

# THE FIELDS



VOL. 2, NO. 8

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

AUGUST, 1939



Mandarin and Sons, Szchuen Province, West China

CHINA—MANY STRIKING ARTICLES—GUIDE MAP ON BACK PAGE  
POLAND—THE GREATEST NEED OF THE POLISH PEOPLE  
NEXT MONTH—THE STRANGER THAT IS WITHIN THY GATES—  
FOREIGN-LANGUAGE WORK IN THE STATES AND CANADA



# The Fields

**A** MONTHLY Magazine devoted to the spread of the gospel in the "regions beyond," particularly to the work of missionaries who have gone forth commended by Christian Assemblies in the United States and Canada. It is hoped that **The Fields** will be blessed as an instrumentality for increasing interest in and fellowship with such.

## ILLUSTRATIONS

**The Fields** urgently needs the help of workers in solving the problem of illustrating our magazine. We can use, to a limited extent, portraits of workers and, to a still more limited extent, group pictures. Most necessary are vivid photographs of the people and the lands to which the workers go. Although interesting, ordinary snapshots are not suitable for reproduction. To be satisfactorily printed as a cut, a picture must have clean-cut outlines with well marked dark and light parts otherwise it will appear blurred when printed. Most desirable are line drawings much larger than the final but these must really illustrate and be distinctive. **The Fields** is desirous of awakening and increasing interest in the work of the Gospel in the regions beyond and is firmly convinced that accurate and striking pictures should be made a large part of this effort. **Will not the workers on the field feel a responsibility to help by sending in suitable pictures?**

Gifts of money intrusted to our care will be forwarded promptly by the Treasurers without any deductions, to workers specifically designated by the donors; or, if not thus earmarked, to workers from

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the Assemblies according to their needs and opportunities as disclosed by the latest information obtainable. Make checks and money orders payable to **The Fields**.

This magazine aims to supplement the splendid work which has been done for so many years by *Echoes of Service*, published monthly from 1, Widcombe Crescent, Bath, England. **The Fields** limits itself to tidings from United States and Canadian workers; *Echoes* publishes also information concerning British missionaries who greatly outnumber those commended by Assemblies in America.

All articles, letters, suggestions, and constructive criticisms of our Magazine should be sent to the Editors; all gifts for missionaries to the Treasurers at 75 Maiden Lane, New York, N. Y.; all subscriptions to the Magazine, notices of change of address, and similar communications to Lloyd Walterick, Publisher, Fort Dodge, Iowa.

## SUBSCRIPTION RATES

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# THE FIELDS



EDITOR

CHARLES BELLINGER

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CONTRIBUTING AND CORRESPONDING EDITORS

JOHN BLOORE, Plainfield, N. J.

RICHARD HILL, Seacliff, N. Y.

HUGH G. McEWEN, Yeadon, Pa.

P. C. DOEHRING, Houston, Texas

THOMAS HILL, Oakland, Calif.

W. H. McPHEE, Vancouver, B. C.

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ROY E. RAPSCH, Chicago, Ill.

R. W. RYCROFT, Toronto, Ont.

The work of Christian Missions is the greatest, noblest, and sublimest to which the energies of the human mind can be devoted. No labor that we can bestow, no sacrifice that we can make, no journeys that we can undertake, are too great to be undertaken for the glorious purpose of illuminating the dark world with the light of the glorious gospel.

JOHN WILLIAMS, (*A martyr for Christ*)

## Fellowship With The Gospel

by JOHN BLOORE, Plainfield, N. J.

IT IS worthy of notice that in several passages bearing upon this subject, the apostle speaks of the Gospel in a personified way. He would have us think of it as a person present in this world with whom we are associated. Therefore we are to go forward with it, and take our part in whatever it may pass through as to condition and circumstance in this world. This brings to us both the privilege and responsibility of being fellow-helpers with those who are the messengers of the Gospel—those who serve it in the course it takes in the world. What this means we find by way of pattern in the case of the Apostle Paul.

### Constancy of Interest

The Philippians were notable in this respect. Their *constancy* was most marked. He speaks of their "fellowship with the Gospel from the first day until now." Three things were true of them:

1. They had him in their hearts (1:7, margin)
2. They prayed for him (1:19)
3. They gave to him (4:10-17)

Are these things true of us? For we too now stand identified with the Gospel and its messengers, whose fellow-helpers we are to be.

### Consecration of Life

Though so openly allied with the Gospel, the apostle saw fit to exhort them in these words: "Only conduct yourselves worthily of the Gospel of Christ." Our manner of life is to be worthy, to be such as suits the One by Whose side we stand—the gospel of **Christ**. He must be the standard of conduct. We are to adorn the doctrine of God our Savior in all things. We are to walk worthily of the Lord for Whose testimony we stand in this world.

### In Conflict With the Gospel

We are called to share in the same conflict in which the Gospel finds itself engaged. The apostle says to us, "Stand firm in one spirit, with one soul, laboring together in the same conflict with the faith of the Gospel." There is a bitter warfare going on in which all the subtlety and wicked devices of Satan are put into operation. Are we laboring together with the Gospel in this fierce struggle? The Gospel in its messengers faces this conflict in how many ways today! Are we laboring together? Are our hearts, our prayers, and our substance at the command of the many needs that this conflict brings?

The enemy assails our far-flung lines on many fronts. Shall he push them back



because the home bases **fail to supply** our fellow-soldiers? Is that conducting ourselves worthily of the Gospel? Does contention, at home, **lack of unity** among those who should stand firm against every divisive element and every self-seeking purpose, undermine our laboring together so that the supply lines are in danger of flank attack, giving advantage to the enemy in his frontal assault? Is our **ease and personal comfort** more to us than the honor of part in the conflict of the Gospel? If so we are like Demas who forsook Paul, "having loved this present age."

These words from the greatest of Gospel warriors are for us today:

**"Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner;**

**but suffer evil along with the Gospel, according to the power of God."**

Hearts that feel,

prayers that prevail,

hands that give—

these are needed in this conflict.

**"Endure hardness as good soldiers of Jesus Christ."**

**When Henry M. Stanley went out to Central Africa to find Livingstone, he wrote this experience:**

*"I lived with this man week after week, and I watched him. I saw patience beyond anything I had ever dreamed possible. I stood by him as he loved those heathen men. I watched him almost day and night giving himself to others, and I could not help it, I became a Christian by his side."*

## Missions In Angola

JOHN T. TUCKER in *World Dominion*.

**A** MILD dictatorship of the totalitarian model in Portugal has installed the Roman Catholic missions again in favor. The last decade, too, has been marked by international unrest, which has naturally produced in the Portuguese people a nationalistic reaction. At present, therefore, the union of the two factors of nationality and religion act like the conjunction of sun and moon in the producing of high tides. Roman Catholic missions at present sail on the high flood-tide of official favor. Never before in history have the Roman Catholic missions in the colonies been so favored, subsidized, and protected as at the present moment; and it would not be difficult to establish the thesis that never before in the great history of Portugal have they ever exerted such political power and pressure.

In Angola the Roman missions, which actually contain a majority of foreigners in their ranks, are subsidized to the extent of \$200,000 annually, together with extra allowances for the training of priests, lay brothers, sisters, and nuns. Subventions in the way of exemption from duties, passes on railways, heavy discounts on na-

tional steamers, all go to make the help received one of the highest given in any part of the world. Besides this, Roman priests have the status of State functionaries, with all the privileges pertaining thereto, of which they avail themselves to the utmost. In addition there is a virulent press campaign in the metropolis which has added significance seeing that the press is censored. Recently, one of the most important newspapers of Lisbon, which formerly had liberal tendencies, issued a special colonial number. An illustrated article was contributed by the Bishop of Mocambique in which he bluntly stated that the colony had three enemies which should be expelled (*expulsos*), namely, Mohammedanism, Protestantism, and Communism. And, judging by the extreme nature of the comments, the second is deemed the most dangerous. Another paper directly connected with the Roman Church, in an article praising past services rendered by the Inquisition in the Iberian peninsula, urged that "a good whiff of the Inquisition, especially in the colonies," would be of extreme value to the nation today. Another declared that an Ameri-



can who is a Catholic can do good Portuguese work in the colonies, but that a Portuguese who is an Evangelical is nothing else but an enemy of the nation. And so the weary catalogue could be continued.

\* \* \* \*

To curb the progress of the Protestant work, restrictive legislation has been introduced. Decree 77 of 1921 requires that all religious literature be published in Diglot, and the concession to use the vernaculars is only provisional until the generalization of the Portuguese language makes unnecessary the use of any native language or dialect. For strictly educational work only Portuguese may be used in print. This follows out the principle of assimilation which is the fundamental attitude of the Government towards native institutions and languages. Beyond this, further legislation comes into force in April of this year,<sup>(1)</sup> which not only requires that each Protestant mission must have a Portuguese teacher, but that he must have a certain educational and pedagogical standing: all this without subsidy whatsoever from the State. It is of interest to note that Roman missions, which are so heavily subsidized by the State, are exempt from the provisions of the law, the which fact makes it discriminatory legislation. Restrictions are also placed on catechists, who may not evangelize without official permission.

(1) It is understood that the Angola Government has extended the date for the application of this law.

## Notes

JAMES D. H. ANNAN after attending Greenwood Hills Conference and a few days in Philadelphia, expects to reach New York August 24 to visit the Assemblies. He hopes to sail for *St. Vincent, B. W. I.*, before the end of October.

ROLF G. BINDER of *Esterreja, Portugal*, is visiting Germany for health reasons.

MARJORIE E. BOLTON of *Puerto Plata, Dominican Republic*, writes (July 14, 1939) of encouragement in the four Sunday Schools. The class of young men and that of young women in the Hall each have a weekly attendance of 18 to 22 of an

age ordinarily difficult to hold in Sunday School.

ADAM N. FERGUSON on furlough from *Natal* has visited Assemblies in Illinois, Indiana (including the Cedar Lake Conference), Michigan, Missouri, Ohio, and Pennsylvania. He plans, if the Lord will, to be in the New York district during September, then to Boston, Buffalo on his way to Canada, and to enjoy the ministry of the Chicago Thanksgiving Day Conference after visiting in Michigan, Wisconsin, Minnesota, and Iowa.

