

THE FIELDS



VOLUME 2, NO. 2

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

FEBRUARY, 1939



YOUNG INDIA

Courtesy "Indian Realities"

*I am willing to be torn limb from limb if I
could only hear one Hindu inquiring for Jesus.*

HENRY MARTYN, 1781-1812

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.

Remittances to the Field

In most cases the safest and most satisfactory medium is a Bank Draft on a New York Bank with international facilities. Currency should never be sent. Money Orders are often uncertain, and at best they are troublesome, being difficult to negotiate; in many territories they are unsafe and sometimes uncollectible.

Gifts of money intrusted to our care will be forwarded promptly by the Treasurers without any deductions, to workers specifically designated by the donors; or, if not thus earmarked, to workers from the Assemblies according to their needs and opportunities as disclosed by the latest information obtainable. Make checks and money orders payable to **The Fields**.

This magazine aims to supplement the splendid work which has been done for so many years by *Echoes of Service*, published monthly from 1, Widcombe Crescent, Bath, England. **The Fields** limits itself to tidings from United States and Canadian workers; *Echoes* publishes also information concerning British missionaries who greatly outnumber those commended by Assemblies in America.

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

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From an Esteemed Missionary on Furlough

Last night we knelt down to ask God for a need which amounted to \$25. This morning I went to the post office and found the letter from you with the \$25. Our hearts are just running over in praise and thanksgiving to our God for this wonderful answer to prayer and the supplying of our needs. May the Lord richly reward all responsible for this giving.

"Provide Things Honest in the Sight of All Men" (Rom. 12:17).

To Whom It May Concern:

This will certify that I have examined and audited the Receipts and Disbursements Statement submitted by **The Fields, Inc.**, for the period from March 15, 1938, to December 31, 1938, inclusive, and have found it to be correct and in agreement with the Bank's statement submitted by The Chase National Bank of the City of New York.

Very truly yours,
D. R. PARKER, (signed)
Auditor.

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Follow The Master's Word

(Luke 5:1-11)

HOW touching to see the Lord Jesus seek a favor from the hand of a poor fisherman! His request, we may be sure was couched in no peremptory fashion, but in lowly grace; yet with all His meekness and gentleness there ever must have been manifested that moral power which constrained men to address Him as "Master."

He really asked a *small* thing, but how *large* the reward for the response to His request.

In giving reward His sovereignty comes to light, for after all what service rendered to Him in itself deserves any reward? Should we ever be found in any other occupation? But this gives occasion for the manifestation of His glory. For a moment, the lowliness of His manhood is suddenly bathed in the light of

A Wondrous Outflash

of His veiled glory. Not by *spoken* command to the depths of the sea and its teeming creature-life, but by action unseen and command without uttered words, the creatures of those watery paths came at a bidding unheard by human ears and unknown to any form of human observation, to fill immediately the lowered net.

What a "Master" indeed—even ours, for we serve the Lord Christ of Whom we shall receive the reward of the inheritance (Col. 3:24). Well was it said: "What manner of man is this!" No wonder that, as when Isaiah saw His glory and cried, "Woe is me! for I am undone; because I

am a man of unclean lips," so Peter falls at Jesus' knees and exclaims: "Depart from me; for I am a sinful man, oh Lord." Happily for the soul that thus bows in His presence, there comes from His lips those blessed words, "Fear not." And again, as with Isaiah so with Peter, it is thus that the door of service is opened and entered.

But we were speaking of reward. What grace on His part to give it for any measure of response to His request! However, though His action on this occasion may suggest this grace, there is another lesson to consider. His lowly request had been answered, and now He would acknowledge this by

Commanding the Blessing.

He knew their fruitless toil of the night without Him, and now that they are with Him He would have them (and us too) realize His sufficiency. To this end His word becomes one of command.

In view of the past night, to Peter it seemed useless to obey—"nevertheless at Thy word I will let down the *net*."

But He had said "*Nets*."

Oh, the pitiful unbelief of our hearts in the presence of His matchless grace and love! We do not realize as we should Who He is, or it would be the nets instead of the net.

Oh, the shame of our half-hearted obedience to His word, and the loss. Does it not mean loss as to full reward because of this? "Their net brake," and even the ships begin to sink.

However the ships are full. If it had been the *nets*, instead of the net, how many more ships would they have needed, how much greater the outspreading of His blessing!

Is there anything in this to humble us and search our hearts—to make us feel like Peter did? Do we not actually limit ourselves in this way?—our poor hearts are

So Little Enlarged

toward Him. And does this result in depriving others of what they too might share with us of His free bounty? To unreserved obedience He will give capacity for all that He stands ready to give.

Let it be true of us that in some new and fuller way we forsake all and follow Him (verse 11), more conscious than ever of His true glory and abiding sufficiency.

“Without Me ye can do nothing.”

“Obedience is better than sacrifice.”

“Watchman, What of the Night? The Morning Cometh and Also the Night . . .”

Progress A movement forward and upward is suggested in the phrase. **“The morning cometh.”**

Retrogression a headlong slipping back into darkness and chaos is suggested in the phrase **“and also the night.”**

Fifteen years ago, the emphasis was on the first: The world was open, accessible, and inviting. The Great War had smashed autocracy and tumbled kings and emperors from their thrones. Democracies, promising liberty and equality to all, were springing up everywhere. Never before had there been such openings, such opportunities of work for God. Lands long closed could be entered freely. One could not but be thrilled by the hunger seemingly apparent on every hand. The backward nations everywhere were clamoring for education, were wanting the missionary to bring his schools, hospitals, asylums—were wanting to learn to read and write. Lands long enslaved by ancient and cruel church systems were going through the birth pangs of a new awakening. From *Russia, the Balkans, Persia, Turkey, Korea, and China* came reports too good to be true. It seemed as though the morning of a world-wide wave of evangelistic fervor and opportunity was sweeping everything before it. The morning looked for by many seemed to have dawned.

In 1939, we sadly have to emphasize “also the night.” 1938 and its immediate predecessors have been fateful years to

the church, to the Jew, and to the world. Upon the church blow upon blow have come at widely separated points, in some cases these have swept away the results of the work of decades.

We hope to have ready for the March issue of *The Fields* a more or less general survey of conditions in various parts of the world as they affect the spread of the Gospel.

Is It Enough?

It is enough;

I come.

Christ's human face, divinely lit,
And God's love shining out from it
Have conquered.

I come;

It is enough.

It is enough;

I go!

His hand points toward the farthest shore
Where human hands outstretched are
begging for

The Christ Who conquered,—lo,

It is enough;

I GO!

Mary A. Holt in The Sunday School Times

African Bondage--Moral

By A. E. HORTON, Lovaleland

TO MANY, the "heathen" is merely a simple, innocent, childlike individual, gentle and harmless in much of his intercourse with his fellows, erring oftener through gross ignorance than through inward malice. The African is by no means innocent and childlike. He is cunning to a degree in evil matters and, for the most part, absolutely "innocent" of any knowledge of how to do the right thing.

Not only is it true that the African is absolutely ignorant of how to do the thing which is right (reckoning "right," of course, as that which conforms to God's moral requirements), but he is absolutely ignorant of the existence of any absolute standard of right and wrong. To him, the "right" is the thing which he wishes to do,—the thing found in his heart; that is right. There is no primary conception of anything as being in itself wrong; every man will do that which is

Right in His Own Eyes,

the only controlling factors being expediency and custom. The African is not so much immoral in his conduct as unmoral,—having no conception whatever of such entities as morality, virtue, or righteousness. He follows the drift of his own sinful heart, knowing no course other than that.

The reason for such abysmal moral darkness and slavery is given in the first chapter of Romans. The Gentiles once knew God, but in that knowledge they glorified Him not as God, neither were thankful. Exchanging the glory of God for images made like to corruptible creatures, professing themselves to be wise, they became fools. And so

God Gave Them Up.

He allowed them to go on in the way which they had chosen. The result was that the flesh had its own downward way without restraint, until the terrible degradation outlined in the last few verses of that chapter finally matured. More than once has the African commented that that chapter must have been written on purpose to describe him!

There are abundant evidences of this

former knowledge of God amongst the people of Africa. Their proverbs and fables are full of references to Him; His Name is frequently mentioned in conversation. They have their traditions of creation, the forming of the first man and woman, their subsequent fall and expulsion from the presence of God, the flood, the tower of Babel, etc. Their

Proverbs Bear Witness

to the fact that their ancestors once possessed a moral light and freedom which is not the portion of the people of today. But while these proverbs are still frequently quoted, no one seems to consider them seriously as a rule of conduct!

