

The Fields

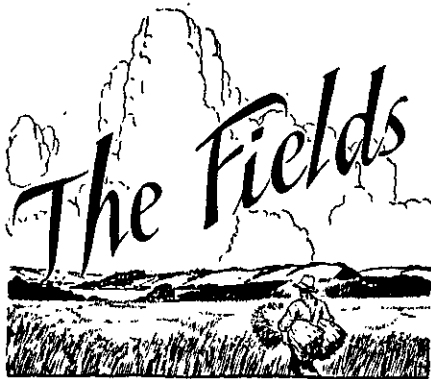
TIDINGS OF CHRISTIAN MISSIONS IN MANY LANDS



View of Johannesburg, S. Africa, with Gold Mine Dumps in the Background

Courtesy PAN AMERICAN AIRWAYS

August, 1953



CABLE: Thefields, New York
16 Hudson Street, New York 13, N. Y.

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Published Monthly by
WALTERICK PRINTING COMPANY
FORT DODGE, IOWA, U. S. A.

VOLUME 16 NUMBER 8

Articles, letters and suggestions to our magazine and all gifts for missionaries should be sent to **The Fields, Inc., 16 Hudson Street, New York 13, N. Y.**

Subscriptions to the magazine, notices of change of address and similar communications should be sent to **Walterick Printing Co., Box 706, Fort Dodge, Iowa.**

SUBSCRIPTION RATES
United States and Canada

1 Copy, one year	\$ 1.50
1 Copy, two years	2.50
1 Copy, five years	5.00
10 Copies to one address, one year	10.00

Foreign

1 Copy, one year	\$ 1.75
1 Copy, two years	3.00
1 Copy, five years	6.00

Entered as Second Class Matter, as of February, 1938, at the Post Office, at Fort Dodge, Iowa, under the act of March 3, 1879.

Air-Mail Subscription Rates

	1 copy one year
Africa, Asia, India, Far East	\$7.50
Europe	5.00
South America, B. W. I.	4.00
Mexico and U. S. Possessions	2.25

"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 article; 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.

The Fields to Missionaries

Through the kindness of friends we have been able to send *The Fields* to many missionaries. We would like to send the magazine to many more missionaries on the field.

R. J. P., California	\$10.00
R. S., California	4.00
C. B. M., New Jersey	1.50
H. B., Illinois	1.50
L. F. D., Maryland	1.50



Editorials



Legal Representatives

It does not seem to be generally known that in some fields, for example, the Belgian Congo, government requires that in each area of the colony one missionary must represent all the missionaries in official matters. The designated brother is answerable to government for the activities of all the workers within his territory.

On the whole, this works out quite satisfactorily as long as everyone proceeds on lines which excite no enquiry from government quarters. But it requires very little imagination to realize how utterly embarrassing it could be for a legal representative to be called to account by officialdom for ill-advised acts or utterances of a fellow-missionary. One case called for protective activity on the part of civil authorities to avert serious trouble! Let no one think that this is beyond the pale of likelihood; it has already entered the realm of fact.

Missionary forces can ill-afford to bring themselves under the frown of the authorities. It is imperative, therefore, that every reasonable precaution be taken to preserve the status quo wherever good relationships exist between the government and the legal representative. Missionaries should be hesitant about any course that is likely to incur the displeasure of officials where, hitherto, happy relationship has prevailed.

To this end, elders who have the matter of commendation before them might well enquire into all that is involved in legal representation on the

field. This will give opportunity for the responsible person on the field to clarify the situation and offer any recommendation which he may deem advisable. Full understanding in all such matters between the assemblies at home and responsible brethren abroad, is in the best interests of the work.

Letters of Guarantee

A few remarks have appeared previously in this magazine regarding "letters of guarantee." We are asked by interested friends, "Who requires these letters"? and "Why"?

Some foreign governments require letters of guarantee before they will permit a missionary to enter the country. The guarantee required by some countries is more stringent than that demanded by others. Some governments only ask that the cost of repatriating a missionary be guaranteed if war, or some other cause, necessitates sudden departure. Other countries require assurance in addition to repatriation, that the missionary will be adequately supported on the field and that hospitalization, or other obligations, be fully met by the commending assembly if unusual circumstances should arise.

Needless to say, most consulates will not consider the missionary who wishes to go abroad on an "independent" basis. Not only so, in the majority of cases foreign consulates will not accept a guarantee presented by a local assembly. Usually the missionary must be represented by a re-

sponsible group known to the consulate in question.

"Christian Missions In Many Lands" (New York) is prepared to represent missionaries to the U. S. Department of State or foreign consulates *provided* that the missionary is duly commended as a thoroughly responsible person and that the commending assembly (or, assemblies)

undertakes all the financial obligations involved in a letter of guarantee.

The political situation in many parts of the world today demands that due consideration be given to all the implications of a letter of guarantee before issuing one. The fellowship of other assemblies is sometimes desirable in matters of this kind.

Generosity and Prosperity

A. HERMAN ARMERDING

ONE of the basic concepts of religion is the idea of reward for good deeds. One of the most frequently practiced of good deeds is giving, both to the needy and to the work of the Lord. Human reasoning, based on the idea of justice, subscribes to and supports the theory that those who are generous will doubtless prosper. Scripture references can be cited to support this view. Many books have been written to tell of those who were faithful in their giving and how the Lord enriched them, sometimes to the extent of their becoming millionaires. The logical inference is that those who do not prosper in material things are probably not tithing or at least are withholding from the Lord the portion of their income which is rightfully His.

If we are to follow this line of human reasoning, we might easily conclude that prosperity is a sign of faithfulness to the Lord. It is at this point that reason crashes into an immovable obstacle, for we find that those who generally prosper are not the earnest, faithful children of God, but rather the ruthless, subtle children of this world. We also find that the number of Christians who prosper in material things is surprisingly small.

This blow to human reasoning is

not an innovation of the twentieth century. The same problem confronted the people of God centuries and milleniums ago. Asaph treats the problem very completely in his 73rd Psalm where he speaks of envying "The prosperity of the wicked . . . the ungodly, who prosper in the world." He contrasts the poverty and hardships of the people of God.

Job's three friends were confronted by the same problem and allowed human reasoning to contribute to Job's misery. The Scripture does not tell us that the poor widow who cast the two mites into the temple treasury found an envelope under the door when she reached home, containing four mites. Such a sequel to the story would be popular indeed, but it would not reflect the usual experience of God's people nor the teaching of His word.

It is evident from a study of His dealings with men, that the same God Who causes "His rain to fall on the just and on the unjust" does not discriminate in favor of His children in dispensing the "power to get wealth." Though there are exceptions, it is generally the wicked who prosper and the people of God who are in modest circumstances. "Hath not God chosen the poor of this world rich in

faith, and heirs of the kingdom which He hath promised to them that love Him?" (James 2:5) And was it not the Macedonian Christians who in "their deep poverty abounded unto the riches of their liberality"? (II Cor. 8:2) It is surprising that in this very passage we find the words, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

There can be no doubt that there is much in the Old Testament to indicate that righteousness, piety, and generosity result in prosperity. In Joshua 1:8, for instance, those who meditate continuously on the Word of God and diligently obey it are promised prosperity and good success. Also in Proverbs 3:9-10, "Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Malachi says "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (ch. 3:10). However, even in Old Testament times cases such as that of Job were prevalent enough to cause men like Asaph to write as if the usual lot of the righteous was to suffer privation, while the usual lot of the wicked was to prosper.

Coming over into the New Testament, where the reign of law is replaced by the reign of grace, we find that promises of material blessings give way to promises of spiritual blessings. The Lord Jesus bid His hearers to lay up "treasures in heaven" (Matt. 6:20). Certainly God is entitled to as much or more from His children in

this dispensation of grace as He required of them in the dispensation of law. However, the motive under the new dispensation is far different. Instead of being generous in the expectation of reward, God's children are, or should be, generous out of appreciation of God's unspeakable gift. It is to be deplored that so much has been written to encourage Christians to give with the expectation of reward, rather than as a service of love to the Lord.

After all, are we not just stewards having the privilege of dispensing the property of our Lord which He has entrusted to us? "It is required in stewards that a man be found faithful" (I Cor. 4:2). In our Lord's parable in Matthew 25:14-30 we are told that "His goods" are given "to every man according to his several ability." Certainly God knows who of His children can be entrusted with wealth, and a good word for others is, "Fret not thyself because of him who prospereth in his way" (Psa. 37:7).

To those who are entrusted with wealth the word of exhortation is, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come" (I Tim. 6:17-19).

There are certain precious promises of which we may lay hold, regarding our daily needs. David bears witness, "I have been young, and now am old; yet I have not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). In our Lord's sermon on the mount, concerning the necessities of life He says, "your heavenly Father know-

eth that he have need of all these things . . . take therefore no thought" (Matt. 6:32-34). Finally there is that precious promise, "My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). It is noteworthy that the fulfillment of these promises is not contingent on our being generous in giving.

