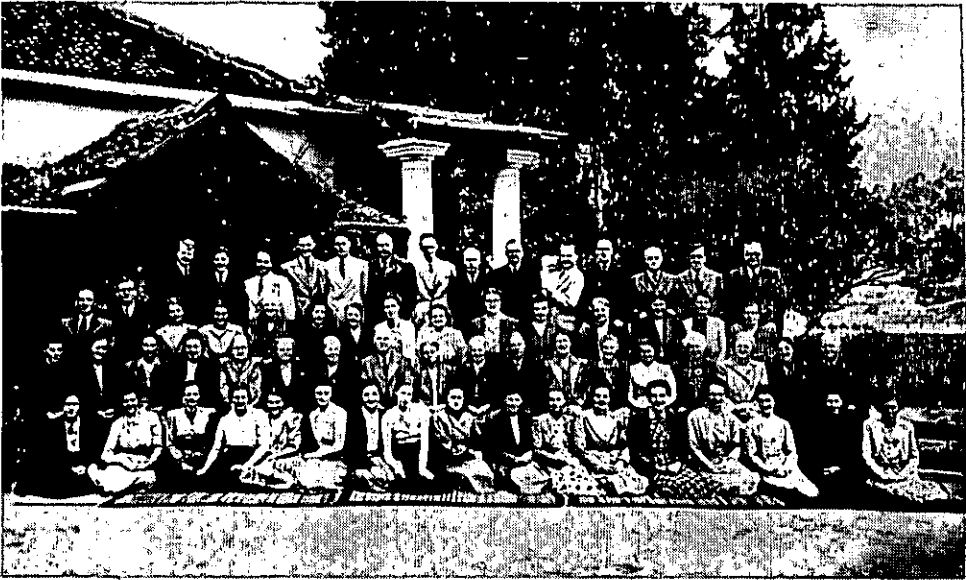


The Fields

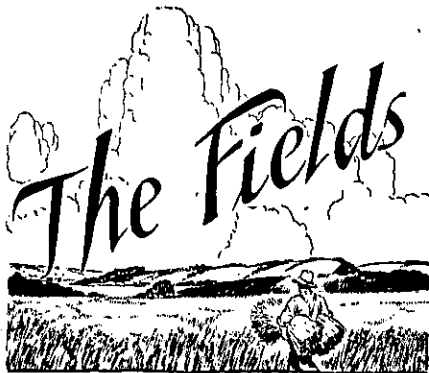
TIDINGS OF CHRISTIAN MISSIONS IN MANY LANDS



WORKERS CONFERENCE AT NILGIRI HILLS, SO. INDIA

Photo from Hildur Ekman

September, 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.

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.

Mrs. L. G., Michigan\$5.00

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



Editorials



Our Prayer Manual

The Acts of the Apostles is an impressive manual on the practice of prayer. It records the birth of Christianity in an atmosphere of prayer and describes the early trials and triumphs of the faith through a church at prayer. Paul's great missionary journeys issued from a group of men in prayer. The most striking feature of The Acts narrative is its unvarying emphasis on prayer. It tells of prayer at the river-side, prayer on the house-top, prayer in prison, prayer in the death-chamber, prayer on a sinking ship — prayer at all times, in all places and under all circumstances.

Probably every reader of this column will agree unhesitatingly that the triumphant progress of the faith in apostolic times was due chiefly to the reality of prayer. The church advanced upon her knees. Surely this lesson is writ large so that all who read may understand. And if it be realized that the progress of the gospel today is related directly to the prayer life of the church, how we should take the matter to heart and to the throne of grace.

We cannot reasonably expect that the tide of blessing abroad will rise any higher than the prayer-level at home. Brethren, let us make the matter of prayer "top priority," in personal, domestic and assembly life. "Lord, teach us to pray."

* * * * *

"The Fields" By Air

The air mail edition of *The Fields* began with the May issue. With con-

siderable interest we awaited reaction from the missionaries abroad. The response has been most encouraging for two reasons. First, it indicates clearly how welcome the magazine is among the workers on the field. Quite a number state that they read *The Fields* from cover to cover. Then again, from various corners of the globe comes the word that the MAY air mail edition was received and read and at time of writing there was still no word of the APRIL regular edition! This means that more than a month's time is saved by air mail, thus the news reports are more up-to-date.

The cost of air mail service varies somewhat from country to country. The schedule of subscription rates is given on the inside front cover.

Friends interested in subscribing for a missionary not now receiving *The Fields* may write the publisher: Walterick Printing Co., Fort Dodge, Iowa.

* * * * *

Language Study

Commenting on recent articles in this magazine on language study a missionary writes, "One matter which might be emphasized is the necessity for new workers facing up to the matter of acquiring the language of the people where they go. It seems almost incredible, but out here we have had several cases of new workers who make no adequate effort to get the language properly. This is, of course, a matter for further education of those at home, and especially of those contemplating coming to the field. If

they are not willing to work like Trojans until they actually *master* the language,—and I emphasize *good hard work*,—they ought not to come out at all.”

“The importance of tone should be emphasized. In all African languages, tone is a part of the pronunciation of words and of the grammar. It is surprising how many workers come out to learn a language who even have to be told what a noun, verb, or adverb is!”

On this same strain the August issue of *Echoes of Service* contains an article of particular interest to those who contemplate study of French. In learning French, the author states, “It cannot be sufficiently emphasized that a visit to Belgium to do this should be in the nature of a finishing-off course, and that the language should be learned in England, possibly while in a job. The cost of living is extremely high in Belgium, and there are many facilities for learning French in Britain.”

After dealing with various government courses offered in Belgium this article re-states, “The need for getting good knowledge of French before going to Belgium cannot be too strongly stressed.”

* * * * *

Missionary Technical Fellowship

About two years ago there came into existence in Britain a missionary-minded group of technicians known as the Missionary Technical Fellowship. These believers in Christ aim “to provide free technical advice to all God’s servants who operate in accordance with the principles of the New Testament.”

“Members of M. T. F. must be first of all of good report as to their Christian character and service; secondly,

they must possess the best possible qualifications and experience in the sphere for which they offer their service.”

The M. T. F. is not a purchasing agency. It serves in offering technical assistance in matters relating to architecture and building; civil, electrical and mechanical engineering; hospital equipment, vehicles, projection, printing, P. A. systems, generators, etc.

The General Secretary of the M. T. F. is Mr. David G. Chapman, 29 Farner Rd., Hornsey, London N. 8, England. Perhaps believers in U. S. and Canada could extend this ministry by making technical help available to missionaries.

No Home Like a Christian Home.

EPHRAIM FIELD

There’s no place like a Christian Home,
No other home where Christ is welcome;
No other home of such Godly fear,
No other home for God’s Word to hear.

There’s no place like a Christian Home,
Where they look for the Savior to come;
Where the house is full of grace and love,
And faith is strong in the Lord above.

There’s no home like a Christian Home,
Where the Bible’s taught on mother’s knee;
Where the children learn God’s A, B, C,
And the family’s saved eternally.

Spirit-Directed Giving

LEWIS SPERRY CHAFER

Two widely separated methods of giving and of securing gifts are abroad in the Christian world.

The one most commonly employed in churches and Christian gatherings is that of a direct appeal, often going so far as to suggest to the givers the amount they should give. The other method is that of depending only on the Spirit of God to direct the gifts in the case of every person, and then being willing to abide by the results of this confidence and trust.

Of these two methods there can be little doubt as to a choice, if he had a choice, of the method that would be made on the part of the average giver; for, as certainly as giving is a spiritual exercise of the individual in his personal relation to God, so certainly does he prefer to be left alone with God in this as in every other spiritual responsibility. While we all recognize the importance of our obligation to be fully informed with regard to the various objects to which we are giving, we also need to distinguish between the voice of God directing our gifts on the one hand, and the habit of being moved only by the loudest, most insistent human appeal, on the other hand.

It is to be feared lest too many Christians have been trained to respond only to the insistent human appeal, and this, like some medicine, requires an ever-increasing dose to produce the desired effect. All who travel constantly are impressed with the difference between various congregations in the matter of giving. Where the human pressure has been depended upon for many years, the needed pressure has sometimes reached the

point where it produces little more than disgust and weariness of soul. In these instances, the medicine is fast losing its potency even in the most extreme quantities. On the other hand, there are churches where little or nothing is said about giving more than to state the exact facts of the need. In these gatherings the people all know that their own responsibility is personal, and to God alone, and under that direct relation to God they discharge their stewardship.

