

THE **Fields**

JANUARY, 1965

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Editorials



Happy New Year

The Fields extends New Year greetings to friends around the world, and wishes for each and all the blessing of the Lord as we unitedly move onward in His service.

UNITY: Spiritual or Organizational?

"I believe in the holy universal church and sincerely regret that it does not exist at present." So said Archbishop Temple; but the New Testament does not support this view. Probably the gentleman had in mind the ecumenical ideal of a vast, world-wide, ecclesiastical organization, enfolding all denominations within one superchurch, which, to his regret, had not as yet come into being. One of the striking things about the constant appeal of ecumenical circles to John 17:21, "that they all may be one," is that the unity indicated in this and other New Testament passages is *already* a matter of fact. No matter to what extent the ecumenical movement succeeds in its objectives, it will never bring about the "unity of the Spirit" nor establish the oneness of the body of Christ. The unity of which Scripture speaks was established long ago through the incorporation of all believers into one body.

"In one Spirit are ye all baptized into one body." This is something with which national church merg-

ers and international councils have nothing to do. "That they all may be one" is a prayer that was answered, initially, in the descent of the Holy Spirit and the incorporating of all believers into the body of Christ. This is something wholly spiritual in character. It is by regeneration of the Holy Spirit that souls are born into the family of God. By baptism in the same Spirit—and by that baptism alone—are souls introduced to the unity contemplated in the words, "that they all may be one." This is an essentially spiritual, not organizational, unity.

These considerations in themselves are sufficient to cause simple believers to view with some misgiving the pretensions of those who propose to do what the Holy Spirit has already done. Apprehension is awakened as to the character and direction of ecumenical trends. If the leadership exhibits such un-

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COVER PICTURE: Young Latin Americans Look at Life
Photo: UNations



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Travelling by Zorra

The Smuggler's Bible



ROBERT LEGGATT

Robert Leggatt, a British missionary of thirty years' experience in Argentina, describes a work of the Holy Spirit among the gauchos of the Gran Chaco.

In August of 1956, my wife and I went as usual to the annual conference in the city of Oran. We were accustomed to visit that city perhaps once every two months, as there was no missionary there then, and the little company of believers badly needed help. About that time, a man named Matoras came from the Gran Chaco (a long distance away) to a hospital in Oran for medical treatment. Following his treatment, he wandered around the streets and discovered the gospel chapel, a little wooden structure. He came in and listened to the conference messages. I shall never forget his rapt attention, and how he made his way to the front

at the close of the meeting and knelt down to make profession of faith. It fell to my lot to speak with him afterwards and lead him into further light, for I believe he was already the Lord's. He told me that some time previously one of the men in the Chaco had received a Bible from a smuggler, who had told him that it would make him rich. He read this Bible with others—these simple folk usually read aloud—but they could not understand it, though they were sure it had a message for them. And then the Lord led him to Oran!

One of the greatest moments in my missionary life came the following year, 1957. Again it was the

annual conference in Oran. This time Matoras not only traveled to the conference himself but brought with him twenty-five more of these stalwart gauchos. Hardly had the meeting started when these men got up one by one and made profession of faith. It was one of the most amazing meetings I have ever been in, and we were overcome with emotion and joy. Matoras had indeed been a missionary to his own people.

After that I decided that I must visit these folk in the Chaco and see how the Lord was working among them. It is not easy to get into that part of the country. One has to choose the right season. The

roads are merely sandy tracks through the forest, and during the tropical rains, they are often wiped out altogether, or change course so that there are no land marks to guide the traveler, who could be stuck for weeks without anyone coming to his aid. Innocent-looking sandy footpaths may become for a few hours a boiling torrent, and there are quick-sands to be avoided.

On my first journey there I took a young man with me, and we traveled for several hours by train to a place called Saravia. From there we walked about eighteen miles until we came to the first group of believers at a place called San Vicente. Then, on horseback, we traveled over sixty miles through this Chaco, visiting all the believers en route. As I had not been on horseback for nearly thirty years, that journey was very tiring for me, but it was well worth while.

Since then, I have tried to visit the gauchos in the Chaco once every year. It has to be before the high winds start, winds that bring terrible dust storms. And, of course, it has to be before the rains begin. Last year, though none of the brethren who have jeeps and trucks was able to take this trip, I felt constrained to go in. I took with me Domingo, who was the first to be saved when we started the Lord's work in Calilegua in 1937. We went again to Saravia, reaching there at dusk. This time there were gauchos awaiting us, and they had a zorra for us to travel in. A zorra is merely boards nailed to shafts on two big wheels, without any sides and, of course, without any springs. The zorra was drawn by one horse and two mules, and although it was so small, it managed to carry five of us plus our luggage. It was hard going for the animals, as the road was so sandy—merely a track through the forest. We went at walking pace and were glad of the full moon, as we had continually to bow down as low as we could to avoid overhanging branches.

We received a great welcome at San Vicente; men, women and children ran out to meet the zorra. Someone held out the only light the family possessed—a bottle of paraffin with a wick in it. We had a good meal with inevitable "mate," but were glad to get some sleep as we had been traveling since 5:30 A.M. We slept in the



Andres Matoras (left) holds the Smuggler's Bible.

gospel hall—just a thatched roof without walls. During the whole of this trip I slept only twice in a house with walls.

We had two meetings each day during our stay in San Vicente, but many opportunities for talks with individuals. I believe these last may have been more profitable than the addresses we gave in the meetings. When I gave a flannel-graph lesson to the children, the adults also came along and enjoyed it. In the evenings the place was always packed, and there were not enough benches for the people to sit on. In all the meetings their interest was keen. It was a real uplift to my soul to see their eyes fixed on the speaker, hungry for the Word. They came long distances, mostly traveling on horseback, whole families of them. In the Chaco there are no villages and no shops, but just isolated groups of two or three ranchos, and then another group—maybe five, ten, or twenty miles away. There are many tribes of Indians in the Gran Chaco, but these people are not Indians. They are tall, broad-shouldered men, more or less cowboy type, continually in the saddle.

They wear distinctive suits of thick cotton material, short, straight coats smocked down the sides, and long, full trousers drawn in at the ankle and smocked down the sides.

We were a week at San Vicente. I praised the Lord when I saw how all the believers in the Chaco have family worship. They have learned this from the beginning of their conversion. We seldom got to bed before midnight while there. After the meetings, Domingo was kept busy teaching them new choruses, and my concertina did overtime.

When we left San Vicente, we traveled to Palo a Pique. This time the journey was done in a cart which was a little more comfortable than the zorra, though the cart had no springs either. The driver sat on one of the mules, and a young boy of about ten years stood in the cart and urged the mules on with a stick. We halted at noon and rested the animals, giving them water. Our own repast was a piece of hard meat and a piece of bread, and of course a suck at the bombilla. After traveling all day, we arrived at a brother's house where we had a meeting. Here there was water, and for the

first time since leaving home, we saw our faces in a mirror. We left again early next morning and reached Palo a Pique at 2 P.M.

Palo a Pique is the most central ranch for the believers. This is where they used to gather for dancing, drinking and gambling, coming many miles on mules and on horseback for this purpose. On various occasions men have been murdered at such gatherings. Now things are entirely changed. They still come those great distances, but now it is to gather around the Word of God. We were most interested to see the young women with their long skirts of different colors, which almost touched the ground. These are used only for horseback riding, and always sitting side saddle.

Although our object was to strengthen the believers in the faith, we also preached the gospel, and there were unsaved persons at every meeting. During this trip, ten, at least, made professions of faith, one being a woman of 74. Her husband and sons were saved, but she did not want to become an "evangelista." However, she came along with her family, and we were overjoyed to see her make her way to the front at the close of the gospel meeting and kneel down on the earthen floor and cry to God to save her. And it was a touching scene afterwards to see her big, broad-shouldered sons and her husband, arms around her, crying with joy. We were kept very busy all the time we were at this place, and the hall was packed out at every meeting.

The next part of our journey had to be done on horseback. Unfortunately, the horses could not be found until 10 A.M., and by then the sun was well up. It was very hot traveling, everything was dry and barren, and there was no shade anywhere. Domingo said to me several times: "How can people live in such places?" When we reached Ternera Atada, we found we were not expected. There was no food for us, not even any bread. Next morning they gave us a cup of coffee with milk, but still there was no bread. Here the believers have built quite a large gospel chapel, all made of palm trees, both roof and sides. This is where Angel Matoras lives, the man whom God used to bring the gospel to the gauchos. We stayed there two days, and although the people

had not expected us, the meetings were well attended.

We learned that the Roman Catholic chapel at Mira Flores, which was abandoned because all the people were now saved, has been bought over by the assembly and is used as a gospel chapel. That's real conversion, isn't it?

From San Vicente we traveled by zorra to the railway. Two stations along the line we alighted and were met by some gauchos. They took us by zorra to a place called Tortuga where there was a group of believers who gave us a warm welcome. Since our visit, several have been baptized, and there is now a little assembly at Tortuga.

This year, 1964, marks another step forward in the Lord's work in the Chaco. About the middle of July, they held their first conference at the most central place, Palo a Pique. This time others were going into the Chaco in jeep or truck, so I was able to travel with them. It was a much more comfortable way of traveling, although even at that, it was no picnic. We were stuck in water once for three and a half hours. The conference was good, and there were quite a number of speakers, so that all the burden did not fall on the two missionaries present. We hope that the messages were of real help to the gauchos and will result in deepened spiritual lives. Again, though our aim was to teach the believers, there were professions of faith. We felt it was a pity

that commercial folk got to know about the conference. They came along in their zorras or carts trying to sell their wares, their transistor radio sets disturbing the once peaceful atmosphere of this isolated part of the Chaco. However, there was a good crowd at every meeting. I learned that many of the women there have never seen a train, and stranger still, they have never seen a stone, as there are none in that part of the Chaco.

After the conference, I went through the Chaco with others to visit the various assemblies. The previous year I had been told that a man at a place called Chaguaral had heard about the gospel and had traveled on horseback 33 miles to Ternera Atada to find what it was all about. He returned home a saved man and gathered his friends around him to tell them about the Lord Jesus. So I was very anxious to visit Chaguaral, and we had the opportunity. I found a group of some eighteen to twenty there, new babes in Christ, all in their first love. They had a real hunger for the Word, and it was cheering to see them drink in the messages. At the time I think only one was baptized, but probably the others have been baptized since and a little assembly has been formed. So the Holy Spirit continues to work in the Gran Chaco; souls are being saved and new groups started, the gauchos themselves being missionaries to their own people.

Gathering at Palo a Pique





Riverside Village in Congo

Photo: E. Lebiéd

Leopoldville, Congo Capital

Photo: H. Goldstein



CONGO EVACUATION — Part 2

WILLIAM A. DEANS

A fairly accurate image of the Congolese rebel has been obtained from Yosia Butso and others who have had direct contact with the typical insurgent. Dirty and half-naked, by preference, he believes that contact with water destroys his immunity to bullets. He wears vines and leaves on his body, an animal skin for a cap. Although many rebels wear uniforms taken from dead soldiers, and their top leaders are dressed as businessmen or military officers, generally they disdain good clothes and consider the collar and tie as the symbol of imperialism and official corruption.

They encourage witchdoctors and practice witchcraft, placing much faith in the charm of "Mulele water." There is a widespread retrogression into heathen traditional practices.

