

THE FIELDS



VOL. 2, NO. 12

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

DECEMBER, 1939



AN ANDEAN INDIAN

SEARCHING EDITORIALS BY MR. BLOORE OF PLAINFIELD, AND MR SAUER OF GERMANY

LEADING ARTICLES ON SOUTH AMERICA — PAGES 270 TO 273

THE GOSPEL IN FRANCE, POLAND, ESTONIA — PAGES 282 TO 285

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.

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.

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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Our Intercessory Place in Relation To The World

by JOHN BLOORE of Plainfield, N. J.

WE MAY not be thoroughly awake to the mediatorial place which the people of God occupy in this world, and thus we may fail to fulfil its holy and blessed responsibilities.

There is one Intercessor in this world—the Holy Spirit, and He dwells in God’s people, they alone receive Him—the world cannot. The world in its darkness received not “the Light”; and there is no light in it now, except as the Holy Spirit causes it to shine in God’s people. The people of God are in a priestly position, therefore, having access to God’s presence, to the throne of grace from which mercy and help is obtained. The world is not in such a position. Intercession can alone be made by those who have been brought back to God, and whose privilege it is to draw near to the Throne. It is not that God’s ear is closed to the cry or groans of a suffering world—suffering because of man’s fall, because of sin—in all of which we must own our part, and therefore groan with all the creation. But it is not the world that is called upon or is able to “make supplications, prayers, intercessions, and giving of thanks.” Only God’s people can do this as being in a priestly relationship to Him; they alone are able to “pray in the Holy Spirit,” for only in them does He dwell.

Surely we are to exercise our priestly function as intercessors on behalf of men who in their darkness know not their right hand from their left. Do we realize that if

we do it not, there are none who can? Do we realize that if God is to beseech men to be reconciled, it must be through us? God has chosen us as His ambassadors to represent Him here. It will not do to say, “He will take care of these things.”

We Are Responsible

He has put the responsibility upon us. This is a solemn, heart searching truth for every one of us.

Do we realize there is no light in this world unless we shine in its darkness as those in whose hearts, through faith and the Spirit’s work, God has shone for the outshining of the knowledge of the glory of God in the face of Jesus Christ? “Ye are the salt of the earth,” said our Lord to His followers, “But if the salt have become insipid wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden underfoot by men. Ye are the light of the world; a city situated on the top of a mountain cannot be hid. Nor do men light a lamp and put it under the bushel, but upon the lampstand, and it shines for all who are in the house. Let your light thus shine before men, so that they may see your upright works, and glorify your Father Who is in the heavens” (Matthew 5:13-16, N. T.). Used in the sacrifices, salt was a type of

The Preservative Energy of the Divine Will;

it hinders corruption. And such too is the relation of God’s people to the world as

long as He leaves them in it. But the salt must preserve its saltness.

The injunction is, "That supplications, prayers, intercessions*, thanksgivings be made for *all* men; for kings and all who are in dignity, that we may lead a quiet and tranquil life in all piety and gravity; for this is good and acceptable before our Savior God" (1 Timothy 2:1-3, N. T.). At what time more than the present have men needed just this service on our part? What blessed results may be obtained if,

* The word is *euteuxeis*, meaning personal and confiding intercourse with God on the part of one able to approach Him.

in the energy of faith and the power of the Spirit, we fulfil our service in this way!

May we be so

Thoroughly Exercised About the Need

of men and their present conditions that we may become effectual, fervent intercessors on their behalf. So we shall bring down a blessing upon them ere the day of grace close, and with it, too, the door of hope to so many. May our hearts and spirits be moved with the same compassion and love as that of God our Father, Who so loved the world that He gave His only begotten Son; for we are called to show forth His character in the world, and to be His followers as dear children.

Service For God--Four Essentials

by ERICH SAUER of Wiedenest, Germany

We live in a time of extreme haste and intensity in business and work of every kind; the days fly away as water runs through the hand. This spirit constitutes a special danger to those who want to serve their Lord. Work for Him can never be done in the same fashion as the world performs its daily duties. It is important, therefore, to

Pause for a Moment and Meditate

upon the Word, "Ye turned to God from idols to serve the living and true God" (1 Thessalonians 1:9). Service for God is expected from **every** believer. So that, clearly, every one of us who has been saved, **can** serve God. More than this, constant service for God ought to be the main object in the life of every true Christian. Surely, there is no higher ideal to attain to in this life.

1. The first and most important condition for any real service for God is real devotion in our **prayer-life**. Earnest prayer is already a work in itself; it is not a thing just added to our work, but is the main part of our work for Christ. Only the praying Christian is the serving and working Christian! Only those local Assemblies are spiritually strong whose prayer-meet-

ings are not their "weak point"! Also, in our personal spiritual experience the deciding battle will be fought out in our own chamber. As is our prayer, so will be our work; so our influence upon our fellowmen; so our attitude toward every question in our daily life. The quality of our work is directly dependent on the quality of our prayer-life.

2. Real service for God demands, also, **pains and effort**. That man is no real worker who shuns the heat of the day! No one will be a victor in the race who only has his seat upon the platform! Even as to earthly things the proverb is, "Whatever is worth doing at all, is worth doing **well**." Any work for others which represents no effort on our part, is hardly worth doing! So also the Scripture tells us that we should work with "diligence" (2 Peter 1:5); that we should "strive" . . . "press forward" (Philippians 3:14); the apostle speaks of "your **labor** of love" (1 Thessalonians 1:3) and of being "**zealous** of good works" (Titus 2:14). There are many people of God, who are selfishly enjoying all their blessings, who are only idle onlookers. But "the **laborers** are few" (Matthew 9:37)! What are you, my dear brother or sister? Are you a worker or an onlooker?

Are you a runner in the race, or just a watcher from the benches?

3. Not only diligence but **self-denial** is essential for all real service for our Lord. Many, perhaps, are quite willing to do something for Christ, but only if it can be done without personal sacrifice. But such service is worthless when weighed in the balance of the sanctuary. "Whosoever will save his life, shall lose it" (Matthew 16:25). Only those that sow in tears, shall reap in joy (Psalm 126:5). If we do some easy work, which means no effort for us, which costs us no pain or self-denial, we need not be surprised that on the great day of harvest we shall stand before the Lord with empty hands! And lastly:

4. For real service for the Lord we need **fellowship**. It is not enough to be workers: we must be **fellow-workers**! One does not stand alone, but in the ranks of the great army of workers. A real interest in missionary work keeps the heart free from narrow-mindedness. Active missionary-Assemblies have always something of the character of the Church of Philadelphia (Revelation 3:7, 8). Work in the mission-field at home or abroad and brotherly love belong together. We are expected to "stand fast in **one spirit, striving together** in one mind for the faith of the Gospel and in nothing terrified by our adversaries" (Philippians 1:27, 28).

Such work will be crowned in the Day to come. The Lord of the work will not forget any such service. He promises, "**Where I am, there shall also My servant be; if any man serve Me, him will My Father honor!**" (John 12:26).

Mind Your Business

When I was working in Poona, in western India, I went to a place near Poona for a week-end. In the hotel dining-room, I found seated beside me a naval officer, an infantry Major and the Major's wife, and a Sergeant-major and his wife. When conversation started, the naval officer said, "Why don't these missionaries stay at home and mind their business? Why do they come out here and worry these peo-

ple? You can get all the converts you want at one rupee a head."

It was the time of the Armenian massacres and there were rumors that the British fleet might be ordered to Constantinople. Said I, "Supposing you were ordered to take your battleship to Constantinople tomorrow, and I were to say, 'Why don't you stay here and mind your business, there is no sense in your going to the Bosphorus?'"

The man's eyes flashed fire as he said, "**I would tell you to mind your business;** if we are ordered to go, we must go even if every ship is sunk and every sailor killed."

I said, "Quite right, my friend, but I have my marching orders, not from any human government, but from the Divine government. My command is to preach the Gospel to every creature, and India has one-fifth of the population of the world. The primary question is not whether in India converts may be had at one rupee or fifty rupees a head; **the primary question** is not whether I get any converts at all, but **whether I am going to obey the last wish of my Lord and Savior.**"

R. P. WILDER.

The New Testament--A Missionary Book

Every book in the New Testament was written by a foreign missionary.

Every Epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.

The one book of prophecy in the New Testament was written to seven foreign missionary churches in Asia.

The disciples were called Christians first in a foreign missionary community.

The language of the books of the New Testament is the missionary's language.

The map of the early Christian world is the tracings of the missionary journeys of the Apostles.

The Expositor.

