

The Fields



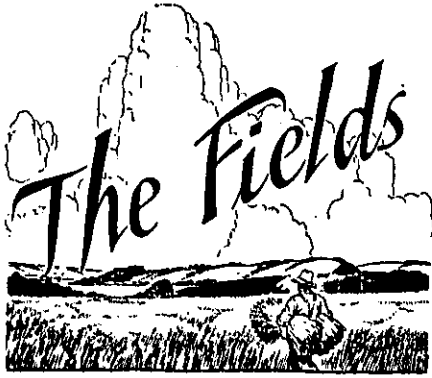
TIDINGS OF CHRISTIAN MISSIONS IN MANY LANDS



Photo by David B. Long

BIBLE SCHOOL GROUP IN ANGOLA

July, 1953



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"The Fields" Objective

The objective of this magazine is to encourage the furtherance of the gospel in the far parts of the earth. Its columns are primarily concerned with the labors of missionaries who have gone abroad commended by assemblies in the U. S. A. and Canada. Its ministry is supplementary to that of "Echoes of Service" which reports also the labors of British, Australian and New Zealand workers.

Editorial Policy

Editorial expression in "The Fields" is not the opinion of an individual; it represents the consensus of Board attitude on the matters discussed. The Board, however, does not assume responsibility for views expressed in articles bearing the names of various authors. Members may, or may not, agree with them. There are matters of a practical character where reasonable differences of opinion may prevail. "The Fields" believes it is sound policy to leave some latitude in its columns for expression of varying views. In this way outlook is broadened and a spirit of tolerance engendered in regard to viewpoints which do not parallel one's own. In matters of doctrine there will be no room for anything but what the Lord hath spoken.

Financial Matters

As the political and financial scenes change in various lands, "The Fields" endeavors to keep well-informed as to the best method of sending funds abroad. It is also in touch with the wishes of many individual missionaries as to their particular system of handling accounts. The assistance of "The Fields" is available to all who wish to transmit gifts to workers. Make all checks and money orders payable to "The Fields, Inc."

Photography

The magazine is dependent upon workers for good photographs of the work. These should represent the people, their homes, employment, customs, etc. Photographs may also illustrate various phases of the work—medical, educational, printing, radio.

It should be noted that relatively few group pictures make good reproductions. Well defined outlines with clear-cut light and shaded parts are most suitable for magazine use. Co-operation regarding pictures is appreciated.

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Editorial

Concerning Missionary Recruits

The reader will notice that this issue of *The Fields* gives emphasis to matters concerning the missionary recruit. Experience shows that there is need of calling attention to these matters. Frequently the procedure followed in the out-going of new workers leaves a good deal to be desired.

For example, conversation with elders in a certain assembly revealed the following facts: They knew nothing of the older workers to whom their young missionary was going, nor anything of the pattern of operation on that field, nor did they know what language was spoken there. In fact, no communication of any kind was entered into between the home assembly and the workers already on the field! Not only did this leave the younger person in ignorance of a great deal he should have known before setting forth, but it also deprived the older workers on the field of information they should have had, not to mention leaving the elders in the home assembly uninformed on numerous matters of importance. How could intelligent prayer support or informed letter writing be conducted on such an inadequate basis of knowledge?

Surely it is not too much to urge that a fairly extensive enquiry be made by brethren at home of the situation the young missionary is likely to face abroad, and to have sober, Godly counsel and prayer with him about these things before he leaves for the field. Such a course would probably go far toward easing the problems attendant upon the new worker's adaption to conditions on the field. Notes in this issue submitted

by Captain JOHN BARLOW on "A Young Worker's Problems" will prove helpful to assembly elders and young workers alike.

Maintaining Contact

There are some advantages which arise to all concerned in having a missionary center through which gifts may be channelled to workers abroad. In this matter *The Fields* is prepared to render all possible assistance.

Word reaches us, however, to the effect that donors, both individuals and assemblies alike, in communicating gifts frequently do not write the missionary. That is left to the forwarding office. This is understandable in the case of undesignated gifts. But where gifts are designated may we suggest that a letter be written by the donor to the missionary assuring him of a live personal interest in the work and supplying him with newsy items of interest from the homeland? Such letters make a big difference to the lonely worker; they are real morale boosters.

When gifts are forwarded let us drop a line to the worker. "As cold waters to a thirsty soul, so is good news from a far country."

Behind the Bamboo Curtain

Two missionaries from Asia have in recent months expressed quite similar sentiments in regard to the situation behind the "bamboo curtain." Both these men, speaking at Missionary Meetings in New York remarked that the expulsion of Western missionaries from China could not be regarded as an unmitigated tragedy.

On the debit side must be calculated the loss China has sustained in

the removal of a multitude of evangelical missionaries. But with the evangelicals a host of modernists have been excluded also. This can hardly be deplored. While giving full credit for the humanitarian labors of liberal missionaries we cannot ignore the evil effects of their adulterated gospel. One missionary felt that China was better off without any Western missionaries than with the previous mixture, inasmuch as Chinese believers are not powerless in witness even under the new regime.

In Red Russia evangelists have increased remarkably in spite of repressive government measures. This could be duplicated in Red China. The missionaries have been ousted: *but God is still there!* Chinese Christians may still be helped via the throne of grace. The bamboo curtain can be penetrated by prayer.

Kelly Travel Agency

One of the numerous troublesome matters the missionary must attend to in preparation for departure is the

question of travel accommodations. Should he go by this shipping company, or that? Which is the most practical route to the field? And not the least question is—which offers the less expensive fare?

A well-informed travel agency is a great help in these matters. *The Fields* is pleased, on the basis of past experience, to call attention of missionaries to the services offered by the Kelly Travel Agency, 161 Pierrepont Street, Brooklyn 1, N. Y. (Telephone: Triangle 5-1200). The proprietors of this agency are believers in fellowship with assemblies in the metropolitan district. "Kelly Travel Agency" is able to secure the usual courtesies extended by passenger carriers to missionaries. They are fully informed in matters pertaining to travel by ship or plane to all parts of the world.

In certain cases (but not all) this Agency is also helpful in securing visas. Communications in respect to travel and visas should be addressed directly to Kelly Travel Agency, not to *The Fields'* office.

CHOKWE-LAND

DAVID B. LONG

(This interesting and illuminating article outlines developments in the Chokwe area of Angola. Editor).

The Chokwe people occupy the Northeastern section of the Portuguese colony of Angola, and are among the most independent and intractable of all Africans. Gospel work was started among them just about 50 years ago and at first was discouragingly slow, meeting with haughty resistance everywhere. At times it seemed as though a real foothold would never be gained among them, but in spite of many setbacks and failures God has graciously blessed the work and through His mercy

some little has been accomplished.

Between 1904 and the present, five main centers of work have been opened with white people resident; Boma (1904), Luma-Cassai (1908), Biula (1917), Peso (1927) and Saurimo (1937). Peso is now in the process of being discontinued as a residence for white workers though the African believers will continue the work as before. These centers have the following white workers: Boma 3 men and 5 women, Luma-Cassai 2 men and 4 women, Biula 2 men and 3 women,



D. PITMAN

The LONGS
ERIC in arms

The HARLOWS
BRIAN in front

The MCCLELLANDS with
K. KOPPEL behind

Peso one man and one woman, who will be moving to Saurimo which at present has 3 men and 4 women. This gives a total of 11 men and 17 women for the whole of Chokweland, and of this number 3 men and 5 women are at the moment on furlough. These 28 work in a country of about 100,000 square miles where there are no other missionaries but Romanists and Sev-

enth Day Adventists, and where a very large majority of the population live in small and scattered villages far from anything that can be called a "road."

