

THE FIELDS



VOL. 1, NO. 8

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

SEPTEMBER, 1938



The above photo taken in Palestine recently
shows a group of the Lord's servants
among whom was our Brother McClure

ISLAM—ITS CHALLENGE

CUBA'S DOOR HELD OPEN BY THE GOVERNMENT

SPAIN—BELIEVERS' FAITHFULNESS AND SUFFERING

NEXT MONTH—CENTRAL AMERICA

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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Present Your Bodies a Living Sacrifice

A young lady stood talking to an evangelist on the subject of consecration. "I dare not give myself wholly to the Lord," she said, "for fear He will send me out to China." Then the man of God took a live coal (as it were) from God's burning altar and applied it: "If some cold, snowy morning a little bird should come, half-frozen, pecking at your window, and should let you take it in and feed it, thereby putting itself entirely in your power, what would you do? Would you grip it in your hand and crush it? Or would you give it shelter, warmth, food, and care?" A new light came into the girl's eyes. "Ah, I see, I see!" and her face shone as she went away. Two years later she again met the evangelist and recalled to him the incident. With a countenance all aglow with holy joy, she said, "And do you know, I am going to China?"—*The Sunday School Times*, Philadelphia.

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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THE FIELDS



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Stewardship

"It is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

Our blessed Lord is the greatest Steward in the universe of God. To Him the Father delivered all things (Matthew 11:27). "The Father loveth the Son, and hath given all things into His hand." All power is given unto Him in heaven and in earth, and therefore to Him is entrusted the administration of all that concerns the purpose and glory of God. When the work of His stewardship is completed, He will deliver up the kingdom to God, even the Father, and the glorious issue of His perfect service in all faithfulness to the will of God shall then be that God is all in all.

Part of this great stewardship committed to the hands of the Man Christ Jesus is the place He now fills at the right hand of God in the heavenlies as Head of His body, the church. In that exalted place far above all heavens, that He might fill all things, He is exercising His stewardship in relation to the accomplishment of that great mystery of God's will in relation to Himself and that company of people called His body and which is said to be "the fulness of Him that filleth all in all." It is as so serving that He distributes gifts unto men through whom He as the Head in glory now carries on His stewardship. This is in conjunction with the personal presence and working of the Holy Spirit

sent by Him in view of this on the day of Pentecost. It is in this way that every member of that Spirit-formed and Spirit-indwelt body is brought into a fellowship of stewardship with the great Steward now in glory. Thus unto every one of us is given grace according to the measure of the gift of Christ, and these gifts differ according to the grace that is given to us (Ephesians 4:7; Romans 12:3-8). As we consider the exalted privilege and great responsibility of our association in such a stewardship, we ought to feel how needful it is to have an intelligent understanding of the purpose now being carried out, and of how He Who is the Chief Steward of the manifold grace of God desires us to show ourselves good stewards under His Headship.

In the endowment of His members for this service, the Lord has given to some special gifts; among these, as being of continued bestowal, we have evangelists, pastors, and teachers. These, we are definitely told, are for the perfecting of the saints, for the work of the ministry—that ministry in which every member has its part to play as a joint of supply for the edifying of the body of Christ.

Reflection upon these considerations respecting our stewardship must serve to impress upon us that to be faithful in its exercise we are responsible not only to be

untiringly diligent in labor for the salvation of souls, but also to gather them under suitable care and instruction. This care and instruction should lead them into the will and way of God for His people according to His grace, as now revealed for the fellowship of saints. Our Head in glory is thinking not only of the salvation of souls through the work of the evangelist, but also of those thus saved being gathered together in such fashion as divinely prescribed in His Word. Their practical fellowship in worship and service together is to be as members of Christ and members one of another. It is thus that they will enjoy a perfecting ministry of such gifts as the Head bestows, and which are to be exercised under the leading and with the power of the Holy Spirit. We who know the truth and apprehend the mind of God for His people in respect to their testimony to the world and fellowship together as saints who are members of Christ's body must, in our conduct, be examples to all. We will do well to guard against the pursuance of any association in our service which would tend to compromise or practically hinder the faithful fulfillment of the stewardship committed to us, both in respect to the Gospel which we are to carry into all the creation, and the assembly in its practical manifestation.

The Samaritan's service was two-fold, and it may serve as an example for us. He ministered to the man in his need as he found him. That is like the ministry of the Gospel to the sinner. Then he took him to the Inn where he would be cared for until his benefactor returned. That is like the assembly of saints—God's house for His own, the place of loving care, ministry, and worship which is to be occupied until the return of the Son of God.

We know that as the apostles and their fellow-laborers preached the Gospel and souls were saved, these were gathered together in companies called "churches" or "assemblies" (Acts 9:31). They were not gathered to the name of one or all of the apostles, as indeed they were not baptized in their name (1 Corinthians 1:12-15), but unto the name of the Lord Jesus alone

(Acts 8:16; 10:48; 19:5). The symbolic service of baptism, so aptly declaring identification with the One Whose name is used with it, marked them off as disciples unto Christ. The "Name" was continually emphasized in the apostolic ministry, for they preached not themselves but Christ Jesus the Lord. These New Testament assemblies were then gathered to Christ, to His name, and to no other. For them, or us, to range ourselves under the name or names of favorite men, however noble and great, would do dishonor to "the Name." Whatever of this nature is used by Christians to distinguish them from others of their brethren really constitutes a practical denial of their essential unity as believers. To some extent, at least, it tends to slight the Lordship of Christ, His headship, and the only membership pertaining to believers—that of Christ and His body.

As gathered to the Name, these New Testament assemblies were called "the assemblies of Christ" (Romans 16:16). Certainly if apostolic names were not to be used, no other names of men, or of systems organized by them, should be adopted by Christians. They are not to be "Christians" and something else by which they are distinguished and, to a greater or less extent, separated from other fellow believers. Practically, therefore, gathering to the Name means disowning every other as a gathering center; owning everything revealed in Scripture concerning Him Who bears it, and particularly that which is distinctly of the present truth. That truth was not made known in past ages. It was revealed only by the Spirit after Pentecost. This means that while careful to confess and guard *all* the truth, not one single feature of the truth, nor ordinance relating to it no matter how precious and of itself important, is to be made the distinguishing feature or rallying center—

That Center Must Be Christ,

and with Him the truth in all its parts kept in proper balance in relation to each.

Islam--Its Challenge

ISLAM means "surrender to God."

A Moslem, or Mohammedan, is a man who professes Islam—professes to surrender to God and do His bidding.

The challenge presented is not Islam or Christianity. It is Christ or Mohammed.

"There may be comparative religions, Christianity is not one of them. Islam is inadequate to meet the intellectual, social, moral, and spiritual needs of the human race.

"Only Christ, the Bread of God, can satisfy human soul hunger,

"Only the Gospel can lighten spiritual darkness,

"Only can the human heart find rest in Christ."

The Problem

Few people in the world are as difficult to reach with the gospel as the Mohammedan. This is strikingly illustrated by conditions in North Africa. There, though under so-called Christian governments, the Moslem spirit and Arabic blood, speech, and culture bind the Mohammedan population despite its various races, into a religious community definitely antagonistic to Christianity.

Thirty-six per cent of the people of Africa are Moslem. North of the equator almost ninety per cent of the people live according to the moral standards of Arabia in the seventh century.

40,000,000 Mohammedans are advancing like a mighty army on the pagans of Central Africa.

From Senegal to Nigeria the cry comes for help to stem the tide.

The Rise and Growth of Islam

Mohammedanism is the only system of religion that claims to have met and vanquished Christianity, for not all of its great conquests have been in heathen countries, but some in countries rich in Biblical lore, where the light of the Gospel had been for years. It was instituted about 622 A. D. by Mohammed, of whom it has been said:

"By a fortune absolutely unique in history Mohammed is a threefold founder—

"Of a nation,

"Of an empire, and

"Of a religion.

"Scarcely able to read or write, he was yet the author of a book revered to this day by

the eighth of the human race as a miracle of purity and style, of wisdom and of truth."

In the brief period of a century, Mohammedan conquest spread from the Persian Gulf to the Atlantic. Europe was entered in 648 by way of Spain, and there Islam held sway until 1500. In 1453 the Eastern Roman Empire crumbled before its onslaught, Constantinople fell, and the Mohammedan hordes spread westward to the very gates of Vienna.

