

# THE FIELDS



VOL. 2, NO. 9

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

SEPTEMBER, 1939

## *The Slacker's Question:*

**"And who is my neighbor?"**

## *The Lord's Question:*

**"Which, thinkest thou, was neighbor unto him that fell among the thieves?"**

## *The Only Possible Answer:*

**"He that showed mercy on him."**

## *Then Said Jesus Unto Him:*

**"Go and Do Thou Likewise"**

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FEATURED THIS MONTH—

FOREIGN-LANGUAGE WORK IN THE STATES AND CANADA

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# 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.

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## How Shall We Deepen Interest in the Work of the Lord in Other Lands?

by ALBERT WIDDISON of London, England

The substance of an address at Cardiff Missionary Conference, March 30, 1939

**H**OW to deepen the interest of the Lord's people in work in other lands is a problem which requires urgent consideration and attempt at solution. That it is a question of first importance is evidenced by—

lack of man power to close the gaps that death and retirement have created in the ranks of the missionaries; lack of man power to pass in and occupy available territory; the flagging interest on the part of the assemblies of God's people manifest in the shrinking support given to the work of the Lord.

What can we suggest to remedy this unhappy state of things? Is the cause superficial and thus easy of solution or is it deep seated and obstinate? Can it be solved by whipping the saints into energetic action by reminding them of their flagging interest in this all-important work, or by pleading afresh the cause of the Gospel? One is persuaded that if the results are to be real and abiding the solution must be found in something far deeper than these. It can be found in nothing less than

### A Positive Work of God

in the souls of His people; a spiritual renaissance; a reborn love for God; faith and zeal springing up anew, zeal rekindled from the Altar of Divine Love. One is persuaded that nothing short of this will avail to produce the vital interest of the saints in that which lies so near to the heart of

God. If our Christian life is not deep and serious, it will not be productive of godliness and fruitfulness. Shallowness and superficiality must give place to a real appreciation of the true character of our Christian life and calling; its privileges and responsibilities. We must take our Christianity seriously.

A hundred years ago men and women came forward giving themselves first to God and then to the work; going forth hazarding their lives for the Gospel's sake. What brought about this

### Greatest Missicnary Movement

since Apostolic times was the recovery of the great sanctifying truth of our Lord's return. At the great midnight cry, "Behold the Bridegroom!" the hearts of men and women were strangely moved to give themselves to God and His work. It is for another such movement of the Spirit of God as this that we must set ourselves to seek God. When men are moved by the Spirit of God to go forth in dependence on Him, nothing can make them afraid; they are men sent of God.

One cannot bring oneself to think that the young men of our assemblies are lacking in courage and zeal and spiritual ambition. And courage, zeal, and spiritual ambition are needed in those who go for their Lord to regions beyond. Do we not live in a day when great inroads are being made upon our spiritual reserves? Our moral powers are being sapped by uninspir-



itual intrusions. We need a work of the Spirit moving upon the face of the deep of our assembly life, upon our indifference and complacency. Have we lost the sense of His Sovereignty? Is there need of a re-emphasis on this great regnant truth?

#### His Sovereign Right

to take whom He will, from wherever He will, and send them where He chooses? Difficulties are allowed to become excuses for staying at home. A man's foes are usually those of his own household. Many have stood the pressure and opposition of the enemy who could not stand against the pleas of human love. Here are the Master's words, "If any man come to Me, and hate not his father, and mother, and children, and brethren, and sisters, yea, his own life also, he cannot be My disciple" (Luke 14:25, 26). Mark, He does not say "cannot be a missionary," but "cannot be My disciple"; much less a missionary.

Again: "And He said to another, 'Follow Me!' But he said, 'Lord, suffer me first to bury my father.' Jesus said unto him, 'Let the dead bury their dead but go thou and preach the Kingdom of God'" (Luke 9:59, 60). Does he mean to overturn the most sacred things and relationships of life? The Armenian language, in which probably our Lord spoke, has no degree of comparison, as in ours. One could not say, "Love this man better than that one." One had to say, "Love this, and hate that." Our Lord was not enforcing positive hatred of those to whom men are bound by holiest ties; but they are to become subservient to this relationship in which we stand related to Him. In other words, the call of God is **paramount**. He is Sovereign and His claims are **imperative**. It is, seemingly, easier to stay at home and let life take its ordinary course and thus cut out the hardships, exercises, and discomforts of the path of service. But such is only "seeming." The doorway of obedience opens into the path of blessing and joy and peace, and the end carries enrichment, not loss. Our Lord is sovereign Lord and His claims are prime claims.

It has been pointed out that there are

#### Not Enough Funds

coming in adequately to provide for those

already in the work. But it is written again, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Ecclesiastes 11:4). A man called of God must go forth dependent upon God. He is still able to meet His servant's needs. But we must be prepared to accept His judgment as to what our needs really are. Our needs are small compared with our wants. It is not true to fact that those who went out in the early days of the so-called "Brethren" movement were well equipped with means. Some never heard from their brethren in the homeland for long periods, and sometimes not in years.

Today we have a higher standard of living. Wages are higher, and life all round is more luxurious; tastes are not so simple; and there is in consequence less available for the Lord and His work. And it is not in the best interests of the work that the missionary should live ever on the bread-line and move about in garments long overdue for the rag-bag. A discouraged man is not always the best workman. I know of one missionary who was even called to account by an official of an American company for wearing shabby clothes to the detriment of the white man's prestige.

Against the amount available for the Lord's work overseas must be placed the added costs of carrying on the work at home. Many new halls have been built, entailing heavier running costs; it would be a shortsighted policy to cut down our budget for work in the homeland in order to send more abroad. If men are not saved in America, they cannot go to Africa, so to speak. The home fires must be kept burning. Indeed, we must not only lengthen our cords; we must strengthen our stakes. We must not only spread out; we must also strike down.

In some instances

#### Wrong Men Have Gone Forth

and the suitable men have stayed at home. Men are in the work both at home and abroad who would have served God better by sticking to their job and serving Him with their spare time and money. Too often failure in business has been consid-



ered a call from God, almost as often with disastrous results. Perhaps there has been a lack of perception in those who have commended men to the work. But, thank God, failures and misfits are comparatively few in the mission field. It has been one's privilege to visit and live with missionaries on the field, and one has first hand knowledge of the splendid work they do. But one failure can do untold harm to the work in the minds of the people at home, and it is indisputable that prejudices do exist in the minds of some on this account. We must encourage our fellow-saints to live

#### More Closely With the Missionary

at his work so that prejudices and wrong impressions may be removed. For myself I know of nothing more inspiring than the biographies of missionaries — of *Arnot, Swan, Chalmers, Bowden, Williams, Carey, Livingstone*, and a hundred others. Personally, when I feel my interest in the work is flagging I pick up *Down Water Street, In the Shadows, Taking Men Alive*, etc. Let us bring before our people the noble example of such lives, consecrated to God and made useful by His Spirit.

