

THE FIELDS



VOL. 1, NO. 7

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

AUGUST, 1938



"CALLED" "SEPARATED" "LET GO"

THEN AND NOW IN CENTRAL AFRICA

LATEST NEWS: WORK BEGUN IN CUBA!

NEXT MONTH: "ISLAM A STUDY"

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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Because of its great interest and importance we make room here for the following from a letter received from CUBA as we go to press. Mr. Thomas Smith, after over fourteen years' service in Spain, is unable to return to that country. These are his impressions after a visit to Cuba to "spy out the land."

CUBA

Havana THOMAS SMITH—From my short experience in Cuba, I judge it is an open door inviting the Lord's servants to come and occupy for Him. I don't say the people are crying out for the Gospel, but the very fact that there is every liberty for the proclamation of the Gospel is surely sufficient proof that here is a field "white already to harvest." There are about 500,000 souls in the city of Havana, and big cities in the interior of the island with populations ranging from 70,000 to 80,000 and, as far as we are concerned, no testimony to His precious Name.

Two weeks ago, I managed to secure a small hall in one of the residential parts of this great city, and so far, the meetings have not been very big, but we praise God for those who have thus heard the Gospel. I would just like to open some seven or eight similar small places in different parts and sound out the Gospel of His grace. A Mr. Burrowes (whose letter appeared in *The Witness*) has had meetings in his home for several years, and I have had the joy of preaching

there quite a few times since coming here. We have also been able to broadcast the Gospel over the radio now three Lord's Days, and in this way, reach hearts and homes where our feet could certainly never travel.

On Lord's Day last, we visited a small village about ten miles from the city and had a meeting in an old theatre that has been closed for a few years. It did not just turn out as we had expected, but about 50 people came along and listened well.

I pray that the Lord in His mercy may stir the hearts of His people to their responsibility to carry the Glad Tidings to peoples who are still sitting in nature's darkness and under the shadow of death, and may dispose in the hearts of some young men to come this way and count it a joy to preach Christ in this dark needy island.

In the will of the Lord, I hope to return to Toronto at the end of next month and bring my wife and family down here. We have decided to come here in the will of the Lord, and labor for Him in the future.

August 23, 1938

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THE FIELDS



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“Called” - “Separated” - “Let Go”

(Acts 13:2, 3)

[Some suggestions for consideration as to those who would wholly devote themselves to the ministry of the Word, whether in the Home Land or in the Foreign Field.]

The Source of the Call

The call to service, whatever the measure or the sphere, whether at home or abroad, must come to the individual from the Lord. There must be personal dealings with Him. It is not the province of an assembly, or of any group of brethren, to CALL, or to SEND, any individual to the work of ministering the gospel, whether as an evangelist, pastor, or teacher. There is no Scriptural precedent for such authoritative action. All gift is from the Head in heaven as Ephesians 4 makes clear. And those who so minister are to do so as ministering to the Lord (Acts 13:2). There is thus a very real independence of human authorization, but the most absolute dependence upon the Lord.

The Feature of Interdependence

On the other hand, it is well to remember that all such gifts are given in the body of Christ, to those who are His members and members of one another, to those who are united together in that Spirit-formed unity. This involves a very real INTER-dependence. Thus the Head of the body has guarded against self-will, or a fleshly independence. Grace and wisdom properly belong to the servant's place—a place in which the mind of Christ and His example should govern and be manifested in its varied activities.

That such interdependence is to be recognized appears clearly illustrated in Acts 13. The Holy Spirit said to the assembly (Compare ch. 14:26, 27), “Separate Me Barnabas and Saul for the work whereunto I have called them.” It is thus the Holy Spirit operates on behalf of the Head in the distinctions of services pertaining to the work of the one body (1 Corinthians 12:4-6, 11). First, the individual is called, then the Holy Spirit communicates His will to the brethren and says: “Separate Me,” etc. The laying on of hands soon followed, and “they let them go” (J. N. D. Translation).

It is then said: “So they, being sent forth by the Holy Spirit, departed.” This guards against any idea of assembly ordination, or sending out. On the other hand, it indicates that the Holy Spirit not only calls the individual in the first place but also conveys His mind to the assembly, and the servants are THUS sent forth by HIM. Indeed ought we not to expect just such double action on His part within the unity which He has formed? Is it not an essential to that practical unity which it is His desire should mark the people of God in their fellowship as saints? Surely His operations must be ever in accordance with the truth, for He is the Spirit of truth. The saints will be fellow helpers to, better, “with,” the truth (3 John 8), by being “perfectly joined together in the same mind and in the same judgment.” In this connection ever remember the

claims laid upon us by "the Name of our Lord Jesus Christ" (1 Corinthians 1:10). In due course Barnabas and Saul returned "to Antioch, from whence they had been recommended ('committed') to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them."

While we cannot stress too much the entire absence of all officialism or human authorization, this must not be construed as meaning that we ignore that real interdependence which belongs to our spiritual relations as members one of another in the body of Christ.

An indication of similar import is seen in the brethren committing Paul and Silas to the grace of God when they departed on their journey. We may conclude that they had spiritually discerned the right of Paul in the controversy over Mark, and then shown their fellowship with him and his chosen companion (Acts 15:36-40).

We should look for both of these features in this matter of the Lord's servant and his service.

Can We Expect These Features Today?

It may be objected that this obtained in the pristine days of the Church, but can we expect these features in our days? Let us remember that the Lord's promise abides, the Spirit is still present, and the completed Word of God is now in our hands, and that we are to learn from it what is suitable to the Lord in all that concerns His interests here. Though weakness, failure, and departure abound, surely we who know and seek to practice according to the truth ought to endeavor to realize this two-fold aspect of fellowship in service—the reality of the individual call, and the communication of this Spirit-given call to the saints that they may commit the servant to the work for which he has been called. And this seems the more evident since the Lord has ordained that His servants shall be ministered to by His people in temporal things. This is another feature of our interdependence.

How Shall We Know?

It may be asked how shall we know the reality of the individual call, for the Holy Spirit is not now making His will known by special visions or revelations? The reason that He does not follow that course seems found in the fact that we now have the completed Word to guide us. By that Word He works to form in us, through prayerful exercise, the spiritual judgment required in any given case. We cannot escape what this involves. It means that our path is, and must be, one of faith and constant exercise, leading us to walk in and by the Spirit. Lack in this brings a corresponding measure of failure and weakness. As a result mistakes in spiritual judgment are made on both sides, that is, in individual and collective discernment. But we have no legitimate excuse, for the Scriptures will thoroughly furnish the man of God unto all good works (2 Timothy 3:16, 17).

From the Word, then, we should be able to learn what will enable us to discern the right in such matters. Laying on of hands, by which identification with the servant was indicated and his committal made to the work in view, was not to be done suddenly (1 Timothy 5:22). Evidently there was first to be some manifest proof of personal fitness and gift from the Lord. Clearly not a novice ("newly planted"), that is, one newly come to the faith. From among those prophets and teachers already ministering to the Lord the Holy Spirit called Barnabas and Saul. Paul instructs Timothy to entrust the holy things of the faith "to faithful men, who shall be able to teach others also (or, 'such as shall be competent to instruct others')" (2 Timothy 2:2). Verses 3-6, 15, 24, 25 suggest much that should characterize the true servant. Let him be one who shows readiness to take his share in suffering as a good soldier of Jesus Christ; one who is not entangling himself with the affairs of life; one who is entering on the course of service lawfully—in accordance with the Word; one who like a good husbandman labors with the joy of partaking of the fruits in due season; one who strives diligently to present himself

approved to God, a workman that has not to be ashamed, cutting in a straight line the word of truth; one who is not contentious, but gentle toward all, apt to teach, forbearing, marked by meekness. Timothy himself was well reported of by the brethren (Acts 16:2).