Today over one-tenth of the total population of the world is Mohammedan. They are scattered over a great deal of the old world, under different flags and in many different countries. Probably 10,000,000 are in Turkey; they comprise practically all the population in Arabia, Persia, Afghanistan, and Beluchistan. 20,000,000 are in Russia, 16,000,000 in Egypt, 67,000,000 in India, perhaps 40,000,000 in Africa, and over 25,000,000 in China. They are found in the Philippines, and 32,000,000 in the Dutch East Indies of Java and Sumatra.

Underlying Causes

What then, were the causes that made it possible for a new prophet to arise, in spite of Christianity, to overwhelm a vast area of the world, and so fasten his religion like a giant octopus upon one-eighth of the world's population?

Even now, after twelve centuries, it is able to present an apparently impregnable front to all reforms from within and to all assaults from without.

Two reasons may be given: they are apparently trivial, but they contain grave and solemn lessons for us in this day.

First—The failure of the so-called Church to live up to the teaching of our Lord, as given to the apostles, and as laid down in the Scriptures;

Second—The failure of this same Church to evangelize Arabia.

Arabia was neglected six hundred years, and today the Church is suffering for this neglect.

Scholars and Christians at Rome, Constantinople, Antioch, and Alexandria squabbled and fought over technicalities.

They neglected the Arabs of the desert, leaving a free field for Mohammed. In result, for the last twelve centuries, that country has barred its doors to the Gospel which was denied them so long ago.

Roman, Greek, and Syrian Christians despised the rude barbarian, and dearly have they paid for this scorn. The Near East has groaned under the heavy hand of Islam ever since.

It is quite true that there must have been Christians in Arabia. No doubt merchants and traders, traveling on the great caravan routes from the Mediterranean to India and the Far East, brought some news of the new life that had come to so many, but the great mass of the people were idolaters in heathen darkness. As far as we can gather from church history, no attempt was made to evangelize this country that lay so close to the land of sacred history and of the Bible.

The first cause, no less than the second, is a sad commentary upon the Christianity of that day.

The Christianity of the East in the seventh century was itself imbued with the spirit of idolatry—its churches were full of images and pictures, its shrines and holy places were scattered all over the country.

Superstitions abounded, many of them borrowed intact from heathen neighbors. It was weighted down with the assumptions of an Oriental priesthood, complex and complicated in the extreme, which seemed created for no other purpose than to keep the laity at a distance from God.

Islam's Attitude Toward Christianity

Arabia, the cradle of Islam, was a region accessible to Christianity. Mecca, the birthplace of the prophet only eight hundred miles from Jerusalem, was on the great caravan route that ran down to Aden—a road, no doubt, traversed by Mohammed in his youth. To the northwest of Arabia lay Palestine and Syria, with the bishoprics of Jerusalem, Damascus, and Antioch—a region with many names too familiar to us all to need comment. Directly north were the countries of Mesopotamia and Babylon, while to the south-

west lay Abyssinia. All were sources from which "Christian" teaching, no doubt, came and influenced Arabian thought. But much of what Arabia came to know of Christianity was far from its real truth and spirit. Moreover, Arabia was not evangelized as were other parts of the world during the six centuries preceding Mohammed. Thus it furnished a fertile field for the movement he initiated in view of the conditions which prevailed in his day.

The Christianity of that day had so multiplied its clergy that the Church groaned under its weight. Can we not then understand how the simple statement of Islam that a man could meet his Maker without the mediation of pope, priest, or prophet, wonderfully appealed to the simple Arab of the desert?

Such Christianity by its negative character, and the neglect of its calling and work, paved the way for the coming of Mohammed and was thus one of the causes of his success.

Mohammed found the people sick of idolatry and anxious for something better—they knew not what. The Church had neglected the heathen, and so when Mohammed arose preaching his conception of the one true God, rebuking polytheistic idolatry, and turning in disgust from what little he saw of Christianity (for Oriental Christianity, as a result of long, bitter disputes, had lost its evangelistic character, ceasing to live and grow, and was nothing but a dead scholasticism), he found many hearts ready to respond to his cry, "No God but Allah."

Islam was not a chance shot of the "god of this world," but was a direct result of certain causes. Arabia and the unevangelized countries conquered by it were ready for a change.

That change not being effected as it should have been by the preaching of the Cross, these countries were open to be led captive by the god of this age.

Mohammedanism, then, is frankly and uncompromisingly antagonistic to Christianity. In its very inception it claimed to be a reformation of the debased Christianity Mohammed knew, but his method

was to win the world for Islam, not by persuasion, but by the sword.

At the very Name of Christ the Moslem rises in protest, especially if you speak of Christ as Son of God. He will not join in praying "Our Father which art in heaven," because he refuses to think of God as a father. Mohammedanism has preyed upon Christianity from the beginning down to the present time.

"Islam—The mightiest system of monotheism the world has ever known, 'Shadowing with wings' the continents of Asia and Africa, having in its progress stamped out of existence tens of thousands of Christian churches, and riveted upon over 250,000,000 of men its doctrines, policy, ceremonial, and code of laws, and imbedded itself in the Arabic language like the nummulite fossils in the ledges of Jebel Mokattam."

Islam's Creed

Islam is said by one "to stand today like a towering mountain range whose summits are gilded with the light of the great truths of God's existence and unity, and whose foothills run down into the sloughs of polygamy and oppression and degradation of women."

The question of salvation from sin is ignored; there is no redemption or atonement by sacrifice; heaven is given as a recompense for good works the chief of which are:

- 1—Witness to God and Mohammed.
- 2—Prayer five times a day.
- 3—Almsgiving.
- 4—A yearly fast.
- 5—Pilgrimage to Mecca.

The words of Paul in Philippians 3:18, 19 might well be used to describe Mohammedanism — "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ. Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." It is anti-Christian, hopeless, sensual, with low ideals and without spirituality — a religion of the earth, earthy.

"Mohammedanism is held, by many who live under its shadows, to be the most degraded religion, morally, in the world. We speak of it as superior to the other religions because of its monotheistic faith, but I would rather believe in ten pure gods than in one God who would have

for his supreme prophet and representative a man with Mohammed's moral character.

"Missionaries from India tell us that the moral conditions to be found among Mohammedans there are more terrible than those to be found among the pantheistic Hindus themselves, and the late Dr. Cochran, of Persia, a man who had unsurpassed opportunities for seeing the inner life of Mohammedan men, told me towards the close of his life, that he had never met one pure-minded or pure-lived adult man among the Mohammedans of Persia.

"Can a religion of immorality, or moral inferiority, meet the needs of struggling men?"

Islam's Moral Weakness

Islam is in a serious plight—tied fast to an obsolete theory of the universe, to religious customs and teachings which refuse to fit into the modern view of the world, to a book, whose claims to originality cannot be substantiated, and to a character, the great prophet himself, who was only a man and whose deeds and ideals cannot be defended in a world of growing moral convictions. Add to this the presence of slavery and the sanction of polygamy and almost unlimited divorce, which still obtain in all Moslem communities, and the burden must prove unbearable.

Think of the indictment against Mohammed who, because of his own ungovernable jealousy, caused his own and all wives in Islam to be secluded in their own homes and behind a veil when they appeared on the streets. Women in Islam must live in another world from the men. All advantages are denied them: they live for their husbands and have little or no value as human beings fit for noble lives and companionship.

"If it could serve as a half-way house between Paganism and Christianity its extension might be regarded without dismay; but experience shows that there are no such half-way houses.

"The road from darkness to light must be unbroken; a half-way house is a bar to progress, because the force that should have lasted to the end of the journey is not thus recruited, but broken and exhausted.

"There is this further difficulty in facing Islam, that it represents itself as an advance on the Christian system."

The Menace of Islam

Of all non-Christian religions, Islam has shown the most vitality, and the most

aggressive force of propagation. Christianity has missionary boards, laymen's missionary movements, women's committees, vigorous campaigns for the raising of money and the recruiting of men and women, literature and propaganda movements; but where with all this can you point to anything like the missionary work that has been done by Islam in the last fourteen centuries?

Every Moslem is a missionary and an ardent one at that. Nowhere in the annals of the church can you get such a devotion and earnestness as that shown today by the Arab slave-trader.

Stories are told of Arab slave-traders suddenly attacking heathen villages at dead of night, killing all those who resist them, making prisoners of the rest. These they will shackle and start off on their long march to the coast where they will be sold as slaves. It is stated that on arrival, so vigorous has been the propaganda carried on, that the entire company will have become Moslems by the time the coast is reached, incredible as that may seem. Once Moslems they become ardent missionaries for the cause.

"Moslems are not inactive today; they are publishing Thomas Carlyle's 'The Hero as Prophet' and selling it for two annas on the streets of Lahore.