The work in general has been, and is being carried on along two main lines: 1) Gospel preaching by itinerating through the villages and in services for this purpose on the various



Full time African evangelists gathered for Bible instruction.

centers, and 2) Bible teaching and the training of African believers to carry on the work among their own people. All other activities are subsidiary to these twin aims, and in no case are they engaged in for their own sake.

Medical work is carried on in all centers where whites are resident and brings many thousands of pagans under the sound of the Gospel every year. School work makes it possible for the people, when converted, to turn to the Scriptures for themselves. The work of the one press for Angola gives the Christians Scriptures and Scripture literature for their instruction. Since our object is not to organize large concentrations of people but rather to encourage the African Christians to hive off in smaller groups and start testimonies of their own, the work is far from spectacular in any of the so-called "stations."

The very independence of the Chokwe people has been a blessing in this respect, because once taught they readily move away and start work among their fellow tribesmen. From the five groups of white workers already mentioned, about 200 little branch works or groups of Christians have been started under the guidance of African evangelists commended by the assemblies. In about 70 of these places there is a local assembly entirely self-governing; the others for one reason or another have not yet begun to break bread on their own but link up with other local groups for this purpose. It need hardly be said that the commendation of these workers is as in the New Testament, and no question of wage or stipulated support is even thought of.

In most cases these workers are not nearly as well instructed as they ought to be, and this lack of preparation is a great burden to us, but the merciful Head of the church sus-

tains and blesses them, and we are often humbled by the simplicity and tenacity of their faith. Thus on top of the great unfinished job of evangelizing we have the added care of all these believers, all of them but recently saved from the most degrading forms of paganism and very few of them able to read even in the most halting way. Given even ten men on the Chokwe field at any one time, and this is higher than average, it would mean that each man would be responsible for visiting and helping 20 of these groups, scattered over several hundreds of miles.

This, in a land of long distances and few roads, would be a big job in itself, but it is not so simple even as that. Of the ten men, one is a doctor with a crushing load of medical work on his shoulders, another is responsible for the printing press where he has six or seven Africans working under him all the time, several others have for a long time been tied down with a big job of Bible translating and revising, and at the moment one is alone on his particular center and therefore must carry the whole burden of the local work. From this it will not be hard to see that the number of men free to devote even part of their time to the visiting of scattered believers is relatively small and even they have all many other jobs as well. This means that while those more easily reached are visited with fair regularity, many only get outside help at long intervals and some not at all. The tragic and galling fact is that we are far too few to carry on effectively the work we have started, to say nothing of maintaining an aggressive campaign of extension.

In the closed area of the diamond mines in the north there are, at last report, about 95 groups of believers of which somewhere around 30 are assemblies with a total fellowship of al-

most 4000. These are in desperate need of help and ministry yet they can only be visited with a special permit and usually about once a year on an average. Even at this all the places can rarely be reached on one trip which would involve over 3000 miles of travel. In the ordinary open country there are thus approximately the same number of groups, and largely the same problem of helping them except that we need no special permit to go.

Of late years we have started having short, intensive courses of Bible instruction on the various centers at different times, inviting the evangelists and spiritual leaders to gather at these points for a couple of weeks or so in an effort to feed them so that they might be able to feed their local flocks. This has now become a regular thing at Boma, Luma-Cassai, and Saurimo which are centrally located to minister to the areas in the south, central and north respectively, and the scheme has been really profitable. We feel it should be extended and intensified. At these times from 20 to 100 of these leaders will gather, some of them coming up to 6 days journey on foot to be present, and the teaching of these earnest souls becomes a sacred trust to which we feel obliged to give the very best we have in four sessions daily.

For the past two years we have also started longer (3 month) periods of systematic Bible instruction with Luma-Cassai as a center and promising young men being sent from the other places. We supply sleeping accommodation and food here for those from a distance and they have taken to the intensive study of the Creation, the Patriarchs, the Typology of the Pentateuch, Israel, the Church, Prophecy, and selected N. T. books in a most encouraging way.

We need all kinds of workers here in Angola today, but the most urgent of our needs is for men of God well instructed in the Scriptures, who will give themselves to preaching and teaching, with emphasis on the latter. Such workers must get a thorough knowledge of the Portuguese language which is now absolutely essential. They must also learn at least one native language sufficiently to be able to expound the "things concerning Himself" fully and fluently. They need to be of tough fibre both physically and mentally, and of proven worth in spiritual things. They should be self-disciplined, able to work happily in harness with others, and ready to sacrifice themselves and their ideas to the common task. They ought to come prepared to work at least as hard as they did in secular employment and if they have a conscience at all they will likely work much harder. Those not prepared for this should stay where they are, for there is no room for cranks, slackers, softies, or lone wolves and such should not be commended.



"Can we to men benighted
The lamp of life deny?"

What has been said about Chokwe-land can be applied almost without alteration so far as need is concerned to the Umbundu and Lwena tribal areas to the south and west. Just multiply the need by three and you will be near enough.

Africa, the last of the great land-masses of the earth to feel the impact of civilization, is today stirring like some giant awaking from centuries of sleep. The powers of East and West alike are wide awake to the importance of the Dark Continent and are striving to influence it for their own ends. From Nairobi to Dakar, and from the Cape to Cairo great forces

are at work and new peoples are being born. New terms like Mau-Mau, Gold Coast Federation, Africa for the Africans, Arab League, African self-determination, etc., are constantly in the headlines. It is of the utmost importance that the Gospel should be vigorously proclaimed and robust indigenous churches planted from which the name and fame of the Lord Jesus Christ would spread, before greater sorrows than she has yet known fall on this sad land. The opportunity is still ours, but the initiative may yet be snatched from us if we do not waken, and if more workers do not soon arrive.

Our Closing Days In China

"Thy Way Is In the Sea" (Psalm 77:19)

JOHN MCGEHEE

Part III

We were not alone in our waiting. At one time nearly thirty missionaries (mostly China Inland Mission workers) were in *Kweiyang* waiting for exit permits. They had come in from country districts on what they thought was the first lap of an evacuation journey only to find themselves caught in the net of the Communist Government's wearing out tactics against foreigners.

Since we all had severed official contacts with Chinese Christians but could associate with one another we began to plan among ourselves to make the time pass more easily and to use it profitably. Bible study periods were arranged and ministry meetings scheduled with special seasons of hymn singing and prayer. Sport and social activities were set for special times in the week and many and happy were the precious times of fellowship until they were ended by command of the authorities in July, 1951.

Yet in our respective compounds we gathered together "continuing in prayer," for as the pressure increased the two daily prayer meetings were a source of much strength.

"Lord, what a change within us one short hour in Thy Presence can prevail to make,

What heavy burdens from our bosoms take . . .

We kneel, how weak;

We rise, how full of power . . ."

In the early days of the "waiting" time rumors began to go around that something "special" was being planned for some of the foreigners, at least, before all were let go. Quiet inquiries through Chinese friends who had contacts in the Communist party elicited only the information that the Government wanted to "fully understand" us before letting us depart.