Is the present-day ministry weak and deferential? Has the fear of giving offence, and thus of not being invited again, crept in and made us obsequious? For if our ministry is not given in the fear of God, fearless and faithful, it will not produce spiritual results. If we have thought more of rhetoric than reaping; more of grammar than of grip; more of effect than results—we have missed the mark. Surely the great need of today is the need of heart-searching ministry that will send us away, not with the eloquence of the preacher in our minds, but with

#### The Arrows of God

in our souls. However much eloquence and rhetoric and logic are to be desired, the essential thing is the mighty power of

the Spirit of God moving, shaping, recreating and subduing us. Our ministry must be fearless and inspiring. But if it is to be this, it will cost prayers and tears and deep soul exercise. The truth we preach must first grip and move us if it is to grip and move others. It will show the more excellent way—"the expulsive power of a new affection."

It must be obvious to all that the need is urgent: that doors once wide open to the gospel are in some cases closed, and in others, fast closing. Among colored people, with whom God of late has been so marvelously working, doors are swinging shut. These simple people, deeply emotional, impressionable, and easily beguiled, are falling ready prey to Communistic agitators and their propaganda. Think again of the inroads of Romanism, Materialism, Seventh Day Adventism, Russellism, and Christian Science, so-called. They are advancing with incredible speed and laying waste the fields white to harvest. One is confident that it is not the heart of our people that is wrong, but that many lack the leadership they need, to give direction to their zeal and bounty.

In conclusion let me suggest:

- (a) a fresh emphasis on the Sovereignty of God;
- (b) a spiritual renaissance among the people of God;
- (c) a spiritual, practical, and fearless ministry;
- (d) a deeper spirituality, and thus discernment, on the part of those who guide the flock of God;
- (e) an ever closer contact with the servants of God in the regions beyond, that prejudices be removed and a real and sympathetic interest be established.

**Brethren, the Coming of the Lord draweth nigh. Shall He find us as men who wait for their Lord?**

*To all that be at Rome—and to US*

**The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.**

**Romans 13:12, 13.**



# The Strangers Within Our Gates

THE endeavor of *The Fields*, as far as the dissemination of current information is concerned, is to share with its readers letters from and news concerning workers that have gone into foreign lands commended by the Assemblies in the United States and Canada. In a few special cases we have departed from that limitation; in the current number we are stretching the boundaries to include the foreign language speaking communities in United States and Canada. Many of these are compact, almost self-sufficient, communities where a stranger almost feels that he is in a foreign land. The Editors of *The Fields* have been surprised and delighted to learn of many devoted workers from the Assemblies who have felt this call. Indeed our first attempt to gather information on this subject has resulted in the receipt of more information than it is possible to publish in one number.

Following this explanation will be found descriptions of work amongst Chinese in California, French in Louisiana, French in Quebec and in Eastern Ontario, Japanese on the Pacific Coast, and Italians in various parts of the country. For our next issue we have information regarding workers amongst Spanish-speaking Mexicans in Texas, Spanish-speaking Puerto Ricans and others in Brooklyn and Manhattan Boroughs in New York City, and other foreign language work.

It is the hope of *The Fields* that bringing almost to our door-steps the need of and call to "foreign missionary work" at home may lead the believers to a deeper interest that will, on the one hand, expand their sympathies and their help so that their fellowship may "go into all the world" and, on the other hand, cause each to face the individual responsibility for the strangers that are within our gates.

## CHINESE

ELMER A. JONES, *San Mateo, California.*

There are large numbers of Chinese in California. The greatest number are in San Francisco, where Christian work is being carried on by various groups; native pastors assist in the work in San Francisco. At least a small community of them can be found in nearly every city, and in the smaller towns Christian workers are handicapped by not being able to speak Chinese.

Unable to return to China on account of illness contracted there, we have had the privilege of continuing to labor in their own dialect among the Chinese here. At *San Mateo*, about 20 miles south of San Francisco, for 14 years we have had a home for 8 orphan Chinese boys. We have reared most of the boys since they were about four years old. Five are in high school. Several are saved and in fellowship, the rest we still claim for the Lord. God's faithfulness and tender care and the fellowship of His people has been very manifest during all these years.

While raising these children we have been constantly engaged in various forms of evangelistic work among the Chinese. Visiting in homes, tract distribution, teaching Sunday Schools, preaching in the Chinese language, in addition to our itinerant work, and giving Gospel messages in Chinese to groups which are being cared for by Christians who cannot speak Chinese, God has blessed our united efforts and given us to see souls saved and some led out into Christian service. During the greater part of the year we carry on regular classes for children and young people in *San Francisco*. From among these we are happy to see some who are saved and definitely taking up Christian work.

We have recently returned from two months' itinerary with our "family" visiting Chinese homes and preaching in Chinese in eight different towns within 150 miles radius of *San Mateo*. A number of young people and one adult publicly confessed Christ as their Savior, for which we praise the Lord.

We relate the conversion of two Chinese showing how the Gospel is still the power of God unto salvation to every one that believeth:

Giving out tracts to by-standers around in the gambling dens in *Menlo*, 10 miles from here, we were surprised to see a Chinese woman among such a rough crowd. And more surprised when she was the only one who showed any interest in our message; she listened so intently while Mrs. Jones read to her from a simple Chinese



tract. We learned that she was a very poor widow with four small children, and lived in a little shack in the back-yard of the gambling house. The living conditions in that home were a disgrace to the town. It was difficult for us to stay very long in such filth and with such untrained children disturbing our message, but we went regularly almost every week to lead that precious soul to Jesus. The woman could not read. But we read a verse or two, explained, prayed, and left for the Holy Spirit to work in her heart. We noticed progress on each visit. At last came the day when she was born again. At once she took down all traces of idolatry in her home, cleaned her house, and began cleaning and training her children. She obtained work and finally moved to a more decent dwelling place. She has been a very zealous witness for the Lord among the Chinese. They, however, do not appreciate the change in her, but hate her for leaving their religion and persecute her and her children. But she goes on steadily and happily, rearing her children for the Lord, and looking for the Lord to come. Once she was despised because of her ignorance and lack of cleanliness and the bad manners of her children; today she is respected by the whole American community, a neat housekeeper, children cleaned up and trained. All through the power of the Gospel.

An educated Chinese young man came from China to San Francisco to complete his education in English. One day he came down to San Mateo to visit a clansman who had a flower farm. On this farm we were camping with our "family" of Chinese boys. We gave this young man some tracts and spoke to him about the Lord. He said he was studying the Buddhist religion but was also interested in studying the Christian religion. We invited him to camp with us for his health and so that we might study the Bible together. He did so. We found him a very self-righteous man and in the eyes of his fellow countrymen he was a very exemplary character. For a long time he would not acknowledge that he was a needy sinner. At last through the Holy Spirit applying the Word he was deeply convicted and cried out "What must I do to be saved?" It was a very simple matter then to point him to Christ, the only Savior of sinners. He began at once to serve the Lord by opening a Chinese school in our home teaching our children the Chinese written language and helping us in our missionary work, all without remuneration. He charged the regular fee for the other scholars who came, as a private school teacher. He remained with us two and one half years, a loyal Christian helper and then went to Los Angeles to continue his studies: there he teaches a Chinese school and teaches the pupils the Gospel also.