With Christ—June 21, DAVID M. GAMMON aged 21, eldest son of Mr. and Mrs. H. Leonard Gammon of Angola. Suddenly, following operation for appendicitis. Converted 1930, baptized 1931, in training 4 years to join his parents in Africa—*The Witness*.

MICHAEL L. HOFFMAN of *Novi Sad, Yu-go-Slavia* writes (July 4) of a contemplated trip of three or four weeks, itinerating into places where people have never seen or heard of the Word of God and asks prayer for blessing on the spoken messages and on the spread of the written Word.

ALFRED E. HORTON on furlough from *Angola* after a series of tent meetings in Paterson, has returned to Buffalo. With his family he expects to occupy the Missionary Home at Union City, N. J., for the month of September. If the Lord so will, they expect to sail in October, desiring to be back in *Kavunga* in October.

ELIZABETH O. JOHNSTON of *Maimara, Argentina*, (July 13, 1939) has been giving help in Tartagal near the border of Eastern Bolivia. She expects to spend some time with the Powells at Tucumán improving her Spanish and giving help in the three Sunday Schools that are short of helpers.

KENDRIC A. JOHNSON of *Frepillon, France*, reports the baptism of four of the older children.

For medical treatment, NORMAN L. KION returned late in July from *Trinidad* to Canada. Reports some improvement in health.

CORNELIA KNIGHT, who returned July 17 from language and other preparatory



study in Belgium, as a result of her personal observation submits these:

Three requests for prayer:

1. That God may breathe His Holy Spirit into the joyless Christless population of *Belgium*.

2. For God's blessing on the work of the JOHNSONS in the Orphanage at Frepillon, a suburb of Paris, *France*.

3. Do pray earnestly for the health of MRS. ROBERT S. HOY of La Bourboule, *France*, who has little strength—though so much zeal—in a land where the work makes so many demands upon health and energy.

JEANETTE LAPE home from the *Philippines* about a year-and-a-half ago on account of illness begins to take an active part in His service once more. For two weeks, beginning July 10, Miss Lape conducted an outdoor Daily Vacation Bible School under the trees at the ranch home of one of the Christians in Monrovia, *California*.

MRS. C. LOUTTIT, widow of Thomas Louttit of Buila, *Angola*, writes (July 28, 1939) from Edinburgh, Scotland: We feel the acute shortage of workers in Angola very much and pray that God may use the many African Christians known to us making them lightbearers where so much darkness prevails.

JOHN J. MCGHEE has visited Assemblies in Canada, New York, Michigan, and Illinois, and expects to return to Memphis in September with the hope of starting soon for their prospective field in *South-west China*.

JOHN H. MCKAY of *Grenada*, B. W. I., reports (July 17, 1939) the baptism of 4 at La Digue on July 3 and plans a visit to Carriacou late in July or early in August.

ROBERT S. McLAREN on his way home from Angola writes—"What of the future? To abide in the calling of the Gospel: to return to Africa with Mrs. McLaren as soon as our family of boys and girls are able to look after themselves? In the meantime Mrs. McLaren and I are considering the possibility of opening our home for missionaries' children whose parents are hindered from returning to the field because of responsibility for the spiritual

care and education of their children. Pray about this."

HENRY MILLER on furlough from *Lithuania* will visit Assemblies where there are open doors. He hopes (August 14, 1939) to return next year to Lithuania: 2,500,000 needing the Light, many ready to receive, no missionaries from the Assemblies; over 2,000,000 have never seen a Bible.

HARRIET F. MINNS of Ping Chuan, Jehol Province, *Manchukuo* reports (July 20, 1939) 7 women, 3 girls, and 2 men applying for baptism with the probability that more will be added when the time is settled. "Everything is being scorched by the hot sun and there is little prospect of a good harvest, as everything is very expensive, I really do not know what these poor people will do if the harvest fails."

G. ERMA MOTTER on furlough from *Chavuma*, sailed August 19 from Southampton, England, due in New York August 27.

WILLIAM OGLESBY who returned from *Jamaica* in July 1938 for reasons of health has found open doors for service in and around Buffalo, N. Y. Though unable to report any great improvement in his physical condition feels more rested and has received sufficient strength for each task.

CONSTANCE H. PAYNE of Maimara, *Argentina*, writes (June 8, 1939) of opposition from the priests and from many others, but kindness of a few. Besides two needy little girls whose mother is too sick to care for them, they have four orphan boys aged from 3 to 6 years, and Rita, the 20-year-old blind girl who helps. "We believe this work is very necessary, 1,000 miles north of the Quilmes Orphanage."

JAMES RUSSELL of Buenos Aires, *Argentina*, continues the full program sketched in the June issue of *The Fields*. Although their last furlough was 11 years ago, they have decided, in view of the fewness of workers, to stay on for another year or two.

In June during the absence spoken of by DR. BIER in his letter on page 187, MR. T. ERNEST WILSON took charge of the *Mboma Mission Hospital*. He had much to do, there being a number of in-patients and



the building of new houses for the lepers was in full swing.

## Present Locations of Workers in China

MR. F. J. HOPKINS gives the whereabouts of *Kiang-Si* workers (American and British) on July 25, 1939, as follows:

### In Kiang-Si

*Kiukiang*—MR. AND MRS. W. H. LESTER (and daughter GRACE)

*Kuling*—MR. AND MRS. THOMAS MELVILLE  
MR. AND MRS. ALFRED CUFF  
MISS NORMAN  
MISS DAWSON  
MISS DUNPHY

*Ifeng*—MR. AND MRS. E. E. CLARKE  
MR. AND MRS. ALDERSON  
MISS MARY RIDLEY  
MISS STRAHAN

*Tungku*—MR. AND MRS. PUCKNELL

In *Wei-hai-wei*—MRS. MARGARET D. BUCKLEY  
and district MRS. E. GILLAN

In *Shanghai*—MR. AND MRS. C. WILSON  
MRS. B. PRICE  
MR. AND MRS. F. J. HOPKINS

In *Hongkong*—MR. AND MRS. E. R. JONES  
At home on furlough

In U. S. A.—MR. AND MRS. CONRAD R. BAEHR

In *Australia*—MR. REGINALD VINES

In *England*—MR. AND MRS. JAMES  
MR. PHILLIPS  
MISS LOGGIN  
MISS GALE  
MISS FODEN  
MISS HULBERT

In addition, Canadians and Americans working in provinces other than *Kiang-Si* are

### In Hopei

*Funinghsien*—MR. AND MRS. GEORGE FOGGIN  
MR. AND MRS. CHARLES O. KAUTTO  
*Peiping*—MR. DONALD M. HUNTER  
(on furlough)

### In Shantung

*Shang Pu Teo*—MISS SARAH L. LETOURNEAU  
MISS FLORA E. BARCLAY  
MISS CATHERINE MCKENZIE

### In Jehol Province

*Pingchuen*—MISS HARRIET F. MINNS  
*Lingyuanhsien*—MR. AND MRS. E. J. THARP  
MISS R. M. THARP  
MR. R. N. THARP  
MR. AND MRS. J. RUSSELL DAVIS

### In Chinhhsien Province

*Chaoyanghsien*—MR. AND MRS. F. A. GRUBB

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

Adams, Mr. and Mrs. S. B. (Venezuela), Box 44, Forest, Ont.

Annan, Mr. and Mrs. James D. H. (St. Vincent), c/o Mr. Thomas Nelson, 1 Doel Avenue, Toronto, Ont.

Baehr, Mr. and Mrs. Conrad R. (China), 311 Lyman Place, Plainfield, N. J.

Bodaly, Mr. and Mrs. John (Angola), 174 Base Line Road, London, Ont.

Bygrave, Miss Kathleen (India), 15 Lakeview Avenue, Toronto, Ont.

Craig, Mr. and Mrs. E. B. (Japan), 276 40th Street, Oakland, Calif.

Ferguson, Mr. and Mrs. Adam N. (Natal), 6137 South Seeley Avenue, Chicago, Ills.

Gillespie, Mr. and Mrs. William (St. Vincent), c/o Mr. H. Reilly, 34 Mount Stephen, Toronto, Ont.

Gammon, Mr. and Mrs. H. L. (Angola), 143 Wemborough Road, Stanmore, Middlesex, England.

Hess, Mr. and Mrs. Lyndon R. (Northern Rhodesia), 251 Linden Avenue, Buffalo, N. Y.

Horton, Mr. and Mrs. Albert E. (Angola), 124 42nd Street, Union City, N. J.

Hunter, Donald M. (China), 51 Huttleston Avenue, Fairhaven, Mass.

Hynd, William D. (Jamaica), 549 Minnesota Avenue, Buffalo, N. Y.

Kion, Mr. and Mrs. Norman L. (Trinidad), 134 Borland Street, Orillia, Ont.

Knight, Miss Cornelia (to Belgian Congo), 656 Gregory Avenue, Clifton, N. J.

Lape, Miss Jeanette (Philippines), 504-A Griswold Street, Glendale, Calif.

Logan, Mr. and Mrs. Wallace (Northern Rhodesia), Box 486, Athens, N. Y.

Long, Mr. and Mrs. David B. (Angola), 9, Hillsborough Drive, Belfast, Northern Ireland.

McClelland, Miss Margretta Priscilla (to India), 1322 Funston Avenue, San Francisco, Calif.

McGehee, Mr. and Mrs. John J. (outgoing to China), 175 Stonewall, Memphis, Tenn.

McLaren, Mr. and Mrs. Robert S. (Angola), 153 Maple Street, Simcoe, Ont.

Maitland, Mr. and Mrs. William (Angola), c/o Mrs. David W. Stubbs, Abbotsford, Mich.

Martinez, Mr. and Mrs. Joseph G., and Miss Angelita (Paraguay), 264 Hillside Avenue, Palisades Park, N. J.

Miller, Henry (Lithuania), 219 Wisconsin Street, Chicago, Ill.

Motter, Erma G. (Northern Rhodesia), 5214 East 28th Street, Kansas City, Mo.

Ogelsby, William J. (Jamaica), 113 Wohlers Avenue, Buffalo, N. Y.

Olford, Mr. and Mrs. F. E. S. (Angola), 9, Clifton Road, Newport, Mon., England.

Reid, Miss Lorna (Palestine), c/o A. T. Reid Co., 70 Crawford Street, Toronto, Ont.

