

THE FIELDS



VOL. 2, NO. 4

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

MAY, 1939



Courtesy Trinidad-Tobago Tourist Bureau

YEARLY HOSEIN FESTIVAL, TRINIDAD

Continuing from March into May

AMBITION—JOHN BLOORE

A MISSIONARY-EYE-VIEW OF TRINIDAD

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**.

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

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To "Anonymous" from William A. Deans (Belgium Congo)—

Your fellowship in the work of the Lord here has been sent along by **The Fields**. Although you prefer to remain "anonymous" it is fitting that this letter of grateful acknowledgment reach you. How Scriptural is giving of this kind! It cannot be man-pleasing as we sometimes see here. A native with a "mite" often sinks it in the lowest recesses of his deepest pocket. As the basket approaches, he is interested in his Testament or hymnbook until the basket has arrived. Then, before the eyes of his fellow believers, begins the frantic search in every pocket but the right one, until the coin is located and dropped with a triumphant tinkle into the basket.

The Lord's injunction (Matthew 6:1) promises no reward for gifts given "to be seen of men." Given otherwise, what a reward now and in His presence (Luke 6:38).

It is because of gifts such as this that we can carry on—and bear the truth to those who lie in the lap of the Father of lies.

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.

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THE FIELDS



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Ambition

ARE we afraid of this word? In the world it means that a man sets himself to attain a certain goal, and strives for its realization. The goal may be praiseworthy or otherwise. He makes that object his aim in life, and under this compulsion he pushes forward with determination. This may necessitate suffering, deprivation, self restraint, constant vigilance against all that would impair his success.

Spurred by ambition men have braved great danger, endured great hardship, suffered the loss of many cherished things—perhaps for the good of their fellow men, the advancement of science, the exploration of the unknown, for the benefit of human life and progress in the alleviation of its ills and the uplift of its general condition; or perhaps from selfish motives for personal preferment, socially, commercially, politically, and then often with ruthless hand the weak are thrust aside, the poor crushed, hatred stirred, injustice practiced, and the better sentiments of humanity crushed under the foot of inordinate desire.

Ambition may make a man the benefactor of mankind, or a tyrant over men.

But there is a place for *ambition* in the economy of Christian life.

A word* properly translated by ambition is used by the Spirit of God. Let us ask if we are ambitious in the relations He points out. Well it will be for us if we are

* This word, *philoteomeomai*, occurring only in the three passages later referred to, means to be ambitious of doing anything, to exert oneself, to strive, properly from a love and sense of honor; as in English, to make it a point of honor to do so and so. Literally, it is to be fond of honor and, hence, to strive for it.

found making them our aim from a love and sense of honor, in other words ambitiously exerting ourselves to realize the ends which He has been pleased to speak of in this connection.

These ends will not promote, as ambition so often does among men, pride of heart or give place to fleshly, worldly principles. Nor will the world itself applaud; rather we may expect it to frown, not show favor; it will account Spirit-directed ambition to be ignoble, even worthless for present and practical things in this work-a-day world of fallen humanity. Could it be otherwise, since the Lord has told us that the world cannot receive the Spirit of truth, because it sees Him not, neither knows Him? With us how different! "But ye know Him; for He dwelleth with you and shall be in you."

What then would He, the Spirit of truth, make us ambitious to do? He speaks of ambition in relation to:

1. The progress of the Gospel (Romans 15:20).
2. The pleasing of the Lord (2 Corinthians 5:9).
3. The quiet life (1 Thessalonians 4:11).

In these three relations alone, the Spirit of God gives us the thought of ambition. Here there is no room for self-seeking, but abundant scope for self-sacrifice. In the pursuance of these aims we may accomplish the reasonable service of making our bodies living sacrifices to the will of God. With them in view we may be, as the word used suggests, fond of honor, and so strive

for honor—the honor of being to the glory of Him Who loves us, keeps us, and will glorify us. Let our ambition be to serve Him, and the Father will honor us for His sake Who alone is worthy.

First, then, there is to be ambition that Christ be preached where as yet He is not known. This Paul sought to do. "Herein I make it my ambition not to preach the gospel where Christ's Name was already known" (Weymouth).

His aim was to be the herald of the gospel to those who had not seen or heard, who sat in darkness and the shadow of death.

No words could more fully yet briefly define the true missionary spirit, applicable indeed to both homeland and foreign field.

Perhaps you say, I cannot have this ambition.

Do not say, I cannot, say I will. Then ask, how may I strive for this honor? It may be very true and right that you cannot go to distant lands, to the far off isles of the sea—but,

In *prayers* unceasing, you can go—

In *heart-interest* for those who have gone, you can go—

In *means* sent for the furtherance of the gospel, you can go.

They in their ambition have gone, you remain at home. *Without* ambition? Surely never! Make their ambition yours, then your heart will be with them, and your hand open to them, and the honor will be shared together in that day when each shall have his praise from God.

So, secondly, it is to be our ambition to please the Lord, and this since we must all appear before His judgment-seat to receive award. It is to be a point of honor with us to please Him, whether we think of this in relation to the present time during which we are absent from the Lord, or when we are present with Him manifested in the light of His glory. Our ambition is to be to walk worthily of the Lord unto His pleasing.

In the third place, and indeed as serving to realize what we have spoken of, the apostle says: "We exhort you, brethren,

... **make a quiet life your ambition,** and to mind your own business and work with your own hands, as we bade you to do; so as to bear yourselves becomingly toward outsiders and to be independent" (Weymouth).

What a contrast to the kind of life the world is ambitious to live! That quiet life means a life lived in fellowship with the interests of Him we are to please, and Whose testimony we are to bear to the ends of the earth. It means life lived in the peace of God and with the God of peace. The heart of him who thus lives is barred to the cross currents of this world's agitation, and turbulent interests, and instead there is rest, quietude, confidence.

Let these things be the measure of our ambition. **Then will the work of the Lord prosper both in us and through us, at home and in the regions beyond.**

Extract From a Letter Written in 1885

By the Late F. S. Arnot

(From "The Treasury," N. Z.)

"In the present frame of mind I have a horror of doing anything in the future calculated to bring upon me the world's easily deluded gaze. I have an instinctive feeling that the moment I pass from the ranks of the humble, unknown, and little-known-of missionary band, who are known only to the spiritual and the godly, and whose prayers are better than gold to me; the moment, I say, I pass from among these, and enter among the known and recognized by journalists and pamphleteers, I shall feel like a child removed from the warm hearth of a cottage home to the richer but colder boards of a charity house. My full persuasion is that if work, real work, for God is to be carried on at all in this country (Africa) it must be done more and more in the spirit of quietness and prayer. Anything approaching to ostentatiousness in me or in my letter: I trust will be carefully watched for, and rebuked by those who receive them; and that all who may seek to join in this blessed work be exhorted much to avoid appearance of presuming to be anything, or of being numbered among the missionaries."

Missionary Work Begins at Home

You can get almost any group of Christians to discuss Evangelism in the Sunday School, teen age of opportunity, duty, privilege, loss through not speaking, and many other really important matters. The trouble is to **get to work yourself** with the unsaved person nearest to you, in simple, direct invitation to accept Christ.

It isn't a matter of general statistics, or proportions, or schemes.

You have enough statistics within twenty feet of your class or your platform to tug hard upon your sense of duty and privilege. Most of us know very well that the actual number of persons near us to whom we have spoken about their relation to Christ is startlingly few.

The statistics that ought first to challenge us are not world-wide, town-wide,

country-wide. It's easy to look sober and speak earnestly about figures that reach out beyond our small circle. The figures that most of us need to think about are the figures we don't like to enlarge upon in public,—the small collection of units that will count up all the unconverted persons to whom we have spoken about Christ in the last month, in our small circle.

The biggest statistics for some of us to face at the moment can be totaled by the figure one,—one to whom we haven't yet spoken about accepting Christ. **And most of us know who that one is right now.**

Are we going to keep still, or are we going to speak forth the Gospel message, the direct accept-Christ invitation?

The Sunday School Times.

Trinidad, B. W. I.—A Missionary-Eye View

By JAMES C. KENNEY

TRINIDAD is an island located just off the Northeast coast of Venezuela, about 45 by 40 miles in extent, a British colony.

The population is about 500,000, divided largely between peoples of two races, Africans and East Indians, in the proportion of about 3 to 1 respectively. It is quite cosmopolitan, however, as there are smatterings from many nations, including a considerable number from China; since the German persecutions about 500 Jews have entered. These together with quite a number of Syrians who were here before them, engage in peddling cloth, etc., from door to door, literal pack-peddlers.