The conversions among adult Chinese in California are much fewer than among the young, because they are in this country to make money and are very indifferent to the Gospel, but we labor among both classes. We appreciate the prayerful interest of the Lord's people that we may be faithful to our trust in these "last days."

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### "The Stranger That is Within Thy Gates"

Wu Ting Fang, the famous Chinese Ambassador to the United States, always praised Confucianism, his national religion, as being far above Christianity. But in his own country he had admired the devotion, the kindness, and the high ideals of the missionaries. When he was sent to represent China in Washington he determined to accept every invitation to attend Christian services and thus to learn the truth concerning this belief that so fired and controlled the missionaries.

After several years in this country he

spent **his last Sunday** in New York. A local Chinese pastor telephoned Mr. Wu and asked him to attend a church service. Mr. Wu replied, "When I was a boy in China I was acquainted with some Christian people and thought highly of Christianity. When I was appointed to America, I decided that I would throw in my lot with Christian people there, and made up my mind that I would accept the first invitation that was given me to attend a Christian service." After a moment's pause, "This is **the first invitation** I have had."



## FRENCH

A. PAUL DUCHESNEAU, **Lafayette, La.**

Most Americans have either read or heard of Longfellow's famous poem *Evangeline*. This portrays—with poetic license—the deportation of the French settlers of Acadia (now Nova Scotia) by the English in 1755. Some of these peasants were landed at different points along the Atlantic seaboard, but the majority of them in Louisiana, which at that time was a French possession. Today here in South and Southwest Louisiana there are over 500,000 French-speaking people, descendants of these Acadians and of the original French settlers of the colony. More than 95% of them are Roman Catholic, many are illiterate; they constitute **one of the largest "foreign mission" fields in the United States**. As far as we know, my wife and I are the only French-speaking non-sectarian Christian missionaries in this area.

I was born in America of French parents and educated in French Roman Catholic schools; the resulting understanding of their way of thinking has been a great help to me in preaching to my own people. The Lord called my wife and me into full time service for Him eight years ago. First we labored amongst the French-speaking Roman Catholics in *Belgium* about four years with those dear servants of God, Mr. and Mrs. Ralph C. Norton. We were afterward definitely led back to this neglected field in French Louisiana, where we have now been nearly four years. Strange to say, we find *less liberty in preaching the Gospel openly here than in Roman Catholic Belgium*. Recently, we attempted to hold an open-air meeting in a nearby town and were immediately stopped by the local police and a mob, some of whom were armed. When we invoked our constitutional rights, we were bluntly told by the officer that "This is the town of B——. We make our own constitution here."



Upon coming to Louisiana we tried going from place to place in a Gospel Car, but soon learned that we must settle permanently among this people in order to have their confidence. We lived first in a smaller fanatical town (the burial place of *Evangeline*) for about two years in our "own hired house," holding Bible classes and doing house-to-house visitation. The work there was violently opposed by the Roman Catholic priest but the Lord added some souls to His Church, seven of them being baptized. But no permanent testimony could be established there.

Here in *Lafayette* (population 16,000), regular meetings are held in the little chapel which is in the same building with our small apartment. Five meetings here, including breaking of bread, give quite a full week, besides two meetings weekly in another town. In the early part of the summer eight believers were baptized here; four others converted here were baptized elsewhere, and two more were baptized last week in the *bayou*. There are others who still balk at baptism.

As the result of former seed-sowing, eight cottage meetings were recently held in a country settlement. One night twenty-nine Catholics professed to accept Christ as Savior and . . . within two weeks all doors to those homes were closed to us because of threatened excommunication. This is the usual history of work in Roman Catholic communities. Please pray for wide-open doors. Only French-speaking workers can reach *all* this population, but a consecrated English-speaking couple without sectarian views would find plenty to do in the larger towns and among the children, who have learned English at school.

Lafayette has a small radio station from which I was permitted to preach five Sundays in succession, the opening coming through the American Bible Society. Two women were saved through these messages and now come to meeting regularly. The radio station received complaints about the broadcast and so took me off the air. We thought at first that the opposition was from Roman Catholic authorities, but now



have reason to believe that it came from Protestants who resent our presence here. As far as we know, the Gospel is not being broadcast at all in French in this French-speaking field, so we ask your prayers that the radio station permit me to resume these messages. A devoted Christian has given us a public address system, but we have not yet been able to get it working right.

Upon receipt of a postal card request, we will be glad to send our occasional news-letters to any that desire to pray more intelligently for the problems and needs of this work.

## FRENCH

J. H. SPREEMAN, Albanel, Quebec.

My first months in the province of Quebec, more than 10 years ago, were spent mostly in tract distribution, at times alone, at others accompanied by a brother who would join me for a while. I longed for a fellow-worker who could preach with me in French. The Lord heard prayer and in January, 1933, sent along brother NOAH GRATTON of Grand Bend, Ontario. He is of French Canadian parentage, so needed only to "brush up" on his mother tongue.

In March, 1933, we came here to *Girardville* among some people who had written for New Testaments in response to a free New Testament campaign which we had begun about 1929. During that first visit a few were saved, and still others when we returned in August. Then opposition began in earnest. A gang of men, with painted faces, drove us over 30 miles by truck, and warned us not to return. The Lord continued to work and in June, 1934, we returned. Amidst much opposition we had a baptism and founded our first French Assembly. Now 35 are in fellowship here, and we operate a Protestant school. At *Dequen Nord*, 65 miles south, a work also was done among some French Protestants and a small Assembly formed about 4 years ago. Brother Gratton has seen some saved in *Montreal* where he is located and this Spring a French Assembly, including some English Christians, was formed there. These French Canadian converts are for the most part bright and happy and are a source of much joy to me.

At the end of June, 1939, I was led up to the *Noranda* district, bordering Northern Ontario. Among several places where we found an open ear, there is a most encouraging interest in a colonist district called *Rollet*. Our mailing work was the beginning of this, also. Good numbers were coming to the meetings, and quite as we expected, the priests stirred up the people. In the parish next to Rollet one Thursday evening we were turned back by a mob who intercepted us on the way to a man's home who had offered his house for a meeting. Encouraged by this success a mob of some 250 gathered by trucks and cars to intercept me on way to regular meeting at Rollet at 2 P. M., Lord's Day. We had been forewarned, however, and I got into the house during the early morning hours while still dark. The crowd was stationed at a cross-road nearby awaiting our arrival by car, of which they had the number. Upon discovering we had got ahead of them, they made to raid the houses, but withdrew upon warning from proprietor and the Provincial Police who were on the scene. All finally dispersed about 5:15 which gave us a chance to get away for an evening meeting at *Davangua*, 58 miles distant. Further trouble was promised but didn't materialize, so we have had several more meetings there in peace ere leaving on September 11, 1939. Apparently the Lord has opened a door which no man can shut—good numbers are interested—a few are saved—all interested insisted on my returning to spend the winter with them. If I mistake not, I do think it to be the Lord's will for me to go back there as soon as possible.