If we would give to obtain merit, there is only one standard, "sell *all* that thou hast, and distribute unto the poor" (Luke 18:22). This is exemplified for us in the case of the widow. Others had given "of their abundance . . . but she of her penury hath cast in *all* the living that she had" (Luke 21:4). Regarding the use of whatever money the Lord has entrusted to us, the parable of the un-

just steward provides a specific recommendation. "Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). What an incentive to give to the cause of missions and the propagation of the gospel!—that in a future day many may be waiting in the glory to greet us and thank us for making it possible for them to hear the gospel.

Above all, is it not sufficient for us who owe so much to the Savior Who died for us, to discharge our stewardship in such a manner, whether great or small, that we may receive His, "Well done, good and faithful servant; thou hast been faithful over a few things . . . enter thou into the joy of thy Lord" (Matt. 25:23)?

Language Learning for Missionaries

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

What does it mean to an incoming missionary to learn a new language? It means much more than "learning a language"; it means that he has to

"learn to speak it so as to be understood, and to understand what is spoken." Further, his aim must be to learn so to speak that the people, not

seeing or knowing the speaker, shall think it is one of themselves talking—a very different thing from "speaking like a native" — of America!

Let each missionary candidate, called of God, who is facing an unknown future of service in an unknown land, among an unknown tongue which has to be mastered and made his own, take his stand in faith on the above scriptural state-



Taiwanese children. Gruelling language study is necessary before the missionary is able to teach them the Gospel.

Photo by C. R. Baehr.

ment of fact, and say to himself, "God has given me a spirit of power, of love and of a sound mind: I will not be afraid."

He will meet with many difficulties as he sets out to learn the strange language that is to be the chief means of accomplishing the work he hopes to do for his Lord. His enthusiasm will be put to the test when for many months he feels "shut in," unable to speak intelligibly to the people or to understand what they say, and has to fulfil a period of real "hard labor" in which he will be tempted to discouragement and fear.

It is generally accepted that the acquisition of one of the principal languages of India means six or eight hours a day close study and practice for two years. The age at which to commence this formidable task—for he should not be content to "pick up a smattering," but strive to make the new language as much his own as is his mother tongue—is an important factor to be considered. The farther away from school days the greater will the difficulties be. Round about twenty-five is the best age at which to embark on this holy adventure for, as thirty is approached, or passed, the mind's powers of comprehension, and the memory's power of retention, tend to become impaired.

The candidate is strongly advised to prepare himself as much as possible while still in his home land. He should contact a senior missionary of the country to which he expects to go and discover from him all he can concerning the people amongst whom he will be laboring, and the language he will have to learn. With some languages it may be well to commence study in a language school, but this is not recommended where Eastern languages are concerned, unless teachers to whom the language is native are available.

An alternative is to learn a European language, for this will reveal whether or not he has the required ability. Failing this, he should most certainly revise his own knowledge of English Grammar, ignorance of which will surely hamper his understanding of the construction of the foreign vernacular, and the learner may be put to shame before his teacher, by not knowing the difference between a casual and a reflexive verb or between an adjectival and an adverbial sentence. Some foreign languages, especially eastern ones, reverse the order of construction as found in English, wherefore some, being unused to putting the verb last, may leave it out altogether. Several college trained students who have failed to "make the grade" in a vernacular examination, have said "We have learned several (dead) languages, but this is different from anything we have met before."

As a next step the student, in view of the Scripture at the head of this article, should lay hold of God to be delivered from fear born of that great enemy of the new missionary—self-consciousness!—which, in the case of so many, has been the devil's weapon to engender a spirit of timidity, making the learner afraid to speak before others, or to the people lest he should be thought "silly" uttering strange sounds or lest he should make mistakes. Senior workers have said of such, "we cannot get them to talk." Of course, they will make mistakes. "The man who never made a mistake never made anything else worth making."

The student must remember that though the new words sound strange to him they are not so to the people to whom they are perfectly familiar. Instead, let him, by God's gracious help, start, for the Lord's and the Gospel's sake, to acquire as quickly as

possible, a "working knowledge" of the language that will enable him to preach the Gospel as freely and as automatically as he would in his own tongue.

Such an early acquisition is of the utmost importance, for it is possible for missionaries, who themselves are persuaded that they speak the language well, to preach for a long time and not be properly understood by their hearers.

This sad state of things is due to: (1) wrong pronunciations of sounds; (2) faulty construction of sentences; (3) incorrect idioms; and (4) use of "bookish" words not known to ordinary people. These indicate some of the difficulties that meet the student on the threshold of his endeavors to learn a new vernacular. For the exact pronunciation of new sounds the proper position and use of the tongue, lips, and teeth must be observed and followed. Some of the sounds are non-existent in English, while some English sounds do not exist in the vernaculars. For instance, in India there are four T's, all different from one another, and also from the English T. Yet, not a few foreigners make one "T" do duty for the four, and they never notice the difference. These new sounds must be correctly learned in the first three weeks. Wrongly learned they will mar the speech of the missionary ever after. It is extremely difficult to correct them when once "grooved" in the "record" of the brain. In one Indian major language the use of "soft" letters for "hard" ones, would, instead of the wanted "egg" bring one a "blow"!

The memory must be trained to learn the meaning of the sounds, and to grasp "an entirely new method of indicating a logical relationship of words."

The new sounds, the new words,

the new sentences must be learned primarily by the ear, the eye being only auxiliary. This is how children learn, but the missionary student must do it in much less time; therefore the pupil must be taught to speak before he learns to read or write! "He should only learn to read and write what he has already learned to speak." This advice is sound.

"The unit must be not letters or words but sentences, which have both time and cadence. The teacher should, therefore, repeat sentences over, ten times or more, at the rate of five syllables per second till they are correctly learned by the pupil." Now here we come to what, perhaps, is the most common fault in missionary language learners—insufficient repetition leading to a too frequent repetition of—"I forget"!

"Intense Repetition is the cure for a poor memory." "Repetition is the secret of success." Carlyle said: "Genius is an infinite capacity for taking pains." Comparatively few are ready to give the required time to achieve the necessary number of repetitions, whether from lack of understanding of the need, or from mental laziness. "Ten to fifteen thousand repetitions, distributed over three to six months is not too high a price to pay for correct pronunciation and speech."

"Accuracy must come first," then intense repetition (this cannot be too greatly emphasized), and constant practice, from the beginning, in using what is learned. Rotherham's translation of Mark 14:8 is, "What she had she used"—excellent advice for the language-learning missionary! "You will know only what you use," is the slogan of an experienced worker.

To summarize: It is of prime importance that the student should get the language: that he should get

it correctly: that he should get it quickly, and let it be insisted on, there is no other way to do that, than by constant repetition, constant practice in talking to all and sundry, imitating the people's way of saying things (being careful, though, to verify words or phrases before using them), and by speaking as the people are accustomed to have the words fall on their ears, i. e., idiomatically.

Idioms can be learned only from the people, not from books. He must never try to translate his English idioms which may be very different from those of the vernacular. In English, for instance, we would say, "He took his examination," but in Telugu one must say, "He gave his examination"!

Some of the principal Indian languages have several grades or degrees: (1) a highly sanscritized grammatical one, understood by very few; (2) a grammatical one as used in high-class books; (3) a grammatical one as used in cultured speech; (4) ordinarily correct speech; (5) the common, or colloquial parlance; and (6) the vulgar speech of the illiterates, which the missionary must know but not use.

While English grammar is necessary to give the learner his bearings, the grammar of the language he is studying must be learned concretely, by induction, as he progresses, and not by memorizing rules, declensions, etc.

The following suggestions from "Telugu by the Direct Method," the manual now in use for students of the Telugu language, give the "laws for training the motor-memory" (which is the memory of speech), and these are:

(a) Start with a decided purpose to succeed.

(b) Do the thing as nearly right as possible from the very first.

(c) Aim at the rate of five syllables a second as your standard of speaking.

(d) Keep a record of your daily attainments, and rouse your interest today by trying to beat the record of yesterday.

(e) Work hard for fifteen or twenty minutes at repeating new matter, and then turn to old and familiar material, reading or writing for rest.

(f) Make use of your old and new sentences as often as possible in talking.

(g) Better have a number of short periods of study than one long one, since there is no value in tired, uninterested study.

(h) Get your teacher to note your mistakes when speaking or reading. Ask him to classify them, and then give special attention to these at the times of pronunciation drill.

(i) Don't be discouraged by your mistakes; learn by them. Recognition of failures is the first step to success.

(j) When your speaking has become automatically correct, your motor-memory is trained.

One studying a new language must have, in addition to a native teacher, the help and supervision of a senior worker, who is himself an adept.

Echoes' Quarterly.

PRAY

E. FIELD

We must pray for the aged and poor,
We must pray for the sick who need care;
We must pray for needy and suffering,
Just pray to the Lord, who answers prayer.