Certainly all Christians are interested in this subject and of these two extremes every thoughtful Christian will prefer the more God-honoring, self-respecting methods.

The whole subject needs careful analysis on the part of Christians in general and perhaps a readjustment of ways and means.

First. The ecstatic joy of giving must be preserved. There is such a thing; for "the Lord loveth a cheerful (hilarious) giver." The ecstasy is nothing other than the inner consciousness that the gift is the out-working of the blessed will of God. There is a difference between being told by God and being told by men as to what and where we should give, and the giver who is so dull of soul that he gives only under human pressure and responds only to strong emotional appeals, will know nothing of the true grace of giving. Such givers—and they make a majority—remain dormant until the professional money-raiser captures them. But what an emptiness of soul it all reveals, and what a tragic failure in the realm of personal fellowship with God.

To this great class of givers the

merits of a cause weigh but little. Their gifts are reserved for the boldest, most successful artists in the field of solicitation. Such giving is far removed from the New Testament ideals set forth in II Corinthians, chapters 8 and 9, and equally as far removed from the possibility of the priceless experience of an ecstatic joy in giving.

Second. In the stewardship of His children, God must direct the placing of gifts else they cannot maintain a life of spiritual power and unbroken fellowship with Him. Why rob people of this blessing under the short-sighted impression that they must be coerced in their giving? Would that all might realize that the unbroken fellowship and the life of power are infinitely more to be prized than the financial gains! and would that they might know that there is no trouble ever with the question of needed funds when the spiritual life is uninterrupted!

How jealously the giver should guard against any and all forms of human pressure which might mislead him away from the discharge of his God-given responsibility, which responsibility is to find and to do the precise will of God! It is an acid test for the giver as to whether he will do only and all the will of God in the bestowing of his bounty, whether that bounty be great or small; and it is no less an acid test for the individual, the organization or the institution that is in distressing need of financial help to be satisfied when God's guiding hand withholds the bounty of a particular steward of God, and to experience no spirit of criticism or any withdrawal of Christian fellowship when financial support is thus conscientiously withheld.

The richest individual in the world could not give indiscriminately to

everyone; his benevolence, like that of the smaller giver, is a personal issue between himself and his Lord—an issue which must bulk largely at the judgment seat of Christ. So also it is well for those in need to consider the question as to how much blessing would be gained in the particular work or enterprise they represent if funds were given to them contrary to the will of God.

Third. In presenting a cause, there is a difference between information and solicitation. All will agree that information is required, else no intelligent giving is possible; but the real problem centers around the question of solicitation.

Many will recall the method employed for many years by the late Dr. D. M. Stearns in his church in Germantown, Pa. He spared no pains nor time to read the message from the mission fields to his people, that they might be informed; but, contrary to the usual practice, he would tell his people not to give, unless to withhold their gifts would burden their souls. This was information without solicitation. The record is a matter of history that that church, probably beyond any other in a generation has, from year to year with constant increase, led in sacrificial gifts to worldwide evangelization.

Let every Christian leader face these great issues and decide whether the giver shall be told by God or by men as to what he shall give. In the one case there is overflowing bounty. In the other case there is every narrowing experience of soul and ever lessening of the amount given.

All so-called faith institutions are depending on the people of God to heed the leading of the Spirit in the matter of gifts to their work. Doubtless, under present conditions as prac-

ticed in many churches, it is expected of these institutions by some that they will send their agents to enter the arena of contest with a story more fetching than all competitors and thus get the larger returns. No such program can be undertaken by a faith institution. They must depend on God to incline His people to intercessory prayer for their work. They depend on God to supply the temporal needs from month to month; but one cannot refrain from reminding the reader that his relation to this system of financing the work of God is not the high-pressure system of human appeal, and if he is accustomed to being moved to give only as this pressure is increasingly brought to bear on him, he is sure to miss the joy of giving as well as the share God wishes him to have in all the rich harvest that is coming through the work of the faith institutions.

Consider this: Supposing every faith institution were pressed to the limit at this moment for funds to maintain its work, could God talk to you about this apart from the harangue of a public appeal? Is your giving in obedience to the still, small voice of the Spirit of God? Are you, too, a part of the great, divine faith system? Do you know how to function in such a sphere? May God help you to do so; for the blessing is one of the richest that can be experienced in your soul.

Let us consider afresh the Word: "But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye al-

ways having all sufficiency in all things, may abound unto every good work." And, "Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor. 9:6-8 and II Cor. 8:7).

A Pakistan Bible Lesson

We sat down on matting in the courtyard of one of the mud houses, and as the familiar tunes of the Punjabi Psalms were raised, the people gathered, the men sitting at the front, the women and children behind. One brother gave a brief (just *one hour!*) exhortation based on the story of Abraham, on the lines of "trust and obey." Afterwards I was somewhat taken aback to see Bro. Hidyat, an elder from the Lahore assembly, produce a collection box. They never take collections, except the once-weekly church offering. However, it turned out that the few believers, who had only recently formed into an assembly, had asked Hidyat for teaching on the matter of giving to the LORD.

All right, said Hidyat, see that it be done according to the Word. Take up the collection on Sunday—I Cor. 6:2; bring it into the Assembly—Mal. 3:10; if you have only two Pice to give, be sure to give them both—Mark 12:42; but if you have nothing to give, don't let that keep you at home—II Cor. 8:12; The LORD's offering should be taken in a box with a hole bored in the lid, according to the example of II Kings 12:9, and when putting your money into the box you should hide with the other hand what you are giving—Matt. 6:3; two men should be appointed to look after the money—I Cor. 16:3. (They were there and then appointed, and Hidyat

delivered this charge to them). This is a very responsible duty, and one which calls for strict faithfulness. You will both look after the box. When enough has been collected, you will first buy a padlock, and one will keep the box and the other the key. Then you will buy a lamp, which no one will use personally. Then you must remember your responsibility to the LORD's servants and to the poor.

From this outline you will see something of the character of these brethren. They have an almost uncanny knowledge of the what-is-

where of their Bible, and believe in applying it to every detail of life. We may sometimes smile at the extreme literalness of their application of Scripture, but in the end we have to ask if, after all, isn't the "old believing use of the Bible" the use which GOD intended? Join us in *praise* for the vigorous and expanding work that these brethren are doing, especially among the nominal Christians, and continue in prayer that blessing may flow out to the Muslims.

R. and J. O.

The Testimony at Nyankunde, Belgian Congo

WILLIAM A. DEANS

The testimony God raised up at Nyankunde in the early 1920's has extended beyond its original scope by the establishment of three other major mission stations in the area (Mambasa, Lolwa, Akokora), two secondary posts (Mabukulu and Sakoko) and centers of Gospel testimony in over 150 Congo villages. Its further expansion to the South, with the opening of the work at Usumbura, and the participation in the staffing needs of the Garanganze station of Masamba, has forged an effective link with the older assembly mission work in the "Beloved Strip," work pioneered by Arnot, Crawford, Clarke and others of the Lord's servants.

King Albert of the Belgians granted a missionary Charter to the Nyankunde workers in 1928 giving royal approbation to the missionary effort in three branches "Evangelization of the natives, care of the sick, educational work." This charter or "Personalité Civile" authorized the acquisition of land for mission purposes and

officially legalized the work in the Congo. Proceeding along these three lines of endeavor, the work has continued to the present, attaining proportions which at Nyankunde alone



William Deans family, minus Peggy and Sally

occupy 13 missionary brethren and sisters, and numerous African believers in evangelism and true pastoral work, in medical care and in the schools.

Early Gospel efforts by the missionaries met bitter opposition of Rome-prejudiced natives, but gradually some gave attention to the Word and were saved. A small assembly was formed at Nyankunde. It soon became evident that foreign workers could never possibly evangelize the vast area, and that indigenous effort must be fostered if spontaneous expansion could be expected. Accordingly, young African believers were encouraged to go out preaching the Gospel in the Spirit-directed zeal of their new-found faith.

Translation work was commenced in the local lingua franca and a school was conducted at Nyankunde. As there was total illiteracy in the villages, the young African preachers were encouraged to commence simple rural schools, and materials were given them, that villagers and their children might, while daily hearing the Gospel, have the opportunity of learning to read God's Word. Thus Gospel "outschools" were developed as centers of evangelistic witness and primary education.

For years, regular missionary safaris were undertaken over forest and grassland trails to gain openings for these national Christians to live and teach in villages of various surrounding tribes. Rome's priests and catholics fought every advance and fanatical adherents employed every means possible in opposing the entrance of the Gospel.