Where are the workers to fill in the gaps, men with compassion for these deluded souls? My prayer still is for more, many more, workers prepared and sent of the Lord of the harvest.



## FRENCH

LOUIS J. GERMAIN, Deseronto, Ont.

The evangelization of 3,225,000 or more French Roman Catholics in Canada is the task confronting the few missionaries who can speak French. But they face the great power of the Roman Catholic Church, the French loyalty to their religion, their ignorance of the Scriptures, their superstition, their bitterness against those who seek to approach them with the Gospel, the provincial and local laws forbidding open-air meetings and the distribution of Gospels and tracts, refusals to give colporteur licenses to distribute the Scriptures and religious literature and other obstacles. All these make it a very hard and difficult field fraught with opposition, persecution, and ill treatment. But there are great opportunities to make Christ known to people who have never had the Holy Scriptures nor heard the Gospel.

Religion holds a large and a vital place in the daily experience of the French Roman Catholic. He believes that his eternal destiny is chiefly dependent upon his faithful observance of the ritualism of the Church. But, notwithstanding this faithfulness in such formal observance, the morality is low as a result of the lack of the influence of God's Word. Kept in ignorance and superstition, and taught to look to the priest as his unerring guide, he allows him to do most of his thinking. Having been among them when I was a young infidel, I learnt to know them well. This helped me greatly after my conversion when I sought to tell them of Christ and His salvation.

From the beginning it was clear that what they needed was to get acquainted with the Word of God, to realize its importance, and finally to have the desire to read it.

Therefore during these past years I have given away as many Gospels and tracts as possible. A few of the many experiences will illustrate what the missionary has to face as he moves among the French Roman Catholics.



When, after my conversion, I went back among the French where I had worked to tell them of Christ, they all turned against me and said: "You should be put in a bag, led out of town with a whip, and hanged to a tree." During my stay there, they would have beaten me different times if God had not restrained them.

In another part I was beaten by a gang of 20 men building a break-water in the sea, fishermen ran after me with fish forks, dogs were set after me, poles and picks were raised over my head ready to fall; I was chased out of a house by 10 men who pelted me with their own cooked potatoes. I was stoned, beaten, and pelted with rotten eggs, fruit, nails, etc. They tried to pull me out of a train as it moved away, they threatened to throw me into the sea, etc.

In one place I was given 15 minutes to leave the town by three young men, who, after the time was up, rallied other young men to drive me out. The Chief of Police appeared and ordered me to the priests. They called me all sorts of names, forbade me to give away the Gospels and tracts, and ordered the Chief to put me out of town. Once, as I was going from door to door, a constable jumped upon my back and pushed me to the priest's where I was ordered to leave the place at once. At another time, a woman, after putting the books I had given her into the stove, put me out of her house by pounding me with a chair. In the same place, giving away Gospels, etc., to a crowd, a priest came along and ordered the people to burn whatever I would give them and to beat me if I went to their homes. Then he said: "If it was in former days you would be arrested, put to the stake, burnt alive, and I would light the fire."

Thank God! though the enemy roars, the Gospel is given and souls are saved. In French Canada there is room for many devoted men and women. Who will hear the call and come to help us?



## FRENCH

ARNOLD REYNOLDS, *Beaudoin Center, Quebec.*

*(described by Dr. Arthur C. Hill, Sherbrooke, Quebec)*

Gospel work in this district was started by mailing Scripture portions together with the offer of a New Testament to French-speaking families in Sherbrooke, many smaller districts, and on rural routes. The names of those who requested New Testaments were noted and the Books were sent to them. Many of these people have since been visited, and not a few have been found to be really seeking souls. Numbers, though ardent Roman Catholics, had never even heard of a New Testament.

So were discovered also groups of French Protestants, living in country places, equally devoid of the Gospel. In one of these places Gospel services have been held weekly and oftener for the past four months and several have been saved. 40 to 50 people are often present at the Gospel meetings and Bible classes. At another place where weekly meetings have recently been started about half that number turn out, many of whom are Roman Catholics. We are praying that the Lord will open the door in a third district for regular meetings where one meeting was recently held.

Among those to come to the Lord Jesus at these meetings is a man who has a record with the police of a New England State, and has been badly marked in battles with them. The second time he was at a Gospel meeting he was convicted of his sin and of the judgment that awaited him. Subsequently he accepted the Lord and is now a greatly changed man. He has since left the district to find work elsewhere. Finally he got to the Lake St. John district, where Mr. John Spreeman had started a group of Christians along Gospel lines. These people helped him greatly, and his letters are most encouraging.

## ITALIAN

FRANK CARBONI, 509 11th Street, Union City, N. J.

*Born in Rome, Italy, of Roman Catholic parents, his father having been a priest, MR. CARBONI was born again in 1921 at a Gospel meeting in the Assembly at Tenaflly, N. J. His wife accepted Christ at the same time and they at once began to testify to their own countrymen. In 1932 he resigned his Government position as Mail Carrier*



*to devote his whole time to the Gospel. He has labored with much blessing in many places including Waterbury and other towns in Connecticut, many places in New Jersey, Long Island, and elsewhere in the New York district, in Toronto, Ont., Boston, Mass., and elsewhere. We print his account of work in East Boston during 1939; he therein names other Italian workers whose labors have been blessed. He says: "While our work is among Catholics and therefore much antagonized, yet it is a glorious work to witness to the power of the Spirit of God through the Gospel. When a Roman Catholic is saved, he throws away everything because he finds out that all he had was nothing but filthy rubbish. He is*

*glad to dispose of them very quickly, and having done this, he becomes a great help, seeking to the utmost to tell others of the folly of that which kept them and him in the dark. Please pray for us."*

About a year ago it pleased the Lord to guide a brother to move from Lawrence to East Boston because of his work. Being full of Christ, he began to testify to others, and noticing an interest among these peoples sent the Macedonian call "Come and help us." In response to this call brother LINGO ROSONIA and I did some personal work—later on, FRANK PIZZULLI came for house to house visitation. The people seemed kind and receptive to the Gospel message—after much prayer we were led to come here to pitch the tent, my wife and I joining Mr. Pizzulli. After visiting many places