South America--The Land of Opportunity

by RUTH H. RAINEY of *Brooklyn, N. Y.*

SAILING over the vast expanse of ocean between New York and Rio de Janeiro, Brazil, the thought came to me, that I could sail on for the rest of my life over that tremendous sea, never seeing or touching land again. The wideness and depth of the ocean, the height of the heavens above; all so unfathomable and unmeasured, like the



love of our Lord Jesus Christ to us. And I thought of the many who are truly God's children, enjoying His blessings which cannot be numbered, yet who give no thought to the vast multitude who do not know Him, Whom to know is life eternal.

At five o'clock one perfect morning, our ship entered one of the most beautiful harbors in the world: *Rio de Janeiro*. The harbor is an extinct crater with unusual mountain formations on all sides and upon these mountains the city is built. One can ride for miles through the country and villages, so picturesque that it is hard to believe that so much natural beauty abounds in one place. *Rio de Janeiro* itself is a clean, fascinating city and its wide avenues, palm-lined, and bordered with side-walks laid out in various mosaic designs, urge one to go on through the busy, shop-lined streets. Back of the city, on the peak of the highest mountain, stands an enormous stone statue of Christ, with arms outstretched. In my wanderings up and down through the city, I turned my eyes frequently to that figure with the outstretched arms, and I wondered how many of the multitude below, human souls rushing to and fro, had heard Him say, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Gold, diamonds, and orchids abound in Brazil and

men strive, fight, and endure hardship for these things which perish. But who is willing to fight the good fight and endure hardship for God? The most valuable possession of man is his soul. Brazil needs the Gospel of the Lord Jesus Christ today.

Leaving the city behind, we journeyed out into the country districts to find men and women living in poverty and degradation with no one to tell them of the One Who could lift them out of their darkness into His light. Stopping at a farm house to buy a native melon, we were greeted by a dirty, scrawny woman in a filthy garment and bare feet. Her home was of clay with mud floors. She had no comfort on earth and no hope of peace for the life to come. I felt keenly the real meaning of that wonderful hymn, "If I had a thousand lives I would live them all for Him." Seeing real need and being utterly helpless to remedy it, I felt that I must return home to send forth the Challenge to those in my land, where Christ is known. **South America needs Christ. Who will go?**

Journeying on down the coast we came to *Santos*, the great coffee center. A dirty, native city with little or no witness for Christ, as far as I could find out. Another challenge and another real need.

After a day in *Montevideo, Uruguay*, where work for God is being carried on by faithful workers, we traveled up the *La Plata River* to *Buenos Aires, Argentina*. Looking over the large, modern city from the deck of the ship, I could hardly realize that I was 6,000 miles from home. I was amazed as I traveled through the wide city streets, to see the most modern architecture, subway systems, and shops that could vie with New York's Fifth Avenue. It was a great joy to meet a good number of our missionaries and Christian business people there. When I exclaimed over the beauty of the city, one of the workers said, "Ah, but you haven't seen and do not know what lies behind many of the doorways that we pass day by day." With Miss Miles, Miss Strachan, and Mrs. Meridew I went through some of the doorways into the *conventillas*, in the poorer section of *Buenos Aires*. Beyond the doors were long, narrow, open courtyards, with rooms

on either side—some in double tiers—with one family living in each room. At the end of the courtyards is a public wash room and lavatory. What degradation and misery I saw written on the faces of the women and children! Our missionary sisters and faithful native converts sang and told forth the Word of Life. One face I shall never forget. That of a middleaged woman, unkempt, dirty—despair written on her very features. Tears rolled down her face as she listened to the story of God's love. I thought of the many millions in the same state, who have never heard the story of God's love. The faces of the children still rise before me. But what a contrast to go from these haunts of men to the Orphanage at *Quilmes*, on the outskirts of Buenos Aires, where Mr. and Mrs. Meridew are seeking to bring sunshine—the sunshine of God's love—into little lives, many of whom have come from the *conventillas*. At the present time there are about 34 little boys and girls at the Orphanage and just to see their smiling and happy little faces in contrast with those I saw in the tenements, made me realize how truly worth while this work among the children is. Mr. and Mrs. Meridew are tireless in their efforts and deserve our united and ceaseless prayers, as do the other faithful servants in the work. **A new worker is needed at the Orphanage at Quilmes;** and again the challenge goes forth, "Who will go?"

There are about 43 assemblies in the Buenos Aires district at the present time, the result of years of faithful testimony on the part of our missionaries and Christian business people there. Many of the workers are now growing old in the service, and reinforcements are needed.

My voyage to the "Land of Opportunity" is over, but the memory of a sea of faces, stamped with sin, I can never erase. The remedy for sin is found in the "Book of Books" the Bible.

*"Shall we, whose souls are lighted
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?"*

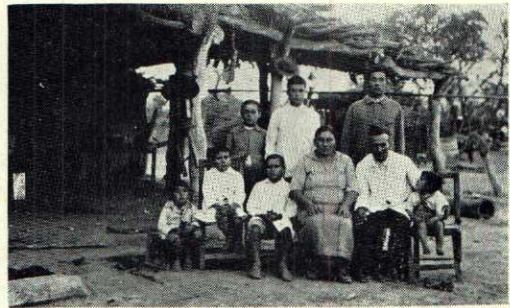
Santiago Del Estero, Argentina

by ALFRED FURNISS

THE capital city and province bear the same name. A vast inland province with immense forests of hardwood trees, which in many parts are giving place to extensive cultivation of excellent cotton.

Climate of long protracted heat, rising to as high as 115°F in the shade; long periods of drought.

Population of mixed Indian-European descent, part of the vast Inca Empire whose language, the *Quichua*, still spoken over large districts. The ubiquitous Syrian is greatly in evidence but all go into the melting pot of the great Argentine nation. The beautiful Spanish language unites these polyglot people.



Believers at La Tapa, 60 miles from City of Santiago del Estero. (The hut becomes Gospel Hall, dining-room, and dormitory as occasion requires.)

Religion a blend of Indian and Romish superstitions; the people wail as those who have no hope.

Light and a day of better things began in June, 1907, when brethren J. Castles and A. Furniss were led of God to begin a Gospel testimony. The early years were fraught with opposition and difficulties which might well have closed the testimony. But they had the help of Him Who promised His presence right unto the end. Towards the end of that year brethren Rowdon and Jenkins joined us, giving valued help. Both have since laid down their lives. No small encouragement has been afforded by the late J. Clifford of *Tucumán* 90 miles away. E. Findlay and wife are

well remembered for their help during our absence in 1919-20. Early 1921 John Wilson came as a new recruit, and in the now extensive country work was a great help. But in 1930 he was led to go to *San Francisco* and from there to *Quilmes*.

The work still goes spreading and increasing. In *Beltran* the Lord began to work some 8 years ago. Over 30 souls have been saved and a small go-a-head testimony started. The priests this last year or two have put a chapel there.

The 30th anniversary of the work, May, 1937, showed something of what God has wrought. We were able to have with us those brethren who had helped from time to time, James Castles from Uruguay, John Wilson and E. Findlay from *Quilmes*, W. Lager, E. Gray, and N. Doorn from *Cordoba*.

The last two years we have had to rent the large Italian Hall for Conferences; most of the visitors were thrilled to see near 400 gathered. Some believers had come 60 miles to be present. The mother Assembly has now some 135 in fellowship and a very large Sunday School. There are 10 small Assemblies round about including *La Banda* and several other groups of believers. I wonder if any who read these lines will see the enormous need for pastoral care such a work as this demands—as well as outlay in strength and kind, so that the Lord have a voice for them.

The remote corners of the earth are being sought out by colporteurs and evangelists, for this Gospel of the Kingdom must be preached in all the world. Thus in the gigantic mouth of the Amazon, 220 miles wide, are large numbers of islands, the largest of which, Marajo, has an area of 17,650 square miles, being larger than Holland, and more than twice the size of Massachusetts. These islands are inhabited by poor and backward people, yet a couple of launches sent thither reported a sale of 1,897 volumes, including 154 Bibles and 374 New Testaments. Almost everywhere there was a desire to hear the Gospel.

ERNEST GORDON,
in *The Sunday School Times*.

La Tierra De Manana

by ALLSTON HAMLIN of *North Hackensack, N. J.*

(Mr. Hamlin describes the environment and manner of life in remote mountainous districts, as observed by him during an extended residence in Colombia during a business assignment to that Country.)

“THE Land of Tomorrow” is but one of the titles given to Latin America, that vast expanse of earth extending all the way from Texas nearly to the Antarctic seas. Land of sparkling tropic seas, flying fish, palms of many kinds, moonlight nights of a brilliance unknown to the inhabitants of cooler climes, it offers myriad attractions to one who has never seen any shores but those of his own country.