In the Banyali tribe, for example, food was denied our porters, and we were cursed and stoned, and unspeakable filth was heaped on our tent in

the night. But gradually the power of the Gospel prevailed and many of the most fanatical opponents became warm friends, and some have been saved. Gospel out-school centers were established in 137 villages (now reduced to 115) in 7 tribes around Nyankunde and a mighty work of salvation was done by God through these resident teacher-evangelists who, in their simplicity, witnessed for Christ. Similar centers sprang up in the area around Lolwa station after the commencement of Gospel work there among the tribesmen and Pigmies of the Forest.

Many of the most promising of the village converts came to live at Nyankunde to avail themselves of the good school being conducted, and to be regularly under the teaching of the Word by missionaries. Some of these later returned to their villages and are the leaders in the bush assemblies today. Others remained at the station and have become the Christian school teachers; Christian medical orderlies, Christian typographers.

One of the difficult tasks we missionary brethren experienced was in learning to be quiet, and let the African brethren undertake responsibility. How painful were Bible Readings where missionaries, ready and able to expound, waited for timid, faltering African brethren to find their voices and advance questions or simple thoughts. Yet patience encouraged development of gift and now it is not at all infrequent to have Bible Readings in which a half dozen African brethren spontaneously participate, to the profit of all, including the missionaries present.

The same insistence on indigenous responsibility obtained in the rural areas. Small assemblies were formed, and these, maintaining fellowship with



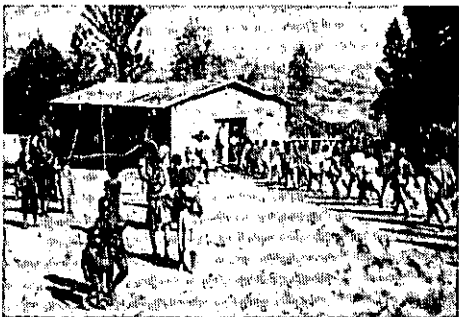
Dora Deans and Pigmies—carrying leaves



Robert Milburn constructing at Nyankunde



Recent Christian marriage of Mr. and Mrs. Daniel Limbauyabo



Children entering Chapel School

the assembly at Nyankunde, and welcoming the visits of missionaries, conduct their own affairs, build their own halls, care for their own finances and arrange their own bi-monthly rural conferences. Believers regularly gather at twelve centers to remember the Lord.

In Congo the government has had unfortunate experiences with "separatist movements"—independent African break-offs from missions, influenced by Jehovah's Witnesses and other sects, both African and European, often combining heathen rites with pseudo-Christian practices. These have, at times, provoked fanatical emotionalism and an anti-government spirit among their adherents so that the authorities have been forced to outlaw such groups and deport their leaders. The result has been the insistence that all African churches be associated with some recognized mission, and that all African teachers, evangelists and pastors carry identification cards issued by such missions.

Thus the outschools and outschool teachers (who, nevertheless live by faith and are not paid salaries) are under the mission's direction and authority. The African rural assemblies, however, while legally under the protection and supervision of the Nyankunde Mission are, in reality, free before the Lord, and we act simply in an advisory capacity to them, when they desire. A concern in the present reduced numbers in bush assemblies is the preponderance of outschool teachers in the meetings and a tendency, because of their greater knowledge of the Word, to be leaned upon too heavily by the ordinary village Christians.

Changing Congo conditions have decimated villages, and assemblies, too, have suffered. Migration to the

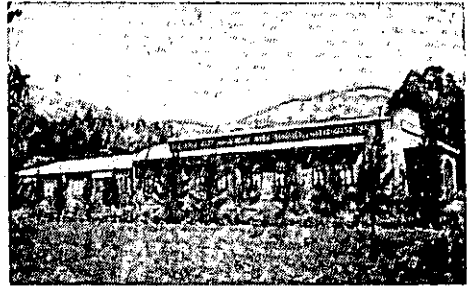
cities, to fisheries, mines and plantations has uprooted families and carried off many of the most ambitious and intelligent youths. One fine Christian couple recently left us, in full fellowship, because the young husband, earnestly desired to be a trained mechanic, and no school was open to him, a Protestant, except in the army, so he enlisted for the seven year term!

The sins in the flesh have, in the Congo, wrought their havoc. Clothes, bicycles, sewing machines—these and other possessions loom tremendously important, and alcoholic beverages have been a snare to many. Luke-warmness exists here as elsewhere, and often the backsliding man confirms himself in his decadent path by entering polygamy and thus further separating himself from the fellowship of the saints. Constant ministry of the Word is the answer, and many are exercised about this great need. Each succeeding year brings its new problems but, praise God, brings new opportunities too. In seeking current avenues for serving the Lord, missionaries must keep pace with Congo's development and adapt methods to the present attitude of the Government and population.

Primary Education in the Congo has been entrusted by the government exclusively to R. C. and Protestant missions. In the Nyankunde area, unless we provide primary schools for youth, they are obliged to enter Catholic institutions and their ear is, seemingly, forever lost to the Gospel. A very serious effort is being made to bring the Nyankunde station boys' school (260 students) up to government standards, and the daily opportunity granted to Mr. SHERIDAN and Miss RUTH ZIMMERMAN to reach young lives for Christ is precious. As Mr. SHERIDAN leaves the School to devote his time to rural ministry, Miss



Tomasi Balijahi and family. African evangelist who has been faithful in the Lord's work for 18 years.



The Press Building at Nyankunde



Drum call to meetings



Duckbill woman near Nyankunde

ZIMMERMAN needs much prayer in the important task committed to her hands. A number of consecrated African teachers will assist her. Government aid is available to classes which attain recognized standards.

The Bible School has carried on for many years, offering a 3 year course in deeper Bible study. In addition to studies in the Word, instruction is given in Homeletics, Personal Evangelism, Church History, Bible Geography, Pedagogy, etc. From this school graduates go out to live normal Christian lives in their villages or in cities, and a few give themselves to the work of the Lord. Dr. HARLOW reorganized the school during his recent stay in Africa, but no missionary is available at present to devote his time to this work. It is being carried on by two African brethren, who have been instructors in the school for years, YOSEFU SORABO and STEFANO NGUZO.

Supplementing this school, and greatly increasing its scope is the work of issuing the Emmaus correspondence courses, now under Mrs. SHERIDAN's direction. The courses are translated into 3 languages and over 1900 courses have been sent out, while 1120 students are at present taking courses.

Work among girls consists of a primary school now being conducted by Mrs. DENA SPEERING (as Mrs. MARY DEANS is on furlough). This includes 90 girls who are boarders and work daily for their food. This intimate contact with adolescent Congo girls and young women is extremely valuable in preparing them for lives as Christian wives and mothers.

The Orphanage with 27 orphans ranging from the newly born to 12 year olds is also Mrs. SPEERING's charge, with close collaboration of the medical staff of the hospital. Chris-

tian girls assist in the care of the orphans, who are brought in as little starving skeletons, by bereaved relatives, but soon develop into happy, chubby youngsters who love to hear of the Lord Jesus.

Women's Work includes a school, a baby clinic and cottage prayer meetings with the missionary sisters. Mrs. MILBURN conducted the school before the family moved, temporarily, to Usumbura where Mr. MILBURN is undertaking construction and remodeling of buildings. Occasional village women's conferences are held in bush centers, and Mrs. DEANS and others go out to be with the African sisters in their meetings, to give help.

Taraja Congo Hospital, under the able direction of Dr. R. O. STEPHENS, with Mrs. STEPHENS, Miss PEARL WINTERBURN (expected shortly) and a corps of Christian orderlies wonderfully combines the ministry of the healing of the body and the salvation of the soul. 400 daily dispensary patients and 70 in-patients (half of this number in the new ward; half in native huts) make much work for the staff. The many-sided program of the medical department at Nyankunde is too full to be dealt with in the scope of this article, and doubtless Dr. STEPHENS will have the opportunity of outlining this work in a later issue. Names of those who trust the Lord in the hospital are sent to the rural out-school teacher-evangelists who contact them in their home villages and seek to feed them from the Word.

The Publishing work God raised up at Nyankunde also deserves a fuller account than can be given here. Assisting in this ministry are Misses GERTRUD KOPPEL and ELLEN VIGEON, Mrs. DEANS and twenty-seven African believers. Using both the letterpress and photo-lithographic printing meth-

ods, periodicals and other Christian literature go forth in several languages in an ever-increasing stream to all of Central Africa. Thus the ministry from Nyankunde has widely extended its character and believers far from this center are being nourished in their souls, and to unbelievers the Gospel is preached, by the printed page.