While the Name of God is still retained, no sense of any moral obligation to this Being remains. In fact, the people are not just too certain what kind of Being He is. The African knows nothing of a personal God of holiness and love, moral Ruler of His universe, bringing the transgressor to righteous judgment, visiting retribution upon the ungodly, and redeeming men in grace. All this must be told out to them as a

Brand New Thing.

Hence, in presenting the gospel to such a people as these, it is necessary to begin with the most elementary principles. The fact must be stressed that He is a living, personal Being. The Lwena name for "God" is "Kalunga," a word meaning simply "greatness," and not necessarily personal. Often in preaching one will modify that word by the use of the word "Yehova" (Jehovah), thus making it "Jehovah God," and so try to emphasize the personality of God.

They must be told also that this God is a God of righteousness. Then it must be explained what righteousness is, for such a quality never has been conceived by them. The connection must be pointed out between sin and righteous retribution. Here again is a conception quite foreign to the native mind. He has

Never Been Taught

that wrong-doing merits punishment. It is

true that in the case of certain offences a native law-court may make him pay a fine, but that is simply his misfortune,—a case where he must bow to custom. Merited punishment? A righteous God righteously angry with sin? What strange ideas these! Did not God Himself ordain that men should behave as they do? Where, then, is the shame attaching to "sin"? That God did not originate sin, and that He hates it is an entirely new idea, and one which, apart from the Spirit's working, the black man can not receive.

Then, of course, one speaks of God's love. Here, no word in the language adequately expresses the idea of love (another unknown quantity, you see). A word must be more or less adapted. So the word for "desire" has been taken, and through usage it has come to take on something of the idea of "love." And in this way we seek to present the gospel of the redeeming love of God as manifested in the death of His Son upon the cross.

As at home, so in Africa, the emphasis on the second coming of Christ is a very powerful point in the presentation of the gospel. Christians in this land also are looking eagerly for His coming, and procrastinators tremble more than once as they take "just one more chance" in the rejection of Christ.

And what is the reaction as the Word of God comes to those bound in sin to set them free? Well, the human heart is

Very Much the Same

the world over, and the attitude thereof to the gospel is also consistent. Quite often, the first reaction will be that of interest, and a desire to hear more of this story. But often, when it is finally seen the message involves salvation from chains which are dear to the human heart, the attitude becomes one of indifference or even antagonism. It is only as the Spirit of God awakens men and women to a sense of their desperate need that they receive the truth and are saved.

And what kind of Christians do these people make? Here also the human heart is to be reckoned with. The work is of God, and yet that work is so often hindered by ignorance or unyieldedness, as also at home. Very often is one's heart

borne down with the burden of weak and stumbling believers, who are so slow to get free from the bondage of carnality. These brethren and sisters do so

Need the Prayers

of those at home, that God would teach them in His own way, and train them for His present service, delivering them from all those things that are contrary to His will, and from the many temptations which constantly surround them.

But we give thanks that not all are weak and stumbling. Weak in themselves, yet they have learned what it is to trust and rejoice in God. And the Assemblies of believing Africans have amongst them many godly, upright, joyful Christian characters. As fruitful branches out of a barren ground, or as sweet smelling flowers springing out of the midst of ill-smelling filth, so God has produced and is producing fine Christian men and women. People who were once a part of that terrible degradation which still surrounds them are so no longer, either in standing or in state. The Lord Jesus is still mighty to save, and to save from the power of sin as well as from its penalty. **But sin is rampant; Satan is tireless, and the prayers of those at home are needed, more than we can possibly emphasize.**

Notes

A. WILLIAM COOK, of *Belle Ville, Argentina*, visiting the Province of *Mendoza*, near the Chilean border, writes (January 5, 1939)—This is a large province and very populous and needy. The city itself has about 80,000 inhabitants, but one can hardly tell one town from another, they are built so closely together. We, who should have occupied, have been slow to do so. Mr. James Russell and other brethren have labored hard and well for the Lord in years past, but their hands were too full to cope with all the new demands and opportunities. Mr. Marsden Roberts went home to be with the Lord from the city of *Mendoza* one year ago today, after working faithfully here. His widow carried on bravely in this place of *Lujan de Cuyo*, some 8 miles from the city. Mr. and Mrs. Taylor are in the city. There is ap-

parently room for a good many workers in this province still. I hope to remain some eight days ere returning to Bell Ville.

EUGENE B. CRAIG, writes, anent Cyril H. Brooks' report of the few he met in *Japan* (page 198, November issue *The Fields*), that besides R. J. Wright there are several other workers, both native and foreign. In an Assembly at Kobe, Dr. Y. Ishihama, a dentist, speaks English fluently. It would be well for workers expecting to pass through Japan to procure names and addresses from Mr. Craig who for many years was a missionary in Japan and keeps in touch with the Assemblies there. He will be glad to send upon request his "Japan News Letter" giving reports of work there and of his own activities amongst the Japanese in California.

HERBERT GERRARD, of *Jujuy, Argentina* (December 14, 1938)—Our Sunday School has shown a very decided growth during the past year, the average attendance being around 110.

We are expecting to have another baptism at the end of this month; at least four are ready. There are others, but we never like to hurry baptisms here.

EDWIN S. GIBBS, of *Natal*, (January 9, 1939)—At our Christmas Conference we had the joy of seeing 13 baptized upon confession of faith and a crowd of 600 at our afternoon Gospel meeting held under the trees.

MR. AND MRS. ROWLAND H. C. HILL, returning to *India*, have booked to sail from New York April 6 by S. S. *Ascania*, and to sail from England April 21 by S. S. *Domala*, due May 24 at Madras, a few hours' distant from their field at *Bangalore*.

F. J. HOPKINS on furlough from Nanchang, *China*, who, with Mrs. Hopkins has been visiting Assemblies in America, sail for China March 18. Thereafter their address will be c/o China Bible House, 58 Hong Kong Road, Shanghai, China.

Thomas Hill, Oakland, Cal., reports (February 14)—A. E. HORTON from *Angola* has been in this district for ten days and showed his pictures in San Francisco Oakland, and Richmond. Also in Alameda Hall, Sacramento, he sought to stir up prayer interest among the Lord's people

for the work in Angola. Considering the crisis in that country, we trust the Lord's people everywhere will be stirred up to continue in prayer on this account.

W. J. McClure has been feeling somewhat better of late. Yesterday had another operation on his eye and the report is he passed a comfortable night, so we hope and pray for his recovery.

(We include the re-assuring information regarding Mr. McClure because, though he is not classed as a foreign missionary, our readers generally will welcome tidings concerning him.)

MR. AND MRS. CHARLES A. KAUTTO, of *China*, during February and March are visiting Assemblies in Oklahoma, Texas, New Mexico, Arizona, and California. They are booked to sail May 1 from Los Angeles on S. S. *President Coolidge*, due May 20 at Kobe, Japan. Thence by a Japanese steamer to North China, reaching *Taitowying* by about June 1.

NORMAN L. KION, of *Trinidad* (December 26, 1938)—I am feeling very poorly and unable to write much this time. I have now started a treatment which I think will bring my relief.

Mrs. Kion keeps pretty well, and although the atmosphere seems charged with the spirit of lawlessness and revolt, the Lord has continued to encourage our hearts with tokens of His favor and blessing for which we praise Him.

CORNELIA KNIGHT, preparing in Belgium for work in the *Belgian Congo* to which she was commended by the Pater-son, N. J., Assembly, writes (January 17, 1939)—You will be glad to know that the French studies are proving both helpful and interestnig. The great emphasis has been placed on interpretation of Belgian and Congo law, but we have also studied Congo languages, geography, history, schools, missions, native religions, Roman Catholicism, and advanced French grammar. At the close of this course I begin, Lord willing, preparation for the special teacher's diploma which is issued to those who pass a nine day's oral and written examination before the Educational Committee of Belgium in July. I value your prayers for clearness of mind and readiness of comprehension.

I'm experiencing great blessing in the

fellowship of the saints here. There is an Assembly in Bruxelles, just about an half hour's ride from my boarding place. Although they speak a language other than my mother tongue, the blessing, of course, is the same because He is the same. During November I attended the annual conference of the Flemish Assemblies in Belgium held at Malines, Belgium. There I made the acquaintance of some Dutch brethren and so spent my holiday vacation in Holland. The blessed tie of unity in Him is always so precious the same, no matter where we are.

And so it is that even though miles of ocean separate us—we remain one in Him. My prayers and thoughts often travel across the waves to my Assembly friends in America and I praise the Lord that we are so one in purpose and activity.

WALLACE LOGAN, while on furlough from *Northern Rhodesia*, is keeping busy in *Greene County, New York* (February 2, 1939)—The work here in *Athens* is going on nicely. We rented a hall the first of January and the people flocked to the meetings. We held double-headers every Friday, one at 7 P. M., the other at 8 P. M. Every meeting so far has been crowded. Last Sunday we started a Sunday School and 70 came. We expect a real work for God to go on here. There are now 13 in fellowship.