We should pray for rulers in power,
We should pray for all everywhere;
We should pray for the sinsick sinner,
And speak to the God who answers prayer.

Let us pray to the Lord quietly,
Let us pray when the pantry is bare;
Let us pray in our closets unknown,
For as we pray the Lord answers prayer.

Let us pray to the Lord in earnest,
Even pray with your heart bowed with care,
Let us pray with our souls, fervently,
Then as we pray the Lord answers prayer.

A REPORT ON BRAZIL

JOHN MCCLELLAND

Geographical

Brazil, or the Republic of the United States of Brazil, as it is officially called, occupies more than half of the continent of South America, being in area somewhat larger than the United States of America—or, the area of the United States plus a second state of Texas. A good part of the country has a tropical climate, but in the extreme south there are areas which have cool weather and at times, even frost. The population, in round figures, is some 50 millions.

Political

Discovered in 1500 by a Portuguese navigator, Cabral, it maintained the status of a colony until 1822. From 1822 to 1889 it was an independent empire, and since then has been a federated republic, with government similar to U. S. A., having a President, Vice President, and each state with separate governor, etc.

Economical

Brazil has often and is still being referred to as "The Land of the Future." One must admit that according to natural resources, Brazil could easily reach near the top of the ladder, but, it is totally dependent on the power of the government and the will of the people, without which the country will continue in a "half-way" state. To a great extent Brazil has been developed by foreigners and foreign capital but the average Brazillian gets the idea that the foreigner exploits and carries off the cream.

Ethnological

The people are a mixture, being a fusion of three principal races. The RED, or original Indian race; the BLACK which is the result of slave

labor brought in by the Portuguese; and the WHITE, which is the con-



The McClellands
Louise, Kathryn, Marilyn, John



A group of believers. Seven souls have been saved since this snap was taken. Besides the seven newly saved ones, there are ten baptized believers in fellowship—besides ourselves.



View of Santos

stant flow of immigrants from Europe. There is also an increasing flow of Japanese coming into the country, but they in a lesser degree

intermarry and for the most part keep to themselves. As a rule there are no racial barriers, discrimination being on a very limited scale.

It is hard to consider such a thing as a "typical Brazillian" because they are as varied as their faces. They are, as a rule hospitable, friendly, sentimental, and easily excited or depressed. The city-bred Brazillian is liable to be as refined and exclusive as any American person of class, whereas, the country person, or "caipira" can be as uncouth and backward in manners as one can imagine a person to be.

Their homes too, are as contrasted, from mansions to barns, (or worse).

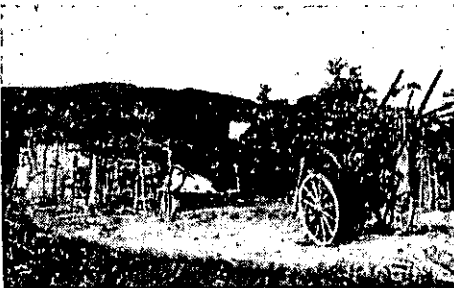
In dress, one could pick up hundreds on a city street, place them in any fashionable district in U. S., or Canada, and apart from the language barriers, there would be no difference in appearance, color, or mannerisms. On the same street, one could pick up the most destitute, ill-clad and unkempt persons to be found in the poorest of poor clums. Two great contributing features being "drink" and "gambling." The poor will gamble to get rich and drink to sustain, while the offspring exist in the most pitiable conditions. Brazil is the land of contrasts, in every way. The language spoken is Portuguese, not Spanish.

Spiritual

During the era as a colony and empire, the Roman Catholics held sway, being part and parcel of the government. On becoming a republic the Church and the State were separated and freedom of religion was recognized in a limited way. However, year by year the people become more and more convinced of the other man's rights. In interior places the power of the Church still holds good. In cities it is limited, although it often figures in politics. With the increasing liberty there are also multiplied



Brazillian woman at work.



Typical Brazilian country dwellings



Transportation by ox-cart is still in existence in rural districts. "Casa de Oracao" (House of Prayer) can be seen in the background.

problems of sects and schisms, which are making great strides. Gospel work has been faithfully carried on for years, such denominations as Methodists, Presbyterians, and Baptists having extended greatly, and on a whole they present a fairly sound Gospel.

Assembly Work

As to the work of the assemblies in Brazil, basically, it can be divided into four areas, namely, (1) Rio de Janeiro, Rio Doce, Eastern Minas Gerais, and Espirito Santo. (2) The State of Sao Paulo. (3) The Triangle of Minas Gerais, and (4) The Amazon Valley.

1. The work in *Rio District* is the oldest and most developed. It is over fifty years old, and is estimated to number almost 200 assemblies—a great number of these having sprung up without help or initiative of missionaries. The larger assemblies and center of Gospel testimony are Rio de Janeiro, Teresopolis, and Caranbola.

2. *Sao Paulo*—The work in this state is much younger, and to the moment less extensive. The city of Sao Paulo has the highest concentration of works, with at least six assemblies. On the outskirts of Santo Andre, there are two small works, one being at Jardim Santo Andre, where we reside. Sousas also has a work, of recent date more animated, having seen some blessing in their midst. Piracicaba has two works with numerous preaching points. Sao Joaquim da Barra has also taken an impulse in the last year. There are also works at Capao Bonito and Santos. The latter is rather at a standstill at present. There are still a few scattered Christians, but nothing of an actual united effort.

3. The triangle of *Minas Gerais* has three main centers, Ituiutaba, Uberaba, and Sacramento. The city of

Ituiutaba has a good assembly and the surrounding farm districts have at least six assemblies, for the most part healthy and progressive. The assembly in Uberaba is, I believe, the oldest in these parts. It is a hard city, quite a firm seat of Rome, and consequently difficult to evangelize. Sacramento has a new work and is showing good prospects and is progressive. Quenta Sol, a farming district farther on has a progressive and healthy group as well.

4. The work in the *Amazon Basin* is limited, Jose Penna being the only worker there of our group. The work in Santarem which is possibly five years old is progressing—souls have been saved and a Hall under construction is almost completed. It has seen much opposition but through faithful effort it is gaining ground.

This, for the main part covers assembly centers. It might be added that Mr. Leonard Nye and Mr. Wm. Giles are engaged in a project with a view to Orphanage work. It is in its early stages and will need support and much effort to realize its objective.

Of recent date we have learned of several assemblies formed by German stock in the neighborhood of Curitiba in the State of Parana. There is also an assembly effort being made in the Gospel, in the State of Rio Grande do Sul.

Dr. and Mrs. Wm. Barton

On the Occasion of their Golden Wedding—1948.

The event of a Diamond Jubilee falls upon very few of our fellowmen, so that when we do meet with such a rare occurrence we rightly desire to give honor.

The subject of this brief sketch—William Barton—left the shores of

Scotland, commended by "Elim Hall," Glasgow, in the year 1893. His desire was to serve the Lord in South Africa.



Dr. and Mrs. Wm. Barton—1948

In those days, steamships still employed sails to help them along. Durban, Natal, was the port where Mr. Barton landed. He tells us that the main street of Durban was the only paved one, all others were ankle deep in sand. A horse drawn tram (street car) carried passengers and supplies from the dock area to the town. Wagons, with a span (team) of 16 oxen could be seen loading goods to be carried up country to Pietermaritzburg and beyond—Johannesburg was little known then, the rich gold deposits only just then having been discovered.

Mr. Barton now tells us that in those far off days—60 years ago when he arrived in Durban—he found a small company of believers, two families, who met in a home on the Berea. What a cheer this must have been to that young man! After purchasing

his outfit young Mr. Barton travelled south to a place beyond Port Shepstone where a missionary, Mr. Alfred Eyles, commended from Bristol, England, had his mission station. There for two years, William Barton studied the Zulu language.

The ship that carried Mr. Barton to South Africa called at the island of St. Helena—to which place the British Government had banished the Zulu king, Cetewayo, (young people will remember that it was to the island of St. Helena that the Emperor Napoleon of the French was banished and where he died in 1821). At this port, a half-caste man who had accompanied the Zulu King Cetewayo in his banishment, boarded the ship on which Mr. Barton was travelling. When they were later passing the shores of Eastern Cape Colony, this half-caste told Mr. Barton of the great need of the Gospel amongst the native people living there. This was taken by Mr. Barton as a call of God to carry the Gospel to that needy part of Africa, Pondoland.

In preparation for going on to Pondoland after leaving Mr. Eyles, William Barton bought 4 oxen and a two-wheeled cart, packed it with his belongings and set out. He traveled 100 miles into that country and settled near the village of Lusikisiki, where he built a home and set up a Mission Station. Then after five years, he again visited Mr. Eyles in Natal and there met, and later married their English governess, Miss Ethel Tanner, in 1898. God has graciously spared this couple to one another to this day.