"They are copying the Koran and printing it for the Pagan tribes in the heart of Africa.

"They are winning over, against Christian missions in some parts of Africa, thousands and tens of thousands of converts.

"Not only are the non-Christian religions in motion, but the men of the green yellow robe and the men of the green turban are coming into actual conflict with Christian missionaries and both of them are claiming the victory.

"It is a clash of arms such as the world has never heard, such as history has never seen.

"Missionary statesmen in Africa tell you that within two decades there will be no paganism left in Africa, but that Christianity and Mohammedanism will divide the continent between them.

"Shall the religion of the loveless Allah, the religion of the lifeless creed, the religion of the degraded home, hold in its grasp a whole continent?

"The call of God's providence and the command of Christ, and the very existence of our Christianity demand immediate, world-wide missionary impact on the part of Christianity, with the non-Christian religions of the world."

Missions Among Moslems

The first real attempt to carry the gospel to Islam was made by the saintly Raymond Lull, who went as a missionary to North Africa in 1291. He was bitterly persecuted, often imprisoned, and when eighty years of age suffered martyrdom by stoning.

We hear nothing of further attempts to work for Moslems until five centuries later, Henry Martyn in India saw the need. After four years there, he sailed for Persia, where he spent a year and a half translating the New Testament in Persian. On his way through to Turkey, he died of fever, alone and unattended in a Persian caravanserai. Years before, in India, he had written "Even if I should never see a native converted, God may design by my patience and continuance in the Word to encourage future missionaries."

In the next decade there were a few isolated individuals who carried on the work in various parts—Pfander in Persia; Wolff in Persia; Lovat and others in Egypt; about this time Sumatra was reached. To Pfander belongs the credit of writing "Mizanul-Hakh, the Balance of the Truth." It is still one of the ablest presentations of the truth for the Moslem inquirer.

Between the years 1825-1865 Moslem missions expanded and grew. Dutch missions had commenced in Java and Sumatra. In India, French and others were carrying on and developing the work of Pfander. In Persia, the American Board was at work. In the Turkish Empire, Constantinople, Asia Minor, Armenia, Syria and Palestine and Egypt, much Christian work was undertaken chiefly by American Presbyterian Societies. In West Africa, the Church Missionary Society in Sierra Leone. And, lastly, in East Africa, the pioneer work of Krapf was beginning to bear fruit.

Results Today

In Java possibly 40,000 or more converts can be counted from the millions there, and a movement under native leadership away from Islam has begun. In Sumatra 35,000 have professed faith in Christ.

In India and Egypt a great number of Moslems are preaching Christ, and the demand for the Scriptures is phenomenal. Egypt is in the sweep of the tide of Westernisation. Egyptian women are entering business and professions, discarding the veil and even clamoring for the vote. Religion, politics, industry, finance, all bear the mark of reform and adaptation to the new order.

In Iraq Presbyterian and Anglican Missions have gathered a church of over one thousand members, chiefly Moslem converts. Iraq, notably keen to acquire Western education, is discovering that such education is incompatible with Islamic intolerance. Afghanistan is marching behind Turkey.

Even Arabia, the cradle of Islam, is awaking to new light and creative influences from the West. The motor-car, aeroplane, wireless, and the discovery of petrol and precious metals are modernising the country. Dr. Harold Storm has traveled around the peninsula for a survey as a medical missionary, and has set ajar a door in Southern Arabia waiting to be widely opened by Christian medical missionaries.

The Call to Us

What then, shall we say to these things? Shall we leave the question as it stands, or face our responsibility as children of God in this matter? If the neglect of the seventh century calls for criticism

and blame, are not we, with open Bible, recovered truth, and the added light of twelve hundred years to guide us, open to more censure?

From this we can infer that the Church or Assembly that has ceased to be missionary loses much of its growing power. From this can we not see that the growth and power of the Assembly of God in these days, depends largely upon the carrying out of the Lord's command to send the Gospel to every creature?

Let us ask, then, have we, the children of God, today, fulfilled our duty? Let the Soudan with its Moslem population increasing every year, answer. Let the countries of Afghanistan, Beluchistan, Turkey, Persia, Asiatic Russia, and the Caucasus answer. Let the millions of Moslems answer.

Brethren, to us in this closing era the message of "Watch and Pray" from the Lord Himself comes with added power. To watch is to be awake, first to the truth of our Lord's speedy return; and then to watch or be alive and ready to do the things that will hasten that return.

And a natural consequence of our watching will be the praying of the Lord of the Harvest to thrust forth laborers into the already whitened fields. And then not only to pray out those laborers, but to pray for them afterwards, that their mouths may be opened to declare boldly the mystery of the Gospel.

"Ye turned to God from idols, to serve the living and true God, and to wait for His Son from Heaven."

Two things characterized the Thessalonians: they went out to meet the Bridegroom and they served Him meanwhile. They were like unto men that wait for their Lord. As we all know, and even unconverted men know perfectly well, if saints were waiting for Christ their whole lives would be changed. There is not a man that does not know it. Do you think that people would be heaping up money, or dressing themselves in finery to meet the Lord? If this was acted upon, it would change everything in our lives; that is what the Lord gave it for. "Let your loins be girded about"—a figure for all the heart in order, the state you are always to be in—like a porter at the door, "that when He cometh and knocketh, they may open to Him immediately." That is what the Lord looks for in the saints.

—John Nelson Darby.

Women's Missionary Activities

Quarterly Sisters' Prayer Meeting at Gospel Hall, Graham and Ellison Streets, Paterson, N. J., Saturday, October 8, 1938, 3 p. m. and 7 p. m.

A Conference for Sisters at the Madison Square Church House, Thirtieth Street and Third Avenue, Manhattan, New York City, is planned for Monday afternoon, October 24, from 2 to 5:30 p. m., these speakers expected: Mrs. Harold M. Harper of Lansdowne, Pa.; Mrs. Rowland H. C. Hill of India; Miss Angelita Martinez of South America; Miss Grace Greaves of Central America; Mrs. Thomas Smith, formerly of Spain, en route to Cuba, and others.

Sisters at Work in Northern Rhodesia

By EMMA MOTTER of Chavuma, Balovale

MRS. BARNETT, her four children, and I set out on June 6 for a month's trek to some distant villages seldom reached with the Gospel. Although this is the best time of the year for village work we found the tropical sun at noon very trying, and the nights so bitterly cold that it was difficult to keep warm enough to sleep. The contact with the filth of the villages was very vexing, for a mixture of sand and ashes (from the daily village fires) sifts through into every case and food box. When these feelings of revulsion came over me I frequently felt rebuked with the thought, "Surely what they put up with year after year, I can stand for a few days." But, most wearying to our souls was the constant warfare against sin. Many times I felt it was like speaking to a stone wall, there was so little response, so few faces denoting that the Word was being received intelligently. Then frequently one met frank rejection of the Word among those who were more enlightened. "Accept Christ, receive forgiveness of sins, and follow Him in the path of righteousness? Of course not. No one, but old people, too feeble to enjoy sin, could do that!" They wanted life with

all its fancied pleasures—beer-drinking, dancing, smoking, worshiping idols, illicit relationships. To accept Christ and be ostracized from village society was too great a sacrifice!

But praise God for the privilege of sowing the seed, even though the soil at times appear so hopeless. The other day I passed a huge boulder, and to my surprise noticed it was beginning to crack. Upon closer observation a tiny tree was found to be growing in its side. Slowly but steadily that little "seed" is doing its mighty work. In like manner we know that the Word, watered by the Holy Spirit, is able to break the stony hearts of these people and bring forth fruit unto eternal life.

We not only had the joy of sowing, but the Lord encouraged us by allowing us to do some reaping as well. Over a hundred professed faith in Christ, and some who had drifted away from the Lord were brought back to Him. In one village, after giving the Gospel, a woman came up where I was sitting, fell upon her knees, and began pouring out her heart to the Lord. She and her husband had been Christians in fellowship. Upon her husband's death her brother took her to his village. There, she finally yielded to the entreaties of her relatives to attend a dance, and as is so many times the case, by the time she left the dance she had dishonored her Lord in other ways as well. Following her restoration, another woman professed faith in Christ. I went to my hammock to go on to the next village, but my carriers did not come. Finally, one came and said to me, "Do not go yet. The women say, 'If the Ndonga will only stay awhile longer and explain things to us. We want to believe in the Lord Jesus Christ.'" I went back, sat down in their midst, and for another hour we answered questions and sought to help them. Sixteen professed to come out for Christ. The three Christian women from Chavuma, who were with me, understood so well the problems and perplexities facing these women, and their help and testimony

were invaluable. As we went on a crowd of the women followed on with them, singing the Gospel chorus we had taught them.