for the location of the tent, we were definitely led to a plot of ground, owned by the City, in the very center of a thickly populated Italian section. The Lord graciously overruled opposition, and the Chairman of the Transit Commission granted to us the use of the lot, gratis. The Chief of Police, when told of this, said that while protection would of course be given us, yet **he could not guarantee that the tent would stay up 24 hours**. When we told him we were looking to the Lord for protection, he looked at us as if we needed sympathy! However, it was not long before we discovered what he had in mind! While we were pitching the tent a mob of over 200 children surrounded us, and we thought of it being destroyed before the time. The noise was enough to crack the patience and nerves of any man. The confusion at our first meeting was terrible. The children were so noisy that we thought demons had taken control over them. Some gifted brethren who came to speak to the children gave up in despair. This is a Roman Catholic stronghold and almost all of the children go to the Parochial School nearby. The priest made it his business to harass us in every way. He told all at his place to give us much trouble, which these worthy followers of their worthy leader, did very well; we understand he gave other messages, one was that any one going into the tent would be guilty of mortal sin. Much damage was done to the tent and if it could tell its own tale we are sure much would be said: ropes cut off, the top ripped in 2 different places, many holes made through stones thrown at us, the sides ripped, seats slashed, broken, and thrown down; texts torn to pieces, etc. All these we patiently sought to fix as fast as they were made, calling upon God to keep us patient and smiling while boiling inside! In this way we were enabled to understand experimentally the truth of Romans 5:3, 4. This racket lasted for about 2 weeks. In time the Lord began to work among the grown ups, and a group of about 6 on a Friday night confessed Christ as personal Savior. Then the children began to quiet down, the Word of God began to find entrance into the homes, where there had been nothing but darkness and superstition. We have never seen as many crosses borne on the neck and coats of people as here in Boston. What darkness? Africa? We doubt people could be more deluded, or Gospel meetings so stormy, as here in this enlightened land of ours. Tracts, Bibles, Testaments, and Gospels have been faithfully distributed and will continue to be. This place which was in complete darkness because of Romanism, is being enlightened through the Word of God. The children now are singing about 30 Gospel choruses to His praise. A goodly number have also professed salvation in Christ, and although we do not say all have been won over to the Gospel, still even the worst enemies because of the Gospel have learned to respect us for the courage, patience, perseverance displayed in putting the tent here. The people are all astounded, and wonder that the tent is still up. The Pentecostals in copying us to pitch the tent (in English) about a mile away from us, have seen their tent thrown down and destroyed after 2 weeks. We have much cause to praise our God, Who in His infinite mercy, has watched over our tent, putting a hedge of protection round about it. About 15 adult Italians have confessed Christ as a personal Savior, and (D. V.) we expect to follow the work in a little hall which we have rented nearby. The Devil who has been very busy, in working against this from the beginning, guided some Russelites to the tent, to see if there was a possibility for them to do some evil work among the newly saved, and they rented a place near the tent; the very place we had in mind to take to continue the work after the tent went down. Besides these Russelites we have also to contend with Pentecostals who during the day visit these "newborn babes," and are seeking to force their delusions on them. How hard it is in these last days to contend for the faith delivered to the saints once for all. Well, dear brother, with all these things we can really say: "Hitherto hath the Lord helped us." Please pray for the Italian work; we are 5 now who have for His Name's sake gone forth, taking nothing of the Gentiles. Our beloved CESARE PATRIZIO was first called to the work, LINGO ROSANIA, ROCCO CAPPIELLO, FRANK PIZZULLI, and myself—with the affections of Christ.



## JAPANESE

EUGENE B. CRAIG, *Oakland, California.*

There are 100,000 Japanese in the United States, 100,000 in the Hawaiian Islands, 70,000 in Mexico, Central America, and South America. The great majority are irreligious or atheistic. Japanese Buddhism and other cults establish temples and societies with Young Men's Associations, Young Women's Associations, and schools for children on Sunday. The Japanese Temple in Oakland, California, even boasts of a few American members; I myself have had the experience of zealous Buddhists trying to convert me to Buddhism! There is certainly more than enough of anti-christianity in this land of Bibles. How is it that more comes in from the Orient? An oriental proverb says, "Under the candlestick is the darkest place of all." So these false cults, having ventured under the candlestick, find darkness that welcomes them.

After many years' missionary work in Japan itself, I have in recent years done Gospel work among them from British Columbia to the Mexican border, including some visitation of Japanese vessels; and have been in touch with many Christians among them. An evangelical group in Berkeley, where myself and family go sometimes, make us welcome. Also in the same neighborhood are a few Japanese brethren who have a weekly Prayer and Bible Study.

Praise the Lord, there are some earnest gospellers among the Christian Japanese, whose work is blessed of the Lord. One friend of mine even does some personal work among Americans. We have been hoping to start an extended trip in rural and Japanese evangelism but have been delayed. Our sons, Paul and Stephen, are building a

good house trailer for the purpose. They have finished the loud-speaker apparatus, and the trailer is about two-thirds done. We have a number of Gospel hymn records in English and Japanese to help in attracting the people, and to give the Gospel in song. The boys will help in the Gospel work and do the chauffeuring. We are longing to get started.



Sad to say, anti-Japanese prejudice affects Christians to some extent, causing Gospel work for these people to be less thought of. I have even met the question, "Can you really trust the Japanese when they profess Christianity?" Well, if we believe the Gospel to be indeed God's power unto salvation, we proud Americans can say with Peter, "But we believe that through the grace of our Lord Jesus Christ, we

can be saved, even as they."

If we neglect provision for work in this section of the missionary field, as the oriental say, "How shall we save our face?" in the great day of manifestation before our Lord?

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### REPORT FROM AN ENGLISH-SPEAKING BELIEVER WHO OBSERVED AND SHARED IN THE EAST BOSTON ITALIAN WORK DESCRIBED ON PAGES 203 AND 204

*Our readers will be interested in this comment by Mr. William B. Fleming, of the Somerville, Mass., Assembly.*

In the spring of this year in two Christian homes, in Italian neighborhoods, one in East Boston and another in Somerville, FRANK PIZZULLI of Boston assisted by Brother NETTI of Methuen, Mass., began weekly meetings in Italian. Early in the summer a tent was pitched in East Boston. This section is practically 100% Roman Catholic and, according to the police, the toughest section of the city. FRANK CARBONI of Union City, N. J., and FRANK PIZZULLI have done a wonderful work and have laid the foundation for a nice Assembly.



They have now hired a store and the work is on a more permanent basis. The zeal and enthusiasm of the new converts is refreshing and their desire for a knowledge of the Scriptures is most encouraging.

At the first meeting for children held September 10 the place was packed with at least 80 children who listened very attentively as W. HERBERT MARSHALL of Boston gave them an object lesson.

Our Italian population is a very fertile field and presents a challenge to us because of that fact.

I have been studying the Italian language for the last two years with the view of working amongst them as I have opportunity to do so in my spare time. I have not yet preached in Italian, but expect to be able to do so in the near future. Meantime in English I give what help I can with the children and with the adults who understand it well enough.

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## An Opportunity and An Appeal

On board S. S. *Ponce* enroute to New York, September 15, 1939

We are going home with the ambition of being used by the Lord of the harvest in furthering the cause of the work abroad in the home Assemblies. Our chief desire is that we might be enabled to interest other workers and take some back with us to labor in the Dominican Republic. The need is ever more apparent there, in the country districts, in the large cities of *Santiago* and *Trujillo City*, as well as in a number of other important cities without any Gospel testimony whatever. We would value the prayers of the Lord's people to this end.