It is hard for those who think in terms of Africa and India when people from these countries are mentioned, to realize the great difference between missionary work in those countries, and such work in Trinidad. In order to get the true picture one would need to think of colonies of Africans and Indians in the United States. (Remember that here the word "Indian" does not refer to American Indians, but

those from India). As the colony is British, English is the common language, and literacy is very high. The Indians speak Hindustani among themselves, but many of the younger generation of Indians are much more proficient in English than Hindu. American and British movie companies maintain distribution offices here, and large, modern, luxurious theatres abound with just such posters in front as one would see in the United States. Likewise American radio stations are constantly heard on modern radios. One hardly realizes one is in a "foreign" country, except as the climate, foliage, and faces of the people create that atmosphere.

One sees a great variety in houses. The Indians in particular are usually thrifty, and many have accumulated considerable means and have built virtual mansions. Elaborate Delco systems are quite common in the country parts ("Delco systems" are privately owned and operated electric power plants) and electric refrigerators, washing machines, radios, etc., on display in the city stores, are quite commonly

used in many native homes. From this condition of things one may come down to the shack of the city slums (shacks, however, do not present the hardships here that they would in Chicago, for instance, as the climate is tropical the year around) and to the mud and wattle huts with thatched roofs of the country districts.



Courtesy Trinidad-Tobago Tourist Bureau
An Indian Village

These huts are made almost entirely with products native to the soil, with the aid of only a few nails, and a hammer. A common type of building where many people congregate, as in the cities and on plantations (or "estates" as they are called here) is the "barracks" building, constituted of rooms built in a row, with only a single wooden partition between,

One Room to a Family, One Bed to a Family,

the children on heaps of rags under the bed. However, these conditions are slowly



Courtesy Trinidad-Tobago Tourist Bureau
An Ox-Cart in Rural Trinidad

disappearing. Because of the prevalence of termites (wood-eating ants) cement is now a common material for new buildings.

Trinidad is mainly an agricultural island, with large sugar, cocoa, coconut, and grapefruit estates. There is also an oil industry with wells and refineries, and of course, the pitch lake, the main source of natural asphalt for the world.

The standard of living is comparatively high, no doubt due to the comparatively high standard of literacy, and the constant contact by means of movies, radios, and tourist ships with the States and Canada, so that Trinidad is more "American" than English. For example, this American influence is seen in the money system. This is figured in dollars and cents rather than pounds and pence; the paper money is in dollars, but the coins are English shillings, sixpences, etc. The basis of exchange is that the English pound of twenty shillings has a fixed value of \$4.80. Thus a shilling is worth 24c, a sixpence 12c, a threepenny bit 6c, a penny 2c, and a halfpenny 1c. We also have the English two-shilling piece 48c, and the half-crown 60c. It is awkward indeed to use coins based on a unit of twelve in connection with paper money that divides itself into multiples of ten.

To return to the thought of the standard of living. The lowest rent that missionaries, for instance, who must maintain a fairly high standard, would pay, would be about \$18.00 monthly, and this for a four-room house. Even natives are called upon to pay \$2.50 to \$4.00 a month for one room. Food prices, too, are comparatively high. Most of the natives live on a starchy diet which is comparatively cheap, but which is not at all efficient.

The modern conditions we face every day serve to emphasize the truth that true missionary enterprise does not have to do with civilizing influences, except most incidentally. It is the

Relationship of Hearts to God

that is our concern. How possible it is for hearts to be at a distance from God in the midst of civilization, and even of religiosity, which, by the way, abounds here. We have just about every form of Christian-

ity, and also anti-Christianity. But mere formalism is everywhere, and is the worst form of "heathenism" we have to combat—mere formal "Christianity."

I have spoken of modern conditions here; these very modern conditions make missionary work in Trinidad practically "Home-Mission Work" for the conditions we face are practically the same as in the home land. "Religiosity without Christ," sums up conditions both here and at home, it seems to me.

We are just now on the verge of another Carnival season, when, in view of the sobriety that is supposed to rule during the 40 days "Lent" preceding Easter, there are two days given over to unrestrained revelry, which takes the form of parading the streets, singing and shouting at the tops of their voices, some of them dressed in masquerade costumes. We can appreciate people of the world wishing to have a "good time," but this seems to us to be the most senseless and profitless expenditure of energy that we have ever seen. It has all the earmarks of hell upon it, as we see men and women wearing themselves out to exhaustion trying to have a "good time." And, of course, it reveals the lack of reality of the so-called religious system that gives birth to such a practice. "We must be good for forty days, so let's pack all the evil we can into the two preceding days," is the reasoning that lies back of it. The day after the two-day Carnival is "Ash-Wednesday," on the morning of which the revellers are supposed to attend church and have some ashes (made by burning the palms used on "Palm-Sunday" the year previous) rubbed on their foreheads, to sanctify them from any sins contracted during the previous two days. Is this anything less than pure heathenism? What a shame that the system that fosters this sort of thing should ever bear the name Christian, with a bold claim to be "The True Church"!

Now, I must stop. Underneath, conditions are the same here as everywhere else as regards missionary work. "The god of this world hath blinded the minds of them that believe not, lest the light of the

glorious Gospel of Christ should shine in unto them." It is with the desire that "The entrance of Thy Word giveth light" might be fulfilled that we minister it in this needy Island.

The Best We Have

Christ wants the best. He in the far-off ages

Once claimed the firstlings of the flock,
the finest of the wheat.

And still He asks His own, with gentlest pleading,

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service, humblest love:

He only asks that of our store we give Him

The best we have.

Christ gives the best. He takes the hearts we offer

And fills them with His glorious beauty, joy, and peace.

And in His service as we grow still stronger,

The calls to grand achievements still increase.

The richest gifts for us on earth, or in heaven above,

Are hid in Christ. In Jesus we receive

The best we have.

And is our best too much? O friends, let us remember

How once our Lord poured out His soul for us,

And in the prime of His mysterious manhood

Gave up His precious life upon the cross!

The Lord of Lords, by Whom the worlds were made,

Through bitter grief and tears gave us

The best we have.

Author unknown.

Notes

S. B. ADAMS, *Venezuela* (May 8, 1939): My family reached home at Forest, Ont., at the end of 1938. Upon my arrival in

March, 1939, I found my father-in-law (my wife is an only daughter) gravely ill and that my little blind son had been in the hospital for a month. After getting my family settled I hope to return, in the will of God, for another period of service in Venezuela.

CONRAD R. BAEHR with wife and child, on furlough from *Tsingan, Kiangsi, China*, arrived at Plainfield, N. J., May 27.

JOHN E. BODALY and wife, on furlough from *Angola*, arrived at Belfast, Northern Ireland, early in April and expected to proceed to Canada during May.

E. JENNIE DORLING, *Kollegal, India* (March 3, 1939): Our half-yearly conference is just over. We have had about 575 from all the *Kanarese* speaking stations in this district. Some were converted and many declared that they had been blessed. As I write they are finishing up with a curry-and-rice feast.

Of HERBERT A. GERRARD and family of *Jujuy, Argentina*, REGINALD POWELL of *Tucumán* writes (March 29, 1939): It is now 12 years since they returned to the Argentine. Brethren at home would do well to pray concerning a furlough for them. It will have been well earned.

ALFRED E. HORTON, *Northern Rhodesia*, (April 22, 1939)—News from the field tells of the weakness of Mr. SCHINDLER: that he "looks old and tired." He has seen nearly fifty years' service for the Lord there, and is the only man at *Kavungu* until I can get back. The last issue "*East and West*" also speaks of the shortage of workers, and that **no new workers are going forth these days**: interest at home seems to be on the wane. Meanwhile, Rome is reviving and driving forward at a tremendous pace. "While men sleep" the enemy sows tares!

WILLIAM D. HYND writes (May 2, 1939)—I expect to leave Scotland on June 28 and come back to America. After a short time in America, the Lord willing, I expect to go back to Jamaica. From July 3 my address will be 549 Minnesota Avenue, Buffalo, N. Y.

CHARLES O. KAUTTO and family sailed May 2 on S. S. President Coolidge returning to their field in North China.

MRS. DUNCAN M. REID is due to arrive in New York from Scotland May 28. Her husband and she plan to sail from New York for the *Dominican Republic*.