The rebel calls himself and his fellows "Simba" (lion) and uses hemp, orally or by smoking, to give visions of grandeur and inspire blind courage. In the latest rebel attack on Bukavu (late September), columns of singing "Simba" youths danced into the machine gun fire of the defending army, reinforced by mercenaries, who mowed them down as they fanatically approached. Nearly 2,000 were reported killed before the rest fled—a mere 800 survivors.

There is a reportedly high standard of morality among them. Women are unmolested, and they believe violators of their code lose their invulnerability. The phenomenal arming of children with automatic weapons, and training them to kill by practicing on cattle, is an alarming preparation for adulthood.

At Marabo, commercial center three miles from Nyankunde, after having shot two policemen and publicly displayed their bodies, the rebels set up a picture of Patrice Lumumba and proclaimed him the "Savior of the Congolese people." "Jesus is the white man's Savior," they said. "Patrice Lumumba is that of the black man."

The rebel leader who announced over Stanleyville radio that re-

ligion would not be recognized after September 15 was taken to task by Mohammedan rebels and removed from office. At Lolwa they had said they would not interfere with "religion." However, pastors of the A.I.M stations of Rethy and Adi, both of which were thoroughly looted, were told they could carry on only under instructions from the rebels, and preach that which they approved. Some Congolese Christians feel that the ban on Christian teaching is part of the eventual rebel policy, but that these scattered prohibitions are premature exposures of the plan.

The apparent incongruity of the rebels' prohibitions of looting by the general populace and their own wanton confiscation and appropriation of private property was explained in a rebel radio declaration from Stanleyville. "All property," they said, "belongs to the government, and may be taken as required, without asking."

The total evacuation of assembly-commended workers from Northeast Congo has scattered the missionary team for the present. Pearl Winterburn, R.N., one of the three flown out on the final U.N. flight, is now in Canada for her overdue furlough. Jane Winterling, one of the eight flown out by the U.S. "Hercules" to Leopoldville four days before the rebels came, helped with proofreading and manuscript correction at a Christian publishing house in Leopoldville for a time but has now gone on furlough.

The other seven single sisters who were flown to Leopoldville joined us in Kampala. Liliane Fuchsloch, R.N. is now nursing in Rwanda. Margaret Petrie and the MacDowell family have joined the Laceys in Kigali, Rwanda. Sally Deans is helping here in the Christian deaf school as a companion and secretary. Maryen Baisley and Margaret Dawes assist in the Uganda Christian Bookshop. Dena Speering and Betty Partridge help with mission and Editions Evangeliques business and correspondence. Mrs. Speering is occupied at present retyping the entire New

Testament manuscript in the East African Karamoja language for British and Foreign Bible Society translators. There is a definite possibility of the establishment of an Emmaus correspondence school here in Uganda, and Brother Yosia Butso would be able to translate courses into his native Lunyoro, one of Uganda's principal tongues.

The Wolcotts spent a month at Mwanza, Tanganyika, but found conditions unsuited for work there at present, and have gone to Kenya pending visa arrangements. The Spees and Searles have taken up work in Nairobi, Kenya, and the MacDougalls will give help at Kalene, Zambia.

Uganda authorities prefer that we live in Kampala rather than closer to the border as we had planned, but we are free to make visits near to Congo for contact, as we desire. Practically no mention in these notes has been made of the press or hospital at Nyankunde and little of Lolwa. This is because we have no news whatever of these departments of the work or of Lolwa station. Letters have been sent across, but no replies have been received. We hold ourselves ready to help the Christians and the work in Congo in whatever way may become possible. As missionaries, we seek no sympathy in the loss of material things. Their value is related only to their usefulness in the work of the Lord.

The conviction of the permanence of the testimony is very positive. Many, many Congolese who know the Lord Jesus in a real way, their faith strengthened by years of ministry from the Word of the Lord, will "stand fast" and fearlessly witness to His saving grace. Those who have experienced years of regular assembly fellowship and are grounded in the Scriptures will continue to meet in His Name. He has become precious to those who believe; many would accept death rather than deny their adored Lord.

The physical danger to believers is very real. The spiritual and men-

(continued on page 14)

Darkness had settled peacefully around the little country house of the Perez family in San Antonio de Fortalecillos one night in 1954. Suddenly the door was forced open; the crack of a rifle shattered the silence; the glint of a swinging machete flashed in the darkness. Bedlam broke loose; children screamed and rushed for safety, but in a few moments it was all over. The two parents and six children of an evangelical family had joined the hosts of others who wear the martyr's crown. Only one son lived to tell the story of how his family lost their lives for their faith, and he bears in his body today the scars of that unforgettably grim nightmare.

Our adversary, the "Roaring Lion," was on the rampage, seeking to devour and destroy the church of Christ in Colombia. But the story of such persecutions has been told before and need not be repeated here. After fifteen years of such violence, the Roaring Lion has succeeded only in producing the same results that came in the first century: "They that were scattered abroad went everywhere preaching the Word... and the word of God multiplied... greatly... and a great company... were obedient to the faith." And again the wrath of man has been made to praise our God.

Quietly but steadily the Holy Spirit was working, snatching some out of the fires of persecution, purging the church, and calling out a people for Himself. The result has been a miraculous growth unknown before in the history of the church in Colombia. Much of it has been totally apart from human intervention and can be attributed only to the continuing work of the Spirit of God.

Again it was a quiet evening. This time the silence was pierced by the shouts of a wild-eyed young man who had worked himself into a frenzy and was prodding the believers who knelt in prayer. Was he seeking their blood? Quite the contrary. He was urging them to be filled with the Spirit, to shout louder to prove they were filled, to demonstrate that the fire had fallen on them. Those who failed to respond with "fire" were labeled as unspiritual. Some tried to respond by working up more noise. Others slipped out quietly in confusion and despair, broken-hearted over what was going on supposedly in

Roaring Lion of Light



DAVID M. F

*David Howard
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the name of Christ.

The next day the young man who had led the disturbance admitted to the church that the Devil had taken hold of him, deceiving him by subtle means in imitating what he thought was the work of the Holy Spirit. He seemed to recognize the errors of his ways and the demonic deceit which had taken him captive. However, the master deceiver, the father of lies, continued to ensnare him, and before long he was repeating his performances. Feelings ran high, deep wounds were opened in many hearts, and a divided and emaciated church emerged from the fracas.

The Roaring Lion, who had failed to destroy the church by frontal attack, was now masquerading as the Angel of Light!

It is one thing to combat a roaring lion; it is quite another to combat an angel of light. A lion puts one on his guard; an angel of light sets one at ease. A lion forces his prey to certain tried and true defenses; an angel of light sows confusion and lulls to sleep. A lion devours outwardly; an angel of light consumes unnoticed, from within. A lion awakes a vigorous counter-attack; an angel of light appears to join forces with his

prey. The man who combats a lion is eulogized by his companions; the man who combats an angel of light is criticized as being harsh, unfair, and unscriptural. No one wants to give a lion a chance to display his strength; everyone wants to give an angel of light an opportunity to help.

This shift of tactics in which the Enemy changes his mask is what we are observing today in some areas of Colombia. A great outpouring of the Holy Spirit has been witnessed in recent years. Such results cannot easily be torn down by a roaring lion who puts everyone on guard. Rather it takes a more subtle approach, the deceitful boring from within, like a termite.

Thus the Angel of Light has begun to counterfeit what the Holy Spirit does in truth. Gifts and manifestations of the Spirit of God, which have been the means of great blessing, can be imitated, giving the impression that they are truly of divine origin. Christ Himself predicted this when He said, "Many will say to me in that day, Lord, Lord, have we not prophesied in Thy name? And in Thy name cast out devils? And in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." "For there

Angel

be an imitation of a gift, produced by the Angel of Light, to sow confusion.

Being of a rather emotional nature to begin with, and not having had the opportunity to study and analyze the Scriptural teachings on such things, the new believer is easily carried away on the basis of an emotional experience. At the time it may seem very wonderful, but it may contain the seeds of discord, division, and ultimate disillusionment.

The missionary, having been privileged to study something of church history as well as Biblical doctrine, may well perceive the danger inherent in an emotional experience not grounded in the Word of God. At the same time, he earnestly desires to be open to the true work of the Spirit and conscientiously seeks the fulness of the Spirit in his life and ministry.

What, then, does he do? He has just been exhorting his national brethren to accept their own God-given responsibilities in the local churches. Now can he turn around and interfere with the way his brethren may be handling a given situation, thus denying by his actions the principles of self-government which he has been preaching with his lips? On the other hand, dare he stand by and watch the Angel of Light deceive, confuse, and divide the churches by subtle means involving imitations?

Criticisms come from all sides. Some urge the missionary to rush in and put a stop to all practices of outward manifestations. Others accuse the missionary of being unspiritual and anti-Holy Spirit because he does not participate fully in some manifestations. Others say the missionary doesn't know what he himself believes.

At this point he realizes as never before that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And this is the time when he must gird himself daily with the "whole armor of God," starting with the "truth" as God gives him to understand it; wearing "the breastplate of righteousness" so that none can accuse him of a faulty testimony in his own life; preaching as never before "the gospel of peace" in all its fullness; defending himself and his brethren with the "shield of faith"

and the "helmet of salvation;" attacking with the "sword of the Spirit, which is the word of God." Above all comes that great exhortation for himself and for all who stand behind him in the homeland, sharing in this spiritual battle: "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel . . . that therein I may speak boldly, as I ought to speak."

Personal Postscript

Since writing the above, I have been privileged to spend Easter Week with a large group of humble believers in a village of the forests of southern Cordoba. This particular area had been especially prone to extremes and fanaticism of the nature described above. I went with some fear and trepidation as to what might take place. But the Lord gave the word, "I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only."

My heart was greatly encouraged to see how the Spirit of God has been lifting up a standard against the enemy, who had come in like a flood. Extremes are being curbed. There is evidence of a renewed desire to search the Scriptures in order to judge personal experience in the light of the Word of God. The openness to the ministry of the Word and the eagerness with which the brethren received and even sought exhortation was a confirmation that "he which hath begun a good work in you will perform it until the day of Jesus Christ."

I received urgent requests for more Bible conferences, and a formal invitation to minister to another large group during Easter Week of 1965. There were encouraging evidences of the desire of believers to study the Word. This makes more pressing than ever the need for the prayer which Paul breathed in Ephesians six (quoted above) that we may faithfully fulfill the task which the Lord has committed to us. Can we count on our readers to join us in this?

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Latin America Evangelist

shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

In recent years, major strides have been taken to help the national churches assume their rightful and scriptural place in the work which God has raised up. Maturing churches have reached a point where they can accept far greater responsibility in determining policy, program, and finances. In effect, the missionary is saying, "You are on your own; my part is to step aside and work with and under you, but no longer over you. You must make your own decisions, determine your own course of action; God enables you to understand His will."

Then along comes the Angel of Light to undermine what has been built up. The younger believer, having experienced the true work of the Holy Spirit in his own life and having observed the miraculous influence of the Spirit in the spread of the gospel, suddenly is confronted with a new experience. It may be an outward manifestation of a gift of the Spirit, given for the edification of the body of Christ. On the other hand, it may

late
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direction

Report from Ica, Peru

WILLIAM J. CLARK

Ica, city center of the cotton country, has celebrated its fourth centennial. Its name is taken from the Icas, the local tribe of its pre-Inca civilization, one of many swallowed up by the Incas who, in turn, were taken over by the Spanish conquerors.