JOHN J. McGEHEE, outgoing to *China*, returned February 13 from a period of Gospel activity at Western Grove, Ark. They are praying for open doors in the Assemblies in the East, Ontario, and the Middle West and, later, in the West and on the Pacific Coast before sailing for *China*. The Department of State is willing to issue passports to Hongkong where they expect to spend some time in language study.

MALCOLM B. MACJANNET, of *Angola* (November 22, 1938 — received January 28, 1939)—There is not much to record here in *Biula*. The meetings keep about the same. The local official, writing up the people for the next year's tax, told me that more than half owe six years. This part of the country has been depopulated to a large extent; just now many are leaving. If a man has worked for the missionary

and has fled, the fault is laid at our door.

Messrs. Maitland and MacLaren, having been out to the Northwest, are now visiting at *Luma*. They were at a place called *Chilwaji* and they tell of a measure of blessing and some saved.

FLORENCE M. (MRS. JOHN H.) MCKAY, *Grenada, B. W. I.* (February 4, 1939)—Mr. McKay returned January 11 much improved in health. Are looking forward to a large gathering at the Gospel meeting arranged for Messrs. Wildish and Willie, who will stop off on their journey from *Barbados* to *British Guiana*. The work amongst the young is encouraging; one Sunday School has doubled in numbers since last year.

ALICE MACLACHLAN, of *Montclair, N. J.*, responding to the call to devote her life to the work of the Gospel, plans to accompany Eric Smith and his wife to *Bolivia*. The *East Orange, N. J.*, Assembly, in commending her (February 13, 1939) to this work, speaks of her consistent life and faithful testimony and points out that as an experienced Registered Nurse she is especially equipped to share the responsibility of the contemplated extension of Mr. Smith's work in *Bolivia*. Miss MacLachlan is a sister of Mildred MacLachlan of *French Equatorial Africa*, and a niece of Richard J. MacLachlan, Editor of *Voices from the Vineyard*.

WILLIAM J. MILLER, after laboring several years in the *Shetland Islands*, has gone to *St. Kitts, B. W. I.*, where he is working with Charles F. Brown. February 11, 1939, the *Mascher Street Assembly* in *Philadelphia* commends him for this work. Mr. Miller purposes bringing his wife and two children to *St. Kitts* as soon as he can. He is a son of the late Robert Miller and a brother of Alexander Miller.

MR. AND MRS. F. LESTER MORGAN report the birth January 11, 1939, of Grace Elizabeth Morgan at *Pasto Colombia*.

LORNA REID of *Toronto, Ont.*, expects to return to the work in *Palestine* with the commendation of the Assembly at *Central Hall, Toronto*. She is considering visiting the States before sailing in May.

MR. AND MRS. F. WILLIAM ROGERS sailed from *New York* February 24 en route to *French Equatorial Africa*. Sailing

from Liverpool on *S. S. Apapa* for Lagos, Nigeria, then 700 miles by railroad to Kano and 1,000 miles to *Moissala* by truck, arriving there in April.

ERIC SMITH of New Zealand plans a visit to the Canadian, Pacific Coast, and Southern Assemblies before sailing from Miami, Florida, to take ship April 19 from Havana, Cuba, for his field in *Bolivia*. He will be accompanied to *Bolivia* by his wife (formerly Gertrude Derrick of Oakland, Calif.), and by Miss MacLachlan of Montclair, N. J., and Miss Stetter of Hackensack, N. J.

THOMAS SMITH, *Cuba*, (January 31, 1939)—Have had the privilege of visiting one or two towns with tracts, etc., and had very good receptions. We are longing for the day when we may see a few souls saved and a testimony raised to His Name.

ROBERT G. STEVEN, of *Morocco*, is visiting Assemblies in the New York District. He hopes to leave about April 1 and contemplates visits to Albany, Boston, Schenectady, Buffalo, Detroit, Chicago, Hamilton, Guelph, Toronto, and Windsor. He will be glad if brethren in these or other places will communicate with him at 209 Congress Street, Jersey City, N. J.

GEORGE M. SPENCE, formerly of *Jamaica*, B. W. I., has accepted ordination from a denominational body and writes "We should be greatly obliged if you would remove our names from your list." This we have done.

LOUISE STETER, commended by the Assembly at Hackensack, N. J., plans to join Eric Smith and his wife on their return to *Bolivia*. In its letter (February 13, 1939) the Assembly testifies to Miss Stetter's faithful and loving work for the Lord Jesus Christ.

CRAWFORD J. TILSLEY on furlough from *India* expects to come to America while his wife is under the doctor's care in England. He is booked on the *S. S. Queen Mary* due at New York March 10 remaining in the New York district a few weeks and then visiting Assemblies elsewhere, including the Conference in Toronto at Easter. Mr. Tilsley is a son of T. Tilsley, Associate Director of George Müller's Orphan Homes, and a nephew of A. E. Green of the same work and of the late Dan

Crawford of Central Africa. Eighteen years ago he joined his grandfather, the late E. S. Bowden, in the work in the *Godaveri District* of India. He visited America about eight years ago. He expects to sail for England in July and, if the Lord will, return to India in September.

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.

Bygrave, Miss Kathleen (India), 15 Lakeview Avenue, Toronto, Ont.

Craig, Mr. and Mrs. E. B. (Japan), 276 40th Street, Oakland, Calif.

Ferguson, Mr. and Mrs. Adam N. (Natal), c/o Mr. A. Baker, 89, Leith Walk, Leith, Scotland.

Ganmon, Mr. and Mrs. H. L. (Angola), 143 Wemborough Road, Stanmore, Middlesex, England.

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.

Hynd, Mr. William (Jamaica), 24, Glenburn Avenue, Wellshot, Cambuslang, Scotland.

Kauto, 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.

Lape, Miss Jeanette (Philippines), 504-A Griswold Street, Glendale, Calif.

Logan, Mr. and Mrs. Wallace (Northern Rhodesia), Box 486, Athens, N. Y.

McClelland, Miss Margretta Priscilla (to India), 1322 Funston Avenue, San Francisco, Calif.

McGehee, Mr. and Mrs. John J. (outgoing to China), 175 Stonewall, Memphis, Tenn.

MacLachlan, Miss Alice (to Bolivia), 389 Orange Road, Montclair, N. J.

McLaren, Mrs. Robert S. (Angola), 153 Maple Street, Simcoe, Ont.

Martinez, Miss Angelita (Paraguay), 882 Ray Avenue, Ridgefield, 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), 1049 Granville Street, Vancouver B. C.

Reid, Miss Lorna (Palestine), c/o R. T. Reid Co., 70 Crawford Street, Toronto, Ont.

Rigler, Miss Marjorie (to Angola), Box 252, G. P. O., New York, N. Y.

Smith, Mr. and Mrs. Eric (Bolivia), c/o Dr. L. E. Barnes, 8204 South Ada Street, Chicago, Ill.

Stetter, Miss Louise (to Bolivia), c/o Mr. Richard J. MacLachlan, 80 William Street, New York, N. Y.

Steven, Mr. and Mrs. Rozert G. (Morocco), 209 Congress Street, Jersey City, N. J.

Walker, Miss Marion (St. Vincent), c/o Mr. R. W. Rycroft, 51 Browning Avenue, Toronto, Ont.

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

Bonyun, Miss Sydney Maude, Box 1135, Tel Aviv, Palestine.

McLaren, Mr. Robert S., Caixa Postal 3, Vila Luso, Angola.

Miller, Mr. William J., Box 160, Basseterre, St. Kitts, B. W. I.

Nazarian, Mr. Nazar, Box 399, Aleppo, Syria.

Neilson, Mr. Archie, Box 6, Basseterre, St. Kitts, B. W. I.

Women's Missionary Activities

Importance of Little Things

"A mother's life isn't an easy one as a rule."

"There's always so much to do. I suppose that there are times when many a good mother feels discouraged by the thought that her work is all done behind the scenes and nobody takes any notice. Yet, these mothers are doing things which their children will never forget, and real work for eternity."

Oh, how often we have missed doing the *little things* God has put in our way, because the great things—as we count greatness—have not come to us.

"Whatsoever ye do, do it heartily unto the Lord" (Colossians 3:23).

That means little things—the *next thing* that comes along and ought to be done, which we often put off and slip for something we like doing better. The next thing may be a letter to a missionary and we put it off and read or do some fancy work. So the letter gets forgotten, and the dear one far away wonders why we do not write. It was the next thing and God meant us to do it, but we pleased ourselves instead.

Take my time! Yes, every moment
May I use it all for Thee,
Doing gladly every duty,
Oh the joy of serving Thee.

—Author Unknown.