About the same time an unending series of official interviews and registrations of foreigners began. Detailed statements as to our life histories,

reasons why we came to China, where we had lived and when in the Orient, what funds we had received and how we used them, and descriptions and explanations of all our activities were demanded of us time and again. One organization required us to give an estimated budget of future expenditures for a year and then kept us busy writing explanations of why it wasn't adhered to exactly although the changing economic situation and our inability to get sufficient funds made it impossible to follow it.

One day a minor government official clambered over our wall unannounced and began a leisurely inspection of our place. On being asked what he wanted he informed us that he was just looking around as his organization was to soon take over our leased property. Among other things

he remarked that evidence was uncovered by the government that poor people had been oppressed when the small agricultural development outside the east gate was started and that these people were preparing to accuse us. He very gloatingly asked us what we would do when accused at a public trial. The whole idea was a surprise as one knew that there was no oppression in connection with our work at the start or any other time. The reply given was that, as always, we would trust in the Lord. It brought forth the mocking rejoinder that we would find "no help" in such a superstition. The alert ears of two inquisitive youngsters who understood Chinese fully picked up this taunt. After the intruder left their excited questions indicated what dark fears were breaking in upon their childish minds.



Mr. and Mrs. JOHN J. McGEHEE and family

It was with heavy hearts that we came to the eve of that day, but God knew our need as we opened the Word for the evening Psalm, the portion being Psalm three. As "Many there be which say of my soul, 'There is no help for him in God'" was read an eager little voice interrupted with, "Daddy, that's what the Communist said today"! Later as we knelt in prayer God gave the assurance that He had heard our cry for protection for us and our little ones and that He would be a "shield" (v. 2) for us. In that confidence we lay down in peace and slept that night and in all the anxious nights that followed.

On April 20, 1952, the public trial came. We were at morning prayers when I was summoned to the front gate and handed an order by a group of "Farmers' Union" representatives accompanied by police to appear for a public "settling up meeting" at ten o'clock. Guards were posted at vantage points all around our compound to prevent any escape if such were attempted! At the appointed time several armed guards appeared to escort us (Betty insisted on going with me) to the open air court at the "Public Peace Army Headquarters" across the city. Miss WILKS and Mr. CLARKE stayed with our five children whose eyes were wide with concern as we were led down the road under guard with a ragged crowd of our accusers and their friends shuffling along behind.

The trial got under way shortly after noon. We were seated between two armed guards and across a table from five or six "judges" — cocky young police officials. One made an introductory speech to the effect imperialistic foreigners had done many oppressive things in the days before the People's Government who truly championed the cause of the people

had arrived. With a dramatic flourish he announced that the present event demonstrated how the new government was seeing that old wrongs were righted and called on the first accuser, a tall, gaunt, shifty-eyed man dressed in a faded blue gown, cloth shoes, and a skull cap. (We had never seen him before as was true in all the other cases except one). He made an impassioned statement as did the other ten "honest, oppressed people" of how their houses and crops were destroyed, their livestock killed or stolen, and some even stated that their persons had been abused. We were not allowed to say anything, although we tried, and whenever we mentioned God's Name it brought forth increased fury and cursings. A monetary value was placed on each of these false charges (mainly against the co-worker who had started the farm work in 1947) and I was given the alternative of paying a sum equivalent to several hundred dollars (the amount we had in the bank, strangely enough, which we had prepared for travelling expenses to the coast) or going to prison. While deliberating what should be done Betty reminded me of the words of our Lord, "If any man sue you at the law and take away thy coat give him thy cloak also." Though the charges were without foundation we let them take the money. It was not given to those who brought the accusations but divided among a number of farmers and seemed to bring calamity to each one who received a part.

Many weeks later a Chinese Christian friend was stopped on the street by our first accuser who poured out these words: "They promised me a large sum of money if I'd accuse the foreigner whom I did not know. I not only did not get the money but I have the sin on my conscience, too," and he walked away in despair.

During the summer of 1951 we often found ourselves without money due to the rigid restrictions imposed upon us by the "Receiving Foreign Funds Organizations Registration Bureau." At the end of each month we had to render them an itemized statement of expenditures with all receipts and our budget for the month ahead. Usually they waited until half the month was gone, and sometimes three-fourths, before allowing us to draw money for its needs. During those times of difficulty some of the Chinese Christians who were not supposed to have any dealings with us would send baskets of vegetables, eggs, or other food items, and on more than one occasion individuals among them who could ill afford it, sent money. We were happy that we were able to repay all such funds at a later date.

The first break in the long silence over exit permits in our province came in June when two ladies from the country were permitted to go. Every few weeks thereafter one or two would be called to the police station and sent on their way.

On a hot late August afternoon the barking of the dog announced a visitor, a messenger from the Foreign Affairs Bureau of the police department. We signed for the letter handed us rather expectantly until we turned it over and noted that instead of the usual "Mr. and Mrs." in Chinese it had "Mrs." only.

Before even reading the contents which called for an interview the next afternoon we guessed the meaning: that Betty and the children were being sent out of the country. The cold, formal interview of the following day confirmed that suspicion. The authorities had already decided—despite our polite reasonings—that they must be out of *Kweiyang* by September 4th, travelling in company

with a C. I. M. Canadian couple and their little boy. Within those few days there was more red tape to go through, forms to fill out, baggage to be examined in detail, and advertising in the newspaper for three days (if any one had any claims to present, etc.).

The last evening's reading together was in II Timothy 1. The eighth verse seemed to have a special message for us: "Be thou partaker of the afflictions of the Gospel according to the power of God." Yes, His provision would be sufficient for our unknown, future paths.

"Think it not strange . . ."

"Blessed is he whosoever shall not be offended in Me."

Many readers of "The Fields" have prayed for and rejoiced in the release of Arnold Clarke, who was imprisoned with John McGehee in China. Friends will be interested to learn that Mr. Clarke was recently married in Australia and is now visiting his parents in England. Mr. and Mrs. Clarke plan (D. V.) to undertake missionary work in Thailand in the near future. (Editor.)

PRAISE

"Filled with all fulness, can it be
For Gentile strangers such as we?
We who the paths of sin have trod
As aliens from the life of God.

Yes, 'tis for us, for Christ has died,
Now quickened, risen, glorified;
Seated with Him at God's right hand,
Complete in Him, by faith we stand.

May the same mighty power to save
That brought our Savior from the
grave,

Strength to our inward man impart,
That Christ may dwell within our
heart.

Then with all saints in every land
We'll in some measure understand
The love of Christ, that shoreless
sea,

That saves and keeps eternally."

LETTERS TO THE EDITOR

Editor: "The Fields"

Dear Sir:

A number of articles have appeared recently in various magazines which gave timely and sound advice to new workers. One of these, in the English Inter Varsity magazine, contained an article from the pen of a missionary in one of the West African Colonies. It was entitled "So you want to be a Missionary," and pointed out the difficulties facing missionaries, the getting along with people, etc.

I hope you have seen some of the articles!

The reading of such articles makes one realize that new workers have real problems to face and it seems to me there should be more help given along these lines. Perhaps a series of helpful articles in the columns of "The Fields" would make a tremendous difference in the adjustments between new and older workers on the field.

As a start I am submitting some notes which have come to me from one who has had experience in dealing with missionary problems both on the mission-field and at home.