Translation of the Scriptures is an important work being carried on at Nyankunde, and the manuscript of the Congo-Swahili New Testament is practically completed, after years of work by many missionaries of various groups. Half of the manuscript is already in the hands of the British and Foreign Bible Society and the other half is to be sent shortly. Miss KOPPEL is giving inestimable help in this work, and Dr. HARLOW added to his many duties while in Congo intelligent collaboration in translating, while Mrs. HARLOW had a real part in the typing of the manuscript. In addition certain Old Testament books have been translated and published at Nyankunde, and a topical concordance, now translated, is to be issued soon, to assist Congo Bible students in their study of God's Word.

Regular meetings are held in the prisons at Irumu and Kilo, two towns in the district and, at the former, meetings are held twice weekly in the military camp, and in both towns Gospel meetings on Lord's days are held in the Gospel Halls.

Evening street meeting campaigns are frequently held in villages which can be reached by car in an evening from Nyankunde, usually a six weeks series of one meeting a week with pressure lantern and projection material or object lessons.

Frequent "safaris" by various mis-

sionary brethren for the purpose of direct evangelism in the villages and ministry to believers in and out of assemblies are made. Mr. CYRIL PUNT makes such bush journeys frequently at present.

We have often thanked the Lord for the help Mr. MILBURN has been in constructing the fine new hall at Nyankunde (capacity 1500 seats, 2000 on the floor), and for the help he has given in numerous other construction projects. A new girls' school is partially completed and several buildings are planned for the boys' school.

In the schools, in the medical, in the press, in all other departments of this growing work the principal object is constantly kept in view: that of winning souls for Christ and building up believers in the faith. Wearing daily tasks are done by workers as unto the Lord, contributing to the corporate testimony in which the witness is partly oral, partly by the demonstration of the Christian life lived before the people.

A great gratitude wells up in our hearts to the Lord for the measure of blessing He has granted, and for His wondrous provision for the many needs of the work. Our hearts are truly thankful too, to the Lord's people who loyally pray regularly for the work and workers, and who fellowship as individuals and assemblies in bearing the burden of the task.

On that coming day when the Lord makes up His jewels, there will be amongst them thousands of precious gems from the Congo, and we will rejoice together in the privilege that has been ours in having had a part in seeking them out for Him that they may reflect the wondrous beauty of our glorious Lord throughout all eternity.

Pioneering in New Guinea

GERALD WUNSCH

In company with Mr. Austin we arrived at the village of Tauti, and found the main section almost deserted. Drums could be heard in the distance, and the few remaining old men and women in the village said a singing was in progress. On proceeding to the nearby hamlet, we found a great deal of activity. A booth of palm leaves had been erected, in which several kundas (drums) were lashed together and suspended from the bamboo rafters overhead. Four natives were dancing round and round the drums, beating them in turns. They would go on until exhausted, then fall to the ground and rest.

On one side and occupying the greater part of the booth was a strange looking object nearly thirty feet long; resembling a fish or dragon. Its tail protruded several feet outside the booth. The sides were covered with thousands of small shells, all strung and tied together, giving it the appearance of scales. It was decorated with colored leaves, flowers, and feathers of the bird of paradise. At the head was a great collection of the plumes of this beautiful bird. It began to move and out of the mouth of this creature a pair of black hands appeared, covered on the back with the fur of an animal. The plumes made up the headgear of the man whose face was hidden. The hands clutching some twigs and leaves on which were fastened various shells, began to shake, making a queer rattle. The men by the drums jumped to their feet, and danced around and around again, singing and calling out at intervals in a strange language. The man inside the strange object was sick,



Gerald Wunsch



Mrs. Wunsch, David and Faith

and had been in there for several days. The sing-sing was for his benefit, so that the evil spirits might be chased away. For these occasions the natives dress up in all their finery. Some wear pig, dog or flying fox teeth around their neck, pig tusks or rings in their nose, while from the ear lobes hang many ornaments. Their faces and bodies are painted with hideous designs in many colors. Some color their hair green, red or yellow with the pollen of flowers.

It is amazing how the Lord has provided for these people of the interior who have had little contact with the coastal traders until recent years. The



Betty, Faith and David crossing a river



The school with pupils. The Lulusi is in the center foreground (wearing a cap),



The trail leads thru a native garden

bamboo is used for buildings, fences, carrying water, serves as a cooking utensil, and for arrow and spear heads as well as knives. I watched a man cut up a pig with a piece of bamboo as quickly as a butcher might with a steel knife.

The sago Palm supplies them with material for the sides and roofs of their houses, as well as having a pith in the trunk which when beaten and the starchy substance separated from the fiber gives them a type of flour, which is stored in bamboo and later cooked with water, fried on hot stones, or baked in the bamboo.

From the limbom, a tall hardwood palm, arrows are made as well as spears, bows, and floors for the houses that are built on posts, and also for digging holes in place of a shovel.

The people grow bananas, papayas, sugar cane, sweet potatoes, taro, cassava, and beans in their gardens, and the Kamangoro tree supplies them

with a tender edible leaf. Coconuts are grown in the lower mountain areas as well as on the coast. Some are beginning to grow small patches of hillside rice. The wild pig, wallaby, cassowary, (a flightless bird), bush fowl, and several types of pigeons are eaten, as well as rats, and large grubs found in decaying logs.

The men hunt, build houses, clear away jungle growth for garden sites and cut the sago palms. The women then take over and work the gardens, and beat out the sago, carry water and firewood. Fires are kept burning in the houses all through the chilly nights and early morning, in the mountain areas. The smoke rises through the palm thatched roof, making it uncomfortable for the rats and insects. All sleep around the fire on limbom or the midrib of the palm frond.

They are a friendly people, but very superstitious, and many times on trips through the bush we are told not to go



Our home—built of Limbom, palm leaves and aluminum roof



Some of the most promising young men in our village. Pray for them.



Two girls and a woman carrying fire wood

in certain places for the masalai (devil) is there. On a recent trip, after carrying cargo all day, one of the carriers refused to eat. We had stopped at a new village and all the food was from new gardens. This was taboo for him, as he had a wife and child and they would die if he ate food from this village. Another time going through a deep dark part of the jungle where the path and trees were covered with vivid green moss, the carriers told each other to speak in pidgin only, and real low for the place was full of masalais, who did not understand pidgin!

Such are the people we long to see delivered from the power of darkness, and set free to enjoy the liberty of the children of God. "The gospel is still God's power unto salvation to every one that believeth." There is opportunity to present the gospel as they visit the station, attend the school, and in visiting their villages.

To visit the villages one travels on foot over the native paths that go up and down the mountains, and along the ridges, often dropping down to the streams to either cross or follow its course.

Arriving in a village one may be surrounded by friendly natives quite ready to listen, on the other hand another village may seem quite indifferent. Pictures are always interesting to the natives, so we use flannelgraphs and picture rolls to illustrate the Bible lesson.

On one occasion two boys, who attend the school, accompanied me to their own village as carriers. In the evening some of the natives had gathered around a fire with the two boys. One of them began to tell the story of Noah and the ark. I was sitting nearby and it was a joy to listen to

him. The truth seemed to have gripped him.

We covet the prayers of the Christians at home, that the Lord may begin a real work in the hearts of these people.

SOUNDS SENSE

Labor-Saving Equipment

In this respect Sakeji is well provided for, thanks to Mr. Hess's energy and enterprise. But the majority of ordinary mission stations are not so well off. At the time of writing we are spending a short holiday at Mutshatsha, and living conditions here, I suppose, are pretty representative of Central Africa just now. Every morning at breakfast time we hear the clank-clank of buckets, one at either end of a pole, being carried to the spring 300 yards away. This is Mutshatsha's water supply, both for private houses and for hospital. Sometimes it is a gang of women with pots, basins or calabashes. The tanks must be filled before the hospital routine can go ahead.

When labor was cheap and easy to get this system was not unsatisfactory, but nowadays it is a constant struggle to find Africans willing to do the work, and to satisfy their demands for pay. The average missionary cannot compete with the wages and inducements offered by Government, mine or railway; and it is apparent, after simple calculation, that within a very few years even an expensive water installation would pay for itself. The initial outlay would be heavy, but over years a lot of the Lord's money would be saved. The same argument applies to buildings, electric lighting and other things.