Sisters' Missionary Study Class and Sewing Circle

On May 19, 1938 the sisters of the Gospel Chapel at 2231 Montana Street, El Paso, Texas, began a definite monthly study of missionary enterprise as represented by those who have gone forth in the work of the Gospel according to the mind of the Lord as set forth in the New Testament.

In connection with the study class we sew and prepare supplies for the missionaries. A report is given by the chairman of the sewing committee concerning the preparation, progress, and dispatching of

supplies to the missionaries. Letters received during the previous month from the missionaries are read.

For our lesson study we use the survey as presented in *The Fields* magazine each month. *The Fields* news items also provide an important interest to the meeting and furnish additional information to guide our prayers and fellowship.

The meetings resulted in acquainting us with the missionaries and their labors, enabling us to cooperate with them; and, besides, our own souls have been built up and our lives filled with joy that we may share in their work for Him.

Mrs. E. J. Cummins, Mrs. R. G. Murphy, 600 West Yandell Boulevard.

The last Sisters' Missionary quarterly prayer meeting, held in Jersey City Gospel Hall, was thoroughly enjoyed by all present because of the prevailing spirit of prayer and helpful ministry.

The speakers were Mrs. David Tully, Mrs. Rowland Hill, Mrs. Arthur Mower, and Mrs. Eric Smith. Each gave a stirring talk on the Christian pathway and life.

The next meeting will be held, if the Lord will, in Jersey City Gospel Hall, Manhattan and Summit Avenues, Saturday, March 25, at 3 and 7 p. m.

This will also be a farewell for Miss Alice MacLachlan, East Orange, and Miss Louise Stetter, Hackensack. The Lord has called both to His work with Mr. and Mrs. Eric Smith in Bolivia.

For the committee, Julia Hasse, Elin Holmgren.

Prayer opens a whole planet to a man's activities. I can as really be touching hearts for God in far away India or China through prayer, as though I were there. Not in as many ways as though there, but as truly. The highest possible privilege of service is in far off lands. There the need is greatest, the darkness densest, and the pleading call most eloquently pathetic.

A man may go aside today and shut his door, and as really spend a half-hour of his life in India for God as though he were there in person.

—S. D. Gordon.

Letters

GRENADA

Sauteurs IDA LAST — Our children's work and woman's Bible Class have both increased last year and we thank the Lord for drops of blessing and ask you to pray that the showers may come.

In the village of *Chantimelle*, a class of over 80 boys and girls were gathered in our bamboo shelter, which looks rather weak after the heavy rains and high winds. Though a rough village and untrained lot of children, they behave very well and enjoy singing choruses and repeating Bible verses. You would be amused to see the little ones run like rabbits from their homes, as soon as they catch sight of one. We always have a warm welcome there.

The heavy rains seem over now, so we hope to get to this class regularly again, D. V. Over a rough country road, with no shelter on the way and a two mile walk, we cannot go on a wet day. Jan. 2, 1939

JAMAICA

Cedar Valley IRENE (MRS LEONARD H.) BEWICK — The new Sunday School at *Easington* started off nicely the first Sunday with seventy-three scholars, which we consider good for the first. The preparing of the building was a tremendous task and we sighed a sigh of relief when it was at last ready for use. Had it not been for the labor troubles it would have been much easier, but because of the unrest and general conditions the people were unwilling to give free labor as is usually done in the country parts, so Leonard had to do the most of the work himself.

Conditions do not improve down here and a general strike is threatened for the whole Island. The sugar estates usually begin grinding cane the first of the year, but so far they have not started up at all. 24,000 stems of bananas were allowed to rot on the wharves the other day, because the carriers would not work. It may all mean that the United Fruit Company will gradually pull out of Jamaica, which will mean a terrible thing for the Island for it

is they who have made Jamaica what it is.

In checking over our records we find that last year we had the largest average attendance in our Sunday Schools we have ever had. All the places have started off splendidly this year, too. We do praise the Lord for the encouragement He gives us to see as we plod along. Jan. 11, 1939

Chalky Hill WILLIAM McCULLOCH — We are both feeling better again after over a month's illness to begin our work in Jamaica. The Sunday School in *Steertown* which was 230 when we left, was down to less than 50; it is coming up again; last Sunday the attendance was 113. There has also been a falling off in the Gospel meetings, but the believers have stood firm and are continuing in the things of God. A special series of meetings on the chart From Egypt to Canaan developed quite an interest.

Two weeks ago there were two confessions of Christ as Savior. One was a boy of 14 who has come since 1933 and was known as the bad boy in Sunday School.

In *Golden Grove* there are 23 believers. When we came back we found they had started to put up a stone building, and they made a mistake and made it too large. Picture me, with 3s 7d (less than \$1.00) in their fund, trying to finish a stone building 50 ft x 33 ft. and having to pay a mason worker 10/- or \$2.50 a cubic yard. I am Scotch but not able for that job. After much controversy we succeeded in showing them that it could be made much smaller and still be big enough for the district. January 30, 1939

Clonmel ARTHUR I. HART — We are going straight ahead for 1939 by His rich grace. Looking toward extra big meetings tomorrow night as Watch-night and on New Year Sunday.

On January 15th, D. V., we hope to get properly started in a campaign of six weeks with Brethren Gibson, Bewick, and Calcraft, workers in Jamaica, cooperating. The new Hall is not finished but we are slowly getting it done. The other place at *Berk Hall* is also making progress slowly. Out of empty hands the Lord hath not only been meeting our everyday needs at the Mission here, but made it possible to

gladden the hearts of over 600 youngsters in a season of Christmas treats. ("Have faith in God.") There's nothing too hard for Him.
December 30, 1938

ST. KITTS

Lavington's ARCHIE NEILSON — My wife and I have moved out to the country, to a village called *Lavington's* (but mail goes to Basseterre—different box number). A brother in fellowship built a hall out here at his own expense. He is an estate owner and was anxious for the people of his own village to hear the Gospel. He also built a house for us which we rent from him.

The hall at Lavington's was opened on November 25 and ever since then it has been packed. Best of all, souls saved

After Almost Every Service.

While building the hall many of us were praying that the Holy Spirit would prepare hearts to receive the message and this is exactly what has happened as we find people ready to be saved.

Lavington's is central for reaching five or six other villages by open-air meetings, tract distributing, etc. We preach every Friday night in a village called *Tabernacle*. A great interest is shown everywhere.

On October 29 exactly two years after our coming to St. Kitts the Lord gave us a little son to train up for Him. While he is so young my wife is unable to start women's work here, but hopes to do so ere long. **We could do with more workers as many villages, still untouched, are eager for the Gospel.**

W. Miller, a Scotch evangelist is in St. Kitts just now. After five weeks' special meetings in *Basseterre*, has now come to Lavington's for a month or so. We are looking for much blessing. Jan. 9, 1939

St. Vincent MINNIE E. (MRS. J. P.) EUSTACE—We are being encouraged greatly in our work. Night before the last Mr. Eustace baptized a policeman, one of 20 souls who recently professed in the neighboring village of *Stubbs*, the inhabitants of which are notorious on this island.

We have begun a native building to serve the double purpose of schoolroom and hall in the village of *New Prospect*.

The young man whom we chose and are training to teach is responding very well; he hopes to take the Government examination this year.

Our new Sunday School at *Calder*, an East Indian settlement the inhabitants of which were immigrated to work in the sugar plantations long ago, now number 104. But we have to meet in the open air in the absence of a building; and we are having torrential downpours of rain at this time.
December 6, 1938

TRINIDAD

Port of Spain JOHN MCCALLUM — Our annual conference on January 2, was one of the best we ever had. Eight shared the ministry; one of them was a native brother; truly the Lord helped every speaker.

As the dry season is here again we hope to

Regain the Liberty

to conduct open air meetings which was taken away at the time of the riots of 1937. Then 16 were killed, over 100 injured, and 100 in prison.

There is now no outward trouble amongst the workers on the oil fields, but there is a general feeling of unrest. I suppose this will continue 'till He shall come, Whose right it is to reign.

Meantime there is not the same ear for the gospel we had two years ago. Still we get strangers to our inside meetings and drops of blessing in the gospel.

January 10, 1939

ARGENTINA

Buenos Aires JAMES RUSSELL — Casting a retrospective glance over the past year, we cannot but praise God for His guidance, goodness, and blessing. True, a busy year it has been, but fruit remains to the glory of God.

On Friday night, December 30, 5 believers passed through the waters of the typical tomb here in *Valli Crespo*. Others may be baptized later. You may recall that 10 believers were baptized here in April 1938. The Lord is adding to the Assembly those who are being saved. The Assembly fellowship at end of 1938 was 71.

Tent season is here and three tents are pitched in Buenos Aires or suburbs. I had

a good share in tent-work last year and may yet have my innings this year. Anyway, seldom do I have a free night in the week and by day I have the usual round in the interests of the work.