The best of descriptions can give only a faint idea of its actual character, for these lands are full of contrast. The Latin is an incurable romanticist, but his character is so complicated that even a rough analysis would take pages and pages. Violent emotions surge through his being, like inflammable material in a blazing cauldron. Now hot, now cold; now full of life and again letting life go by his door in sleepy indifference. He is not a neighbor whom one can come to know easily; yet once understood he makes a very loyal friend. Poverty may be prevalent, but perhaps the slower, more tranquil and casual manner of life may not be as indolent and foolish as at first it seems to the visitor. One of the lessons that every discerning traveler learns after a while is not to belittle customs and traits of character which are not just like those of his own land. Every custom has a deeply rooted origin.

Much more of his land is more vertical than horizontal. Roads are therefore few, far between and very, *very* poor according to our standards. For this reason the donkey and the heads of women are the two most common means of transportation of goods. As a result, women of the working class have a carriage that would put any American sister to shame. Many trails are absolutely impassable in rainy weather, so people are forced to spend their lives in a restricted area. Frequently those in one valley have never seen a part of their country only a few miles distant. If it seems strange that rain should be the

cause of all this, it must be remembered that as much rain can fall in Panama in a day as in New York in two months. A tropical rainy season or thunderstorm must be experienced to be appreciated.

Because of these conditions the working Latin American's lot is a hard one. His house is a mere hovel made of sun-dried mud, daubed on bamboo poles; the floor is of earth. A table, a chair, and a hammock will nearly complete the inventory of his furniture. It almost causes a shock to see a modern sewing machine or similar implement in such surroundings, but such is sometimes the case.

His clothes are also very incomplete, to our ignorant foreign eyes. An ancient pair of pants held up by a string; a yet more decrepit excuse for a coat to cover or rather to accentuate the bareness of his chest; sandals and a hat, complete the ordinary laborer's clothing. The sandals have a sole made of crudely tanned leather or of a piece of an automobile tire. Strange to say, the most important of all is the hat. In some places such as Mexico, the stylishness and value of the hat may be several times that of all the rest of the clothes.

The *machet* really isn't part of his clothing, but he certainly thinks of it as if it were. It is as necessary to him as a hoe or an axe to a farmer; a knife to a hunter; and *Juan* would never dream of setting about his daily tasks without it.

He goes to bed with the chickens and gets up with them, for he has no chance and no funds for such things as electricity, gas, or even kerosene. He may have a candle or two but they are of no practical value. Sometimes it gets a bit cool. Then *Juan* just shivers until the sun comes up again, because his windows are mere holes in the wall and doors are just bigger ones closed by a crudely fashioned wooden door that may just as likely be off its leather hinges as on them.

He eats mostly rice, beans, bananas, tasteless yuca, and very poorly prepared beef. He drinks constantly from the coffee-pot and the jug of home-made liquor. He smokes from the time he's barely big enough to get around without using his hands to crawl on.

Because of poverty there is very little education. Only a few can read and fewer write. A man can "write" if he can sign his name. The Roman Catholic church was the first source of teachers; and the power it still exerts with the full authorization of the state in many countries is something too terrible to be believed except by those who have come in contact with its direct or indirect opposition. The man sometimes takes his wife to the church door, but seldom goes in. He waits for her outside, believing that such things are for women only.

It is a tremendous task to get him to see that any of his ways need to be changed; yet when he has had a chance to hear the Good News of Salvation the response is often astonishing. We who have lived in a land of political and religious freedom cannot possibly appreciate what it means to a man to give up his church and become a "heretic." His friends do not recognize him on the street. He loses his business contacts and customers. Life becomes very difficult and frequently his very physical existence may be in danger. Knives and stones and mud are still used against him even in some of the more progressive places.

All of this, however, only strengthens the true child of the Lord in his faith. The sad part of it is that he has to live with very little spiritual assistance. A missionary may get around two or three times a year, but the rest of the time he must bear his trials in silence and may not have sufficient knowledge to answer the questions or taunts thrown at him from all quarters.

The glorious side of it all, however, is the fact that the opportunities for the future are as great as their present lack of realization; a lack which may only be overcome by long, loyal labor on the part of those who are willing to "go forth" bearing the "precious seed."

A Christian once asked a visitor,

"Is it true that you are a missionary?"

The missionary replied:

"Is it true that you are not?"

Colombia The Most Important Unevangelized Field South of Panama

About 50% of the missionary force serve towns which together contain about 10% of the population. There are 52 "municipalities" in the country, with between 20,000 and 100,000 population in each, but in 30 of these, or more, there is no evangelical witness at all. In this nation of nearly 9,000,000 souls there are fewer than 2,000 evangelical communicants after 80 years of endeavor. Much of the existing work is on small scale and with weak resources; in some instances efforts have been abandoned after a promising opening. There is evidence that *Colombia* is today ready to respond to the Gospel in a greater measure than ever before. Probably three-quarters of the population are beyond the reach of the present provision for evangelization, and the country is still the most important unevangelized field south of Panama.

from—*An Advancing Church in Latin America*, by KENNETH G. GRUBB.

Serving The Lord

"Engaged in business for a while, but for some years gave all his time to serving the Lord." This quotation from a recent number of a religious journal is symptomatic of an attitude all too common. When challenged, those who use such language smile and say, "Oh, well, you know what we mean."

Unfortunately we do know all too well what they mean: possibly better than they themselves realize. The clear implication of the expressions quoted, inescapable if words mean anything, is that the brother referred to, after he gave up his business responsibilities, began to "serve the Lord" in a sense which he previously did not; he became "the Lord's servant" in a sense which he was not whilst in business. Much the same is implied in the division of Christian workers into "whole-time" and "part-time," and in speaking of those working "on faith lines" as a distinct

group from other Christians.

Let us be quite plain and definite about it. If you are in business, **are you or are you not seeking to "serve the Lord" every minute of your life, in business and outside it?** Are you or are you not running your business and home life "on faith lines"? If you are engaged only in direct ministry of the Word, do you or do you not consider yourself more truly "the Lord's servant" than your business brother? Do you or do you not consider your brand of faith superior to his?

Please don't hold up your hands in holy horror and indignation at such questions: face up fairly and squarely to them; and then say whether Paul was a "part-timer" or a "whole-timer." When he was putting in overtime with Aquila at tent-making, was he "giving all his time to serving the Lord"?

These are not quibbles nor hair-splitting; they are straightforward questions intended to help us get and keep our thinking straight; for the spirit of clericalism is by no means confined to Rome or to the Establishment.

The detail of the means of their material support is far too insignificant to divide the Lord's friends into two separate and distinct classes; and when terms applicable to both are applied as distinctive labels to one, there is certainly something wrong.

If a deacon, in order to serve tables, needs to be a man "full of the Holy Ghost," he is surely just as much "the Lord's servant" as those who "give themselves to the ministry of the Word and prayer." Just as surely a man or woman may, in business, office, home, or workshop, "seek first the kingdom of God" and "give all his time to serving the Lord"—as truly and as completely as those who (like the writer) wear distinctive discs at "missionary conferences"!

W. J. Goldsmith of Brazil
in *The Harvester*

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me.
Isaiah 6:8.

Notes

S. B. ADAMS after 30 years of foreign service is in Canada helping in the Gospel. He had planned to return to *Venezuela*, by way of Scotland, after settling his family in Forest, Ont., so that their sons might be educated and that Mrs. Adams might care for her aged parents. War conditions have prevented his return.

JOHN E. BODALY expected to sail from New York January 24 for England and thence in February to Lobito taking with him a young brother from the London meeting to help in the work at *Chitau, Angola*.

MARGARET BUCKLEY of *Wei Hai Wei, China*, writes (October 18, 1939) of encouragement in the school work, and in visiting in the surrounding villages in company with the native sisters. Definite conversions were the fruit.

EDWARD P. CHRISTENSON sailed December 30 from Brooklyn, N. Y., on *S. S. Copiapo* on his way to *Pucallpa, Peru*.

RALPH J. CARTER writes (November 6, 1939) from *La Vega, Dominican Republic*, that the work has never been so encouraging. They are especially heartened by the large number of young people coming to the meetings. This is a complete change during the last two years. Theretofore these seemed impossible to reach.

NICU CIORTAN of *Rasnov, Rumania*, had to cut short a furlough in England because he is of military age. He writes (November 3, 1939) that he is happy to be on his mission field again and to be free at present from soldiering. "At present we have a little more freedom and pray for more so that we may teach our brethren and sisters in the country through longer Bible-study, etc."

ERNEST B. CRABB of *Chitina, Alaska*, with a companion traveled 1,200 miles in a row-boat up the Yukon River prospecting the possibilities of Gospel work in that territory. A long detailed report of the trip will be sent to anyone that writes to Mr. Crabb at Chitina, Alaska, for it.

WILLIAM A. DEANS, *Belgian Congo*, writes (October 12, 1939): if saints who write or minister do not receive a prompt

reply it is because letters are going astray, in which case it would be appreciated if a second letter of inquiry could follow. We feel certain that some of the mail coming in this direction has been lost, but do not know to whom to write or what to do about it.