Three and a half hours' drive south of Lima, the capital and center of all government in Peru, Ica is the last department (comparable to state divisions) bordering five hundred miles of some of the most sterile desert in the world, before reaching into the "deep south," which, in turn, borders Chile and Bolivia. Ica is twenty-five miles from the Pacific Ocean and about a thousand feet above sea level and enjoys a favorable climate. Being out from under the Lima overcast, it enjoys sunshine all the year around. Although, like the rest of the coastal area of Peru, Ica has no rainfall, the humidity ranges around seventy per cent.

Having shared the flood catastrophe of just a year and a half ago, Ica is now enjoying an upswing of progressive building of both commercial and housing units, which are badly needed. Probably this housing shortage, plus the prevailing poverty, has contributed to the high incidence



George and Dawn Wong—first fruits at ICA

of tubercular infection of this area. Poverty, however, is not the only picture to be seen in Ica, for, like all Latin America, Peru is a country of contrasts between very rich and very poor. During the last decade we have seen a big increase in the middle class. Although they are not easily reached because of their pride and in some cases antagonism toward North Americans, we would like to see them won for the Lord as those who, like the disciples of old, would be able to reach others also.

In 1956, after five years of joyous labor for the Lord in the jungle area, we were led to this part of the heavily populated coastal plain. Among our first contacts in this area, until then untouched by assembly testimony, was a young

Chinese couple who soon became our "first fruits" in Ica and have proved over the succeeding eight years to be faithful in the testimony here. George Wong helped our new co-workers, the Websters, while we were away last year, and both he and his wife, Dawn, continue to share the burdens as fellow helpers.

Much of our time in the first years in the area was spent in tract distribution and personal work, both here in Ica and in the five or six "big" towns along the Pan-American Highway that passes through our fair city. Thus we were able to feel out the field and have been led to leave off visiting some parts and put more time into others, as the response has led. We make contact with, and try to follow up the isolated believers both to the north and to the south of us.

Now with the help of George and Agnes Webster of Vancouver, B.C., we are looking forward to being able to build up little groups like the one now gathering regularly in Nazca. Nazca has become a center of the mining area in which one of the camps has a population of close to ten thousand people. Here the Lord already has some of His own, and it could well become a center of operations for a couple, or at least a single man.

Schooling has presented a problem for us, as for many others. Jim, our oldest son, was left behind with Mrs. D. Mason in Newtown Square, Pa., to attend the Delaware County Christian School. We are praying that the Lord will send some one, even if not a teacher, who would be willing to give three to four hours a day to the application of available correspondence material, thus freeing others for visitation and other phases of the work.

"UNITY: Spiritual or Organizational?"

(continued from page 2)

awareness as to Scripture teaching regarding the past and present, may they not be equally unaware of what Scripture anticipates as to the future? And if so, may they not, unwittingly, foster the development of which Revelation 17 speaks and of which the Lord so clearly warns His people?

The fragmented state of Christendom is not a scene that inspires complacency. Every spiritual soul feels the reproach of the situation, but it must be understood that healing will not come merely by removing denominational barriers. Those who think so

are sadly misled. No matter how inspiring or promising its appearance may be, any church merger which results in the loss or obscuring of essential Christian doctrine (the authority of Scripture, the deity of Christ, the necessity of new birth, etc.) and of godly practice in personal and church life, is foredoomed.

The cry of intolerance is directed at all those who decline fellowship with certain world-wide religious trends. Be it so! We continue to recognize our oneness with all who adorn the doctrine of Christ by lip and by life. With such we realize the true unity of the Spirit. Any other basis of fellowship is false; to accept such would be a dereliction of what is committed to our trust.



Miss Janet Mac-Dougall

Doba, Chad Republic

The medical work is not too busy just now; three times a week we care for about 200 patients, which is quite different from the 300 to 400 that were coming this time last year. We have found it necessary to charge for our medicines what we pay for them, which means the ones who used to come with minor ailments are not coming, and we care for those who really need attention. We have a splendid opportunity of bringing the gospel to those who don't attend a meeting in the chapel. Margaret King continues to have good contact with the school and college boys through the Bible correspondence courses in French, and through the library. Do remember the medical work in your prayers and also the work among the schoolboys, that many might be reached for the Lord.

At the beginning of October, the Christians of the Doba district started a school here on the station, and they

have 180 pupils. This is a new venture for them; they have their own African teachers, and at the moment are having their classes in a temporary grass shelter until they can put up a more permanent building. Please remember this work in your prayers, too.

Mrs. Paul Gross

Ayangba, Nigeria

We are happy to say that much good literature is now available in English, as well as in the vernacular, from a number of sources, particularly Ika and Kaduna. We have a system by which printed matter is regularly mailed out to students in the secondary schools who request it.

As of last month, the English schools have become our responsibility in addition to our regular duties. We pray God will send us someone to take this job, as it requires one's full time if done right. We can give it only half our time, and in order to do this we will have to live every other month at Ayangba near the

schools and the alternate months at Akpacha where Bible school will be taught a month at a time, beginning in February, Lord willing.

John E. Lacey

Kigali, Rwanda

The Behring MacDowells and Margaret Petrie, who have been forced out of Congo, have joined us here and are actively sharing in the work. They're applying themselves to the study of Kinyarwanda, the local language, and will value your prayer support in this task. It is not an easy language, but I'm quite encouraged with their progress. They believe it to be the Lord's will that they relieve us for furlough—and so do we. How faithful is the Lord in the management of our affairs! "Oh, for grace to trust Him more."

Behring MacDowell, in addition to many other responsibilities, will carry on with the technical side of preparing the programs for Radio Rwanda. Nyamukama, a brother with whom we have worked for nine years, will continue the editing and announcing and be responsible for the messages. Pray for them both; it is a most valuable opportunity, and the work is not easy. The enemy is prompt in showing opposition.

Miss H. R. Partridge

Kampala, Uganda

There are 100,000 refugees in Uganda at the present time. The economy of this country cannot stand this, and it has appealed to the United Nations for help. Only 7,000 are from Congo; the rest are from Sudan to the north and Rwanda to the south. We should pray for these unfortunate people, especially for the Christians among them, that they may stand for the Lord and be a spiritual help to those around them.

Mrs. Dena Speering

Kampala, Uganda

Mr. Deans is at a literature conference of the C.M.S. this week, and we trust that this contact will open the way for us to open an Emmaus Correspondence School here in Kampala. The conference is on literature distribution. There is a country-wide literacy campaign on now, and on the news last night they were pleading for literature to be given to those who will be learning to read. This should be a wonderful opportunity.

There is a young Christian African at Makarere College here who is interested in translating the Emmaus courses into Luganda. Then Yosia Butso knows Lunyoro, another language of Uganda, and is interested in translating the courses into this language. Pray that we may know the Lord's will and do it.

Isaac (r.), Doba Dispensary assistant, with a man converted through witness at the Dispensary.





William and Frances Iler

William Iler

Chavuma, Zambia

The Bus Campaign has been encouraging so far. To have hundreds of unsaved people quietly listening to the gospel without disturbance means something. We thank God for open doors which we trust in His mercy will stay open.

"Slow to speak" seems to be the case so often with God's dealings with waywardness, yet when He speaks, He speaks surely. A woman who had formerly been a good testimony, but had brought much dishonor to the Lord's name through following her fleshly desires, rose to her feet to make a public confession of her sin in front of the women and children gathered. With a broken heart and tears of sorrow for the way she had grieved the Lord, she told of how time after time the Lord had dealt with her in order to draw her back to Himself. "My child died," she said, "but I wouldn't listen. Then a near relative died. Still I wouldn't listen." She listed one thing after another, adding "Still I wouldn't listen." When her last child was born abnormal, she finally listened to God.

The medical work continues to bring great joy to us, as we see sin-sick souls turning to our wonderful Savior.

Paul Logan

Chavuma, Zambia

"PRAY FOR ZAMBIA." These were the headlines of the *Zambia Times* on the eve of Independence. How different from the usual headlines today.

On October 24th Northern Rhodesia became the independent Republic of Zambia. In district after district throughout the land, missionaries were asked by the new government to give messages from the Bible and pray at the independence celebrations. Choirs were asked to sing. Beer halls were closed, and there was a very calm atmosphere.

Those of us who were in Lusaka, the capital, for the occasion witnessed the dedication of the new nation a

few minutes before midnight on the 23rd. First Corinthians thirteen was read and prayer was offered for Zambia. We wish you could have heard the hymn, "Guide me, O Thou great Jehovah" resounding throughout the large stadium where 180,000 were gathered. One of the other hymns sung was "The Lord's my Shepherd," which is President Kaunda's favorite. In Zambia's national anthem it is grand to see in the refrain the words: "Praise be to God, Praise be, Praise be, Praise be..."

In his speech to the nation, President Kaunda expressed appreciation for what the British government had accomplished in the past sixty years, laying a foundation on which one could build. "My family and I are Christians," he stated. "I, together with my family, dedicate myself to the service of the people of Zambia and to the Christian faith in which I have been brought up."

Yesterday, still in the first week of independence, the Minister of Health, when opening a new mission hospital, paid tribute to the missionaries for what they had done and are doing in the country.

We have much for which to praise the Lord in the many open doors of opportunity. Pray for Zambia.

Adrian Presson

Tokyo, Japan

With the help of thirty men from Australia, Canada and the U.S., over 550,000 tracts and 350,000 Gospels of Mark have prayerfully been placed into the hands of Tokyo's millions

Book display for Zambia Literates



during October. Our hearts have been thrilled to see the continuous return of contact cards flowing into the Emmaus office. Over 1800 people in Tokyo alone have responded, and 1500 of these have applied for a correspondence course. Every meeting in Tokyo reports some new faces directly connected with this literature effort.

Kenneth Brooks

Manila, Philippines

We are so thankful at the way the work in Bahaypari is going. We have been having meetings on Sunday mornings at a barber shop, and we feel that at least the barber is saved, and there are two or three others who are really interested and not far from salvation.

Recently we learned of four places in Tarlac, about eighty miles north of Manila, where folks meet together for the study of God's Word. These groups started as a result of our courses. Eleazer Alfonso, our evangelist, has been there and met with two of the groups; he said there were about thirty in each group. He said it was like being back in the days of the Acts. Some of the people have taken several courses, and one has taken nine. They have really been studying their Bibles and are busy reaching others for Christ. They need some teaching along the line of church truth. We are praying about going up there for a Saturday or two soon to try to arrange for some time with them to teach them church truth. Pray with us concerning this.

George E. Foggin

Changhua, Taiwan

My wife had a thorough check-up at the Des Moines Hospital in Seattle, and the doctors advised gall bladder surgery. She has had the operation and, in the Lord's mercy, has made a rapid recovery. It is now hoped that she will be able to return to Taiwan by Christmas.

Here I am in this large house all alone. The two younger children are in the dorm at Morrison Academy, but I have them home sometimes at the week-end.

We have had some response to the Word at a small place called Wang Tien. A few weeks ago I was there for an open air meeting. I plugged my tape recorder in at the barber's shop, and after the preaching, the barber showed keen interest. He has now made a clear confession of faith. We have also contacted a young married woman there who seems to be a real Christian.