At 2 o'clock this morning I was awakened by the ringing of our door-bell by the unconverted husband of a woman who was converted in *Mendoza*. She passed away peacefully at midnight. She suffered much at the hands of her husband, who is a very worldly man. Praise God, she is now with Christ, Whom she loved and served.

Tomorrow (D. V.) two of our young folks get married. Thus, we have a death and a marriage—the extremes. Our Lord was one with His people in their joys and in their sorrows: Cana to Bethany.

At this point had a call from a young afflicted woman. She professes to be the Lord's, but she married an unconverted man who, at one time, frequented the meetings. The story is a long and sad one. Her old father is a faithful old brother of eighty years of age and is in fellowship here. Thus, our day passes in doing what our Lord would have us do; visit the sick, help the afflicted, counsel the erring, cheer the down-hearted, lift the fallen.

January 6, 1939

Maimara **CONSTANCE H. PAYNE** — We are in a most difficult place as far as the work goes. As soon as some become interested they are so persecuted that they do not seem able to stand it, and so stop coming to the meetings. Recently a man and his wife made a profession. The man was a great drunkard, and the difference in him was wonderful. Yet their relatives have told them if they continue, they will have nothing more to do with them. The man who owns the bar threatened to have him turned off his land and out of his house; even one of the men in public office in the town sent for him and threatened him. So that this couple have refused to come any more.

We are well looked after this summer with two priests, two nuns who have brought some children and are occupying the school, and many very Roman Catholic families who help the priests. But we

praise God for the fact that the work is His, and though we may not be allowed to see fruit, there is the testimony to His Name. Our part is to be faithful.

December 23, 1938

Santiago del Estero

ALFRED FURNESS—It is a time for prayer. The past five months since our return have been very trying ones, the drought, the great heat, the failure of the crops, the resultant poverty, and the effects on the commerce of the city seem to have created a depression which has affected us spiritually as well. There has been a dearth of conversions, yet many hear the word gladly and we have good numbers out to the meetings in the many different places.

In spite of impossible roads, with their story of broken springs and of digging out and passing the night jammed in a sand drift, I have been able to get round a good many of the scattered groups of believers. The pouring rain, the first real rain, not only brought new life to the land but was God's messenger packing the sand and enabling us to break free near 5 a. m.

January 1, with two believers, I joined the believers in Conference 24 miles away at *Morcillo*. The wind not only brought clouds of dust but was like a scorching flame, our meeting place was in the midst of a great stretch of land too dry to be cultivated. Two old closed railway luggage vans spaced about 30 feet apart, roofed with brush wood, and walled on one side with earth. The other side was open, but rough-curtained with sacking which kept out some of the dust—and plenty of the air we needed. What the temperature inside was I don't know, but in the city it was

111° in the Shade.

Yet (let it be said to the praise of these humble believers) when the Breaking of Bread meeting was over and it was found that dinner would not be ready for another forty minutes, they asked me to open up the Scriptures again so as not to waste the time. In such an atmosphere of dust and scorching heat, in some places I know, wouldn't there be some fidgeting at such a prolonged meeting? You would have enjoyed some of the messages. In the afternoon I gave them another forty

minutes on Romans 8 and they were still ready for more. Needless to say, I returned very tired, but very refreshed in soul.

A man who received the truth at a place over 40 miles south of us some years ago, today lives in a place some 120 miles to the north where he told a believer his experience.

My wife's health is very poor at present. We are neither of us up to the mark and shall welcome March when the hot weather begins to tone down. Only the love of the Lord and these souls around would keep us here, and we will be happy to close our pilgrimage either by His call or coming.

January 6, 1939

began to shudder and swerve in an indescribable fashion. We stopped in the middle of the street, while tiles and bricks fell down on either side. Most houses in Linares were damaged, but few fell down and there were few deaths. The same is true of Talca. Our friends in the north would not be affected. Two believers from the assembly in Santiago had gone to the affected zone, but we have no news of them. In Linares we offered the Bible Coach for the transportation of injured people, but the railway was repaired and it was decided to send them that way. The roads are in very bad condition.

In Linares we were holding gospel meetings in a house and had the joy of



International News Photos

The City of Chillan, Chile, after the earthquake of January 24, 1939

CHILE

Santiago ANDREW STENHOUSE (written on board the Motor Bible Coach at Talca)—You will already have learned something of the terrible catastrophe which has overtaken Chile. The earthquake on the night of the 24th was the worst ever experienced. Chillan, a town of 40,000 inhabitants, is completely destroyed and about half of the population dead. The same is true of other smaller towns, and still others are badly damaged. We were with the Bible Coach in Linares at the time. Returning from a meeting to our camping ground, the Coach suddenly

seeing three women definitely converted. Here in Talca one young man has been saved and another has been freed from the snare of Seventh Day Adventism. We are now returning northwards. (1-30-39)

VENEZUELA

Puerto Cabello SIDNEY C. SAWORD—After an abnormally long wet season, fine weather is setting in, and already the attendances at our meetings are picking up. Last night at our second cottage Gospel meeting on the outskirts of this growing Port, the attendance and respect from the neighbors was most

encouraging. One elder brother had walked in from *San Esteban*, 4 miles distant, bringing with him his 16 year old daughter, 2 of her girl friends, and 2 of his little boys with 4 others. The Lord helped him to give an earnest message; and then they had their long walk home over a rough road in the dark. These are the real kind of *Helps* in the Gospel.

A fortnight ago a man called in from the country to buy a Bible. I had known him for some time past as one who liked the Gospel but the world remained his master. A few weeks before Christmas a baby was born in his home and he indulged in all the accustomed revelry. He then purchased a musical instrument and made other preparations for the season's festivities. Meantime, however, an unsaved neighbor gave him a book to read. He showed it to his saved sister for her approval, and she at once saw that it was "The Traveller's Guide," so warmly recommended him to read it through. He got so interested that he

Borrowed a Bible

and, like the Bereans, verified the quotations from Scripture. Thus his conscience was awakened, and through John 3:16 and John 10:9, he was led to receive the Lord Jesus Christ as his personal Savior. His old companions came for him at Christmas time, but he was able to tell them frankly that God had saved him and he was now a new creature. At his invitation we went out to visit him, distributing tracts in a well-populated village on the way. We had a little meeting in a corridor for neighbors he had invited and were about to leave when another group of neighbors arrived, dressed in their Sunday best, so we had to start over again. We are hoping to return for a meeting and to take time to visit the homes.

On Saturday last we conducted a funeral in a half-ruined palm-thatched hut on the seashore, where two old women have lived in poverty and physical feebleness. The older survives, blind, and helpless, hardly able to stand. A large crowd gathered and every available space inside was filled, with the larger part standing outside. As we preached some were remarking in a low voice,

"That's All True."

At the close the people were eager to receive the Gospel papers we distributed. Some of our hearers came to our usual Gospel meeting in the Hall Sunday night, and two were out from that neighborhood on Tuesday night.

A man recently saved, who lives in the extreme southeast corner of this Republic, just ordered 100 copies of our 64pp. booklet, "Found Wanting." This was written by Mr. Williams, and examines the dogmas of Rome in the light of Scripture. The man who has ordered these lives

Just Across the Border

in Colombia. He was staying in the home of a business man on this side of the line when a family arrived, and they were put at the same table as himself. The father asked this man if he objected to them giving thanks for the meal, so he expressed his approval. He remained deeply impressed with the procedure which was altogether new to him, and it prepared the way for serious conversations with his new friends. They happened to be a couple saved at special pioneer meetings held in the town of *San Carlos*, Cojedes State, a very hard place.

This young convert has been receiving copies of our monthly Gospel paper for himself and others, and is now very active in recommending the Gospel on both sides of the line. Rome has a much stronger hold on the Colombian side, so we are glad to see our booklet entering those strongholds of darkness.

Whilst weather conditions sometimes hinder our going out personally to out-of-the-way places, we are thankful to be able to send out our own Gospel paper regularly, and last month in addition to "*El Mensajero Cristiano*," we sent out to all post offices a specially adapted copy with the title "*El Corre Evangelico*," which is a means of contact with postal officials who have an interest in eternal verities.

January 26, 1939

Puerto Cabello WILLIAM WILLIAMS — Well, we have just finished our 24th annual conference here in Puerto Cabello and the language of hearts is that the Lord hath done great

things for us whereof we are glad. Owing to the heavy rains and terrible floods we almost despaired of having a conference this year. But we had a week of prayer in the hall and the Lord was entreated of us. The conference was only about half the usual size but it was one of the best in quality.