ADAM N. FERGUSON on furlough from *Natal* after visiting Assemblies in the New York District, New England, Southern Ontario, and Middle West wrote (December 16, 1939) from the Pacific Coast "have had a very enjoyable time in many Assemblies where there is a fine missionary interest; one is impressed to see how the missionary program is kept among the important items of Assembly activity." They are due to return in the Spring to their work among the Zulus but are not able to make definite plans.

GEORGE E. FOGGIN and MRS. FOGGIN of *Taitowying, Hopei, China*, are now on furlough in England.

ALFRED FURNISS of *Santiago Del Estero, Argentina*, writes (October 27, 1939) of recent conversions and baptisms.

WALTER GANZ of *French Equatorial Africa* reports (August 17, 1939) blessing in many of the villages around *Doba*. Seven young men are keen on Bible-study during the rainy season; we hope these may later go out into the villages to teach others.

WILLIAM GILLESPIE on furlough from *St. Vincent, B. W. I.*, has been under doctor's care but is better. He hopes in January to visit some Assemblies in the States to tell of the work in several of the Islands.

MALCOLM L. GROSS, *Ayangba, Nigeria* (August 25, 1939), finds the people more attentive to the Gospel, about 140 present at the preaching. The preaching is in English as well as in *Igala* for the sake of some traders from another tribe who speak English better than *Igala* and possess English Bibles.

FLORENCE M. (MRS. PERCY G. W.) HAMILTON of *Potosi, Bolivia*, writes (October 19, 1939) thankfully of numbers attending the meetings. Dr. Hamilton each morning reads and explains the Scriptures to the patients that come, most of whom are il-

literate. The Sunday School, also is encouraging.

ARTHUR I. HART of *Jamaica, B. W. I.*, rejoices (November 10, 1939) in 20 conversions after two weeks' meetings at *Highgate* of whom 6 were baptized on October 22. A new Hall is being built at *Rock River*; a site secured at *Linstead* and in several centers the Gospel is being blessed.

LYNDON R. HESS of *Northern Rhodesia* after visiting Buffalo early in January, plans to return to Wheaton, Ill., and after visiting Assemblies in Detroit, Mich., expects to sail from New York March 2.

JAMES C. KENNEY, *Trinidad* has joy (November 16, 1939) especially in the Sunday School work, an average attendance of 70 African and Indian (from India) children. The Rotherys whom the Kenneys are relieving at *San Fernando* are prevented by war conditions from returning from England.

JOHN J. McGEHEE, after visiting Assemblies in Texas and California, expects to sail February 10 from Los Angeles, Calif., on S. S. *Titania* on their way to begin work in *Yunnan Province, China*.

HARRIET F. MINNS of *Ping Chuan, Jehol Province* (November 9, 1939): The Sunday School work continues to give us much joy. Recently three of the bigger girls expressed a desire to be Christians. Please pray for these "babes in Christ" for it is becoming more and more difficult for the educated and better-class people who take a definite stand for the Lord Jesus.

B. MONTLLAU, *Munro, Argentina*, writes (November 8, 1939) thankfully of blessing during 1939 in the Gospel testimony at *Villa Ballester, Fritz Roy, and Aconcagua*; for visible fruits in these Halls and Plazas Italia, Once, Retiro, Chacarita, and Parque Patricios. About 60 confessed the Lord and of these 45 were baptized and others desire to be baptized next month.

ELIZABETH MURRAIN writes (October 4, 1939) of plodding along at *Hualondo, Angola*, with the aid of her daughter Gussie in the women's and girls' work and the babies' orphanage. Her son Elliott visits the outstations and has the responsibility of the boys' work. Please pray that the Lord

will send someone to help in the work here; we are especially in need of a nurse for we must do medical work as best we can.

ARTHUR C. PETERKIN writes (November 23, 1939) from *Barbados*: Recently I have visited all four Halls. At *Ebenezer* one man stayed behind and accepted the Savior. We continue our Gospel effort on Sunday afternoons at *Oistins*, and so reach many of our neighbors who would not go to any Hall. In the prison I preach and give away tracts, and here men are dealt with from all over the Island; and in the hospital and homes we reach many sick ones.

MARY RIDLEY, bombed out of her field in *Kiangsi*, made her way with other refugees to Shanghai sailing thence December 6 on S. S. *President Taft* reached Los Angeles, Calif., December 22.

MARJORIE A. RIGLER preparing in Lisbon, Portugal for work in *Angola* (October 2, 1939): We wonder just what the future holds and just how long we will be here to witness for the Master. I had thought, D. V., of returning to England in December, purchasing outfit necessary and sailing from there, but should this not be practicable other plans may have to be made. It is not difficult to sail for Angola from Lisbon at present as the Portuguese boats are running regularly. The Lord will make the way clear in His own time.

JAMES RUSSELL, *Buenos Aires, Argentina*, whose illness was mentioned in the October issue of *The Fields* reports (October 24, 1939) some improvement so that he is able to take the usual meeting in the *Villa Crespo* Assembly but must refuse all calls outside to preach or minister.

EMMA SCHEIDT sailed December 7 from Brooklyn, N. Y., on S. S. *M. S. Lief* to join the REIDS at Puerto Plata, *Dominican Republic*.

ANDREW STENHOUSE on furlough from *Chile*, after a few days in a hospital for a tonsilectomy is able to take meetings again. They are not yet able to make definite plans for an early return to their field.

JOHN WILSON on furlough from *Argentina* is (November 30, 1939) visiting Assemblies in Ontario; has in mind to reach

the New York district early in 1940.

WILLIAM WILLIAMS hopes to sail from Halifax January 22, returning to Venezuela.

THE FOURTH YEARLY MISSIONARY CONFERENCE held under the auspices of the *Paterson Missionary Study Class* on November 19, 1939, was well attended. During the afternoon session William D. Hynd reported some of his experiences in *Jamaica*, B. W. I., Frank Detweiler told of his activities for the Lord in *Virginia*, and Wallace Logan closed with his interesting stories of the jungles of *Central Africa* and their spiritual applications.

In the evening after an interval for refreshment and mutual fellowship it was most interesting and instructive to listen to the ministry and accounts of the Lord's work by our brother Joseph G. Martinez of *Paraguay*, and Andrew Stenhouse, of *Chile*, told of the work in these South American Countries, and Edwin Fesche, of *Virginia*, closed with a fitting word and a short Gospel message.

The Missionary Study Class meets on the third Thursday night of each month, and will welcome communications from any of the Lord's servants in the foreign lands or in the homeland. Correspondence with other Missionary Study Classes will be appreciated. Address the Secretary, David Balfour, 194 North 7th Street, Paterson, N. J.

The QUARTERLY MISSIONARY PRAYER MEETING of sisters in the New York District, enjoyed the hospitality of the sisters of the *Paterson, N. J.*, Assembly December 2, 1939. Mrs. Frank Ross of Jersey City, N. J., spoke stirringly on the need of individual prayer and communion with God; Mrs. August Hasse told of her hospital missionary work; Miss Frida Schneider reported the 1939 activities of several sewing circles which included the distribution to missionaries of \$6,000 in money and of 157 parcels of clothing. Mrs. Joseph G. Martinez told of work in Paraguay.

The next quarterly meeting is planned for March 2, 1940, at *Jersey City, N. J.* Mrs. August Hasse of Hoboken, N. J., and Mrs. Simon Holmgren of New York have the responsibility for the arrangements.

