has kindly consented to write, for the May issue of *The Fields*, an article describing the **Recent Progress of the Gospel in Europe**. Mr. Broadbent writes from personal knowledge gained in a lifetime of devotion to the spread of the Word on the Continent. He still makes frequent prolonged visits and speaks authoritatively concerning present conditions in Central and Eastern Europe.

This is a Clarion Call

The two Republics of Haiti (French-speaking), and Cuba (Spanish-speaking), are just outside our door. Who will go?

REPORT OF RECENT VISIT TO HAITI

BY H. F. WILDISH, OF JAMAICA, B. W. I.

April 9, 1938

In Haiti at present there is a wonderful turning from Romanism and Voodooism. In all parts of the country there is a harvest ripe for gathering.

During March we were preaching three times daily in towns and villages, from north to south of the country. Everywhere the Word written and spoken was received with great eagerness, and daily many souls were led to Christ.

The night services were always large and several times mounted to over 2,000; meetings starting at 7 P. M., rarely closed before 10 P. M.

We closed our month's evangelistic trek in the large capitol city of Port au Prince—here is the hub of the country. The need is great but the opportunity is greater.

In open rivers, before huge crowds, we saw 147 souls confess the Lord in baptism during our month's trek. These were converts of simple witnesses that God is raising up among the Haitian people.

Haiti is an open door. It would be grand if workers could go there. Port au Prince, the capitol, with 120,000 people is a crying need, waiting for workers.

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