Mr. Barton continued to preach the Gospel to the Pondos and treated the sick natives who flocked around him. Several assemblies were formed and a good work done. Mr. Barton began to study medical books to help him in his work of treating the diseases of the

native people: this he did so well that when he went home on furlough he took further studies in Edinburgh and was able to successfully pass his medical examinations. This Mr. Barton did when he was 50 years of age, no mean achievement in itself.

Dr. William Barton now returned to Africa, this time as a Medical Missionary. Then when he was 60 years of age he was led to commence what has become the chief work of his life, that of building a Native Hospital—with all the other necessary buildings—including a comfortable cottage for the two fully-trained white nursing sisters, and a home for the seven native nurses. Many sick folk amongst the natives have found health and healing,

both physical and spiritual, at the Murchison Mission Hospital. Sick missionaries have been restored to health under his care. Now a younger doctor has taken over the responsibility for the Native Hospital, Dr. John Fisher, a grandson of the late Dr. Walter Fisher, who worked in Central Africa with Fred Arnot, his brother-in-law, and Dan Crawford.

So we pay this tribute to a grand old warrior of 84, now in the eventide of his life, still with the joy of the Lord in his heart and still busy in His work. Doctor Barton is the dean of brethren work in Natal, and an inspiration to us younger workers to go on for God.

EDWIN S. GIBBS.

Average Day's Work at Capango, Bie, Angola

T. E. WILSON

The day starts at 6 a. m. Each morning there is a short service at dawn when a hymn is sung, the Scripture Union portion is read and then prayer. This service is in the hall and is taken by one of the African elders. There are about 70 boarding school boys and they are then given their work for the day. They work in the fields from 7 a. m. till mid-day to help raise their food. The missionaries have breakfast at 7:30 a. m. The medical work at the dispensary and the morning school go on at the same time. A bell is rung and sick people assemble in an enclosure at the dispensary door. Here there is a short Gospel service, usually taken by an African elder who helps with the medical work. On an average about 50-60 people receive treatments daily. Everything from leprosy to tropical ulcers and teeth extractions are attended to.

The morning school is for younger children in the primary grades. There

are 4 or 5 classes taught by African teachers and supervised by one of the lady missionaries. At the same time there is vocational school for the older boys. Some are taught carpentry, bricklaying, tailoring and agriculture. They are taught to plow with oxen. Lunch is at mid-day. Afternoon school starts at 1 p. m. There is a scripture lesson every day taken by one of the missionaries. Altogether there are about 400 scholars in school.

The school work is all in the Portuguese language and must follow the government curriculum. As well as this there are 83 'outstations' in the district many of them with day schools which must be supervised. Some of the missionaries are constantly engaged in translation work and the turning out of literature in the various African dialects. Periodically there is also a Bible School when men come in from the surrounding districts for Bible study. Supper is at 5:30 p. m.

Then at 7:30 there is the evening service. There is a meeting of some kind on each evening of the week. Saturday night is the prayer meeting. Most of the missionaries retire at about 9:30 p. m.

On Lord's day there is a full schedule of meetings. Breaking of Bread at 9 a. m. Sunday school at 10 a. m. and Gospel meeting at 11:30 a. m. In the afternoon there are meetings for young men and young women meeting separately and some of the missionaries go out to the surrounding villages for meetings. At night on the Lord's day the missionaries gather for a Bible reading in English, the only time when there is any opportunity to hear ministry in their own language.

In the dry season when school is on vacation most of the missionaries take the opportunity to go out on safari, taking the Gospel to the more remote parts of the Umbundu tribe or across the Quanza river to the Chokwe, Songo and Luimbe people.

Men Wanted for Missions

MEN—you pride yourselves on being the stronger sex. What are you doing with your strength? Women are doing your work out here; hard health-blasting work. They must do it or it would never be done. They are spending two to six weeks at a time on trek in tropical Africa. They are away from the comparative comforts of the base station, suffering physical unpleasantness and distress, that the task may be completed. They live the pioneer way. They are doing your job; extracting teeth, treating lepers, dressing those horrible suppurating ulcers, giving injections, daring the dangers of demon dancers, as they tell

of the Christ, mighty to save from Satan's thralldom. They walk many miles under a broiling sun, carrying the banner of the Cross, preaching and teaching everywhere.

Apart from the physical, there is the emotional shock to women missionaries. My wife has told me of some of the filth she has had to listen to, from men whose thought is only evil continually. One will never know the vile things that lady missionaries have to listen to, as they seek to present Christ to depraved pagans. We who know Africa, know what they must perforce look upon, and it is not pleasant.

One time a devil worshipper, club in hand, rushed at my wife in a hut where she was visiting, threatening to beat her brains out! You can't tell me that would not jar a woman emotionally! But such women stay, despite the vileness of the scene, regardless of disease and danger, because they are needed. Men are going out only in trickles rather than like the flood that is needed to storm these bastions of sin and darkness.

Men—get a vision of what God will do for you and with you in some needy place. Do you not think it a thrill to have young men come to you and say: "Tell us more!"? Think of having four or five hundred sitting for one or two hours, gathered round the light of your pressure lantern, and stretching far back into the dusky shadows, listening to what the Bible says of Christ, and salvation in Him! Your words are punctured with the barbaric rhythm of the tom-tom, the cry of the wild hyena; your words are sometimes lost in the din of a sudden outburst of satanic fury, only to be hushed by those whose hearts are being touched by the sweetest Name on mortal tongue; the name of Jesus!

And when you leave that village the people would hold you back, begging you to stay a little longer, or to come back soon. Did I make a mistake in becoming a foreign missionary? No! a thousand times no!

May God help us all to see the need. Don't misunderstand me. God does not call every man to the foreign mission field. Not everyone could go. It takes the best in anyone who ever put on a sun helmet, to serve God in foreign lands. But He calls; calls men as well as women. Be honest, men. God does not call three women to only one man!

"And I sought for a man among them, that should make up the hedge and stand before Me in the gap for the land, that I should not destroy it, BUT I FOUND NONE!" (Ezek. 22:30). Will the Lord Jesus Christ be able to say: "BUT I FOUND YOU"?

GORDON BISHOP, *S. I. M. Fr. W. Africa.*

The Bible In Israel

In Israel most things are rationed, because the country does not dispose of sufficient foreign currency and therefore cannot import sufficient goods to meet the needs. This even applies to the Bible which, although not technically rationed, is in greater demand than present supplies can meet. We of the Bible Society must therefore do our best to distribute the Bible as fairly as possible. Actually in Israel, the Bible is a very good seller on the black market. It is, for instance, easy to buy a comparatively cheap Bible from the Bible Society and to re-sell it at a high price. If, therefore, a request comes from an unknown person, we ask for a written statement that the Bibles are required for a school or other institution.

Here in Israel, the B. F. B. S. and

the A. B. S. are responsible for the distribution of the Bible. Up to the present time we have sold Bibles in 32 different languages. There have come to Israel Jews from 64 different countries and a babel of languages is spoken. But the official language of the country is Hebrew. That is the language in which the children are taught in school, and the children and young people who have grown up here speak Hebrew as their mother-tongue. So the demand for Hebrew Bibles is especially great. We often find ourselves without a single Hebrew Bible to sell.

What can really be the reason for this great demand for Bibles? Here in Israel it is evident that the Jewish people and the Bible belong to each other in a special way. In other countries children can quite well be taught the history and language of that country without the Bible. But in Israel that is impossible for the classical history and language are only to be found in the Bible. If children in Israel are to be enlightened as to the land of their forefathers, to which they have returned after so many centuries, they must turn to the Bible. Even atheists cannot do without the Bible. Hence we come up against that fact that there are people here in Israel who want to create a "new" Bible, the so-called "Bible without God." Those who are behind this, maintain that it is harmful continually to be in contact with the out-of-date conception of God. They have therefore published a volume of "Stories from the Bible" from which the name of God is, as it were, entirely left out. This pitiful attempt which, however, had not met with a friendly reception, shows how the people of Israel cannot relinquish the Bible.

Another remarkable trend in Israel today is the great interest taken in the

New Testament and the person of Jesus. It is true that it is not our Jesus, our Savior, Who interests them, but the great Jew Jesus, for whom the Jews today are trying to find a place in their history.

Whatever the reason may be, the Jews today in Israel are reading the Bible. It is, after all, God's Word with which they are concerned. And our hope and prayer is that God may pour out His Spirit upon Israel that they may acknowledge Him of whom Moses and the Prophets testified: "Jesus the Messiah, the Savior of the Jews and of all nations, the only hope of the world"!

—*United Bible Societies' Bulletin.*

Nehemiah's Prayer

Read Nehemiah 1:4-11

There are times in life when the saint can get no light or comfort from his surroundings. God seems to have forgotten, friends seem to be helpless, providences seem to be antagonistic, and the "powers that be," of whatever kind they are, seem to control the situation for evil. Not a few saints have found themselves in such a situation, and have been led into utter despair by it. And it must be confessed that it becomes a serious question as to what course can be taken under such circumstances. For if God is silent, and man is helpless, what can a saint do before the things which are against him?