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

- Adams, Mr. and Mrs. S. B. (Venezuela), Box 44, Forest, Ont.
Baehr, Mr. and Mrs. Conrad R. (China), 311 Lyman Place, Plainfield, N. J.
Coffman, Miss Evelyn Eloise (outgoing to Belgian Congo), 36 South Michigan Avenue, Pasadena, Calif.
Craig, Mr. and Mrs. Eugene B., 479 42nd Street, Oakland, California.
Day, Mr. and Mrs. Christopher (Angola), The Elms, Swavesey, Cambs., England.
Ferguson, Mr. and Mrs. Adam N. (Natal), 6457 South Justine Street, Chicago, Ill.
Foggin, Mr. and Mrs. George E. (China), 39, Outram Road, Southsea-Portsmouth, Hants., England.
Gillespie, Mr. and Mrs. William (St. Vincent), c/o Mr. H. Reilly, 34 Mount Stephen, Toronto, Ont.
Gammon, Mr. and Mrs. H. L. (Angola), 143 Wemborough Road, Stanmore, Middlesex, England.
Gordon, Miss Jean (outgoing to Jamaica), c/o Mr. David Kirkcaldy, 821 Frank Street, Flint, Mich.
Hess, Mr. and Mrs. Lyndon R. (Northern Rhodesia), 212 East Union Street, Wheaton, Ill.
Hoy, Mr. and Mrs. Robert S. (France), c/o Mr. Richard J. MacLachlan, 80 William Street, New York, N. Y.
Hynd, William D. (Jamaica), 549 Minnesota Avenue, Buffalo, N. Y.
Jones, Mr. and Mrs. Hubert L. (Dominican Republic), Carey Road, R. M. D., Victoria, B. C.
Kion, Mr. and Mrs. Norman L. (Trinidad), 134 Borland Street, Orillia, Ont.
Knight, Miss Cornelia (outgoing to Belgian Congo), Preston Retreat Hospital, 20th and Hamilton Streets, Philadelphia, Pa.
Logan, Mr. and Mrs. Wallace (Northern Rhodesia), Box 486, Athens, N. Y.
Long, Mr. and Mrs. David B. (Angola), 9, Hillsborough Drive, Belfast, Northern Ireland.
MacLachlan, Miss Mildred (French Equatorial Africa), 389 Orange Road, Montclair, N. J.
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, Mr. and Mrs. Robert S. (Angola), 153 Maple Street, Simcoe, Ont.
Maitland, Mr. William (Angola), c/o Mrs. David W. Stubbs, Abbotsford, Mich.
Martinez, Mr. and Mrs. Joseph G., and Miss Angelita (Paraguay), 264 Hillside Avenue, Palisades Park, N. J.
Miller, Henry (Lithuania), 219 Wisconsin Street, Chicago, Ill.
Melville, Mr. and Mrs. Thomas (China), 1155 10th Avenue West, Vancouver, B. C.
Mottet, Miss Erma G. (Northern Rhodesia), 1545 Court Street, Los Angeles, Calif.
Ogelsby, William J. (Jamaica), 113 Wohlers Avenue, Buffalo, N. Y.
Olford, Mr. and Mrs. F. E. S. (Angola), 9, Clifton Road, Newport, Mon., England.
Rathie, Mr. and Mrs. Ian M. (Dominican Republic), 2076 Kingsway, Vancouver, B. C., Canada.
Ridley, Miss Mary (China), 3323 Hogarth Avenue, Detroit, Mich.
Rigler, Miss Marjorie (to Angola), Rua S. Mamede 32, 1º (ao Caldas), Lisbon, Portugal.
Stenhouse, Mr. and Mrs. Andrew (Chile), c/o S. B. Batstone, 17 Stoneland Road, Worcester, Mass.
Sumpter, Miss Eva (Venezuela), Box 115, Agassiz, B. C., Canada.
Tharp, Mr. and Mrs. Edwin J. (Manchukuo), 1002 Longwood Avenue, Los Angeles, Calif.
Watson, Miss Eva C. (Venezuela), 23 Pinewood Avenue, Toronto, Ont., Canada.
Wills, Mr. W. H. (Venezuela), 68 Fernwood Street, Ormeau Road, Belfast, Northern Ireland.
Wilson, Mr. and Mrs. John (Argentina), 120 O'Hara Avenue, Toronto, Ont.

Revised Addresses of Workers on Their Fields

- Christensen, Edwin P., Pucallpa, Peru (air mail: via Lima y Rio Ucayali).
Scheidt, Miss Emma, Apartado 128, Puerto Plata, Dominican Republic, West Indies.

Letters

MEXICO

Orizaba E. JOHN HARRIS—The harvest truly is plenteous! On all sides the testimony is growing and extending and it is quite a problem to find time to fit in periodical visits to all the scattered groups of believers. At our Easter Conference this year we had representatives from 50 of these meetings present. Local meetings go on nicely also; the work among the children is especially cheering.

We are so thankful to God for the privilege of being able to carry on the printing work and that He has continued to supply sufficient paper to keep the circulation of *El Sembrador* (the Gospel monthly) above 90,000 copies per month. On two occasions we have reached 100,000 copies, and of this month's number we did 160,000. However, there will soon be a shortage of paper owing to the war, as most of what we use comes from Sweden. We have therefore decided to economize our stock and so will print only 75,000 of December number. We also want to print large quantities of other tracts and booklets to keep in stock. The correspondence in connection with the tracts is just wonderful. Daily we hear of someone who has been blessed through the printed messages and so we are encouraged to go on. The most cheering part of it is that such letters come in from all over Latin America, some of them take 5 or 6 weeks to reach us, from 4 or 5 thousand miles away. What a parish!

November 8, 1939

GUATEMALA

Mazatenango GRACE GREAVES—Mazatenango, a large commercial coast town, is much hotter than San Felipe. After ten months, I enjoy the work very much, although the heat is trying at times. We have the privilege to give the Gospel to the sick in a large government hospital, and find most of them very ready to listen. It is a work of faith, as many remain only a short time and then go to distant villages. It is impossible to follow up the seed sown in their hearts.

The Assembly here is one of the larg-

est, 60 or more in fellowship, but most of them come from distant parts, so that the work in the town itself has been sadly neglected. However, we are seeing fruit and quite a number have been baptized and added to our numbers this past year. Ten or more of these come from an Indian tribe about three miles away.

Each week we have two cottage meetings. One in an Indian village called *San Bernadino*. A man in the center of the village loaned us his house for the meetings and it seems as though all the village turns out to listen to the Gospel.

On every hand there are open doors and God is blessing His Word.

October 12, 1939

CUBA

Havana THOMAS SMITH—The Sunday School is giving us much joy. One day we had 40 present. You would be surprised to hear the intelligent answers they give, considering that it is only three months since we opened the Hall in that district. These children had never heard the Word of God before, and so we are giving a Gospel to every child who earns it by attending four Sundays.

Our radio broadcast brings us letters every week, and we have sent out a good number of Testaments and other good books. May our God soon give the increase.

This is a needy Island and we are praying that other workers may be forthcoming. Here in Havana there are over 600,000 souls. In the interior there are cities ranging from 60,000 to 120,000 with very little Gospel testimony.

November 2, 1939

DOMINICAN REPUBLIC

Puerto Plata DUNCAN M. REID—The work is encouraging here and we are kept busy. Three were baptized recently and some others have asked for baptism. All the meetings are well attended. Last week in our children's meetings we had a total of close on 600, 423 of these being in the Sunday Schools in town here. On Monday we had 86 at the Young People's Meeting. These are all in their teens and early twenties. On Sunday nights the Hall is well filled and at the

prayer meeting last night I counted about 150.

Letters from all parts tell of blessing from our broadcasts on Sunday evenings over Station HI9B; this week we have letters from *Ciudad Trujillo*, various parts of *Cuba*, and from *Puerto Rico*. A recent letter from *Camden, New Jersey*, proved the service had been heard there perfectly. In such a wide radius

Many Thousands Must Hear

the service although they never write in to tell us. A missionary from *Puerto Rico* called to see us. She says crowds in *Puerto Rico* listen constantly to the service in the heart of the Island. As their time is forty-five minutes earlier than ours, if they hurry home from their own service they can get a good part of ours. The following is part of a letter received this week from *Amarillas, Cuba*.

"In this town there are only Roman Catholic Churches and it is a great blessing to listen to your service every Sunday evening. I accepted the Lord as a child and have sought to serve Him faithfully ever since, but it is so hard out here with no help or Christian fellowship. Your services have proved a great blessing to us and we thank God for this help every Sunday. May He be pleased to help you continue this service and may He richly bless your efforts for His glory and the good of men."

One of the well known Dominican lawyers, on a business trip, found himself on Sunday, September 24, in a small country town in the interior. He wrote to the newspaper reporting that in spite of it being such an important Saint's day very few people even went near the Roman Catholic Church. At 7:30 p. m., he says "what a contrast." There are only two radios in town and both tuned in to our service from *Puerto Plata*. Immediately

Both Houses Were Completely Filled

with people eager to hear; right throughout the service all listened with great reverence, marked attention, and apparent satisfaction. His newspaper article calls the attention of the Archbishop to the matter, saying that if something is not done soon all the people of these country districts will be won over to the "faith of the Gospel" through these radio services.

Our regular Sunday night service is

broadcast from the Hall and means no extra effort apart from the cost of \$11 a broadcast. It is the only program on the air at this time of the evening and the Broadcast Company and the Telephone Company are treating us very well indeed. We are charged for only an hour, but our service very often lasts more and for 15 minutes before the service the Broadcast Company plays hymn records which we give them, so that people who may tune in early may know that they have the station. In these countries people do not always have the exact time.