The Qualifications of a True Servant

May not such questions as the following be asked in regard to one who claims a call from the Lord? What interest and activity has he shown in Sunday School work, tract distribution, faithful attendance at meetings—the weekly Bible-study and prayer meetings, as well as those on Lord's Day? Does the fruit of the Spirit mark the life (Galatians 5:20-26), giving assurance that there is a real measure of grace and wisdom for harmonious work with others? Is there evidence of regular and diligent study of the Word, and a prayerful spirit? Finally, since to go forth in service in the way we are now considering means in a very real sense a life of dependence upon the Lord for all needed supplies, what exercise or experience has there been along this line? Has faith been strengthened through circumstances in

which God has proved to be his sole confidence and resource?

Furthermore, it would be well for all who are concerned about these matters to consider by way of example such Scriptures as 2 Corinthians 4:1, 2; 1 Corinthians 10:31-33; 9:24-27; 4:1, 2; 1 Peter 4:10, 11; 1 Timothy 4:11-16; 1 Thessalonians 1:5; 2:1-12; Acts 20:18-27; Philippians 2:19-30.

Brethren may not presume to say whether one is called or not, for that must be left to the individual in his responsibility to the Lord. But brethren can say in the light of the Word whether one bears the marks and shows evidence of being one called, and by this be guided whether or not they can commit the person in question to the grace of God and to the work in view. They may not forbid one to go, unless there is clear evidence of what would be to the Lord's dishonor, some manifest imperfection or weakness which is not suitable in those who fill so public a place (as a typical illustration compare the priestly regulations, Leviticus 21:16-24); nevertheless they must act or withhold action in the fear of God and not commit themselves to that which will not stand the test of the Word.

THE CERTAINTIES OF FAITH

Romans 4:16

A missionary friend not long ago expostulated with me, as a married man, for not having a salary. Something *sure* was his idea. On that occasion God spoke from His Word to both of us on the salary subject. What settled the matter as to Faith being the only definite thing God-ward was the following word,—“The promise was by Faith **that it might be sure.**” There we have the whole subject. The only sure thing is Faith. The thing in my purse or in my hand is not sure. An old platitude, no doubt, is this creature-humbling, Christ-exalting Gospel, but it is well to sound out the call, “Wake, brethren, wake.”

We are thus led on in what is positively sure as against what is not sure. The only sure thing is that purposed thing God has stored up in His own heart for me. My bank is God's heart. My pillow is His bosom.

We certainly travesty this gracious word of God, “purpose,” when we use it concerning high-sounding phrases as to everlasting heaven and happiness, and disown it as to the plenishing of the homely cupboard. Tremblingly we can write the phrase—*the eternal purpose of God concerning today's meal.* For God's purpose to usward is exactly like the third chapter of Colossians. It begins in heaven, as Mr. Spurgeon said, and ends in the kitchen. It speaks of the heavenlies and descends to the earthlies. “It is of Faith that it might be sure.”

—Dan Crawford.

Central Africa

WHEN Livingstone met Moffat, Moffat spoke twenty words which gave Livingstone his life vision and turned him from China to Africa. The words were: "I have sometimes seen in the morning sun, the smoke of a thousand villages where no missionary has ever been."

This was the "Pillar of Cloud" that lured Livingstone on to his work. In the smoke-clouded African sunlight he saw the sign of need which stimulated him to renewed effort, and kept him at his task until he laid down his life in an African hut.

Writing to one of the editors some years ago, Dan Crawford, that intrepid veteran of Africa, wrote the following summary of African conditions—

"As the newcomer enters Africa he sees not one but seven Africas evolving and dissolving before him.

"1. There is the Africa of the far south and the shining rails ever encroaching on the north.

"2. There is the Africa of lakes and rivers, the 'moving road.'

"3. After you have around the civic centers, the Africa of the macadamized roads.

"4. After which you move up and find the rough country road that never saw an automobile.

"5. Then you reach the Africa of the foot-path not much wider than a cartwheel rut where you travel Indian file on and on, in and in.

"6. Until there comes next to nothing in the newly blazed trail made by no man's feet and fortitude.

"7. Thus it is that you reach the astounding Africa never seen by mortal man, the impenetrable Africa of the lion jungle and leopard lair—Africa No. 7, yea and 70 times 7."

It all began long ago with the aboriginal proprietor of these vast lands, the silent negro gliding barefooted over the plains and through the mountain fast-

nesses. No two or twenty Africans ever walked abreast. These black follow-your-leader folk are fated to take the pace from the man who precedes, and slow down accordingly. This explains why Africa has been sleeping in the sun for centuries, no competition means no economic advance and the skins he had bequeathed from his ancestors, they certainly copied from Adam a la Genesis 3:21. Their way of walking was identical with their way of living. Ethically, their mad millions only walk in the steps of their ancestors; only do what they did, only think what they thought.

Africa is the largest of the continents. It is half again as large as the continent of North America. It is as far around the coast of Africa as it is around the globe. You could put into this continent all of Europe, China, and India, Argentina, the United States, and then have room to tuck away large slices of Australia. The greatest length of Africa from north to south is 5,000 miles and its greatest breadth is 4,650 miles. Its area including Madagascar and other islands is over 11,500,000 square miles; its population is over 150,000,000.

For the sake of brevity, we might divide Africa into three sections:

1. The Evangelized Area, where it can be said that if all missionaries were removed the native Church would still carry on.

2. The Occupied Area, consisting of parts where missionary work, however inadequate, is being carried on, but where myriads have not yet heard the Gospel.

3. The Unoccupied, Unevangelized Area, where there are no missionaries and the people have never heard of the Gospel of Jesus Christ.

It is with the latter two that we are particularly concerned, and this survey will deal only with

Central Africa

that part lying, roughly, between 15° North and 15° South Latitude.

NORTHERN NIGERIA (British)—population, 20,000,000. Until 1919 there were no missionaries from the Assemblies in Nigeria. Mr. Hewstone had been in the East Sudan for six years, and finding doors closing there, he entered Nigeria.

Echoes of Service lists 14 workers, of whom the following are from the United States and Canada—

Dibble, Mr. and Mrs. R. R. (Buffalo, N. Y.)—Akwacha

Hewstone, Mr. and Mrs. A. A. (Toronto, Ont.)—Oturkpo, P. O., N. E. R.

Gross, Mr. and Mrs. Malcolm L. (West Philadelphia, Pa.)—Aiyangba, via Lokoja and Idal

Jacobs, Mr. and Mrs. Gerald G. (Los Angeles, Calif.)—Box 110, Kano

FRENCH EQUATORIAL AFRICA—population 3,500,000.

MR. OLLEY of Britain in the Tchad territory is the senior worker in this field. MR. AND MRS. WALTER GANZ have been working in the Doba area for thirteen years and, as stated in our April issue, were recently joined by his sister. MISS MILDRED MACLACHLAN, accompanied by her mother, after spending two preparatory years in France and three years at Doba in 1937 opened a station for girls at Bebidjia about 15 miles further out in the bush. There are native Assemblies and over twenty native preachers whom the missionaries seek to teach and encourage.