*He loves me,
Wherever I go,
He loves me only.
My Lord loves me,
On the cross He died for me."*

They stopped in each village with us to hear the story of salvation again and again. Three others from this village stopped where Mrs. Barnett was having a meeting and expressed to her their desire to believe. Will you not pray earnestly for these nineteen, that they may grow in His grace and knowledge. They plead for an outschool. It is a joy to see them turn to Christ from idols, but it also brings a burden, and that burden is that they may be taught and led on to deeper truths. We covet your prayers.

In the Near East

By MISS AGNES MAUDE TUCK MacLAREN
of Jaffa, Palestine

(Miss MacLaren stands in the back row behind Mr. McClure in the group portrait on the front cover.)

THE work in all the Near East is very closely linked. Little assemblies are scattered in villages all up the Nile in upper Egypt. In Cairo and (Heliopolis) there are strong assemblies. Then in Palestine there are assemblies in Haifa as well. Jaffa, Tel Aviv, Jerusalem, with others in the process of being formed in Ramallah and Ramley. In Syria there are a number, in Cyprus two, and as far as Bagdad and Dhibban in Iraq. All very definitely linked together. The workers go from place to place helping each other as there is a need. In winter those in Palestine often go to Egypt and those in Egypt come to Palestine in the summer. Every year a conference is held of all the workers and Christians in these Near East Assemblies at Haifa in Palestine. They are times of great blessing. Often the Lord will send teachers from Britain or America to minister to us.

Three Languages

The work is carried on in three main languages — Arabic, Armenian, and Hebrew.

In Jaffa the assembly has two parts, Arabic and Armenian. They use the same building but carry on their own separate meetings for prayer and gospel meetings and the breaking of bread on Sunday morning. In the Arabic part of the assembly there are several members who are blind, to whom the Lord has given a definite work for Him amongst the blind in Jaffa and two neighboring towns, Ramley and Lydd (the ancient Lidda of the Bible). Two young women Miss Huda Khorey and Miss May Ledda work amongst the blind women and children in these places. And a young man Esa Ease has worked for these last five or more years amongst the blind men in Jaffa and the two other places. He also has had the opportunity of preaching the Gospel in the C. M. S. Hospital in Jaffa on Sunday afternoons to the Moslem men patients. They all have to depend upon the Lord for their support as their families do not assume any responsibility. And He has wonderfully provided for them.

Miss Khorey also helps us in the little clinic only just begun on the Border of Jaffa and Tel Aviv that great fine Jewish city of which the Jews are so proud.

In Tel Aviv the little assembly is composed chiefly of Hebrew Christians who are Russian. So there the languages are chiefly Hebrew and Russian. But in the distribution of tracts in Tel Aviv many other European languages are used especially German and Polish.

Visiting the Arab villages and the Jewish colonies is a very important part of the work. Especially are the Jewish colonies most worthwhile.

Mr. Solomon Ostrovsky, a Russian Hebrew Christian, is the one into whose hands the Lord has put the leadership of the work in Tel Aviv. The Lord has given him a little car lately for which we have been praying. Many young Zionists are found in the colonies, and they show a readiness to listen, and discuss, even buying the New Testament in Hebrew. A

young English man, Mr. Philip Alter, also a Hebrew Christian, has just joined in this work. Dr. Ewke from Prague has opened a clinic on the border of Jaffa and Tel Aviv in this last year, where he is getting a number of Jews, also Arabs of the neighborhood.

Miss Dasman Najgar one of the first members of the Jaffa Assembly felt led to start a little orphanage for little Arab girls. Now she has fifteen—two of the older girls were baptized this last Spring.

Individual Responsibility

Each member of all the Assemblies feels, I think, his or her responsibility in the work of the Lord and do help in various ways—in inviting people to the Gospel meeting, in tract distribution, in cottage meetings, Sunday Schools, etc., and each assembly takes care of its own running expenses, renting rooms for the meetings, etc.

There is a Printing Press in Jerusalem given by some Christians in New Zealand, which is a great blessing in all the work. A brother from New Zealand, an experienced printer, came out to manage it with his wife some six or more years ago. Tracts and monthly gospel papers are printed in Armenian and (Turkish Armenian) and Hebrew as well as good English tracts sometimes. These are distributed far and wide in the Near East, by the different workers and members of the assemblies—this is a large work.

Open air meetings are forbidden in Palestine, but the Government (British) officials always show a sympathetic attitude when approached, and have been most helpful.



VIRGIN'S FOUNTAIN - NAZARETH -

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), 282 Washington Street, Hartford, Conn.
 Bygrave, Miss Kathleen (India), 15 Lakeview Avenue, Toronto, Ont.
 Craig, Mr. and Mrs. E. B. (Japan), 45-20 Montgomery Street, Oakland, Calif.
 Deans, Mr. and Mrs. William (Belgian Congo), c/o M. Anet, 34, Rue de Stassart, Brussels, Belgium.
 Derrick, Miss Gertrude (to Bolivia), c/o Mr. Thomas Hill, 1393 8th Street, Oakland, Calif.
 Edmonds, Miss Gwendolyn (Morocco), 5326 Hillen Drive, Oakland, Calif.
 Fifield, Miss Mary (Belgian Congo), c/o M. Anet, 34, Rue de Stassart, Brussels, Belgium.
 Gammon, Mr. and Mrs. H. L. (Angola), 143 Wemborough Road, Stanmore, Middlesex, England.
 Greaves, 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.
 Knight, Miss Cornelia (to Belgian Congo), c/o Dr. Henri Anet, 34 Rue de Stassart, Brussels, Belgium.
 Kramer, Mrs. Charles W. (Guatemala), 4400 Virginia Park, Detroit, Mich.
 Lape, Miss Jeanette (Philippines), 504-A Griswold Street, Glendale, Calif.
 Logan, Mr. and Mrs. Wallace (Northern Rhodesia), Box 486, Athens, N. Y.
 McClelland, Miss Margaretta Priscilla (to India), 1322 Funston Avenue, San Francisco, Calif.
 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.
 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 Wohlers Avenue, Buffalo, N. Y.
 Olford, Mr. and Mrs. F. E. S. (Angola), 9, Clifton Road, Newport, Mon., England.
 Paul, Miss Ruby (Guatemala), 17 Webster Street, Guelph, Ont.
 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.
 Smith, Mr. and Mrs. Thomas (Cuba), 237 Leslie Street, Toronto, Ont.
 Spence, Mr. and Mrs. George M. (Jamaica), Grace Chapel, Tenafly, N. J.
 Watson, Miss Eva C. (Venezuela), 23 Pinewood Avenue, Toronto, Ont., Canada.
 Wills, Mr. W. H. (Venezuela), 68 Fernwood Street, Ormeau Road, Belfast, Northern Ireland.

Revised Addresses of Workers on Their Fields

- Baehr, Mr. and Mrs. Conrad R., Tsingan, Kiangsi, China.
 Davis, Mr. and Mrs. J. Russell, Chao Yang, Chin Chow Province, Manchukuo, via Japan.
 Huxster, W. B., Box 24, Kingston, St. Vincent, B. W. I.
 Kenney, Mr. and Mrs. James, Lessey Street, Mon Repos, San Fernando, Trinidad, B. W. I.
 MacLaren, Miss Agnes Maude Tuck, P. O. Box 512, Jaffa, Palestine.
 Rathie, Mr. and Mrs. Ian M., Apartado 128, Puerto Plata, Dominican Republic.
 Steven, Mr. and Mrs. Robert, c/o British P. O., Tangier, Morocco.

Notes

A telegram from the Consul-General at Hankow reported that according to a telegram dated September 4, 1938, from MR. CONRAD R. BAEHR, he and his family had returned to Tsingtao, Kiangsi. It was further stated that apparently they were all well. They reached their former station, *Tsingan*, September 6.

FLORA E. BARCLAY (September 19, 1938)—Since it is impossible to return to *Kiangsi*, China, at this time, due to war conditions there, Miss Le Tourneau has invited me to work with her in *Shantung*, North China. Conditions there have been quiet for sometime. I am applying for passport to this Province and hope to sail as soon as possible. Meanwhile my address will be—282 Washington Street, Hartford, Conn.

On their return to the *Belgian Congo* accompanied by MISS MARY FIFIELD, a new worker, MR. AND MRS. WILLIAM A. DEANS sailed from New York, September 21, on the S. S. *Queen Mary*. After some meetings in Glasgow and vicinity they expect to attend the Clydebank and Interleven Missionary Conference. They expect to be in Belgium about October 10 to give attention to matters that will facilitate work on their field which is a Belgian possession. They plan to sail December 9 from Antwerp for Africa.