Yours truly,

(Sgd.) JOHN BARLOW.

Practical Observations

(The following paper is submitted by Capt. Barlow. It should be read thoughtfully.)

(Editor)

Several of the brethren at home, vitally interested in missionary work and fully supporting those who go forth commended by assemblies, have mentioned things in my presence pointing out, with a half smile, some attitude on the part of a new worker, and concluding with the remark, "One wonders how he will get along on the field." My thought was, why, having seen the problem, did that brother not have enough grace and wisdom to point out to the new worker the possibility of his attitude developing into a problem on the field; so that the worker might pray about it before going abroad, thus making the adjustment so much easier? I know unsought advice is not often appreciated, but surely there are some who could give help along these lines.

One new worker was surprised that he would be expected to share in the general expenses of the station—keeping up roads and paths, maintaining public buildings, taxes on property, insurance, etc. Others felt they were responsible for only personal needs. Another came for a special

task and thought everything would be provided—doubtless by older workers. An assembly in Canada commending their first missionary, was surprised at the list of equipment furnished at their request. Another worker remarked that she had not the slightest idea whatever of what she was coming to do. Alas, this seems to be the case with many new workers. Surely it ought not to be!

Assembly Problems

Where there are differences of opinion with regard to conduct of assembly affairs the new worker should know how things stand in the field to which he is going, and be ready to fit into the picture there. Doubtless one should have definite convictions about assembly truth, but where differences of opinion may arise as to question of procedure, a new worker should come with a willingness to fit in—or is that asking too much?

The problems may stem from the fact that some workers are older when they come to the field and set in their ways. Criticism has been made by new workers of the attitude and methods of older workers. Surely no great amount of blessing can be expected from such conditions. There

should be respect for the older worker, his experience, his greater knowledge of the native, etc. Matters of policy cannot be decided simply on a majority vote.

Adjustments

I suppose one of the major problems is learning how to live with other people in a confined community. Someone has said the hardest thing for a Christian to give is IN. On a mission station, one is confined to a limited fellowship. If someone is "hard to get along with" one cannot turn and find friends among others. One is constantly brought into contact with that "very difficult" person. New workers need to know something of the grace of forgiveness, overlooking faults, forgetting sharp remarks. One must realize what tropical climate does to one's disposition, what tropical diseases can do, how the problems of the work, financial, spiritual, personal, can weigh on one's mind—as well as the problem of assimilating new workers.

The new worker should be willing to seek and take advice from the older workers. The new worker comes with modern methods, new ideas, etc., full of pep and go, but there is a wisdom and understanding of the people which comes only with experience, which should carry much weight. Native people are conservative and dislike change and are confused by new workers wanting to turn things upside down.

Deciding on the Field

The new worker should contact those on the field, especially the older workers and those who take a leading part in the work. With a description of his abilities, exercises, training, the older worker may be able to establish whether or not he could fit into the picture. If different climates affect

him he should take this into consideration. The way the work is conducted on the field should be put clearly before the worker.

In other lands he may be able to rent a house; in some it may be necessary for him to build one. Is he willing to live in a hut until he gets one built? Such buildings in turn would be considered part of the work and if the Lord called him to another station the house would pass on to another worker. There are also general expenses which must be willingly shared in.

Attitude to the Government

The new worker should understand that in most cases he is coming to live under a different government, probably unfriendly to Protestant missions. Is he prepared to learn the language of that government before going out? Some workers do not see the necessity for being friendly with government officials. Europeans have certain customs and courtesies which we should learn for they feel the workers are "gauche" unless they follow these customs. And since workers are guests in their colonies, living there by permission of the government—under the handicap of being Protestants—it seems only courteous to follow their customs, insofar as possible, especially when they are present. Also they are souls for whom Christ died, and that is the real point of our contact, not to carry favor of men. Irksome though some of their governmental demands may be, these, too, must be carried out. An individual cannot say "I won't" to some government order—either his share is carried by another worker or the whole work is brought into disrepute.

Finances

The worker should be warned to spend only a part of what he receives

for equipment. Cost of living has risen in foreign lands even as it has done in the homelands. Of every \$100 received for equipment, \$50.00 may be spent on actual equipment and \$50.00 kept for freight and customs, including freight from New York. Some should be reserved for equipment to be bought on the field and for other expenses of getting started. The assembly loads the new worker with fellowship, feeling (rightly) that this is all they can do at the moment. The young worker might feel that he should use it all for equipment and that plenty more will be waiting.

Missionaries should look on themselves as stewards of the Lord's money, given as an act of worship to God. Over and above their own minimum living expenses (on a sacrificial scale) all should be used for the permanent building up of the work.

Some assemblies feel that with a farewell they need not minister to the worker for more than a year or so, but the new worker has to be supported for that first year, sharing in the living expenses of whatever family is "carrying" him until his establishment can begin to operate, or he knows enough language to get along by himself.

Personal

There are personal disciplines which he must be prepared to face, too. For instance the new worker must realize that he is being watched by the natives. Natives are urged to attend meetings, to be there on time, to take part; also have daily devotions with their families. While not being legalistic about such things, the worker must understand that he is a living example of what he is teaching. Natives are not unintelligent. They notice things and put two and two together.

New workers are enthusiastic with new ideas, etc. They should be very thoughtful about making suggestions until they are thoroughly acquainted with the work, and be sure the ideas will work with the natives before changes are made. Ideas may be advanced in the way of questions as to the working possibility, for the ideas may not be "new" to the older worker. And if such suggestions are not taken up immediately, a worker should not be discouraged, but rather be willing to shelve the ideas until some future time. It is amazing how these things work out. After six months the new worker may see for himself that the idea was all wrong.

Much ignorance on the part of the new worker may be due to reticence of the older worker's difficulties, rightly or wrongly. Many missionaries feel the mentioning of difficulties is often taken to be complaining. Some hesitate to give too much encouragement lest they personally influence a worker to make a decision. Doubtless these things cannot be spoken of in public, but the new worker should be informed about them before leaving the home shores.

WANTED—A Passion For Souls

1,500,000,000 people live on the earth.

50,000,000 people die every year.

136,986 people die every day.

5,707 people die every hour.

95 people die every minute.

The average duration of life is 33 years.

One-quarter of the earth's people die before the 7th year.

One-half of the earth's people die before the 17th year.

One out of every 1,000 reaches 100 years.

One out of every 500 reaches 70 years.

Six out of every 100 reaches 65 years.

Is Christ only seen in you, or is He magnified?

A LIST OF SOME MISSIONARIES

Commended by American and Canadian Assemblies, including
Husbands or Wives, Commended by British Empire Assemblies.

Symbols: (M)	Married
(No symbol)	Both American, if married; same, if single
(A)	American
(B)	British
(C)	Canadian
(Example (A) (C))	Husband—American, Wife—Canadian
(R)	Retired
(F)	Furlough
(T)	Training

Newly commended workers will be added when they leave for their fields.
Watch the "Addresses of Missionaries" page of

THE FIELDS

For Additions, Deletions, and Corrections each month.
Revised to June, 1953

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Gospel Recordings In Peruvian Jungles

JOSEPH HOCKING

The Scripture speaks much of hearing the Word, for in Scripture days few could hope to own a manuscript and fewer hope to read it with any degree of understanding. The invention of the printing press and the making available of the printed page to the layman has not been an unadulterated blessing. In a land of culture and education we settle back and enjoy our printed Word, forgetting that sixty per cent of the world's population is still totally illiterate.