The following workers are from the United States—

Ganz, Miss Marie P. (Columbus, Ohio)—Mission Evangelique, Moissala, via Ft. Archambault

Ganz, Mr. and Mrs. Walter A. (Columbus, Ohio)—Doba, via Ft. Archambault, Oubangui-Chari

MacLachlan, Miss Mildred (East Orange, N. J.)—Doba, via Ft. Archambault

Rogers, Mr. and Mrs. F. William (Chicago, Ill.)—Moissala, via Fort Archambault (*absent*)

Echoes of Service lists also J. R. Olley, at Fort Lamy.

BELGIAN CONGO—Here Dan Crawford planted his Bible Schools and outstations. In a letter shortly before his death he spoke of their great school standing in the middle of the Luanza Square, from which more than 200 other mission buildings radiate off to the mountain and river, reaching out to their then 28 preaching stations where halls had been built. He said then

it took a month's journey on foot to reach and return from their farthest outstation. In one section alone the reports of attendance for one session had been over 27,000.

Here also Mr. and Mrs. John Alexander Clarke, who left Glasgow in 1897, have worked so long and with such success in the *Mulongo* section. He writes recently of constant opposition but of great need for able men to help care for the young Assemblies.

Mr. and Mrs. Robert Deans have worked among the Pigmies at Irumu. They were reinforced in June by Mr. and Mrs. William T. Spees, who have spent many months in preparatory study in Belgium. Mr. and Mrs. William Deans, who have been on furlough, expect to return soon, and plan to take with them Miss Mary Fifield.

Echoes of Service lists 76 workers from the British Isles. The following have gone out from the Assemblies in the United States and Canada—

Deans, Mr. and Mrs. Robert (Oakland, Calif.)—Lolwa, Irumu

Deans, Mr. and Mrs. William (Oakland, Calif.)—Nyangkundi, Irumu (*absent*)

Fifield, Miss Mary (Albuquerque, New Mexico)—Nyangkundi, Irumu (*outgoing*)

Harlow, Mr. and Mrs. E. Edward (Toronto, Ont.)—Nyangkundi, Irumu

Searle, Mr. and Mrs. D. C. Gordon (Verdun, Quebec)—Irumu

Spees, Mr. and Mrs. William T. (Oakland, Calif.)—Lolwa, Irumu

ANGOLA—Into Angola we have poured forth much effort. This strip has well been called "The Beloved Strip" because of the precious dust that lies in it. Free and lavishly, has life been laid down that Africa might live. These graves, mute appeals of love giving until love dies, gives us a mortgage on Africa, for our dead lie there and we must continue the work they so nobly began.

Over fifty years ago Fred S. Arnot, inspired by David Livingstone's appeal, crossed and recrossed the territory included in what is now the Portuguese Colony of Angola, praying and preaching on his weary marches; praying that messengers of Christ might be sent forth by the Lord of the Harvest. Fred Arnot's prayers are being answered. Today in Angola alone there are 65 men and women

who have gone from Assemblies in the British Isles and America.

There are twelve main stations in four tribes, speaking distinct languages, Umbundu, Chokwe, Luena (or Lovale) and Lunda. There are hundreds of native believers, twelve assemblies where there are missionaries, and a few assemblies where there are no resident missionaries. In the last three mentioned tribes there are no other missionaries working. We have told the missionary societies that we will take these three tribes as our responsibility, as far as God enables us, hence we have at present a free hand and uninterrupted fields, including probably a million souls.

The hitherto unwritten languages of these tribes have been reduced to written form and Bible translations prepared in these languages entirely by brethren from our assemblies—printed by them on our own presses, assisted by native helpers on the field.

Over one hundred branch stations, or out schools, have been established and are being taught by native believers.

At our half yearly conferences in Bié, as many as 1,500 believers have been present and the halls have been built by the native Christians themselves, under the missionary's leadership, who becomes, for the time being, carpenter and brick-layer.

Progress has been costly, Brethren Johnson, Galt, Morris, Bird, Lynn, Cuthbert Taylor, Dr. Sparks, and Sisters Mrs. Lane, Mrs. Saunders, Mrs. Judson, and Miss E. Howell have laid down their lives and entered in to be with Christ through the portal of African fevers in needy Angola.

Backslidings among the Christians and other disappointments there have been; nevertheless, even the visible results of forty years' Gospel effort lead us to rejoice that God has, through His servants, "opened the door of faith" to African Gentiles.

The following workers are from the United States and Canada—

Bier, Dr. Leslie B. (Brantford, Ont.)—Caixa Postal 3, Vila Luso

Bodaly, Mr. and Mrs. John E. (London, Ont.)—Missao do Chitau, Posto de Nharea, Andulo, Bié

Day, Mrs. Christopher (Buffalo, N. Y.)—Monto Esperanca, Coemba, C. F. B.

Dunbar, Miss Jean A. (Vancouver, B. C.)—Luma Cassai, Caixa Postal 15, Vila Luso
Gammon, Mr. and Mrs. H. L. (Buffalo, N. Y.)—Caixa Postal 15, Vila Luso (*absent*)

Horton, Mr. and Mrs. Albert E. (Buffalo, N. Y.)—Kavungu, Mwinilunga P. O., via Ndola (*absent*)

Long, Mr. and Mrs. David B. (New Bedford, Mass.)—Missao Evangelica de Quirima, Malange
MacJannet, Mr. and Mrs. Malcolm (Somerville, Mass.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso

MacRae, Miss Susan (Framingham, Mass.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso

Maitland, Mr. and Mrs. W. C. (Chicago, Ill.)—Caixa Postal 3, Vila Luso

McLaren, Mr. and Mrs. Robert S. (Toronto, Ont.)—Caixa Postal 10, Vila Luso (*Mrs. McLaren absent*)

Murray, Mrs. Elizabeth A. and Miss Mary A. (New York City)—Caixa Postal 39, Bié

Olford, Mrs. F. E. S. (Buffalo, N. Y.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso (*absent*)

Smith, Mrs. Gertrude (Tenafly, N. J.)—Caixa Postal 3, Vila Luso

Wilson, Mrs. T. Ernest (Hartford, Conn.)—Missao Evangelica, Posto de Quirima, Malange

Wiseman, Mr. and Mrs. George (Jersey City, N. J.)—Missao Evangelica do Luma-Cassai, Caixa Postal 15, Vila Luso

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NORTHERN RHODESIA — Early in this century workers, fired by the inspiration of Mr. Arnot's accounts, began work in this territory. Sickness and death laid low most of the early pioneers. In 1914 Mr. Arnot returned with new workers and since then the proclamation of the Gospel has been constant and has been greatly extended. Here are to be found some of our largest stations with growing networks of schools, outstations, and Christian villages. Sixteen stations, manned by 81 workers, are scattered through this great country.

From the United States and Canada are the following—

Butcher, Mr. and Mrs. George (Peterboro, Ont.)—Chavuma, Balovale, P. O.

Hess, Mr. and Mrs. Lyndon R. (Buffalo, N. Y.)—Sakeji School, Mwinilunga P. O., (*absent*)

Logan, Mr. and Mrs. Wallace (Buffalo, N. Y.)—Chavuma, Balovale (*absent*)

Motter, Miss G. Emma (Kansas City, Mo.)—Chavuma, Balovale

Mowat, Mr. and Mrs. Gavin H. (Buffalo, N. Y.)—Mongu-Lealui, Balovale

As far as we have any record or any knowledge, no workers from the Assemblies are in any of the following territories, whose total estimated population is about 50,000,000—

FRENCH WEST AFRICA, population 15,400,000, includes *Senegal* (1,500,000); *French Guiana* (2,500,000); *French Sudan* (3,500,000); *Ivory Coast* (4,000,000); *Niger Colony* (1,700,000); *Togo* (1,000,000); *Dahomey* (1,200,000); and other jurisdictions.