Triphon Kalioudjoglou

Vichy, France

In July, the Young People's Camp at Le Chambon was prosperous in

January, 1965

every way. We marveled to see God moving hardened hearts such as those who came with whiskey bottles and cigarettes. Lives were transformed before the end of camp, and there were stirring testimonies given. All of these young people asked for prayer as they returned to unsaved homes. Others were strengthened in their faith. What a privilege to work with one hundred young people for a period of three weeks.

The entire month of August was given over to the distribution of literature in Vichy, as we received young people from "Send the Light." The numbers varied, but for two weeks we were over twenty. Most of the city was covered by door-to-door visitation; tracts were distributed in streets and parks. One street meeting was held until nearly midnight, and several Moody films were used to attract folks to our small meeting place. Five made decisions for Christ: pray for them. We have a whole notebook full of names and addresses of contacts to follow up.

May we give you a special prayer request? Pray that the Lord will raise up more French MEN for full-time work in needy, neglected France.

Donald Harris

Mexico City, Mexico

This past week I was in Tamazunchale (pronounced like "Thomas and Charlie"), headquarters of the Mexican Indian Mission, for a five-day Bible institute. They are distributors for Ronald Harris in Emmaus correspondence courses (having about 400 enrolled) and had invited 35 of the more advanced students to come in for a week of concentrated study. Twenty-four came with a real hunger for the Word—one man walked twelve hours to get there—and to all these men, most heads of families, it meant sacrifice in taking time out from working their fields to do this. I had five 45-minute classes every day, but with such a group it was both a joy and a challenge to me to be able to minister Christ.

This past week-end several of the brethren from the Tacubaya and San Simon assemblies in Mexico City were out preaching in the villages in the state of Puebla. This is the gospel team mentioned in previous letters, and how thrilled we are to see them going out on their own; that is, the Lord leading them.

The Garcia family in Toluca, whom I have also mentioned, visit a village not far from Toluca where several have been saved. Last Sunday morning the local priest stirred up a mob to attack them and they had to flee.

We have been busy these days planning and preparing for Camp Good News to be held January 4-9, 1965, D.V. This is sponsored by the Child Evangelism Fellowship in

Mexico for English-speaking children 7 to 15 years of age, and this year they asked me to be director of the camp. We believe camp work is very profitable and welcome this opportunity.

Mrs. Miriam Lemcke

Mexico City, Mexico

The Saturday evening Bible study group outgrew our apartment a few months ago, so we divided into two groups. Several of the students decided to go to the new location to be the "missionaries" to the new group. Pray for Gilberto, Elvira and Heron who form the backbone of the group in Ixcateopan.

You will remember that Nelly Garcia from Costa Rica came here to share in the student work. Living with her has been of tremendous help in understanding the Latin culture. At the beginning of the year, she met with Jorge and several others for a weekly Bible study. After a while, Jorge decided that he could lead it alone and free Nelly to help others. Now, not only do we *not* help him, but Jorge is going to the faculty of medicine each Wednesday and to Engineering each Friday to help other students get their groups established. Please pray for Jorge.

We have just completed our second camp of the year; the first was in May. Though attendance has been small, the results have been solid and lasting. One fellow was converted in May, and when I asked him what had attracted him to Christ, he replied, "The conduct of those at the camp. Now I want my life to witness to my friends, and I'm talking to them about Christ." And he is. His prayers are so refreshing, and his life is very different.

James Scollon

La Ceiba, Republic of Honduras

We were glad of a long dry summer, which enabled us to get out and distribute thousands of tracts, but now we are in the rainy season, and for some days we were completely cut off from the rest of the country, with bridges washed out on the railroad; the highway is only for summer.

While we have much to encourage us, there are many things that bring sadness. The other day while driving to El Gancho for a meeting, we came upon a dead man at the side of the road. We stopped to investigate and found we knew him. He professed to be saved years ago, but showed no evidence of spiritual life. It was a greater surprise when we learned that the man who killed him was the son of one of the Christians. He has escaped to the mountains, and no one seems to be interested in looking for him. There is no capital punishment here, and the maximum sentence is about seven years; every day there

are reports in the newspapers of murders in all parts of the country, as old enmities are brought up and settled in their own way. Certainly Honduras needs your earnest prayers.

We continue to receive encouragement in the printing work as letters come in from many different countries telling of appreciation of this ministry.

Recently four young folks were baptized and added to our number in assembly fellowship.

Duncan M. Reid

Puerto Plata,
Dominican Republic

In the work there is a great deal to encourage, and progress is steady. In spite of unsettled political conditions, we have not been hindered in any way, in our work for the Lord. All our meetings are well attended, which indicates interest in spiritual things. Last Sunday evening we had in the service a Spanish couple from an assembly in Spain, who were on their way to Mexico. They were deeply impressed with the large gospel meeting. When they realized the service was also being broadcast, you can imagine their amazement, coming from Spain where there are so many restrictions. At our young people's meeting, 115 young people gathered, and the brother told them of his conversion and something of the opposition they have to suffer for the Lord and for the gospel. It was good for our young Christians; they now realize that in comparison, they have things very easy here.

Last year was a very successful one

in our day school; this year we have about 400 children enrolled, in kindergarten, primary, intermediate and secondary programs. Most of our children are from Roman Catholic homes, and all our teachers are Christians, so they realize their responsibility in this matter, seeking in the daily Bible lesson to win the children for the Lord.

After sixteen months' work, we finished our door-to-door visitation. Hundreds of tracts and Gospels were given away, and I sold over 500 New Testaments. No doubt the large attendance at our Sunday night service is due in no little measure to these contacts. In the beginning of the new year we will commence this work again, D.V. There is nothing spectacular about personal work, but we have proved through the years that personal work produces the most abiding results.

Charles Hart

Clonmel, Jamaica

We arrived back in Jamaica in September. We were particularly encouraged to find that in spite of various problems, the work of the Lord here in the mountains generally progressed during our absence, as many of the local brethren rose to meet the challenge of added responsibilities.

The following are a few items for which we would greatly value your prayers: 1. For my brother Arthur's recovery to perfect health, for his wife and their three girls. 2. For the steadfastness of eight young converts baptized within the past three weeks

and two others who confessed Christ last Lord's Day. 3. For our increased activity in the Sunday schools. 4. For the early completion of two Gospel Halls under construction at Belfield and Ham Walk. 5. For our weekly gospel broadcast on Radio Jamaica. Finally, too, we need your prayers.

Herbert A. Gerrard

Oran, Argentina

Since returning from furlough, we have found much to encourage in the work of the Lord, but at the same time some real problems. There have been a good many professions of faith, but not so many that show that they are "new creatures" and that "old things have passed away."

There is a group at a place about eighty miles from here where there seems to have been a very real work of the Spirit of God. They are what would be called "cowboys" in North America. There are different stories about how they first heard the gospel, and the SAMS mission has had something to do with them, as they are not far from one of their mission stations. Five of them came to our annual conference in August, and we have seen more of them since then. We drove out to where they live twice and spent a whole day with them. However, this is impossible now, as our rainy season seems to have begun. They come here by horse and train now and then, one or two at a time; they are a group of at least twenty, and the work of the Holy Spirit among them seems to be very real.

CONGO EVACUATION Part 2 (continued from page 7)

tal danger to the Christian youth is appalling. Living in an atmosphere of rebellion and anarchy, in which neither private property nor human life are considered of any value, they risk acquiring distorted values which give Satan easy control of their passions and motives. The greatest peril is spiritual, and the outlook for the rising Congolese generation is somber indeed.

* * * *

A Congolese university student, who escaped to Kampala after spending a week at Nyankunde, reported the following to W. A. Deans regarding Nyankunde, as of October 15.

1. **The Work of Christ**—The believers continue to meet in the chapel on Sundays, Tuesdays and

Fridays. The number of those who attend increases, and there have been new converts.

2. **The Press**—The rebels did not touch the large machines in the press. There was a possibility of recommencing work, but the crucial problem is to know how to pay the workmen, as the office was robbed of all funds.

3. **Bookshops**—(a) Bunia: The Bunia Bookshop has remained intact. In the general panic on the arrival of the insurgents it was closed, but had re-opened. (b) Nyankunde: The bookshop was completely looted, except for stocks of the Bible which Ezekeli Ngwera asked to be allowed to keep.

4. **Primary School**—The school year, 1964-1965, opened on time. The same problem of salaries exists for the teachers.

5. **Taraja Hospital**—(a) Dispensary: The dispensary continues to function as before, but the nurses are not paid because medical care and medicines are free, by order of the rebel headquarters. (b) Maternity: Miss Joisi Ruhigwa and her corps of nurses maintain their calm. She seems to be able to overcome all the difficulties but the same problem concerning money exists. It will be difficult for her to find a way out in the case of a delivery requiring a doctor's care. The Bunia hospital has no doctor, and even if one was there, there is no car to transport the patient.

6. **Dwellings**—All the homes of the missionaries were cleaned out. Nothing remains but the walls. The houses are intact except for broken doors. This means that life must begin at zero at the Nyankunde Mission.

James Nichols

Curitiba, Brazil

We have been in Brazil now for about fifteen months, and as our grasp of the language improves, we have been looking to the Lord for the place of service that He has for us. Leonard Nye, commended from assemblies in England, has invited us to join them in the work in the state of Minas Gerais, which includes an orphanage (thirty children), a number of small assemblies and opportunities for gospel work. Pray with us as we make this decision.

Richard Hanna

Concepcion, Chile

Chile's new president, although a strong Roman Catholic, is expected to be very popular and is not likely to interfere in any way with the liberty which is enjoyed in this land for the propagation of the gospel.

Last week-end, thousands of people visited the cemeteries on the occasion of All Saints' Day, and we took advantage of the opportunity to distribute more than 15,000 pieces of gospel literature. May this Good Seed bring forth fruit to God's glory.

We have been visiting towns and villages with tracts on Saturday afternoons, and also giving gospel messages over the P.A. system in streets where there are crowds of people. We hope to continue this work throughout the summer, if the Lord will.

Alexander L. Clark

Valledupar, Colombia

Since my return to Colombia, I have found the Lord's help in ministering to the Spanish-speaking work in S. Jose and La Laguna—our two original Spanish-speaking centers—while starting on the odd bits of linguistic analysis which have been awaiting my arrival. Carl Lehmann has made good progress in getting a grounding in the Indian (Motilon Yuko) language from my material and also from living among that tribe for several months.

I have been unable to attend to my letters of personal acknowledgement and am now hopelessly behind and feel quite desperate about it. I would plead for your understanding and clemency in this.

Edwin Christensen

Chosica, Peru

This morning we signed a contract for the roofing of our chapel, for which the assembly has been saving for a number of years. While the work is going on, we will have our Sunday school classes and regular meetings in the homes of the believers living near the chapel.

We are now building a water cooling tower on top of the main water tower. This aerator is much like



Mr. and Mrs. Covenhoven, David, Susan & Paul

those used at ice plants to cool the water. Now that we have begun some vinyl record pressing, we must have cooler water, and this tower should give us an ample supply. We covet your continued prayers for the work.