NORMON L. KION, of *Trinidad, B. W. I.*, whose ill-health was mentioned in our February issue, has not improved and hopes to return soon with his wife.

CHARLES W. KRAMER, *Guatemala*, writes (April 16, 1939) that the attendance at the 8 days' Yearly Conference in *Quezaltenango* was larger than at any previous Conference. 6 professed salvation, 20 previously converted were baptized, 2 backsliders were restored, hundreds listened each night to the Gospel. The printing of 8,000 *Contendor por la Fe* exhausted the stock of paper.

JOSEPH G. MARTINEZ and family planned to sail from *Asunción, Paraguay*, on May 18, from Buenos Aires June 2 on a freight steamer, and to reach New York early in July.

JOHN MERIDEW, of *Quilmes Orphanage, Argentina*, has learned that some of his mail has fallen into other hands and been destroyed. If any who have not received answers will write him at Mitre 1117, *Quilmes F. C. S. Argentina*, he will be thankful.

WILLIAM J. MILLER (May 1, 1939)—I left *St. Kitts, B. W. I.*, in March owing to poor health, but am much better and purpose returning to *Bahamas* in June. My address then will be Box 231, *Nassau, Bahamas*.

NICK RUSSELL, of *Dominica*, writes (April 6, 1939)—I have hit several new towns with great blessings, for which we praise Him. Brother ARTHUR C. PETERKIN leaves *Barbados* for *Martinique* on April 23. After about a week or two there he will join me and after working together here we plan to go together back to *Martinique* and may get a chance to stop for a few meetings in *St. Lucia*.

I've written to the Scripture Gift Mission for 10,000 French Gospels of John to distribute there. Please solicit the prayers of all the brethren for us here.

EVA SUMPTER, on furlough from *Venezuela* because of ill health, after months of complete disability improved last summer

and fall, but had a recurrence of malaria during the winter. Is still under doctor's care. Would value prayer as to her future.

ANDREW STENHOUSE, on furlough from Chile, writes: "I am glad to report a little improvement in my wife's condition as a result of rest and care."

ANNIE WATSON, *Ilanji, India* (April 13, 1939): Our numbers here have increased and, as our meeting-room is very small, we have moved our Sunday morning meeting to the bungalow veranda. The work among the children continues to be encouraging and a number have taken a definite stand against idol worship. We pray that these boys and girls may go on to accept the Lord Jesus as their Savior and to worship Him.

WILLIAM WILLIAMS, *Venezuela*, writes (May 2, 1939) from Lurgan, Northern Ireland—No passages to Canada being available until late May or June, the way opened up to visit Ireland and Scotland. The Lord willing, we leave for Scotland on May 9, and sail for Montreal, Canada, on June 3.

VALEDICTORY

It has been a great privilege to bring the needs of the Bahamas before some of the Assemblies in Iowa and Massachusetts as well as in Chicago, Minneapolis, Hamilton and Philadelphia. At each place one has felt that the Missionary spirit was on the increase and the interest greater than on past occasions. In returning to the Bahamas I shall do so feeling fresh for service again knowing we have the prayers of those we have visited in this homeland.



Walter Kendrick.

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

- Adams, Mr. and Mrs. S. B. (Venezuela), Box 44, Forest, Ont.
 Annan, Mr. and Mrs. James D. H. (St. Vincent), c/o Mr. Thomas Nelson, 1 Doel Avenue, Toronto, Ont.
 Baehr, Mr. and Mrs. Conrad R. (China), 311 Lyman Place, Plainfield, N. J.
 Bodaly, Mr. and Mrs. John (Angola), 174 Base Line Road, London, 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), 6137 South Seeley Avenue, Chicago, Ills.
 Gammon, 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.
 Horton, Mr. and Mrs. A. E. (Angola), 357 Hudson Street, Buffalo, N. Y.
 Hunter, Donald M. (China), 51 Huttleston Avenue, Fairhaven, Mass.
 Hynd, Mr. William (Jamaica), 24, Glenburn Avenue, Wellshot, Cambuslang, Scotland.
 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.
 McLaren, Mrs. Robert S. (Angola), 153 Maple Street, Simcoe, Ont.
 Martinez, Miss Angelita (Paraguay), 882 Ray Avenue, Ridgefield, N. J.
 Martinez, Mr. and Mrs. Joseph G. (Paraguay), 882 Ray Avenue, Ridgefield, N. J.
 Miller, Mr. and Mrs. William J. (Bahamas), South Maitland, Nova Scotia.
 Oglesby, Mr. William J. (Jamaica), 113 Wohlens Avenue, Buffalo, N. Y.
 Olford, Mr. and Mrs. F. E. S. (Angola), 91, Clifton Road, Newport, Mon., England.
 Paul, Miss Ruby (Guatemala), 17 Webster Street, Guelph, Ont.
 Reid, Mr. and Mrs. Duncan M. (Dominican Republic), c/o Mrs. Thompson, 1574 Richton Avenue, Detroit, Mich.
 Rigler, Miss Marjorie (to Angola), 22 Hill Street, Poole, Dorset, England.
 Stenhouse, Mr. and Mrs. Andrew (Chile), 21 Townsend Street, West Barrington, Rhode Island.
 Steven, Mr. and Mrs. Robert 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.
 Williams, Mr. and Mrs. William (Venezuela), Box 510, Collingwood, Ont.
 Wills, Mr. W. H. (Venezuela), 68 Fernwood Street, Ormeau Road, Belfast, Northern Ireland.
 Wilson, Mr. and Mrs. John (Germany), c/o Mrs. T. H. Webb, Naini, Station Road, Thatcham near Newberry, Berks, England.

Revised Addresses of Workers on Their Fields

- Cook, Mr. and Mrs. A. William, Calle Montevideo 1665, Mendoza, Argentina.
 McCullough, Mr. and Mrs. William, St. Ann's Bay, Jamaica, B. W. I.
 MacJannet, Mr. and Mrs. Malcolm B., Missao Evangelica da Bitula, Caixa Postal 7, Vila Luso, Angola.
 Smith, Mr. and Mrs. Eric, Aripalka, Potosi Province, Bolivia.

Visiting Missionaries on Furlough

- Tilsley, Crawford J. (India), c/o Mr. Richard J. MacLachlan, 80 William Street, New York, N. Y.
 Sauer, Mr. and Mrs. Erich H. (Germany), c/o John Bolton, South Main Street, Andover, Mass.

Letters

HONDURAS

La Ceiba JAMES SCOLLON—I just returned from a conference at *Santa Rita*, two days by train from here; it was a time of rich blessing. Brethren Hockings, Ruddock, and I ministered the Word and the Lord gave us to see signs following. The town of *Santa Rita* was once famous for its vice but the Gospel has made a change in this and surrounding places and we saw many trophies of God's grace.

Here in *La Ceiba* the work is quite encouraging and the interest keeps up. One young woman professed to be saved recently and new children are coming out to the Sunday School. Most of them know practically nothing of the Scriptures.

The new assembly in *Olanchito* goes on nicely and there is a very good interest amongst the unsaved there. When Mr. Hockings passed through there a few weeks ago he had some street meetings which made quite an impression. April 15, 1939

Trujillo JOHN RUDDOCK—For the recent Conference in *Santa Rita* the Assembly made all the arrangements, accepted all responsibility, and then invited the missionaries to come. 300 attended. Some, having no money for train fare, walked almost 30 miles. Everything was well done. A cow and a pig were killed for meat, 500 pounds of corn were used to make the 6,000 tortillas which served as bread. All the water used had to be brought from the river. The sisters worked faithfully and well, and most harmoniously. Some of the brethren took care of the tables; one of these just a short time ago was a man who

Had Terrorized the Believers

in that part. During meetings he would fire his pistol over their heads and in other ways tried to provoke them into doing something rash. Now he is a new creature in Christ Jesus and eager to serve in any

way he can. I noticed during the Gospel meeting, when a man fired his pistol close to us to frighten those attending the meeting, this brother got quietly down on his knees and prayed. No doubt he was reminded of his own unsaved days. The shooting stopped and was not heard again. That night 400 were present.



