

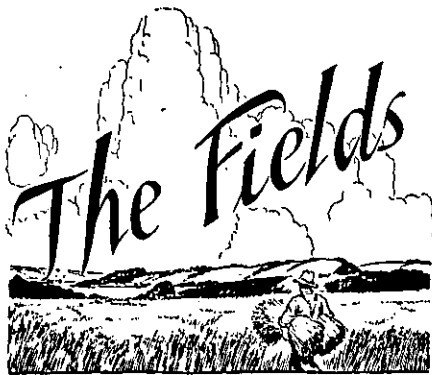
# The Fields

TIDINGS OF CHRISTIAN MISSIONS IN MANY LANDS



WM. T. SPEES PREACHING TO A GROUP OF PIGMIES

October, 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.

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# Editorials



## Nationalistic Trends

Nationalism is probably the most significant of present world trends. Within a few years of the close of World War II, some 500 million people, one quarter of the earth's population, had gained their independence. What has taken place in India, Pakistan, Burma and Indonesia is indicative of what will probably be seen in some parts of Africa in the not remote future.

At a recent meeting in New York, attended by secretaries of various evangelical missions at work in Africa, the question was raised as to how long foreign missions would likely be permitted to operate in that continent. The answers given were quite deliberate in tone. The secretaries speaking for central Africa felt that in another ten or twelve years their fields would be closed to foreign missionaries.

These are serious times. Decisions made today by Christians in the homelands may determine in large degree the course of events in foreign lands when missionary penetration is no longer possible.

\* \* \* \*

## On Medical Work

It is a foregone conclusion that as the national spirit asserts itself until independence is gained, missionary establishments will be taken over by the national governments as they supplant colonial administrations. Considerations of this kind awaken questions which deserve attention.

In view of the limited time left to the missionary in certain fields, it is asked by some whether we should not curtail medical service abroad and give the fullest possible support to direct evangelism, publication and circulation of Christian literature, radio preaching, etc. By these means, it is felt, the time that remains and the funds available will be best used.

We have presented this view to medical and non-medical missionaries in order to secure opinion from the workers who are directly involved. Of these, not one favors curtailment of medical work. In fact, Angola's Decree 77 insists upon some medical work being conducted by all missions in that colony.

The general consensus of missionary opinion seems to be this: we cannot preach the gospel to these people and meanwhile ignore their desperate physical needs. Dispensaries and hospitals exert a widespread influence for good in Africa today, and most of our missionaries seem to feel that curtailment of this ministry would be a serious mistake.

The time is short, and the sense of urgency aroused by that fact should result, not in curtailment of any, but in increased support of all phases of Christian missionary approach. At least, this appears to be the general feeling in central Africa.

\* \* \* \*

## A Century In China

It was one hundred years ago—September 19, 1853, to be exact—that a small sailing ship put to sea from

Liverpool, England. On board was a young man named Hudson Taylor, who, under God, was destined to play a large part in the evangelization of inland China.

Within the past century the China Inland Mission, founded by Mr. Taylor in 1865, has fulfilled an honored ministry and now with the recent release of the last C. I. M. workers imprisoned by the communists, that Mission has witnessed total staff withdrawal from China. Re-deployment of the China missionaries is in progress throughout the Far East.

Who could have imagined that the young man who set forth in 1853

would lay the foundations of a work in China which would, a century later, find itself with all other evangelical missions swept from China by the swirling tide of Marxian doctrine?

China has passed through successive severe trials during the past century. "A sleeping giant" in Hudson Taylor's time; a mighty force bargaining with the U. N. at a peace table today. Whither is she bound?

In the changeful situations of a swiftly moving world we should not even hazard a guess. But the sense of crisis resting today upon the world, politically, reminds the Church that her days of witness are fast running out.

## Christendom's Forgotten Debt

C. D. COLE

(This article from the pen of a young missionary in Angola presents a challenge to us all at home. Editor).

*"I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel . . ."*  
(Romans 1:15, 16).

Paul's Epistle to the Romans is a deeply thoughtful letter, a vigorous and scholarly declaration of the great, fundamental doctrines of the Christian faith. Let us remember, however, that Paul never defines doctrine, whether of vital or relatively secondary importance, merely for our intellectual enjoyment. He brings every truth to bear on the varied problems of life, to the end that divine truth, when comprehended, may have a telling effect on the lives of God's people both individually and collectively.

In like manner, James, in his Epistle, describes as self-deluded and self-cheating the man whose acquaintance

with the Scriptures does not produce entire conformity to their precepts.

Chapter 12 of the Epistle to the Romans introduces a new and final section, a region where no new truth is revealed, but where all the preceding doctrines are brought to their logical, ultimate conclusions; that is, they are brought to bear on the daily lives of God's people. Chapters 12 and 13, especially deal with the subject of Christian relationships. In other words, these chapters have to do with the broad theme of Christian ethics and the science of living according to the doctrines of Christianity.

Under the guidance of the Holy Spirit, who is the true Author of all the Scriptures, Paul begins with our relationships with God and teaches us that, in view of his manifold mercies,

it is only right and reasonable that every Christian should present himself to God as an instrument of practical holiness, inwardly renewed and outwardly changed. From this the apostle proceeds to the Christian's relationships with his fellow men. The order is perfect, for every Christian relationship properly begins with the acknowledgment of our debtorship to God. It was in the spirit of the atheistic fool who says there is no God, that Cain refused to acknowledge his obligations to his brother. Not so in the believer. Recognizing his debtorship to God, he proceeds to recognize his obligations to his fellowmen—not only to the other members of Christian society, but to society at large and to the civil government under which he lives and moves. Paul sums up the matter in the 8th verse of chapter 13 with the words, "Owe no man anything." In other words, in view of the mercies which render you a debtor to your Creator, be careful to discharge all your moral and practical obligations to your fellowmen.

There is a sense, however, continues the apostle, in which we can never discharge our obligations to our fellowmen. There is a debt which we owe to our neighbors which is impossible of final payment. That debt is love. A debt is simply "that which is due from one person to another." We instinctively recognize the existence of certain debts or obligations. We accept it as only fair and just that satisfactory payment be made for goods and services received from others. In the moral realm, we recognize that kindnesses and courtesies received from others place us under a debt of gratitude and obligate us to return kindnesses and courtesies if at all possible. Within the family circle, husbands and wives recognize that

they owe each other affection and honor. Parents feel their obligation to nourish, protect, and educate their little ones, and children in turn are taught to feel that they owe their parents respect and obedience. But the greatest debt in the world is the debt of love that we owe to our neighbors, and this is Christendom's forgotten debt.

Earlier in the same epistle, in a passage charged with emotion, Paul had declared himself a debtor. His renewed mind had been awakened to a sense of his obligation to others. Now, in an eloquent plea for individual and collective consecration to God, he explains to us the nature of that obligation, of that debt. It is a debt of love.

Love, we know, is preeminently a Christian quality. By the new birth we have been brought into a worldwide brotherhood of "born ones" whose distinguishing feature is love one for another. True Christian love, however, contains no element of exclusiveness; rather it is patterned after the selfless love of the Lover of sinners. True Christian love opens its heart to and embraces a world of neighbors, even those whom sin has robbed and wounded and left lying half dead on the road of life. Beloved brethren, let us gladly acknowledge this debt of ours, and let us spend ourselves and be spent in making daily payments on it.

But how, some may ask, can we pay this unpayable debt? First, Paul tells us, by doing our neighbor no harm. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Love renders superfluous the "Thou shalt nots" of the law. Eight of the nine elements of love are passive, expressing self-renunciation and conformity to the character of him

who "humbled himself." The ninth element is kindness (I Cor. 13:4), and this expresses the ceaseless activity of love. Consider how much of our Lord's life on earth was consumed in doing acts of kindness. Paul in his letter to the Romans, is chiefly concerned with this active element of love. "Owe no man anything, but to love one another," is an appeal for love's activity.