Rigler, Miss Marjorie (to Angola), Rua S. Mamede 32, 1 (ao Caldas), Lisbon Portugal.

Stenhouse, Mr. and Mrs. Andrew (Chile), 21 Townsend Street, West Barrington, Rhode Island.

Steven, Mr. and Mrs. Robert G. (Morocco), Box 350-A, Westwood, N. J.

Watson, Miss Eva C. (Venezuela), 23 Pinewood Avenue, Toronto, Ont., Canada.

Williams, Mr. and Mrs. William (Venezuela), Box 510, Collingwood, Ont.

Wills, Mr. W. H. (Venezuela), 68 Fernwood Street, Ormeau Road, Belfast, Northern Ireland.

Wilson, Mr. and Mrs. John (Argentina), c/o Mrs. T. H. Webb, Naini, Station Road, Thatcham near Newberry, Berks, England.

## Revised Addresses of Workers on Their Fields

Melville, Mr. and Mrs. Thomas, Lot 15A, Kuling, Kiang-Si, China.

Miller, Mr. W. J., Box 364, Nassau, Bahamas, B. W. I.

Brubacher, Miss Melinda, Sala Evangélica, San Felipe Reu, Guatemala.



# China--One of the Fields of the World

**L**ET yourself be taken for a few minutes to a distant land where comparatively few foreigners travel—not the land of China's coastal cities—but the China of inland regions. Inland China today offers all contrasts imaginable: old narrow streets paved with flagstone, new boulevards, slippery steps plunging into the river, attractively laid out public gardens, old musty temples, modern concrete buildings, and everywhere hundreds of rickshaws, squeaky barrows, and some of the latest designs in motor cars in the larger cities.

China, as one of the fields of the world open to the Gospel, represents an immense population whose many needs right now are tremendous because of an age-old background of ancestor and idol worship and because of the present war's demolition. Here

## **Traditions Many Thousand Years Old**

are still law and the inner structure of life is still molded in Confucian philosophy. One undertaking to carry the good news of the Gospel to the Chinese is early made to face certain peculiar problems. The conservatism of the masses retards the individual.

Language difficulties are a tremendous barrier surmounted only by hard study and much time spent with the people. In China no spoken language, understood both by the educated and the ignorant, prevails throughout the country. One attempt to simplify reading and writing by a system of forty-four phonetic characters had limited acceptance but generally the Chinese have an innate love for the 40,000 characters of their language and prefer to use them. The nearest approach to a universal spoken language is *Kuoh Yü* or the National Language. This is the official language of the country spoken by every Chinese educated during the last two decades in the modern form of school and is understood by many middle class people. But between north and south there are distinct differences in pronunciation. Then the laboring classes of each locality have a dialect peculiar to that particular region. Accordingly, to those who can

read, the tract, Gospel poster, or Gospel signboard is an arrow of truth more liable to hit its mark than the preached word. All Christian work is hindered by illiteracy, particularly among the women.

The present war situation has brought about many unusual problems. Local Assemblies of God's children have been



Refugees

troubled and many have been scattered. The government demands men and means. Husbands and sons of the poor are literally torn from their fields and homes, to be trained in the arts of cruelty and then used frequently as targets to waste the enemy's ammunition. Boats, barrows, cars, and strength are commandeered for transportation and little or no pay given for support of dependent frightened families. Sons of the rich often escape service by bribes, and in their privately owned cars have gone westward into regions where some measure of peace prevails. Again, we could tell of other rich men who would gladly have paid \$5 for a sip of tea if it could have been obtained. So there is

## **Suffering Among All Classes.**

Along with the trek of weary refugees have gone the organized church movements for social welfare and war relief. They have done much good for human bodies and we are thankful for it. Nor could we, as a band of workers along Assembly lines, withhold from helping those in need. But the question paramount in many minds is this: What is all this suffering going to effect in soul welfare? Is their distress leading the Chinese to Christ?



Many answer that hundreds are turning to Christ and that hearts are more responsive to the gospel than ever before. We must confess that we have not found it so. "Rice Christians" are in greater abundance than ever, but true concern for sin and real desire to settle the well-being of the soul seems completely overshadowed by concern over hungry stomachs and the necessities of physical life. However, prejudices are broken down by humanitarian and medical work among refugees. At least they listen, if only from politeness or gratitude for having been succored in time of need. Our conviction is that God will bring to their minds again and again these eternal truths which they have heard, causing that some shall be saved.

**Trials are leading Chinese Christians**

#### **To Grip More Firmly**

the Rock on which they are built. A letter received from one man says, "I never knew what the refugees in Tsingan had to endure until I became a refugee along with them. But I can say that the sufferings of this present world are not worthy to be compared with the glory that shall follow."

A major problem in Assembly life, even in times of peace, is the support and training of Chinese full-time Christian workers. In most places these workers are supported entirely by foreign gifts. Many Chinese think that the foreign missionary has come to initiate and finance all evangelical and philanthropic enterprise. Many

mission practices have encouraged this attitude, but the actual poverty of the majority of Christians constitutes a difficult problem.

In the Kiang-Si section there are no training schools for native Christian workers. Many local Assemblies put on short-term Bible schools for men and women which undoubtedly are blessed

to numbers. But these do not seem to reach those Christians of trainable age who could make the most of such instruction. We feel the need of much prayer that God might help each local Assembly to train its young so that men and women, intelligent in the Scriptures, called and equipped of God would serve in their own localities among their own people. The time is coming, and in some parts now is, when the foreign missionary is not wanted by those in authority and the continual imposition of restrictions will hinder the work. May God raise up His sent ones from among the Orientals to carry on!

One elderly Chinese brother, now a refugee, writes that brethren and sisters in his party have arranged bands to go out to preach, on clear days, the unsearchable riches of Christ to those hiding in isolated villages in the mountains. It is paradoxical, isn't it, that

#### **God Is Using the Poverty**

and loss of many to carry riches to others who in ordinary times might never have heard the blessed news?

Now, while the door is still open, God needs young men and women from foreign lands as well to answer His call. In our Kiangsi work alone a large majority of missionaries are over sixty years of age and only six or seven are under forty. May God impress upon some young hearts the great need of China and the imperative nature of Christ's Gospel and send them forth to plunge devotedly into the problems and difficulties of the work, relying on our great God.

*Myrtle R. Baehr.*

## **The Call of Yunnan Province**

**Y**UNNAN Province, situated in the mountain fastnesses of Southwest China, Tibet, and adjacent portions of Central Asia, today comprise the most extensive unevangelized territory on the earth. Although in a tropical latitude, the terrain of this province is of such high altitude (many of the *valleys* being from six to seven thousand feet above sea level) that the winters in the northern part are extremely cold. It is said by one to be "a



Mr. Chu of Feng Sin,  
A Gifted Preacher



place of physical hardness and spiritual luxury" for those who would penetrate its boundaries as ambassadors for Christ.

Ten million people who do not speak the Chinese language live in this part of China. Nestling in the many narrow valleys and clinging to the precipitous ledges of the high mountain ranges are the innumerable villages of

**The Aboriginal Tribes-People**  
constituting a people apart, having virtually no intercourse with the Chinese except in the exchange mart. They are heartily despised by their Chinese overlords, from whom they differ in temperament, customs, language, and religion.

Many of the tribes-people are hunters and of a warlike temperament, whereas their Chinese neighbors, generally speaking, are of a more peaceable disposition and follow agricultural pursuits. Both men and women wear bright colored clothing in contrast to the more conservative dress of their rulers. Moreover, the ancient civilization and culture of Eastern China have had little effect on their primitive and pagan customs. Generally speaking,

**These People Are Animists,**  
worshiping spirits which are supposed to reside in sacred trees, rocks, or mountains. Among some of them, Lamaism, a degenerate form of Buddhism, with fanaticism, demonolatry, and devil-dancing, is the religion practiced. As in other heathen communities, such worship reflects itself in the low moral standards of its votaries. Gross immorality and heavy drinking characterize these people.

Although there are numerous dialects, their language is based upon an alphabet of 40 letters compiled after several years of labor by Mr. Fraser of the China Inland Mission, one of the first missionaries who worked among them. It bears no similarity at all to the Chinese language and is more easily mastered by the foreigner.

#### **The Great Need of the Tribes Is Christ**

God has blessed the few who have dared the dangers and difficulties of the work there for His Name's sake and has crowned their efforts with souls saved to His eternal glory. At the present there are no workers from the Assemblies in this

part of China. Work was first started among them shortly before 1900 by missionaries of the China Inland Mission and the Methodist and Presbyterian denominations as well as by some independent groups.

However, "there remaineth much land to be possessed" for Him. Of the 50 known tribes (there are probably many more tribes, for this part of Asia has not been fully explored) the Gospel has only been taken to 12 of them. Large sections inhabited by numerous tribes are as yet wholly untouched by the Gospel. The souls of these needy people cry out, "Come over into Yunnan and help us."

One who has spent many years laboring among these people says, "There are real dangers to be met, but the Lord Who said, 'Go ye,' also said, 'Lo, I am with you alway.' **Young men and young women with strong, healthy bodies, and lives fully surrendered are needed — those who can rely on Him, seeking their spiritual strength from His Word alone, for there are many hardships to be borne and difficulties to be encountered in this pioneer work.**"

Over a period of two years God has definitely exercised our hearts concerning this part of China. He has seemed to say clearly to us, "This is the way, walk ye in it," as we have considered the need of these people. We

are conscious of our own weaknesses, lack of wisdom, and inability in ourselves to cope with the problems and difficulties which surely face us as we look towards this land. But He Who is faithful has promised to supply all our need, and to give wisdom and guidance. In this confidence we would go forth, weak in our own eyes, but "strong in the Lord and in the power of His might."



JOHN J. AND BETTY McGEHEE



We are greatly indebted to the veteran missionary, and our good friend, Mr. Frederick J. Hopkins, for the following concise and illuminating review of the work and statement of present conditions IN CHINA. He and Mrs. Hopkins went to China from England in 1904 and were greatly blessed in their work. Many in America met them as they returned in 1938 to Nanchang. Soon after they had to flee to Shanghai upon the capture and devastation of their city.