We believe there is a great time of blessing ahead for the work in the Dominican Republic. A number have been asking for baptism in Puerto Rico itself and 12 or 14 others in the country districts round about. With two new efforts among the young in the Puerto Plata district we now have over 600 children and young people weekly under the sound of the Gospel. The radio testimony is reaching into the homes and hearts of scores who would not otherwise hear the Word. Prejudices are being broken down, barriers of ignorance disappearing, and the light is penetrating the darkness of centuries. The prospects in the country districts are very bright, and we believe there will be a number of small Assemblies formed within a few years, witnesses to the power of the Gospel.

Ian M. Rathie.

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## Notes

At the Labor Day Conference in the Gospel Auditorium, Oakland, Calif., the afternoon was given over to missionary matters. JAMES ANDERSON of Arizona, ELMER A. JONES from *China*, and EUGENE B. CRAIG of *Japan* spoke. Other workers were present.

EDWIN CHRISTENSEN has been commended (September 16, 1939) by the Assembly in Westfield, N. J., for the work of the Lord in *Peru* in association with Joseph and Jeanette Hockings at Pucallpa.

EVELYN ELOISE COFFMAN commended by the Assembly meeting in The Gospel Auditorium, Oakland, Calif., is looking to the Lord to open up the way for her to join the Deans family in work among the Pigmyes in *Belgian Congo*.

EDWIN S. GIBBS of Natal, *South Africa* (July 28, 1939) writes, We are busy getting ready for the Bible School re-opening. That and the regular out-station work keep one busy.

LYNDON R. HESS of *Northern Rhodesia* had planned to arrive in New York about the end of September expecting to proceed shortly thereafter to their field by way of Europe. War conditions make everything uncertain so they are presently remaining in Wheaton, Ill., until arrangements to sail can be arranged.

W. J. MILLER wrote early in August of sharing in the work and the blessing at various places in Nassau, Bahamas, and of his plan to spend September in Bermuda.

CORNELIA KNIGHT recognizes the hand of the Lord in the fact that she was accept-



ed for the only vacancy in the one-year nursing course in Preston Retreat Hospital, Philadelphia, whither she expects to go on October 6.

WILLIAM C. MAITLAND and ROBERT S. McLAREN both from *Angola* arrived in New York, September 16, 1939, on the *S. Aquitania*. They proceeded at once: MR. McLAREN to Simcoe, Ont., and MR. MAITLAND to Chicago, Ill.

FRED E. S. OLFORD, in England with his family on furlough from *Angola*, is exercising about returning. Meanwhile he is busy in the Gospel in the homeland. One of his sons is working with an evangelist in the villages.

RUBY PAUL, of Guatemala (Sept. 1, 1939)—I am glad to be back in *Guatemala* again and find the same Christians going on faithfully and new faces amongst the numbers.

IAN M. RATHIE, arriving from *Dominican Republic* September 18, after attending the Monthly Missionary Prayer Meeting in New York on September 25, proceeded to Vancouver, B. C.

ROBERT G. STEVEN bound for *Tangier, Morocco*, sailed from New York September 30, on American Export Line *S. S. Ex-ame-lia*. This is a small freighter carrying only a few passengers.

JOHN WILSON (*Argentina*) after 5 weeks in England reached Montreal, Que., September 16, Toronto, Ont., September 18.

R. W. Rycroft of Toronto, Ont., writes (September 22, 1939), Among the passengers of *S. S. Athenia* who were rescued when that ship went down was a brother

named Bowen in a Vancouver Assembly. He redeemed the time on the rescue ship and found a wonderful opportunity to speak of soul salvation to groups on deck. As a result a number professed to accept the Lord Jesus Christ as Savior.

## 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.  
 Christensen, Mr. Edwin (outgoing to Peru), 141 Elmer Street, Westfield, N. J.  
 Coffman, Miss Evelyn Eloise (outgoing to Belgian Congo), c/o The Gospel Auditorium, 479 42nd Street, Oakland, Calif.  
 Craig, Mr. and Mrs. Eugene B., 479 42nd Street, Oakland, California.  
 Day, Mr. and Mrs. Christopher (Angola), The Elms, Swavesey, Cambs., England.  
 Ferguson, Mr. and Mrs. Adam N. (Natal), 5467 South Justine Avenue, Chicago, Ill.  
 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), 212 East Union Street, Wheaton, Ill.  
 Horton, Mr. and Mrs. Albert E. (Angola), 124 42nd Street, Union City, N. J.  
 Hynd, William D. (Jamaica), 549 Minnesota Avenue, Buffalo, N. Y.  
 Kion, Mr. and Mrs. Norman L. (Trinidad), 134 Borsland Street, Orillia, Ont.  
 Knight, Miss Cornelia (outgoing to Belgian Congo), Preston Retreat Hospital, 20th and Hamilton Streets, Philadelphia, Pa.  
 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 Margaretta 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. 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.  
 Rathie, Mr. and Mrs. Ian M. (Dominican Republic), 2076 Kingsway, Vancouver, B. C., Canada.  
 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), c/o S. B. Batstone, 17 Stoneland Road, Worcester, Mass.  
 Sumpter, Miss Eva (Venezuela), Box 115, Agassiz, B. C., Canada.  
 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), 120 O'Hara Avenue, Toronto, Ont.

## Revised Addresses of Workers on Their Fields

- Caldwell, Mr. and Mrs. Colin C., Apartado 4135, Barrio Obrero Station, Santurce, San Juan, Puerto Rico.  
 Hoffman, Mr. M. L., Zeleznicka, us. 26, Novi Sad, Yugoslavia.  
 Paul, Miss Ruby, Apartado 43, Quezaltenango, Guatemala.  
 Stetter, Miss Louise, Casilla 133, Sucre, Bolivia.  
 Gross, Mr. and Mrs. Malcolm W. Ayangba, via Idah P. O., Nigeria, Africa.  
 Steven, Mr. and Mrs. Robert G., c/o British Post Office, Tangier, Morocco, North Africa.  
 Kenney, Mr. and Mrs. James C., Lessy Street, Mon Repos, San Fernando, Trinidad, B. W. I.  
 Hunter, Donald M., Box 2, Peking, China.  
 MacLachlan, Miss Alice, Casilla 133, Sucre, Bolivia, South America.  
 Stetter, Miss Louise, Casilla 133, Sucre, Bolivia, South America.



## PUERTO RICO

**Santurce** COLIN C. CALDWELL — While preaching a week ago in the open air in a place named *Ceiba* on the east coast, we had a very interested audience of 300 or more. The policeman who gave us permission to preach on a certain street corner remained to listen to the Word. He was later joined by another, and later by the Chief of Police. Fearing to cause an obstruction in the traffic we sought to make way for an approaching car; the Chief of Police motioned to us not to stop and made the unhappy driver turn about and find his way by some other street. After the meeting, eager inquirers wanted to know when we could visit them again.