Paul's own sense of debtorship to his fellowmen, led him to exclaim, "I am ready to preach the gospel to you who are at Rome also." I am ready, he says in effect, to discharge to the best of my ability the debt of love I owe to you at Rome. Paul knew well that the kindest, the most loving act he could possibly render was to preach the gospel to men and women. Therefore he was ready, in a spirit of absolute self-abnegation, at whatever cost to his personal comforts and interests, to announce the glad tidings to all men everywhere.

If the debt of love to our neighbors is Christendom's forgotten debt, sacrifice is Christendom's lost art. Paul was ready to make payments on his debt of love, and it cost him something. A comparison of II Corinthians 11 with the record of this same apostle's labors in the Acts of the Apostles, reveals clearly that the Holy Spirit, when recording the beginning of things in the Church dispensation, suppressed many details of the sufferings of this great servant of God. His labors for the Master were so abundant and so exacting, that at a comparatively youthful age he could refer to himself as "Paul the aged." Ever conscious of the great mercy which rescued him from eternal damnation, he presented himself to God as a living sacrifice and his life was consumed in the discharge of the debt

he owed to God and man.

Nor was Paul the only one who knew the art of sacrifice. The Thesalonians became imitators of Paul, and so did many others. The pages of history are red with the blood of martyrs who loved not their own lives but loved their neighbors unto death. The Catacombs of Rome still bear inscriptions scratched on dark walls by suffering men and women, who, because they had acknowledged a debt to God and man and had tried to discharge it by word and action, were hunted like partridges on the hills. Yes, sterner ages than ours have always witnessed to the existence of a company, however small, of men and women who were conscientious in making payments on the greatest debt in the world.

The spirit of the twentieth century is one of gross, unrelieved materialism. The sense of debtorship that ought to characterize the life of every Christian is smothered under the weight of material comforts.

Wherever Christian testimony is concerned, there is something strangely corroding about material prosperity. The church at Laodicea was thoroughly materialistic. It heaped up earthly riches, and in the very process it lost the true riches and became spiritually lukewarm, spiritually wretched and poor and blind and naked. What a picture of twentieth-century Christianity!

If we fail to present ourselves to God as living sacrifices, we are robbers of God, depriving Him of that which is His due. If we fail to do all within our power to carry the word of life to the millions who still sit in nature's darkness, we are robbers of men. Let us acknowledge the great debt that we owe to God and man. We shall never be able to pay it, but let us never cease to make payments on it.

# Pigmies of the Ituri Forest

WILLIAM T. SPEES

(In this interesting article Mr. Spees gives a delightful and intimate glimpse into the life of these remarkable little forest folk. Editor).

The Ituri Forest in North-eastern Belgian Congo is the second largest jungle in the world. In its greatest length it measures 621 miles and contains one third of a million square miles. Its trees rise to a height of about 200 feet and their crowns of foliage interlace and permit little view of sky and sun. The floor of the forest is covered with a thick crop of phrynium (roofing leaves), ferns, and dwarf bush. There are orchids of various colors. The super-abundant insect life would charm an entomologist. This is the home of the okapi, roughly described as a cross between a zebra and a giraffe, the last large animal to be discovered in Africa. Buried deep in this great jungle, far from the bustle of civilization, dwell about 40,000 pigmies. Their camps are not seen as one drives along the dirt roads that the Belgian Government has made through the forest. The government has the regular Africans living in fixed villages along these roads, but no attempt is made to control the pigmies. They do not like the sun, and live in the deep, dark recesses of the jungle.

The pigmies do not live in contact with civilization at all. They move from one camp to another about once a month. One of the reasons for their moving so often is that during this length of stay, they will have consumed all the edible insects of that area.

All pigmies are owned by village natives. When a villager dies, his



The Spees Family. Left to right, Mrs. Spees, Alan (5), Darlyn (7), Nancy (12), Wm. T.


pigmies become the possession of his son. A pigmy man serves his master by hunting game for him and helping to fell the trees when a clearing is made for a new garden. The pigmy woman works alongside of the wife of her master in clearing the underbrush for the new garden and later weeding it. In return for these services, the pigmies receive cultivated food, mainly the native banana. The pigmy is free to live in his own camp, which is often a long distance from the village, so this relationship, instead of being one of rigid slavery, is rather one of mutual dependence. The fidelity of the pigmy depends upon how well he is treated. If his master is too severe, the pigmy disappears in the dense forest for several months or more. If the pigmy becomes lazy in his hunting, his master takes away his spear for a time as punishment. Hence it can be seen that civilization cannot lay sole claim to strikes and shut-outs.

The pigmy is king in his own domain. He is intelligent in the ways of the forest and there is nothing a white man can teach him about it that he does not already know. With spears, nets, and various kinds of arrows, he is able to kill any of the game that roams the jungle. He enjoys monkey meat more than any other kind, but juicy elephant steaks are relished almost as much. And how do the pigmies go about killing these huge pachyderms? Like so many brown shadows, the pigmy hunters stalk the elephants. With ease they move noiselessly through the dense jungle, something that the white man could never do. With lightning speed they attack the elephant which has the best tusks, and shortly the smallest of men are standing atop their prey, rejoicing over the largest of land animals. A runner bears the good news to the village masters and on the morrow the animal is butchered. Nothing is wasted, for even the skin is used in making soup!




David Nelson at a pigmy baptism.

Anthropologists and ethnologists have come to the Ituri Forest to study these interesting little people. Their main concern is: Where did the pigmies come from? Ours is: Where are they going? It is evident from their


An African worker labors frequently among the pigmies. 

lives and customs that pigmies have very little thought about their Creator, or of seeking any remedy for their sin. They live in constant fear—fear of the evil spirits and of Satan (“Keti” they call him), and a fear that someone of their number will bewitch them. The heathen do not live in a spiritual vacuum. This fear has brought in witchcraft and endless superstitions. All of the pigmies smoke hemp, which has been identified as the Mexican marihuana weed. As we find these little nomads, we

Ella (Mrs. W. T.) Spees dispensing medicine to a pigmy group. 

see that they are living deep in sin of all kinds. As some have suggested, shall we leave them alone to carry on as they have for generations? The Word of God tells us twice over that at the judgment of the Great White Throne the wicked will be judged “according to their works” (Rev. 20: 12, 13). Without Christ, the pigmies have nothing to offer but *evil* works.

Now as to the beginnings of missionary work among them. Some of the stations of the Africa Inland Mission are advantageously located for this work, as are two independent

African Workers with his family beside a pigmy leaf hut. 

mission stations. The brethren on our other stations in Northeastern Congo have contact with the pigmies as well. Lolwa, where we have been laboring, was opened in 1930 by William Deans





with the desire to reach these people. The dampness of the forest provoked attacks of arthritis, and Bill was forced to return to the somewhat drier grassland. Mother and Dad Deans, with their daughter Ella and son Bob, then took over the new station. Bob, now with the Lord, was much loved by these folk. The Behring MacDowells have been with us at Lolwa for six years, and brother Behring has done some evangelizing among them.

It has been a long, hard pull to win the confidence of the little pigmies and to be assured of a good hearing as we take the message to them. At first they fled or climbed the trees at the sight of a white person coming down the path to their camp. Thus we had to do all we could to make friends with these people and gain a hearing for the Gospel. We bound up their sores and even went hunting with them for monkeys or baboons, and gave them the meat.

Three years ago we began to notice a much better interest among the pigmies in our part of the forest and we started monthly safaris. Come with us on an imaginary visit to one of our camps among them. It is time for meeting, and as a native beats the small drum, its reverberations are nearly drowned out by these noisy little people as they enter our clearing. See them come! Children skipping along the path, older pigmies walking more slowly, and mothers with their babies slung from their shoulders with strips of hide. Each finds a place to sit on the poles that have been laid on the ground in front of our leaf hut, and the meeting begins. With the aid of the Flannel-graph board, we present the Gospel to them, using the tribal tongue they speak. On these trips we have meetings for five days reaching from 150-

300 pigmies at each place. On every safari there have been some of these little people who have come of their own volition to confess the Lord Jesus Christ as Savior. Some have been baptized and now remember the Lord with us. With our encouragement, several crude mud chapels have been erected by them. At one of these little centers, there are two pigmy evangelists among their own people. Village evangelists visit the other localities and gather the pigmies together for meetings. Our prayer is that we might be unto them a "Sweet savour of Christ . . . of life unto life" (II Cor. 2:15, 16).