The answer is clear and decisive. He can do what Nehemiah did; he can pray, believe, and wait. And no man—as Nehemiah's case proves—ever did these things in vain. As for Nehemiah, his outlook was as hopeless as ever stretched out before the eyes of man; and yet God, in time, wrought mightily in his behalf. And as for other saints, all history proves that

it has never been without profit that a man has waited upon and waited for God.

And mark how Nehemiah got his victory over his circumstances. He fell back, full length, upon the promises of God. Nothing else was visible. But these were. And, before the prophet's eyes, they stood out as bright as glory-light, and under his feet they were like rock.

Ah, these are the saints who overcome the world! They are men of iron, patient, unbending, enduring, invincible, triumphant. And they are the men, of all men, who are needed today.

(Selected).

PERSONALIA

BORN TO:

Mr. and Mrs. Charles Shorten (Angola) a son, David Russell, May 23, 1953.

Mr. and Mrs. William Cathers (Ecuador) a son, Stephen Jon, June 6, 1953.

Mr. and Mrs. James Currie (Japan) a daughter, Elizabeth, May 17, 1953.

MARRIAGES:

Miss Patricia Ritchie (Cuba) to Mr. Edward Doherty, September, 1953.

ARRIVALS:

Mr. and Mrs. Cyril Brooks (Philippines) at San Francisco, August 28, 1953.

Mrs. Ernest Crabb (Alaska), June, 1953.

Mr. Crabb and their eldest son expect to arrive during late August.

Mr. and Mrs. George Walker (Cuba), July, 1953.

Mr. and Mrs. Lester Lehmoth (Morocco), October 1, 1953.

Mr. Ernest Crabb (Alaska), July 25, 1953.

DEPARTURES:

Dr. and Mrs. Ross Woodward (outgoing) for Portugal, August, 1953.

Mr. and Mrs. G. V. Markle (Dom. Republic), May, 1953.

Mr. and Mrs. Jack Lacey (Belg. Congo), to Belgium for Study, July, 1953.

Miss Anne M. Vanderlaan (India), Aug. 4, 1953.

Dr. Dorothy Munce (India), outgoing, Aug. 4, 1953.

Additions to, deletions from, and corrections on
List of some Missionaries

commended by American and Canadian Assemblies, including Husbands or Wives, commended by British Empire Assemblies, which appeared in the July, 1953 issue.

BELGIAN CONGO

DAWES, MISS MARGARET E.
Lolwa, Irumu.

LACEY, JOHN E. (M) (T)
c/o M. Descamps, 73 rue Rubens
Schaerbeek, Bruxelles, Belgium.

CUBA

WALKER, GEORGE (M) (F)
c/o 1515 West 72nd St., Chicago 36, Illinois.

MARKLE, G. VERNON (M)
Calle Sexat s/n. Reparto Peralta.
Holguin, Oriente.

HAMILTON, MISS KATHRYN
La Salud, Calle F. H. 28. Prov. de Havana.

ARGENTINA

PAYNE, MRS. CONSTANCE
Malmara, Prov. de Jujuy.

ECUADOR

CATHERS, BILL (M) (F)
426 Stenson Street, Cadillac, Michigan.

HOWARD, MISS ELISABETH.
Casilla 2424, Quito.

MEXICO

HARRIS, RONALD (M)
Apartado 50, Tehuacan, Pue.

ALASKA

CRABB, ERNEST (M) (F)
8278 French St., Vancouver, B. C., Canada.

HAMMON, PAUL J. (M)
Valley Christian Home, Star Rt.,
Wasilla Rd., Palmer.

KING, STANLEY (M)
Box 476, Dawson City.

INDIA

VANDERLAAN, MISS ANNE M.
Gir'ls' School, Kollegal.

MUNCE, DR. DOROTHY
c/o Dr. Betty Holt, Narsapur, W. Godavari.

JAPAN

BECKON, GIFFORD, J. (M) (F)
1123 Cherry Street, Wheaton, Illinois.

FORMOSA

BEAN, MISS IOLA (C)
P. O. Box 30, Hsin Peltou.

Notes and Comments

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

Maplewood Gospel Hall, St. Louis, Mo., has commended to the work of the Lord in Alaska, Mr. and Mrs. Paul J. Hammon.

Government recognition of a good work—We take this occasion of mentioning the nomination of our dear sister, Mrs. P. E. Johnson to the National Order of the Legion of Honor. The splendid and sacrificial service given by Mrs. Johnson, and by her late husband, Mr. K. Johnson, will receive its reward in the coming day of glory, but it is nice to see that "the powers that be" take notice of the work being done, and have thus honored our dear sister.

"Jottings from France."

The Editor to Great Britain

Mr. John Smart, Editor of *The Fields*, in fulfillment of a long cherished desire, purposes visiting Britain in the near future.

Our brother plans to fly from New York on September 15. He hopes to spend part of September and October conferring with missionary minded brethren there, attending and addressing missionary and other meetings as opportunity affords.

Captain John Barlow, of Toronto, who sails for Britain about August 26, expects to join Mr. Smart in some of the discussions with the British brethren.

We commend them to the prayer fellowship of the Lord's people that they may have journeying mercies and His abundant blessing in their undertaking.

In a communication dated June 24, 1953, received at *The Fields* office from the Overbrook Gospel Hall, Philadelphia, and signed by eight of the

THE FIELDS

responsible brethren there, we have been advised that the commendation of Mr. Paul Gross to the Lord's work in Nigeria, has been withdrawn until further notice.



Prayer Pointers

Pray for Dr. and Mrs. Wm. Allen as they relieve at Pweto, Congo Belge, during Dr. and Mrs. Mason's absence. Also for Dr. and Mrs. Summers and the others left at Mulongo to carry on without them. It will mean a great adjustment for all.

Miss M. Bolton, Dominican Republic, requests prayer for the V. B. S. work in Puerto Plata and outlying places.

Prayer is requested by Mr. Lloyd Bone, India, regarding the work. Anti-missionary sentiment is frequently expressed in the press and gives concern as to what the future holds.

Ecuador: Prayer is requested for literature work, which is proceeding quietly but we trust effectively.

Peru: Mr. and Mrs. Couenhoven have requested prayer for two small groups of Christians who have been forbidden to hold meetings in their homes. Neither group has a hall. Through the Evangelical Council at Lima they hope to have the ruling reversed.

Angola: Mr. and Mrs. J. E. Bodaly request prayer in the matter of Mrs. Bodaly's health. They are also concerned about younger workers coming to assume the burden of labor which they feel must soon be shared by others. Letters from other parts of Africa point out the same need.



Mr. and Mrs. BODALY

Prayer is requested for an assembly of very poor folk in Lisbon, Portugal, who have been obliged to relinquish their former meeting-place.

Please continue in prayer for Mr. Geoffrey Bull, in China. We have received no recent news of him.

Pray for D. V. B. S. classes being conducted in many parts of the world at this season: also for Christian youth camps which in many places are important in missionary endeavor.

Pray for the Board, Editor and Publisher of *The Fields*. Much wisdom is needed that they may fulfil their ministry acceptably.

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

Letters

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

ANGOLA, PORT. WEST AFRICA
Kavungu A. E. HORTON[⊗]. Now that our dry season has begun, men are at work making adobe bricks for some of our building jobs. Building is never done out here: there is either always some new place to put up; some old one to alter; or roofs to be repaired. This season it is all three! What with travelling on necessary errands, I promise to have a hectic few months to get everything done before the rains descend, say in October. Our building materials being earth and cement, we are dependent upon the dry weather to get things done and under cover again.

I have been looking out for photographs for *The Fields*, and shall continue to do so. Being so much tied to my desk, it is not as easy as in former years to get photographs of interesting things. The enclosed may be of help. It shows an African "kitchen," with the cook sitting behind the "stove"!



Central African kitchen

The "stove" is, of course, a fire built on the ground. A modern touch is the enamel pot sitting on the fire (where the ends of the firewood sticks meet), and the teakettle beside the fire! To the right of the teakettle, is a calabash, used for drawing water,

and beside that is a "bowl" made from another calabash. To the left is a round basket made of grass, and on the eaves is a flat round winnowing-basket. It is somewhat different from a kitchen at home!

(Mr. Horton's quest for pictures is appreciated. We hope to have an illustrated article from our brother in a forthcoming issue. Editor.)

ANGOLA, PORT. WEST AFRICA
Vila Luso ROBERT S. McLAREN[⊗].

We were travelling and camping from January 8 to April 27; the longest non-break itinerary we have ever undertaken—some 2,400 miles. It was one of the most unique experiences of our lives; 3 to 4 meetings every day; most interested listeners, believers or otherwise. We worked amongst A-Chokwe, A-Lunda, Tuloji, Tukongo, Matapa and A-Hete. There were 479 public professions of faith in Christ, amongst them several headmen, influential in their own sphere. We never had so many "miata" take their stand publicly before. We sold 9,000 Angolares worth of books, (80 Angolares to one pound; 30 Angolares to \$1) and did not have sufficient to meet the need.