Gerard Couenhoven David Sommerville Miss Barbara Marks

Lima, Peru

Pray for the Sunday school work of the Balconillo assembly. It has been difficult to get children in, and more contact must be made with the neighborhood that interest may be aroused in the children.

Hernan Matos from the Porvenir assembly, returned recently from two months in the central mountains where he was helping with a literature distribution campaign. He has now gone to join Bert Elliot in the north, and the Porvenir assembly is happy that it is beginning to have—

as one of the brethren expressed it—a "missionary outreach."

Barbara has taken over, at least for the next year, the directorship of the Emmaus Bible Study courses. Pray that this work may result in an evermore effective ministry.

The first Sunday of this month the seed of a new assembly was started in a part of the city called San Isidro. This is a better class section, and the people who will be reached are those of the professional or middle class, a class almost entirely unreached until now in Peru. David will be engaged in this work, together with Rodger Reed, who works with the Billy Graham Association. During the first couple of months they are being helped by Dr. John White of the International Fellowship of Evangelical Students, in whose home the meetings are being held. Two meetings are held on Sunday evenings: the breaking of bread, followed by a Bible study aimed at non-Christians. Pray with us for the future of this work.

THESE TROUBLOUS DAYS

Congo has been much in the news both before and since the paratroop operation which resulted in the release of many hundreds of European hostages. Tragically, numbers lost their lives, including missionaries who were there solely in the best interests of the Congolese people. It is sorrowful to think of their meeting death at the hands of those they came to serve.

At this writing, an air of uncertainty hangs over the Congo, and matters are not likely to be much helped by the distortions voiced in the United Nations by representatives of those states which are anxious to brand the deliverance of hostages as an act of military aggression accompanied by atrocities against Congolese citizens. Whatever the outcome of the verbal duelling now proceeding at the United Nations, there is great need for continued prayer that the upheavals and dislocations of the Congo may be brought to an end and the door reopened for our missionary friends to resume their labors in the Bunia area.

The increasingly difficult and complex situations—political, economic and religious—prevailing in various parts of the world compel the thoughtful Christian to realize that forces other than human are at work. The powers of darkness are on the march. The weapons of our warfare are not carnal. The Church's ultimate resource is the throne of grace and the power of God operating in yielded lives. The issues are too great to be ignored. The darkness deepens. "Ye (and ye only) are the light of the world." Therefore, shine!

J.S.

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PERSONALIA

ARRIVALS

Mr. and Mrs. Dominic Lipsi from Brazil in December.

Miss Mary Poole from Zambia in December.

Mr. and Mrs. Charles Shorten from Angola in January.

DEPARTURES

Mr. and Mrs. William Green for Tanganyika in December.

Mr. and Mrs. William Stout for Hawaii in September.

NEW WORKERS

Mr. John Sutherland, commended by the assembly at Grace Chapel, Richmond, California, left for Peru in October.

Mr. and Mrs. Gordon Wakefield, commended by the assembly at the Gospel Chapel, Hutchinson, Kansas, left with their three children for Peru in October.

Mr. Frank Kollinger, commended by the assembly meeting at the Maplewood Bible Chapel, St. Louis, Missouri, left for Ecuador in July.

BIRTH

To Mr. and Mrs. Carlton Whitaker (Morocco) a son, Mark Laine, November 6, 1964.

Summary of Receipts for November 1964

The Fields, Inc. issued receipts 19232-19621 totaling \$39,795.23. Of this amount \$1,509.24 was specified for administrative expenses and the balance for workers.

ADDRESS CHANGES

ANGOLA

SHORTEN, CHARLES T. (M) (C) (F)
c/o V. C. Northey
342 Hale Street
London, Ontario, Canada

CONGO

MacDOUGALL, EWEN (M) (C)
Kalene Mission
P. O. Box Ikelenge
Mwinilunga, Zambia, Africa
SEARLE, D. C. GORDON (M) (C)
P.O. Box 8808
Nairobi, Kenya, East Africa
WINTERLING, MISS JANE (F)
2435 Blaisdell Avenue
Minneapolis, Minn. 55404

RHODESIA (formerly Southern Rhodesia)

WISEMAN, GEORGE (M)
32 Clovelly Road #7
Parkmeadow Lands P. O.
Chadcombe, Salisbury, Rhodesia
Africa

TANGANYIKA

GREEN, WILLIAM (M)
Box 136
Bukoba, Tanganyika, Africa



Glynn Dean (Philippines) asks prayer for the **radio** programs from Manila, and for approximately 2000 students from **Indonesia** who are studying the Word through Bible School of the Air.

Remember **Marilyn McClelland**, daughter of Mr. and Mrs. John McClelland (Brazil), who is suffering from a severe parasitic infection which has attacked the nails and will require the prolonged treatment.

George Wightman asks prayer for the work in **Baja California**.

Pray for **Albert Horton** (Angola) who is having continuing throat trouble.

Remember those taking correspondence courses in **Morocco**; many are finding the Lord in this way.

Pray that radio outlets may be opened in Jonquiere, Trois Rivieres, Sherbrooke and Hull, **Quebec**. These are all strategic centers.

Conrad Baehr (Taiwan) reports that the first edition of the hymn-book has been sold out, and a new edition is planned, reduced in size

and price. Pray for this work.

Carl Johnson asks prayer for **Burundi**, that it may be preserved from a situation similar to Congo's.

Arthur Hart (Jamaica) writes that he is now out of the hospital and is making good progress. Pray that his convalescence may be without further complications.

Pray for **Stephen Liu** (Brazil) whose health has not been good and who is presently undergoing medical examinations with a view to treatment.

Prayer is requested for a special effort in literature distribution now being made in **Israel** by a team of young people.

Pray for a restoration of peace and an open door for the gospel in all parts of the **Congo**.

Seek God's blessing upon a remarkable indigenous work in progress in **Malawi**, reported by R. C. Allison.

Remember the preparation now in hand for the Evangelism-in-Depth program scheduled for the **Dominican Republic** in 1965.

Continue in prayer for the projected **publishing house** on the **Zambian Copperbelt**.

ZAMBIA

POOLE, MISS MARY (C) (F)
1101 3rd Avenue
Verdun, Montreal 19, Quebec, Canada

ALASKA

ZINN, MRS. ETHEL (F)
c/o Mrs. Linnea McColley
Route 5, Box 358
Valparaiso, Indiana 46383

HAWAII

STOUT, WILLIAM (M)
2476 Kinoole Street
Hilo, Hawaii

ARGENTINA

COOK, A. WILLIAM (M)
Casilla 384
Mendoza, Argentina

BRAZIL

LIPSI, DOMINIC (M) (F)
12 So. Sacramento
Ventnor, New Jersey

ECUADOR

KOLLINGER, FRANK
Casilla 2424
Quito, Ecuador

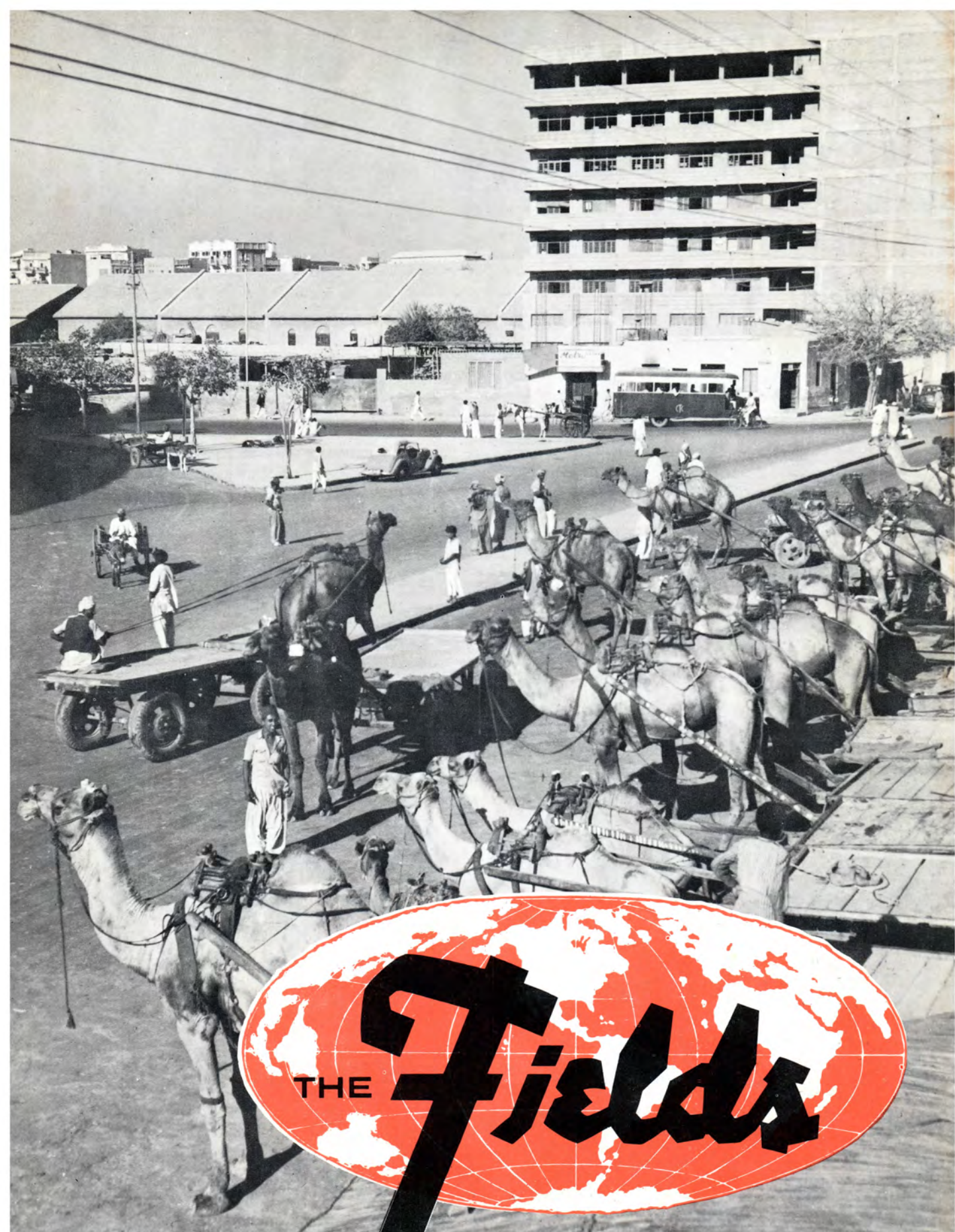
PERU

SUTHERLAND, JOHN W.
Casilla 150
Iquitos, Peru

WAKEFIELD, GORDON L. (M)
Apartado 2458
Lima, Peru

URUGUAY

SANDS, THOMAS W. (M) (NZ) (A) (F)
1503 Tenth St. So.
Virginia, Minnesota



THE **Fields**

FEBRUARY, 1965

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Editorials



DEDICATION

Fred Stanley Arnot, pioneer missionary to Africa, was on furlough in Britain, greatly burdened about the need of young workers for the Dark Continent. At a missionary conference in Exeter, Isaac Watts' hymn, "When I survey the wondrous cross," was announced. Looking earnestly over the audience before him, Mr. Arnot suggested that those who really meant business with God should sing the final lines thus—

Love so amazing, so divine,
SHALL HAVE my soul, my life, my all.
Deeply impressed, a certain Mr. Gammon sang the lines as suggested.