Front row left to right—Native helper to Alfred Hockings, John Ruddock, Mrs. Ruddock, Alfred Hockings, James Scollon

17 professed to be saved during the Conference. 4 were baptized and several who had been walking in by-paths confessed their backsliding and were restored, to the great joy of the believers in *Santa Rita* who had been praying for them. There was no doubt that the Holy Spirit was working in our midst. I saw

More Tears Shed

over conviction of sin in those three days than I have seen for many years. On the Sunday night while the Gospel meeting was in progress a man stood up and brokenly told us that he wanted to get right with God. As he spoke we could hear a "Praise the Lord" breathed quietly from many lips and saw tears of joy in many eyes. After the meeting we found out the reason for this emotion. This man had been so set against the Gospel that he threatened to shoot all the believers in the town. Our hearts echoed their "Praise the Lord" when we heard this story, and we were encouraged as once again we proved the power of the Gospel of Jesus

Christ. We feel sure that more blessing will result from this Conference. 5-22-39

GRENADA

St. George's J. H. MCKAY—Since my return in January I have been privileged to baptize 9 believers, 7 here in St. George's and 2 at *La Digue*, am expecting to baptize at least 4 this coming Lord's Day, and others later.

The work in each Assembly on the island is encouraging, attendance and interest good, also in *Carriacou*, where Mrs. McKay and her mother spent 12 days early this month. She had the joy of pointing four of the older girls to Christ, all children of believers; others seemed exercised.

April 24, 1939

Sauteurs IDA AND MARGARET R. LAST—Last month we spent a few days at *La Digue* on the other side of the island and had some sisters' meetings as well as visiting among the Christians.

At the Sunday School in the village of *Chantimelle* about 90 were present yesterday and good attention and interest were shown. A number of the older boys and girls repeated most expressively some verses given them to memorize. This is most encouraging as this village is one of the roughest and most neglected. 3-14-39

JAMAICA

Cedar Valley LEONARD H. BEWICK — The Lord continues to bless in the work in Jamaica. Although souls are not being saved in great numbers in our parts, we are seeing the droppings.

In the Sunday School work the attendance kept around 900 for quite a long time. It has now dropped off a little on account of numerous so-called "sacred concerts" in our districts, and also because of several rainy Sundays, but we trust that it will soon be up to the 900 or over. We feel

The Great Responsibility

which the Lord has entrusted us with in the care of so many precious souls. We do see a goodly number of conversions amongst the children, but all too many grow up and leave the Sunday School without a personal knowledge of Christ, even as in the homeland. We still have the great problem of providing trustworthy

teachers and have to carry some from one center to another in order to meet this need each Lord's day.

We plan to have another baptism at *New Monklands* shortly with about two candidates from each center. There are others especially at *Somerset* but we feel led to keep them waiting a while longer in order that they might receive further instruction.

The Lord has wonderfully provided much needed help in our work by maintaining the visits of the Evangel Bands from Assembly Hall and Maranatha Hall. Then the new work at *Easington* is cared for on three Sundays of each month by friends from Kingston. This is a great load off our shoulders. The new Sunday School there is still growing, and we feel that it will take great strides after we have had our first prize-giving there. There are now over 125 enrolled.

April 12, 1939

Kingston WILLIAM GIBSON — We are having great times of blessing in the tent campaign at *Half-Way-Tree*, a suburb of Kingston. The interest is wonderful and the attendance has been up to 2,000 some nights. It is not yet three weeks since the meetings started and so far over 150 souls have confessed their faith in Christ. There is still a good ear for the gospel here in Jamaica. Please pray for this effort being put forth by our brethren Willie and Wildish. Apr. 13, 1939

St. Ann's Bay WILLIAM McCULLOCH—Since we last wrote to you we had some very nice teaching

meetings with the saints both in *Steertown* and *Golden Grove* and as the result we baptized 11 on Easter Sunday and they have been added to the Assembly in *Golden Grove*. Following the baptism in the sea at 7 A. M., we had an all-day conference in *Steertown*.

We ended our Easter week-end with a conference in *Linstead* some 30 miles away where there is a new meeting, started by a young Jamaican brother. Following the conference they commenced a Gospel campaign and, with the help of the various workers on the Island, it will continue for six weeks. Last Sunday and Monday although the rain fell heavily and

the roads were very muddy the tent was packed inside and at least 200 standing outside and we had the joy of leading three to the Savior.

A very nice group of twelve Christian young men in Golden Grove are a great help to us in the Sunday School work and also in the Gospel. They take the meeting in Golden Grove when I go to Steertown; also each Saturday evening they all go to one of the villages and preach the Gospel.

April 27, 1939

PUERTO RICO

Santurce HENRY FLETCHER—The Easter season has just passed with all that it implies in this R. C. land: processions through the streets of the images, and crowded temples. On Good Friday evening we had a crowded Gospel meeting in the Hall, extra seats necessary. One dear Christian widow brought about 20 of her neighbors, others brought friends and neighbors too. Then on Lord's Day at 8 A. M. we

Baptized in the Sea

a man who was converted while in the penitentiary. One could not but contrast the places—on the one hand the Romish temples with their gaudy images, and we gathered in God's grand open air "cathedral," a cocoanut-grove by the sea.

This man was converted a number of years ago when Mrs. Fletcher and I first began visiting the convicts in the old penitentiary. His case is remarkable. Was sentenced to eleven years for robbery. When he gave his testimony Tuesday night in the Hall he said, "On receiving such a sentence I felt that there was no hope, so I resolved to escape on the first opportunity." Twice over he escaped and was captured. Another time he was caught as he went hand-over-hand on an electric cable from the roof. The guards beat him in a brutal way with their clubs. Another convict told me, "That man must have been made of rubber to have gone through what he has."

While in Solitary Confinement

he heard my voice as I was preaching on the dying thief. God used His Word to his conviction and salvation. Having served

his sentence he is now free. Is leaving for the city of Ponce where work has been promised him. Would value prayer that he may be kept and led on in the ways which be in Christ and for the visits to the penitentiary.

April 13, 1939

ST. KITTS

Basseterre CHARLES F. BROWN—Every phase of the work is giving us much joy, and the meetings are well attended. Each Sunday afternoon the hall is packed with scholars who seem to love to attend. The Bible class would delight the heart of any teacher as the numbers increase and the attention is so keen. Last night we had

A Wonderful Meeting

and at the close we had the great joy of seeing three women walk into the back room to be spoken to about their souls. One did not need to be told that she was a sinner, she was only too sorry to acknowledge her evil past; she had proved that the way of the transgressor is hard. Another had been amongst the Pentecostal folk. Though a great worker amongst them, was not satisfied with their ways; for months past she has been concerned about her path, and last night declared that she was willing to go on for the Lord in the way that He has revealed in His Word. The third has for 19 years been one of the main workers amongst the Seventh Day Adventists. She has been coming each night and surprised every one last night when she boldly walked into the room to be spoken to. She declared that the way was made so very clear and plain, that she now was simply trusting in the Lord Jesus alone for salvation, apart from works of the law, etc. Although it was around 10:30 when we left for home we all felt so overjoyed that we did not wish for the day to end.

Our yearly Easter conference here in Basseterre was a most enjoyable time. Mr. and Mrs. Neilson and Mr. Davis came in from *Lavington's* with 60 of their people, and about 50 came from *Challenger's*. With our folk from the town we had the hall packed. The people are all talking of

The Wonderful Time They Had,
and we feel that the fruit of that conference will be seen for many days. Many of the church folk attended and were quite impressed at the orderly way everything was done, and the simple manner in which the truth was presented. They declare that they have never heard the Word explained so plainly before. The people here certainly appreciate the meetings and I have no doubt that the Lord is working in the hearts of many. On May 12 we hope to have our dear brother James Spink of Chicago begin two months' concentrated effort in the Gospel. The people are all looking forward to his coming, and we shall certainly give him a real West Indian welcome. I would especially ask the readers of **The Fields** to give at least one minute each day in prayer for these special meetings. I am quite sure that the Hall will be packed to capacity each night. As the crowds press in it is our desire that we should see them coming to the Savior too.

Let us all be workers together in this special campaign. Do pray and don't forget to be like the Psalmist in Psalm 5, verse 3, last clause: "Look Up." That is, look up for the answer. April 17, 1939

PORTUGAL

Estarreja VIRIATO A. SOBRAL — Every Sunday people from many villages around come early to a big market here to buy and sell. Next Sunday, Lord willing, we shall start morning gospel meetings there.

In *Palhal* the preaching of the priest against us has raised, once again, the hatred of the enemy. Last Friday, while coming away from the meeting, Mr. Binder and a few believers from *Faradelos* were

Stoned in One Place

and near *Faradelos* a big tin of water and mud was thrown at them over a wall. Last Lord's day my wife and I were terribly insulted on the way back from there. We do praise and thank God for the grace given to the believers there to endure gladly for His sake.