What if we could not read? Surely we would be more active in getting out the Bible in an audible form. "Hearing the Word" campaigns should precede literacy campaigns. Reading

campaigns should be largely for those who have heard and believe so that they might become living messengers going out to others. The art of reading for a non-believer may be to his undoing as he is led away by trash literature and man's vain philosophies.

The present day missionary challenge has largely to do with this illiterate population. In many cases these people have all, or much of God's Word in their language but cannot read it. This is true of the Inca Quechua speaking peoples of South America where illiteracy is ninety-five per cent or higher. There are nearly a million Aymara speaking Indians around Lake Titicaca between



Mr. and Mrs. JOSEPH HOCKING and family
Children, left to right: RUTH, MARY, PAUL, PETER, JOHN, PHILIP

Bolivia and Peru. Here the New Testament has been so well translated that the Indians say, "God now speaks our language." Again here we face almost universal illiteracy. Dare we be satisfied in these cases to leave only the printed page? We should not and need not be.



E. CHRISTENSEN interests a family in gospel recordings.

The first step in reaching out with the recorded Word is the making of the initial recordings. This is usually done with a tape recorder. Many dependable and moderately priced models are available where electric current is obtainable. A few dependable battery sets are coming on the market as "Cub-Corder" and "Magnimite." The latter has stood up under most rigid tests and is most economical on batteries since it gets its motion by a hand-wind spring motor. A number of missionary organizations are seeking to get dependable portable tape recorders into production for the missionary. Most tape recorders are twin track. Usually only one track is used for initial recordings. Three and three-quarter inches per second is usually fast enough even for music. A faster speed will give more room for editing. This refers to cutting out of the tape those errors and omissions desired.

I once worked with an Indian boy who constantly said "pardon me" as he made corrections. He was quite put out that these "pardon me's" were played back. Corrections were not possible in the older disc recordings. A recording is more practical and economical where extensive corrections are necessary. Usually the native reader will do well when he knows that at no cost a recording may be erased and re-recorded.

You can imagine the surprise of the Indians as they hear for the first time the box that talks their language. Some chatter like monkeys forgetting to listen. One Indian stood up and repeated word for word the message as the record was first played. Others want to add their comments to the record after it is played. Often they look around and in the box to find the voice. It is amusing to see them examine the needle and record and try to understand how it is done. One Indian jumped to his feet after the second playing calling attention to all listening that the record had said the same thing the second time it was played. He was so impressed by this that he said it must be the truth and he would believe it if it said the same thing the third time. Of course a convert was won. One Indian group travelled days to return their victrola which they said was broken. It was discovered that they had played their records till they were no longer understandable. With a new set of records their machine was fixed.

Duplication of tapes is possible and practical on the field by the use of two recorders. Much could be done in this way to multiply the usefulness of senior missionaries and workers in many fields. Centrally the initial recordings would be made prayerfully and carefully. These would be carried



Shipibo Indian man at left. Shipibo Indian woman at right
 Typical dwelling in hinterland of Peru
 Crossing river by dug-out canoe.

as duplicates to out-stations where a play back is taken or is available. A carrier could circulate a few duplicates bringing back each time those that have been used by all stations. As new messages are put on returned tapes, the older recordings are erased. The advantage of repetition is tremendous as compared to radio. It would be interesting to know if any stations are using this method.

For years we have been reaching the *Shipibo* tribe of the Upper Amazon by this means and we have good reason to believe souls have been at least prepared to receive the Lord with perhaps some actually saved. EDWIN P. CHRISTENSEN on the coast has a wonderful ministry among Spanish illiterates as he puts out sets of messages with play back machines in Spanish. Many have found the Lord and have been built up in the faith by these messengers.

In the jungle work we have sets of messages going out to areas never visited by white men. We take our hats off to these wooden helpers. They speak fluently, many languages, and are untiring in their willingness to re-

peat their messages day or night. They are willing to end their days in the tribe doing this work. No climate is too hot or cold, nor any food too poor. Insects and disease never touch them. Pray and remember this needy and neglected phase of getting the Word out. "Faith cometh by hearing and hearing by the Word of God" (Romans 10:17).

MISSIONARY BOOKS

- The Dawn of a New Day in Venezuela** by William Williams. A frank and fearless story of the gospel work in Venezuela. It bears practical testimony to the fact it pays to do God's work in God's way. 184 pp., 15 illustrations, cloth\$2.75
- A Thousand Miles of Miracle in China** by Archibald E. Glover. A narrative of personal sufferings during the Boxer risings. Worthy to rank with any experience in all the history of Christianity. 372 pp., illustrations, cloth\$2.00
- Palestine, the Land of My Adoption** by J. W. Clapham. Graphic description of the land, its People and Customs, and the significance of various Scriptures with a final chapter on Zionism and the Mandate. 196 pp., 24 beautiful illustrations, 2 maps, cloth\$3.00
- A Guide to Missionary Service** by W. E. Vine, 56 pp., paper60c
- The Divine Plan of Missions** by W. E. Vine, 128 pp., cloth\$1.25

Walterick Printing Company
 Fort Dodge, Iowa

For Every Christian

EVERY Christian should be an intercessory missionary. God is waiting for you to take your place in the vital, difficult, and blessed work. It is not for you to drift along at ease, letting the far-away unseen multitudes perish for the lack of your prayers. The intercessor is working at the very root and foundation of all harvest success, and, in so far as man is responsible, his faithfulness determines the success of all others.

The following are suggestions how to do the work of an intercessory missionary:

1. Deliberately decide that intercession is to be regular. Select hours and times convenient. Begin humbly, letting experience enlarge and guide.

2. Write to the missionaries you are consistently praying for, asking what matters they would like you to mention before the throne of grace.

3. Form the habit of letting God impress upon you things for which to pray. He will do it.

4. Many urgent problems of general missionary policy can be solved only through much prayer.

5. The health and strength of missionaries can be maintained under the strain of physical and social surroundings by prayer.

6. Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is multiplied.

7. Prayer will raise up fresh missionaries and will prevent unsuitable ones from going.

8. Native workers can be raised up, maintained, and strengthened through prayer.

9. Individual heathen can be prayed for by name, and the Lord will save them.

10. The money required for God's work and workers can be obtained in answer to prayer. The silver and gold are HIS. (Hag. 2:8).

Many, many times we will be tempted to give up missionary intercession as useless, for every possible form of deception will be among Satan's wiles to stop us; for if he can stop each one his victory is assured, and there are alarmingly few intercessors. Be ready, therefore, to patiently toil on without apparent results; time is required for them to show.

The Ministry of Prayer

There's a holy, high vocation
Needing workers everywhere;
'Tis the highest form of service,
'Tis the ministry of prayer.

No one need stand idly longing
For a place in which to share
Active service for the Master,
There is always room in prayer.

There's no weapon half so mighty
As the intercessors bear;
Nor a broader field of service,
Than the ministry of prayer.

Do you long to see the millions,
Who are perishing today,
Snatched as brands plucked from the
burning?
Do you long, yet seldom pray?

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.

Come and join the intercessors!
Laurels, then, some day, you'll
wear;

For there is no higher service,
-Than the ministry of prayer.-

-Annie Lind Woodworth.