"He that glorieth, let him glory in the LORD"

<sup>1 Cor 1:31</sup>  
Rather more than fifty years ago workers connected with Assemblies commenced a testimony in Central China to the North West of the province of Kiangsi. From one center the work spread to many counties, to cities, towns, villages, hamlets &c. Some thirty seven workers from the United States of America, Canada, England, Scotland, Ireland & Australia are companions together in God's work of making known the glorious gospel of Jesus Christ. They look to the Lord alone for guidance as to sphere of service and to HIM alone for all supplies for the work. Of the thirty seven workers - nine have served the Lord in China for over 40 years, eleven of that number for more than 30 years; making a total of 800 years service.

In spite of the many upheavals :-

The Boxer uprising in 1900.

The Revolution in 1911

Southern Advance in 1936

Years of Civil Strife

Sino-Japanese Conflict 1932 & 1937 -

the work has gone forward and extended.

In many Assemblies are to be found Chinese brethren raised up, fitted by God to teach and minister the Word, also able Gospel preachers.

Varied are the methods used to reach the teeming millions:

Preaching in Halls

" in the open air

Tent evangelism

Printing literature

Distribution of literature

Bible Schools for men & women

Colportage work for selling & scattering the Scriptures

Dispensaries

Day Schools

Hospital Visitation

Work in rural districts

Amongst the Lepers.

Telling forth the Message in the Homes

At the time of writing believers are scattered from practically every center, fleeing for their lives, many of them, in the face of imminent danger.

With regard to mission property, much has been destroyed. The extent of damage done cannot be known until workers are able to return inland.

Pray ye

Do this

Go ye

Our Saviour's three  
great Commands for  
definite action.

July  
1939

F. J. Hopkins  
Shanghai China  
July 25, 1939



## KIANG-SI

### Ifeng

MARY RIDLEY—The rapid advance during the last week of March and first days of April brought into Japanese hands 7 or 8 cities occupied by our Kiang-si workers, and *Shangkao* was in jeopardy. When *Kaoan* was taken, most of the inhabitants, who had not gone already, fled.

After full consideration it seemed the right thing to leave rather than risk being shut off and isolated behind Japanese lines, our friends not knowing what was happening to us. So we came to *Ifeng* on April 17—refugees! but very comfortable refugees, enjoying the hospitality of our dear friends Mr. and Mrs. Clarke.

We have an open door and find plenty to do—some patients every morning for medicines, visiting in homes in town and out in villages, and precious opportunities of speaking to wounded soldiers and to prisoners in the jail. The wounded soldiers were a fresh lot almost daily as this was just a dressing station, with food and a night to rest and on next day; thus perhaps for 7 or 8 days till they reached a hospital where they could be cared for. They have now altered the route, cutting out *Ifeng*; so our little ministry there is ended. Glad to say nurses, stretcher bearers and others frequently listened to the message also and received literature.

Air raid alarm bell rings almost daily, sometimes 2 or 3 times in a day so we know they are busy somewhere. But we are committed to Him Who is able to keep and we have His peace. June 14, 1939

(Received August 10, 1939)

### Kuling

THOMAS MELVILLE—Mails are slow because of conditions and as you may know the censor has his hands full. We were evacuated from here



on February 22 in very stormy weather and reached *Shanghai* on February 27. May 27 we returned here through the kindness of the Imperial Japanese Consul at Shanghai, arriving on the 5th instant. The Hill went over to the Japanese without much difficulty and no foreigners were killed or hurt. All the boxes at our Lot 15A had been opened and looted and contents not wanted thrown about. We hope to remain, D. V., until the early or middle part of September. We hope to be writing you again regarding our movements.

We have not been at our home in *Fengsin* for about a year but our good, gracious God and Father has been caring for us in a wonderful way, and we praise Him for His love and care and for the prayers of His dear people. June 22, 1939

## CHINA

ANONYMOUS — I am sending this letter on a naval vessel and therefore can write freely. All letters are censored by the Japanese going out and coming in to the Province. They keep records and when they get to Mission Stations make it very disagreeable for any who have written things they do not like. They are arresting foreigners as spies on the smallest pretenses. So please do not have any of this printed unless you omit names of persons and places.

Recently a plane flew near one village and dropped several bombs on a village two miles away. From a hill we could see smoke from two different fires. Shortly after the bombing there was a stampede of women and children on to our compound, with the report that the Japanese had entered our village. We took them in but it was pathetic to see many more pass our door, many of them with babies strapped to their backs, going into the hills. The rumor was false, so by night all went back to their homes.

The following Sunday we had a public baptism of 14 and our hall was crowded. Planes came near but the people were asked not to run for they bomb fleeing crowds. They dropped a bomb three miles away and left.

The Japanese scold the Chinese for taking refuge on Mission Compounds and threaten the missionaries. They have



threatened to burn out one of our women missionaries if she takes in any more refugees.

In some places the China Inland Mission have had to close their stations. The Japanese have treated them badly and have demanded that some of them leave. We do not want them to have any cause to treat us in the same way. They only come for a few hours; burn, loot, and depart. The guerillas hide while they are in a village for if they shoot the village suffers. All letters, from now on, will be carefully censored, so be careful what you write. Keep praying. We are working hard while the doors remain open to us. July 24, 1939

## The Kitchen God

Over every home in China presides the *kitchen god*. Portrayed now in one picturesque form, now in another, this god usually appears as an old man with his wife; a horse often stands beside this venerable couple for use on journeys. On the 23rd or 24th of the twelfth month this god ascends to the Heavens and makes his report to the Jade Emperor or supreme deity, on the behavior of the household in which he lives. The Chinese look on this god as a benevolent spy and before he departs to make his report on their behavior, do their best to propitiate him. Some rub the lips of his portrait with honey or sugar in order that he may say sweet things only. Some wet them with wine to make him cheery and tolerant. All alike prepare him good food, which is placed before him.

His going and coming are great events and must be suitably celebrated. At the time of his departure his portrait is taken off the kitchen wall and is carried out into the courtyard either in its shrine or in a miniature sedan chair. A feast is offered him on an improvised altar and food, candles, wine, and a ladder made of yellow paper are presented for the comfort of his journey. With incense torches to illuminate his road, he goes off in a chariot of fire, for his portrait is set alight by a flame from his own oven. Meanwhile, dried beans are thrown on the kitchen roof to imitate the sound of his horse's hoofs, and straw and tea are provided for his faithful steed.

This kitchen god is supposed to remain away for seven days, gossiping with the rulers of heaven. While he is absent the household breathes freely; ordinary restraints are relaxed.

All this may seem hard to believe, but it is going on in 99 homes out of every 100 in this city alone. It is enough to break one's heart, but thank God, we have a message that can dispel this darkness. Has He not said we are "conquerors through Him," and as our days so shall our strength be?

CATHERINE MCKENZIE

CONRAD R. BAEHR. Born in New York

City, born again at age 10 in Plainfield, N. J., and at once felt the call to Gospel testimony in foreign lands. At age 23 in a Conference Missionary Meeting he devoted his life to that service. Soon after gave up his business employment and after a course in the National Bible Institute, New York, went to Northwest Kiang-si Province, China, with the Gospel.



MYRTLE R. SOPER. Born in Pennsylvania

in a definitely Christian home; born again at age 18 while attending Asbury College in Kentucky. At age 7, although unsaved, decided to give her life to the Lord for China in the thought that this would gain salvation. After



teaching school for three years she became assured that this was the Lord's will for her and became a student in the National Bible Institute, New York. Meeting Mr. Baehr the two paths mingled by their marriage in 1932 and, becoming one, led both to China.

After a period with Mr. and Mrs. F. J. Hopkins at Nanchang for language study they took over the work of Mary R. Pollock at Tsingan, Kiang-si. They are at present in the United States on furlough.



## A Chinese Christian's Suffering

A TRANSLATION of a letter written to MR. BAEHR by one of the believers in the Tsingan assembly in Kiangsi, China. This man, a general store merchant, this year has suffered severe losses in his business because he gave up the sale of candles and paper money used in idolatrous worship and from two subsequent thefts. Just prior to the events which this letter describes he had bought in new stock amounting to about \$300 in value.

Mr. and Mrs. Baehr, may peace fill your honorable hearts!

I respectfully begin this letter by telling of events since the 22nd day of the 3rd month. After you left for Nanchang, Tsingan was bombed but the people dead and wounded were not too many. The larger part of the shops and buildings were burned. From the south gate the fire raged all the way up to the Chang family ancestral hall at the north gate. One half of the west gate street was burned. All of the believers are well, except Chen, the coffin merchant, who was foolish in not fleeing far enough. He only went to his old home 5 li out of the city. Later I heard others say that his oldest son while going over the river was shot down by a solitary bullet from the enemy troops. It certainly is sad.

Those of us who fled together are old teacher Liu and his family, Hwang and his family plus his mother and brother and I with my family and my father-in-law. That day we were unusually alarmed and frightened and toward night we heard that the Japanese army had arrived at Kancheo, 5 miles away. In consequence we were so scared that

### Our Whole Bodies Were Shaking

with uncontrollable fright. We didn't know what to do and at that most fearful and tense moment we only grabbed a few clothes (could not think of all the other things) and fled for our lives through the rainy night in the direction of the Cloud Head Mountains. We walked all night and at morning light found we had only come about three miles because the women and children could not keep up. We thought of hiring someone to carry the little ones but at that time every one had to run for his own life. It certainly was a bitter experience!

Later we heard that Japanese forces had passed on from our city to Feng Sin, then in our hearts there was a little more peace and we sought out a place to rest for one day. On the 24th day of the month we went a mile and a half farther on to the foot of King's Range. There we met Liu the bamboo-worker, also the rice noodle merchant, Chou and your cook-boy with their families. Your cook-boy told how he had led

your horse away with him but soldiers took it by force. He followed them for two days journey but was unable to get it back and in the end came home empty-handed. On that road he ate bitter experience!

After staying at this place two days we heard that the Japanese forces had returned to Tsingan so we quickly moved our bodies four miles farther to a place called Teng Feng. Here we met widow Liu and her family and Kueh I, the postman with his family. We were exceedingly rejoiced to meet each other and we stayed together two days and then because the sound of the wind (rumor) was not good we went on. At that time Chou's daughter, who four days before they fled from Tsingan gave birth to a child, had developed a high fever. His family with your cook's family stayed behind with her. There was nothing else to do. We went about 8 miles, then, because of danger ahead we turned back to Nine Streams Cave and stopped there over 10 days afraid to go in either direction. Then because of lack of salt and hearing that the Happiness Merchant had salt to sell I went to spy out in that direction. By the time I found the Happiness Merchant (a Christian brass-smith) the salt was sold out. Hearing that the Japanese forces had left Tsingan temporarily I went with Cephas to get grain that he had had to leave behind.