As we camp among these nomads, we always have them memorize some



Pigmy woman holding a 52" Gaboon viper, one of the world's most venomous snakes, killed where the Spees children had been playing.

verses of Scripture and encourage them to repeat them daily after we are gone. Following one of these safaris the pigmies moved deep into the forest. One of the men became very ill. He was dying, but they were too far away from the mission station to obtain help. Dau, headman of the camp, was the brother of this sick one, and was one of the brightest believers we have had among the pigmies. He knelt close to his brother who was soon to leave him and repeated over and over some Gospel verses that he had learned. He told us later that in this way he had led his brother to Christ before he passed away. Dau, too, has since gone on to be with the Lord.

We are not making any great claims about this difficult work, but we feel that the first milestone has been passed, i. e. they are now our friends and give good attention to the message. While we were having a meeting on the last safari we made before coming on furlough, a monkey appeared in the trees directly overhead. A few years ago this would have meant a wild scramble as each man raced for his bow and arrows to bring down this choice 25 pounds of meat. On this occasion they ignored the monkey, for they were more interested to see how the Flannelgraph story would turn out.

In the planned government economy, the village natives are required to make gardens, help repair bridges, and participate in the communal upkeep of the villages. Periodically the government officials itinerate among the natives to supervise this work. Therefore when we plan a safari to



Mr. and Mrs. Behring MacDowell, and three of their children.

these people, we have found it wise to check in advance with the local government official to see if he will be in the area at the same time. The pigmies are not tied down this way, and we have perfect liberty to go to them at any time and have our four meetings a day as we camp among them.

It has taken many years to gain a good hearing among these little denizens of the jungle, and now is the time to press this work. There are pigmies further afield in this great forest who are still living in total darkness. We must take the Light to them. And as we think of revisiting and maintaining the best possible contact with the pigmies where we have been, we are reminded of the words found in Isaiah 28:10, "For precept must be upon precept, precept upon receipt; line upon line, line upon line; here a little, and there a little."

### The Cost of Success

Adonirum Judson, who knew whereof he spoke said, "Success and suffering are vitally and organically linked. If you succeed without suffering, it is because someone else has suffered for you; if you suffer without succeeding, it is that someone else may succeed after you."

# SURVEY OF THE FAR EAST

It is painful, but necessary, to start this brief survey of Far Eastern lands by stating that there is no missionary work in China today. When this door was closed, 467,000,000 people were removed from the missionary potential of the world — about one-quarter of the heathen population.

However, there are millions of Chinese-speaking people who can be reached with the Gospel today in other parts of the Far East.

This island of 6,000,000 people is under the control of General Chiang Kai-shek and, hence, is the citadel of Free China today. Hundreds of thousands of Chinese people have fled from the Communist mainland and missionaries in Taiwan hope that many of these will be saved. Then, in the event that they can return sometime to their homeland in China proper, they will take the Gospel with them and, in a short time, spread the Light from one border to the other.

There is an open door for the Gospel in Taiwan today, but with the following restrictions—

a) New missionaries are not permitted to evangelize amongst the tribespeople on the eastern side of the Island.

b) Recently Chiang Kai-shek has forbidden servicemen to receive Correspondence Courses, allegedly fearing Communist propaganda.

c) There is a strong movement to require school children to salute the picture of General Sun Yat Sen, by bowing down to it as an act of patriotism. In view of the traditional



Paul and Ruth Craig, with Christian helper in Japan.

ancestral worship of the Chinese people, this is too close to idolatry to be tolerated by true Christians.

## Hong Kong

Hong Kong is a British colony of about 2,000,000 people and full liberty prevails for the preaching of the Gospel. It is doubtful, however, how long the Communists will tolerate British control of this little section of the mainland and a few islands just off their coast.

## Malaya

About half of the population of Malaya is Chinese-speaking and missionary work is strictly limited to these people. The Malaysians are Mohammedan in faith and, by agreement with the British, no effort is to be made to "proselytize." This colony, also, would probably be quite expendable, if a determined effort were made by the Chinese Communists to take it over.

## Indonesia, Etc.

Throughout Indonesia, British North Borneo, New Guinea, as well as

the mainland of southeast Asia, the Chinese language is spoken by many and there is a good deal of liberty for the Gospel.

In considering future opportunities, one should differentiate between colonies and independent countries. In a colony the European governing power, in general, permits religious liberty. But the trend is toward making these colonies into independent self-sustaining republics, in which case the future of missions is at the caprice of a national government. Indonesia, Burma, Thailand are all autonomous and missionary tenure is, therefore, dubious.

### Philippines

The picture in the Philippines is brighter, with 20,000,000 people under a form of democracy. Most of these people are Roman Catholics, Mohammedans, or Protestants who know



A Tokyo Shrine

nothing of the power of God. There is, however, full liberty for the Gospel and radio programs and Correspondence Courses are very widely used. There are 700 inhabited islands in all, both area and population exceeding those of the West Indies. Tagalog is the national language, but there are 20 in all.

### Japan

In Japan, also, although the people (84,000,000) are mostly pagan, and government is in the hands of Shintoists and Buddhists, still there is a wide-open door for the Gospel. Furthermore, about 99% of the people can read and this provides an outstanding opportunity for Correspondence Courses and other literature.

The work in the Far East differs from that in Africa and India, in that there is no attempt to establish institutions such as schools or hospitals for which governments assume responsibility. A direct approach is



Christian stenographer using Japanese typewriter.

made to the people by evangelism, and New Testament assemblies are formed as soon as possible.

About half of the 1,677,000,000 heathen people in the world today live in the Far East. About half of these people may still be reached with the Gospel, but the trend is toward closing doors. This should provide a spur to prospective missionaries, in order that a permanent, indigenous work might be established before it is too late. Even if doors close in one field, there is still plenty of room in others. For example, 85% of commended missionaries formerly in China are now serving the Lord in other parts of the mission field.

Above all, there is pressing need for intercessory and sacrificial prayer, that the Lord's servants might be blessed in their preaching of the Gospel, to the conversion of many thousands.

R. E. H:

### SUMMARY

Country	Population	Commended Workers
China	467 millions	0
Japan	84 millions	32
Taiwan	6 millions	8
Hong Kong	2 millions	11
Philippines	19 millions	9
Fr. Indo-China	21 millions	13
Malaya	6 millions	31
Thailand	17 millions	2
Burma	17 millions	0
Indonesia	75 millions	2

### Profit In Meditation

It is not the number of books you read, nor the variety of sermons you hear, nor the amount of religious conversation in which you mix, but it is the frequency and earnestness with which you meditate on these things till the truth of them becomes your own and part of your being that ensures growth.

# The Missionary Spirit

G. M. J. LEAR

(The life of Mr. Lear, veteran missionary to Argentina, is a fine expression of the missionary spirit. As this writer states, the spirit of the missionary is the key to revival. Editor).

The individual or assembly without a missionary spirit is in grave danger of decline, defeat, and even disaster. If we read II Cor. 10:13-18 carefully, we shall see that the Apostle Paul's very life was bound up in seeking to reach out to the "regions beyond": his wonderful life of fruitful activity has become a watchword for believers all through the centuries.