There were 443 believers baptized, bringing the number of those breaking bread in different centers to 4,000. Our regretful position is that we are only allowed to visit this prohibited area (Diamond Mines) for three months each year. This affords only one night at each place per year. There are 115 places of gospel witness, and of these we visited 95. We made 35 camping centers. It was the most fruitful, yet the most exhaustive piece of work we have been privileged thus far to do for the Lord. Our hearts were burdened beyond words because of the need. During the wakeful hours of night we would cry to the Lord for His help.

ANGOLA, PORT. WEST AFRICA

Vila Luso MALCOLM B. MACJANNET

®. We, (all of us at Biula) are just back from the annual Chokwe conference which was held at Boma this year. Mr. and Mrs. Allison were hindered from being with us because of illness. Miss Park also of Saurimo was unable to attend. Some twenty missionaries however came together, besides their children. This first meeting was held on Thursday evening. Dr. Bier gave an opening word. There was opportunity for all missionaries to take part throughout the three days of the conference. Some older brethren, and evangelists also gave messages. Sakachokwe, (one of the early brethren in these parts, an evangelist and leader in his locality, the assembly in large part is the fruit of his labors, a scene of the early labors of one of the Chokwe pioneers, Mr. Wm. Maitland), gave a word of testimony and exhortation. The Lord's presence and blessing was realized in all the meetings.

There were two meetings for us missionaries in English. The Word was refreshing and inspiring altho searching too.

On Lord's Day afternoon Mr. Long spoke in Portuguese. Some 150 of the out-school teachers and others coming from out-lying assemblies attended. Some seventeen Portuguese from Vila Luso came over by cars. The messenger was indeed helped by the Lord in delivering the message.

One that we know of made a profession of faith in Christ. He was down and out thru drink. Please pray for him. "The Lord is able to make him stand."

ANGOLA, PORT. WEST AFRICA

Vila Luso GEORGE WISEMAN®. A-

mong the many opportunities in the gospel, the greatest here at present are the Sunday School,

and the daily dispensary meetings. The latter sees many men and women from heathen villages daily listening to God's Word. After speaking to them for 15 minutes, one often goes away wondering when the light of the gospel will penetrate their dark and sin hardened hearts, especially those whose time has almost run its course. Brethren, remember them more and more in prayer. Some tell us, "Our children will come to believe God's Word, we are too old." Satan's deception.

(It has been erroneously reported that Mr. Wiseman is home on furlough. Our brother is in Angola and probably at this writing is in the Camashilo area with Mr. Allison. Editor.)

From a School Teacher in Congo

(The following letter from a school teacher in the Congo gives an illuminating sidelight on social problems there. Much prayer is called for regarding conversion, education and spiritual strengthening of African girls. Their's is no easy path in life. Editor.)

We hope and pray that from among the boys who come to us from a distance and are converted here and received into the assembly some will go back to their homes as teachers. This has happened in a number of cases. But in the district to the north of us only one former boarder has become a teacher and continued teaching.

This district is still very heathen and one great drawback is that very few women are converted. The older women have charge of the initiation ceremonies for girls and they see to it that any idea of professing conversion is nipped in the bud. A number of girls had told the teacher they would like to become Christians but they were hurriedly married off and put through the heathen ceremonies.

Now several young believers are hoping to get married. What are they to do? Others have taken heathen wives and hoped for the best. Needless to say this is a great hindrance.

So there is need to pray that some older women and their daughters will be converted. One little girl from that very district came to us and asked to be taken as a boarder. Her parents are heathen. She is now in fellowship and has become engaged to a Christian lad who hopes to teach, when married, in a village about sixty miles to the north. We are glad. His father is an elder in the little assembly there. The boy's youngest sister is also a boarder but his two elder sisters are unconverted. Pray for this young couple.

Another girl also from this district but whose mother died and whose father has settled here at Bunkeya, came to us as a boarder. She also professed conversion and we hoped that there was another suitable girl for one of the young men in search of a Christian wife! We had not reckoned with the heathen grandmother who had some years ago made a profession of conversion but had never left off her heathen practices. She came a long journey to see the girl and succeeded in persuading her to go away to be put through the necessary ceremonies. Now the girl has been given a little boy as her temporary husband and is living with the old grandmother far removed from any Christian influence.

BELGIAN CONGO, AFRICA

Nyankunde WILLIAM A. DEANS®.

Mr. Pierre Gadina, a laboring brother commended by the assembly in Clarens, Switzerland, has been for years conducting a very successful radio broadcast in French with a Paris address, but actually broadcasted from Radio Luxembourg. The broadcast is called "*Paroles de Vie*" (Words of Life).

Recently Mr. Gadina wrote us asking if it would be possible to have transcriptions of this broadcast re-

transmitted over Radio Congo Belge. We replied to him what we believed is fact in the negative.

He has now written a rather amazing letter saying that they are in touch with one of the most powerful stations in Africa, "Radio Brazzaville," the French National Broadcasting Station in Central Africa and this station which is widely listened to both throughout Africa and in French speaking Europe offers 15 minutes weekly for the broadcast of the *Parole de Vie* program.

This seems like a splendid opportunity to reach Africa regularly with the Truth. Most of those who own radios speak French and many thousands nightly listen to Radio Brazzaville.

Our brother Gadina proposes to undertake responsibility for the spiritual and technical features of the broadcast and asks for our collaboration in a financial way and wishes me to handle all the correspondence relative to the program, replying to listeners, etc., and forward free New Testaments in French which will be placed at our disposal by the Scripture Gift Mission.

BELGIAN CONGO, AFRICA

Nyankunde Mrs. DENA SPEERING. As

we look forward to another school term with the girls we cherish your prayers for the Lord's blessing. Last term we saw the salvation of three and an expression on the part of others to have a closer walk with the Lord. Four were baptized and two more will be this week-end. Do pray that we may see real spiritual growth during this term.

There have been signs of famine here and we were not sure we could open school but the Lord has given us tokens that make us feel that it is His will that we trust Him to meet the needs.

News of Various Workers at Nyankunde

Miss Ellen Vigeon

Miss Vigeon was commended to the Lord for His work by the Gospel Auditorium Assembly, Oakland. She shares in the publishing work at Nyankunde in the shipping of the periodicals and the many books which are ordered from all over Congo as well as maintaining the stock and retail bookshop. "Little jet" linoleum blocks are made monthly by Miss Vigeon to illustrate the Sunday School lessons published in three of the periodicals, giving material for each Sunday. Our sister also keeps the books of the Mission and Nyankunde station. While living in an old grass covered dwelling at Nyankunde, she is constructing a new home of durable materials with Mr. Millburn as builder. Miss Vigeon has part in the weekly sisters' prayer meeting groups and teaches in the Nyankunde Sunday School.

Mrs. Dena Speering

Mrs. Dena Speering was commended by the Assembly in Augusta, Ga., and is proving a valuable, spiritual worker. Her work with 27 orphans, some of whom are tiny and require round the clock care, is outstanding. The orphans are kept clean and healthy by her constant care assisted by Christian girls as caretakers. Mrs. Speering has charge of the girls' work during Mrs. Mary Deans' absence and constant advance is being seen under her supervision. In addition to the school and dormitory for the girls, our sister oversees the work in the gardens that food may be available for the 100 girls who must be fed daily. She is also responsible for the building of the new girls' school with Mr. Millburn's help. Excellent with children, Mrs. Speering has seen real blessing in the Sunday School. Her little daughter,

Marian, attends Rethy Academy.

Miss Gertrud Koppel

With the fellowship of the saints in the Central Gospel Hall, Toronto and Roberts Memorial Gospel Hall, Chicago, Miss Koppel who had been serving the Lord in the Emmaus Bible School, came to the field to do translation work and assist in the publishing enterprise. She rapidly became proficient in the language and has worked tirelessly in the translation of the Congo Swahili New Testament in collaboration with others. The manuscript of the New Testament which she is now typing for the British and Foreign Bible Society is nearing completion and she is working with an African Christian in preparation of the Old Testament manuscript. Miss Koppel translates the Scripture Union Notes which are published bi-monthly at Nyankunde in the Congo Swahili language and assists in the editorial work on the various publications. Her secretarial help is greatly appreciated and her assistance in the plant contributes much to its smooth running. Miss Koppel has translated the Emmaus Bible School courses which are being widely used throughout Central Africa. We hope that it will be possible for Miss Koppel to return to North America for furlough in the spring and take a course in linotyping so that she will be able to help in the mechanical composition which it is hoped will replace the tedious hand composition employed at present.

BELGIAN CONGO, AFRICA

Mulongo Miss MILDRED MACLACHLAN. We are knocking down the inside wall of my house in order to make one room large enough to have young Christians meet for Bible Study and Prayer. They are just grown up children who leave school when married and would like

to continue in the evenings as an "adult" class.