Just now I am having to cycle to neighboring villages every other day

in order to buy thatch at an unusually high price for Miss Whyman's house. Then we must send a push-cart to bring the thatch in. A few years ago unlimited thatch would have been brought in by the Africans themselves at half the price, but now the law of supply and demand is operating with a vengeance! The local government officer wants thatch. The one who pays most gets most! But some sort of permanent roofing material would rid Miss Whyman (or any other missionary whose name you might like to insert) of the need of thatch for ever. Think of the saving, not only in money, but in time and in worry!

Admittedly, these are mundane things, but they are the things which

absorb a lot of the missionary's time, thought and nervous energy, generally much against his will. He would prefer to spend himself in spiritual activities, but he must have water, light and roof over his head.

Surely the Lord is not honored by shortsighted policies. His service is worthy of careful planning and true economy, the economy which enables maximum time, thought and effort to be applied to primary objects. Therefore we commend these things to you for thought and prayer.

(The above article is a reprint from the New Zealand magazine, "Workers Together." It reminds us of the need of a practical approach to many problems on the field. Mr. Hess wrote recently of his joy in a new waterwheel supplied by a generous friend of the Sakeji School. Editor.)

Our Closing Days In China

JOHN McGEHEE

"He knoweth the way that I take" (Job 23:10).

IV

"But, Lord, tomorrow?
Did I not die for thee?
Do I not live for thee?
Leave Me tomorrow!"

C. Rossetti.

There was not much breakfast eaten that early morning of September 4, 1951. Almost forgotten but necessary articles were squeezed into handbags (the larger cases had been thoroughly examined and sealed by police officials the day before) as Mr. Norgate of the C. I. M. kindly came from the opposite side of the city in the Mission jeep to take Betty and the children to the bus depot. A Canadian C. I. M. couple (Mr. and Mrs. H. Goodall) and their little boy were to travel by the same bus and it was good to know that Betty would have their companionship along the way. Most of the remaining missionary

colony were on hand to say goodbye even though the police authorities had forbidden our having get-togethers since July. The Chungking bus soon pulled in and the travellers settled themselves for the first lap of the journey toward the coast.

We followed the bus to the checking station three miles out where the baggage was given a detailed customs examination. By the time the cases were repacked the driver was calling for all aboard and there was only time for hurried kisses of farewell. Shrill voices calling "Bye, bye, daddy" were drowned by the roar of the bus motor. Waving hands and the eyes of one (who would now have to bear all the responsibility of our little brood) smiling bravely through tears were soon blurred out of sight by dust which rose behind the bus as it sped up the

gravel road toward Chungking. They were gone! Stinging tears welled in to one's eyes at the thought of the lonely future but I rejoiced in the realization that my loved ones at least would soon be out of the danger, hatred, and uncertainty of Communist China.

In the days that immediately followed dark loneliness and grim forebodings attacked one's soul by turn. But "the patience" and "comfort" of the Scriptures became increasingly precious.

It was just three days after they left that the biggest trial and execution of "anti-revolutionists" locally took place. Every family in the city of 300,000 was required to send a representative to observe the trial which was staged in a playing field just off the main street. Public address systems blared forth a lurid account of the proceedings. Then at sun-down two death trucks with sirens screaming sped out to the south gate where thousands of school children had been lined up on a big parade field as though for a sports function. There the unfortunate "criminals" were shot one by one as the audience cheered.

The next major event on the Communist program in Kweiyang was the arrest of an R. C. nun, head of an orphanage. For days the newspapers and radios announced the atrocities that this one had supposedly practiced upon "helpless orphans," even to murdering some of them. She was imprisoned and then we later heard that she was sentenced to a long term so is probably still held in Kweiyang.

About the same time the newspapers also carried the details of a foreign spy ring which had been uncovered in Peking. In addition to espionage activities of sending information out to America the principals were

alleged to have secreted trench mortars and machine guns, ready to assassinate all the Communist leaders. The convicted men—one Frenchman, two Italians, and one Japanese, 'all businessmen— were publicly executed. Warnings were given that such would be the end of all foreign imperialistic spies.

One day late in September two or three dozen workmen from the City Engineering Department arrived with equipment and began excavating for a new hospital on the land for which we had a nine year lease from the former government. Actually we had tried unsuccessfully to return it to the government several times and we were also now unable to use it. The workmen insisted that they had a right to start the building even though the land was still officially ours. A controversy began then that ended several months later when I was required to pay the full year's taxes.

This particular problem had its good outcome, however, as Miss Wilks was given her exit permit and ordered out of the country when the dispensary building where she lived was required by the People's Government workmen. The day that she left Kweiyang, September 27, 1952, was the same date that Betty and the children reached Hongkong after twenty-three days en route, though much of that time had been spent in a Chungking inn under guard. Miss Wilks made a record trip of nine days to the coast and she and Betty intended to stay indefinitely in Hongkong. However, since I had been exhorting the family not to wait but to proceed to the United States, Betty reluctantly began to make such plans after hearing of my imprisonment through an R. C. nun who had passed through Kweiyang. In late December they

sailed for the States via England with Miss Wilks's good company as far as London.

In early October brother Clarke's fiancée, Miss Betty Worth, from up-country came to Kweiyang on her way out of China. After a week in our city she and her co-worker started on their way to freedom—another farewell!

On Saturday afternoon, October 29, we were startled by the sound of gunfire and stepped outside our house to witness six men being executed on a hillside opposite our place. Two hours later, just at dusk, three Chinese Christians risked danger to come to see us and to tell us that all the previous week Government officials had been attending each assembly meeting, bringing pressure on the Christians to try to get them to say that Mr. Clarke and I were spies. As we knelt in prayer together they requested that not only might they be kept true to the Lord in all they said and did but that we foreign brethren might also be kept faithful—even unto death. There was no mistaking the seriousness of our present circumstances.

The next day, Lord's day, was without event. As we went upstairs that evening after brother Clarke and I had remembered the Lord, I thumbed through a calendar hanging on the wall. Would release be soon? I was looking for a message to encourage my heart. The last verse to catch my gaze was the Scripture for October 31st: "Let patience have her perfect work." My heart sank as I gathered its meaning. That was the last portion of God's Word that I was to actually see for many months.

Send "The Fields" to a Christian friend as an ideal holiday gift. See rates on inside front cover.

Notes and Comments

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

We are pleased to learn that Fred Munnings (India) passed his first language exam with distinction.

A mail plane crashed recently in French Indo China. This will probably explain failure to receive mail expected from that country.

From the T. Ernest Wilsons: We had a splendid voyage across to England. Two days were spent in London to see the Portuguese Consul and arrange passage to Africa. We are now booked to sail from London on July 23 on the "Bloemfontein Castle" for Lobito.

Argentine Prayer Circle

From Argentina comes the following interesting note: "In a city not far from Cordoba, a prayer circle has been formed which functions all day. Each sister tells how much time she can spare and when she can spare it during the day, so that when one leaves off another takes up this spiritual exercise. Needless to say, they are realizing much blessing and power in the assembly life.

PERSONALIA

BORN TO:

Mr. and Mrs. Wilfred Munnings (India) a daughter—Esther Lucy, July 27, 1953.

ARRIVALS:

Miss Alice Willadsen (No. Rhodesia) Nov. 3, 1953.

Miss Margaret McMurray (So. Africa) Nov., 1953.

Mr. James Kenney has returned to U. S. A. from Bolivia for medical treatment.

Mr. and Mrs. John King (Angola) Oct. 8, 1953.

DEPARTURES:

Mr. and Mrs. S. J. Saword (Venezuela), Aug. 14.

Mr. and Mrs. F. W. Rogers (Fr. Equat. Africa), Sept. 2.

Mr. and Mrs. N. D. Short (Ecuador), Aug. 21.

Mr. and Mrs. Joseph Hocking (Peru), Sept. 3.

Dr. Robert D. Carpenter (Belgian Congo), Sept. 12.



Prayer Pointers

Praise God for some improvement in Rachel Pollock's case. Continued prayer will be appreciated.

For the Lord's blessing upon the distribution of the Word of God and Christian literature in Pakistan.

E. R. Harlow requests prayer for some 25,000 unsaved persons now studying Emmaus Gospel correspondence courses. These people are mostly Roman Catholic, Hindu, Mohammedan, Shintoist or pagan.

For the Gospel radio program soon to be launched by workers in Bombay.

Several workers in Mohammedan lands ask prayer for the work in these difficult fields.

For various areas in Latin America where missionaries and nationals meet with persecution for the Word's sake.