We notice that as he writes to the Corinthians he declares that he has "a measure to reach even unto you." Our Master has given us our marching orders: "Go ye into all the world," but we cannot each do this; we are necessarily limited in our sphere personally, but we should be assured of the field of service to which our Lord has called us and see to it that we "fulfil the ministry we have received of the Lord" (Col. 4:17). There are some who have begun well, but seemingly have "grown weary in well doing," so different from the Apostle's declaration, "I press on towards the mark." What a tremendous amount of energy is compressed into that statement!

There is something more than this; it is the urge of the beyond. He says, "Having hope, when your faith is increased, that we shall be enlarged by you." When the Apostle has reached the end of one stage, he does not settle down, but feels he must go further. Nevertheless, he regards the growth in faith of the Corinthian saints a necessary factor to enable him to go to yet other portions of the vineyard. He

has, so to speak, entered the lock and the water therein has to bring him up to a new level of works, then the gate will be opened and he will go on his way triumphantly and gain new victories for his Lord in the hearts of men.

The urge that the Apostle feels in his heart must be communicated to the assembly, so that they too may be seized by the conviction that more territory must be possessed. Surely every congregation of the Lord's people should realize that they are a candlestick, or lampstand, put in a particular district for the blessing of all around in ever-increasing measure. How many railway stations are there between us and the next "lampstand"? Are we doing our best to evangelize these places? That is the responsibility of every company of the Lord's people. Moreover, that evangelization should be carried out with a view to the establishment of fresh assemblies.

Then we must also consider that the apostle does not want to boast in "another man's line of things made ready to our hand." This is altogether contrary to the way of working of some who have an itch to obtain "great results" and "impressive statistics," merely by making use of the labors of others: quick success without much, if any, personal sacrifice. Of course, building upon another man's foundation may be a good and necessary work, "but let every man take heed how he build": let no vain-glorious enter into it. But the true pioneer spirit will always be exercised concerning unreached places, or districts where the testimony is languishing and likely to die out. As Paul expresses it in verse 18: "The one that commendeth himself, he is not approved, but whom the Lord commend-

eth," setting the divine seal upon the labors carried out in His name.

Only as this missionary spirit takes fresh hold of the assemblies shall we see revival in our midst, and those that are called of God to go into the hard and difficult places of the earth will have the needed help and encouragement.

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## PRAYER

### Secondary Or Primary?

Submitted by RALPH A. WEST

(This article reminds us that in spiritual work the primary emphasis must be spiritual. Too often the primary becomes secondary. Editor).

In his book, "The Dynamic of all prayer," Flemming asks: "What part has prayer to play in God's processes and operations? Is it a *secondary* part, or is it a *primary* one?" He says that the current view in most circles is this: that the *real* work is done on the platform, and by personal influence. This is the fundamental work, and prayer comes in as supplementary to it. We believe that much the same view is held by many Christian workers. The "work" is so pressing that there is little time for prayer. All readily admit the value of prayer, that it is well "to have an introduction of prayer, that all work should be wound up by prayer" but it must not encroach on the work proper.

We believe that this is putting the emphasis in the wrong place, making prayer a secondary matter, when according to the Word of God, prayer is the *primary* work. If we could only give prayer its right place, what a change would come over our work! But would this really bring about a change? Would it mean more success

if we made prayer our *primary* work and preaching and *teaching secondary*?

The following account throws light on this question: A lady missionary serving the Lord in India recounts the following about her work. She had often sent in requests for prayer, deploring the sad state of the work in her district—the hardness of the soil, the lack of fruit, etc. She considered her own field the hardest in India. She was almost in despair at times. These requests were scattered over the years of 1909 and 1912.

In July, 1913, there was printed in "The Remembrancer" an incident showing how the late Dr. Hyde gave himself to prayer and with what results. The lady missionary read this account and resolved to carry out what she felt the Spirit of God had been prompting her to do for some time—to make intercession her *primary* work. In writing to a group of Christian friends about this she says:

(A) She had labored hard and faithfully for years without seeing any fruit.

(B) That she was taking up this life of intercession after a great struggle, in obedience to the Lord's call.

(C) That she was afraid of being misunderstood by her fellow-workers.

In less than a year she wrote another letter, and what a change! The Lord had heard her prayer, and the wilderness was being changed into a fruitful garden!

In this second letter to her supporters and prayer-helpers she says: "It is almost a year ago, I think, since I wrote to you of the definite call I felt from God to give myself more fully to the life of prayer and intercession. It has been a battle to keep to my resolution. There has been no opposition from the other missionaries, for my work is quite separate, but the opposition has come from within, not from

without." At first the temptation came, "Suppose you see no immediate results of your prayers. If God should keep you waiting, perhaps for years, before any blessing came, can you trust God and pray on until the answer comes? And the answer?

She says: "I can look back over eight years—eight years of hard work, from morning till night, and very little fruit of any kind. And today? Not quite a year of this new prayer life, and yet there are such changes! You know something through my requests for prayer and praise of the turning towards Christ of the people in the villages. This year, during the past six months, over 125 adults have been baptized, and there are still a large number of enquirers. In several villages, where, a few months ago, we had no work whatever, we have now small Christian communities and day schools and the work is spreading. The evangelistic work here has never been what it is today.

She continues: "With every department of my work things are in a more prosperous condition than I have ever known them to be; and yet I give but half of my time to the work I once did, still I do not feel that anything is neglected. The stress and strain have gone out of my life. I find that I can do my work quietly with none of the feeling of hurry which once characterized it."

And in a future letter she writes: "You will be glad to know that the work here still goes on. The spirit of earnest enquiry is increasing in all the villages and there is every promise of a greater movement in the future than we have yet had. Our Christians now number 600 in contrast with one-sixth that number two years ago. I believe we may expect soon to see great things all over India."



## Notes and Comments

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

A farewell for Dr. Robert D. Carpenter was held at the Kenilworth Gospel Chapel by the saints of the Grace Gospel Chapel, Elizabeth, N. J., where Dr. Carpenter has been in happy fellowship for many years. About 300 of the Lord's people from the Metropolitan area attended in order to



bid God speed to our brother. The above picture was taken of Dr. Carpenter, his mother and father just prior to his sailing on September 12.

The Second Annual Women's Missionary Conference of the Detroit area will be held Saturday, November 14, at 2:30 and 7:00 p. m. in the Central Gospel Hall, Detroit, Mich. Speakers expected, D. V., are: Mrs. John McGehee of China, Mrs. Tom Rea of N. Rhodesia, Mrs. Robt. Greenhow of Belgian Congo, and others. A cordial invitation is extended to the sisters.

### PERSONALIA

#### DEATHS—

W. L. McClenahan (Israel), after a long illness, September 6.

#### MARRIAGES—

Miss Elisabeth Howard to Mr. P. James Elliot, October 8.

#### ARRIVALS—

Miss Fanny Goff (Venezuela), July.  
Miss Marjorie Bolton (Dominican Republic), October 12.

Mr. and Mrs. Malcolm MacJannet (Angola), October.

Miss Marjorie Shaw, about November.

#### BIRTHS—

To Mr. and Mrs. H. D. LaBuff, a son, Edward Franklin, September 8.

To Mr. and Mrs. Walter Ismay, a daughter, Flora Ines, September 12.



## Prayer

## Pointers

Prayer is specially requested for a young man in India, a Parsee convert, who is a promising believer in Christ.

Pray specially about the future of the school work in the Tinnevely District, So. India. There are 3 schools with a total enrollment of 250 children. New government regulations make it most difficult to carry these on, and many advise that there are greater possibilities in more direct evangelistic work. Please pray that the Lord's will might be done in the matter.

Language study, colonial and other courses are engaging several young missionaries now in Belgium. Prayer will be valued.

For France, the most needy of civilized lands. The population is great

(42 million) every liberty is granted, but the laborers are few.

For believers under pressure in Eastern Germany.

For Geoffrey Bull who, so far as we know, is still in captivity.

For Capt. Barlow and the editor as they are engaged in discussion of missionary matters with brethren in Great Britain.

Pray for missionaries who find it necessary to leave children at home for education. This is one of the greatest trials connected with foreign work.