The Church and Foreign Missions

JOHN SMART

(Part 3)

The Missionary's Resources

Just as the missionary looks to God for guidance in his task, so he looks to God for financial supply. This may seem a rather lofty and impractical view to the twentieth-century observer, but the principles laid down in Holy Writ were apparently intended to serve as a guiding line throughout the Church's history on earth. It is hardly to be supposed that the principles applying in the first Christian century can be improved in the twentieth. It is probable that the Church today would experience a new accession of spiritual power if certain prevalent money-raising practices were abandoned in favor of a return to the simple faith principles of the apostles.

Paul's support was derived, in part, from the churches which shared in his labors, financially (II Cor. 11:8, Phil. 1:5; 4:15, 16). It is also clear that, on occasion, and perhaps for extended periods of time, he worked with his own hands to support himself and those with him (Acts 20:34). Self-support featured his work in Corinth and in Ephesus, perhaps in other places also.

Conditions may and do arise today when the worker is advised to seek employment to make ends meet. It is not to be supposed that the worker is necessarily lacking in faith, or out of God's will, while supporting himself. Paul's tent-making does not argue want of faith or disobedience on his part.

"They which preach the Gospel should live of the Gospel" (I Cor. 9:14). It is the privilege and responsibility of every Christian to participate in the missionary enterprise. On the

human side, the progress of Missions is largely dependent upon the financial support of the Lord's people.

Important as are material resources, the prime necessity in missionary enterprise is spiritual power. He who goes forth to win souls from the shackles of Hinduism, Mohammedanism or Romanism, soon finds himself wrestling "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). What can avail the missionary in the face of such terrific odds? Nothing, save the whole panoply of God. The weapons employed in this warfare are found in the divine arsenal. These, and these alone, are "mighty through God to the pulling down of strongholds."

Notes and Comments

The symbol ® in Notes and Letters indicates that the worker is married.

Mr. MATTHEW POLLOCK (*Belgian Congo*) would like to make the following known: "We are thankful to those who send bandages, but if they would refrain from putting the word MEDICAL anywhere on the package or list of contents it would facilitate matters at this end. Customs formalities here demand a license for importation of medical goods, this causes delay and a little expense too. They may be labelled "bandages of used cotton," but if at all possible it would be much better to use the French word "etoffe" or "bandages de coton use." The customs get a bit fed-up trying to decipher English and in that sort of a mood they may rate

goods at the highest possible duty."

The Second Annual Sisters' Missionary Conference was held May 9, at the Stark Street Gospel Chapel, Portland, Oregon. Ladies from surrounding assemblies gave reports of projects in "Workers Together." Much joy and blessing was reported in this combined effort. Letters from missionaries were read in which acknowledgment was made of the boxes of sewing done. ANNE VANDERLAAN showed her slides of the Lord's work in the Girls' school at Kollegal, India. Dr. DOROTHY MUNCE, outgoing to India, gave her testimony and account of her call to the mission field. ANNE VANDERLAAN ministered God's Word in a very effective and profitable way. Dinner was served at the Chapel between the afternoon and evening sessions. Mrs. Ray Seeley, Secretary.

PERSONALIA

DEPARTURES:



Mr. and Mrs. ROBERT DEANS, Sr.

Mr. and Mrs. ROBERT DEANS expect, D. V., to sail early in September for *Belgian Congo*.

Mr. and Mrs. F. WM. ROGERS plan, D. V., to sail for *Fr. Equatorial, Africa*, some time in September.

Mr. and Mrs. THOMAS SANDS of *Uruguay*, left for *New Zealand*, May 10, where they will visit Mr. SANDS' family before returning to the field.

Mr. and Mrs. CLIFFORD BEGGS plan, D. V., to return to *Angola* during September.

MARRIAGES:

Further to the announcement last month the following was received from MARY LOU and KEN ENGLE: "...



KENNETH and MARY LOU ENGLE

The months of waiting had finally rolled around and that long awaited day had arrived. We look back and praise the Lord for all the way He lead. Brother CYRIL BROOKS gave the bride away, KENNETH BROOKS was best man and DALE BROOKS, his son, was ring bearer. We sought to make each part of the ceremony a testimony to the Lord. A number of unsaved folks were present and a good clear message was given. It is our prayer that some may have seen their need as a result . . ."

BIRTHS:

to Dr. and Mrs. ARTHUR STINTON, a daughter, SHEILA MARGARET, May 9, 1953.

to Mr. and Mrs. LUBY J. WALKER, a daughter, MARTHA LORETTA, May 11, 1953.

GIFTS RECEIVED FOR JUNE

For workers	\$13,966.30
For expenses	612.85
	<hr/>
	\$14,579.15

The above contributions were acknowledged by our official receipt forms Nos. 3136 to 3277 inclusive. If you failed to receive a receipt for your June contribution within the above series of numbers, please communicate directly with our Auditors, Messrs. Lambrides and Lambrides, 220 West 42nd Street, New York 36, N. Y.

Letters

The symbol ® in Notes and Letters indicates that the worker is married.

ANGOLA, PORT. WEST AFRICA
Vila Luca ALEX McCLELLAND®. We are very happy that our Portuguese teacher arrived last week so school is now under way once again. We do give thanks to God for hearing and answering prayer and making it possible for her to arrive in time to open school at the beginning of April.

Recently I have been devoting the greater part of my time to visiting the little groups of Christians in the surrounding district. The believers at these out-schools seem to be enjoying the time we spend together each week around the Word and of

course, we too, count it a real privilege to be able to visit them and give them a little help.

At present our Brother LONG is conducting the Bible School. As well as having some of the young men from this district, there are about ten from Boma and the out-schools in that district. The interest they are showing in the study of the Word is most encouraging. We sincerely trust that as a result of the months they have spent here in studying the Word of God they will be real helps in their own assemblies and that they will be better fitted for the Lord's service.

During February we had the privilege of spending a few days with Dr. and Mrs. BIER at Boma and on our way home we stopped off at Biula for a visit with Mr. and Mrs. MAC-JANNET and the WISEMANS. It was a nice little change and we did enjoy our fellowship with our fellow-workers.

BELGIAN CONGO, AFRICA

Usimbura DAVID NELSON®. We are enjoying a visit from Miss GLADYS PUE of Lolwa who has come to get acquainted with the station here. This month another group of believers in the hills are ready to begin a scriptural testimony to the risen, glorified and soon-coming Sav-



Group of young girls who are truly saved and happy in the Lord. Rugembe outschool. 1952.

ior and Lord. Pray for them as they gather to break bread in obedience to the Word of God. They will have opposition from the powers of darkness, but they can overcome by the blood of the Lamb and the word of their testimony.

I expect to spend 8 days with them giving instruction from the Scriptures and lessons on soul-winning. They have the New Testament and the Holy Spirit, and a few men who have had experience in the life of faith and obedience. God is thus providing for the extension, ministry and government of the Church of Jesus Christ.

Pray that the individual gifts of faith, love, wisdom and power may be manifested to carry on the local life and testimony.

Progress is being made in translation of the Gospel Correspondence Course into *Kirundi*, but much work remains before it will be ready for production and distribution. Good reading material is scarce, and the time is short. What will these people be reading if we don't meet the demand for literature.

BELGIAN CONGO, AFRICA

Nyankunde Mrs. HELLEN SHERIDAN.