JACOB DEMENDEZ, St. Thomas, Virgin Islands (August 17, 1938)—Since last I wrote you, we have a large increase in the number of Spaniards coming to the meetings.

MISS GWENDOLYN EDMONDS of *Tangier, Morocco*, is in Oakland, Calif., on a furlough necessitated by need of a change and rest. Miss Edmonds went to Africa originally under a Missionary Society. Afterward she decided to act on Scriptural lines, and on a visit to Oakland in 1929 the Assembly there gave her the right hand of fellowship in her return to Morocco on the faith basis. She hopes soon to return to her work amongst the Moslem women in *Tangier*.

ROWLAND H. C. HILL (*India*) has been

visiting Assemblies in the Southwest, attended Labor Day Conference at Kanorado, Kan., and Hartford, Conn., Missionary Conference, September 24 and 25. Following meetings in Connecticut, expects to be at Conferences, Toronto, Ont., October 9 and 10, and Detroit, Mich., November 19 and 20. Mrs. Hill in mid-September addressed sisters' meeting in Philadelphia and nearby.

W. B. HUXTER reports safe arrival August 17 at St. Vincent, B. W. I., after a pleasant and profitable trip. Finds meetings going on with good attendance although this is the rainy season.

MISS CORNELIA KNIGHT, of Clifton, N. J., sailed September 20 on S. S. *Alexander Van Brital* for Antwerp, Belgium. She plans to stay there several months preparing for work with Mr. and Mrs. J. Alexander Clarke in the *Belgian Congo*; she has been commended by the Paterson, N. J., Assembly. During the summer she has been helping faithfully in the mission and children's camp work of James Slip Gospel Mission, Manhattan. A farewell meeting was held in the Mission September 10 and at Paterson, N. J., September 16.

MISS EVANGELINE KOK and MR. ROBERT N. THARP were married August 17 at Peitaiko Beach, North China.

MISS SARAH LE TOURNEAU, who has been laboring for some years at *Shang Pu Teo*, Shantung Province and returned early in 1937 for an urgent operation, has fully recovered and, having secured passports, sails October 5 on her return to China via Yokohama, Japan and Darien, Chosen.

MISS AGNES MAUDE TUCK MACLAREN, whose description of work in Palestine appears on page 161 of this issue, sailed September 9 for Britain on her return to her field in Palestine.

After some years' service in Egypt MISS MACLAREN spent years in Jaffa and Tel Aviv, Palestine. She returned with the hearty commendation of Central Gospel Hall, Toronto, Canada. She expected to sail from Britain for Palestine before the first of October.

MR. AND MRS. WILLIAM McCULLOUGH plan to return October 26 on S. S. *Jamaica* to Jamaica, B. W. I.

A telegram received from the American Consul General at Hankow states that MR. THOMAS MELVILLE was at *Kuling* on September 3, 1938.

MR. ERIC SMITH of New Zealand and MISS GERTRUDE DERRICK of Oakland, California, were married August 22, 1938, in Bethany Gospel Hall, Oakland. Mr. W. J. McClure of Oakland, Mr. D. R. Charles of San Francisco, and Mr. R. W. Sherratt of Alameda, and a large company of believers were present on the happy occasion.

Mr. and Mrs. Smith were at the recent Detroit Conference and expect to visit several Assemblies in the East and Canada before going out to *Bolivia*.

GEORGE M. SPENCE left New York early in September for Chicago, expecting to go to Winnipeg and on through to Western Canada and, after visiting Assemblies in the Western States, to return to New York in January and to Jamaica in February, if the Lord will.

HAITI

In anticipation of active gospel work in the Republic of Haiti, MR. C. STANFORD KELLY and MISS MAE LORD, both of the Maranatha Hall Assembly in Kingston, Jamaica, spent eighteen months in England. They bore a letter of commendation for that Assembly.

Upon their return to Jamaica after much exercise on their part and full consideration of the brethren, they have definitely been commended to the work in Haiti as follows:

We commend to your prayerful and practical fellowship our brother Stanford Kelly, and Miss Mae Lord, who for some time have been exercised as to the need for Gospel work in the Island of Haiti. Both have proved themselves well-fitted for the work to which we believe God has called them.

It is their intention to get married, God willing, this Fall; after which they will proceed to the city of *Port Au Prince*, which has a population of 120,000 inhabitants. They will need your prayers. Haiti is a dark land and needs the Gospel of the Grace of God.

Mr. Kelley and Miss Lord have just recently returned from England where they have spent eighteen months in special studies for their work in Haiti. Both the young believers are from two of the finest families in Jamaica. Their Christian conduct and their devoted service to the Lord has endeared them to all in the Assembly. We can only pray that many more such will be raised up of God to go forth into that needy field.

We need hardly say how thankful to God we all are for the privilege of commending the first two missionaries from our Assemblies to the work in Haiti. We covet your prayers for our brother and sister.

Letters

CUBA

Havana THOMAS SMITH—The great Apostle of the Gentiles, "assuredly gathering that the Lord had called us for to preach the Gospel unto them" (Macedonians) Acts 16:10, found that a straight course brought him and his companions to Philippi in Europe. The Greek of "assuredly gathering," simply means, "putting two and two together." Acts 16:6-10 records the circumstances that turned Paul from Asia to the new fields in Europe. The problem of many of us often is "Where would the Lord have me to go? What would the Lord have me to do?" Momentous questions indeed! A servant would never dare suggest to her mistress a course of action, and so the servant of the Lord must wait on his Master for directions. And when the Lord plainly intervenes, pointing the way, we go forward in joyful confidence.

The Lord has graciously opened the door for us to get into Cuba. A close-up view of the appalling need of the Island produced a longing to make known the Gospel that brings light and life to men. The strict Cuban laws governing the entry of foreigners demanded a bond, in our case, of over \$1,000. The door had closed for us in Spain, and this requirement seemed, looking outwardly, to close the door in Cuba. What could be done? The door to Heaven is always open, so like the Psalmist (Psalm 53), we directed our prayer unto the Lord and "looked up" (looked out for answers). A second visit to the Immigration Officer gave the same an-

swer, but with the request that I should make a written application asking to be allowed to enter the country, which I did. After waiting two months without an answer, I called again. "Who are you?" was the first question the officer asked.

"I am a missionary, and have come to preach the Gospel in Cuba."

"Where is your Board of Control?"

"I have no Board of Control."

"Who is your chief or president?"

"I have no human chief or president."

The officer looked rather confused, then asked, "What religious sect do you belong to?"

"I meet with Christians who gather in the Name of the Lord Jesus."

A phone message from the British Consul cleared the air, and then the officer changed his attitude. He then asked if I had a "Temple" where I preached. Just three days before I had rented a wooden house, and after removing a partition between two rooms, had a nice place that seats about 50 or 60 people. I told him I had a hall, "Sala Evangelica," at 66 Avenida de Atlanta.

"Well," he said, "we will make a special grant in your case, and recognize you as an established minister of the Gospel and allow you to bring your wife and family into Cuba."

Our hearts are full of praise to the Lord for His intervention on our behalf, for the officer assured me we would be allowed to enter the country free of charge, and preach under the protection of the Government.

September 26, 1938
(from 237 Leslie Street, Toronto, Ontario, Canada).

JAMAICA

Clonmel ARTHUR I. HART—Here in Jamaica at present all is quiet, but due to unemployment and dissatisfaction with prevailing economic conditions, a war between labor and capital broke out on May 24 and prevented us from carrying through our annual Sunday School outing and conference on either June 9 or August 1. Great unrest prevails amongst the poor, and the communistic teachings of the leaders tend to close their ears to the glorious Gospel message. Pray for us,

for in the face of these conditions of stress and difficulty, and of reductions in the masculine attendance at meetings, we are seeing some saved in each of our seven centers. Baptized eight at Flink River in July, and others are being led on in other places for a similar acknowledgement August 14 at *Leominster* and at Berkshire Hall on the 28th.