SIERRA LEONE (*British*) population 1,000,000.

LIBERIA (*independent*) population 1,000,000—an interesting article by Mr. Stuart Wilson in July-August issue of *Voices from the Vineyard* gives many facts regarding this country which was organized under the encouragement of the United States. This Protestant country, open to the Gospel, ought not to be neglected.

GOLD COAST (*British*) population 3,000,000.

ITALIAN EAST AFRICA, including *Ethiopia*, *Eritrea*, and *Italian Somaliland*—population, 7,200,000.

BRITISH CAMEROONS, population 1,000,000.

FRENCH CAMEROONS, population 2,000,000.

SPANISH GUINEA, or RIO MUNI—population, 200,000.

ANGLO-EGYPTIAN SUDAN—population, 5,500,000.

UGANDA (*British*)—population, 3,500,000.

KENYA (*British*)—population 3,000,000.

TANGANYIKA (*British Mandate*)—population, 5,000,000.

And so there is a grand total of 50,000,000 for whom our Assemblies are doing nothing. 50,000,000, as far as we are concerned, remaining in the bondage of Satan!

Many of them are difficult to reach; many again are full of Satan's poison gas and evil climate; everywhere the population is scattered throughout very wide areas; separated by the concrete walls of as many varying languages; some governments, too, hinder rather than help the entrance into these new lands; and the Devil is throwing all his power into his great Mohammedan counter attack.

The Mohammedan Menace

Before closing this brief account of our work in Africa it might be well to call attention to the menace of Islam in that great continent.

To many ignorant of the real character of Mohammedanism, conversion from paganism to Islam may seem a step forward. It is said to be a substitute of belief in God for worship of evil spirits. It is true it is a worship of a god, but he is not the Jehovah of the Bible or the Father of our Lord Jesus Christ. Of all non-Christian religions, Islam has shown the most vitality and the most aggressive propagative force. Mohammedanism is not merely non-Christian, it is anti-Christian. A pagan accepting Islam is practically lost to Christ. His mind is poisoned and his heart is closed to the Gospel. It has been said that for every Moslem accepting Christ there are at least one hundred pagans becoming Mohammedans.

The great struggle in Africa will be between Islam and Christianity. Islam now controls all northern Africa. The 40,000,000 people in that vast section are followers of the Prophet. This army is steadily moving southward. The menace which broods over Soudan is one that threatens the whole of Africa as a thunder cloud over a summer landscape. The Mohammedan trader, protected by European powers, may now travel anywhere in safety. His coming brings to the natives undreamed of prosperity and wealth by profitable exchange; to the men some beads and implements; to the women, cotton goods and trinkets. Every Mohammedan trader is a missionary. He is an ardent propagandist. Mohammedanism is making a desperate effort to win Central Africa. The struggle between these two great religions will be fought out in this region of unmeasured resources.

Notes

J. M. DAVIES, of India, writes (June 3, 1938) thankfully of having the ear of the people but would love to see a time of reaping. During recent years the Indian brethren have started many Assemblies, some very small, but they may be the first fruits of large gatherings in their districts.

WILLIAM A. DEANS (Belgian Congo) was commended to the work in August, 1929, by the Assembly in Oakland, California. In letter dated July 11, the Assembly meeting in Lombard Gospel Chapel, Lombard, Ill., say of him and of Mrs. Deans, "we heartily commend this couple as most fitted vessels for the Master's use in the region in which they have already labored—the Belgian Congo, Africa." These workers expect to sail from New York the latter part of September, accompanied by Mary Fifield, a new worker from Albuquerque, New Mexico.

J. RUSSELL DAVIS (Aug. 18, 1938)—Our present plans call for us to sail from Los Angeles harbor on Sept. 26, on the *Arimasan Maru*, a Japanese freighter, on our way to join the Grubbs in *Manchukuo*, until the way is clear to return to *China*. Of course present conditions in the Orient



are so uncertain that we cannot tell what a day may bring forth, but are trusting Him to lead us in accordance with His own will, and to open doors before us that we may be able to accomplish His will. We value your continued prayers that we may be led to do that which is His choice for us, both in our going forth and in our service for Him there. Due to conditions in the Far East we have not obtained permission from the

United States Government to return to our old station at *Shih Tao*, Shantung Province, China. We have, however, a restricted passport that gives us permission to go to *Manchukuo* (Manchuria), so we will be working in that part for the time being at least. Our address will be, Chao Yang, Chin Chow Province, Manchukuo, via Japan.

CATHERINE MCKENZIE, commended from Vancouver, B. C., for the work in China, expects to accompany Mr. and Mrs. Davis.

Born, August 17, 1938, in Buffalo, N. Y., to MR. AND MRS. A. E. HORTON of Lovaleland, a boy.

WILLIAM B. HUXSTER sailed August 5 from New York on the freighter *Lizbeth*, expecting to arrive at *St. Vincent*, B. W. I., about August 17.

MISS ANNIE WATSON, of India, writes (July 18, 1938) of the opening in a village six miles away of a new children's meeting, in addition to the two in *Ilanji*. The work continues to be encouraging; a number of young women and girls come in every evening and other adults are reached through the children.

United farewell meeting of the Vancouver, B. C., Assemblies for MISS CATHERINE MCKENZIE, outgoing to *China*, has been tentatively arranged for September 14, in the Mount Pleasant Hall. Meanwhile she plans to visit assemblies at Calgary, Edmonton, Saskatoon, and Victoria environs; and, following her farewell in Vancouver, Assemblies at Bellingham, Seattle, Portland, Oakland, San Francisco, and others, as the Lord may open doors.

"MR. AND MRS. CYRIL H. BROOKS and family, sailing for the *Philippines* from Victoria, B. C., in September, and MR. AND MRS. F. WILLIAM ROGERS, on their way from *French Equatorial Africa* via Australia, visited Victoria early in August. Fleeting visits, but we are the richer in intimate friendships and we trust more deeply burdened with the pressing need of these dark lands and alive to our responsibilities and opportunities as helpers together in the spread of the Gospel."