The continual opposition of Satan has not hindered the work at *Silveiro*. When the priest heard that Franco had won the

war in Spain he threw about \$5 worth of rockets up. Once the saints get possession of the house they bought for Gospel Hall, we shall reorganize the Sunday School. Please remember it in your prayers if you can.

At *Albergaria-a-Velha* a young fellow has recently confessed Christ, the fourth since we opened the work there. He lives in a little village called *Sao Marcos*, about five kilometres to the West. His father was baptized with the first believers of *Palhal*, and the mother is waiting an opportunity to do so. Sometime ago the father asked us to begin Gospel meetings in his own house but was waiting an opportunity to fix a room for that purpose. A room for that purpose is nearly finished and we expect to begin meetings there ere long. It is a hard cycle ride, but we know, Mr. Binder and I, that the Lord will give us strength for that.

At *Quintan deo Loureiro*, a village where we started meetings last September, there is not a great interest at present, due, we believe, to the slackness of the believers. If they begin to live wholly for the Lord like the saints at *Palhal*, the unconverted will be blessed. The worldliness of many believers today is definitely hindering the blessing. Oh, for a revival!

April 25, 1939

EUROPE

ERICH SAUER, of Wiedenest, *Germany*, has had to shorten his visit to America. After visiting Pittsburg, Chicago, Detroit, and Buffalo, he expects to return to Andover, Mass., and sail for Germany about the middle of June. At the request of an American brother, Mr. Sauer has furnished the names and addresses of twelve missionaries working in *China, Esthonia, Hungary, Poland, Rumania, and Yugoslavia*. These brethren were taught in the Bible School at Wiedenest and returning to their native lands, were helped by Assemblies in Germany. The exchange restrictions now in force have shut off all financial fellowship from Germany. **The Fields** will be glad to forward any gifts designated for these workers many of whom are in need.

VENEZUELA

Puerto Cabello SIDNEY J. SAWORD—Am writing this from *San Felipe*, at the home of Mr. and Mrs. W.

J. Wells. He and I have been having a fortnight's meetings in Albarico, a village six miles from here. We have never seen the people turn out in such large numbers nor show such interest and respect as on this occasion. The majority live on a very degraded level, and the enemy has been busy trying to hinder interested souls. The young schoolmaster seems to be an infidel and has been teaching his theories to his scholars. We have been glad to see him out twice at the meetings, and according to what we have heard, the Word has made an impression on him. The hall has been full every night and in spite of the addition of all the borrowed chairs brought in to supplement their regular seating accommodation, many have had to stand at the rear, and others have listened from outside. So we plod on, sowing the good seed and dependent upon God Who alone can give the increase.

During my absence my native helper will be setting up the type for our monthly Gospel paper and upon my return next week it will (D. V.) be printed and dispatched. We continue to receive appreciative letters from those who receive and help to deliver it in different parts of the Republic, as also in exterior Spanish-speaking places.

With the departure of Mr. and Mrs. Wm. Williams next week for a visit to the homelands, the little band of workers here will feel especially cast upon the Lord for grace and help. The work now established over an extensive territory must be properly cared for, and also we must enter into new doors of utterance that the Lord may be pleased to open to us. March 4, 1939

ARGENTINA

Bernal JOHN WILSON—I am writing this from *Santa Fé* where we are at present with the Bible-coach cooperating in tent meetings. We are on the 5th week of this journey. We went to *Rosario* and for two weeks had tent meetings. By going around the streets with the coach, inviting the people by the loud

speakers to the coach, we had the joy of seeing from 200 to 250 present each night and several confessed their faith in the Lord Jesus as Savior. Most were listening to the Gospel for the first time. A number have attended the Hall as a result. We had

A Narrow Escape

there with the coach, for passing a powder factory, it blew up, and we saw everything go up in the air while explosion followed explosion. I went to open the door at the back to see if all was right when another explosion jammed it shut. A milk cart was overturned and numbers knocked down in the street. Eleven were killed, amongst them a young girl who was present for three nights in the tent and seemed to be interested. In *Casilder* we had meetings in the new Hall and had it filled each night. Then the believers hired an omnibus and drove each night to towns around where we had rented Cinemas and these were filled each night. Thousands were brought under the sound of the Gospel in this way. The believers were refreshed and encouraged. In *Santa Fé* the meetings go on well, around 200 being present each night.

March 29, 1939

Mr. and Mrs. Wilson sailed May 24 by cargo steamer to England, and after visiting the Assemblies in Britain hope to be in Canada before the end of the year.

Buenos Aires BEN MONTTLAU—The brethren at Patagones 2922, near Parque Patricios, asked me to take charge of the open-air meetings at the park, where we have seen some fruit. The brethren at Fitz Roy 1978 help and we help them in the open-air meetings at Plazas Italia, Once, Retiro, Chacarita, Mazzini. At a fine meeting together at Fitz Roy last month we baptized 8 precious souls, from 13 to 74 years of age. 3 were baptized on January 1, and now a few more wish to take the same step on April 7. Therefore, we are encouraged and praise the Lord for visible fruit of the effort put forth at the several plazas and Halls. But sometimes I feel a little tired, which should not surprise me, after 32 years of open-air work.

The Lord has been good to me during these 32 years, not permitting the intervention of any human doctor, although sometimes the bones ache. But He has forgiven my sins and healed my diseases, for which I praise Him. March 10, 1939

Mr. Monttlauf held open-air meetings for Jewish and Spanish people in St. Louis, Mo., from 1906 to 1913, when, with his wife and four children, he moved to Oakland, Cal. From 1913 to 1920 he preached to Jews and Spanish-speaking people in San Francisco, Oakland, Stockton, and San Jose, Cal. Moving in 1920 to San Jose, Costa Rica, he held indoor and outdoor meetings till 1927, when he made a trip to Spain. In 1929 he came to Argentina, and for about ten years has been laboring in Lanus, Buenos Aires, Munro, Florida, Villa Adelina, and other towns.—*Editors.*

Quilmes JOHN MERIDEW — We have had a three-days' general conference in Buenos Aires and it was a very encouraging time as in some of the meetings we had as many as 1,700 present, most of them being Christians. It proved a very helpful and encouraging time. Yet our faith was put to the test, as it was not till two days before the conference, that we received the permission from the police, which is essential in these lands.

March 16, 1939

Santiago del Estero ALFRED FURNISS — The hall was packed at the Easter Conference at *Jujuy* and the presence of the Lord was realized. We saw a number rise spontaneously and confess their acceptance of Christ. I was glad to see the dear Gerrards, note the progress of the work, and meet brethren Tremlett, Powell, Meridew, and Hogg.

The young sister mentioned by my wife (see page 10, January issue of *The Fields*) goes on very happily. She has obtained permission to distribute tracts both in the hospital and state prison.

On March 27 with two brethren I visited *La Tapa* 60 miles away, by the Salado river. The wet spell caused serious losses of crops, cotton has suffered severely, many parts have been flooded. This has driven many to the district of *La Tapa*, so we had a lot of new hearers for the Gospel; the believers are struggling on under much difficulty.

Tucumán REGINALD POWELL—We commenced the year by baptizing 6 believers—5 in fellowship with the Cordoba St. Hall and one from the town of *Tafi Viejo*, 6 miles away. In the six Sunday Schools in Tucumán there will be about 300 in attendance. We get a good hearing in the open air. Last Sunday we had some extra listeners as there was to be a Communist meeting a half-an-hour after ours and some of the listeners were already gathering. They listened quite respectfully.

Last week for three nights I visited *Concepción* in the south of the province. Mr. and Mrs. Bryant, who were there for a year, have gone on furlough so the believers are carrying on alone. The work there is encouraging and the believers are carrying on faithfully. In *La Cocha*, further down the line, there has been no testimony until but two weeks ago Mr. and Mrs. Dietrichs moved there. He is an elderly retired German railway shop-worker. They moved to *La Cocha* for their health. They could have gone down to their own comfortable house in the city of Cordoba but they want the Lord to get the most out of their remaining years so are

Sacrificing Comfort

for love of the Lord. As soon as they are stronger they intend to get busy with tract distribution and personal work and perhaps a meeting or two. I shall visit and help them as able. Few Christians here, or at home, are willing to sacrifice as they are doing for the Gospel's sake. In addition to these places there is help to be given in *Tafi Viejo*, *Simoca*, and *Metan*, etc. **But the laborers are few. Have any new workers come down to the Argentine from North America in recent years?** I imagine that the only one has been Miss Johnston, from Gilead Hall, Toronto. What a challenge it is to pray that the Lord of the harvest may send laborers into His harvest! **But for some at home the praying may result in the Lord's command to go.**

March 28, 1939

We live by dying to ourselves: we die by living to ourselves.