Millions of damage has been done by the floods. Roads and railways are washed out in many parts, so that traffic is impossible. Many of our brethren have lost their harvest and not a few their homes. Only one came from *Falcon*, none from *Lara*, and five from *Yaracuy*. Owing to rains at least three of the Assemblies never received the circulars. Yet the hall was well filled at most meetings. Nearly 150 broke bread and 8 were baptized, 2 of them being from the new Assembly in *Los Samanes* in Caracas.

The ministry of the Word was especially good and I saw a number of the

The Lord's People in Tears

as the Word was brought home to them. The Gospel was faithfully preached by our Venezuelan brethren and it did my soul good to sit and listen to them preaching a full-orbed Gospel.

The last man to take part on Sunday night was Eulalio Ramos. He

Came 100 Miles

to be present. He was not feeling too well but I encouraged him to close the meeting. He spoke well and told how the Lord saved him through the reading of the Bible. He read and read until he came to Romans 5:6 and then said "This is enough. I need read no more." He went and told his brother Cristobal that he was saved through the words he had just read. He has gone on well for 14 years. We had him in the home staying with us during the conference. We bade him goodbye on Monday morning and on Tuesday midnight the telegraph boy handed me a wire saying that

He Had Gone Home

to be with the Lord at 6 that evening. His wife is a good woman and is the sister who helped us so much, mentioned in the new book on Venezuela—"It can be done."

January 5, 1939

ANGOLA

Luma-Cassai

JEAN A. DUNBAR—There are just four of us here on the station at present. The Gammons and the Olfords are in England; so Miss McRae, Mr. and Mrs. Wiseman, and I are carrying on with the work.

Miss McRae and Mrs. Wiseman are doing the school work. I am engaged chiefly in the medical work, and am kept quite busy with seventy or more each morning at the Dispensary. If we are unable to go out to them, they are brought to us, so have the privilege of telling them the Gospel story before treatment.

Dec. 20, 1938 (received Feb. 1, 1939)

Malange

DAVID B. LONG—The rains are exceedingly heavy just at present and so we are unable to do any outlying village work. Brother Wilson narrowly escaped serious injury two weeks ago when his sleeping tent was blown down and wrecked in a storm. One of the stakes broke loose outside while he was inside trying to hold the sheet down, and tearing through the tent wall just missed his face by inches.

The whole question of the educational requirements of the new laws is one which is deeply exercising the hearts of all the workers at the moment. The most feasible suggestion so far is to concentrate on central places and thus, being in greater numbers, be able to pay a teacher if one can be found. My wife and I feel that if and when it comes to this we would

Feel More Like Moving

over the border into the *Congo Belge*. There a large work is being attempted amongst this same tribe (*Chokwe*) which we have here. There is great need for workers with a knowledge of the people and their language, as brother Rew who is there at present knows only Lwena and concentrates on the Lwena part of the population. He has 100 outposts amongst the Chokwe and there is no one who knows their language to take on this work. We have been over there on a visit and think that perhaps the Lord is leading in that direction. The conviction grows with time but we still wait for the move of the Lord. For us it would only mean a

difference of residence as the tribe and work which has grown dear to us would be just what we have here. In this *Quirima* area the population is failing rapidly and, apart from this new law, it is an open question whether we are in the best place for getting at the people. We would value your prayers in this matter.

At the same time we have plenty of work on hand and are putting forth all the effort we can to redeem the time we have. All the meetings are well attended and some young people have been saved of late. We have school four afternoons each week during the rains for those who wish to learn to read the Word of God. Greater progress has been made this year and last than ever before; most of the men now in fellowship can now read as well as many of the younger people growing up around us. Partly in connection with school work we have a boys' home and at the moment have some twenty-odd in it. Some are orphans, some runaway slaves, some outcasts, and some from a distance just live here while attending school. All are under the sound of the Gospel and all are being taught some line of work which will, we hope, help them to live peaceable and honorable lives when they grow up. Most of these boys have professed conversion and by their changed lives seem to have the real thing. One boy reared thus in the home is today a preacher to his own people; his young wife was also reared in the girls' home run by Mrs. Wilson. He was taught sewing while with us and supports himself with a little hand machine he has since bought.

We have translated into the *Songo* tongue a few of the New Testament books. As well, Mark's Gospel has already been published by brother Wilson as well as a little booklet of Scripture portions under doctrinal headings, and a number of hymns to which we keep adding from time to time. I am at the moment working on a *Songo-English* dictionary and on the revision of a little set of grammar notes with a view of being useful to those who might follow in this tongue.

Larger numbers than ever are coming for medical treatment and in this way many hear the Gospel for the first time

and a few have been saved. In some villages nearer to us we have seen a few saved also through the meetings we have around the camp fires. November 11, 1938
(Received February 1, 1939)

(The long gap between these dates is accounted for by Mr. Long's explanation of a previous delay in mails: We have a very uncertain mail service here, sometimes five, six, and seven weeks passing without mail either in or out. The last mail we received came after a lapse of five weeks and previous to that we had no opportunity of sending mail for over six weeks. Just at the moment there is a mail lying at the post for almost a week but the official who has charge of that department is absent and we will not receive our mail until he returns, whenever that may be.)

Vila Luso LESLIE B. BIER — Numbers have increased at the hospital this year and yet drugs and supplies are more difficult to get. We have been without the services of our nurse, Miss Kennan, since July 1 and as yet Miss Joy Gammon has not come out from England to take her place. In spite of this the work has been carried on by the native assistants and myself and we are able to do everything necessary. Operations have fallen off in numbers a bit, but we are just as glad for they are a source of expense.

Several have been saved recently from among the patients at the hospital. One of them is a young girl who has been here some months suffering from a broken and infected arm. Another is a man who has led a very wicked life. So we are glad for these evidences of the Lord's hand at work.

I was out in the villages this week for 3 days and visited villages about 100 miles from here where the Gospel is seldom preached. Pray that many of them may come into the hospital when sick; and thus be under the sound of the Gospel. Pray too that our work may not be handicapped by lack of drugs and other supplies so necessary just now. Nov. 26, 1938

BELGIAN CONGO

Irumu R. EDWARD HARLOW — The other night at bed-time a girl who has been here several months came to tell Mrs. Harlow that she repented and did not want to put off any longer acceptance of Christ as her Savior.

There are about 20 girls living here at

the station, working for their food and going to school every day. Many have been saved since coming here and about half are at the Lord's Table. In this land far more men are Christians than women, and it is often difficult for a young man to get a Christian wife. Two or three of these girls have left to marry Christian young men, and it is a cause of thanksgiving to see these homes established. We covet the prayers of the Lord's people that blessing may abide on this effort. Nov. 18, 1938

FRENCH EQUATORIAL AFRICA

Bebedjia MILDRED MACLACHLAN—The natives, girls and women as well as men, have been kept busy, first in the plantations, and now repairing the roads. But in a week or two the work will be finished and they will be free. So we hope to carry on school in earnest, putting forth a special effort during the months when their time is their own.

Wish you could take a peep at us—school is so informal—I'm sure it would interest you. November 14, 1938

Moissala MARIE GANZ — Debin and Moisa, my women helpers, have classes in the Bible School to teach Scripture verses in *Mbai* and *Sango* languages. It is my desire to qualify them so they can do women's work without European help.

Koj, one of the young Christian women, has been going through a real test. Her parents tried to force her to marry an unsaved man. The chief beat her unmercifully. The man who asked for her when he saw

Her Pitiful Condition

refused to take her in such a state. She is still feeling the effects of this beating; the chief would not let her come to Moissala to be treated by the Doctor until some time later. The chief came to Moissala and tried to get her to go back with him to marry this man. She again refused, so he returned without her. Doninga the elder and I visited her mother. The Lord enabled me to talk to her about her soul and her need to receive Jesus as her Savior. She confessed her need, then I told her how her daughter was abused and advised her to take good care of her daughters.

She said she would. She came the following Sunday to the meeting. The third time a man came Monday to try to influence her.

Those who pray are invited to a prayer meeting daily after sundown. We sing a hymn on prayer; Doninga reads various portions of Scripture; the list of needs is read and divided into three groups. Doninga and Tomaita divide the men between them and the women gather with me. We are seeing results already. Praise His Name.

Many have confessed Christ since I came to Moissala. These people seem to be a roaming people, happy-go-lucky, love for money, ease, and trading. However, we have some who remain among us and are going on in the Lord. Nov. 22, 1938
(Received January 27, 1939)

NORTHERN RHODESIA

Chavuma G. ERMA MOTTER—In looking back over this year we feel there is much for which we can thank God. The work in the schools among the children has been most encouraging—and some have trusted Christ, and many possess the Scriptures and are now able to read them for themselves. Village work also has yielded its harvest of souls. One trek last June to the distant villages saw well over a hundred professing faith in Christ. We hope many months of the new year may not pass before we are able to visit them again and encourage them in the faith.