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

Annan, Mr. and Mrs. James D. H. (St. Vincent), c/o Mr. Thomas Nelson, 2 Doel Avenue, Toronto, Ont.
 Barclay, Miss Flora E. (China), 166 Euclid Street, Hartford, Conn.
 Brooks, Mr. and Mrs. Cyril H. (Philippines), 43 Hill Street, Buffalo, N. Y.
 Bygrave, Miss Kathleen (India), 15 Lakeview Avenue, Toronto, Ont.
 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.
 Derrick, Miss Gertrude (to Bolivia), c/o Mr. Thomas Hill, 1393 8th Street, Oakland, Calif.
 Fifield, Miss Mary (to Congo Belge), c/o Mrs. C. A. Gleason, R. Rt. 3, Albuquerque, N. M.
 Gammon, Mr. and Mrs. H. L. (Angola), 143 Wemborough Road, Stanmore, Middlesex, England.
 Graves, Miss Grace (Guatemala), R. R., Barrie, Ont., Canada.
 Hess, Mr. and Mrs. Lyndon R. (Northern Rhodesia), 251 Linden Avenue, Buffalo, N. Y.
 Hill, Mr. and Mrs. Rowland H. C., (India), 65 Summit Avenue, Sea Cliff, N. Y.
 Horton, Mr. and Mrs. A. E. (Angola), 357 Hudson Street, Buffalo, N. Y.
 Kautto, Mr. and Mrs. Charles O. (N. China), 24 Beacon Street, Redlands, Calif.
 Kramer, Mrs. Charles W. (Guatemala), 4400 Virginia Park, Detroit, Mich.
 Lape, Miss Jeanette (Philippines), 504-A Griswold Street, Glendale, Calif.
 LeTourneau, Miss Sarah (China), Box 386, Upland, Calif.
 Logan, Mr. and Mrs. Wallace (Northern Rhodesia), Box 486, Athens, N. Y.
 McClelland, Miss Friscilla Margretta (to India), c/o Mr. L. G. Masien, 453 Ralston Street, San Francisco, Calif.
 MacLaren, Miss Agnes Maude Tuck, (Palestine), 19½ Poplar Plains Road, Toronto, Ontario.
 Martinez, Miss Angelita (Paraguay), 882 Ray Avenue, Ridgefield, N. J.
 McCulloch, Mr. and Mrs. Wm. (Jamaica), c/o Mr. Richard J. MacLachlan, 80 William St., New York, N. Y.
 McKay, Mr. and Mrs. John H. (St. Vincent), c/o Mr. Herbert Staats, 1666 Browning Rd., Merchantville, N. J.
 McKenzie, Miss Catherine (to China), 3654 West 4th Avenue, Vancouver, B. C.
 McLaren, Mrs. Robert S. (Angola), 153 Maple Street, Simcoe, Ont.
 Morgan, Mr. and Mrs. F. Lester (Colombia), 545 Central Avenue, East Orange, N. J.
 Oglesby, Mr. William J. (Jamaica), 113 Wohlens Avenue, Buffalo, N. Y.
 Olford, Mr. and Mrs. F. E. S. (Angola), 9, Clifton Road, Newport, Mon., England.
 Reid, Mr. and Mrs. Duncan M. (Dominican Republic), 1 Cavendish Place, Troon, Ayrshire, Scotland.
 Rigg, Mr. and Mrs. Frank J. (Chile), 1645 Delmont Avenue, East Cleveland, Ohio.
 Rogers, Mr. and Mrs. F. William (French Equatorial Africa), c/o Mr. G. Wegener, 4214 North Ridgeway Avenue, Chicago, Ill.
 Spence, Mr. and Mrs. George M. (Jamaica), c/o Mr. J. McKnight, 2033 Valentine Avenue, The Bronx, N. Y.
 Watson, Miss Eva C. (Venezuela), 23 Pinewood Avenue, Toronto, Ont., Canada.
 Wills, Mr. W. H. (Venezuela), 68 Fernwood Street, Ormean Road, Belfast, Northern Ireland.

Revised Addresses of Workers on Their Fields

Binder, Rolf G., Rua Elias Gracia, Estarreja, Portugal.
 Mowat, Mr. and Mrs. Gavin, Balovale, Mongu-Lealui, Northern Rhodesia.
 Sobral, Mr. and Mrs. Viriato A., Rua Elias Gracia, Estarreja, Portugal.
 Spees, Mr. and Mrs. William T., Lolwa, Irumu, Belgian Congo.
 Sutherland, Mr. and Mrs. A. N., Brookes Point, Palawan, Philippine Islands.

ANGOLA

Bié JOHN E. BODALY—Beginning May 9 we were away for twenty days in the villages, thirty miles more or less to the west. They said they had never been visited with the Gospel. These being of a different language, etc., it is likely their statements were true for the native believers seldom go to those of another race.

I feel safe in saying that there are about one hundred villages of *Chokwee* people in that area that have no one amongst them with the Gospel but have a great desire to hear it. What is our answer going to be to this challenge? We are few on the field and I am in my tenth year. How is the work going to be accomplished that is to be done? The harvest is ripe. Any farmer knows that if the grain is left standing after it is ripe, much will be lost. Now is the time we should be up and doing, never have we had such a time in the villages.

The first Sunday we were away there were four conversions here as well as three in a nearby out-post. June 4, 1938

Bié ELIZABETH A. MURRAIN —

During this month my son had 165 boys in two camps and my daughter 85 girls in her camp. These camps, which have been going on in *Hualondo* for nine years, are a great help to the young and a great blessing to the community.

We hope to have a women's conference in a week or two; then my son is going to have a two weeks' school for the young teachers and leaders. He is also hoping to spend a month in the outschools which is a very trying trip. Do pray for our summer's work that many will be brought to the Savior. June 21, 1938

Boma MRS. GERTRUDE SMITH—The prayers of the dear folks at home have been abundantly answered. I had happy fellowship on the way, a quick and safe journey, and was greatly helped through the customs, and a good trip up country. Dr. Bier met me at Vila Luso and I was soon back at Boma, arriving a month ago.

A new meeting-room seating seven

hundred has been well built of adobe, with two class rooms in the back of the building, and two side wings which can be used for classes also. The front verandah is supported by burnt brick pillars. It looks very nice, quite a contrast to the old building which had done good service, but was in very bad shape.

My heart rejoiced on arrival at learning that there was to be a baptism, and among them four girls who had been in my Sunday afternoon circle, and two boys who had worked for me. There were others also, eighteen in all. There has been quite an interest among the young folks which rejoices our hearts. July 7, 1938

Quirima DAVID LONG—The Lord has given us to see encouragement from time to time, and the work as a whole is growing. The meetings are all well attended, and of late we have been seeing more strangers from a distance than before. We are but seven kilometers from the Government Post and when the people pass to pay taxes or do work they often drop in and thus hear the Gospel. Some times they just come in through curiosity, but then they often get the first taste of the Word and come back for more. A couple of weeks ago six professed conversion on one Lord's Day, which was the largest number I have seen here at one time. Not all who are saved follow up by being baptized, but during the year we baptized twenty-one believers.

I have been seeking of late to translate a part at least of the New Testament into *Songo*, as we have nothing but Mark's Gospel so far, and that was done by brother Wilson only last year. The language has just been brought into writing for the first time, and the work is slow. I have had a little book of Scripture portions under doctrinal headings printed, and now have Romans, Galatians, Ephesians, and part of Acts done. I am at the same time working on a *Songo-English* dictionary which it is hoped will be of some help to others seeking to learn the language. July 5, 1938

Vila Luso DR. LESLIE B. BIER—Numbers are about the same at

the Hospital, but we are seeing many more seriously ill cases than formerly. That is, those who used to come for the sake of receiving a dose of the "white doctor's medicine" are getting fewer. This means that although total numbers are not increasing much, yet the work involved has increased. We are glad of this, for it shows that the people are beginning to appreciate that we can help them more than their own native witch doctors. Last month we gave 2550 treatments and dressings all told.

Early next month we are losing our nurse, Miss Kennan, while she goes on a much deserved furlough. We will be without a nurse until the end of the year, when we expect Miss Joy Gammon, daughter of Mr. and Mrs. H. L. Gammon; Miss Gammon is now in England training. June 18, 1938

Pioneer Days in Darkest Africa. By A. G. Ingleby. 176 pp., cloth. Numerous illustrations and maps. \$1.00 net. Pickering and Inglis, London, England.

A stirring book, full of life and movement, which bears you along the trail-blazing work of Arnot and Swan, particularly the latter, in the darkest and wildest parts of Central Africa forty to fifty years ago. It is a vivid picture of what it means to endure hardship as a good soldier of Jesus Christ.

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 impells action for His sake Who loved you and gave Himself for you.

"One by one the veterans are being called home. Many of them, like Charles Albert Swan, are men who have striven and suffered and labored; and we have entered into their labors. Shall it be said of us—the younger generation—that we are of too poor a stuff to guard the heritage of our fathers? They laid the foundations; and it was a costly business. But have we the strength to build? They cleared the ground of briars, and ploughed the soil for the sowing, but the clouds are heavy and tempestuous, and maybe we would fain wait for fairer feather.