Soon afterward, Mr. Gammon was informed by his son, William, that he wished to offer himself for service in Africa. The father assured his son that if the Lord should so direct, he could go forward with his father's blessing. William Gammon went to Africa to labor with Dan Crawford. A few weeks later, he was struck by lightning; but that did not submerge the Gammon family's missionary enthusiasm.

In 1903, William's sister, Annie, went to Angola where she served till her homerecall in 1957. Dora Gammon (later Mrs. Lammond) served for about forty-five years. Leonard Gammon went out in 1909 and labored in Africa until 1941.

The elder Gammon sang with heartfelt meaning: "Love so amazing. . . SHALL HAVE my all." Two sons and two daughters went to the field. Though the service of the first was short-lived, the other three rendered a total of one hundred thirty-one years to missions. Nor is that all; Leonard Gammon's son has labored faithfully in Angola since 1941, and his daughter, Joy (Mrs. Molineaux), has been in Congo from 1940 until recently.

Who can see the end of a godly man's act of dedication? "Love so amazing. . . shall have my all."

He offered all; the Lord accepted his gift. The full harvest of such devotion will not be revealed this side of the glory. Meanwhile, it remains the privilege of each one of us to drink of that "love so amazing" and to make our response. God grant that we may not receive His grace in vain!

MEDICAL MISSIONS

Dr. A. Hanton, editor of "Medical Missionary News," and Mrs. Hanton are on a world tour of assembly medical missions. Their visit to our shores was helpful in stimulating interest in medical work abroad. Perhaps the visit was especially timely in that medical missions have received a set-back in the thinking of many in North America due to the 1960-61 troubles of the Congo which led to the withdrawal of most of our doctors. We have five hospitals in Congo without a doctor. The further widespread violence of 1964 has added to the feeling of dismay. However, things are brighter in other fields. Dr. Hanton gave an informative presentation of medical work in India, indicating its value in gaining a sympathetic ear for the gospel.

Some impression of the world's need of medical help is reflected in figures released some months ago regarding other areas of the world. Whereas the United States has a doctor for every 790 of the population and Canada is almost equally as favored, Afghanistan has a doctor for every 58,000 people; Laos, one to every 37,000. Tragic figures are reported from Africa. The Niger Republic has a doctor for every 96,000 people; Mali, one to 80,000; Senegal, one to 46,000; Nigeria, one to 35,000. We are informed that Burundi, with a population of 2,500,000, has only twelve doctors.

The physical need of multitudes of our fellowmen is appalling; even more so, their spiritual destitution. The Lord grant us all a vision of things as He sees them and hearts prepared to serve as He directs.

COVER PICTURE: Camel Sleights, Karachi, Pakistan
Royal Dutch Airlines Photo

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A Glimpse behind the

IRON CURTAIN

ROBERT AULD

My missionary interest in Europe was first kindled by the late James Lees, that "shepherd of lonely sheep." I met him as a young man in Scotland, just after his release from prison during the Bolshevik Revolution. So, after forty years of service for the Lord in New Zealand, on my return, I arranged a visit to the Continent. Mr. Alex McGregor, a missionary with a lifetime experience of Europe, was my guide and friend through Germany, Denmark, Czechoslovakia, Hungary, Yugoslavia, north Italy, Switzerland and France. A book could be written about the devoted people we met, including Dr. F. Kiss, A. Ungar, G. Jonke, A. Rybar, and Jan Siracky, commended from Detroit thirty-seven years ago. The non-participation in politics by these evangelical churches we visited made it possible for us to receive permission from the au-

thorities to preach, which we did by interpretation, to congregations large and small, and some decisions were made for Christ. We were greeted with a "holy kiss" on both cheeks, and welcomed as "angels from heaven," and one county closed for fourteen years opened its doors to us. (Here the New Testament comes alive, and as you travel, you carry personal greetings and news from place to place.)

In communist lands, all religious groups function under State control. Selected men are official representatives, responsible to the People's Religious Office. Preaching is restricted to a few "registered" men, but at the Lord's Supper they worship in freedom as we do, and I have seen as many as twenty brethren rise one after the other in thanksgiving, without any interruption of the hymnbook. Family worship is allowed in the home, gospel preaching only in ap-

Robert Auld of New Zealand gives an illuminating insight to conditions behind the Iron Curtain. The vital, spiritual life of believers there is a rebuke to our easy-going, indulgent brand of Western Christianity.

proved buildings, no open-air preaching except at a burial service (and they make the most of this), no Sunday schools, tract distribution, or personal visitation in evangelism—this is banned as propaganda. People are free to attend if they desire, and we had congregations numbering from 200 to 300, a large percentage of whom were young people. Many of the older folk seem disillusioned and soured by fifteen years of communism.

To be a Christian involves confession and conviction, suffering and isolation in many subtle and hidden forms, even to discrimination in allocation of old age pensions, and promotion in factory and business. One outstanding man, forty years of age, summoned before the committee that directed the business where he worked, was offered high promotion if he would join the party, but refused at great personal loss. He confessed, "I am a Christian; I believe in God as Creator and Governor of the world, in His Son, Jesus Christ, as my Savior and Lord, for whose coming and kingdom I wait, so I cannot join the party and renounce my faith, but I will continue to serve you and work as in the past because Christ is the Master I serve." The chairman, a carpenter, congratulated him, saying, "Comrade, we respect your convictions."

Some of the leaders we met had long sentences up to fifteen years cancelled by "court of appeal" after serving part time. No one knew of any believers in countries visited being still in prison, as some still are for political views, but the dread and fear of it marks those who were. Through suffering "Christians are growing deeper in faith, in obedience, and genuine love, almost on the level of the early churches, sharing with one another what they have; working hard, earning little, they look to the Lord to supply their need."

Poland has the most liberty of these countries; persecution ceased in 1950, and the United Evangelical Church of Poland, set up by the government, embraces five groups of evangelicals, numbering 10,000 believers. Assemblies are 200 strong, with some twelve whole-time workers, a small monthly magazine, and permission to publish a book a year. No other East European country has these privileges except Czechoslovakia, where a daily text calendar printed in book format is allowed. Recently the Bible Society had fifty Bibles accepted by one government; another consignment sent to Yugoslavia was returned by the authorities. The pattern of behavior is paradoxical and differs in each land. The only religious book store we saw was in East Berlin, and it was well stocked with Bibles and books. It was close to the university but had few customers. Extensive use is made of tape recorders; all our talks were recorded.

West Germany is a free republic with 56 million people, including tens of thousands of Italians,

Spaniards and Greeks. This clever, industrious and aggressive race has risen out of the ruin of war to be the third largest trading nation of the world. There is a high standard of living, good food, fine clothes, first class roads, endless streams of cars, busses, trains, planes and boats. Prosperity there, as here, has its dangers in a decline of spiritual interest with increase of wealth. The Lutheran church is ritualistic with "pockets" of true believers; Baptists are fundamental and strong; "brethren" assemblies are numerous only in some areas. The union of evangelicals imposed by Hitler exists only in name, and each group of churches functions independently. The highlight of my visit was to Wiedenest Bible School, meeting the lecturers and addressing the students. Here is the grave of Erich Sauer whose books have enriched our lives and libraries. German Christians do all they can to assist fellow-saints in neighboring countries, but there are psychological barriers that impose limitations. I enjoyed the fellowship of studious minds, but felt

Market scene in Yugoslavia



evangelism is the urgent need, by men gifted of God *from* Germany and *for* Germany.

East Germany is a police state with seventeen million people, 82% being Protestant. The door is closed to missionaries from the West. We flew into the divided city of Berlin, which lies 104 miles inside Communist Germany, with its Shandmauer (wall of shame) cutting through its heart for 28 miles. Some 2,229,000 courageous souls live in the free western sector in freedom and prosperity, with 1,110,000 in the eastern sector, as different as night and day. Visitors with passports can enter East Berlin, and we were conducted by a student who was familiar with procedure across "the wall" at a railway station. Thus I celebrated my birthday going from house to house visiting dear saints of God, who, while located in the eastern sector, were living "in Christ" in His triumph and joy, despite privation and isolation. There are two assemblies functioning in this part of the city, and we could have preached here if time had permitted. One home we visited had a daughter serving the Lord in Japan. The peace of mind and joy of heart in which they lived were a consolation and a challenge.

In West Berlin there is a unique group of Russian Christians, now growing old. They had escaped out of the Bolshevik Revolution. Devoted and spiritual, and waiting for the coming of the Lord, they responded as we talked of the "blessed hope" with real Amens! Reliable information from inside Russia as far as statistics can be trusted, is that there are some three million genuine disciples of Christ, but copies of the Scriptures are few and far between. After 45 years of communism, some of the younger people are interested in hearing the gospel.

Czechoslovakia was the dreariest place we visited, and our hearts were touched by the stoical attitude of the people. They were working hard, but life seemed dull and cheerless, goods were scarce, cars few. There was little building activity, or new homes, so different from Yugoslavia with its prosperity.

The city of Prague has one assembly. As our visa limited our stay to a few days, we did not seek permission to preach, but stayed at a hotel and visited believers in



Yugoslav Hansom Cabs

their homes as we were able. This was the first visit Mr. McGregor has been able to make in fourteen years, and their parting words, "We are happy to know that we are not forgotten, that you dear brethren love us enough to come and see us," touched us deeply. Our hearts ached for this land of spirited people, with its pre-reformation martyrs, now living in political bondage.

Hungary with its ten million souls gained much by the rebellion of 1956, and all traces of Stalinism have been removed from street names. People here seemed more cheerful, and shops had better stocks of goods, with fruit plentiful. The Lord has prospered His people to the extent of some thirty assemblies, chiefly in the country. In Budapest, two assemblies meet in the same place at different times. Accommodation is a problem. Here we preached to over 200 people, many of them Jewish converts, others from Romanism. This gifted and spiritual company has university professors (2), doctors, students and artisans living in a brotherhood of love and harmony—second to none in any land. Here a weekly Bible school using Scofield's Correspondence course in English has 90 students; they invited me to lecture on the Holy Spirit. Here is a key group of believers in a strategic city, full of zeal for the Lord and His service, toiling to the limits of their freedom—almost a model church—a great joy.

Yugoslavia combines a peasant past with new industrial developments and owes much to Marshal Tito, who is well spoken of by the people. He is said to have initiated the policy of "peaceful coexistence" with the West. The economy

seemed to be prospering, with new factories and modern blocks of flats rising out of older style buildings. Here we learned workers were being paid an incentive bonus to stimulate production. The largest assembly, seventy years old, 200 strong, is in a small town and was founded by Mr. Fred Butcher. Here for the first time we lived in the home of a brother and not a hotel. Large numbers came to hear the Word of God, many being keen young men and women. In the city of Zagreb a lot is being purchased to build a meeting place, and work is growing under the guidance of wise and spiritual elders.

The great lack of all these Eastern European countries is Bibles and evangelical literature. It is best to send books or magazines singly, and by *registered* mail, to guarantee delivery, otherwise they may not reach their destination but are tossed aside as "propaganda" from the West.

In *Roumania*, when a believer reads his Bible, at least six others stand around him. The young people love to sing, but they possess practically no hymnbooks; most they have are copied out by hand.