Many, strange to us, some not even professing Christians, have written that they have fixed loud speakers outside their houses so that the neighbors can hear the service. Four loud speakers on each corner of the Hall would assure that the service would be heard by all in quite a wide radius around the building, which is in the very center of the town here. A Public Address system would be even better because we could use it in our open air meetings in the country districts, as well as at the Hall on Sunday evenings. The Lafayette Radio, Inc., 100 Sixth Avenue, have a Public Address system suitable for both electric and battery current which would be ideal for our work in the town and country. Perhaps some day it may be possible for us to arrange this. We have had wonderful open-air meetings recently which indicate a desire to hear. By all and every means possible get the message to the people, make them hear, because faith cometh by hearing. October 31, 1939

JAMAICA

Cedar Valley

LEONARD H. BEWICK — Our hearts are "gushing forth" in praise for His wonderful goodness in giving us to see some blessing in the work in *St. Thomas*. On the first Sunday of September a small revival broke out at *Somerset* and has continued for over a month, during which time about 30, all young people, have professed faith in Christ or been restored to the Lord. Most, if not all of these have given evidence of a real change. 8 backsliders have been restored to the Assembly and we be-

lieve that others will follow. The young men are keen to get the message out by testimony, personal conversations, and speaking, and are always ready to accompany me anywhere for an open-air meeting. This blessing was an evident work of the Holy Spirit as in some cases conviction started on Saturday and early Sunday morning. It was a sight to be long remembered to see the number of young men and women walking their way to the front of the meeting with tears bathing their faces, to be dealt with. A week of prayer followed morning and evening, then I had a few special chart meetings. Over 100 people would gather before 6:00 a. m. for prayer.

War conditions are not severe here though necessarily there are certain restrictions. Postage, food, and gasolene prices have been raised. There is the possibility also that gasolene will be rationed a little later. In that case I will have to try to get a mule again and do all I can with it.

October 9, 1939

JAMAICA

Kingston WILLIAM GIBSON — We have been out in the country parts helping the work go forward in some new centers. We also spent 2 weeks at *St. Ann* with Dr. and Mrs. Kennedy. In all these places the work is very encouraging but we are now having heavy rains and meetings are more or less at a stand-still except in the city. The meetings at Maranatha are our largest in the city, but Assembly Hall also has splendid gatherings. The new Gospel Hall at *Half Way Tree* is almost finished and is to be opened on Tuesday, November 28. There is quite a nice Assembly there at present and there are a large number who are to be baptized shortly.

We are going out to *Buff Bay* on the North shore next week to help in starting a testimony. The Lord has been blessing the activities of the local brethren and quite a number have been saved out there and are desirous of going on for God. One of that number is a fine Christian who was saved when Mr. Barker was here some 30-odd years ago. Please pray for the work.

November 17, 1939

PUERTO RICO

Santurce HENRY FLETCHER — Here, of these Spanish-speaking people, 98% are Roman Catholic; as a consequence the ground is hard. But God has come in in the riches of His grace and saved some. For the past 8 years there has been an Assembly in *Santurce*, which is a part of the capital city of *San Juan*. The *Sunday School* is really encouraging; this last Lord's Day our little Hall was packed. I have been holding a weekly meeting in a farm house at a place 40 miles from here where there is an interest in the Gospel. Mrs. FLETCHER always accompanies me and her presence is a great help.

November 7, 1939

ARGENTINA

Mendoza A. WILLIAM COOK — We have begun a weekly meeting in the home of a believer who lives some 30 miles out in the country. He has many neighbors near by and we have been having good meetings. Some years ago this brother was the administrator of an English grape-growing estate near this city, and the Lord blessed Gospel meetings, which Mr. JAMES RUSSELL had in his home, to the salvation of a large number of souls. He was soon discharged by the English manager because of his open and active stand as a Christian. Now he lives on his own little property and though the trial through which he has passed has been a hard one for him, he still is happy to have the meetings in his home, and we trust that the Lord may bless again this Gospel testimony. Besides the opportunity of reaching unsaved there are several believers in his family and in the district who are seldom if ever able to get into the city and the meetings are an encouragement to them. God willing we hope to raise the tent the latter part of November or the first of December.

I hope to go out this afternoon to look for a site for the tent in the adjoining town of *Godoy Cruz*. It is not easy for us to evangelize this province on account of the responsibilities in the local work, but we trust that the Lord will give us help. We shall have the cooperation of a godly Italian worker, Señor ZINNA, but he also has

his hands tied three nights per week with other work. However there are so many opportunities and we desire to take advantage of them for the Lord in these critical days.

October 17, 1939

Quilmes JOHN MERIDEW—We put the tent up in a heavy rainstorm, left it a week before starting meetings, and it has been raining on and off all the time. I am hoping, if the Lord wills, to put the tent up this week in the town of *La Plata*, 250,000 inhabitants about 22 miles away.

The Lord has owned the effort, 5 have professed their faith in Christ, and a number of others have shown great interest. So I have rented a large room and intend to keep on with meetings three times a week, D. V.

November 30, 1939

VENEZUELA

Puerto Cabello SIDNEY J. SAWORD—An earnest young Venezuelan and myself have just commenced a Gospel effort in the lonely district of *Sanchón*, about 14 miles west of here, where a humble Assembly has maintained a consistent testimony for a number of years. The leading brother in *Sanchón* was saved 10 years ago, and never ceases to thank God for sending His servants from far countries to bring the light of the Gospel to his dark heart. He is now 50 years old and is certainly trying to make up for lost time. His brother is also a faithful and humble believer. Their godly lives have greatly commended the Gospel to the owner of the estate where they live and he is pleased to have any other Evangelical Christians come and settle on his lands. Unsaved people who have gone to settle there have also been brought under the influence of the Truth, not a few of them getting saved.

Last Lord's Day evening practically the whole community were present under the preached Word. One sin-hardened character had

Boasted That He Would Fight

anyone who dared to tell him he was condemned, but he accepted our invitation to the meeting and the truth was declared without disguise. I shook hands with him as he left, and invited him to return, which

in a friendly tone he promised to do. Nine or ten brethren take part in prayer together prior to the meetings and as they pray for their unsaved children some of them seem on the point of weeping. I cycled in this morning before breakfast, having to wade through 4 crossings of the river, carrying my cycle, and again at *Palito*, to save a long detour I did the same thing. There is correspondence and printing work to attend to, so will stay for Bible reading here tonight and return to the country tomorrow.

Our annual conference at Puerto Cabello takes place (D. V.) December 30 to January 1, when we expect about 300 believers to come together. The crowd attracts unsaved people to the night meetings, which are devoted to the preaching of the Gospel by Venezuelan brethren.

November 14, 1939.

Puerto Cabello RUTH W. SCOTT — Religious teaching is strictly prohibited in the Federal Schools, which is right; but, as we neither ask nor take any remuneration or favors from the Government, they do not interfere with our liberty. We have hymn-singing and Bible reading in the mornings, a Gospel lesson every afternoon, and a meeting for the children on Fridays. Also, those who go to day-school are required to come to Sunday School. There are over 125 enrolled now, in three classes. Much the greater part of these are of Roman Catholic families. Señora Rosaura de Bedsley (Venezuelan, but widow of an Englishman) and Señorita Juana Ochoa, a former pupil of our school, are my helpers. They are very good helps; visiting the parents, giving away Gospel papers, etc.

We have been encouraged lately, in visiting the penitentiary. A prisoner professed to be

Saved Through Reading Scripture Portions which had been distributed by the brethren, and he is eager for teaching. Another has professed conversion, and some are interested.

We had a happy time, during the school vacation, in the inland and upland town of *Nirgua*. The SAWORD family, the WELLS

family, Miss GULSTON, Miss GOFF, and myself made quite a houseful. The brethren had rather encouraging meetings, though the town is very fanatical. Four men who have been saved for some time, were baptized, and the priest was stirred to wrath. He cursed the pool where the baptism was held. The Lord's Day before we left, he had a special procession and the joy-bells rang, as he thought the Gospel was leaving Nirgua; but the few Christians have rented a room, and are carrying on the testimony. So we hope Satan may lose more of his dupes in that place.

October 10, 1939

FRANCE

Frepillon K. A. JOHNSON — The Lord has wonderfully sustained our big family in exceptionally trying circumstances. A short while ago we found ourselves without sufficient bread for the day and no ready cash with which to buy it. A little while before midday a lady,

A Complete Stranger to Us,

knocked at our front gate with the quantity of bread needed, asking if it would be an acceptable gift. And would we also like some fruit and sugar? This lady and her husband, we learned afterwards, were refugees from the evacuation of Paris. This is only one of the many occasions when we have experienced the very definite intervention of the Lord in providing for our needs.

In July we received a young family of 3 boys and 1 girl, deserted by their mother whom the police are unable to trace. These children were brought to us by some Christian friends living near Paris. Since hostilities started in September we have also been charged with the care of a refugee family of 4 little boys and their mother. In consequence we are now obliged to use our Gospel Hall as sleeping quarters.