"True it is that we are a feeble folk, but may God help us to follow the faith of those who have gone before—though the world crash to ruin beneath us—holding fast that which has been committed to our trust, that at the Great Assize it may be found that neither they nor we have run in vain."—A. G. Ingleby.

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

BELGIAN CONGO

Lolwa ROBERT DEANS—We have already five months behind us here, and yet it only seems the other day we were in the States.

My daughter Ella and her husband William Spees arrived here the middle of last month which means a whole lot for the work here.

Last Sunday we had 22 pigmies at the gospel meeting. This could not have happened a few years ago. They have learned that the white missionary really loves them, and although they are still timid, their shyness is departing considerably.

July 8, 1938

Nyan-ghundi R. EDWARD HARLOW — The particular branch of the work which is our individual responsibility is to have classes every day for a group of young men who have gathered here for instruction in the Word. They are professing believers, and we are going through the New Testament with them chapter by chapter, in an attempt to give them some knowledge of the contents. Our desire is to help them to search the Word for themselves, and our prayer is that the Holy Spirit will lead them on into *all* truth. We hope the Lord will lay it on your hearts for prayer.

In addition to this station work, there are about 25 Gospel centers in the bush, each with one or more native teachers, who are preaching the Word, and teaching school also. These teachers have learned the Way of Life and have now gone back to teach their fellows the Glad Tidings. Some suffer hardship and persecution for the Word, but are going on with the Lord. About a year ago, in two of those centers, the Christians began to gather to break bread, and these two little assemblies are thus witnessing to the Lord's presence in the midst of His people also. Their paramount need, and ours, is prayer.

July 7, 1938

Irumu WILLIAM T. SPEES — Having completed our studies, we left Brussels on May 17, sailing from Marseilles, France for Mombasa, thence by rail to Nairobi. In a Ford car that Mr.

Robert Deans had provided we set out for the Belgian Congo on June 9, and after four and a half days of driving we entered the Congo by way of the new Ruwenzori road. The roads were very slow and slippery in Kenya, having been well soaked by heavy rains.

We were very glad to see Mr. and Mrs. Robert Deans, and were pleasantly surprised to see that Mr. Deans has our house (of burned brick) under construction, on a little hill about fifty yards distant from the Deans' home.

The first morning at school the Pigmy chief walked down the aisle and took his place in the front row. (He was the first of his people to accept the Lord Jesus as his Savior.) My wife, able to speak his own language, asked him if he still remembered and loved the Lord. He answered, "Yes, I love the Lord Jesus," and he went on to say that his people were not far off in the forest and that he would like us to come and pay them a visit. As soon as the rain lets up we are going, D. V., to take the Gospel to these little folk for whom Christ died. There are some forty thousand roaming in the great Ituri forest; until recent years they have been practically untouched by the Gospel. They move at least once a month which makes it very hard to work among them.

June 27, 1938

NORTHERN RHODESIA

Chavuma GEORGE BUTCHER—The more one knows of the natives, the darkness they are in, their surroundings, the temptations around them, the continual fear of evil spirits, and the reliance upon idol worship, superstitions, etc., to take them to Heaven—the more one realizes their need. Thus, also, we are helped to understand them better, and the more we understand them, the easier it is to reach them with the Gospel. This is why the native makes a better evangelist than the European does.

Just a couple of illustrations as to the fear they live in: A man had been to the mines and had acquired more money than he was in the habit of having so bought a looking-glass. He took it home and hung

it up in his one-roomed house, but could not sleep; night after night he tossed to and fro upon his bed. About this time a Christian happened along and he wanted to sell the mirror at a ridiculously low price; she was inquisitive and asked the reason. So he told her. When he hung it up in the house, the evil spirits would come at night to look at themselves, and so disturbed his rest. So he was glad to sell it. This is a good picture of the fear they constantly live in.

A native Christian of long standing had a dream. She dreamed she went to Heaven, and was not permitted to enter. This began to worry her, she would not come to the meetings and became very ill and thin. The Christians tried to talk with her, but there was no response. For a while we were very much concerned for her, thinking she was going out of her mind. This would mean the unsaved would say there was no power in the Gospel to keep from the evil spirits, and as she had been such a testimony for the Lord it would seem like a victory for Satan. Here is where the Lord steps in, as it were, and overrules. She took hold on God and His Word again and is now as bright as ever. Publicly testifying, in the midst of diviners, of the power there is in the Gospel, and that the Lord Jesus Christ is able to save and keep to the end. One day before she was saved she was coming to the Gospel meeting with her baby on her back when some of the natives told her the white people were looking for babies to make their medicine, so turned back, but was soon after saved.

We have had some interesting conversions and a restoration lately. The medical work is steadily growing, and each Lord's Day some of the workers have a meeting with the in-patients. Two weeks ago a woman, the wife of a man that is being treated, made a profession and last Lord's Day he himself made a profession. So far we have not seen many saved at one time, even the one's and two's rejoice our hearts, because as a rule they are real when they are willing to take the stand alone.

June 18, 1938

Mongu-Lealui

G. H. MOWAT — Will you please accept our hearty thanks for the token of love and fellowship. It comes when we stand in need of special encouragement as well as funds to enable us to secure the necessary equipment for our resumed work. You may know that we spent several years in *Lovaleland*, beginning 1911. For the sake of our children we went to *Johannesburg* to have them educated. And now they are all able to support themselves, and all are the Lord's, and my wife and I feel free to return to the field where we labored for so long. It will be in a sense a start from the bottom, but we are thankful that we have not forgotten the language of the people altogether, and are both enjoying excellent health. We look forward to doing some hard work for a few years, with the Lord's help and guidance.

When in the *Transvaal* we found many doors of opportunity wide open. One had particular joy—a special Saturday night Bible study class of over one hundred of the fine young men and women of our assemblies. They were encouraged to take responsibilities which will fit them for eldership in due time and to spread the Gospel; most of them are busy among the children.

We count upon your prayerful help in the days to come, that we may be useful to the Lord among the Africans, and that we may even be a guide, when necessary, to our younger workers. July 18, 1938

NATAL

Izingolweni

ADAM N. FERGUSON—I am at the coast, which is just forty miles from the Mission Station in a place thronged with holiday-makers. In charge of a party of ten people from different towns in South Africa, whose idea of a good holiday is to spend it in reaching boys and girls with the Gospel, there is a good response to our efforts. Every forenoon we get around one hundred children sitting by the sand pulpit listening to the message. In the evening we have lantern meetings and camp-fire

services. We trust that the Lord will give us a rich harvest of souls among these children ere the month ends.