We entered the south gate and took one look around. We could not restrain letting a deep groan escape. It was unthinkable that such a busy market centre could become

### Such a Desolate Solitary Expanse of Tiles

and broken walls. Our words were the expression of pained hearts! Along the central street we walked straight to the north gate street. The Happiness Merchant's home and Cephas' home and inn were burned to the ground. We went on a little farther to the Gospel Hall, and there it was intact with the door locked. Thanks be to God for sparing it from fire! Our hearts were ten parts full of joy. Then we went out the North gate to my shop. The doors fell down with the shock of the bombing. Only two pieces of the doors were on the ground. All my stock and goods are gone. Counters and shelves were bare. The only thing left was a bit of furniture and of that the best was looted! Then

### We Went on to Your Home

for a look around. The door was broken up and windows smashed. The floors were scattered with books and papers, but of anything suitable for us the house was bare. On the day the city was bombed I had put four lots of cloth and four tankards of kerosene oil in your cellar—these too were gone. We saw lame Li and old Ku Ku there. They know not what to do except to sit there and groan and look at each other.

When I returned to Nine Streams Cave we received a letter from Mr. Clark asking us to come on to Ifeng. By this time Chou's daughter had passed away. All the rest went on to Tien Bao and we met for worship on Lord's Day.



At Ifeng we were favored with Mr. Clark's loving heart for in the name of the Lord he gave every adult \$3. and children half as much. Every one of the 58 people received money. Even the neighbors who went along with us will get some help, Mr. Clark said. We praise and thank the Lord because He had moved many people outside our nation to give for relief of us who are in such straits. Still more do we praise the Lord for it was just when

#### **We Had No More of the Necessities**

of life that God's supply came. On the road in only two places did the government relief organization give one pound of rice to each person. If we were dependent on government provision it would be hard to avoid starvation because no one man had much money. I think of hunting up some small business to do. The people here after hearing of the war in Tsingan and realizing they are less than 30 miles from the firing line are very fearful and agitated. The rich have fled and there is nothing doing in the business marts at all.

Mr. Baehr, what have we ahead of us? We have committed everything in the Lord's hands and are willing to follow His appointment. That which is before us we do not know. Our hearts were wholly concerned about you until we heard Mr. Clark say you had gone with Mr. Vines to Kian and after encountering innumerable dangers arrived in Shanghai in peace. Mr. Baehr, we are suffering misery and enduring agony because of our country's failures and the sins of the people of China and it is what we ought to suffer. But it certainly makes our hearts sad to think that you have suffered danger and alarm when you are here for the Word of the Lord's sake and to care for His small lambs. In thinking how before the day of the Lord these kinds of

#### **Calamities Must Come to Pass**

we feel comforted, but we do beseech our compassionate Lord to shorten these days for the elect's sake, and to forgive the sins of the Chinese people and cause them to be aroused and quickly repent. Then this country might be saved and warfare early cease. I most earnestly desire that whether the path ahead may be peaceful or fraught with dangers I still may keep my eyes upon Him Who gives grace and cares for me. Our present hope lies alone in the soon return of Christ. Thus we may be comforted and may comfort one another with these words.

I pray the Lord to continually be with you both, Amen. Please pray without ceasing for us.

FANG TU SHING respectfully presents this letter.

#### **A JAPANESE RECIPE FOR WORLD PEACE**

To preserve the World's peace and to promote the welfare of mankind is the mission of the Imperial family of Japan. Heaven has invested the Imperial family with all the qualifications to fulfill this mission.

He who can fulfill this mission is one who is the object of humanity's admiration and adora-

tion and who holds the prerogative forever. The Imperial family of Japan is as worthy of respect as God and is the embodiment of benevolence and justice. The great principle of the Imperial family is to make popular interests paramount.

The Imperial family of Japan is the parent, not only of her 60,000,000, but of all mankind on earth. In the eyes of the Imperial family all races are one and the same; it is above all racial considerations. All human disputes, therefore, may be settled in accordance with its immaculate justice. The League of Nations, proposed to save mankind from the horrors of war, can only attain its real objective by placing the Imperial family of Japan at its head, for to attain its object, the League must have a strong primitive force of a supernational, superracial character, and this force can only be found in the Imperial family of Japan.

Translated from a Japanese newspaper.

*If there be a God, and if He does care, then the most important thing in the world for me is to find out what He wants me to do, and then to go and do it.*

Cecil Rhodes.

#### **AN IGALA PROVERB**

(sent by RAYMOND DIBBLE, of Nigeria)

*Agwalo kp'ofu ugbodu ma ewn k'i ache n.* "When a smithy is beating out the rough forging, the uninitiated has no idea what he is making." "Ugbodu" means "ignorant" in common usage so you will see the point. We must wait till He tells us why; or, maybe, when He has finished all will be clear.

#### **The Missionary Problem**

Recently a well-known missionary remarked that he noticed and felt a *decreased interest* in missionary work compared with the last time he was at home. This is very serious. We should take to heart this expression of opinion. What can be done to remedy it?

1. *Increased Knowledge.* This cannot be gained exclusively at missionary meetings. A continuous use of the Prayer List makes one familiar with the names of the workers. Personal contact furnishes more information still. The best public speaker is not always the best missionary, but each one can talk of the needs of his particular field of labor.

2. *Increased Prayer.* An increased knowledge should always lead to an increased spirit of true prayer. Paul lays great emphasis on this aspect of work and was continually soliciting the prayers of others on behalf of it. Missionary prayer meetings either locally or collectively in some center will always stimulate interest.

James Stephen in *The Harvester*.



*The worker whose interesting and informative letter follows is of German-Polish descent, unmarried, about 35 years old. For almost 6 years has been an ardent gospeller in Poland, traveling about in the villages, often suffering great hardships.*

## **POLAND**

### **Lodz**

EMIL BAUMGART—Our country, which acquired its independence in 1918, has over 30,000,000 inhabitants. The land is mostly fertile marshes, and is being developed with much care. The principal city of *Warsaw* has a population of about 1,080,000, of which 69% are Poles, 17% are Ruthenians, 10% Jews, and 4% Germans. There are 27 Roman Catholic churches in this city alone. Up until the World War, most of the missionary work was done among Germans; but after the war, the work among Poles and Russians was begun with good results. Even the work among the Jews is crowned with success. The number of spiritually baptized ones amounts to more than 50,000. These are in 3 groups: Baptists, Gospel Christians, and Pentecostals. The latter are trying, lately, to lead their small assemblies into more biblical lines, for a better understanding with the other groups. All three groups have already taken steps toward cooperative work.

I am working now for 4 years in this missionfield of Poland, and God has acknowledged my service for Him. Several workers from other countries have been deported lately, which increases our duties and responsibilities. And so we are happy if brethren in other countries help us with their prayers and love in our often not easy task.

Several weeks ago I took a trip to *Rorzysieu in Wolhynien*, to our meeting place. Early on the first Lord's Day a baptism took place in the open air in the flowing water. Then followed our morning meeting. About 450 guests had arrived on bicycles and by horse and wagon, and listened reverently and prayerfully. The Lord's Supper followed. We closed the day with our afternoon meeting.

For the 10 days following I served in several places. Most meetings were held

in farmhouses, where up to 200 attended. Sometimes the rooms were so overcrowded that the kerosene lamps refused to burn.

A special hunger for the Word of God, I found among the German colonists. But not only Germans, but also Poles, Russians, Ukrainians, Ruthenians, and Bohemians came. I had the privilege of speaking in German and in Polish at 22 meetings, to about 3,400 people. The attendance of strangers in the evening meetings was also good. I also had the opportunity to hold a meeting for the blind.

The Lord gave His blessing to the work, and we could see real results, in that several gave themselves to the Lord.

July 11, 1939

## **PORTUGAL** (*through the eyes of a visiting missionary*).

(preparing in Lisbon, Portugal) MARJORIE A. RIGLER — The language student cannot write glowing accounts of

Christian work, and when perhaps a complicated rule has been grasped or a difficult verb learnt by heart, it is a relief to his own mind, but hardly anything (as we say) "to write home about." There are lessons to learn more difficult than the language, perhaps more necessary than that too—to learn in a measure to understand a people whose temperament and ideas of Christian living seem totally different. The work here in Portugal needs the faithful remembrance of the Lord's people; there is a small Assembly at the Mission, but at present the number is smaller still because of little differences. The two most loyal and faithful workers, *Maria Elisama* and *Maria de Lourdes*, have matters to handle which have been a revelation to me, and the greater revelation is the grace and love and tact they show—more lessons for me to learn!

The work here is among the poorer class. Wish you could pop into a meeting and see all the women in shawls, small one for head, larger one around shoulders instead of a coat; many nursing toddlers or even tiny babies. It is so sad to see the extreme poverty (there is no relief in Lisbon



or Portugal), T. B. and such like diseases unchecked, and the weakness of the children. In this country improvements, advancement, and such like have evidently been allowed to slide. Salazar, the virtual dictator,—while he has improved conditions greatly—must of necessity spend thousands on new youth movements and armaments. Thousands of youth are training under a new educational scheme, to become Roman Catholic priests. The country already has more churches than it can support, of the most beautiful and expensive workmanship possible; the interiors almost covered it seems, with gold, bronze, silver, and ivory. A country with thousand of crucifixes and without a living Christ. No wonder our hearts ache!

I ask your prayers that, amongst a people naturally unstable and changeable temperamentally, in the strength of the Lord we students may consistently and persistently witness a good confession for the Master and be a help to His work here, and not in our ignorance of Portuguese ideas and people, offend and be thereby a hindrance. So, as you pray for Angola, don't forget her Mother Country, steeped in Catholicism and worldliness, and everywhere giving evidence that these are indeed the "last days," but still part of "the world" which God so loves. 7-31-1939

*The Lord Jesus said:—*

## **"LOOK ON THE FIELDS**

### **FOR THEY ARE WHITE**

### **ALREADY TO HARVEST"**

## **Greetings From Erich Sauer**

NOW far away over the wide ocean my wife and I want to send you all our heartiest greetings! After a 3 months' journey in U. S. A., we reached our homeland Germany in health and safety and want to express again our warmest thanks toward you all, who welcomed us in your homes and Assemblies in such a true Christian spirit.