Communist officers dined us in some places and asked questions on the Bible, prophecy, and the significance of man getting into space—for propaganda purposes, no doubt. "What will happen next?" ask the believers. "Rapture or revival? If revival, will it begin in the East or the West?" It can start in a believer's heart anywhere. Revive me, revive us, revive Thy work, O Lord. "O Lord, send a revival and let it begin in me."

Pray for all saints and for the powers that be behind the Iron Curtain.



Elim Gospel Hall

Maranatha Gospel Hall

Marverley Gospel Chapel

Assembly work in Jamaica began in 1923 when Mr. Alex Marshall visited the island. During his short stay, he was greatly impressed with the hunger and keen desire for the gospel on every hand. From here he went to New York City and met Mr. C. A. Leonard who had been spending the winter months preaching in Bermuda. Mr. Marshall convinced Mr. Leonard that a trip to Jamaica would pay big dividends in gospel work. So in October, 1923, Mr. Leonard and his daughter, Grace, landed in Kingston, Jamaica, and made a survey of the city and many country parts. The result was that in August, 1924, they returned to the United States with an urgent ap-



Assembly Hall



peal for workers for this fruitful field for gospel effort.

My wife and I had just returned to Canada after being in British Guiana from 1919 to 1924, but did not meet Mr. Leonard until October, 1925. We had corresponded with one another and we had been praying and waiting upon the Lord to guide us as to our future field of service. At that time we were convinced that the Lord had indicated Jamaica as our sphere of service. We met Mr. Leonard at the Monthly Missionary prayer meeting in New York City in October, 1925. He spoke of the need of a large tent for gospel work in the city of Kingston, and there was

could house no more—that is, the old Maranatha Hall, a wooden structure on Deanery Road.

The Half-Way-Tree tent campaign was begun in March, 1939, by Messrs. Willie and Wildish. Here a large number were saved, and the Bethany Hall assembly was formed in May, 1939. Both Assembly Hall and Maranatha gave of their best to see this work carried on to the glory of God. Our present day Bethany has about 600 believers in its fellowship, and there is much gift in evidence.

The next venture of faith was a large tent campaign at Cross Roads, where we saw great crowds attend and where literally hundreds were saved and taken into the fellowship of the three assemblies—Assembly Hall, Maranatha and Bethany. This effort was conducted by our brethren Willie and Wildish, as also the Doncaster tent meetings, which resulted in the start of the Galilee assembly in March, 1947, in the tent. Later a new hall was built, and the assembly moved in in August, 1947. Maranatha gave again of its best in the transfer of about 80 believers to help take care of so many converts in need of pastoral help.

Our next tent pitch was in the west end of the city, where the Olivet assembly came into being in February, 1948. Following this, the Mona Heights assembly, Carmel assembly, Marverly and Harbour View assemblies have come into being in 1960-1961. So, with Elim assembly, we now have ten in the city of Kingston, with about 2500 believers in fellowship.

Space and time forbid any detailed history of the assembly work and of the spread of the testimony out over the island, where we now have nearly sixty assemblies and many local whole-time workers who carry the gospel to their fellow Jamaicans island-wide. Truly this has been a work of God, and we praise Him for the joy of having had a part in it.

The Jamaica of today is different from that which we found thirty-nine years ago. Independence has brought prosperity, and with it, materialism and a lowering of interest in spiritual realities. Please pray that we may be preserved from the spirit of the age and be kept laboring and looking for the return of our blessed Lord "until the day dawn and the shadows flee away."



JAMAICA REPORT

WILLIAM GIBSON

Thirty-nine years ago, William Gibson and his colleagues began an evangelistic work which has resulted in remarkable development in Kingston, Jamaica. In these years some sixty assemblies have come into being in various parts of Jamaica.

such a keen interest shown by the brethren that there and then we were told that a tent to seat 500 people would be shipped promptly.

We traveled to Jamaica, where Mr. Leonard joined us in December, 1925. Our tent campaigning began in February, 1926. Those of us who saw the movement of the Spirit of God in those days will never forget the crowds that came month after month. Often we had twice as many on the outside of the tent as were inside. Hundreds confessed faith in Christ, and many were baptized and brought into fellowship. We were in desperate need of a building of our own, and the Lord enabled us to start building

the Assembly Hall in Kingston near the end of 1928. We moved into the new building in July, 1929.

The tent was moved to the east end of the city, where we continued gospel meetings five years longer. During this time we used up two tents with general wear, and one was destroyed by a hurricane. The Maranatha assembly had its beginning in December, 1929, in the tent at Camperdown Road. The Lord continued to bless the Word, and many who confessed faith in Christ were baptized and added to the assembly. Thus the work grew from a small beginning to an assembly of 700 believers in fellowship. At this point the building



Medical Staff Carry on at Nyankunde

Taraja Hospital, Nyankunde

PEARL WINTERBURN

On August 26th, the Taraja Hospital committee met to discuss final arrangements and problems ensuing in the event all white personnel were forced to evacuate. This meeting proved to be providential. Little did they realize that in a few days the entire weight of the medical work would be theirs.

For the first time, the committee manifested a spirit of genuine willingness and cooperation, with a desire to shoulder the responsibilities themselves.

This committee had been born out of prayer that both the church and medical personnel might realize the need and value of an active, effective group of earnest Christian men who could advise and guide in the responsibilities (especially spiritual) toward the staff and

patients. It was composed of one businessman, one teacher, one press worker, one tribal chief, two elders, two staff nurses and two whites.

The final word that all whites must prepare for immediate departure came on August 31st. There was no time for further instructions. Hurriedly, the nurses were called and, in a short prayer, they committed one another to the Lord and His care and grace.

Fortunately, under the Lord's guidance, a surplus supply of medications had been gradually accumulated over the past year. This had been done in anticipation of possible isolation from outside medical sources.

The rebels arrived at Nyankunde one day after the evacuation of Bill Deans, Mert Wolcott and

me by the U.N. plane. The medical workers and property were upheld in prayer by many, but days passed with no specific information. News of wholesale slaughter and ruthless destruction of property leaked through to Kampala by those fleeing for their lives from Bunia. On October 29th, authentic current news directly from Nyankunde was received by Bill Deans at Kampala. This was as follows:

The hospital, dispensary and maternity teams continue to function courageously.

The husband of a patient was shot, at the hospital door.

Some medical materials (beds) were taken by the rebels.

The medical staff had been spared and was ministering to the needs of the sick, including many rebel soldiers and their sympathizers.



Joisí Ruhigwa (tallest in the rear)
and her helpers caring for
the maternity work at
Taraja hospital



Taraja Hospital Nursery

The rebels had confiscated the hospital funds upon arrival, and ordered all medicine and medical care to be given freely. (This means no salary or remuneration of any kind for the staff.)

There is no doctor in the whole province. This creates a grave danger for the critically ill who need consultation or surgery. The medical team now must bear this burden. There are no medications or medical care at Bunia, Badya or rumu, which will swell the patient load at Nyankunde.

The amount of medicines on hand at Nyankunde, if wisely administered, should meet the need until early in 1965. Please pray or grace for the medical staff, that the Lord may be able to use them in an experiential way to show love to their enemies during these try-

ing times and perhaps win some to Himself.

What of the future? The medical work still needs external assistance in order to be maintained. This is true especially in the obtaining of medications which must be purchased outside the Congo with foreign currency. There is need for supervision, encouragement, and helpful instruction on handling finances and keeping books.

We've prayed long for the opportunity to give our Christian youth secondary education. We want to give them vocations (teaching and medical training) in a school where Christian standards and ethics are taught and upheld; where the Word of God is taught and obeyed; and where Christian character may be molded and strengthened.

We hope to encourage the Congolese to accept and bear their responsibilities to their own people, that they may in turn be a testimony to God and a help to their country. The medical work is a medium through which the nationals can work. It is like a magnet drawing hundreds under the sound of the gospel daily.

Has He spared Taraja for this purpose? Other hospitals have been completely destroyed. Dare we neglect the great opportunity or ignore the challenge of this open door? We know we can trust God to direct and open the way when, and if, He wants us to return. Three times He has graciously intervened and brought us out of the Congo. We look to Him for guidance and instruction in His will. The Lord's timing is perfect.

The Most Neglected People of Colombia

KATHERINE MORGAN

This paper by Katherine Morgan of Colombia is reminiscent of earlier editorial comment in this magazine on "Witnessing Up." Mrs. Morgan's effort in this direction is more than interesting; it calls for emulation elsewhere.

The most neglected people of Colombia are NOT the Indians, not the poor, not the mestizos. To these the missionaries for the last century have given everything they have. The neglected people of Colombia, as perhaps in every land, are the educated, upper classes.

In October of this year in Pasto, we invited Dr. Jose Fajardo, rector of the American High School in Cali, a very well prepared and militant evangelical, to be the speaker at our annual conference for be-

lievers. Dr. Fajardo was Billy Graham's interpreter when in Colombia and speaks English and Spanish equally well. He also has represented Colombia and the Bible Societies abroad in Holland at a very important world council for the propagation of the Bible. Taking advantage of having such a distinguished man in our midst, we planned to have a special get-together of the upperclass people who would never, never in their lives step into an evangelical gospel meeting.

I aimed first at the professionals. Since I have so many friends among this class of people here, as well as among government officials I decided to take them by storm in a way they could not refuse. Our chief problem was where to have this meeting. After much thought, I decided to ask for the use of the lawyers' club. The president of this club is a patient, and several of the magistrates here are friends. Immediately they acceded



PRIMITIVE CHURCH

W. LEES

"Lord, my Father in heaven, please help me with my blow pipe to shoot a monkey with a gall stone."

This was the prayer of a Penan Christian. His people are nomadic, homeless, and therefore despised by other tribes. Few would dispute that they are the poorest, most

primitive community in Borneo. This man wanted to respond to the Holy Spirit's prompting to give to God's work, but he had nothing.

God answered this strange prayer. The Penan shot a monkey with a gall stone and now he could easily sell it to any Chinese trader he met. The trader would weigh

it on a fine balance as he would gold, for this was much-prized medicine. When the money was received, the Penan hunter was tempted to keep a tenth for himself but with the Lord's help he overcame the temptation and gave it all to spreading the Lord's Word.

The Good News has spread fast. Penan Christians are excited about Jesus Christ and the salvation He gives with liberation from the guilt and power of sin. The continuing rapid outreach of the Penan church responds to the normal urging of the Holy Spirit "to be witnesses to Jesus Christ" (Acts 1:8). So men and women are added regularly to the fellowship. In a few short years the gospel has spread through miles of virgin jungle. Now nearly all have heard, and they are praying for a related tribe they desire to reach.

"Do we fail to talk of Jesus Christ because what we know of Him isn't worth talking about? Certainly the Penan find in Him much that is worth talking about. As Christ is uplifted, He draws others to Himself.

It is God's church, and He provides. He lavishes His gifts on gifts of ability as "pastors, teachers, governments, helps." Tingar and his wife Payang are prize du-

o our request, and we had the awyers' club for the evening. Then had one hundred invitations printed, as if inviting to something very special. We announced the speaker and the subject, which was, "The Protestant Reformation and its influence on the renovation of the Catholic church." The theme in itself was a bomb in a large Roman Catholic citadel such as Pasto.