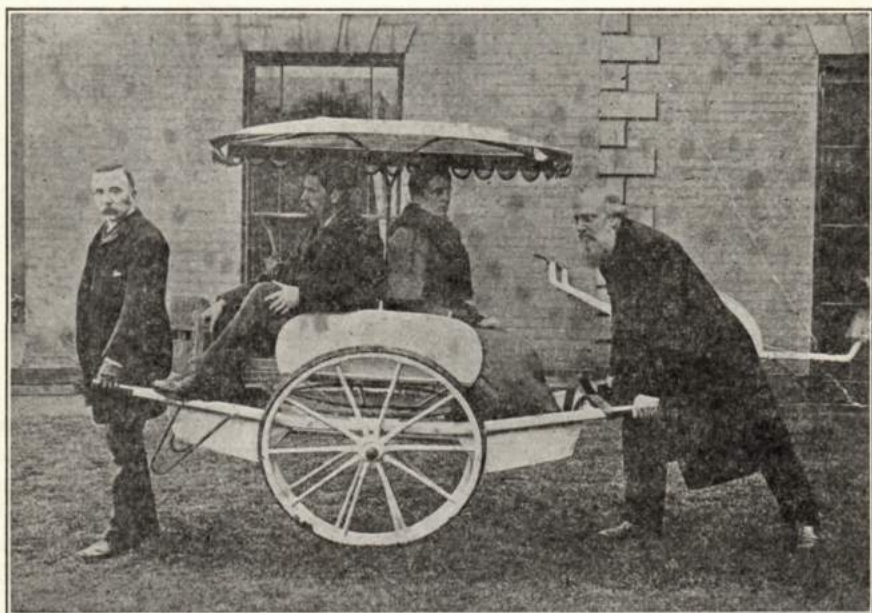
Just before coming down here, we held our quarterly native Conference, extending from Thursday evening until Sunday afternoon. Splendid numbers gathered right from the beginning. From the second day, the tent proved too small to hold the crowds. Fortunately the weather was warm and sunny, enabling us to lower the sides of the tent to permit all to get the benefit of the meetings. There was much evidence of blessing through the ministry of the Word.

Bibliography

Pioneer Days in Darkest Africa—Life and labors of Chas. O. Swan, \$1.00. **In the Heart of Savagedom** or Pioneering in the Wilds of Africa, by Mr. and Mrs. Stuart Watt, \$1.40. **How They Live in Congoland**—Work among the Luban forests of the Congo, by W. F. P. Burton, \$2.00. **Blazing Trails in Bantuland**—Dugald Campbell, F. R. G. S., \$1.40. **Missionary Romance in Morocco**—James Haldane, \$1.00. **Look on the Fields**—James Stephens; chapters 22-28 incl., pages 123-159 incl., \$1.00. **Dan Crawford of Luanza**, by John Hawthorn, \$.40. **Friends of the Friendless**—J. J. Ellis—Life stories of Alexander Mackay, Fred Stanley Arnot, Dan Crawford, \$.80. Pickering and Inglis, Publishers. May be purchased from Walterick Printing Co., Fort Dodge, Iowa.

Learning that all travel in Africa must follow narrow foot-paths, and that missionaries must either walk or be carried in litters, some English brethren devised the idea of a two-wheeled cart with an axle bent so that the rims of the wheels would be close together where they

touched the ground. Our picture shows a demonstration in England with Mr. and Mrs. Fred S. Arnot seated in the cart. The name of the brother pulling is unknown, but the brother pushing is a son of the pioneer missionary, Anthony Norris Groves.



In Africa it was found impossible to use the cart for the reason that the natives did not know, and would not or could not learn, how to pull or push a wheeled load;

they could only carry loads on their heads or on their backs.

The photograph has kindly been lent to **The Fields** by Mr. Donald T. Bass, of Columbus, Ohio.

PHILIPPINES

Manila GEORGE A. WIGHTMAN (a self-supporting worker) —

Since the opening of the new Hall we have not had large numbers attending, but have been conscious of the Lord's blessing. During February, in the Kingsway Hall in the walled city, a number professed faith in Christ. They and several others were baptized. Then we had two other baptismal services; eight men and women, fruit from the *Paco* Assembly and two others some twenty miles out in the country.

We are now completing the distribution of the 260,000 New Testaments in English, supplied by the Million Testament Campaign of Philadelphia. This has taken over two years. Then since my return last year, the Scripture Gift Mission of London, has sent me orders for printing some 250,000 Scripture books and leaflets in six dialects. Then one of our Filipino brethren paid for the printing of a portion of the *Traveler's Guide* in *Gagalry*, which meant 50,000 tracts and 5,000 booklets, so you will see that there has been an abundant sowing. We trust in His promise that we shall reap also abundantly.

My wife left last month for a short visit to Australia, as she had not been out of the Islands for nine years and a change was needful. April 15, 1938

Brookes Point A. M. SUTHERLAND — The

work on the *Palawan* field has been under way for about three years, but we have been blessed in seeing fruit as the old-time message of the blood-bought salvation has gone out among the people.

The Gospel meetings at *Brookes Point* have been hearty, and are very well attended. Some pagan people come into town over the week-end in order to attend the Gospel meetings. God has been speaking specially to one pagan leader named *Undim*. He is a man hungry for the truth, and on a recent visit to our home he rejoiced to see the manuscripts of Gospel portions we are preparing in the *Palawano* dialect, and expressed the hope that very soon all the *Palawano* tribes

scattered among the hills might hear the blessed news. Please pray specially for *Undim*, and for the conversion of another *Palawano* leader named *Somali*.

We long to see results among the *Moros*; they are so dark and ignorant; actually Mohammedanism means nothing to them. It is only a form they follow; though they profess to be Mohammedans they have no intelligence about their faith.

The village of *Salogon* has had more Gospel privilege than any other place belonging to the *Palawanos*, but the fear of evil spirits is very strong there and demon possession very common. *Panglima Somali* (for whom we have asked prayer) is the head of this village, and is very close to acceptance of the Gospel, but it is deep rooted fear of evil spirits that keeps him back. July 1, 1938

PUERTO RICO

Santurce HENRY FLETCHER—For twenty-two years we have been making known the Gospel among the Spanish-speaking people; first in *Venezuela*, *South America*, and the last few years here in *Puerto Rico*. God has used His Word to the salvation of precious souls, and churches of believers have been formed that go on as "lighthouses" amid the darkness of Romanism. Our experience is that it takes steady plodding work to get results. Nothing of a spectacular nature — crowds being converted — but here and there a precious soul finding out his need of Christ and being brought to faith in Him as only and sufficient Savior.

We preach the Gospel regularly to the 1,500 or so convicts in the large penitentiary. We do not get that number at once, but several hundred are unlocked at a time and the majority of them come voluntarily to the service. At first *Mrs. Fletcher*, and our son *James*, were the only ones to accompany me, but now several of the Christians from the little assembly in *Santurce*, go with us. The convicts evidently had never heard the Gospel hymns; now it would do you good to hear them join in the singing. A Bible is supplied free of charge to any convict who applies for it, and we always distribute tracts and portions after each service.

"I AM NOT ASHAMED OF THE GOSPEL."

How often the sentence is torn from its context; how often people miss the point that the apostle only reaches in the first chapter of Romans after elaborately explaining that he longs to have a prosperous journey to come unto them.

In Africa, the land of the bondslave, what is the simple and luminous meaning of the word "slave"? Why, obviously, "a person who has no power over his own body." And surely this is Paul's point in leading off with his first, "Paul is a bond-slave of Jesus Christ." Paul, the man who has no power over his own body. And is not this Paul's point when he further on urges other people concerning their bodies? "I, Paul, a man who has no power over his own body—Paul, bond-servant of Christ—I beseech you present your bodies a living sacrifice." Let us never forget it, then, when we quote the phrase so glibly. Paul's proof that he was not ashamed of the Gospel was ever at hand in his readiness ("I am ready") to go to the earth's ends with God's Gospel.

—Dan Crawford.