Our interest in this particular place came about through the invitation of a dear child of God who has been instrumental in leading others to the Lord in that part of the vineyard. This person, a man of possibly 42 years of age, a barber, became

### Dissatisfied With Sectarianism

and, hearing of our Assembly in Santurce, got in touch with Brother Fletcher and invited him to visit them in *Ceiba*. We have preached the Word there several times and taught the Christians. Their interest and enthusiasm deepens constantly. Recently at the close of a meeting dealing with baptism the brother already referred to stood up and acknowledged humbly that his child-sprinkling as a baby was not the believers' baptism spoken of in the Word of God. One of the *Ceiba* sisters is to be baptized soon. With the Lord's blessing we hope to see a continuous testimony established in *Ceiba*.

The Sunday School here in *Quintan* continues to increase in numbers and very soon we hope to be breaking bread in our new Hall.

Your gift came at a time of great need, due to our undertaking the erection of the new Hall and home. Of the necessity for this we have previously written.\* A few days ago we put the roof on the house part of the new structure; the hall part still lacks 4½ feet of wall and the roof. Making doors and windows will keep us busy

for a considerable time. When finished the building, which is of concrete, will be 15 feet high, 66 feet long, and 16 feet wide at the Hall part, 26 feet wide at the house part.

June 29, 1939

## HUNGARY

**Dombóvár** JOHN LAUB—During the past year the authorities and police-officers have caused great difficulties. But now, praised be the Lord, I have more freedom again.

Wishing to forestall the heavy agricultural labor of the summer months, when it is well nigh impossible to evangelize, I went on invitation to *Ivandarda*, a small locality on the Yugo-Slavian border. When the work started a short time ago, the local brother could only obtain a tiny room; now it would be possible to have the use of two or three larger rooms in the best houses, whose inmates have been awakened and long to know more of the Word of God. From 30 to 50 gathered during the week, in the small room which the believers now hire, but for the Sunday evening a large room was placed at our disposal by a farmer who, though he does not personally attend the meetings, is well disposed to the believers. The (religious) teacher of the village is, however, an enemy of the Gospel. He did all he could to hinder people from attending this Sunday evening; he invited a neighboring pastor to preach in his church, and also organized an open-air theatre. Nevertheless, about 100 came to the meeting, being many more than went to his church or, probably, attended the theatrical display. The Lord granted great liberty so that souls were convicted and prayed for mercy; believers were strengthened and encouraged.

Though I minister the Word regularly to the Assemblies in *Kaposzekco* and *Bikal*, I had to be absent considerably from them during the winter. A number of unsatisfactory, even sad, conditions had sprung up, the clearing away of which was essential to their spiritual progress. There are, moreover, at *Bikal*, 30 or so young people, from 14 to 24, mostly unsaved, and to whose needs I have not hitherto been able to devote sufficient time. I therefore decided to put 2 or 3 weeks aside for this



work and, praise God, it was not in vain. The spiritual life of the Assembly has been quickened by the clearing-up of misunderstandings and reconciliations between offended parties. How blessed when the Lord can have His way! The young people also responded gladly, coming along in numbers to the meetings, though sometimes after a long day's work on the fields. (From May till the end of August these people labor 16-18 hours a day in the fields.) A number have begun to seek the Lord; some are very near the kingdom, perhaps already His. One rejoices to see the workings of the Spirit in their hearts. At a young people's conference (the first of the kind at Bikal) during the whole day the claims of the Gospel were pressed home. All seemed loth to go when the evening meeting closed at 11 p. m. The Lord blessed us indeed, and I felt thankful I had not allowed the Holy Spirit's impulse to go by unheeded.

Following this, I was led to undertake a journey through *Hidas*, *Budapest*, and *Miskolcz*, in Upper Hungary.

On the one Lord's Day at *Hidas*, meetings were held morning, afternoon, and evening. At the close of the evening meeting believers broke down, remaining for prayer and confession, forgiving one another and being reconciled. My heart was filled with joy.

I stayed two days in *Budapest*, addressing on the Wednesday evening those who gathered in the fine hall there (habitually from 60-100); the Lord gave much help as I spoke to saved and unsaved. I visited two brethren, one of whom I found very lonely and downcast; I talked and prayed with him for an hour or two, and it was a joy to see the returning light and joy in him. Thursday evening I visited the meeting in *Csepel*; on this occasion 14 people were confessing the Lord in baptism; roughly a hundred others present, mostly unsaved.

At *Miskolcz*, a large town in Upper Hungary, there is an Assembly of 40 to 50 believers. We studied the Song of Solomon for one week. Much blessing was granted. Three Gospel meetings were held during the week; some could not resist the

Holy Spirit and publicly confessed their need, calling on the Name of the Lord. Remarkable was the way in which a young student surrendered to the claims of the Lord in the last meeting, and also an elderly lady. Believers were overjoyed.

July 8, 1939

## YUGOSLAVIA

**Novi Sad** MICHAEL L. HOFFMAN — In spite of many, many unpleasant experiences we have had the joy on July 30 of baptizing 10 believers in the Danube. In September we trust there will be 10 more. Brethren from the different Assemblies took part at a small conference in connection with the baptism. It was very refreshing to listen to some of the young brethren preach the Gospel and to notice the progress they have made in the study of His Word. We certainly need men of the country who are willing to spread the Gospel under all circumstances.

I have been visiting new and difficult parts. One going about spreading the Word is constantly at the frontier exposed to all attacks of the evil one. Many times the roads lead through mountains and valleys where for miles around no houses are to be found where one could ask for just a few drops of water.

Three of our smaller Assemblies are still closed by the authorities. When we shall receive a reply to our petitions we do not know, as they usually find no time to answer such petitions. August 14, 1939

## INDIA

**Bangalore** ROWLAND H. C. HILL — We have been cheered by several cases of conversion since our return, but as several have removed because of marriage or for employment our numbers do not show the increase. Some folk who have been with us temporarily have been helped eternally as they passed by. Only last week we paid a visit in a distant place and met a young mother who was brightly saved about a year before we left on furlough. She was a caste Hindu girl and only heard the Gospel once or twice before she came to the house and had a long talk and was saved. It was a joy to find her a bright happy believer and to know that she is most highly spoken of in the place where



she lives. That is the work we are here for.

Another young man has written out the story of his conversion. He was an Indian soldier and traveled for the British Indian Army. He says he had heard missionaries and preachers all over but never found any peace till he heard the Gospel here. He is now a policeman in the Mysore service and a splendid type of young man. He was married while we were away and had his new wife ready for baptism when we returned.

Two weeks ago a young boy of 14 professed to be saved. He was a bad boy. I visited his house yesterday and his people admit there is a change in him.

These items of encouragement help us keep going even though the results are meager as compared to those in some other lands. August 3, 1939

**Kollegal** E. JENNIE DORLING—Several of our girls are asking for baptism, also there are about 19 in the inquirers class at the meeting room. We are so thankful for any sign of the Lord's working. The devil is so busy; the Seventh Day Adventists are putting up buildings; the Roman Catholics have a boarding school for boys, with 3 dozen living there now; the Lutherans also are going ahead. It is puzzling to the heathen; to them we are all Christians and they do not understand why we are not all one.