While our building at *Highgate* is far from complete, we are more than half the journey and with the roof in place, regular Sunday and Tuesday evening meetings are being held, using my old tent sides as temporary walls. August 10, 1938

JAMAICA

Kingston WILLIAM GIBSON—We are still seeing steady blessing in the work. Maranatha Assembly has over 550 in fellowship and has an Evangel Band, young men who go into the country parts with the Gospel. Between 400 and 500 were present at their annual meeting last night. The young life of the three Assemblies in Kingston was well represented. The reports were most gratifying, and the messages inspiring. Five young men of the band gave reports of the work done in different parishes, and our brother Hynd gave a fitting message at the close. The following is a brief report of the activities:

1. The band has 141 members.
2. 5,500 miles covered in country work.
3. 30 regular preachers.
4. 11 out of 14 parishes have been reached.
5. 6 parishes where regular work is carried on.
6. Expect to enter the remaining parishes soon.
7. Thousands of tracts have been distributed over a wide field.
8. Sisters and brothers who can't preach visit hospitals, Poor Houses, and sick in private homes.
9. The band carries on a few Sunday Schools in outlying districts.
10. Open air meetings are conducted on Tuesdays, Thursdays, and Sundays.
11. The band received and spent in gospel work over \$500.
12. Scores of souls have professed faith

in Christ through the band's activities in the past year.

It was very interesting to hear two brethren from different districts give a report of how the Lord lead in the starting of Assemblies. One of these in government service told that for two years he had tried to help in the denominations but found that he was getting nowhere, so the Lord led him to separate from all such and the result of this step has led to the formation of an Assembly where there are 20 in fellowship and a number of others who have recently been saved are expected to take their place in the Assembly soon.

August 19 I baptized 26 believers at Maranatha Hall. There are still more to be baptized at a later date.

During August we were out with the Hynds having some meetings at Golden Grove and Steer Town. Sept. 7, 1938

SYRIA

Aleppo NAZAR NAZARIAN—The work of the Lord goes on with much encouragement. Now and then we see a soul saved and added to the church. There are some also who are awakened about their need of the Savior and the Holy Spirit is working in them. Our cottage meetings are very well attended. We have 40 to 50 unsaved ones in these meetings. Our two Sunday Schools are going on nicely with about 150 in attendance.

Syria is full of troubles and fear since a long time, and especially now. Pray for us and also for the peace of Syria.

July 27, 1938

MOROCCO

Tangier ROBERT G. STEVEN — Work among Mohammedans would be discouraging if we judged by results which are seen, and if we did not remember Isaiah 55:11, "My Word . . . shall not return unto Me void," nor take into account 1 Corinthians 15:58, "Ye know that your labor is not in vain in the Lord." Two instances of these truths come to mind.

When the Gospel Hall was opened in Tangier in 1929, the first Moor to attend our meetings, became, after a few weeks,

deeply convicted of sin and professed faith in Christ as his Savior. "Did you ever hear the Gospel before coming here?" I asked. "Oh yes," he replied "Two years ago I attended a class for boys in an inland city." We knew that these missionaries had grieved over long years of apparently fruitless labor, and so with joy we informed them of what had taken place.

We were resting in a garden in the south of Morocco when a man who had been watching us for some time saluted us with "Peace be unto you." With "And on you be peace," we asked him to sit down beside us. After scrutinizing us for a few seconds, he asked: "Are you followers of the Christ?" We gladly replied in the affirmative and immediately questioned him as to his knowledge of the Savior. We learned he had heard the Gospel years ago in Marrackech. "I've never forgotten," said he, "what I then heard." We soon discovered he was anxious, and that this had led him to speak to us. Before we parted, he confessed his faith in Christ as his Savior.

The village stood high on top of a hill, sheltered from the wind by several clumps of trees. It was an ideal place to camp for a few days. The men were working in the fields, but the women were free, so my wife read, sang, and explained the Gospel to them. At sunset the men-folk began to come in from the toil of the day, and gathered round our tent while the women went off to attend to the evening meal. When the village Fokee (teacher) came along, the men, pushing him, formed a ring around us and said: "There, go at it; see if you can beat the Nazarene with your arguments." (The Arabs love a discussion, especially a religious one). The Fokee looked, and he evidently felt, greatly embarrassed. To relieve the situation I said I did not want an argument—there was no real profit in such a pastime—and this question of "right relationship to God" was too serious a matter to be merely argued about. "Let me read to you from the Word of God." So I opened at the Gospel of John and read several portions. Meanwhile the crowd had aug-

mented considerably, and several women could be seen standing on its outside edge. What a privilege was ours, in this African village, of lifting up Christ before men who needed Him, oh, so much! Turning from John's Gospel to Acts 4:12, I read, as tenderly as possible, and with a prayer from the heart, "Neither is there salvation in any other: for there is NONE OTHER NAME under heaven given among men, whereby we must be saved."

* * * *

The new owner of the Hall has decided that he wants the place for himself. In view of overcrowding, caused by the influx of refugees from Spain as well as from Spanish Morocco, it has been impossible to find a suitable place for the work; however, at the close of the month we move to a Hall which must, of necessity, be temporary, as far as we can see. We cannot understand why this door has been permitted to be closed, but we know that it is one of the "all things" and that He knows best.

August 18, 1938

FRENCH EQUATORIAL AFRICA

Doba

WALTER GANZ — During the past fortnight we have met with an experience that seemed to shake the whole work that has been going on for many years.

Three hundred men and women professing Christianity marched into Doba from the Moundu Road with a headman in charge of them. We heard them singing from our house and ran to the road to see what was the matter. They told me the chiefs did not want grown men and women to continue going to the Gospel meetings. The Big Chief had sent the evangelists and especially the intelligent Christians who could read, to the Administrateur, hoping he would check the work. Others joined them from different villages.

The Administrateur was on trek when they reached here, so they had to wait two days to see him—they slept on our compound. When the Administrateur came in I went down with them to hear what was against them. He was staggered at the number and, without any questions from either side, pronounced judgment that they must work for ten days without

being provided with food. The only accusation I could get from the Administrateur was, that they had not done their road work. I said they had. He said "produce your receipts." Immediately all our evangelists handed him theirs. He dismissed them, but the bulk of the people had never received receipts as they work for the chiefs.

As the Administrateur would not give me a hearing, I cycled 75 miles to Moundu to see higher authority. I was received kindly and learned that the chiefs had no orders to arrest the Christians, only the R. C.'s for not working.

The men have taken the punishment well, being supplied with a very limited supply of food from the Christians here at Doba and ourselves. Some of their wives came in with them; they were released and were able to cook for them.

Whilst serving these ten days they have been put on their honor and permitted to sleep in the town and report each morning for work. No one is guarding them or overseeing their work.

One of the evangelists of the S. U. M. was involved in this palava, so Mr. and Mrs. Veary of that mission motored into Doba and was able to get an interview with the Administrateur and helped clear up some of the false accusations against the Christians but his own evangelist was imprisoned for being the ring-leader.

We can praise the Lord for answered prayer—today they were released and have been given permission to have early morning and evening meetings and worship on the Lord's Day.

This happening reminds us of Judges 7 of Gideon and his three hundred "The sword of the Lord and of Gideon," verse 17.

June 11, 1938

Bebedjia

pres Doba

MISS MILDRED MAC LACHLAN

—We are doing our best to teach the believers and children to read—many have learned and others are learning.

We have (thanks to Mr. Olley and his native helpers) an A. B. C. book, the Gospel of Luke, and God's Way of Salvation in print now.

During these rainy months, when the natives have to work in their gardens and in the cotton plantations, only little tots are free to come to school but we are thankful for the opportunity to give them the special help that they need. 7-20-'38

ANGOLA

Vila Luso LESLIE B. BIER—We have been as busy as usual at the Hospital with 2,800 treatments in June. This is an increase over any month since we returned from furlough and yet I have never had such a low supply of medicines on hand. Lepers have increased to 66 and I am turning them away now for I cannot accept the responsibility of feeding them.

This week we are having a Bible School for the young men who can read and have Bibles. There are 70 in each meeting and many of them come from the other stations, some one hundred miles away.

During the dry season we always have quite a number of people coming to the Hospital with pneumonia. The fatality runs high in the villages and we are glad

that this year we have only lost three cases suffering from this disease.

One of these patients walked in to the Hospital from his village over thirty miles away *after* he knew he had started with pneumonia! I thought that the exertion would kill him, but he came around and is now well on the way to recovery. We are glad to say that he is one of the Hospital patients who have received Christ as their Savior during the recent months.