Capt. Barlow and John Smart will value prayer in regard to their visit

to Britain in the interests of missionary work.

Continued prayer for Geoffrey Bull would be valued, who so far as is known is still in Communist hands.

For the Lord's guidance in regard to the possibility of building a Chapel at Peitou, Formosa.

Continued prayer for Wm. Cathers and James Bell will be appreciated. Improvement is reported in the case of each of these brethren.

Special prayer is called for in view of the disastrous flood at Shandia, Ecuador. Definite guidance is sought in connection with location and reconstruction.

Official Acknowledgment of Receipts

For workers	\$14,766.57
For expenses	507.64
	\$15,274.21

The above contributions were acknowledged by our official receipt forms Nos. 3278 to 3462 inclusive. If you failed to receive a receipt for your July 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.

* * * *

For workers	\$ 22,011.01
For expenses	1,572.88
	\$ 23,583.89

The above contributions were acknowledged by our official receipt forms Nos. 3463 to 3654 inclusive. If you have failed to receive a receipt for your August 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.

BELGIAN CONGO, AFRICA

Lolwa Miss MARGARET DAWES.

I surely continue to praise Him for the wonderful way He has led, guided and kept me these last months. We had a wonderful trip out in the company of 16 other missionaries. Apart from the joy of Christian fellowship and the good trip, the Lord was pleased to give me some opportunities to witness for Him, and especially to a captain of the ferry boat on the Nile. I was the only passenger and had a wonderful opportunity to present to him the way of salvation. The Lord only knows the results, but we are assured that His Word will not return unto Him void.

I was at Nyankunde for a few weeks but now am here at Lolwa, as I feel that this is where the Lord would have me. I hope to be helping Miss Petrie with the girls' work here on the station and in the nearby villages. In the meantime I am studying the language and enjoying immensely visiting in the villages with Mrs. Pollock and Mrs. MacDowell.

ANGOLA, PORT. WEST AFRICA

Vila Luso Miss KAREN KOPPEL. My main responsibility is the medical work. I have a dispensary every morning, and those who require treatment twice a day get it again at the afternoon dispensary at 4 P. M. I treat from 50 to 100 patients a day. Every morning before we start any treatments (myself and 2 native helpers) we have a Gospel meeting for all the patients. Christians from our assembly here are taking this meeting in turn, a week at a time. All the patients who come from distant vil-



Karen Koppel with two tiny charges.

lages build a hut at the sick-camp and present a wonderful opportunity for the Gospel. At present I have almost always between 15 to 25 families at the sick-camp. There is a real need here for a second nurse, as there is a lot I long to do in the villages, but am unable to, as I cannot leave this work here for any length of time. I would like to visit the outschools regularly, staying at one for 2 weeks, teaching the women simple things about health and hygiene and how to treat the common diseases, etc., as here they have no knowledge about anatomy or any-



Boarding school girls at Luma-Cassai

thing and are full of fear of witchcraft. There is an awful lot of suffering due to ignorance. Also I would like to go further afield to the heathen villages, having meetings with the women and giving out medicines to them. It makes many contacts and those, who have seen the medicines work, bring their relatives in here to the mission.

Now that Doris is on furlough Mrs. Long and I are sharing the responsibility of looking after the boarding school girls. I take the daily morning reading with them, see that they keep their houses clean, while Mrs. Long looks after the feeding of them and after their work in the mornings.

As for meetings, I have the daily morning reading with the girls, a meeting Tuesday night with the older boarding school boys, Thursday night with the women here from the mission, who are not Christians. Friday afternoon I go to a village one half hour from here and have a Gospel meeting with the women there. Friday evening I have a short meeting with some of the older boarding school girls. Sunday morning during the Gospel meeting I have a children's meeting (approx. 80 attend) and in the afternoon I have the beginners class in the Sunday School.



Karen Koppel at work in the dispensary

NO. RHODESIA, AFRICA

Kasama Miss ALICE WILLADSEN.

It has been my joy to spend a few days out in some villages in the Luwingu district. Mrs. Ball and myself went out with our native evangelist. All of this country is truly in heathen darkness for there has not been any Gospel work done there. They gathered well with us and listened with interest. We do pray that the Holy Spirit will work in their hearts and that when we go back again we might have the joy of seeing souls saved.

MOROCCO, AFRICA

Tangier GROSSHOLTZ, JOSEPH J.

Now I have returned to my work, I would be grateful for your prayers that all the contacts He gives may be for His glory and for the salvation of souls. Already the Jews have been paying me visits. Several young men were up the other Saturday, and as they hear of my return I expect others will follow. Of course there is always the contact one is able to make in the shops and offices in town, may I be led and guided of Him in all, day by day. One realizes that the time is short, the day cometh when no man can work, yet the laborers are so few.

How my thoughts go back to the blessed time I had in the homeland this furlough, all the loving hospitality of friends. I shall have much to remember in the days to come. As you can imagine, it has not been easy to return this time alone, to go into my empty house, but I count it a privilege that He has enabled me to come back and serve Him again out here. I ask for your prayers that I might be able to get the right help in the house, it is so difficult when one is on one's own like this.

SOUTH AFRICA

Natal EDWIN S. GIBBS®. Here is photo of a servant of the Lord beside a Witch-doctress he had the joy of leading to the



Native Evangelist with a Zulu woman convert.

Lord. She is now a bright soul and a big help in the Assembly where she attends. I was present when she renounced the old life, and publicly burned her divining equipment. Praise God for the power of the Gospel of our Lord Jesus Christ—that can set men and women free from the bondage of Satan and sin.

Ken Fleming and I have been busy building an addition to the native Dispensary. This branch of the work is growing; there is a need for a second nurse to help out in this important service for the Lord.

FORMOSA, ASIA

Taipei FOGGIN, GEORGE E.®. We have an open air meeting tonight at Ta-T'un-Li, a village very near to us. A young man who

professed faith in the Lord some time ago at the Old Library, moved there and we have the meeting in front of his house. His wife has not made any profession yet, but is very friendly. You will be interested to know that we had about fifty out on Sunday morning to our Bible Class at the Old Library. I am speaking on the "Seven Churches" in Revelation 2 and 3. We have started to have open air meetings in the Public Park at Peitou. Although we get a great many more to preach to in the Park, we seem to get more tangible results in the hall. Last night, though the attendance was low, three young men came to the front after the meeting was over to express a desire to accept the Lord, and it seemed that two at least did so.

Last Sunday night a young girl, the sister of a Taiwanese boy who professed the Lord some time ago, came to the meeting with her brother's Bible under her arm and said she wanted to trust the Lord too.

SOUTH INDIA, ASIA

Madras Miss HILDUR EKMAN.

Our workers conferences have just closed on the Nilgiri hills, and among the many perplexing problems that had to be considered a real note of victory was reported. Our assembly workers in Bombay have just obtained a permit for a Gospel Radio Program that will reach thousands they could never expect to reach by personal contact.

(Note: Readers will rejoice in the answer to prayer in regard to radio work in some of India's large cities. These are critical days in India. Prayer is urgently requested. Editor.)

JAPAN, ASIA

Tokyo JAMES B. CURRIE®. No doubt you have gathered from the tone of the letters received from the various missionaries here

in Japan that we are not seeing souls gathered in as once we did. The people themselves seem to be absolutely indifferent to the claims that God makes upon them and nowadays we are finding it increasingly difficult to get the people to come in under the sound of the "Word." There is no opposition at all but sometimes we think that the indifference is the worse of two evils.

Yesterday we had a very happy time with the saints here at Fuchu. In the morning about 16 gathered to see a young sister baptized in a nearby river. Afterwards 11 of us broke bread in our home and the meeting was about the best worship meeting I've ever attended in Japan. The believers seemed to enter into the spirit of the meeting and I do believe there was much to bring joy to the heart of the Lord.

Altogether it was a long and tiring day but it was one of joy in Christ the Lord. Our Lord does give to us these little "streams in the desert," to encourage us and we do enjoy them.

We need your prayers. Satan never relaxes his opposition to our labors for Christ but thanks be to God He alone is all powerful.

PHILIPPINES, ASIA

Manila Miss IDALEEN MYERS.

April and May were busy months in the Lord's service. Three DVB schools were conducted in the assemblies of San Juan, Binganonan and Tanay during that time. About 260 children and adults were taught the Gospel at these three schools. The Lord gave keen interest in songs and stories.