DAN CRAWFORD.

ANGOLA

Luma **SUSAN MACRAE** — We are permitted to go on as usual, full liberty in the gospel. The teacher question is settled; we do not have to engage a Portuguese National. Day-school goes on very well; we are so happy to have the privilege of teaching the children to read and write. Several of the little girls in my class will be reading the Word of God when school closes in May, D. V. The girls' boarding-school is quite a success. One girl has confessed Christ and seems quite real in her faith in the Savior.

Several left the Colony during the past year looking for work but conditions are about the same in other parts so some have returned without gaining anything material. But we trust they may have gained spiritual experience. Some of our young men come back from visiting many villages with very encouraging reports. The people want to hear the gospel and are willing to have a teacher-evangelist live in the village and teach them the things of the Lord. **Few are willing to go. Many districts are without a witness. We pray the Lord to send out workers to these needy parts of Angola.** March 29, 1939

(Received May 10, 1939)

Vila Luso **LESLIE A. BIER** — Hospital work has increased by 50% during the past 6 months. We gave just over 4,000 treatments during March, saw 185 new patients, did 18 major operations, and had the joy of seeing perhaps 20 accept Christ as their Savior. Many important drugs are missing and our accommodation has not increased any. Our beds for in-patients are very limited and it is hard to see

Seriously Ill People Lying on the Ground when they should be in warm beds. It is distressing to see people arriving every day and not have any place for them. If things continue to go as they are at present we won't be able to do anything for the patients but give them a smile and tell them we haven't anything to work with!

However, we go along hoping, hoping, for brighter things, but knowing that we are bound to have more and more people coming to us for treatment, as cured

people carry the good news home.

I have just come in from having a camp-fire Gospel meeting with the people in the sick camp. These meetings week by week have had a most encouraging result and tonight two professed faith in Christ. One of them is a young lad who was operated on about a month ago for a tumor of his scalp and he is almost ready to go home.

A young man, suffering from empyema, was brought in yesterday from a place 80 miles from here; that meant a train journey of 60 miles and a walk of the rest. He had been ill for some weeks with pneumonia and the empyema was a complication. From the start he did not have much chance of recovering. About 2 hours before he died he said to his relative that he was going to the "*chifuchi chipema*" (good land) and so we believe that he had accepted the Lord as his Savior.

Vila Luso **ROBERT S. McLAREN** — From among this *Chokwe* tribe, so many have manifested a desire for the things of God, that wherever the Lord has led dear brother Maitland and myself for the past eight months,

A Time of Reaping

has been the result. Last Lord's day another 6 made a public confession of faith in Christ. We have been bringing believers' baptism before the converts at the same time seeking the cooperation of elders in the nearest assemblies for the shepherding of the flock. The Lord is abundantly answering your prayers, and also compensating Mrs. McLaren and the family for their sacrifice in allowing me this privilege of making the Gospel known in these fields.

Since January 26 we have been holding a dental clinic amongst the Portuguese. We cannot hold public meetings amongst the Portuguese but privately the Lord had given us daily opportunities of presenting the Gospel to them. March 17, 1939

(Received May 2, 1939)

BELGIAN CONGO

Irumu **R. EDWARD HARLOW** — I should like to tell you about a new effort which we have launched to reach the people near us. A tribe near us

turned almost *en masse* to another religion which makes it far harder for us to reach them with the truth.

Black people usually eat their one big meal of the day in the early evening, then go to bed. We have only a few out-schools amongst them, and the indifferent success of ordinary methods influenced us to attempt special meetings at night with the aid of a gasoline lantern. We have been able to gather together quite a few people in *Sezabo's* village each night this week. The meetings have been short, with two 15-minute addresses

One by a Native Brother,

and lots of singing in between. It is too early yet to predict results, but we are hoping that the second week will see definite conversions. The numbers and interest have certainly kept up, despite antagonistic propaganda. There is an out-school in this particular village, and a faithful brother who will be able to help any converts. If the Lord gives encouragement we may find similar openings, as there are a dozen villages on the road quite near us. In most of these there is no school-building, but we could have open-air meetings along the same lines, modified to meet individual circumstances. Feb 23, 1939.

Irumu D. C. GORDON SEARLE — Our hearts have been cheered lately in a number coming out on the Lord's side, several having accepted Christ. The interest seems to be increasing in certain villages, and teachers are being called for.

Special prayer is needed that the Lord will restore backsliders, a number of whom were once active in both coming to assembly meetings, taking part, also in preaching in the villages. May our God revive His work. March 10, 1939

(Received May 8, 1939)

Nyang-kundi MARY FIFIELD — In the women's school, in spite of many discouragements, we find a goodly number making progress and truly interested in their work. The general run of *Babira* women are very hard to work with; many of them profess Christ as their Savior but their lives do not show the love

of Christ. But one of the few women who have learned to read is different — she has grown spiritually and remains true to the Lord, showing an interest in His things. In February she was baptized and is now at the Lord's table.

The girls' school has grown. Last week three new girls came in from the north; two of them know very little but the other is able to read and write. In all we have 26 who live on the station and 21 living in the dormitory.

Before they go to their classes a Bible message is given to the women and girls together. Once a week they are taught a new hymn. Many of them are as yet unable to read so must first memorize the song. The girls and boys and men sing lustily but it is a real effort to encourage the women to sing, it is like pulling teeth.

To Hear Real Singing

one should visit the girls at night when they have their evening devotions or Bible reading.

We are going to incorporate over 20 little girls in the women's school into one class for special attention. The earlier we start on these little tots the better. Three months ago when I first arrived I took a few for practice and to learn *Kingwana* and we have seen a remarkable change in their work.

We have a weekly Gospel meeting at *Sezabo's*, one of the outschools; recently we had had two weeks of meetings. We hope to start another series in another village close by at *Lifungula's*. Here recently the

Schoolhouse Was Burned

by the assistant R. C. teacher and 150 palms belonging to the government were destroyed. The white priest came and apologized for the outrage; his people are going to build a new schoolhouse. We feel that this is a decided victory over Satan and hope the Christians will profit through it and go forth in power. March 30, 1939

(Received May 2, 1939)

Nyang-kundi WILLIAM A. DEANS — About 80% of every amount received goes directly into the Lord's work here, the other 20% is used for personal living expenses which fortu-

nately are not tremendous. Your gift will be used to finance an evangelistic trip to villages to the west in the forest between Nyangkundi and the next station, *Lolwa*. I'll take the Gospel-car loaded with camping equipment and supplies and four porters—all Christians who *preach* as well as carry. We take the car as far as the road goes and then leave it covered with a tarpaulin in charge of a native chief and plunge by foot

Into the Bush and Forest.

At each village we will stop and preach and, where possible, gather villagers in a hut for meetings. Lacking a hut we preach in open air. Then for Lord's Day I'll try to be at a village where there is the nucleus of an Assembly although they have not yet actually commenced breaking bread. There the ministry will be to edify the saints so that they may become grounded in the truth.

Incidentally, the path we'll be taking will be the old slave-trade trail, and the language we will speak is that brought in by the slavers in their invasions. So,

Along the Slave Trail,

once whitened with the bones of captives, we will preach the Gospel of liberty to captives in the slavers' language! "*If the Son therefore shall make you free, ye shall be free indeed.*" What a privilege is mine to be able to go—and yours to have such a positive, definite share in the seed-sowing. His Word shall not return void.

And what is my wife's part in all this? She will have to stay by the ship, care for the two girlies, maintain station routine and the classes with the young people. She is as much a missionary as I.

This, then, is the lot of the missionary and his wife here. It is a blessed one. We have ever before us a two-fold object: Preach the Gospel and see believers gathered into indigenous assemblies. The Lord in His grace is giving us to see some fruit along these lines. March 30, 1939

NORTHERN NIGERIA

Akwacha R. T. DIBBLE—A recent trip took me in villages that I used to get, oh, so tired of visiting. Then

No One Really Wanted Us,

but some took the opportunity to "pick the white man's pockets" as it were. To buy water or fire wood was almost impossible; a welcoming shelter, unheard of. When we go now we find the best and coolest huts at our disposal; all cleaned out and ready for us. Instead of a lot of gaping, laughing (at us), very tiresome, lazy people crowding in upon us so that we could neither get a breath of fresh air nor a moment's peace, they now are

Very Solicitous of Our Comfort;

food and water is brought in such abundance that, as one of my boys said, "It is frightening!"