Regarding the opportunity presented some months ago for ministry of the gospel over Radio Brazzaville, some delay has arisen due to station policy. Pray that this situation may be overruled in the interests of the gospel.

Prayer is specially requested for the workers in the Philippines who are carrying the burden of The Bible School of the Air in the absence of Mr. and Mrs. C. H. Brooks.

### Official Acknowledgment of Receipts for September

For workers .....	\$12,919.69
For expenses .....	547.43

**\$13,467.12**

The above contributions were acknowledged by our official receipt forms Nos. 3655 to 3906 inclusive. If you failed to receive a receipt for your September 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.

### 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.

#### FR. MOROCCO

LEHMUTH, LESTER (M) (F)  
4149 Weber Road, St. Louis 23, Mo.

#### ANGOLA

KING, JOHN (M) (B) (A) (F)  
c/o 166 East 73rd Street, New York, N. Y.  
MAC JANNET, MALCOLM B. (M) (F)  
After October 1. c/o The Fields, Inc.

#### BELGIAN CONGO

CARPENTER, DR. ROBERT D. (T)  
Bruxelles, Belgium.

#### NO. RHODESIA

WILLADSEN, MISS ALICE (F)  
728 Broadway, Sheboygan Falls, Wisconsin.

#### CUBA

DOHERAY, EDWARD (M) (B) (C)  
La Salud, Prov. de Havana.

#### DOMINICAN REPUBLIC

BOLTON, MISS MARJORIE (C) (F)  
c/o The Fields, Inc.

#### ISRAEL

MC CLENAHAN, MRS. W. L.  
P. O. Box 282, Jerusalem.

#### INDIA

HILL, ROWLAND H. C. (M) (F)  
341 Mission Road, Glendale 5, Calif.

#### JAPAN

BROWNE, MONTGOMERY (M)  
1516-1 Kamooe Cho, Hamamatsu, Shizuoka Ken.

#### ARGENTINA

WILSON, JOHN (M) (C)  
Calle 26 de Julio 846, Lanus, F. C. N. G. R.

#### ECUADOR

ELLIOT, P. JAMES (M)  
Casilla 2424, Quito.

#### VENEZUELA

GOFF, MISS FANNY M. (F)  
Route 1, Box 436, Forest Grove, Oregon

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

### 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.

# Letters

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

## ANGOLA, PORT. WEST AFRICA

**Cavungo** ALBERT E. HORTON ®

You who have been praying for Kavungu will rejoice with us, and will also, we trust, be encouraged to go on praying, when we report signs of reviving amongst us here. I will give you a few items: "drops" which we hope may presage the "showers."

Some time ago we were disappointed when one of our brethren, Mako, who had been active in the work here, decided to leave for Rhodesia. Especially was this so since the circumstances of his leaving here were not strictly honest. He and his wife went down to Chavuma, and there too zealously served the Lord. But his conscience was not easy over his leaving here, and he journeyed back to meet the elders and to confess that he had done wrong. He returned to Chavuma, but did not yet feel happy about it, and came back to see us. We asked him what he thought the Lord would have him do, and he answered, "Return to Kavungu." This he has now done, though it has meant selling his house and fields at Chavuma, and starting here anew. Since they have returned, both he and his wife have been active in witness. The result of their activity and exhortations is already being felt in the assembly as others are stirred up. One woman has also turned to the Lord

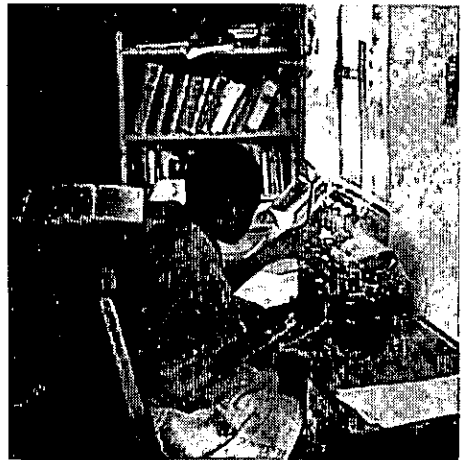
through Mako's testimony, and one through his wife's.

Apalahama has also been seeing some encouragement. He is not yet sure where the Lord wants him to settle, but is at present working out from Kavungu. He has seen one backslider brightly restored.<sup>1</sup> He has

been visiting camps of workers on a new road forty miles north of Kavungu, where he has found a ready ear, and much eagerness for Scripture booklets: "The Way of Salvation." One man was most anxious to buy a New Testament, saying that he had sought for one everywhere! That day Apalahama had one for sale, and the man was delighted!

Recently the brother-in-law of a man in fellowship, who lives about twelve miles away, trusted in the Lord when visited in his own village. He had for long been an opposer, but when Miss Schindler and others visited him, they found that the Lord had prepared his heart, and he came out brightly for Him.

Weekly meetings on "Pilgrim's Progress" have been well attended, for the African loves allegory! Those who have prayed for Ndavichi, son of one of the elders here, will be glad to learn that, when we were reading about "Ignorance" and "Turn-away," he was convicted of sin, and the next morning woke his father early to tell him, "That 'Turnaway' of whom Mr. Horton was reading, is I. I am the one unable to look true believers in the



Assistant to A. E. Horton in translation work

face. But today I am really coming to the Lord."

Our brother Toloshi, who had for so long refused the chiefship in order to serve the Lord at Lumbala, has now been called by the government to be paramount chief of a large district. He feels he can only go ahead now in dependence on the Lord. He has told the authorities that he is first a teacher of the Word, and that he wishes to continue that work in his new position. They have given him liberty to do so, and told him to establish as many schools as he can. There will thus be a great

#### **opportunity for the gospel**

—if only there were the men to occupy the land thus opened to us! Unfortunately there are so far few African men who are all out for the Lord, and this is causing Toloshi and us much concern. Pray for him in his new and not easy job; for the Christians at Lumbala, that they may take on the work there and carry it forward; and that the Lord would thrust out workers into the whitened harvest.

Translation and revision are going at a very slow pace, as my hands are full of dry-season building alterations. We are just finishing the reading of revised John. Acts will follow, and I am typing the text from my hand-written notes, to have it ready for my African helpers to read. Brethren at Kazombo are reading Luke over for us, will add their criticisms, and will take back John when they bring over Luke. Page proofs of the Old Testament, from Joshua to the middle of Job, are now here, and I am crowding the checking of them into my "spare" time: moments free from building, travelling, meetings, letter-writing, etc. One often longs for another man here, but so far none is in sight.

## **ANGOLA, PORT. WEST AFRICA**

**Vila Luso** ALEX MC CLELLAND<sup>®</sup>.

Glad to report that the work continues to be encouraging in these parts. We rejoice to know that the ones and twos are being reached and saved and are happy to see a nice interest on the part of some of the Christians. There are some of the Lord's people who do not show the interest we would like to see them showing in Assembly life and activities, however, we do sincerely trust that through the constant ministry of the Word, prayer and the good example of many of the African believers as well as the testimony of our own lives, that these too will be stirred in their hearts and rise to their own personal responsibility in spiritual things.

In the will of the Lord we will be moving to our station at Biula around the middle of August. Mrs. MacJannet of Biula has not been at all well recently and has been advised by the Doctor to go to South Africa for medical treatment prior to going to the United States for a rest. They plan on leaving about the beginning of August and we will be going to take over their house and help in the work there.

**Chilonda** Mrs. M. ELLEN SANDERS.

It has been a busy dry season. In June we had a very large women's conference at Capango, some 1400 women with 700 babies, also 400 girls were crowding out the two halls from Tuesday night to Thursday night. It was a great sight to see such a happy crowd—the vast majority professing Christians. Then in July we had a similar conference here at Chilonda, but the crowd was perhaps half the number of the Capango conference—much more manageable and I guess

they all *heard* better—for ladies voices (whether African or otherwise) do not have the range that men's voices attain and as the microphone was not working too well a crowd greater than six or seven hundred cannot really hear. The messages were good and the people listened well and all said they had very much enjoyed the time together.