Our medical work in Angola is distinctly handicapped by the fact that the Government gives us no aid whatever, not even for the 66 lepers under our care. We also have to pay high duties on all the drugs we import for hospital use and this necessarily hinders us from having adequate supplies on hand. This is in direct contrast to work in the Belgian Congo and Rhodesia where government aid in money and drugs is given to all mission Hospitals. July 25, 1938

Luonze WILLIAM C. MAITLAND—We were much encouraged by a month's trip south. For some time we had been praying for our God to open the way in this direction. Sending gas for the journey one of the officials requested me to come as soon as possible as he and others were suffering from toothache. We stopped at many villages on the way, preached the Gospel, and left Scripture portions and tracts for those that could read. The elder that accompanied me—a man of many years' Christian experience—told me that 33 had professed faith in Christ. Three backsliders were restored.

The 25 or 30 in the Luonze Assembly that have professed faith in Christ during the last twelve months do not seem to advance in grace. We thank God for a few faithful elders but the younger believers show very little interest in the village people around. Do pray that they may be lifted out of this state of lethargy which is pressing upon them.

We need your prayerful interest also in the mines area where, as soon as Mr. and Mrs. Hallett return, I hope to visit the believers—there are over 400 in fellowship and they need shepherding. 7-7-'38



Specimens of Dr. Bier's patients at Bié

These all came from one village. The goitres were all cured except the large one who would not agree to an operation for fear. The thin young man at the back had a chronic appendix which gave him rather severe pain. He went home a new man after operation. So they come week after week.

Notice even the little one in the front row has a goitre! Untreated would mean a stunted body for life as lots are.

CHILE

Santiago ANDREW STENHOUSE — Our fellow-workers, Mr. and Mrs. Frank J. Rigg, have been reluctantly compelled to leave the country on account of Mrs. Rigg's health. We this week "accompanied them unto the ship." It was some consolation to them that news reached us before they left of a New Zealand couple who hope to join us in the work here. Meanwhile, we shall endeavor to do our little bit. A new gospel testimony has been commenced in the city of *Valparaiso* and already we are seeing tokens of blessing. The work in Santiago continues to encourage and souls are saved in ones and twos nearly all the time. We have much to be thankful for. July 21, 1938

ARGENTINA

Bernal JOHN WILSON—There are in Buenos Aires and around about some forty assemblies, in the most of which ministry is a great need. As distances are so great, this presents a problem which is very difficult to solve. Somewhat has been done by having monthly united meetings in given districts, and these have been blessed of the Lord. We praise the Lord for much activity amongst the young people. A conference was held lately at which some twelve hundred were present, and this in spite of very unfavorable weather.

Bernal is a veritable stronghold of Catholicism. Every public feast day is taken advantage of to show the patriotism of the R. C. Church. There are bands and processions, with all the tinselled draperies which hide the most abominable idolatry. At present there is a determined effort to Catholicise everything, and special efforts are made with the children. However, in spite of all, there is a quiet work going on, and some give us joy in seeing them grow in grace.

I visited, recently in the north, the isolated believers in the country districts. There is much misery in material things because of the great drought. The enemy has used this to disanimate spiritually, and immorality has stained the testimony of others. I am seeking to reach some of these isolated believers by means of a

monthly letter, which they can read to the others in their district.

Mrs. Wilson is kept busy, when not filling stomachs and sewing on buttons, etc., with the women's meetings in the districts within reach. July 19, 1938

Jujuy

HERBERT A. GERARD—It is mid-winter, and we have no way of heating either the hall or the water, and it is unusual for us to have a baptism at this season of the year, but these young Christians seemed keen to be baptised, and, no doubt in answer to prayer, we had a magnificent day for the baptism, almost as warm as summer, and bright. There were three women and one man and all seem very bright cases. Others who profess to be saved should be asking for baptism shortly. We need very much wisdom and grace in dealing with the different ones, for not all have the root of the matter, I fear. August 15, 1938

Quilmes

JOHN MERIDEW—We are hoping, if the Lord will, within a few weeks to start in on gospel tent campaigns. The tent is soon to be ready, and when I have made the benches we will get right down to it.

Although the opposition to the gospel has had more official recognition in this province than before, we thank God for the open doors and seek to go right in and use them up, not knowing how soon even these privileges we enjoy may be curtailed.

In the Orphanage work we have thirty-six children under our care; you can see now that we have no time to waste but we praise our heavenly Father for His goodness to us day by day. July 28, 1938

PARAGUAY

Ascuncion JOSEPH G. MARTINEZ — The feast in honor of the patron saint of *Yaguaron* was in full swing. Open-air dances, all kinds of alcoholic drinks, a ring especially built for bull fights, with a few church services, constituted the celebration. All these were in full swing when we arrived early in July to preach Christ. Many were present at our meetings listening with marked attention.

The day before our return to Asuncion, we visited a young married woman, wife of a believer, who had professed faith in Christ about three years ago. But we always had doubts about the reality of her profession seeing that she still had her images as before her profession, and when we passed any remarks about these idols she always had excuses to justify her keeping them. After meditating in the Word of God which we explained to her in previous visits, she has definitely decided for the Lord. Her idols have disappeared from her home, and she is now resting with confidence in the finished work of Christ. Her husband is very happy with the change that has taken place in his wife, and we believe that the Lord will use her testimony for blessing to the people of Yaguaron.

Here in the Capital, we see a continual interest and an increasing in numbers in the meetings both in the Gospel Hall, and in the open-air, and many express their agreement to the preaching of God's Word showing by their presence in the meetings a deep interest in the Gospel, and we believe that the Holy Spirit is working in their hearts. Pray that they may be converted soon.

July 30, 1938

KIANGSI

Kuling THOMAS MELVILLE—We are at present at Kuling, fifteen miles or so from Kiu Kiang, and are pretty well cut off from the outside world. The city of Kiu Kiang has been burning almost three days. We can see the planes and hear guns and bombing day and night. Enemy planes have been flying over the houses where we live. But so far in the Lord's goodness no bombs have been dropped here on the hills. How long this may go on we cannot say, but one thing we are sure of is, that the Lord is graciously watching over us, and caring for us, and that nothing can happen to us apart from His gracious will.

We have much cause for thankfulness to our loving God, for the much kindness and love of you dear friends in New York. Your kind thought for us, and no doubt your many prayers on our behalf, is a great stimulus to us in these difficult days.

Thousands of refugees are everywhere, most of them poor and having lost all, even their houses burned and all their belongings destroyed. One must not write much, but conditions are terrible.

Mr. and Mrs. Baehr* and their little boy are here, and are well. Miss Ridley is still up country at Shang-Kao, about 200 miles away from the scene of action; when we last heard she was well, but weather was terribly hot, and our sister is not young any longer, which does not make it any easier to endure the heat. July 28, '38

* Note: They have since returned to Tsingan.

Kuling CONRAD R. BAEHR—Through the Lord's kind provision we were able to lay in stores against the time of siege in which we now find ourselves. The poor hungry refugees are being forced down the hill by the thousands because of the lack of rice here. The harvest is ready to reap down below and if the refugees can be induced to go now while one way is open they can get along inland where rice will be plentiful. They of course feel keenly the prohibition to return to their own homes near the foot of this mountain. Many of them have no homes left but have a crop of rice in the field which means their living for a year.

These conditions are so heart rending and one feels so helpless in face of an already fast diminishing supply of rice on which about ten of our cook's family are daily living. We are happy to have been of a little help though and praise God for the opportunities of proclaiming Christ to many of them.

It is our intention to return to *Tsingan* very soon now while the way is open to cross between the lines. Later we might be bottled up here.

Pray for us during the coming months. Our station will doubtless be surrounded with guerrilla activity and we must realize the protection found in the Lord, Who is our stay and stronghold. Aug. 17, 1938

SHANTUNG

Wei MRS. MARGARET BUCKLEY—
Hai Wei Since writing last we have had opportunities to visit a number of places round about but at present the weather is so hot that these out-

side visits have been suspended. Even during the heat, meetings in the Assembly Hall are well attended. Two weeks ago three women were baptized in the Hall.

There is increased activity in fighting in many of the places around. We hear of destruction by planes to suppress the activities of the irregulars in those towns and villages. Glad to report that our fellow workers in these places have been preserved and are full of praise to God for their protection.

Last week I went by boat to *Chefoo* to bring Harold home from school which closed earlier for quarantine reasons. Because a 5-year old child in third class had cholera no one was allowed to land for ten days.

August 5, 1938

BAHAMAS

Nassau WALTER KENDRICK — We are now in Nassau after three years traveling from island to island. This is the first time for three years that all the workers have met and it is good to hear from each other how the Lord is leading.

The twenty assemblies in the Bahamas are quite able to look after themselves. God has raised up many godly men to care for the work leaving us free to itinerate. I want to ask your prayers for a venture that has been before me for some time to visit *Cuba* and *Panama* — two neglected countries. I have already been to *Cuba*, and found many Christians there, but the need is great. I shall write you again if the way opens. My daughter will remain here and my address will be the same.