But, best of all, they do all this not only for their love for us, but in return for the Bread of Life that they are waiting to hear from our lips. In the mornings, way-side meetings; around 3 o'clock all who could get free were at the little meeting shed, built by themselves, awaiting us. Each place we stopped they brought out some Gospel portion or the book of Romans with questions that were easily explained just by a little more fluent reading. The point had been missed because in their slow handicapped way they had reached the end so long after starting. **Oh, I wish I could let you know how really teachers are needed and what great good even a few could do!**

In dozens of villages the meeting-house is up,

Waiting for the Teacher.

The people are trying so hard to learn to read, but without teachers they cannot get very far. We are doing everything possible and foregoing many little items in order to put all we can into this work. We now have only one but we hope to find ways of sending out two more very soon; teachers who can help them can be supported for about ten shillings per month.

Just simply everybody turned out for the evening meeting and drank in all we could give them. From the questions asked in the afternoon we had the clue for our evening talk. One just goes on until there is no voice left and then we squeak a "good-night," and rush off to bed.

We thank our many praying friends for

answers we have seen. You may remember how often we have spoken of the seeming unreachableness of the women folk.

That Condition Is Greatly Changed.

On my left hand in the evening sat the men leaning forward and taking all in; but on my right hand was a group of young mothers and wives just as interested. On remarking about this afterwards to one of the older Christians he said, "Yes, oh yes, the women folks are the ones who are discovering these things in the homes now."

We have come home greatly encouraged to go on, and are now putting into little multigraphed booklets passages of Scriptures covering the subjects we discussed with them.

March 11, 1939

(Received May 2, 1939)

SYRIA

Aleppo

NAZAR NAZARIAN — One of our cottage meetings gives us much encouragement. For two years we have been having meetings every Thursday evening in a place forty minutes walk out of the city. At their request we started to have one more meeting weekly, Sunday afternoon at 2 o'clock. A goodly number come to hear the Word of God, but we expect more people in future in this meeting.

The seven or eight that were saved last year, are growing in grace and truth, and are a good testimony in that place.

March 9, 1939

INDIA

Banka

E. GORDON WILLIAMSON — The numbers in the Sunday School continue to be maintained round about the 70 and 80 mark. Some of the more intelligent ones show a good understanding of the great power and ability of the Lord Jesus Christ to put away sins and give salvation.

Our little service on Sunday mornings for about 14 to 18 lepers and destitute ones continues; some show some understanding of the message.

We were able recently to reach a number of villages and markets in outlying parts on the western side of our district where we camped in two different places. A good number of Gospels sold and tracts

given. Our predecessor in Banka had preached in all or most of these places in the past and some of the people remembered him; but for me these were new places. There was much indifference, some interest, and a certain amount of opposition, especially from *Rajputs*—members of the second great division of the Hindu caste system.

A few young men living close at hand appear truly to be seeking the truth. A young man named S., for whom I have often asked prayer, is truly the Lord's but lacks the courage to face the opposition which he expects on being baptized. He came for instruction last Sunday evening. Three others were waiting at our gate, afraid to come in themselves because of the strong opposition by their fellow-villagers. Yet they told a visiting fellow-missionary, who went out to them, that they were really desiring to know the truth and that S— would tell them what I said. We do ask earnest prayer for these and others like them.

Continue please to ask that in His own time the Lord will raise us up spiritually-minded Indian helpers for the work here.

February 28, 1939

JEHOL

Lingyuan

EDWIN J. THARP — A new head had recently been appointed at the *Bureau for Religious and Moral Interests in Manchukuo*. We hear with heartfelt thanksgiving to God that he is very favorably disposed towards Christianity and mission work. We cannot be too grateful for the already great measure of liberty we enjoy in being allowed to preach the Gospel both in the city and surrounding districts. We are here as guests in a State not yet recognized by our respective Governments, therefore of necessity we must be prepared to submit to some form of control. No attempt has been made to control our consciences or our message. Our daughter Ruth's work among girls and little tots goes on flourishingly, and thus far there has not been the least suggestion that the scholars should visit the Shrines. We are not really concerned as to what the future may or may not hold in store, but we rather seek daily

grace to go forward, trying to serve the Lord, with "all humility of mind," and keeping nothing back, which is profitable both to believers and the heathen.

We have in mind to sail for America about the end of September; our party will be made up of my wife, our daughters Ruth and Barbara, and myself. We seek guidance not only regarding the possible time of our leaving, but also as to our location upon reaching the shores of the Homelands. Our son Robert and his wife, linked together with the Lord's faithful Manchurian laborers, will remain on here to go forward in the work of sowing and reaping. We are passing through a phase, when restrictions may increase, and regulations multiply, so that the greatest of wisdom and discernment is needed to carry on the Lord's work aright. Thus I would commend, not only the above mentioned workers to your prayers, but ask you to include the Lord's servants in all parts of Manchuria.

When one was younger one looked forward to a trip to America, but every year now, makes the Lord's work out here more precious, and one is very loath to leave those among whom one has spent the better part of one's lifetime. We feel however if we make the trip before we get much older, the Lord may permit us to return and enjoy many more years of service. Ruth is very reluctant to leave her work. But while her trouble has not progressed very much in the past few years, we now notice her left hand does get stiffer and stiffer; and there are periods when it is absolutely useless, and she cannot do the most intimate things for herself. I should feel culpable did we not take her to America, hoping that the change (even if no form of treatment is beneficial) will do her a lot of good.

By the time this reaches you, our son Robert hopes to have his tent pitched in a village about twenty miles from here. During May the Idol Festivals and Temple Fairs, where tens of thousands of devotees gather each year, will be in progress; much seed sowing is done on these gala occasions.

April 6, 1939

SHANTUNG

**Shang
Pu Teo**

FLORA E. BARCLAY—This part of Shantung has not been occupied as yet, but the big cities are being visited. Last week one of our out-stations six miles away was visited, looted, and some buildings set on fire. Airplanes hovered round while the soldiers were there, then all withdrew. There are a number of Christians in the city—

Just Babes in Christ

—they have had their faith strengthened this time by the Lord not allowing one to suffer: looting went on around them but their homes escaped.

There is a ready ear for the Gospel and we are able to go about the villages freely when no raids are being staged.

We hope to open dispensary work as soon as I get accustomed to the colloquial dialect. Miss LeTourneau and I were called to an opium poisoning case the other day. We gave her some medicines and had the family keep her awake all night and she is recovering. She has heard the Gospel many times. Her neice, a Christian scholar in Miss LeTourneau's school, has gone home to stay with her aunt till fully recovered. We hope to see more of this woman and trust she may start her new lease on life trusting the Savior Who can help her carry her burdens.

March 27, 1939 (Received May 3, 1939)

**Shang
Pu Teo**

SARAH L. LETOURNEAU—1000 homes in the vicinity of one of our mission stations have been burned but the native Christians have all been spared. In spite of all the adversities that abound, the work continues to go ahead.

Our girls' school has now been opened, also a Sunday School for younger children, a regular prayer meeting for our native Christian women, and weekly meetings for women in an outstation 3 miles from here. Interest and attendance have all been very good. We are hoping to open our dispensary work as soon as we can get supplies of medicines through the Post Office. Owing to disturbed conditions the mails have been very slow but things seem to get through eventually. I am truly

grateful to the Lord for bringing Miss Barclay here; we are looking forward to a happy term of service together and are praying that much may be yet accomplished for the Master. We are very much encouraged over the work at two of our outstations where quite a number have recently professed to be saved and are standing true amidst considerable persecution. One man and his wife have been turned out of home by a father because of their faith in Christ. But the local Christians have helped them in renting a house and they seem to be going on happily in spite of it all.