**N. NIGERIA, AFRICA**

Idah                    RAYMOND T. DIBBLE ©.

Arthur and I have been at the building at Ika and now I have come back to Gwalawo this week to help Florence pack so we can go back together on Friday. The help we expected to have at this time the Lord has seen fit to keep back temporarily and so Arthur and I are getting on with the building. As you know I intended to remain behind and keep at the translation work for a little time longer. I am beginning to feel that the change to manual labor is probably doing me good and it certainly is a change.

Mrs. Lodge, who with her husband, was preparing to join Arthur at Ika,

has been ordered home after a very severe attack of para-typhoid. As this is the second time she has been ill



An Agatu face that clearly shows the change within.

“nigh unto death” the last eighteen months it seems good to follow Doctor’s orders. The Kirks hope to be back right after the new year to get on with the building. By then we hope to have our house and one for Hugh Mackay finished. Already Arthur has started on the foundation of the garage and workshop into which we will then move.

As we leave Gwalawo we commend to your prayers a little group who have long been nominal Christians but who seem now to have had a real taste and have seen that the Lord is good. They are devouring the literature that once they despised. They have shown good grasp of the Word that we have tried to teach them. We have real hopes that at least three of the women and a couple of the men will not carelessly slip back into the



Hugh Mackay hard at the Agatu language.

old lethargy. But I do hope you will join your earnest prayer to ours on their behalf.



First log at IKA being pit sawn for new buildings.

## SOUTH AFRICA

**Natal** ADAM FERGUSON®. At the end of June, our usual winter Conference was held. A new building had been erected at one of the outstations some months ago, and although it had been used for school and Assembly purposes, the native believers did not feel it could be regarded as *officially* opened until a Conference had been held in the new hall. The June Conference therefore opened (!) the new hall. The natives are free at this time of the year, the reaping being over. Consequently, large crowds attend the Conference, the hall being unable to hold the numbers.

For the first day and a half, ministry was mainly taken from the 18th of Acts, the verses and incidents and their relation to the Epistles being carefully gone over and presented. As I have mentioned before, our native believers are happier when they stay in one chapter during the Conferences,

rather than have a series of varied messages from different parts of Scripture. With the ministry coming from one chapter, they feel they go home with something definite to remember and to "chew the cud" on afterwards.

Friends at home may feel that at least four long meetings on one chapter must be tedious and that variety would provide the proverbial spice in ministry as well as in life. The African believer does not seem to be concerned with spice, but, in keeping with natural mode of physical nourishment, is happy also to find his spiritual nourishment from the one pot. And, may I add, it is remarkable what variety can be found in one chapter; a surprising number of spiritual vitamins reside in one chapter-pot of spiritual food.

Ten believers were baptized at the Conference and received into fellowship next morning at the Lord's Table. On the Sunday afternoon, the third day of the Conference, Dr. Barton opened the new hall. One rejoiced to see the joy of the native believers. On the hillside afterwards, fully a thousand people listened to the message of the Gospel.

**Natal** MARK LEVENWOOD®. A little over a week ago we had a special effort in the gospel here in the Elim district. This took the form of an extended "Umjikelo" or house-to-house visitation. For three full days Mr. Adam Ferguson and I joined with the native believers in giving out the gospel in many heathen kraals round about. We ran across a "beer-drink" or two every day of our trek. An average of 30 to 50 heathen were faithfully given the plan of salvation at each of these "beer-drinks." We are praying that some of the seed sown among the sev-

eral hundred heathen contacted will yet fall on good ground and bear fruit to His glory.

This past week-end there has been a three-day native conference at the Murchison Mission Station and Hospital. This work is carried on largely by our brethren from England. They invited me down as one of the speakers for the conference. It was a real privilege to minister the Word there; and to speak at the baptism whereto

**seven believers were baptized** before a large gathering at the river.

We have just begun construction of a new building at our Ekhuza outstation. The regularly conducted meetings of the assembly will be held in this building, as well as a day school of about 100 children. This is one of our largest assemblies and we trust that the solidity of a new building will serve to unify, strengthen, and increase the testimony to the Lord in that area. This outstation is 25 miles away, the last 4 or 5 miles of which there is no road.

A week or two ago we had a small gale with winds reaching 70 to 80 m. p. h. The wind did considerable damage to the native huts taking off large portions of their thatched roofs. Immediately following the gale we had bitterly cold weather which added to the discomfort of the natives. We are still in our dry winter season and have not had any rain since the first of April. Our water supply is getting very low, our only source being what we catch from roofs and store in large galvanized iron tanks.

## SO. INDIA, ASIA

**Tinnevely** WILFRED A. MUNNINGS®.  
**Dist.** May we say first of all

that we heartily agree with your article in last month's issue

of "*The Fields*" in which you encouraged donors to write personally to the missionaries.

Would you pray specially about the future of the school work here? We have 3 schools with a total enrollment of about 250 children. New government regulations make it most difficult to carry these on, and many advise that there are greater possibilities in more direct evangelistic work. Please pray that we may know and do the Lord's will in the matter.

It is encouraging to reach young men as the one who writes: "I am a Catholic, and am using Douay's version of the Catholic Bible. If you can spare any papers to read and pass on, these will help to defeat Satan's work, which is my fervent prayer." Many of these well-meaning young people are being contacted through the Emmaus course, "What the Bible Teaches." Please pray that many of them may be led into the light.

**Tirunelveli**, Miss ANNIE WATSON. To-day I saw the convert in  
**Dist.**

Vallam I mentioned in last circular. I had hoped he would be baptized during these meetings, but he does not feel well enough to come to Ilanji yet, but he assured me he wanted to be baptized and when he came he would bring his family with him. We visit him weekly. We had the joy of seeing a young man baptized on the 24th. He came to Nadarjapuram about 2 years ago and joined the Sunday School although much older than the other boys. He was interested from the beginning and was saved some time ago. Pray for these two that they may witness to others as to what the Lord has done for them.

Two caste young men

**asked for baptism**

but as they are 18 and 20 years of age,

still minors, and it is against the law of the land for minors to be baptized without the parents' consent. The young man of 18 was saved while attending middle school here some years ago. Then he went to a boarding school. He was here visiting relatives and thought it would be an easy way to be baptized without his parents knowing as he knew they would not give their consent. The other young man is one of our Sunday School boys and I doubt if his people would give consent although all agree he is a Christian. If I allowed my workers to baptize them I might have to leave the country as Hindu converts can not be baptized when minors. Pray for these two that they may grow in grace and in the knowledge of their Lord and Savior and continue to witness to others. Work among the children is encouraging. Some time ago a little boy in one of the meetings told his people he would not worship idols as he was a Christian. Lately this little boy was drowned. He was about 10 years of age. The Lord took him away from all the trials and tribulations.

## **JAPAN, ASIA**

**Hamamatsu MONTGOMERY BROWNE®.**

Present writing finds me in Tokyo packing to move into the new house in Hamamatsu, our sixth home in less than three years in Japan. D. V., we shall be there some time.

We were somewhat anxious about the new preaching place and a Japanese brother to help. It turned out that it was not God's time then. Now we have both—and definitely in answer to prayer.

Brother Hay and I had been asking God about a certain young brother. Approaching him found the Lord's preparation in his heart exercise already, and circumstances

that made it easy for him to leave his uncle's employ. He is young, but has proven himself at home. The proposal is to support himself. Pray for his health as he is not too well.