This dispensary work has increased tremendously during the past year, and several have been born again as the result of having come in contact with the Gospel through receiving physical healing through medicines received there.

Dec. 19, 1938 (received Feb. 6, 1939)

PALESTINE

Tel-Aviv MAUDE MACLAREN — The whole Arab population is under the rule of a "rebel government" with its own offices, prisons, etc. Proclamations giving their orders are posted everywhere. Every Arab man was compelled to wear the ancient headdress, and the women their veils. *Jaffa's* street lights had all been smashed and the people, under fear

of death, were forbidden to use electricity because it was supplied by a Jewish firm.

One night armed men visited the brother of one of the believers in the Jaffa assembly demanding fifteen pounds because he, in his capacity of a Government inspector, had collected this amount from a village some years before. A Jaffa believer, a station agent, has been much troubled by the daily visits of a group of armed brigands, who when he refused to give information regarding shipments, etc. threatened his life. This danger was so real that he took a "holiday at home" for a couple of weeks. The amazing thing about it was that some of his friends appealed to the rebels on his behalf and the threat was revoked. Another believer in Haifa, as an official in Barclay's Bank was collecting money in a village and was

Surrounded by Armed Men

who carried him off to the mountains. A circle of levelled rifles compelled him to answer to "the chief," an illiterate ex-railway employee, "for disobeying their orders" and "serving the Government." He escaped with his life because some of them knew him, but he had to pay a large sum of money—"a fine"! Many Arabs have lost their lives and others have had their money and property confiscated. In these days there is a tremendous challenge to the Arab believers that they may stand as true witnesses to the Lord and to His Word. It will mean trouble and to some even death.

After a couple of weeks with Miss Bonyun in Jaffa, Miss Naftel and I found a little flat in Tel-Aviv. We are quite near Dr. Ewke's clinic, where the Jews from all around come four mornings a week seeking the help he is able to give them. Adele and Benjamin Dossick, of the Tel-Aviv assembly, and Miss Naftel and I have found there opportunities for service. Adele is assisting the Doctor, Miss Naftel is able to help in the giving of electrical treatments, while Benjamin and I have most interesting contacts from time to time for personal work, and give the Gospel to those gathered in the waiting room.

We are in touch with 60 or 70 Jewish young people who come to the Hall for English lessons. One of my classes is a

group of boys and girls of sixteen or seventeen years, who, I am convinced, come because of a curiosity to find out what we believe. The lesson period is tantalizingly limited so we are planning to invite them to the house where they will be able to talk to their hearts' content. In many ways we are seeing the value of these classes, and are thankful.

The work that gives Miss Naftel, and me, the greatest excitement is the distribution on the street of *Hatzopheh* (*The Watchman*), a Gospel paper, and many other tracts and Gospels in various languages. We stand on a certain very busy and important corner not far from the Hall. This is the nearest thing to a street meeting we are ever allowed to have in Palestine. It is interesting to see how the Lord creates interest in those who start off by being so opposed. We have had thrilling examples of this. The other day we were stopped on the street by the boy who, four years ago, handed me a note threatening Mr. Ostrovsky's life, and afterwards caused such a commotion on the street that he was arrested by the police. He asked about the meetings in a very friendly way and gladly accepted a paper. Another young lad who recently has been very much opposed and has tried to get the police to stop us, after overhearing a conversation with an Armenian diamond merchant on the street, came up to us and asked if he might buy a New Testament.

December 30, 1938

SYRIA

Aleppo

NAZAR NAZARIAN—Our work in Aleppo continues to go on with some encouragement. Praise the Lord for the wide open doors for the Gospel here. We have seven regular meetings in a week, in different parts of the city, but if it were possible for us, we could have as many more meetings in a week. **There is great need for more laborers among the more than 60,000 Armenians in this city, who are in need of the Savior.** We are not able to reach many of them.

About two weeks ago a R. C. man of about fifty years of age was saved wonderfully. He is a musician and used to play in theaters and cafe houses, had a bad character, and

Was a Good Drunkard

also. But, praise the Lord, he is a new creature now and left all for His Savior and Lord. We visited this man in his house. He was ill in bed. We spoke to him about the Savior of sinners. Many things were new to him; he did not know much about the Bible and could not understand when we told him about a new life and salvation. He was hoping to be a good man by and by and be saved after death. We told him he could be saved now if he would accept the Lord Jesus Christ as his personal Savior. Then we knelt down and prayed that the Lord may save him now.

He Also Began to Pray,

crying to the Lord to forgive him his sins and save him now. He was weeping like a child, with a great sorrow of heart for some time. After he finished praying he said that he felt much better and was wishing to be able to continue in this new state. We tried to encourage him and gave him some promises of the Lord and left. We have visited him a few times since and always have found him reading his Bible and happy in Christ. Pray for this man that he may grow in grace and continue to testify for his new found Lord and Savior. December 27, 1938

INDIA

Ilanji

ANNIE WATSON—Ten months ago I told you of moving into

an Indian house with my Bible woman. I have found village life ideal for my work. The opportunities have been beyond my expectations. An outline of the week's work may be of interest:—

SUNDAY—Sunday Morning Sunday School, 7:30-8:45; Breaking of Bread meeting 9:45 followed by a Gospel meeting till 11 o'clock; Women's meeting 11-12; a meeting for Hindu women 4-5 p. m.

MONDAY—7:30-12 o'clock visiting in the villages; 3-6 p. m. dispensary work (between 20 to 30 patients).

TUESDAY—7:45-8:45 a. m., *Children's meeting in a village* 4½ miles from here; visiting in the village till noon; Children's meeting in girls' school in this village 4:30-5 p. m.; 8-9:30 p. m. Bible Study Class in our meeting room.

WEDNESDAY—*Children's meeting,*

7-8 a. m. We return to breakfast and sometimes visit in the village, but often I have to prepare medicine (make up powders, etc.); 3-6 p. m. dispensary work.

THURSDAY—7:30-12 visiting in the houses; afternoon free.

FRIDAY—8-9 a. m., a *Children's meeting in a village* 7 miles from here. This meeting is followed by another for the caste children of same village, which lasts to about 10 a. m. We continue visiting in the homes till noon; 3-6 p. m. dispensary.

SATURDAY—Free day till evening, when we have a *prayer meeting in our hall,* 8-9 o'clock.

Lately we have an addition of 11 coming to Sunday morning meetings; five of these are from the village where we have the two children's meetings Friday morning. All are from heathen homes except one, whose father is a professed Christian, but his mother is a heathen woman. This week three have professed to be saved, two others are ready for baptism. So on the whole the work is encouraging, for India is a hard field and a stronghold of Satan. Pray for those who have lately professed to be saved and for the number of women frequently visited in the village who say they are trusting in the Lord Jesus, that there may be a deep work in the heart of each one, so that they may be witnesses for their Master. Nov. 26, 1938

Madras

HILDUR EKMAN—It has pleased the Lord to grant

blessing in the work here, both in the City, and out in the many dark heathen villages. Last month several of my elder Anglo-Indian Sunday School children were brightly saved. Also, many adults have come out of dense darkness into the light and liberty of Jesus Christ. They will all need prayer—everything is against them in the surroundings, spiritually, but God not only saves, but is able to keep all that come unto Him.

During September I arranged for a retreat in a quiet place away from this City, for prayer and Bible study. It was attended by over thirty, mostly college students, and five lady professors were among them. Five of the girls professed publicly to accept Christ as a personal Savior and Lord.

You can understand what influence these dear young women will have among their own people for Christ, so kindly continue in prayer that they may be kept faithful to their new-found Savior.

We are frequently told by the Hindus that the doors for the gospel of Jesus Christ will not be permitted to remain open much longer, as they are now coming into power in the government. But we praise the Lord they are wide open at present. I would value prayer that we may be faithful in using every possible opportunity, while we have these golden opportunities, to go right in amongst every class of people without hindrance of any kind. November 23, 1938

Mihijam ROSE SPARKS—A young educated Mohammedan who was baptized here in October, for two years feared to take this step knowing that the persecution would be great. He works in a place about 15 miles from here, but his own home is a long distance away. After he was baptized his people locked him up for a week. But he got away and went back to his work. His brother followed and guards him so that he can't go to any meetings. His wife, who lives up country with his parents, is reading the Bible secretly. She writes and asks her husband to explain different verses. Once in a while he gets an opportunity to visit one or two of the Christians, who have reading and prayer with him. Please do pray for this young man, that his life will be such that others will be won for the Lord. About 4 years ago a young Mohammedan was saved and baptized here, but he had to leave the district on account of the persecution, he is now working for the Lord as a printer in south India; his father is interested but drink has a strong hold on him.