My help was limited to teaching in English and leading the singing in Tagalog. In Binangonan and Tanay two classes were held daily, afternoons

in the Gospel Hall, evenings in our Nipa House. In the town of Tanay we were asked to hold evening meetings outside in the street, so more could attend. By 8:30 a group of children and adults had gathered around a corner store. Soon they were singing Gospel choruses, repeating each song 2 and 3 times. One night the town doctor came, was so impressed that he announced, "Tomorrow I will bring the Mayor." And he did! The following evening the doctor, mayor, and town council filled the front row. Later signed up for The Bible School of the Air Correspondence Course. Do pray for the civic leaders of Tanay. We do praise the Lord for this interest shown in His Word.

A Report From James Lees

The first half of the year is almost gone. I gave the greater part of it to Jugoslavia—went there before last

Xmas and left the last day of February. I spent a little time, with some blessing, in the neighboring needy country Austria, returned to Jugoslavia in April and left June 3. My last visit was the best I



JAMES LEES

ever had in every way in that country. In every place we had the near presence and help of the Lord. The saints were cheered and here and there the Lord saved souls. We got most souls to Christ in Petrovac among the Slovaks where I was three times this year.

It was with some trembling we went to the Conference in Novisad which was postponed from May 1-3 to May 23-24. There was some trouble

without and within. The Government had some officials to attend one session of the conference but they contented themselves with a Protocol of Proceedings. The great apostolic warning in Acts 20 for Ephesus is needed to the end of the dispensation. Two-fold trouble inside; men arise—self-centered and heady, drawing disciples after themselves; and outside are destroying wolves—not sparing the flock. Bless God there is God and the Word of His grace. God was specially near His people and gave us a great, good time that Easter Lord's Day.

Liberty is curtailed in that Balkan country. All work has to be carried on in Halls and meeting rooms. No tracts may be printed or distributed. This is called propaganda—a criminal offence. No special work whatever. God's name except in blasphemy is not heard in the streets. Despite this no people listen to the Word in our halls like the Jugoslavs—eager to hear it and thank God, receive it.

American sisters in Christ gave me money to purchase a Duplicator for Zagreb sisters. The sisters in Zagreb (capital of Jugoslavia) are very active. Ministry is stenographed, transcribed and duplicated, then sent out to all the assemblies and beyond the assemblies. New Religious Law may be soon in force giving some more liberty and possibly liberty to print.

Through the goodness of God we were able to purchase numerous "C A R E" packages with suitings. These were converted to money and was a great help—and still is—to needy saints, and sets forward the Gospel. We are using another £100 on used clothing parcels from England with a little coffee and rice in each parcel.

I had a good week in Frankfurt.

Have called here to look after some poor escapees from Poland—German Poles known to me.

BELGIUM, EUROPE

Brussels Miss DOROTHY I. TAYLOR.
The Christians here are very good to us and help in every way they can. There are several who have opened their homes to us and we do value their fellowship and help in the French.

I will be leaving for Antwerp the first part of September. The nurses course is becoming more difficult and your prayers will be valued. We have 6 weeks of French and then the next four months for the tropical disease course. The need on the field is great and naturally one does want to get there as soon as possible, but yet if it is His will for me to stay here longer I know that all things do work together for good. Pearl Winterburn is now awaiting the results of her exam. During her extra months here she was instrumental in the salvation of the husband of the family she was staying with. So we do praise the Lord for this. Thank you all for your faithful prayers and we look to Him for the future.

BELGIUM, EUROPE

Brussels Miss MARY C. WATSON.
We are praising the Lord for His help with this language. Dorothy Taylor and I are now, able to understand most all of the messages at the Hall and about half of the prayers; but speaking is quite another thing.

The government requires teachers not only to have a year's residence here in Belgium, but also to pass the 9 months French course and the one month Colonial Course. D. V., I shall start this work in September. The French course is a detailed study

of French grammar as well as an introduction to French literature, poetry, etc. Along with this one is given a glimpse at Belgian teaching methods through visitation in various city schools.

ALASKA, NORTH AMERICA

Fairbanks ERNEST B. CRABB[®]. Recently I had the joy of baptizing eight believers ranging in age from 15 to 70 years who desired to obey the Lord in baptism. It was very impressive to see old Chris Sather, 40 years in this country, from Norway, descend into the water to obey the Lord. He has just been saved a few months and had been mixed up in many cults, but through His abundant mercy and grace had his eyes opened to the truth of the Scriptures. There were a number of tearful eyes.

The responsibility of the work will rest largely upon the shoulders of Don Sauer and he will need the prayers of God's people to stand the stress and strain. I myself look forward to a change and rest.

MEXICO, CENTRAL AMERICA

Tehuacan GEORGE A. WIGHTMAN[®]. My nephew, Ronald Harris and his wife felt it was the Lord's will to move to Tehuacan, which they did on July 1. We welcome them in His name and trust that with this added help we shall be enabled to carry the Word of Life further afield and visit those companies of His own (more frequently) who have need of encouragement.

Another Mexican brother was stabbed to death in the State of Oaxaca about six weeks ago. That's the second to meet a violent death in the past nine months. Poor Mexico surely has need of the Gospel.

CUBA, WEST INDIES

Holguin, VERNON MARKLE[®]. We **Oriente** arrived back on the field on May 22. A few days later Bro. Smith and I took a trip down here house-hunting. In the Lord's goodness, we found a suitable house the first day and made several excellent contacts which we hope will bear fruit to His glory in coming days. We moved on June 17 and are now beginning to get settled here.

At present am busy covering the city with the booklet "Y Vd. ¿qué cree?" This was written by the missionaries here to meet the Cuban need and is printed on the press at Pinar del Río.

CUBA, WEST INDIES

Havana THOMAS SMITH[®]. Three years ago, we made a trip down to the eastern end of the Island, seeking to scatter the good seed from door to door. The reception was very good indeed and we gave away thousands of Gospels. Just the other day I received a letter from a man saying he had read the Gospel of St. John so many times now that he almost knew it by memory. He now asks the price of a Bible. We do pray that he may be brought to know the Lord and we rejoice to think that there may be fruit, even "after many days."

BAHAMAS, WEST INDIES

Nassau Mrs. BEATRICE A. BERT-
RAM. One of our assemblies has enlarged its Hall and put a lovely apartment above for the Lord's servants coming and going. Central Hall is also anticipating tearing down their hall and building a larger one. As we look back over the years, we can say "What hath God wrought." Long Island, Bahamas, at a settlement called Simons, have also enlarged their

Hall and have had a conference. The Lord came in and saved a few. The conference lasted three days. Several hundred people were there and were supplied three meals a day.

We are praying for the Island of Eleuthera. The assemblies there are very weak, and need some one to work among them.

BAHAMAS, WEST INDIES

Long Island C. E. SIMMS. The fourth Annual Conference of the Long Island Assemblies convened on June 19, at this center. The attendance at these Conferences has steadily increased making it necessary to construct a larger building. This tabernacle was completed on June 18 and dedicated on the 19, a delegation from Nassau chartering a ship and arriving for the dedication. Among the delegates (who remained for the three day conference) were brethren from Central Hall. Roy Gustafason and Al Salter ministered the Word in conjunction with the resident workers. The tabernacle was packed to overflowing and the pow-

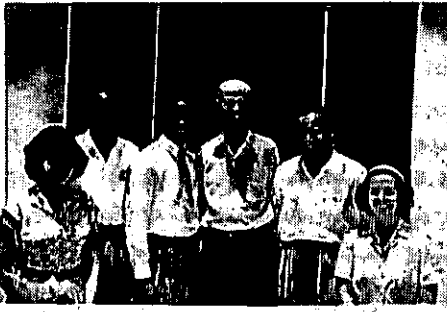
er of God was manifest in the salvation of souls, continuing after the Conference ended. To Him be the glory.

Already it appears that the tabernacle, with seating accommodation for three hundred, is too small for these Conferences and plans are being studied for enlargement. Transportation is among our major problems and we greatly value the prayers of the saints for the needed vehicles.

JAMAICA, WEST INDIES

Kingston WILLIAM GIBSON®. We opened our new Maranatha Hall on May 25. There were over two thousand believers present and the ministry was both practical and profitable. Much thanksgiving went up to the Lord for enabling us to complete such a nice large Hall. Had it not rained we could never have accommodated the crowd that would have been there for the afternoon and evening services.

The new Hall is different in many respects to most of the Halls we have visited in America and Britain. Our



Top—Workers at Long Island with C. E. Simms in center.

Left—Gospel Tabernacle Conference.