LIDDON is out on safari, and hopes to return tomorrow after 10 days. He plans to leave again on Friday to go to *Mambasa* where he is helping translate Darby's "Notes." Perhaps you know that Matthew has already been printed by the press here at *Nyankunde*. The plan is to finish the whole N. T. in two years; I believe. I have just had a note from LIDDON, and he has been sick with malaria, also a reinfection of his foot on this safari. We do covet your prayers that these days he spends preaching and teaching the Word will bring forth much fruit for the glory of our Lord.

N. NIGERIA, AFRICA

Idah RAYMOND T. DIBBLE®.

We are in the middle of duplicating a second hundred of the *Pilgrim's Progress*. I hoped to put it off till we could print it, but the demand for it is too insistent. There are signs of blessing through its use already. One believer, crippled on both legs, came 75 miles to sit here and read our last copy. He expects to leave today. But as he is now reading *Proverbs* I'm not sure he will get away! We must get this book duplicated for them soon.

The new edition of the N. T. is selling fast even though the new price is more than double the old. The book "Good News," that Scripture compilation done by the late Fred Olford is being bought up very quickly. There are several O. T. stories in it as you know.

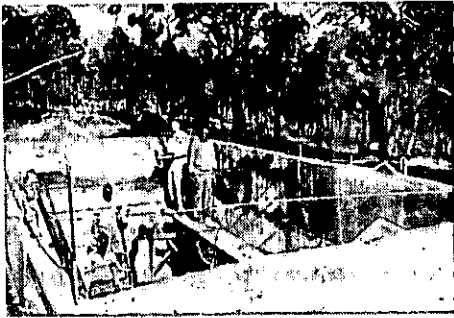
Now we would like again to pause long enough in O. T. translation to prepare a reader of O. T. stories for the adult education program. Do pray for God's guidance in this matter. The opportunity will never repeat itself. At present the people are looking to us for everything in the reading line. But you know how soon the Devil will begin to bring in other things. So far evangelicals only have been able to break into acceptable print, and that makes us both careful, and desirous of getting more literature ready for the people. Short stories of course will be read by anyone, even though they may be warned off the Bible.

A messenger has just come in and handed me the official word that our site at *Ika* has been approved as of April 28, 1953. This means that ARTHUR will at once begin building our house. Mr. and Mrs. LODGE will probably come up at once to build and to set up the printing press. I wish I could convey to you some of the re-

joining that will be taking place in the hearts of the *Agatu* and *Ife* believers. Also we are very happy to say that the pagan people around *Ika* itself are delighted at our coming.

SOUTH AFRICA

Natal EDWIN S. GIBBS®. Two weeks ago we held a very good Native Conference at our "Jericho" outstation; there we had the joy of seeing six believers obey the Lord in the waters of baptism. Then we witnessed six unsaved persons come forward to confess Christ as Savior at the different meetings held during the three days. One of



EDWIN S. GIBBS constructing a concrete water tank.

them was a man who had the reputation of being a bad gangster—called "Tsotsis" out here. This man seemed deeply convicted of his sins for he stood up before a crowd of over 300 in the open air and made public confession of his past life and of his confession of the Lord Jesus as Savior. The believers clapped their hands and shouted their Amens as he sat down. We do thank God for this fruit in the Gospel.

FRANCE, EUROPE

Bellerive TRIPHON and PRISCILLA KALIOUDJOGLOU. Last year about this time we were seeing so many being saved but the work is at a stand-still at the present.

We are looking unto Him for another awakening in our midst through the forth-coming tent work. The French brethren plan to pitch a tent in *Bellerive*, this suburb of Vichy, the latter part of June. Pray with us for this evangelistic effort, that many may come to know Christ as Savior and that others may be strengthened in the things of the Lord.

We hope to have two summer camps again this year in the central, mountainous part of France known as the *Haute-Loire*. The Lord has done much in this region lately and just this spring the assembly of Chambon built themselves a hall large enough to seat 200. At Easter time an inauguration conference was held in this town and believers came from several French assemblies to pass two profitable days under the sound of the Word given by British and French brethren.

FORMOSA, ASIA

Peitou Miss MARGARET ROBERTS..

We continue to rejoice in seeing God's mighty working in this land. What hungry hearts there are seeking for something to give them peace in these troubled days. How much these poor people have been through but sorrow is bringing them unto the One Who alone can comfort their hearts. One lady who came to the Women's meeting this week told us how she had run with her family to get the boat from the Mainland. Somehow she got separated from her husband and children and when she got on the boat she could not find them. But God has used this sorrow to bring her unto Himself and soon after she came to the Island she believed in our Savior.

We have two university girls in the Meeting. They are very out and out for their Lord. They brought a teenage friend to the Gospel meeting one

evening. She wanted to accept Christ that night. The next week she brought her sister who also believed. Since then they have brought a cousin and two other friends who have all made profession of faith in Christ.

FORMOSA, ASIA

Taichung CONRAD BAEHR®. The work here in *Taichung* goes along steadily though the rainy season has somewhat hindered our open air meetings. Yesterday, however; the sun shone brightly at the time for our Park meeting. We had a good hearing and 8 young men came along to our hall afterward for help.

Some Christians, formerly with other groups, have associated with us lately, so we go into the hot weather with fairly good numbers attending and with interest good!

We are planning for a summer conference in August and desire your prayers for this effort.



Taichung, Taiwan (Formosa). A section out of the group of children who attended our Vacation Bible School. Here they are singing "Jesus Loves the Little Ones Like Me." Miss IOLA BEAN stands in back at left and BETTY BAEHR on the right.

JAPAN, ASIA

Tokyo PAUL CRAIG®. We have now completed two full years of the distribution of the Em-

maus courses here in Japan and have passed the 10,000 mark in number of applications to our own office here and the other centers to which we supply the Gospel course. By far the largest number have applied for the Gospel course which the Lord has seen fit to use to bring many to put their trust in Himself. A good percentage has gone on to the follow-up course which gives help in the problems of the Christian life and close to a hundred have been working on "Primary Truths" which gives them simple doctrine and New Testament principles. We are using all three courses in English and Japanese and have recently been reaching a number of our own servicemen by this means. The first two courses are also in Braille and have served to bring spiritual light to many who have long been sitting in double darkness. We have received many letters from blind people telling of the sweet

peace that replaced dark despair when the lessons brought them a knowledge of the free gift of salvation through trusting the Savior.

PAKISTAN, ASIA

Karachi E. GORDON WILLIAMSON®. One

day last week it was my privilege to be preaching and selling the Gospels in one of the very worst sections of this overcrowded city, the haunts of many hooligans and criminals. Twice before I had worked in that street. During the course of shop to shop evangelism a young

hooligan started trouble, seized me, and when I managed to wrench myself free followed me to another street and tried to make me go with him.

On my refusal he caused such a disturbance that soon quite a mob surrounded me and one got very roughly handled. The crowd seized all my books including the bag, which I never saw again, and blows were aimed at one, but the Lord had His eye upon His servant and prevented any hurt whatsoever. Finally the Lord enabled one to get clear of this angry mob—some being angry because the scriptures were being distributed, others just as a piece of excitement. It was a very unpleasant experience, yet one praises the Lord for His protecting care and for the privilege of being allowed to suffer hatred purely for His sake. So please pray that we may be delivered from unreasonable and wicked men, and for the going forth of the Gospel in this city and country.