Our large cellar has been prepared as a shelter against bombs and poison gas and we have already had several air-raid alarms, two of which took place at the dead of night. Imagine us crawling out of our warm beds in the darkness and hustling all our 26 children down into the chilly dampness of the dimly lighted cellar, where we were obliged to keep them for

about two hours, making them as comfortable as possible wrapped up in their coats and bed covers.

Since our Gospel Hall has been turned into sleeping quarters, we are obliged to hold our Sunday meetings and weekly Bible classes in the children's dining room. This sometimes becomes much overcrowded, as was the case on last Lord's Day when we had quite a number of children and adults from outside attending the meeting.

October 25, 1939

ESTONIA

Narva O. ERTIS—Now the beautiful busy summer is gone. The tent is stored for the winter and new work awaits us. Before I leave Narva for a trip of about 4 or 5 weeks, I would like to tell you faithful mission-friends in the New World something about our summer work.

The Lord gave us a small mission-tent seating about 300 people. That was the first tent used in the Russian Gospel work in Estonia. Since I was permitted some time ago to help for two summers in the tent mission in Germany, the work was not altogether new. Even though we were somewhat late, for various authoritative formalities required quite some time, we could still work with much blessing. The lovely warm and dry summer aided us also so that we could visit 11 villages. We pitched in industrial centers where many, especially Russians, work.

The Tent Was Over-crowded

Even the newspapers published articles about the new mission methods of the Sec-tarians, as we are called here. After the tent meetings people stayed until late at night to talk things over. Workers that did not attend church or other free meetings, came by the hundreds to us in these tent-days. Many heard for the first time of the risen Christ. The eyes of many were wet with tears. Others, though, the fanatics of the church (and it is to be noted that our place was very near the Russian Church) and the atheists made much noise and disturbed the meetings. But after 3 days they, too, came into the tent, and we could preach the Word without restraint. And at the end of the week as we

wanted to travel on, we could hardly get away; the people did not want to let us go. But our time was limited and we had to go on. When we put up our tent for the first time, many children of God were a bit embarrassed and some even against it, but the first week had hardly passed before all the children of God were enthusiastic and from all sides we received invitations and pleas, for the news of the blessed meetings spread like a fire through all circles. The people of God began to pray zealously and the Lord blessed the work. Practically everywhere our tent was over and overcrowded, and we had to remove a side wall. Several were truly born again, and many were earnestly awakened. The tent-work on the shore of the great Peipus Sea in the town of *Mustwei*, where very many Russian Old Believers live, was also greatly blessed. In the beginning none wanted to venture into the tent. But the music (we had an accordion) and happy Gospel songs lured the people in, anyway. Every day there were more until the tent was full. Our evangelist here was a gifted former Old Believers priest with full beard and white hair, who had been saved about a year before. With love and reverence he preached the Gospel. Here also several came to the Lord. But especially the churchly fanatics became very angry. And at night a group of men came, bombarded our tent with stones, and cut open the side wall with a knife.

Then we came to *Kuraemae* or *Puech-tista*. In the middle of August every year about 2,000 to 3,000 people gather there for a church celebration. There we remained 2 days and had 3 meetings with full attendance. (On the second day they leave again.) It just happened that the tent stood hardly 12 yards from

A Spring That Is Regarded as Holy

here and is blessed by the priests several times a day. So at this spring were, naturally, the head men of the people also. In spite of the opposition of the priests, the Lord gave us blessed opportunities to have private conversations with many people. The people, especially the women of the old generation, carefully pour the holy water into the bottles which they have

brought along and carry it home, about 30 to 40 kilometers. In cases of sickness, they drink the stagnant water. Even if it never helps, they still believe in it; for then the priest explains: "It just doesn't work because your sins are so exceedingly great." Others wash their sick parts, wounds, infections; others their faces, eyes. At the same time in a small bath-house a short distance from the main place, men and women, here again usually old ones, bathe themselves, seeking healing—bathe their sick children—for who dares to doubt the solemn words of the Bishops and clergymen, who as shepherds of the flock and as educated men with the Gospel and the Cross declare the water holy before all the people? The poor people are deceived and the leaders truly blinded, for their mocking action toward everything godly cannot be otherwise explained. Not so long ago the monks in the Russian cloisters sold the simple people the holy feathers from the wing of Gabriel and "Egyptian Darkness" both entirely concealed in small black bottles. The weird bottle must not be opened, for then

The Egyptian Darkness Would Escape

from the bottle and the whole village would be veiled in dreadful gloom! And tremblingly the innocent, trusting Russian carried home this disgusting fraud of the "holy" church. Nor is it so long since all the visitors to the cloister were shown a wonder-working ikon (holy picture). The monk explained that whoever wanted to be sure of forgiveness of sins, should press a gold piece to the picture of the holy one; if the coin remained on the picture, then the worshiper could go his way with a happy heart, for his sins were now forgiven. But should the coin not remain on the picture, but fall into a collection box hanging under the picture, then his gift was not accepted, and he was to continue with one coin after another; and it is remarkable how that all the gold pieces fell into the box!

Likewise here the Holy Oak is still shown to all. This tree is about 300 years old. Why it is holy, is very hard to say. It is said, however, that a miracle took place here at one time,—the radiant picture of

the Mother of God appeared there. Since then the people have left the tree no peace. They have decorated the bark of the tree, others have carved it, until it went so far that the Holy Oak was about to perish. Then they built a strong fence around it and for a sum of money one now receives a small piece of its wood. Close by there lies also a holy stone, upon which the Angel Gabriel was supposed to have stood at one time, and his footprints are still to be seen on the stone. Not a few people go to the stone even in winter, undress there in the frost, and press their sick parts against the ice-cold stone.

My heart grew very heavy. Their religion is carried out, yea, deformed by most beautiful symbols and most coarse materialism, deepest mysticism and most primitive superstition. Only one who understands the Russian soul, and has himself experienced and been stirred by its most extreme forms can understand the fanatical love of its blinded followers and forgive its bitter hatred toward its adversaries.

Here the power of the resurrected Savior alone can work. Therefore, only a truly Christ-centered life can be of influence. That alone is what the Russian needs—Christ!

Pray for our work, brethren! The war conditions give us much to worry about. The cost of living is rising. May the Lord carry us through! There is still time and we would work.

Now I shall be taking up my work in the Russian villages again. I appeal to you: pray for this work, brethren and sisters! **Help us to carry this spiritual burden.**

October 5, 1939

(written from Biel-Mett, Switzerland) FRED STETTLER, a former worker in Poland. — These last days we have received the first few personal letters from inside Poland. They came indirectly as regular mail service is not yet functioning.

A brother from *Warsaw* writes: "We have passed through terrible days but do now thank God for quietness and safety again. Our daughter is seriously injured and our servant girl was killed."

A Gospel preacher from *Upper Silesia* writes: "Wife and daughter are well. Myself am ill for the last five weeks. It is now the third month that I have not had an income as much as a cent. Both of our sons fled with their authorities and we have no knowledge whether they will return." (We sent him immediately some help.)

From the church, in which we have been serving for the last several years near *Plock*, we received word through a soldier: "Nearly all the brethren have been jailed among whom several Gospel preachers. Three days they sat in jail without any kind of food. After they were chained and led to *Warsaw* for eight days without food. On the way they wanted to pull beets out in the fields. They were beaten with rifles. Some returned but of others nothing is known." (The letter was written while the cannon thundered and the whole house trembled.)

Tens of thousands must be without homes, without sufficient food, and clothing or fuel for the winter. Of more than seven districts we have as yet not received any word. We trust to get soon mail as to their present state.

According to our judgment some 20,000 to 30,000 *Russian* and *Ukranian* believers have come under the rule of the Soviet government. People with even a fair amount of religious freedom can hardly conceive what that means. It will eventually mean destruction of all that we count holy; no Bible, no religious literature, no churches, and no Sunday Schools, and no young people's meetings. One thing rejoices our hearts, that we sent out nearly 500 pounds of Christian literature into every part of Poland shortly before we had to leave that land; much of this will be in the districts that have now come within the boundaries of the Soviet territory. There is no telling how God may yet use it.

To the many Polish emigrants in South America and Canada we are still sending out Christian literature in Polish and Russian. Our monthly magazine we had to suspend for the present. Most of our readers and such as loved to read the magazine are in Poland. Because of the war tens of

thousands fled; many have been killed or murdered; others have been moved. A goodly portion of Poland fell into the hands of the Soviet government. We would not for the present time send literature without having a certain amount of security that it arrives. God willing the doors will be opened again for continued service in this line.