With happy and grateful hearts we look back upon these 4 months we spent abroad, first one month in England, visit-

ing about 20 meetings there, then coming over to U. S. A. and visiting 40 Assemblies. Everywhere—in Norwich, Sheffield, Manchester, Warrington, Liverpool, Birmingham, Bristol, or Bath and later on in U. S. A., in Boston, New York, Philadelphia, or the surrounding places, in Washington, Chicago, Detroit, or Buffalo—we had a time of most happy, brotherly fellowship! Looking back upon this long time, there are two things, which have made an outstanding impression upon our hearts: *the unity of God's people* in a true and worldwide brotherly love and the *activity* and boldness, with which all these Assemblies uphold the Gospel of Christ! Both these things have greatly refreshed and inspired our hearts. We trust that the bond between us, which the Lord Himself has given us, will prove to be a lasting one! We shall keep the work of the Lord in England and U. S. A. on our hearts in prayer and ask you all too to remember us before the Lord. The sea journey was a most pleasant one, and to our joy I had the opportunity to preach the Gospel in the German Sunday-service on board the *Bremen*, the biggest German boat. About 120 people came to attend the service.

Here we had a most loving welcome. The brethren of our Assembly had arranged a special tea-meeting and had invited some Assemblies of the nearer neighborhood, so that we were about 300 people. Then I had to give my first report about our journey and with great joy and interest our brethren and sisters received the greetings from the Assemblies in England and U. S. A.

Though countries and oceans may separate us, you, my beloved brethren in America, will always keep a constant place in our hearts. So we commend you all to the Lord and to the word of His grace and greet you with the victorious word of the Apostle Paul, the greatest missionary of all times: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15: 58).

Weidenest, Germany

July 1, 1939



## GUATEMALA

**Quezalte-  
nango** CHARLES W. KRAMER — Don José has just come in from

meetings in *Barsovia* and *San Mateo*. In *Barsovia*, a little Indian village, about 18 or 20 meet each Lord's day to remember the Lord. They are very poor and live in the most primitive way. An Indian couple there accepted the Lord some time ago. Two months ago the husband died and soon after two of their four children. The unsaved told the widow that it was all because she had become a Christian and that

### If She Didn't Leave It All

she would be killed too. She has been suffering persecution for Christ's sake but is firmly trusting in the Lord and none of these things move her. Sunday night her house was set on fire and burned to the ground. Her "house" was a poor little mud hut not half as nice as most chicken coops at home but it was her home. One marvels at the grace of God manifested in the lives of some of these poor ignorant Indians.

During a week's meetings in *San Felipe* some were exercised. One young married woman who attended regularly was deeply exercised and we had hoped that she would finally make the choice. At the end of the week her little girl became seriously ill; she has typhoid fever and has not yet passed the crisis. How this will affect the mother we hardly know but we trust that she may not harden her heart. The unsaved are always ready to insinuate that it is on account of the "*Evangelio*." MISS BRUBACHER, who is a nurse, is helping the mother to take care of the little girl and we are praying that God may work in it all.

We still hope, when the Lord will, to visit *El Salvador*.

July 26, 1939

## ARGENTINA

**Buenos  
Aires** B. MONTLLAU — In the new Hall at *Aconcagua* we have

seen fruit after 4 months' meetings on Tuesday nights. Some testified of faith in the Lord Jesus and we trust that others will decide for Him. A young man, Domingo Franco, who had lost brothers in the Civil War in Spain, was

deterred from committing suicide when he heard the message on Plaza Italia, and is now giving a fine testimony. A woman of 18, who had led a careless life, heard the message just once at our Hall and a few days later when she was dying her testimony was of faith in our Lord Jesus. Another young woman, with a little child, was about to commit suicide before a train, when an old brother stopped her and spoke to her of the Savior; she received the message and trusted in the Lord Jesus. Now she rejoices, with her husband, in the Lord, being very earnest in bringing others to the meetings. For all these blessings we praise our gracious Lord.

July 28, 1939

**Mendoza** A. WILLIAM COOK—We were waiting on the Lord very especially that He would provide for the coming Gospel effort in this needy province, with the Bible coach from Buenos Aires, and your gift came as a very special answer to prayer. May the Lord enable us to use it to His glory. The Bible coach is the property of Señor Fernando Vangioni of Buenos Aires, he with Señor Blás Bonino accompanies the coach and is a very gifted servant of the Lord. So we are able to abundantly rejoice in these blessings which our Lord is sending us.

For the special effort here in the city we have been able to rent an unoccupied corner store. We have seated it with our benches, some which the brethren from *Lujan* kindly loaned to us, and twenty-five rented chairs. The Lord has been answering prayer. The believers have been working to get the unsaved into the Hall, and the Lord has blessed. However, of the greatest help have been the loud speakers on the Bible coach which invite people daily to the meetings. There is real interest on the part of some; pray that the seed being sown so faithfully by our brethren might be used to the glory of the Lord.

July 19, 1939

**Santiago  
del Estera** ALFRED FURNISS—Last Lord's day two stayed behind to manifest their decision for Christ. One immediately had to go back to her home some 30 miles away in the bush. But her family is interested and



have opened their house to the Gospel, and we trust she may make full confession of faith there and stir up interest in others. So the gracious work goes on. July 21, 1939

## **BOLIVIA**

**Aripalka** ERIC SMITH—It is good to be back in dark Bolivia again, and more especially with such a godly, consecrated help-meet as my dear wife is.

In a mining center called *Churquini*, where there are several believers, we took up in Quichua, their own language, such truths as baptism, separation, the judgment seat of Christ, plus those things most surely believed among us. Three confessed Christ. July 11, 1939

## **PERU**

**Pucallpa** JOSEPH HOCKING—We have made two trips more to *Masissea* to give Brother ALFRED EGLINGTON a little help. We made our 24-hour trip up in the mail launch and came back in a canoe. Coming back we made a short cut overland cutting off a huge bend in the river and shortening the trip by some 8 or 12 hours.

After several nights of special meetings in the new Hall, early the morning of Saturday, June 19, we baptized 6 in the river. Brother Eglington had looked forward to this event for 10 years. The following Lord's day morning the Lord's table was set up for the first time in *Masissea*.

The most promising of the believers and one of the first to ask to be baptized experienced the power of the Evil One. He came completely undecided as to whether he should take the step. We could see the struggle he was having, so reasoned with him from the Scriptures, and then sought the Lord's special help in prayer, asking the candidate to make up his mind definitely while we were praying. As we finished, the brother's face was smiling and he said he was entirely ready to be baptized.

Some time ago a *Cashiboyano* Indian, the first of his tribe to take a stand for Christ, soon after his confession, went completely out of his mind. He did violence to his family, casting all their earthly possessions into the river. Never before

or since had the man known such an attack. His fellow tribesmen said it was because he was reading his Bible; he knew it was the Evil One seeking to overthrow him. While we were in *Masissea* previously this man had begged us to pray with him and help him in his time of testing, that he might not again bring reproach on the Name. This same Indian has now started a meeting of his own to reach his fellowmen. Mr. Eglington was not surprised after seeing such a work going on in the Indian's soul. July 26, 1939

## **VENEZUELA**

**El Mene** EDITH K. GULSTON AND FANNY M. GOFF—The work in

the School continues as usual. During the past 6 weeks we have been taking advantage of the dry season to visit, on Saturdays, towns and villages within a radius of 30 to 40 miles, putting Gospel papers into the homes. We have been agreeably surprised to find the people so friendly and only about half a dozen in all have refused to accept the tracts. In some places we were invited in and had opportunities of personal conversations. In other towns the people were more reserved but received the papers courteously. In *Riocito*, a small village on the ridge of a mountain where the North Venezuelan Oil Company is going to drill a test oil well, the people seemed totally ignorant of anything of a religious nature and had no care at all about the need of their souls. One woman told us all they know about is drinking and dancing.

*Chichiriviche*, where there is a small Assembly, was the hardest town we visited and few wanted tracts. Mr. Saword and Mr. Fairfield are having meetings there this week. July 13, 1939

When we rely upon organization,  
we get what organization can do;

when we rely upon education,  
we get what education can do;

when we rely upon eloquence,  
we get what eloquence can do; but

**WHEN WE RELY UPON PRAYER,  
WE GET WHAT GOD CAN DO.**

A. C. Dixon



## DOMINICAN REPUBLIC

**La Vega** HUBERT L. JONES — I have just returned from a 10-day visit with MR. RATHIE in the country places near Puerto Plata. In seven of eight villages visited we found hearty groups of Christians; in one place called *Las Angostmas* we were able to hold the Lord's Supper. In all good crowds listened to the Gospel.  
August 7, 1939

**Puerto Plata** IAN RATHIE—Since last writing you, 6 have been baptized, 3 women and 3 men.

Two of the latter are students, and one is beginning medical studies this year. We think with joy of the promise of these young lives, but are sobered by the thought of the manifold temptations they face. In this, the prayers of the Lord's people at home can play an important part. Several others will take the same step when they will have given further evidences of the new life which they profess. Among these is a woman who was prevented from this public testimony because the man with whom she had lived for years refused to marry her and thus legalize their relations. Now she has come to the inevitable "valley of decision" and has chosen to follow her Lord fully. She has had trials of faith, and is in dire need, not yet having found work, but He is faithful. Thus we are encouraged in seeing evidences of the power of the Gospel in this place.

The radio broadcasts bring us reports of blessing and requests for Gospel literature from all parts of the Republic, also from *Haiti, Puerto Rico, Cuba*, and the *United States*. This manifests another great need in our work here: Gospel tracts in Spanish and a Spanish Gospel paper to reach beyond the spoken word to the homes of thousands in cities and towns far and near. But we continue to thank the Lord of the Harvest for the soul-stirring, priceless opportunity He has given us to reach out to unevangelized thousands in these Latin-American countries by means of the radio. From the reports we know we have a radius of at least 1,500 miles which includes countries with millions of Spanish-speaking people.