## **PAKISTAN, ASIA**

**Karachi GORDON WILLIAMSON .**

The work of the Lord continues in this great city amidst various vicissitudes. Enquirers continue to come and we have so many opportunities of dealing with Muslims personally. Only just a few minutes ago a group of four young Muslims who seemed very open-minded just left after the Lord had given a splendid opportunity of presenting the Gospel message to them. They were looking at the word of God displayed in the shop window in various languages, and I invited them in. It was one of those occasions when one seemed to receive special liberty and wisdom from the Spirit of God clearly to present the need and way of salvation, made easy by the sympathetic attitude of the listeners, and because of the prayers of some one back home. They enquired if they might come in at other times and read more about this great matter, to which question I gave them a warm invitation. They took a Gospel and suitable tracts in Urdu.

This is one example of the **many personal contacts** the Lord is constantly giving, in addition to the preaching and selling scriptures in the bazzars and streets of the city. Of course many do not show such open-mindedness; many are hardened; all are in the grossest spiritual darkness but thank God for the light of His work, revealing the Light of the world. Last Thursday during my weekly visitation of the shipping in the docks I was very pleased to see a Turkish ship in. Very few ships flying the Turkish flag call



at this port. In God's goodness I had a supply of Gospels and colored scripture portions in Turkish so went aboard, praying to the Lord as I did so that He would give an open door and that no one would try to stop me, as sometimes happens. A little less than half the crew were aboard, the others having gone ashore. I found a very ready response when I showed the books and there was quite an eagerness to accept them. Undoubtedly the crew members who were ashore will see and read the scriptures given to those who did get them. I was very deeply grateful to the Lord for this wonderful opportunity of reaching these Turkish Muslims. May the Spirit of God use His word to the salvation of some of these dark souls.

**PHILIPPINES, ASIA**

**Manila** Miss IDALEEN MYERS.

Two weeks ago the Lord opened up the opportunity of visiting and helping two Philippine teachers from San Juan Gospel Hall as they hold Saturday afternoon children's classes. One class had been discon-

tinued, but we started it again, and found that 16 children came to hear the Gospel. My help is limited to leading the singing and keeping the group quiet. This class was held in a R. C. home and taught by a young Filipino believer. Do pray the Lord will bless this class and the one who teaches it.

The second class has been held for many years in a vacant lot near San Juan Gospel Hall. About 25 children came from the near-by Nipa huts, and sat on benches under the palm trees. This class was ably taught by another Filipino girl. Here again I helped with leading the singing and keeping the group quiet. Do pray for this class, that it might be a means of building up the Sunday School, as the children are saved and invited to Sunday School. The teacher of this group would appreciate your prayers too, that she might be faithful in service for Him.

**FRANCE, EUROPE**

**Bellerive** TRIPHON KALIOUDJOG-

LOU®. I am sure you will rejoice with us at the news of recent conversions in our midst. Since our marriage in November, Triphon and I have opened up our home to our unsaved neighbors for Gospel meetings in our kitchen. We have been pretty discouraged until recently as we had seen no visible fruit for our efforts. Now we rejoice, as a young couple who attended the meetings regularly without showing signs of understanding, professed to be saved during the tent series. The mother of the woman was saved the same day in her kitchen. The father is still unsaved but we



Teachers: Idaleen Myers—left top row. Rosalinda Ison, Lucy Angeles, Rosalina Ojascatro—last 3 in third row.

are continuing to pray for him.

Three young men who were saved last year and are going on well for Him were baptized in the Allier River a couple of weeks ago. It was a wonderful day for our wee Assembly to see these new converts expressing their desire to be in complete obedience to the Lord. Surely we have room to praise Him for this encouragement. Continue to pray for us though, as Satan is still felt in our midst.

### ITALY, EUROPE

**Firenze** FRANCIS E. CARBONI. I am writing from a country place near Firenze, where I have been confined by doctor's orders, to a complete rest for a time: my heart condition does not permit much travelling as I have done in the past. I thought of the saying of our blessed Lord in Mark 6:31. Soon however, I will be back in Sicily, going about the Lord's business. The work there is going on for the glory of God. Just now a servant of the Lord, a former professor of music, an excellent piano player, is having special Gospel meetings with blessing in salvation of souls, and much rejoicing among God's people. Five, I understand, have definitely come to Christ and others are interested. While he was there many hymns were taught. The singing of those people is simply wonderful.

On the way to Firenze from Sicily, I stopped in Naples, visiting a few believers of that City, and then Rome; the so-called "eternal city," where we had a baptismal service by "The Tiber River side." It was in the afternoon and very near St. Paul's church; the place they say, where the great apostle of the gentiles lived, walked, served and died for His Lord.

A young man of good report from the Rome Assembly will (D. V.) come with me in the near future in Sicily.

We trust that this might be an example to others from the north who have much education, but little concern about the lost; not being able to renounce comfort in the interests of the gospel.

### PORTUGAL, EUROPE

**Espinho** VIRIATO D. SOBRAL®.

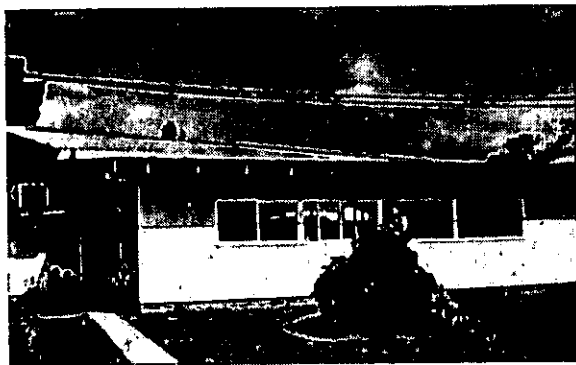
Just before we received your letter I rented an R. C. Chapel in Salreu for Gospel meetings. It belongs to a man who lives in Cambridge, Mass., who heard the Gospel there in a Baptist Church. His son passed the receipt for the rent. We may not open it before October. It needs to be fixed inside. The idols and altar have to be taken down. Please pray for the priests will be busy, trying to hinder us from opening it. The Lord is able to undertake for us and save souls there too.

(Rental of an R. C. Chapel for gospel meetings is somewhat of a curiosity. There should be much prayer as Mr. Sobral begins work in this Chapel. Editor).

### TERRITORY OF HAWAII

**Honolulu** JAMES SINCLAIR®. As you likely know we came here in the work in January of 1951, and though helping in Palolo Valley, yet almost at once we began Bible classes on Saturday afternoons and held a Vacation Bible School in the district each summer. Finally it was arranged that we should conduct Sunday meetings here in Damon, though still remembering the Lord in Palolo as we still do.

It was just a year ago that we began to have the Sunday meetings here and about the first of March this year the building was started in the hope it could be finished in time for meetings with brother A. P. Gibbs in May. This the Lord enabled us to do. Brother Ephraim Field of Palolo Valley drew the plans and the work was done



mainly by those in the meeting in Damon, though some Christian Servicemen helped. The cost was very small in that all the labor was done by ourselves and material was obtained second hand, but in a good state of preservation, so the final figure was just about fifteen hundred.

We placed our piano in the hall for use at the present and the seats were made of folding chairs bolted together and painted so that they looked almost new. The building was constructed in such a way that some time in the future the old building could be removed from the front and a nice large chapel erected in its place.

### CUBA, WEST INDIES

**La Salud** Miss KATHRYN HAMILTON. I praise the Lord for the opportunity of serving Him, even while I am still learning the language, and also for the fine Christian Cuban girl who helps me now that the Walkers are home on furlough. Together we distribute tracts in the hospitals, visit in the homes, and visit the sick. Through the visitation work, especially, I hope to become more fluent in the language.

We have had some encouragement in the hospital visitation, especially in a tuberculosis sanatorium which we visit week by week. Here we encountered on our first visit a girl who had

been saved approximately a month previous, through reading her New Testament alone. She looks forward to our weekly visits and requested a copy of the entire Bible, which she assures us she reads daily. Also she talks to others in the hospital and directs us to those whom she says are interested. However, we find that

some have had teaching from certain cults, and we need much wisdom from the Lord in dealing with these cases.

### JAMAICA, B. W. I.

**Brown's Town** WILLIAM D. HYND®. The work of the Lord continues to be encouraging here in Jamaica and we have indeed much, for which to thank and praise the Lord.