There is a Hindu railway gate-keeper, who says that he knows that he is saved; his wife listens very well every time we visit her, but on account of his older brother and other relatives he is afraid to obey the Lord in baptism.

On the 30th of November about 200 adults and 150 children gathered to celebrate Mr. Rowat's jubilee. Mr. and Mrs.

Rowat are both still very active in the work of the Lord here. 50 years is a long time of service for a tropical country.

December 7, 1938

INDIA

Trichur J. M. DAVIES—My time is almost entirely taken up with helping the existent assemblies. As a result one feels that the work of local evangelization is not getting the attention it should. Yet the need of strengthening the assemblies is a real need, and there are so few to do it. **We wish there were a young man of grace and gift raised up of God to fit into the work.**

I have been away most of recent months and, D. V., leave again tomorrow for *Alleppey*, then *Trevandrum* and other places. It may be two months before I am back in Trichur. This last week we had some meetings in a part of the town that has been on my mind for a long time. Now some families in that district have been reached, a Sunday School has been started, and we trust that an assembly will eventually be formed there. Jan. 9, 1939

KIANGSI

Kuling THOMAS MELVILLE — There are altogether fifteen of our Kiangsi workers marooned up here. Up till time of writing there is no hope of any of us getting back to our stations. This is a military zone, and many wounded have been brought up the mountain from time to time. In company with Mr. James we have been able to visit with the Gospel the Red Cross hospital for wounded Chinese soldiers. In Autumn hundreds of refugees, fleeing before the Japanese army, rushed up to Kuling, and some of them were interested in listening to the story of the Savior's love. Later these refugees were ordered off the mountain by the military, and have scattered to concentration camps in various parts of this and of other provinces. Many have carried with them good Gospel literature. Being in a military zone we have not freedom of movement, nor of writing, for obvious reasons. Mails are all held up, both from home and locally, too. 1,000,000,000 of this people are homeless wanderers, having had to leave everything behind; some are facing the cold days of

winter without necessary clothing. In some instances Chinese Christians have been killed. One recalls a touching incident of a Chinese brother calling to say goodbye. As he left with a wee bundle on his back, his eyes filled with tears, wife and children taking to the road too to look out for a place of safety. Husband and wife returned, but got separated from their family.

Three governments have to be consulted before we can make a move, and we are longing and praying for the day to come when we may be allowed to again go back to Fengsin and seek to do a little more work there for our Lord.

December 20, 1938

From a friend at Hong Kong (January 22, 1939) — *Kuling* is cut off completely from ordinary communication from the outside world. About once each month British naval officers succeed in visiting the hill-resort by special arrangement with the Japanese in the first instance and then with the Chinese guerilla commander who still occupies the mountains around Kuling. I have been able to communicate with my parents, who are up there, through the Navy, and have also sent them supplies of Bank Notes from time to time through this channel, but ordinary mail is not possible, and letters can only be smuggled through by private messengers from Kiukiang at considerable expense and some risk, and it is not advisable to send anything of value by this method. It would be useless to forward a check to Kuling inasmuch as the payee would have no means of negotiating it there, and it would have to be returned again by the same route and means to Shanghai for deposit, whereupon the payee would still be separated from the actual proceeds.

Manchukuo Regulations

The Department of Interior of *Manchukuo* has published "*temporary regulations for Temples and Missionaries.*" These require registrations of temples, missions, or institutions, as well as individuals, who propagate religious doctrines or conduct

religious services. They require replies to searching questions regarding every detail of the work, workers, teachings, and equipment. New workers must obtain permission before beginning work, and old workers must furnish the required information within three months. The order applies to all except Lama temples and Lamas.

It is obvious that the government will be in a position to exercise close supervision and will enforce any restrictions that it may see fit to impose.

A White Plains [N. Y.] Plan

THE Sunday School of the White Plains Assembly sends gifts to foreign workers and the Superintendent asks for acknowledgements that can be read to the School. Thus the interest of boys and girls in work in the regions beyond is begun early. The following is one of the letters of acknowledgement.

Dear Scholars of White Plains Sunday School:—

Dear Mr. Jamison asked me to write a few words to you about the Portuguese children, which I do with much delight.

The Portuguese people do not know the Savior and live therefore in sin and all kinds of ugly vices. One thing that I never heard of, nor read of even among savage tribes, is that many Portuguese parents eat the good food at mealtimes and leave the poorer food for their children. Thus the parents eat meat and give their children a watery soup; they eat good fruit, the children raw chestnuts or olives which are very cheap here. This is what sin does, dear children, it even robs the mother and father of their sweet parental feelings and love.

Well, can one imagine then how poorly these kiddies are dressed, if they wear any clothes at all. How much, dear children, you must thank God for—a mother that loves and cares for you, that gives you the best to eat, the nicest clothes to wear. And for Sundays you even got an extra fine suit and dress! How rich you are! And how careful you should be to keep it clean!

Then these poor children here in Portugal do not know how to sing beautiful choruses and hymns because there have been no Sunday Schools. But this spring we opened our first Sunday School at Palhal, a village high up in the mountains. A goodly number comes regularly since. Among them is a dwarf family with about a half a dozen dwarf kiddies, and they all come to Sunday School. They are much, much older than they look and give oftentimes unexpectedly intelligent answers; also they are very keen to

follow and obey the Lord Jesus, which is the most important thing.

Many Portuguese people don't know how to read nor to write, but most of the children do, because the present government is improving the social conditions of this country very much, building roads and erecting many schools. The name of the prime minister is Salazar; he is a kind of dictator. When Portuguese children go to the so-called Protestant meetings and Sunday Schools their teacher threatens them not to teach them any longer. This is very hard and difficult for these children, of course. The teacher seems even to have the right to expel them from school. In Silveiro where between 200 and 300 people used to come to our meetings for a long time, during the summer the number decreased because the people are farmers. We started a promising Sunday School but, lo! behold, when the teacher of the public school found it out, he became so mean and nasty to these children that they decided rather to give up the Sunday School instead of the public school, and all are staying away now and we have no longer Sunday School in that place. This is very sad indeed. Not even to the Gospel meetings together with their parents do they dare to come. May not the one or the other of you be led to pray for the children of Silveiro? The Lord is never unable to find ways of deliverances for His own. Though our resources and our wits fail at times, there is no mishap which He cannot turn into a blessing, or which would mean a problem to Him, our great God!

The other Sunday one of our Sunday School children from Palhal came to visit us in Estarreja. As the journey was long and the boy hungry, we gave him a cheese sandwich. Would you be-

lieve it, the boy had never eaten in his life a piece of cheese? Then we gave him also a banana, which grow abundantly in the Portuguese colonies, and again little Adao (Adam) had never tasted a banana! So poor are these people here! The father of Adam is a painter in a factory but the wages are very low and all they can afford to eat is corn bread, rice which they grow in their fields in the plains, and some cabbage which they have in the gardens. For meat they have dried fish, usually cod fish or sardines. Of fruit they eat chestnuts, olives, oranges, and figs which all grow beautifully in this country. Also, they eat a certain kind of dried beans, called lupine beans.

But this is about all I can remember just now.

I do not possess a camera or else I would send you some snaps, but perhaps we can find someone who will lend us his for a while. I am very happy you all have a heart for the mission field; maybe a few of you will be called by the Lord into His glorious service a little later. In the meantime, we shall pray for each other, though unknown by face, yet having the same loving Savior Who is not willing that any should perish.

Yours, redeemed with precious blood,

Rolf G. Binder

The Fields to Missionaries

The following amounts have been received to pay for **The Fields** to be sent to Missionaries. The Publisher acknowledges these gifts with thanks.

Miss B. M., Penna.....	\$1.00
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"HE LEFT HIS MARK"

I knew a miller who went from his work, his clothes covered with flour, to the post office, and edged his way through the crowd.

He left his mark on every one he touched. As Christians, we should leave a mark for Christ on every one with whom we come in contact. We inquire about the bodies of those we meet. Why not about their souls? The people we meet every day the year round, how many times have we spoken to them about their souls' welfare?

The butcher, the baker, the candlestick maker. Have you spoken on this subject to—The groceryman, the oil man, the gas man, the milkman, the news man, the coal man, the wood man, the electric light man, the policeman, the conductor you ride with every day, the man that blacks your boots, the clerk you trade with, the proprietor of the store, the waiter that serves you, the boy that runs errands for you, the servant in the kitchen, the peddler at the door, the agents with something to sell. (How they annoy you. Talk salvation to them. If it does no good, it will rid you of their presence.) The neighbor across the street, the boy or girl you meet in your walks, the guest in the parlor, your father, your mother, your sister, your brother, your husband, your wife, your son, your daughter. You strike elbows every day with many that are going to hell. As a follower of Christ **leave your mark** on them for God.

HARRY GIBBUD

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