Knowing how to read and write and just starting homes of their own makes these young Christians more ready to get down to more serious Bible study in a practical way which we trust will lead them to honor the Lord in all their ways and with all their substance. Pray that there be a greater manifestation of the fruit of the Spirit in their lives and a growth in grace and the knowledge of our Lord and Savior Jesus Christ.

Mary Yumba, our dear little native teacher among the girls and women is not at all well. She has been in bed for the past four weeks quite ill. I miss her in school so much. Please pray for her.

Then too, Mrs. Howell, who is regaining strength after typhoid fever, is leaving on furlough with her daughter, Patricia. Mr. Howell does not feel free to leave yet because of the heavy building schedule for this dry season, but hopes to follow six months later. Her twin brother and family, now home on furlough, hope to be back on their station in Manono by that time. Then Mr. and Mrs. Beckett, who are filling in at Manono in their absence, will be able to return to their house and work here at Mulongo.

NO. RHODESIA, AFRICA

Kabulamema PAUL LORAH®. We praise the Lord much these days because there have been quite a number of professions and several restorations. Thursdays Gospel Meeting still numbers near the 300 mark and Sunday afternoon usually is over 100 and goes as high as 200. The Christians have been coming regularly each Lord's Day to remember the Lord in the Breaking of Bread.

Again we are thankful that the unrest and trouble in Central Africa has



PAUL LORAH



THETUS LORAH

not touched us to any great extent. We do have some trouble with the cults but not a great deal. D. V., we hope to do some visiting again down river as well as to the north. A few isolated Christians need help and encouragement.

MOROCCO, AFRICA

Tangier JOSEPH J. GROSSHOLTZ.

What a blessed furlough it was in the homeland, how good God's children were to me in every way. I could never express my thanks as fully as I would wish, but I do praise my heavenly Father for all that was done to make my time so happy and comfortable, and for all the many openings to tell about the work and to preach the Gospel. I believe that many more praying friends have been raised up to pray for this needy corner of His Vineyard.



JOSEPH J. GROSSHOLTZ

It has not been easy to return alone, but I thank God for the privilege of being able to take up this work again

Urge all Christians to take THE FIELDS, that they may keep in close contact with missionaries from North America.

for Him, and I ask you that you will pray that all the many contacts the Lord gives me may be used in blessing, and that souls may be really born again.

FRENCH MOROCCO, N. AFRICA

Imouzzer Lester Lemuth®. Recently, we were privileged to make a trip as far as Tunis, which is about half-way across North Africa, and we praise the Lord for journeying mercies all along the nearly three thousand miles there and back. One was made to realize how vast a land North Africa really is and how far apart may be found those outposts where a Gospel testimony has been established among those who are bound by the chains of Islam, and who have resisted, for nearly fourteen centuries, any penetration by the Gospel. It seems natural to wonder how they have so successfully resisted and why has the Church of Christ seemingly failed to cast down this great obstacle to the spread of the Gospel. It seems natural, too, to ask if there is no solution.



MR. and MRS. LESTER LEMUTH

After all our observation we came to the same conclusion, as many years ago, and must admit that the only solution is through the great mass of neglected childhood. And this can only be done through Christian schools and orphanages, for, with only a few exceptions, once a child grows

up in Islam he is bound forever by the chains of Mohammedanism in falsehood and fanaticism.

We must admit that the Church of Christ has failed in this great challenge. Is it now too late before He come? Or will the U. S. government do through taxation and their point 4 program what we have failed to do all for the love of Christ? But the point 4 program is not intended to bring a soul to Christ Who died that all might be saved.

Thus, believing in our hearts that God is in this thing, we will go on as He enables us. We plan to re-start work on the building of the orphanage and are looking to Him in faith to bring to pass the realization of a Christian orphanage in this land whereby some of these children may be won for our Lord Jesus.

UNION OF SOUTH AFRICA

Nqabeni Mark Levengood®. The work in Natal goes steadily on. Several weeks ago the assembly here at Elim had an "Umjekelo" or house-to-house visitation among the heathen kraals in the area. Three young girls about 18 or 20 years of age professed to have accepted Christ as Savior. The ones and the twos are accepting Christ almost every week but we long to see a real break in the work here among our Zulu people. We are praying much that there will be a mighty working of the Holy Spirit in our midst, resulting in hundreds coming to Christ under deep conviction of sin. We shall appreciate your prayers with us towards this end.

FRENCH INDO-CHINA, ASIA

Laos H. D. Labuff®. The Lord has been speaking to us about His work in Pakse, which lies about 100 miles south of Savan-nakhet and is the largest Laotian city. Of course, with the situation as it is

out here, nothing very far in the future can be planned definitely. However, should the Lord extend the time limit for Laos, we would like to move down there toward the end of the year. We do desire the prayer-fellowship of the Lord's people as He continues to make His path for us clear.

Some friends have asked how the political situation affects our work in the Gospel. Of course, when the foe began to descend from the North, we thought the time had come to leave our station, where communications were so difficult, and come to Savannakhet, where we could both be advised by our consul and be evacuated if necessary. Meantime, I have visited the assembly at Ban Lao once recently and expect to go every other Lord's Day, D. V., so long as we are here. At present, Gospel activities in this area are not restricted.

(In view of the military threat to Laos and the concern felt for Mr. and Mrs. LaBuff, we are glad to announce their well-being and future plans. Editor.)

Narsapur, South India

The headman in one village, Brahman and a graduate, had tried all sorts of drugs for his case of leprosy but the disease became so advanced that he lost the sight of one eye, and his appearance was so repulsive that he told me he could not leave his village. We got in touch with him, and he, being a Government servant, required special leave from his duties to take the needed treatment. I was able to get him released from his work for six months on half-pay on condition that he attended regularly for treatment. This he has done and is wonderfully improved. Now instead of sitting reading his newspaper he listens attentively to the Gospel message. Please pray for this intelligent and educated man.

Please remember our Indian sister,

Mangamma, who accompanies us to all the clinics and her contacts among the women are bearing much fruit. Remember also Elisha the evangelist whose knowledge of the Scriptures, aptness in answering the questions put to him by intelligent Hindus, and his gracious way of approach in giving the message of salvation gains an attentive hearing wherever he goes.

An interesting incident happened recently. He was preaching in a village where a double wedding was taking place in the home of high cast landowners. Under the leaf pandal crowds of friends and relatives gathered and the band men, who are usually from the barber caste, were making as much din as they are capable of doing! Among the people there was one of our leper patients. Seeing Elisha, she called him, and obtained permission for him to speak. For nearly two hours he preached the Gospel, a most unique opportunity, and one that we trust may bear fruit. How far reaching are our contacts through the village clinics! I could fill pages with interesting stories, and only wish that during the year I had more time to write them down for you.

ISRAEL, ASIA

Jerusalem Miss LORNA REID. We had a conference at Easter in Haifa. Mr. Clapham and Mr. Gould of New Zealand, working in Cyprus and India were with us. Such a blessing we all received. The message throughout, was the need of a wholly consecrated life to the Lord, thus revival must come. The power of satan in whatever of the old man remains. Words fail to tell what it means to have these brothers with us. Brother Clapham is still with us, praise our Lord. He has had the joy of seeing some pass from darkness into light.

When we were coming from Haifa for a meeting, I had just left the house to go to the car to find some scriptures for three young girls who had recently professed to believe, when some Jews came to ask for New Testaments. It was the EVE of Shabbat. I gave out the Testaments but soon there was too great a crowd for me to handle. Mr. Clapham came just then and I gave him a bundle of leaflets of Scripture portions to give out on the street. Suddenly a police van drove up and a policeman came up to me, in his hand was one of the Bulgarian New Testaments and a leaflet. He asked me to go to the police station with him. I followed him in the car and he led me to the chief who is such a fine man and speaks perfect English. He apologized profusely for the action of his men in bringing me to the station, and holding up the New Testament he said "This is a good book." We had a little talk about it and while seeing me to the car he stopped and called his men to come and receive New Testaments.

Then began a wonderful time for me when a great number of policemen and workmen received The Word. I believe there were greater numbers than in the street, and time to talk to them. They begged me to return and one asked me for the New Testaments in all languages for their library.

FRANCE, EUROPE

Lannion PRISCILLA E. JOHNSON.

This week two motherless little girls came to join our family at Coatilliau. They too came in answer to prayer. The enemies of the Gospel tried in vain to hinder their coming to the home, but God overruled, and when they arrived, we had the answer to our prayers. The Lord's people perhaps do not realize how great is the power of the "opposition." What a comfort to know and believe

that all power is given unto our Lord and Master, Jesus Christ. We pray that our lives might be so spirit filled that our service might be effective for Him, in winning all the children committed to our care, for Him: that they in turn might become faithful witnesses for Christ in this their so needy country.

PORTUGAL, EUROPE

Carcavelos Dr. A. W. STINTON®.