The saints at Golden Grove, St. Ann, had the joy of officially opening their Gospel Hall on August 1. It was most encouraging to see so many of the Christians from other parts of the Island who came along in busses and trucks for the happy occasion. Brother Taylor from Balaclava continued with one week of gospel meetings and twelve precious souls confessed faith in Christ. We trust that they will go on well and prove to all around that the miracle of the new birth has really taken place in their lives.

My health has not been good in Kingston and my doctor has advised me to go to a cooler part of the Island. Lord willing, we plan to go to St. Ann where we labored some years ago. There are three assemblies there and many other open doors, so we will be kept busy.

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

## **TRINIDAD, B. W. I.**

**Palc Seco** G. E. McLELLAN®. At present we have increased responsibility in the home. Since the 18th of July we have taken into our care month-old twin baby girls, whose mother died at birth in the hospital, and whose father left them with his old mother, as he works on boats. They were losing ground daily, and would have died but the Lord brought us into touch with their need, and opened the way for us to care for them. My wife being a skilled nurse for "prems," delights in seeing their pick-up since coming home. We purpose caring for them until they are several months old, when they will be better fitted for roughing it.

Our radio work continues with rich encouragement. Many bearing witness weekly of blessing received. The August broadcast will be given over to children's services.

An article on this work has been prepared and will be forwarded under separate cover. We appreciate all prayer interest.

Between downpours country work continues. Recently we were given 1000 Gospels of John for distribution. It is a real joy to have the privilege of leaving the simple Gospel in so many homes.

## **ARGENTINA, SOUTH AMERICA**

**Mendoza** REGINALD POWELL®. At the beginning of this month we had the opening of the new hall in the neighboring town of San Martin where our brethren Sedran commenced a testimony for Christ. At the last meeting in the old hall, on a Thursday night, a girl professed to trust Christ as Savior. The next Thursday in the new hall her mother took the same step. A brother had done so a while before. We were asked to help in the first Sunday

night Gospel meeting in the new hall—the first Gospel meeting in the district and there was a good number of listeners. Many of them stayed outside, but heard the message of the Gospel. I understand that our brethren had about 40 inside last Sunday night—an encouraging number in a new district.

Our meetings in the city are very well attended, especially on Sundays. There were 99 in Sunday School last Sunday, and the hall full for the evening that some of the unsaved attending Gospel meeting. We are praying the meetings may soon take a

### **definite stand for Christ.**

It is encouraging to see the number of young people in the meetings. In the midst of much that cheers we have had the heart-breaking experience of the falling into serious sin of one of our young Christians, who had given a very bright testimony. Satan has certainly got an advantage of her. Such things humble us and drive us to our knees.

A month ago the ranks of Argentine missionaries were weakened by the passing away of a Bro. Martinez in San Luis, capital of the neighboring province. He died suddenly. We were able to go down for the funeral. The Lord has given comfort to his widow and children.

Our winter weather should soon be over and then we hope to get busy in the open air and with the tent. There are tent meetings planned for October in the city of San Rafael where we were last year for three weeks.

## **BOLIVIA, SOUTH AMERICA**

**Potosi** DR. PERCY G. W. HAMILTON®. We had an unusually large attendance at our main meeting at Packasi, during our trip last week. Most were adults, and many had never been in a meeting

previously; our little hall was packed. It seems they had received encouragement from other quarters to attend the meeting when we visit the district. Whatever the purpose is, we trust to be helped in presenting them the Gospel; there may be some of them whom the Lord will call to His marvelous Light. A large number of school children also came spontaneously for a class for themselves. We pray the Lord may water the Word left with them and cause it to bring forth fruit for Eternity, and for His present glory.

### **BOLIVIA, SOUTH AMERICA**

**Cochabamba** Miss LOUISE E. STETTER.

Praise and thanksgiving is ascending to our Lord and God. The storm caused by men who are dissatisfied was raging not many leagues from this city. They had planned to enter here on two set dates, but prayer ascended to the Throne of Grace and the Hand of the Lord overruled in answer to our petitions. In some of the towns houses were burned and goods destroyed.

The first morning after I was told to get my suitcases in readiness in case we had to leave I did not feel too happy, but it was marvelous the peace and calm which followed, everybody was so kind to me, I had invitations to stay at the different Mission Houses until the tension was over, and Mr. and Mrs. Allan Smith sent a special message to come over to them. I would have been all right in my own home, but I went to New Tribes Mission. The fellowship was indeed precious, as I really learned to know the other Christians in the city more intimately. A friend in need is a friend indeed.

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*Did you pray for a missionary by name today?*

### **ECUADOR, SOUTH AMERICA**

**Quito**

Miss ELISABETH HOWARD. At the present time

I am beginning the study of the Quichua language here in Dos Rios, a station of the Christian and Missionary Alliance. The family who lives here, the Conns, will be away for the next two months, so I shall be alone, with an excellent opportunity for contact with the Indians themselves.

Yesterday I returned from a visit to Shandia, which I think you have already heard about. It was completely wiped out by floods last week, so I went over with some of our Indians to help them out. Jim Elliot and Pete Fleming are living in a tent, with the equipment stored under temporary aluminum-roofed shacks. Ed McCully came down two days ago, and I know they will appreciate greatly your prayers in the hard decision which lies before them—to rebuild Shandia, or to look for a new location.

### **PERU, SOUTH AMERICA**

**Pucallpa**

WILLIAM J. CLARK<sup>®</sup>. We are enclosing two snap-

shots. The fellow mending the fishing net is Panchito Mozambite. Being a cripple, he makes and mends nets, among other odd jobs, to earn a living.



He is a stable and sincere believer—saved a few years ago, baptized under

pressure of criticism from his family, but steadily growing in the things of the Lord. Every now and then we find him in different parts of town sitting and speaking to someone with his New Testament open in his hand. Last week he took several Bibles and Testaments and was successful in selling them all to some friends and some strangers.

The other picture shows a Cocama Indian woman, her daughter and two grandchildren. The grandmother is shown letting the wind blow away the chaff from the grains of rice she brought in the day before from her rice field. Our 4 year old Jimmy is seated with the little girl in a child's canoe. In the background, a fishing net is stretched out to dry.

We are glad to report that three professed to be saved on Sunday night,



two of whom have been regularly attending a cottage meeting at the far end of town. We ask your prayers that they might *continuê* in interest and grow in the knowledge of our Lord Jesus.

#### URUGUAY, SOUTH AMERICA

Montevideo Miss ANGELITA MARTINEZ. Contrary to what usually happens in the winter and notwithstanding the fact that we are

having very cold weather, our Sunday School is encouraging in numbers. Many new pupils have been won. We know that all this is in direct answer to your prayers and so take advantage of this opportunity to thank you all and to plead that you may continue praying for this small work that it may steadily grow and many of these little ones be won for our Lord Jesus Christ.

We are greatly encouraged two Sundays ago when a little boy of 11 years of age, interrupted the teacher, saying that he is waiting for the Lord Jesus Christ. When the teacher asked him why he expects that the Lord Jesus will take him to be with Him, he answered: "Because I have accepted Him as my Savior and every day I ask Him to help me to be good and be prepared for His coming." This boy is surrounded by unbelievers and his only contact with the things of the Lord is through our small Sunday School but we know that the Lord can keep him and we ask prayer that he may indeed grow up in His fear and knowledge and be used to bring all of his family to the knowledge of the Lord Jesus Christ as their personal Savior.

Last week I had the joy of seeing my parents on their way to Paraguay. Their boat only stayed a day so our time was short but we are praying that the Lord may make possible a visit to Paraguay. This would be our first vacation in ten years and my first real change in thirteen years. Besides, the believers of the Assembly in Asuncion have constantly been asking me to visit them and the change, no doubt, will do us a great deal of good after all these years of difficulties and sadness. Pray for us that everything will be done according to the Lord's will and for His honor and glory.



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