At two places there are groups of believers asking for baptism. At two others we hear of the local believers carrying on faithfully. At another we hear of four who meet weekly, but that small group also has realized the promise of His presence. We are looking forward to the privilege of reaching out to the regions beyond where the Gospel has not been preached, and ask prayers that the Lord may open up the way, and supply the means to occupy Trujillo City, the capital of this country and most important city, with a Gospel testimony.  
June 24, 1939

**Puerto Plata** DUNCAN M. REID—In a Hall packed to the door by 500 people we had a wonderful welcome back to Puerto Plata. A great many could not get into the building. Of 70 bouquets of flowers many were from people who do not even attend the meetings. It was encouraging to receive such manifestations of goodwill and appreciation of our work here.

In our absence a number have been added to the Assembly and others have grown spiritually. Because of poverty and lack of work some of the Christians have had to leave and go to other parts in search of work. Quite a few in the country districts have been called home, and we have been at four funerals recently. A sister is dying of cancer. In spite of intense suffering she is very patient and has given a splendid testimony as to her faith and confidence in the Lord. It is a glad reward for bringing the Gospel to these people. What would her death be like if she had never heard? So many having died and so many having gone away to other parts has brought our Assembly down to almost half.

Our Sunday night Gospel service is broadcast, and, if we can judge from letters received, the Lord is blessing this effort. I myself listened to the service when in New York and also on the boat on the way down. It is a wonderful opportunity in a Roman Catholic country. Will the Lord's people at home pray for this effort to reach the multitudes? August 5, 1939



## PUERTO RICO

**Santurce** HENRY FLETCHER—Of late, I have been having some interesting visits to the eastern part of the island and have enjoyed preaching in the open air using a public address system attached to the car. Tracts have been well received and we look to God to use His Word to the salvation of precious souls. Two places in that part of the island promise tangible results. One is a country district where I am carrying on a weekly gospel meeting in a farm house. The other is a town called *Daguao* where a Christian barber has opened his home for meetings.

Unemployment is the chronic condition of a large percentage of men on this island. The women can, as a rule, gain something, although a mere pittance, through needlework at home.

You will be interested to know that last Lord's day we baptized two girls, older scholars in the Sunday School, in the sea at 8 a. m. We had the meeting in the cocoanut grove at the seaside; it was a solemn, but happy time. Then at 10 a. m. we all gathered in the hall for the breaking of bread meeting.



Gospel Hall, Santurce, Puerto Rico

**Puerto Rico offers unlimited opportunities among the children.** While most Puerto Ricans are nominal Roman Catholics, yet there is a good Public School system which so far, has been entirely free from Romish influence. Of late we have been made to be exercised before the Lord as to how much longer our health will allow us to continue here. **We would like to get in touch with a couple (the younger the better, as Spanish is the language spoken here) who have a heart for precious souls.**

July 5, 1939

## ST. KITTS

**Basseterre** CHARLES F. BROWN—Sowing the good seed for the past 3 years has borne much fruit. It has been delightful work, in spite of the many difficulties and severe trials. Today an Assembly of about 70 maintain a godly testimony amidst the sin and filth around. From the Assembly the gospel is carried to other villages such as *Boyd's* where three of our young men have a school of over 60 scholars. Others go out to *Challenger's* where a lovely hall has been erected, and a school organized with well nigh 200 scholars.

The hall in Basseterre was built two years ago, and has already been enlarged three times. It is filled each Lord's day, and a fine School and Bible Class meets weekly. Our sisters have a lovely class of 50 to 60 women every Wednesday noon.

Many calls come from people in surrounding villages. *Sandy Point* and *Monkey Hill* are two most needy places. The great problem before us is to erect halls in these places, and furnish the same; then we could reach the people. Meanwhile we hold meetings in the open-air when the weather is suitable; but people here are much like people at home, and will not take a definite stand with you unless you have a hall.

During this year we have had visits from various brethren who have had special meetings, which have proved a real blessing. The Hall has been packed every night, and many are now rejoicing in the knowledge of sins forgiven. Recently, when preparing for a campaign during Mr. James Spink's stay, we printed over 12,000 invitations besides over 400 posters, cards, etc. Mr. Spink has been wonderfully helped in this campaign, and many were saved. We thank God for bringing him amongst us, and feel that other godly men might do well in following his example, and turning aside from well beaten paths into this little but fruitful island of St. Kitts. They would see what is seldom seen at home—an eager interest in the Gospel. It is a privilege to sit beside anxious souls.

June 23, 1939



## ST. VINCENT

**Kingstown** WILLIAM B. HUXSTER — In spite of the rainy season, our work goes on much as it has been of late, with exceptionally good attendance of strangers on Sunday nights. An effort to reach women and young people in a rather congested district has been started on the out-skirts of this town by our sister-worker MISS MARCH and certain native sisters. A few of our brethren are seeing some encouragement in a small village about a mile away from the town.

At *Georgetown*, about 23 miles away, they have just purchased a piece of land to build a Hall instead of continuing to hire.

We were able to hold, yesterday, a most interesting open air meeting in the yard of the Pauper Asylum. We then went to the Leper Asylum and had an interesting time with them in the Word, before passing on to them their usual monthly dole, most of which has been provided for some years past, from meetings in Belfast,



Gospel Hall, St. Vincent, B. W. I.

Ireland—while in Belfast I spoke at a well advertised meeting on behalf of the lepers.

I am expecting to go down to *Union Island* next week; probably for a few weeks. MRS. HUXSTER will go to Barbados (100 miles distant) to visit Mrs. Stella, a sister in the Lord late of New York, who cared for her some years ago when she was recuperating from her very serious illness. August is not a very pleasant month in Union Island, as one usually has to contend with hordes of sand flies, mosquitoes, etc., apart from the spiritual foes of another nature.

July 19, 1939

## TRINIDAD

**San**

**Fernando**

JAMES C. KENNEY — We are very much exercised about work among the East Indians, who form about one-third of the population of Trinidad. They are found in considerable numbers in the outlying districts and plantations. An ideal way to reach them would be by means of a house-car, even though we locate in a house.

Upon the expected return in August of the Rotherys, we are considering going to *Cedros* (pronounced See-dross), where we have labored, as a large proportion of the population there is East Indian. 7-17-1939

## PALESTINE

**Jerusalem**

W. L. McCLENAHAN—Here in Palestine we are having opportunities among the Jews that are perhaps unprecedented. The hearing that we used to get in my long years among the Arabs is as nothing compared with it. We get all and more than we can do without knowing Hebrew (in any real sense) or German. All the missionaries here tell the same story. We don't have to "make contacts"; we can't avoid them!

The work among the Arabs is especially difficult. Knowing the Arabic tongue as we do, we long to get out once again to the villages, a thing we cannot do under present conditions. May it please God once more to make it possible to go about freely as we once did. Islam is, in a sense, the state religion, and is more or less supported by the Government. Here in Jerusalem there is so much religiousness, both among "Christians" and Moslems. As it is, things appear to be getting more difficult not only in Palestine but also in the surrounding countries where Islam holds sway. It is the inveterate enemy of Christ and the truth.

July 25, 1939

Who through faith subdued kingdoms,  
wrought righteousness, obtained promises,  
stopped the mouths of lions. (Heb. 11:33).



## ANGOLA

### Bié

ELIZABETH A. MURRAIN—We had a very happy school this year; one could see quite a change in the boys and girls, especially spiritually. Last week we had to bring the school-year to a close because of lack of funds. There are over 30 candidates for baptism and these will be in during the last week of next month for more teaching, etc. April 29 there will be a baptism.

There is to be a women's conference soon, too. We are not quite sure when it will be but the women are all ready and eager to have one.

So much is needed to help the little mites in our orphan work—milk, clothing, and covering for them. But we cast our burdens upon the Lord and He will help in His own good time. March 30, 1939

(Received July 21, 1939)

### Quirima

T. ERNEST WILSON—The enforcement of the law requiring us to employ Portuguese teachers has been postponed for 2 years. God has wonderfully answered the prayers of His people. God helping us, we intend to take advantage of this respite to carry the Gospel to many of those in the unoccupied and unevangelized parts of Angola that are still in darkness. There are 2 places in the *Songo* country which we would like to see occupied for the Lord this dry season.

A new sect called *Casonzola*, a mixture of paganism and corrupt Roman Catholicism, is spreading rapidly; holy water and the inevitable money-box are very much in evidence. It does not touch the question of sin or immorality and hundreds of poor ignorant natives are being deceived by it. Whole villages that would not have the Gospel have gone right over to it.

We are having some encouragement in our meetings. Each Lord's day the Hall is filled and some have professed faith in Christ. June 1, 1939

(Received August 8, 1939)

### Vila Luso

LESLIE B. BIER—I am writing this from *Capango* in the district of *Bié*. This is one of the oldest mission stations in Angola. We are spending a few days at each of our stations in this part, ostensibly to have a change and a holiday.

but of course wherever I go I find sick to treat. What a work there is to be done on these older stations in caring for God's children! Here, for example, is a station having 60 out-schools or villages in each of which a native Christian is preaching the Gospel and teaching the children to read and write. Around him are gathered native Christians, numbering from perhaps 10 to 100 and yet these native Christians have not one doctor to whom they can go in times of illness! Is it any wonder that when trial (in the form of illness) comes that they resort to native medicines and methods of treatment? By so doing they spoil their testimony. But on each of our missions we have one who gives out simple remedies and cares for the sick, but it is impossible to set down in words the need of doctors here in *Bié*. June 20, 1939

### Vila Luso

WILLIAM C. MAITLAND—For about four months here it has been my happy privilege to reach many people, both white and black, with the Gospel, and many natives have professed faith in Christ. Mr. McLaren was with me most of the time, but he went to *Pezo* recently. After a short time at Mr. HALLET's station, *Luonze*, I plan to go to the mines with the Gospel and help for the native believers in the various Assemblies there. How one's heart goes out to them, for they need spiritual food. For instance, in one place where we visited, the elders came to me at the end of the visit and said: "Before you came to us we felt so weak, and so few, and small meetings—few coming; some were saying the house would never be filled again. But now look at it! We are refreshed and happy in our souls. We feel strong. We are very happy. The Lord is with us, and we shall be able to continue on in His presence and service!"