In our last letter we asked fellow believers to pray about the matter of our entrance visas to Angola. We now wish to record the intervention of God on our behalf, and express our gratitude to Him, and to all who labored with us in prayer. With the Lord's help, we were successful in our language examination, after which we were able to apply for entrance permits to Angola. The weakness of our faith was shown in our reaction of surprise when, in just two weeks, we were advised that permission had been granted. This was the Lord's doing, and marvelous in our eyes!

A few weeks ago I had the privilege of accompanying Arthur Ingleby to more northerly parts of Portugal. It was a joy to meet many of the believers there, and excellent practice for my Portuguese to visit with them in their homes. The accompanying



photograph is of the Gospel Hall at Sao Joao de Madeira, and I believe

is the only hall built for this specific purpose in the whole of Portugal. It was constructed entirely by the local believers, and was well filled on our visit there.

We are endeavoring now to increase our fluency in the language, and to this end I expect to take a course given for five weeks at Lisbon University during the summer. The Lord willing, we will be sailing for Africa on September 1st, and request the prayers of the Lord's people in this connection.

DOMINICAN REPUBLIC, W. Indies
La Vega DONALD R. McINTOSH®.

A couple of months ago we took on our second radio broadcast for an hour each Monday night with the young people of the assembly taking the leading parts and we are behind the scenes directing. We have choral numbers and dialogues, poems and testimonies with a couple of short messages and other numbers. This has proved so far to be a very popular programme and as we transmit from the house here the verandah has about 5 to 10 young people from the neighborhood peering in and as they cannot make a noise and talk they listen to the messages.

Miss Scheidt and Gwen have a class for the young women from 15 to 25 and this too is growing. It is held in our home which is quite a distance outside the city and away from the hall. For this reason we have more as they are so superstitious and afraid to attend the hall. In this class they are having from 16 to 18 girls mostly unsaved and who would never attend the hall.

A number of better class people have been won for the Lord recently and are somewhat prepared as far as education is concerned so we feel they can be of some use. So many here in this fanatical Shrine city of La Vega

are convinced of the truth but are afraid of the awful persecution that will follow their coming out. For this reason we feel the radio ministry will get into these homes that would not dare to allow us to talk openly to them.

We would ask the prayers of the Lord's people for our daily radio broadcast, also for the weekly programme and a special young peoples' venture we wish to start.

The new annex we are building on to the hall has three sides up, the roof on, the electric lights installed and the mosaic floor in and we use it for children's work on Saturdays and the Sunday School classes. This also we would ask you to remember as we seek to add to the annex until it becomes our new hall. To date this has all been done through the local weekly offerings among the Lord's people here in La Vega.

DOMINICAN REPUBLIC, W. Indies
La Vega Miss EMMA SCHEIDT. For

the past ten days we have had a number of earth tremors. The first one was felt on May 31, at 3 o'clock in the afternoon. A number of people ran out of their houses and fell down on their knees asking for mercy. Apparently they asked it for their bodies since they went on as usual after the shock was past. Last Sunday morning a similar shock was felt at mass time in the church and it did not take long to empty the building. Two people were reported killed, one in a city near La Vega called San Francisco and one in the northern part of the Island not far from Puerto Plata. In Gaspar Hernandez 37 houses were reported to have been destroyed because of the shock. There are a number of believers in that town. We have not had any definite word regarding them.

What a comfort it is to know that

nothing can befall us but what He allows and we know that all things work together for good to those who love Him.

Dr. Lamarche, who has been a help in ministering the Word of God for some years, had to undergo an emergency operation last week. We thank the Lord that he is recovering nicely and after recuperating fully will again be able to help in the work.

DOMINICAN REPUBLIC, W. Indies
Santiago LUBY J. WALKER®. As regards to the work here in Santiago, we are all rejoicing greatly and praising God for the mighty working of the Spirit in the salvation of eight precious souls in the past couple of months. All of these are teen-agers and six of them boys, which is the unusual part of it. The testimony and enthusiasm of the first ones seemed to be instrumental in the conversion of a few of the others. We trust it will not stop there as several more are very near the kingdom. Leo, Guillermo and Pedrito have shown themselves very promising already! Do continue to pray.

As I was peddling to the S. S. in Nibaji on Sunday afternoon a severe

earth tremor began shaking the houses and telephone poles around. The people all poured out into the streets, calling upon their Maria, San Antonio, Altigracia, etc. It was over in a few moments but again brought before me the great spiritual darkness that envelops them.

CHILE, SOUTH AMERICA

Talca

WILLIAM M. McBRIDE®.

Less than a week ago we returned to Talca from a much enjoyed visit to the capital, Santiago, where I held fifteen days special meetings. Once again our new Egypt to Canaan chart proved a blessing as the Lord used the practical ministry afforded by it to cheer the believers, some of whom were feeling quite discouraged because of sickness and different kinds of trials. The attendance was good throughout the series with the hall well packed on Lord's Days.

Fortunately we managed to get the brick and concrete walls up and the roof on the new hall here in Talca just before going to Santiago. During our absence there was an extremely heavy fall of rain which did much damage, especially as a large irrigation canal broke through its retaining

walls in two places, launching great quantities of water over part of the town. Hundreds of families have been left homeless as their "adobe" houses were either demolished by the water, or left in such a condition that they will have to be knocked down. Some of the believers were affected, but not so seriously as many others. Now we plan to get busy with the hall



Dominican believers assembled in front of new Chapel at La Cabirma.

once again, doing what we can of the inside work during the cold, damp winter months.

Yesterday afternoon, along with brother Dick Hanna and some of the local young men, I enjoyed getting out with the public address system mounted on the car roof. These brethren love to distribute tracts of which we never can secure enough. Many were given out yesterday and we had the joy of preaching the gospel in six different parts of a section near the hall. This, along with the two weekly broadcasts, keeps the Word of life going out to the lost and perishing. Afresh we seek the prayers of God's people to the end that His blessing may rest upon all the sowing of the good Seed.

CHILE, SOUTH AMERICA

Valparaiso ROYAL MERRITT®. The fifth anniversary of my landing in Chile was made happy by the significant visits of some of the brothers to my room for prayers of thanksgiving. In the evening I did enjoy giving a study of the Epistle of Jude at the Hall. The fellowship with these children grows in intensity. It has exceeded former experiences both in testings oft and in the joy over the Word and in prayer, in fact, there have been times when the longings of a lifetime suddenly become fulfilled as one has noted the spontaneity and initiative on their part. Their spiritual maturity is in itself, a witness—their godly care for the other person's welfare, their concern for the unsaved and an ever increasing sense of responsibility in the meetings of the assembly and in pastoral visitation. And it was a special thrill when a brother opened a new shoemaker's shop in the downtown section, to dedicate the place together with him by prayer, and to become a co-partner with him in a venture of faith, on a spiritual

basis. Some day the Lord's dealings with this brother will have to be written.

We have had some severe storms that have caused considerable damage and disrupted normal travel. There have been earth "shakes" although no earthquakes. The farewells to the Stenhouses going on furlough were impressive in Santiago and here. The McBrides gave us a day in Valparaiso after two weeks special meetings in Santiago. We are always helped by the edifying ministry which these visiting brethren give us.



Joint Baptism of Valparaiso and Quillota assemblies.

ECUADOR, SOUTH AMERICA

Quito T. E. McCULLY®. Mari-lou and I have just returned from a very short visit to Shandia to look over the damage that has been done by the rising of the mighty Napo river. Huge sections of land were carried away including two small houses of Shandia; one of these housed the light plant (which fortunately was saved by tying ropes to it). Our house which is approximately one-half finished will now have to be moved since it is sitting perilously close to the cliff overlooking the river, and should another flood occur, our house would be washed away. This will mean a delay in time in our getting to Shandia to help in the work—and also a re-doing of much work that

has already been done. We are still trusting that God is working all things after the council of His own will and so we praise Him.

It was a joy to see James Elliott and Peter Fleming carrying on so well amongst these Indians in their own dialect—and also to see evident signs of God's blessing. We are grateful for this and long to share in the responsibilities and privileges of this work amongst these dear Indians.

PERU, SOUTH AMERICA

Chosica EDWIN P. CHRISTENSEN.

With the steady increase of rentals, property and high cost of living, we feel that now is the time to build in order to overcome this problem. We hope to secure a lot as soon as possible.

The meetings that we have been holding, down in the port of Callao are quite encouraging, two souls having been saved a short time ago and

others are showing real interest.

The *Gospel Record Work* is also encouraging. During the first four months we distributed more records and phonographs than we did during the whole of last year. These records consist of gospel messages in *Spanish, Shipibo, Cashibo* and *Quechua*, so that the gospel records are being played in nearly every corner of Peru.

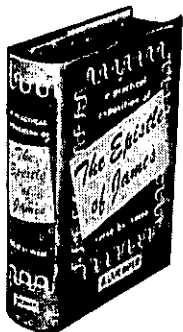
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