JAMAICA

Cedar Valley

LEONARD H. BEWICK—At *Easington* we are altering the old Court House, which we

are converting into a Hall. It is hard work in the terrific heat of this month. We are zincing the roof, have made a few seats, windows and doors need repairing. Some concrete work is to be done, then the whole thing painted or whitewashed. The meetings in the public market were owned of the Lord in between 30 and 40 confessing their faith in Christ. These will need shepherding, and I am starting a class for them and other Christians already in the district. We are continuing with meetings in the open air until the building is ready for use, this with the help of the Evangel Bands from Kingston. We are longing for the return of the Spences, but are wondering just where they will live as there are no houses available just now. No doubt prayer will change this, however.

We continue with the work in the other centers. The Sunday Schools have dropped off a bit, but this is usual for this time of year. The average attendance for the first half of the year was about 775. Irene's women's meetings continue to prosper. The last time I was at *Mt. Vernon* one of our senior girls accepted the Lord. Had been exercised about her, and felt specially led to speak to her that day. It was a joy to find her heart all prepared of the Lord.

July 27, 1938

China Notes

A telegram dated August 10, 1938, from the American Consul-General at Hankow reports that it has been impossible to pay the proceeds of a draft dated July 8 to Thomas Melville, formerly of *Kui Kiang*. The Consul-General states that Mr. Melville was at *Kuling* on July 23, 1938. The Consul-General is being requested to continue his efforts to pay the above remittance to Mr. Melville.

A telegram dated August 8 from the American Consul-General at Hankow, China, advises that a gift sent July 7 to the State Department at Washington had been paid to Mary Ridley, of *Shangkao*, Kiangsi. No other news from Miss Ridley has come through. We do not know the cause of the delay in paying the cabled gift.

The Editors deeply regret that much news and other important matter have been crowded out of this issue by limitations of space. Much interesting material is ready for the September issue. This includes further facts regarding Cuba and the new effort in Haiti to be undertaken by Mr. Stanford Kelly and Miss McLord, who, after their marriage this fall, plan to take the Gospel to Port Au Prince. We expect also to begin a series of informative articles by Mr. Albert E. Horton of Lovaleland.

Central Africa -- Then and Now

WHAT a picture is conjured up in the minds of many people when Central Africa is mentioned! The words seem to convey the thought of impenetrable jungle, blood-thirsty savages and—at every turn in the winding path—lions! That may have been the picture “then,” but it certainly is not “now.”

It is not the purpose of this article to write about the historical past of Africa for there are books written by and about the pioneers like Dan Crawford and Fred Arnot which tell about the “then” of Central Africa.

I wonder how many realize that it is not 60 years since the first missionary set foot in Central Africa? To have lived here in those days was to suffer hardships of all kinds. Little do we younger workers know about life as a missionary 40 or even 25 years ago. There *were* hostile, menacing natives in many parts. There *were* lions in certain areas who at best made sleep impossible. There *were* long journeys to be taken through swamps and jungle where fever-carrying mosquitos swarmed in clouds. But it was thus that the early pioneers of the Gospel lived through many months without contact with the outside world and at times were reduced to living on native food and in native huts. And, it is in the footsteps of these martyrs that we follow seeking to make known the same Gospel to the children of the savages with whom they had to do. Yes, Africa today is not like that, when there was not a single redeemed soul across its breadth and yet the need of Christ is still there as it was then.

The first difficulty of early days was encountered at the coast in trying to get carriers for the transport of people and goods into the interior. Long waits there for perhaps months, sickness and fever made the start heart-breaking. Then, weeks of travel in the heat and rain to the nearest rest-camp with sometimes the carriers deserting en route made the start of the missionary career disheartening to say the least. *Now*, one arrives at the coast and leaves within a few days by train for the interior with nothing harder to endure than customs officials and heat. From the coast at Lobito, one can reach most any mission station in Angola within the week by train, car and trek. The stations in the Belgian Congo are likewise reachable within 10 days as are most stations in Northern Rhodesia.

The early missionaries did not stay long in one place if they so desired but were free to move about without doing such things as school work. Now, in many places it is compulsory to have schools on each mission station, and in Angola, even to have a Portuguese teacher from Portugal. The law says that to have a mission you must have a school, and to have a school you must have a Portuguese teacher! This is a difficulty that they of the “then” did not have to face.

As a result of the growth of the work out-schools have arisen in connection with each mission station. On each of these a native evangelist preaches the Gospel and teaches young and old to read and write. There are occasions when one of these evangelists gets puffed up and falls into grievous sin with consequent damage to Christian testimony in that area. Also the Governments demand a certain standard for these teachers and the care of them constitutes work that the pioneer did not have.

Dispensary or medical work on a small scale has always been done by missionaries, for the native thinks that every missionary—no matter what he may have been previously—should be able to cure him of all his diseases. Medical work has always gone hand in hand with the Gospel. We shall never know this side of Eternity how many people the Lord healed when He was here on earth. In the face of this, it is difficult to understand the apathy and even antagonism there is to medical work on the mission field. All say do something in a medical way for the natives, but few are prepared to attempt to give them what is *demanded* in the homelands. Should we tell the new convert that he must leave all native medicines and then not give him what we would expect to have should we get sick? Medical work today with hundreds of native Christians to say nothing of the unsaved, constitutes a real problem to the missionaries of “now.”

In the final comparison it must be pointed out that where there were no Christians there are now hundreds and even thousands. These are grouped around mission stations and also in small groups removed from the missionary's care. Some of these groups are the result of the planting of evangelists referred to above, but others have sprung up spontaneously because Christians have gone away from home looking for work. Mines in various parts of Central Africa are largely responsible for this dispersion with the resultant springing up of native churches. But despite these and the mission stations throughout Central Africa there are still large areas unreached with the Gospel. It has been said that if Africa is going to be evangelized it will have to be done by the African, but it is necessary to train him to reach his own people. Uninstructed Christians can do a lot of harm anywhere and especially so in this great land where heathen darkness still reigns. Satan still holds sway over untold thousands, evil practices and customs still remain, “evil spirits” are still feared, and therefore the Gospel is needed to break these bonds. Africa today is not what it was yesterday in that a missionary's life is somewhat easier, but there are still victories to be won by those who will follow that command—“Go—into all the world and preach the Gospel.”

Leslie B. Bier.

Who Follows in Their Train ?



FRED STANLEY ARNOT IN 1889
Went to Central Africa in 1881



CHARLES A. SWAN IN 1889
In 1886 joined F. S. Arnot in Central
Africa

It was our privilege to know some of the pioneers in earlier days.

One cannot escape the conclusion that they must be outstanding men and women who would seek to fill their places. Their heroic service for Christ and the souls of men was the result of much discipline—discipline in the closet with God and in the class-room of God. Those were days when financial support was sometimes meagre, when letters from the homeland were few and very far between, when weary hours and days were spent in acquiring strange languages. In our day there is the same need of utter dependence upon the Lord, although the outward difficulties are different. The tests of the work and the worker have taken new forms. As a result of many precious souls who have been gathered in there is much more activity in evangelization, for most of the converts are eager to spread the Gospel among their own people. A danger which many missionaries in Africa detect is that empty professions will follow this broadcasting of the message.

In addition we have the rapid increase of false teaching among the simple natives. In most of the centers of our work in Central Africa we had the field to ourselves, but this is no longer true. The missionary of the present day must be more than ever deeply taught in the truth of God if he is to be able to instruct the souls in his care. How necessary it is that he can help them detect the errors in the new teaching!

The unceasing efforts of the errorists should spur the worker on to seize every opportunity of expounding the Word of God to the believers.

It is matter for praise that the Lord is blessing so abundantly the service of the noble band of self-denying men and women who labor for Him in the Gospel in this land. Multitudes of Africans are among the called-out people of God, in spite of age-long Satanic opposition.

Gavin H. Mowat.

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