Today was our monthly day of prayer and our fellow workers from the next station who came in to pray tell us their well is dry and people are nearly starving around them. July 20, 1939

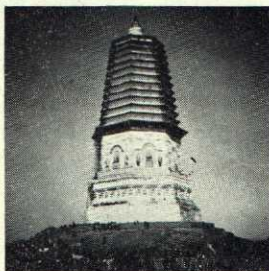
**Trichur** J. M. DAVIES — During this monsoon weather one is kept at home most of the time. We have had some 60 inches of rain in the last 6 weeks; the country is in floods in many parts.

We have been much exercised of late as to the large number of young men around here, the children of believers largely, who as yet are not reached for God. We have started a class for them and trust that during this year many of them may be brought to the Lord and into the fellowship of the Assembly. July 19, 1939

## JEHOL PROVINCE

**Lung Hwa Hsien** J. RUSSELL DAVIS—We have now been here for about three months, and God has very graciously given us a few precious souls. One of these first came to the meetings as a spy. As he listened to the messages of the Gospel he became interested, and finally was led to put his trust in the Savior. He has shown a very encouraging desire to go on for the Lord, and it is a real joy to hear him taking part in prayer-meetings. Another young man, a farmer, has been led to the Lord through the consistent testimony of a Christian in his village.

In company with Messrs, Duthie, Tharp, Grubb, and Marshall from Portland, Oregon, I recently had the privilege of visiting a large Mongol fair, at a place called *Tai Ming*. There were an estimated number of about 20,000 who came to



this place to worship, see the theatre, and to buy or sell. It was a joy to see the Word, written and oral, going out to these, many of them Mongols, who were in such evident bondage to superstition. A large pagoda, over 400 feet high, was one of the central places of worship, the worshipers measuring their length on the ground as they proceeded around its base, sometimes three or four times around. Others bowed to it, and beat their heads on the ground in their worship of it, while others, less devout, simply walked around the base, touching their foreheads to the pagoda every few feet. Much incense was burned to the pagoda, and many prayers were said by turning the large prayer wheel that was adjacent to it. July 17, 1939



## SISTERS MISSIONARY MEETING

(New York District)

The quarterly Sisters Missionary Prayer Meeting convened by MRS. AUGUST HASSE of Hoboken, N. J. and MRS. SIMON HOLMGREN of New York, met September 9, 1939, in the Hall of the East Orange (N. J.) Assembly.

The afternoon meeting opened with a long session of definite prayers. Then Miss CORNELIA KNIGHT of Paterson, who feels a call to go out to the *Belgian Congo*, spoke on 2 Corinthians 4:18, urging the thought of eternity and eternal values in relation to our present manner of living and affecting our attitude toward the unsaved.

MRS. ALBERT E. HORTON of *Angola* told how the Lord had used them in "filling the gap" in varied circumstances—where some other missionary was on furlough or ill, or wherever they were needed. She spoke on Luke 19:29-34, The Lord has need of us. We think of our needs and the needs of the heathen—but we must realize God's need of us in His vineyard.

MRS. SIMON HOLMGREN of *James Slip Gospel Mission*, New York, presided over the evening meeting. From part of 1 Kings 17, she pointed out how the Lord uses various channels to fulfill a need. One brook may fail, but He remains the same. He does not fail us. He has need of each one of us in the different developments of His work. Her message was followed by half an hour of definite prayer for the salvation of individuals, the special requests of missionaries, and the giving of thanks for answered prayer.

MRS. CONRAD R. BAEHR gave a vivid picture of the gross spiritual darkness of *China*—of the dominance of the forces of evil, and the marvelous change which occurs when "the Light" breaks through to the Chinese. The Chinese have an old adage—"A 1,000 gods, yea 10,000, but one true God." Yet they will in gross darkness and superstition bow down to the 10,000 gods instead of to the One True God. She stated that the opening up of their own home to curiosity seekers for personal inspection had been the means of blessing and salvation to many with whom they were brought in contact in this way.

MRS. JOSEPH MARTINEZ of *Paraguay* spoke briefly on the similarity of the gross darkness of different heathen countries, and of the need. She praised God for answered prayer in preserving them and in bringing them home safely.

The next meeting in the series will be held, if the Lord will, at Paterson, N. J., Saturday, December 2.

## CORRESPONDENCE

From F. C. MARSHALL of Portland, Oregon

Your kind letter of August 12 received, and I would like to answer with full information on my recent trip around the world, having met so many of the missionaries at their actual work in the various fields visited. **Every missionary I met deserves praise and support.** Whatever moves them to spend their lives in service in such uninviting, inconvenient, dirty, or would say filthy places and people, must be more than a natural urge. I, personally, never was cut out for such a sacrifice, and those who have the missionary spirit, I mean foreign missionaries, deserve all support and praise here and hereafter. God alone could give such worthy motives and sustain their continuance and endurance. What wonders He still performs in and through his people!

In the interior of China we were riding through the mud and rain in the dark narrow streets in a ricksha, swishing through puddles with the coolie up to his ankles in mud. I asked a young sister, "Well how do you like this?"

Her answer was, "I just love it."

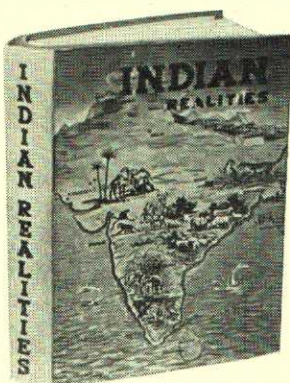
I said, "These are the homeliest, dirtiest people I ever saw."

Her retort was, "I just love them."

With her and the natives I ate a specially prepared meal. I balked, however, when they tried to serve me sea slugs on my rice. Again I asked her, "Well, how do you like this?" She answered, "I just love it." I could see nothing lovely or lovable about any of it. but this young lady really meant what she said. She has a real missionary spirit to really enjoy a work among such people and circumstances. This young lady is talented and beautiful, holding a fine position with responsibility before leaving for the field. Happy to say her life is before her, and I was doubly pleased to learn that she had met on the field a young man of mutual convictions. They soon expect to complement each other in service for the Lord in this needy, dirty, dangerous section of China. They are happy that in a coming day rewards are in the hand of One that is all-wise and shall be dispersed according to the merit of such service. **May our Lord raise up thousands of such souls, for the fields are ripe, ready for harvest. 450,000,000 in that land are groping in spiritual darkness.**

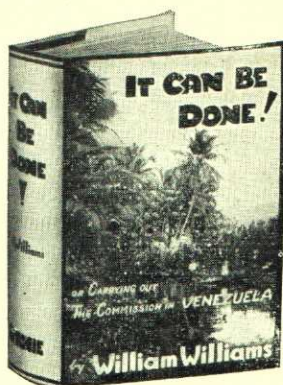
Later will give you some news of many missionaries visited in India, China, Japan, etc.





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