Right—Workers' conference at Long Island.



baptistry arrangement is good—men and women enter the baptistry from their rooms and are not seen until they are in the water. The main auditorium seats 700 and there is a wing on the North that seats 200; and 50 more in the Foyer. But we can accommodate up to 1,000 more on the outside where most can both see and hear the speaker. All are pleased with it.

Three weeks ago I baptized 23 believers—the first of a group of about 60 who have been awaiting the completion of the new Hall.

ARGENTINE, SOUTH AMERICA

Maimara Mrs. CONSTANCE H. PAYNE. Especially do we

rejoice in the work higher up in this valley, and pray that God may keep many who are suffering persecution because of their faith. I believe that Mr. Gerrard sent out some circular letters, so you will have heard of the last visit the brethren made in a number of places higher up this valley. God is working, and though it is slow to those who long so for numbers to be saved, yet we know that God will fulfil His purposes.

We thank Him for better health, and ask that we may be used more in His blessed service. When the new hall in Perico is finished, Rita, our blind woman, and I hope to go to live there for most of the year, for there is a fine opportunity there amongst the women and young people. So many cannot read, and it will be a joy to be able to stay amongst them. Mr. Gerrard goes there often on meeting nights, with his wife and once recently I was privileged to attend also, and found there was a nice group waiting in spite of a very cold spell of weather.

Did you pray for a missionary by name today?

BRAZIL, SOUTH AMERICA

Santarem JOSE PENNA®. We continue encouraged in our work for our Lord. Last Sunday we held our first meeting in the new Hall. Some two hundred people were present, both believers and unbelievers. A few brethren brought mes-



sages of appreciation and encouragement, praise and thanksgiving to God and the Gospel was preached to the unsaved. But the hall itself does not satisfy our hearts. We thank the Lord for it. We needed it, and in His infinite mercy He gave it to us, but we have the ambition not only to see it full of precious saved souls but souls serving Him, souls on fire for taking the Gospel to the thousands of perishing men and women in this vast field of sin and perdition that is Amazonas. Pray for us brethren, pray the Lord to use us to accomplish His purposes in the salvation of souls for His glory.

ECUADOR, SOUTH AMERICA

Quito McCULLY, T. E.®. I am writing a brief report of what has happened at Shandia the last few days—our jungle station among the Quichua-Indians. The river has risen once again, eaten away at the cliff and carried away once again tremendous sections of land. This time practically the whole station was carried away. The house where Jim

and Pete have been living, the school building, the new clinic building, the building used for kitchen and dining room for the school boys, the chicken house, and the cook's house *all went down the river*. Nothing remains except the foundations of our house (you will recall we have just finished moving this because of the last flood), and it now sits perilously close to the cliff. On behalf of all of us concerned, I ask for special prayer that we might have wisdom as to whether we should rebuild the station at Shandia or whether the Lord would have us move to a new site amongst the Indians.

Jim and Pete were able to get most of the things and equipment out of the house and back into the jungles. Some of it has been damaged and some stolen, but the majority has been saved. We are grateful for this.

Once again we are trusting God has a definite purpose in all this. We are grateful to know He still has His way in the "whirlwind and the storm." Pray that we might know His will concerning Shandia.

ECUADOR, SOUTH AMERICA

Quito

TIDMARSH, WILFRED G.

⑨. We are just back from a visit to the coast, and we thank God for a happy time of change and rest. We were so glad to get away from the raw evenings and chilly nights of Quito; and if we did not experience the sunshine we had hoped for, we did have warm weather most of the time. Even more important, especially for Gwen was the relief from the high altitude of Quito.

It was a happy privilege to visit the scattered homes, and find a willing ear for the Gospel, in marked contrast to the hostility and restrictions that we encounter up in the mountains. As on our previous visit three years ago,

we found living conditions very poor and primitive. One night on a missionary journey, we came at night to a village on stilts, at spring tides the sea water would come up estuaries right into the heart of the island. A family took me in. They had no chairs. All the family and the woman helper slept in the same room. Two little girls gave up their bed to me and slept with their parents. But alas when I lay down on the coverlet, using my own bedding for a pillow, armies of fleas and other things came swarming over and under my body, still hot from a four hour trek. At the same time I heard the woman of the house exclaim: "Oh these fleas; I shall have to sweep the floor!!!" Sleep was more of an aspiration than an achievement! But the joy of giving out the Gospel in every house in that village, and note the willingness to listen, more than compensated for the night's discomfort. It seemed that no one has been there since my previous visit and then not for eight years previously!

When I got home across the island, like the proverbial infested dog, I immersed myself in the sea hoping thus to get rid of the vermin. How nice it was to be in a clean bed that night, and to have clean food. On Lord's Day, we had a happy service for children some three miles away, where there are two or three Christians.

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.

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.

ALASKA

BACHELDER, EVERETT (M)
722 Front St., Graehl, Fairbanks.

PHILIPPINES

BROOKS, CYRIL H. (M) (F)
c/o Mrs. S. Carson, 43 Hill St.,
Buffalo 14, N. Y.

VENEZUELA

SAWORD, SIDNEY J. (M)
Apariado 38, Puerto Cabello.

ECUADOR

SHORT, N. D. (M)
Casilla 2424, Quito.

PERU

HOCKING, JOSEPH (M)
Pucallpa, via Lima.

JAMAICA

HYND, WILLIAM D. (M)
Brown's Town P. O., St. Ann.

TRINIDAD

MC LELLAN, GORDON E. (M)
MC CLELLAN, GORDON E. (M)
Omit Los Bajos from address; show as
Palo Seco P. O.

JAPAN

BROWNE, MONTGOMERY (M)
P. O. Box 67, Hamamatsu, Shizuoka Ken.

BELGIAN CONGO

SPEES, WILLIAM T. (M) (F)
c/o P. O. Box 1262, Capetown, So. Africa,
Tujunga, California.
TAYLOR, MISS DOROTHY (T)
82 rue General Lemans, Anvers, Belgium.

BOLIVIA

KENNEY, JAMES C. (M)
4300 Irving Park Road, Chicago 51, Illinois.

ANGOLA

MAC JANNET, MALCOLM B. (M)
c/o P. O. Box 1262, Capetown, So. Africa.
MC CLELLAND, ALEX (M) (C)
Missoo de Blula, C. P. No. 7, Vila Luso.

ST. KITTS

BROWN, CHARLES F. (M) (C)
c/o Tom Lawrenson, 103 Long Lane, Orford,
Warrington, Lancs., England.

NO. RHODESIA

YOUNG, ROBERT B.
Chavuma, Balovale.

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A "Missionary Prayer List" may be had from "The Fields" office for 10c

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He paused a moment, and then replied that he would rather be known as a destroyer of idols than a seller of them. He then lifted his mace and dealt the image a blow. His example was followed by the members of his retinue; and presently, under pressure of the blows raised upon it, the idol, which was hollow, burst open, and discharged a veritable stream of precious stones, far exceeding in value the amount of the ransom offered by the cunning priests.

All life costs, and the Christian life is no exception. But for every idol which a Christian destroys he gains more than he loses. Some sorrows would be avoided if self-denial were practiced. Every idol destroyed means fresh strength for the inner man, a greater sense of God's approval, and an increase of usefulness to others.

Successful Christian living means living for the spiritual at the expense of the natural; for the future at the expense of the present; for the higher at the expense of the lower. Spiritual success is sure, provided we are willing to pay the price.

—Edwin Adams.

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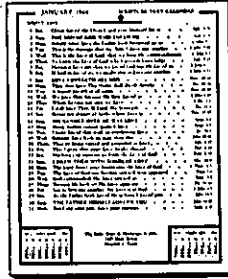
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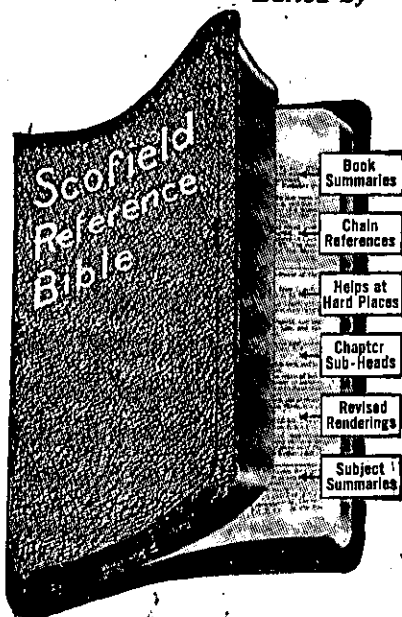
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