June 12, 1939

## BELGIAN CONGO

### Irumu

R. EDWARD HARLOW—With about a dozen native evangelists, I am visiting a tribe to the north of us, which has never been opened for the Gospel. On the contrary, a false form of Christianity has gained such a hold, that the people have closed their eyes to the



truth. We use one place as a central camp, and go out daily two-by-two to the surrounding villages. Next week we will move on to another large village and so cover another district. In this way we have been able to contact and help many interested individuals. Some profess to believe the words and be saved. One chief says he is willing to have a native teacher come and live there; we are praying that some one will be immediately raised up to enter before the door is closed.

Another village chief told me, quite politely but firmly, that these were bad words and they did not want them. Two years ago we were through here to spy out the land, and no one in that village would even receive a tract. I tried to put one in an apparently empty house, when the door opened and a

#### Woman With a Large Knife

upraised made her appearance. She probably thought I was putting some bad medicine on her house which would bring her bad luck. On this trip, too, two of the natives went to the next village, and a small riot occurred. One woman swore with an oath that if this was like the old times, blood would be shed. In another village, we hardly had entered before they were told that their words were not wanted there, and were soon driven out with a club.

However, some of the opposition is breaking down, and I have sold three copies of John (which cost about a day's pay each) and many tracts and portions were accepted. But we must return to the station this week for the opening of the school program. We will have visited, thus briefly, only a portion of the territory of two of the sub-chiefs of this tribe; there are eleven of them. Pray with us that native laborers may be sent forth to this needy part of the field, and bring in sheaves for His glory.

May 28, 1939  
**Nyang-kundi** WILLIAM A. DEANS — The

pigmies have built a Gospel Hall! The young evangelist from the Assembly at *Nyangkundi* reports that 11 of the tiny pigmies have confessed Christ. May they prove to be truly born again, and may their thoughts, as they

roam the forest hunting elephants, be of Him Who died for them and rose again.

At their conference just concluded, the native evangelists reported 14 conversions in one place, 7 in another, 3 in another. Last Lord's day it was our privilege to baptize 6 believers who wished thus to obey the Lord.

Not content with a pole and mud-wattle building for assembly meetings, the believers at *Bunga* asked us for a hand brick mold, and have given their time and strength to mold bricks enough for a nice hall. Although the bricks will only be sun dried (not fired), the building will be quite permanent. I hope to spend next week in their village helping them to get construction started; they will build it themselves. Is not the simplicity of the truth wonderful? May their hearts be drawn out more and more in love to Him to Whom they gather! June 26, 1939

#### FRENCH EQUATORIAL AFRICA

**Moissala** F. WILLIAM ROGERS — We reached *Lagos* March 30 and *Moissala* May 3 after a trying trip of 1,800 miles on the motor-truck. Our welcome here thrilled us; the native evangelists *DONINGA* and *TOMAITTA* have been faithful through many difficulties and temptations. These *Sara* and *Mbai* natives are primitive and illiterate, having lived in darkness, superstition, and ignorance for so many centuries. But now the light begins to dawn.

One of the first needs is to teach them to read God's Word in their own language, and this is no easy task. First of all there must be some believers, then reading Christians, and then believers really taught in the Word.

Last week a Christian wedding was celebrated in the Gospel Hall here. The believers gathered in the Hall and sang hymns and prayed; I read the Word of God concerning marriage, and performed the ceremony. The next evening the Christians had a feast with the married couple. What a contrast to the pagan ceremony and to the polygamy practiced in this country. This is but one example of the practical results of the Word of God received into the heart and life of heathen people.



Yesterday a believer, returning from a village where he had been visiting for three days, told us of the desire of the people there to hear more of the Way of Salvation. The harvest truly is plenteous, but the laborers are few.

The vision before us in this district is to see a number of native assemblies gathering week by week, and preaching the gospel to all around them. June 7, 1939

## NATAL

Izing-  
olweni

EDWIN S. GIBBS—Last week we held our Quarterly Conference for the native believ-

ers. We put up in our big tent. 12 were baptized. At the breaking of bread, Sunday morning, the native brethren carried forward the whole meeting themselves, with hymns, prayer, and ministry of the Word. It was very touching and beautiful. It is cause for thanksgiving and praise to God to see the fruit of the Spirit brought out in the lives of these dear Zulu Christians. June 7, 1939

## THE NEED OF PRAYER

Perhaps the greatest need in new fields and among the assemblies today is prayer. Wherever there has been a revival or a real work done for God, it has resulted from exercise in prayer. We are rightly exercised to spread the truth but we need to spend an equal amount of time in prayer if we are going to see blessing. True blessing comes from above. It can not be worked up, it must be prayed down. Wherever Christians are really praying they are or will see blessing.

*He has brought you to Himself to have your whole heart wrapped up in His interests, your thoughts, actions, everything, for Him. Are we living enough out of the world (not merely out of its pleasures, but out of its cares), and enough with Christ, for Him to have a large place in the daily thoughts of our hearts?*

*Have we the consciousness from the time we get up in the morning till we go to bed at night, that our hearts are with Christ, a consciousness that He is in us and we identified with Him?*

John Nelson Darby.

## INDIA

**Bangalore** ROWLAND H. C. HILL—Upon our return we find much to encourage us. The Assembly has not only held together well but several have been added. One more was baptized last week and there are several others enquiring about it. But, as could be expected, ground has been lost in the work among the children.

The political situation in India is likely to have quite a bearing on the matter of Gospel testimony in days to come. The present Congress party now in power will probably not be satisfied with having the British relax their control, nor even with a large measure of independence. That is nothing new, but seems more assured than formerly. What is new, is the definite trend within the Congress Party toward Totalitarianism; it attempts to control all the local governing bodies. The very men who are insisting on liberty are likely to deny it to their own people when they get sufficient power. The control of local affairs by the Governments of the Provinces will give anti-Christian forces tremendous influence. **A free India will mean a shackled Gospel; a Totalitarian India will mean an abolished Gospel. We may be enjoying a privilege that may soon be lost.** It is something to pray about. June 29, 1939

**Ilangi**

ANNIE WATSON — We lately started another meeting and last week 182 children were present. Many have taken a definite stand against worshipping idols and some of these are now hindered from coming. One especially bright boy has been sent away to study. Between 600 and 700 are under the sound of the Gospel every week and most of these memorize Scripture. Pray that we may have the joy of seeing many of them definitely saved. May 7, 1939

**Kollegal**

E. JENNIE DORLING—There is much work to be done not only in this town of 17,000 but about every half mile all around is a village. No one has come yet to take either Miss BYGRAVE'S or MISS CONWAY'S place. MISS BIRD, although 77, reads without glasses, and keeps at the nursing. But the dispensary and hospital are more than she



should have to do. RUTH ANDERSON and I have divided Miss Bygrave's work between us. It means such a keeping on early and late but the Lord gives strength.

July 2, 1939

## PHILIPPINES

**Manila** CYRIL H. BROOKS — For six weeks I have been away from home. An invitation to speak at a conference of Christian workers in *Palawan* Province afforded me an opportunity to visit that province and also to see something of the work being done by MR. AND MRS. SUTHERLAND at *Brookes Point*, 400 miles south of Manila. It was a great joy to be able to spend two weeks at *Brookes Point*.

*Palawan* is a long island with a backbone of mountains, having valuable forests of hardwood trees. Some Filipinos have gone to those parts from other islands, in



Mohammedan Moros of Palawan  
(photo by George M. Wightman)

government school service. A few have planted cocoanut plantations but the country is largely undeveloped. Some Mohammedan Moros are found up and down the coast. Among the hills are primitive pagan tribes, some of them very inaccessible. Those near to *Brookes Point* are known as *Palawanos*. *Brookes Point* is only a small town but is a trading center for coastal plains in those parts.

Besides special meetings in the town, I was privileged to make two short trips into the country. At *Makagwa*, nine miles south, I preached the Gospel to about fifty of these pagan *Palawanos*. It was a picturesque sight (if you did not look too close!) to see them squatting around the

fire, listening to the message. Some of the men wore only a "G" string. Those who have a shirt wear it until it drops from them. Why waste time washing clothes? They only get dirty again! Is there not a significance in the fact that physical dirt so often accompanies spiritual and moral darkness? I felt that an hour or two with these folks was hardly a beginning in dispelling such darkness.

My wife had a blessed experience with a Chinese woman in the T. B. Hospital while I was away. Going into a room where there were two Chinese women patients, my wife noticed that one was talking very excitedly. Since it was all Chinese she could not know to whom she was talking and after leaving tracts went on her rounds. A little later her brother, visiting this Chinese woman, asked my wife to go back again. He could not speak English so my wife had to talk to him in *Tagalog*. The woman took the tract she had received a week before from her purse and it had evidently been read many times for it was quite mussed up. The man explained that she knew that she was a sinner and was afraid to die, especially at night. It was not easy to give her the Gospel. Anna spoke to her in *Tagalog* and the brother translated into Chinese. Then the other patient who had a Gospel portion added her bit of explanation but of course Anna could only guess as to what they were telling the distressed woman. Arrangements were made for a Chinese evangelist to visit her and other contacts made. Two weeks later there was quite a transformation in the looks of the woman and her brother. They both seemed so happy that my wife felt sure the Lord had found her. She has passed away but we learn from the Chinese evangelist that she was trusting Christ and left instructions that her children should be sent to Sunday School. One feels very helpless when the barrier of language comes between the seeking soul and the one who brings the message of life, but the Holy Spirit is not limited in His working. We praise the Lord for such encouragements in that hospital visiting which often calls for patience and persistence.

July 13, 1939



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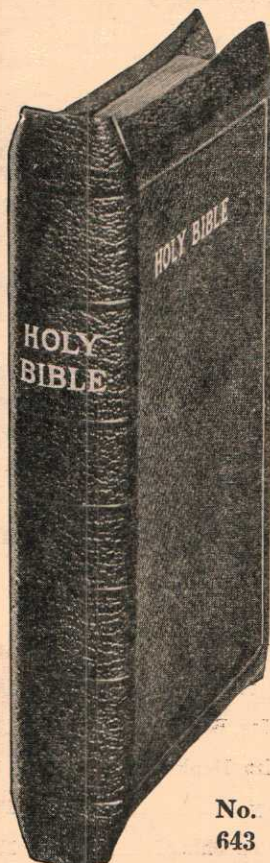
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