BOLIVIA, S. AMERICA

Potosi Dr. PERCY G. W. HAMILTON®. In the Lord's kindness the work continues as usual. We are seeking to extend it by a more regular effort in which our native brethren would share in evangelistic work—by rotation—to outlying districts. It is still in the planning stage, but we are considering it before the Lord. It is not as easily done as said, as the task would fall to a limited few, but the Lord could bless. The baptism we were planning in *Packasi* for the next week has been postponed. It was not certain that we should hold it, but recent requests by the young woman's father postponed it definitely for the present.

CUBA, B. W. I.

Havana GEORGE WALKER®. With the coming of new missionaries to the field, one visualizes an expansion of the work. Still we are sad to report that only two of Cuba's six provinces have assemblies gathered unto the Lord's name.

Perhaps in the not too distant future the believers in the Eastern mountains will be gathered in assembly capacity. Several await baptism and just as soon as is convenient these will be baptized.



GEORGE WALKER



BETTY WALKER

Weekly meetings in farm houses in the country are proving very encouraging, but one longs to see a real movement of the Spirit, and signs following the preaching of the gospel.

In the open air several of the missionary brethren band together for a united effort every Saturday night. Last Saturday night we enjoyed the privilege of using the famous Central Park located in the very heart of the large city of *Havana* for a most unusual open air meeting. The Word was preached in a measure of power, and one feels that visible results will come out of these fine meetings.

Brother DAVID ADAMS is rendering us a real service in the printing press. Over a hundred thousand excellent tracts have been distributed and we are informed that people have written him for more. A special tract for Mother's Day was well received here in *La Salud*, and also one on the Eternal Security of the Believer, which truth is little taught in Cuba.

Thus as we continue to carry the battle to the enemy's gate, we shall appreciate your prayers.

DOMINICAN REPUBLIC

Puerto Plata DUNCAN M. REID[®]. Our hearts have been gladdened recently by people accepting the Lord Jesus as Savior, not only in the town here but in a number of the country districts. A brother from the assembly at *Monte Ada* told me yesterday that his wife and daughter had recently been saved and are going on brightly for the Lord. Brother GERALDINO told me last week that in the assembly at *Las Angosturas* three or four have made profession of faith in the Lord during the past few weeks. One of our native *Puerto Plata* brethren returned from *Sosua* on Monday and told us that at the gospel meeting on Sunday, a man had made a decision for Christ. This man had been under conviction for some time, so it was a great joy to the *Sosua* Christians to see him accept the Lord Jesus as Savior.

It will soon be time for D. V. B. S. and the women folk are making preparations for the manual work. Last year large numbers attended these summer classes and we had a happy time with them, so we are praying that we may have as good a time this year. We have always given a great deal of time and energy to children's work and in our five Sunday schools here in *Puerto Plata* we have around 600 children each Sunday afternoon. During the week we have quite a number of classes for children in different sections of the city, so in the midst of all our other activities we are not neglecting this all important work of seeking to reach and win the children for the Lord in their early years. We naturally receive invaluable help in this work from the native Christians and without their cooperation we could not do what is being done.

HONDURAS, CENTRAL AMERICA

Tela JOHN RUDDOCK[®]. The Annual Men's Conference in *San Pedro Sula* was held over the Easter week-end. Quite a number of brethren gathered for this Conference, and we have heard many say that it is the best one we have had. There was felt a real spirit of reverence as we gathered around the Word. I gathered from the questions asked during the question period that a number of our brethren had been giving quite a bit of thought to the qualifications and work of Elders. Each night we had a Gospel Meeting, and I have never before seen so many of the unsaved neighbors come in to hear the message.



MR. AND MRS. JOHN RUDDOCK

Our native worker Don Margarito has been very busy in the different banana farms, and has now moved to Progreso to live. We are glad of this as there were a number of believers there who needed help. This young brother has been most faithful, and we know would be grateful for the prayers of God's people.

We mentioned in our last two letters that the wife of another faithful brother was very ill and had been operated on. For a time it seemed as though the Lord would take her home, and we were very much burdened. Much prayer went up on her behalf as they have six children, and one is almost crippled by arthritis. Brother

SHEDDEN and Miss JOHNSTON gave her blood, and prayer continued for her. Now we can praise the Lord, for she is up and able to get around and has gained weight. We do thank the Lord for this answer to prayer. It has encouraged the believers and has strengthened our brother's faith.

MEXICO, CENTRAL AMERICA

Orizaba, E. J. HARRIS[®]. We had a very happy time during

Easter. The usual thanksgiving anniversary meeting was held on "Good Friday" morning. We remembered it was 60 years since the testimony started in Orizaba and 21 years ago that our present hall was opened. On the Sunday morning the 4 assemblies in this Valley united for the Breaking of Bread meeting, and also to witness the baptism of 10 believers in the afternoon. About 1200 were present at each of these three meetings. Last Sunday week, 4 more believers from the *Puebla* meeting were baptized here. This brings the total to 30 baptized this year from various parts. All the meetings around go on happily.

The printing work goes ahead fine. 330,000 copies of each issue of "El Sembrador" is not now enough. We could easily dispose of 400,000. We have been able to print large quantities of other tracts and booklets which are being widely circulated with apparent blessing. The correspondence is more interesting and cheering than ever. Many write personally to express gratitude for light received through the publications.

Only the
present generation of Christians
can carry the Gospel to the
present generation of mankind.

Prayer Pointers

1. Continued prayer for a meeting place in Tela, Rep. de Honduras especially for guidance in the purchase of a building now under consideration.

2. For W. L. McCLENAHAN of *Israel* still confined to bed. While retaining the use of his limbs the vocal chords have been seriously affected. Remember also Mrs. McCLENAHAN and the children during these trying days.

3. WILLIAM CLARK (*Peru*) asks prayer for definite guidance in selection of a center for future service.

4. *Spain*—the essential teaching work, which is so needed is made difficult by the hard economic conditions. Consequently it is difficult to get likely young people to Bible classes and to do the requisite study at home. We ask for prayer about this as healthy assemblies can only be built up on the basis of a good knowledge of the Word.

5. For a meeting place in *Waipahu, Hawaii*. "The agreement on the present location (High School) runs out and the question is will they renew? The location has never been very satisfactory and as there is a little church in the center of town presently used as a storage place we earnestly seek your prayers that the Lord will make it possible for us to get this place."

MISSIONARY MAGAZINES

There are three missionary magazines, which we would like to commend and urge Christians to subscribe to:

(1) *The Fields*; published monthly. Yearly subscription \$1.50.

(2) *Echoes of Service*, published monthly. Yearly subscription \$1.00.

(3) *Echoes Quarterly Review*. Yearly subscription \$1.00.

Subscribe through Walterick Printing Co., Fort Dodge, Iowa.

STUDY BOOKS OF VALUE

- Prophecy's Last Word** by Fredk. A. Tatford. An entirely new exposition. A storehouse of information and a valuable book of reference for all who would know more of the book of Revelation. With nine illustrations. 270 pp., cloth\$3.00
- The Revelation—An Outline**, by C. A. Coates. 250 pages of inspirational, well defined teachings on this deeply interesting final message of the Bible. Cloth\$1.00
- Lectures on the Revelation** by William Kelly. 502 pages of deep inspirational teaching on this most fascinating book of the Bible. Cloth\$3.25
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