On account of the unsettled conditions here and the daily fear in which the people are living, many are now anxious to listen to the Gospel and the Lord seems to be using these adverse circumstances in bringing many to Himself. March 19, 1939
(Received May 3, 1939)

PHILIPPINES

Manila CYRIL H. BROOKS — A week ago we went to the town of *Naic* about 35 miles from Manila for a baptism. From *Naic* we went by dug-out canoes down the river about a mile to the beach. Soon the fishermen left their nets which they were cleaning and mending and gathered round; possibly the majority of these had never heard the Gospel in its simplicity before and none of them had seen a baptism by immersion. There was a curious interest as they reverently sat on the sand and listened to the word of the Gospel and an explanation of baptism. The young woman to be baptized has been wonderfully saved and brought out from the Roman Catholic Church where she was a catechist. She has already

The Persecution Which Hurts

so much: that cynical look, the sneer, the reflection on one's intelligence. Many go down before such persecution who would be bold as lions if stones were thrown at them. She was very nervous for she had never seen any one baptized by immersion. It is always a great joy to bury people in water! The resurrection follows immediately! We do pray that the spiritual truth of being dead, buried, and risen with

Christ may be a precious reality to this young woman.

The arrangements were made by the young man who is to marry the young lady who was baptized. He was very firm that he would not marry her until she was saved and baptized and since she had given evidence of spiritual life, we were happy to baptize her. This evening we return to her home town in *Tanza*, 20 miles away, to see this young couple united in marriage. *Tanza* is a very fanatical R. C. town but we shall seize the opportunity tonight at the wedding to press home the claims of Christ upon unsaved friends and relatives. We are hopeful that we shall be able to start some testimony for the Lord in *Caridad*, his home, where the young couple will be living. March 23, 1939

FOR PRAISE AND PRAYER

1. For over 200 natives that have professed faith in Christ since August last, that they may be taught in the ways of God.
2. For new centers of evangelization carried on by native brethren.
3. For thousands of *Achokwe* that now have the Word of God in their hands, that the Holy Spirit may lead them on in the truth as it is in Christ.
4. For definite fruit from personal testimony and distribution of Gospel tracts among the Portuguese.

Robert S. McLaren, Angola.

AFTERWARD

- One little hour for watching with the Master,
Eternal years to walk with Him in white,
One little hour to bravely meet disaster,
Eternal years to reign with Him in light,
One little hour for weary toils and trials,
Eternal years for calm and peaceful rest,
One little hour for patient self-denials,
Eternal years for life, where life is blest. *Author unknown.*

THE SISTERS' MONTHLY MISSIONARY meeting was held April 13 at the Avenue 54 Gospel Hall, Los Angeles. Over 100 sisters were present from the various assemblies in Southern California. Mrs. Henry Petersen of Chicago, spoke on "prayer" at the morning session. Surveys of Service on the Belgian Congo was given by Mary Telford. Also a profitable half hour was spent in prayer. In the afternoon Mrs. Wilson, visiting from Australia, told of the sisters' meetings there and conditions among the native bush people. Mrs. Kautto of North China spoke on the work in their part of the field and how the Lord led her there. The next meeting will be held, D. V., at Riverside May 11.

Mrs. T. G. Millham.

The Sisters' Missionary Quarterly Prayer Meeting will be held, Lord willing, in the James Slip Mission, 19 James Slip, New York, Saturday, June 3, at 3 and 7 P. M.

Speakers expected: MRS. REID of Dominican Republic, and MISS PAUL of Guatemala.

With thankfulness to the Lord the increased attendance and warmth of spirit of this "Sisters' Quarterly" is noted.

Further information from Mrs. Julia Hasse or Mrs. Elin Holmgren at above address.

As the summer vacation season approaches a word of exhortation is timely. As you plan, think of the missionaries' summer. Too often recreative periods for some mean debilitating shortages for others. Extra expenditures are usually unavoidable and are usually planned before time. In your vacation budget for the summer of 1939 firmly fix two items: continue your contribution to the local Assembly's uninterrupted expenses and send faithfully your fellowship to the Gospel soldier in the front line trenches of the Regions Beyond. Determine not to be one that, in his own enjoyment of God's good things, forgets those that have exiled themselves for the Gospel's sake.

Guidance

WE HAVE often been asked for some rule whereby we may be sure that we have the Lord's guidance.

We know not of any rule. For ourselves, we have been influenced by Paul's intimation in 2 Corinthians 13:1, that we would do well to have two, or even three, indications as to what is our path. "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." Ezekiel 1 pictures three things by which the Lord may guide us—by the Holy Spirit direct; by what seems Providence; and by the *means* of movement being provided. But as "one example is better than many precepts," we will just give an instance of this threefold guidance.

In 1889 we had just returned from Mexico (where we had spent three years to acquire Spanish and also experience of the various ways in which "Missions" conduct their work) and were contemplating going now to some part of South America.

The Spirit's guidance we received at the Lord's Table, from Mark 11:2—"Go your way into the village over against you; and as soon as ye be entered into it ye shall find a colt tied . . ." New York appeared to be "the village over against us" for that would be the port from which we had to embark, whether we went to the east coast or the west coast of South America. We had enough money to journey from Kentucky, but not for the means of transport beyond—as figured in the colt. So we obeyed what seemed to be the Spirit's guidance.

The providential guidance we found in the fact that there was, as yet, no mission in Venezuela (only a Bible agent), and in the offer of the steamers running to the port of La Guayra to give us quite a reduction in the fare.

But, would the "wheels" turn in that same direction? (Ezek. 1:19, 20). That is, to us, would the means of transport be provided? A special prayer meeting in the Plainfield Assembly committed us to the Holy Spirit's blessing. (Acts 13:3.) Also that meeting generously provided the

"wheels." So we had the threefold guidance.

Never before or after did we have so quick an opening for the Word, and so quick results, as we then had in Caracas, the capital city. We knew not one soul there, and no preparation whatever had been made for our coming. Eight days after our arrival we were preaching in a good hall in the heart of the city, and my wife soon had a Sunday School. In a few month's time we had the first Christian baptisms ever celebrated in Venezuela, and then the first Lord's Supper ever celebrated in its simplicity. Those who have never had experience of how hard it is to make a start in any of these Spanish priest-ridden countries, cannot realize how very remarkable this was. (In Peru we had to wait about two years before we had a proper preaching place and souls saved and publicly baptized.)

Unknown to us the ground in Venezuela had been prepared by the Lord's providence. The Bible agent had opened a hall for preaching; he loved not the task and soon invited me to do it. Also, a young mechanic employed in the railroad workshops had learned the Gospel in Spain from some Christians called "the Brethren." Recognizing the Gospel we preached, he gave us a whole-hearted welcome and good assistance. He showed much zeal in distributing Gospel tracts and in preaching as far as he was able. We therefore recognized in him another given us for our guidance in this journey: "Behold, when ye are entered into the city, there shall a man meet you bearing a pitcher of water; follow him into the house where he entereth in" (Luke 22:10. In our case the "city" was Caracas; the man bearing the pitcher of water was this zealous young Spaniard who was testifying to the Water of Life.

Carlos H. Bright.

"Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you."

Habakkuk 1:5.

A colporteur from Mongolia writes:

There have been heaps of trouble to hinder my work during the past year. For months there were robbers in all directions. The people fled from their homes, leaving only a few old ones who were too feeble to walk. Members of families were scattered and separated. I met a lot of people who had not had food for days; too weak to walk, they had to crawl. Many died. Children were left by the wayside to die when their mothers were not able to carry them further. When people returned to their homes, they found everything gone and houses burned or molested in other ways. For more than two months I have been living in caves and forsaken temples, unable to get to a place of safety. During that time I lived on husks mixed with a coarse flour. This I made into dumplings, steamed them, and carried them along with me. I tried to find herbs to eat along with it, and water where I could. During that time I gave away about 560 Gospels. The people wanted to read, but had no money. Several men and women decided for the Lord. Sometimes I would meet Christians, and we shed tears of joy. When I came back home, I found that everything had been stolen. I know that you pray for me. That's why I have been kept through it all.

American Bible Society Record.

Hast Thou No Scar? No Wound?

Hast thou no scar?

No hidden scar on foot, or side, or hand?

I hear thee sung as mighty in the land,

I hear them hail thy bright ascendant star,

Hast thou no scar?

Hast thou no wound?

Yet I was wounded by the archers, spent,

Leaned Me against a tree to die; and rent

By ravening beasts that compassed Me, I swooned;

Hast thou no wound?

No wound? no scar?

Yet, as the Master shall the servant be,

And pierced are the feet that follow Me;

But thine are whole: can he have followed far

Who has nor wound nor scar?

Amy Carmichael.

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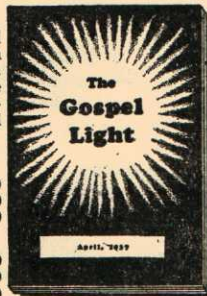
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