As to the possibility of returning to Poland, we have been told that for the next four weeks there is nothing doing. So we must for the present abide here until the Lord opens the door anew. I am sure we may count with your prayer fellowship. For the present I have in mind to leave Mrs. Stettler and children here and go to Poland at the earliest possible date and try to be helpful in the new building up of the whole work. We feel called into the front trenches of eastern Europe. He can open anew the doors now shut. Open doors are gifts from God. May I suggest as prayer subjects:

1. Intercession for the maimed, homeless, refugees in many lands, for the tens of thousands who are stricken with poverty in Poland. God can even in these terrible times reveal Himself definitely to them and the Gospel has been sown within the past years.

2. Pray for the wives of those who have been killed.

3. Pray for our return to Poland in His good time, for place and His appointed work.

4. Pray for the millions who against their will come under the godless Soviet control. Specially the tens of thousands of believers among the Russians and Ukranians.

5. Pray for the Church of Christ in the Baltic lands: Latvia, Esthonia, Lithuania. Most Gospel preachers we have been laboring with are in great difficulties. Everywhere they are expected to lend a helping hand. October 25, 1939

FRENCH EQUATORIAL AFRICA

Moissala F. WILLIAM ROGERS — In a few villages in the Moissala district believers gather each evening to sing the few hymns they know, and for

prayer. Some of these places are asking us to send an evangelist or a teacher to them. They know so little of the Word of God, and need much teaching. At one place about 12 miles away, where there are 20 believers, they have asked several times. So this week Doninga has gone to them to spend several days there teaching and preaching the Word of God.

Our daily classes and meetings here are very well attended, and much interest is manifested in the class for learning to read God's Word, and in the writing class, as well as in the Bible Study Class and the Gospel meeting. October 5, 1939

NIGERIA

Akwacha RAYMOND T. DIBBLE—Twelve white workers (besides our four boys) attended a white workers' Conference at *Igala* in August. There was a fine spirit of unity and prayer and we are feeling the results here at Akwacha very distinctly.

About 100 native Christians gathered with us in a Conference last Friday and stayed till Monday. They represented villages around us to a radius of almost 30 miles away. We had a splendid time together and, without a doubt, the Lord spoke powerfully to many. One of the oldest of the leaders, a man through whom the Lord had spoken to many, and the leader in his own village withdrew himself from the Lord's Table because he had unwisely allowed himself to take a false step. He came to me during the meetings—after the Breaking of Bread on last Lord's Day from which he had kept himself—and told me the whole story in front of a witness and asked if there was any way to get right with God again. When I showed him the path of forsaking the sin and full confession it all became plain to him and he burst out with a cry of joy. It is going to cost him much; but God will also bless him more than ever.

Several came asking for baptism. I then called the recognized elders together and told them that they were the ones who must undertake that responsibility. The result was that 5 were baptized and as many more were asked to wait until they

had given real testimony at home. We are trying to commit the things we have learned to "faithful men." God's principles still work!

Our work is making good steady progress. Souls are being saved and the "fire" is spreading all about us. God is doing wondrously and we are glad. One man of the "old guard" who was widely known as a great idolator has been grandly saved and that event God has used to pierce more hard hearts than we could ever think of. The power in such an act of God is more than "TNT" can boast!

How our hearts go out for the many who may be, probably are, in deep need and suffering now. **Dear brethren in America, you hold the lifeline for many a servant now.** God will remember all your faithfulness. October 14, 1939

INDIA

Bangalore DIANA (MRS. ROWLAND H. C.) HILL — For a number of years before we went home I had a devotional meeting once a month in the Parish Hall of the big Church of England Church here in Bangalore. I enjoyed these meetings myself as I felt it was an opportunity the Lord had given me to minister to the women of that church. Most of them are devout Anglicans, but not necessarily Christians and we had some very interesting times together. Since our return I have been again requested by these same dear folks to continue my devotional talks to them. At first it was impossible, owing to the pressure of other work, but now I have arranged to resume these meetings and my prayer is "Lord, use me."

September 18, 1939

JEHOL PROVINCE

Lung Hwa J. RUSSELL DAVIS — **Lung Hsien** Hwa is a town that would conform to a "county seat" at home, and has a population of about 10,000. The population of the whole *Hsien*, or county, is about 75,000. We are the only workers in this county and a good many other counties to the north of us. May native Christians be raised up to take the Gospel to the places we shall never be able to reach! Conditions are very primitive:

electricity, running water, and all other such

Modern Conveniences Are Unknown, and the poverty of the people is very sad. We often ask the children why they do not wash (we would like to ask many grown-ups also!), and they reply that they cannot afford to wash. We tell them water is free and there is always plenty in the wells, but they say they cannot afford fuel to heat water just for washing, so except during the summer it is just not done by many of the people. The climate is one of extremes—very hot in the summer and very cold in the winter, with a very short spring and fall. In the summer there are heavy rains; in fact, this year the floods have been very serious and have handicapped us as far as getting out into the country much has been concerned.

There is a small Assembly of about 20 here. Some of them cannot even read, most of them are simple, uneducated folk who seem very slow to take things in; but when there is a real work of grace in their hearts they are sure to respond in some measure to the teaching of God's Word and the promptings of the Spirit to witness for the Lord. In the months we have been here

We Have Been Encouraged

by several who have made a profession of faith in Christ. One was sent, as a spy, to hear what was being preached during some special meetings a Chinese evangelist was having with us. As he listened to the Word he became interested, and after a while of regular attendance and careful heed to the message, professed faith in our Lord.

At present we rejoice to say that we enjoy a good measure of freedom for our activities at this particular place, but that does not mean this is true throughout this land. We are able to carry on with regular Gospel meetings, meetings for boy and girl students, women's meetings, prayer meetings, Bible classes, and to remember the Lord. We are also free to visit in homes in the city and in country places when opportunity offers. There is a certain amount of restriction on our activities, and much reporting must be done before we are free to

move around at all. So far permission has been granted for all movements we have desired. We are also blessed in being able to purchase coal, flour, and like necessities locally, while in many districts this is impossible. Foreign goods of any kind are now unobtainable, but we are able to manage well with local goods and are thankful to be able to get them. October 9, 1939

SHANTUNG

Shang CATHERINE MCKENZIE — Our
Pu Teo Sunday School has grown so lately, that MISS BARCLAY and I are taking charge of the younger ones. They certainly like being separated from the bigger pupils and come out in full force. The wee sisters carrying their still smaller brothers and sisters. Now that the colder days are here, they are wearing their padded garments. Many of them would rival Joseph's coat of many colors, for their patches of every hue.

The young children are usually dressed in reds of every shade. With their black hair and plump round faces, they are a pretty picture. They love to come to Sunday School and are all in their place even before we ring the bell. November 1, 1939

John 6:9

I heard one lovely little story—a war-time story—that I would like to share. It was told by the Captain of the "Mana," an English vessel sunk near here sometime ago, with regard to one boat of the shipwrecked sailors who arrived in Lisbon after 28 hours on the sea. The boat was gone, the survivors in this little boat were still being fired at by enemy guns, when the sailors discovered that no one had remembered to bring any "Baccy." "Oh!" said a lad of 16, who on this trip was making his first voyage as a sailor, "I thought perhaps no one would think of that, and grabbed these cigarettes"—pulling them from his pocket. What a fine boy he proved to be! Supper time, and the cans of bully beef were there, but how to open them? "I had a knife," said the same boy! Evening, and almost dark, he spoke again, "I have something else I brought with me—my Bible. I think we should read a pas-

sage and commit ourselves to God before the night comes!" A good testimony from a brand new sailor, and it made such an impression on an unsaved Captain that he told it to a stranger in Lisbon, who happened to be a Christian and so the story reached us. MARJORIE RIGLER.

Lisbon, Portugal

AN S. O. S. FROM CUBA

We are praying the Lord to send forth help to this needy part of the Vineyard. As we look around and see what could be done in this island where there is every liberty for the preaching of the Gospel, we wonder why there is not more exercise on the part of the young brethren at home. The streets of Havana seem endless, and while we are busy at least four times every week visiting from door to door, there are hundreds of streets that we have not yet touched. The towns and villages around Havana also give us much concern. Yesterday, I visited one of these towns which has a population of 12,000 souls and had some fine times. On our last visit there, some six or seven different persons gave us their names and addresses in order to send them literature from time to time. I called on these people and was glad to see how they appreciate the literature. One woman manifested special interest, and we pray she may get to know the Lord. I also called to see some dear saints who belong to the Methodist church and had a fine time with them. They are Spaniards, and I was so glad to hear the real old Castillian accent again after hearing the "rabble" speech of the Cuban.

I don't know if I mentioned to you before that sisters could do a good work here visiting. In most Latin countries, this is not quite permissible, but here, American influence has done much to change things in this respect. Well, we rest in the fact that the Lord of the harvest has infinitely more interest in His work than we could ever have, so cry to Him to thrust forth those whom He has called to carry the Glad Tidings to this needy people.

THOMAS SMITH.

Havana, November 2, 1939

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