September 12, 1938

TRINIDAD

San Fernando JAMES KENNEY — In answer to special prayer, five Sunday School children have professed recently. Children mature so early here, and are soon initiated into "the depths of Satan;" we long to see their steps turned aside from the paths of sin before they enter on them. However, for the most, cursing and bad language are the first words they learn.

We expect the McCallums to land next Wednesday, and a week later we expect to "occupy" for the Rotherys at Mon Repos ("My Rest") a district of San Fernan-

do. We will help in two or three other assemblies in the country round about. We will be forty miles nearer to Cedros—there are some four or five at Cedros who have been saved through the testimony of the Sanitary Inspector stationed there, and we hope there may yet be an assembly formed at that point. August 19, 1938

PALESTINE

Jaffa MISS SYDNEY BONYUN—Jaffa is unbearably hot in summer.

At present I am away on holiday, in a home for blind girls a short distance from *Bethlehem* and very near to Rachel's tomb. Several of the blind girls know the Lord but I would ask special prayer for one—a R. C., called Huda. Her name means guidance. May the Lord guide her to Himself.

Conditions in Palestine seem to be getting worse. Since we have been here the bandits came to town. Although we are outside Bethlehem we heard the shooting plainly. Very likely the cave of Adullam is once more occupied with everyone that is in debt and discontented—but alas, they have no David as their leader.

May I ask you to pray for the women and children of Jaffa. I have openings in many homes. Many are interested but unable to break away from the bonds of



superstition and custom. Remember too the Jews who attend our English classes (these have been closed for the Summer) and those who have asked for Testaments or literature.

I have been able to do a little visiting around here. Pray that the Lord may quicken His Word especially to an old blind woman who seemed to open her heart to the Lord.

August 18, 1938

DOMINICAN REPUBLIC

La Vega HUBERT L. JONES—The work in La Vega certainly is going along fine; this year we have baptized twelve believers.

The Gospel meetings are well attended and many are showing much interest in the Gospel. We have two Sunday Schools, one in the Church and one in a little house. Many of those who attend these schools have trusted the Lord as their Savior and certainly are a great help in the work. August 8, 1938

ALASKA

Cordova HAROLD A. RICHARDS — For the past two months we have been endeavoring to reach isolated groups of natives along the Richardson highway—open only in the summer. We have gotten some 300 miles into the interior and find many who have never heard of God's saving grace. The interest is great and some fruit. August 14, 1938

Look on the Fields, by James Stephen. Pickering and Inglis, Glasgow, Scotland. \$1.00 net.

In the pages of this book will be found brief surveys of work being carried on in thirty-four different parts of the world, and the perusal of these surveys can only be productive of a deepened interest in the Lord's work abroad. Likewise it will be conducive to a more personal touch with the noble men and women who are His ambassadors in these important countries where their presence is so needful, for "The harvest truly is plenteous, but the laborers are few." All who desire a quickened interest in missionary effort will greatly benefit from the facts here presented in such a gripping and concise manner.

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Believers in Spain

In spite of the pronounced Bolshevik influence of Loyalist Spain, it appears, up to the last available information, that the activities of the Assemblies have not been interfered with by the Government.

Below are extracts from translations of letters from M. Edmond Leresche of Southern France, an eye witness, furnished by Mr. Emile Corboz of the Indianapolis (Ind.) Assembly.

To "*Semailles et Moissons*" a Swiss Assembly periodical June 15, 1938

"I had the occasion to visit two Assemblies in Barcelona and was able to see with my own eyes the terrible consequences of the civil war and also the Almighty Power of God to keep His own.

Famine. Is there anything more horrible than a mass of 2,000,000 people completely exhausted and without food? All the food houses are closed for lack of produce and this state of desolation reached also our brethren and sisters in the faith.

What about the poor children? The pen cannot describe the horror of their condition: no bread, no sugar, no milk, nothing, nothing, nothing! Most of the believers that I saw, have lost from twenty-five to forty pounds in weight.

The Sunday of April 24, 1938, as every first day of the week, about 200 believers gathered together to break bread. Verily, the presence of the Lord Jesus was felt by all. Never in my life have I assisted at such a meeting. It made me think of the Church in the beginning.

At the close of the meeting the sirens shrieked announcing a bombardment; but, no one moved. Outside all was confusion and panic, each one hurrying to places of refuge underground; in the hall, all was quiet, each one under the protection of the Almighty. Then these beloved ones began to tell me of many authentic cases of miraculous preservation.

A brother in the Lord, friend of mine, went into a supply house for some material; while he was there, a bombardment occurred, and the whole building collapsed and he alone came out without a scratch.

In one of our schools for children, the old teacher had placed a mattress in the back yard to dry when all of a sudden a bomb fell right on it and, being a soft spot, did not explode saving from certain death more than one hundred twenty-five children.

A young believer was at home when suddenly he took a notion to go out for a walk although the streets were very dark. After covering 300 feet, a bomb fell on his house, completely destroying it. This same young man, a little later, went into the library in a city called Reuss. He sat down to read but after a little dropped his book and left. A few seconds later, the building was wrecked by a bomb killing eight persons. Once more, the Father's hand had preserved him.

Many other individual cases could be added to those to testify to the loving protection of the Lord.

Let us add here that in Spain each Assembly had its evangelical school founded and sustained during twenty-five years by the late George Mueller. Many Assemblies becoming quite large in numbers were able to carry on the work and spread the Bible in Spain and even among missionaries in Africa.

Paul writing to the Philippians said that the gifts received at the hands of Epaphroditus were

an odor of sweet smelling, a sacrifice acceptable, well-pleasing to God (Phil. 4:18). Will we not then in turn offer such sacrifice? If yes, help us then, dear brethren and sisters of Switzerland, first to shelter the children, then to succor the older ones.

Thanks for your letter and the check for \$25.00 which were sent to me here at Cerberes, a little place bordering Spain. In this house we lodge 96 children. I am awaiting 122 Spanish Protestant children from Barcelona; in this group 80 are children from your Assemblies, ages from four to fourteen years. They will be taken into France, from bombardments, from hunger, from suffering, from fear.

I speak as a witness. I have seen with my own eyes some extraordinary things and some terrible things. I have seen the first eleven months of the war. I have passed eight days in the month of April, four days at the beginning of this same month, this at Barcelona itself.

For instance, I have seen some extraordinary things: the faithfulness of the Christians, of the remarkable reunions. I have seen with my own eyes the primitive church in its simplicity and its faith; in the most difficult moments they put their confidence entirely in Him Who bought them with a great price; they know where they are going. It is certainly this faithfulness that caused so great a revival. Many souls were saved. And more than that, in Barcelona is found a Bible House started there seven years ago by the Geneva Bible Institute. This store stayed open until now. It is very well situated. The Bible sales made record numbers. In 1937 in this store only was sold 1,923 Bibles, 1,182 New Testaments, 20,011 Gospels, 1,077 tracts.

The secretary of the London Bible Institute informed us that the sale for the first six months of 1938 was superior to the year past.

Last June 729 Bibles, 224 New Testaments, and 2,000 Gospel portions were sold at Barcelona alone. The money that cannot be spent for bread (for there is none) is used for the Bread of Life.

As you see the work of evangelization is continuing very well at Barcelona.

But the children are starved. They are afraid, afraid that they will get buried under the ruins of a house and we would like to save as many as possible of these Christian children of Barcelona. It is our responsibility. It is for that, that I tell you thanks from our hearts for your check. If other Christians would like to aid by a gift, we would be very happy for the precious help that they give us.

July 25, 1938

On July 27 Mr. Leresche had the joy of bringing to France 119 children of Barcelona, 68 boys and 51 girls, all of Christian families. The trip was happily made by train to the boundary line and then by bus to their destination in France. The numerous complications necessitated by such enterprise were greatly simplified; the Lord having manifestly touched the hearts of the customs officers.

93 of these children are kept in the Montauban Orphanage where there is plenty of room. The others are at Vallon of Ardeche County. The French Authorities were very kind to them. The governor of that department, a Protestant, came to listen to them sing, and warmly expressed his satisfaction to Brother Leresche. He also lent him enough new military blankets for all the children.

Mr. Leresche left Switzerland again August 19 to go back to Barcelona on his errand of mercy. For he said that there are yet in that city more than 400 children of Christian parents who ought to be taken out. These distresses happily lead souls towards the Gospel. All the Assembly Halls are now too small, so much so that they are installing loud speakers for those forced to stay outside.

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