We handed the invitations personally to one hundred people and allowed for each one to bring another. When the evening came, we were pleasantly surprised at the response. We had a good crowd of doctors, lawyers, judges, magistrates, businessmen, teachers, and their wives. I had invited the governor of the state and the rector of our university, but there was another large social affair that night, so we lost quite a few.

After introducing Dr. Fajardo, I was amazed at the complete and concentrated attention that was focused on the speaker. For an

hour he held them spellbound, as he dealt with the history of the Reformation and the cardinal truths of the Protestant viewpoint. After he finished, several asked questions and expressed opinions. There was no friction. Everyone thanked both the speaker and those of us who were hosts, and we saw the opportunity of doing this often, IF we had the man to do it. Unfortunately, I do not know of another Colombian who could meet the requirements of such a work. A day later, I received a cordial scolding from the chief Jesuit here for not inviting him. He told me he had heard it was magnificent, and why did I not tell him? I promised him I'd let him come next time, but I purposely refrained from inviting several of my priest friends so the audience would not feel inhibited.

This class of people is hungry, though they will not admit it. However, if appetizing food were set in front of them, they could not help but take and enjoy it. Dr. Fajardo

offered to return at any time I could get a group together, and I am sure it can be done. He is one of the busiest men I have ever met, but he has at heart the burden of his own people and those of the upper classes who are virtually unreached.

In the University of Cali where Grace, my third daughter, works as director of nursing, there is a movement among the students and professors. A believer of Ecuadorian nationality has devoted himself to work among them, also with excellent results. They have a meeting every Saturday evening in a home where many inquirers come and where the interest runs very high. This is a new effort in Colombia, but it could sweep the land if it had the proper emphasis among missionaries and Colombian Christians. I commend this to your prayers. God must work among these people in order that the Colombian churches may have pastors, teachers and theologians.

by the most elementary academic standards, yet they have rare gifts of spiritual understanding and discernment.

At the opposite end of the academic scale is a young woman named Dayang. She taught herself to read. Then by comparing Mark's Gospel in Penan word by word with Mark in Malay, she taught herself Malay. Now she is going to help the only missionary serving the Penan to translate more scripture.

These people "exist" in the jungle. To say they "live" in the jungle would give a wrong impression. They gather food, wild sago roots, and they stalk game; birds, quirrels, monkey, wild pig, deer. A remarkable genius for jungle survival enables them to overcome the difficulties. Their source of actual cash is largely from the sale of beautifully woven mats. These take many hours of skilled work, though they bring only a small reward.

Some Penan Christians are regularly giving 80% of all the cash they obtain. This continues in spite of more and more contact with progressive people who are materially advanced and more concerned with their own security and comfort than with the spread of the gospel. Needless to say, it is an un-

comfortable, disturbing experience to live within earshot of this church. Questions flood one's mind.

Is it that they are careful not to grieve the Spirit (Ephesians 4:30)? Is it that they remain loyal to their first love (Revelation 2:4)? Is it that their hearts are where their treasure is (Matthew 6:21)? Is it that they have been obedient to Malachi 3:8, "to bring the full tithes," and God is fulfilling lavishly His promise of "an overflowing blessing" (Malachi 3:10)? Is it that they have learned to honor Him (Psalm 71:8), to order their way aright (Psalm 78:8), and are now seeing the promised "salvation of God" among their people (Psalm 50:23)?

I have recently heard the following testimony. The young Penan man had just spent three years in a strange non-nomadic life at the Borneo Evangelical Mission Bible School:

"When I thought to go and teach the Penan, I thought first that I would seek possessions and a little money, and then go. But the Lord showed me that this was not right and good.

"I had a little money to buy a change of clothing for myself, wife and child, also a little to buy a cheap watch. I thought it would be good for a pastor to have a watch.

"I went to the shops and bought food and clothing, but when I wanted to buy a watch, the shopkeeper was not there. I went away and returned later, but again he was not there. When he returned, he did not want to show me the watches. Then I knew that the Lord does not want me to buy a watch, and so I obeyed Him.

"Returning home, I told my wife, 'The Lord does not want me to have a watch.' She said, 'If that is the Lord's will, then that is good.'

"Then I read and thought again of the Lord's word in Luke 12 (the parable of the rich fool), which I read in a booklet in my own language. Sometimes we, like this rich man, do not want to believe and follow the Lord. We want possessions and not the Lord, but when with humble hearts, we do without things and do not seek possessions on this earth, perhaps we will have troubles on this earth, but we will have the Lord's riches and much more in heaven besides.

"This is what the Lord said to me, 'Seek ye the Kingdom of God and all these things shall be added unto you.'"

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OBITUARY

HELEN PETRALE—The underprivileged youth of the Lower East Side of New York City lost a faithful friend in the homecall of Helen Petrale. Mrs. Petrale gave many years of unremitting service to youthful drug addicts and other unfortunates of her locality. Her death is a reminder that New York City is still one of the greatest mission fields of the Americas. She has left us all an example of high devotion to the Lord in her work amid almost impossible social and spiritual conditions. We extend to each member of the Petrale family our Christian sympathy in the loss of a devoted mother.

HOWARD B. CARPENTER—Howard B. Carpenter, for many years a resident of New Jersey, passed away on December 3rd, 1964, at 70 years of age. Mr. Carpenter had a lifelong interest in missions. He served for years with the Missionary Fund of New York and was rarely absent from the missionary prayer meetings of the metropolitan area. Though handicapped in walking several years ago through a stroke, he was an inspiration to all as he faithfully made his way to chapels and missions where he might serve the Lord. His son, Robert, was a medical missionary in the Congo. The Fields extends Christian sympathy to Mrs. Carpenter and each member of the family in their great loss.

NOTES

BOOKS WANTED—Friends willing to contribute missionary biographies to a lending library for use among younger people might send them to Literature Crusades, Box 354, Des Plaines, Illinois.

The SOUTH FLORIDA MISSIONARY CLASS announces its 14th annual conference will be held, D. V., February 25 through 28 in Miami. For information write Don Gustafson, 1201 Northwest 87th Street, Miami, Florida 33147.

Summary of Receipts for December 1964

The Fields, Inc. issued receipts 19622-20311 totaling \$93,299.89. Of this amount \$4,370.53 was specified for administrative expenses and the balance for workers.



Miss Vivian Grant Boma, Angola

As you can well understand, my mother and I are having a wonderful visit together. She has been helping me with the flannelgraph library, and I hope to have it done for several months ahead before she leaves. She will probably make her visit one of six months altogether.

We are all traveling to Luma tomorrow for our day of prayer. There are always so many things for which we need to pray together, and this time will be no exception. The shortage of workers is always a pressing situation and doesn't improve as time goes on. I still do not see when I will be able to leave for furlough, but our times are ordered of the Lord, and we wait more or less patiently for what He will arrange for us.

John King Capango, Angola

Although the new hall at the mission is far from finished, it is being used for most of the meetings. This has resulted in increased attendance, seven or eight hundred being present each Lord's Day for the gospel meeting. Five meetings take place each Lord's Day, and five others during the week. Some young people have

professed faith in Christ recently, and we ask your prayers that many more may be saved, especially during the present school term.

Recently we were at Kakoyo for a few meetings. It is one of the smaller assemblies in the area and is difficult of access from the mission. We were encouraged to see fifteen believers baptized at this outschool. Large groups have been baptized at other centers in the area during the past few months.

Robert Taylor Chitau, Angola

We are encouraged in the work here, and rejoice to see the Lord's hand in blessing. We now have almost 300 pupils at the Mission and over 600 registered in all our schools. I have classes in Bible twice daily with these, and by dividing the groups, can reach all of them twice or three times weekly. Last week 17 believers were baptized. Some who had backslidden were also received back into fellowship.

Last week we went over to Monte Esperanca in company with the Gammons for a little farewell for the Woodwards. We are sorry to see them leave us, as the number of workers is now so depleted. The Shortens will also be leaving early in the new year.

LATEST CONGO NEWS

W. A. Deans writes:

On January 3rd Yosia Butso returned to Kampala after a visit to Nyankunde. He had a week there before Christmas and delivered the Christmas message in the Nyankunde chapel. There was a great crowd there and two were saved.

Ezekeli Ngwera has distinguished himself for bravery, and Marata, Yosia's wife, is lauded for her faithfulness and courage. She withstood the rebels who came to take one of her daughters, saying they should shoot her first, and the girl was spared. Many of the Christians fled, but meetings have continued uninterrupted, with good attendance. The breaking of bread has been held each Lord's Day, and in the rural assemblies, with but two exceptions, there has been a continued testimony.

In the press there is paper enough for two months publishing, and the printing ink was not taken. Ezekeli talked the rebels out of damaging the presses, and they were left alone.

We have received some thirty letters from the Christians there, and I have a list of medicines needed urgently by the hospital, which is still carrying on and rendering a great medical and spiritual service in the community.

Work is going on at Lolwa, and Itendei is untouched. The MacDowells' things are intact, and the Banyali want them back soon!



Mr. and Mrs. F. W. Rogers

F. W. Rogers Moissala, Chad Republic

We arrived back in Moissala on December 1st, and have received a hearty welcome. Believers have been coming in from distant villages, as well as from nearby, bringing gifts of chickens, eggs, sheep, etc. On Friday, 28 believers from an assembly fifteen miles away walked to Moissala to greet us and sing a hymn of welcome, and they brought a large dish of eggs. It is very touching to see their joy at having us back again and to hear their prayers and thanksgivings to God.

There has been no resident missionary here during our furlough, but John Elliott or Neville Taylor visited for a few days to be with them at their quarterly conferences. Our house and the grounds have been well kept, and we are very well pleased at what the believers have done. The work is in good condition. The evangelists and elders have been making a special effort to preach the gospel in every village in the Moissala district during the months of November and December; they are doing this on their own initiative.

Mrs. Richard Mitchell Ejoka, Nigeria

When we arrived here, there was a good supply of New Testaments and other smaller portions of Scripture.

Richard has been going out to the markets about every other day distributing the literature. More than 1000 New Testaments have been sold in the past six weeks. We have been able to get English Gospels of John for a penny a piece from the British and Foreign Bible Society. These we can hardly get out of the box fast enough for the people.

I have a dispensary here that has been very busy since we arrived. I thank the Lord for the two very dependable workers He has given to us—Egbita and Ako. Two weeks ago Ako was baptized, and we thank the Lord for this encouragement.

Miss Maryen Baisley Kampala, Uganda

I am more than busy at the Uganda Bookshop. The work is very interesting, and I feel I am learning much that will be valuable in our work when I return to Congo. We are hoping to have direct contact with our Christians soon, as the central troops have taken over our area once again. We realize we won't be allowed to return until there is a more stable situation, but I feel sure we can help from here. We have sent in some money for our press workers, as their salaries were stolen by the rebels, and they are in real need. They say there is no salt, a necessity in this land, and they don't have much in their gardens after this carnage.

Robert Greenhow

Mufulira, Zambia

We have given up all thought of resuming work at Albertville in the near future, conditions there being such as to make effective work impossible. The rebels took both mission cars and pillaged the houses, and the soldiers took much of the furniture that the rebels left. There are few vehicles left in the city, and no one considers it safe to import more.

The flood waters of Lake Tanganyika, for the third successive dry season, did not recede nearly as much as they rose in the previous wet seasons. The main street was flooded more than half the year and dried up only a few days before the current rainy season began. Hence it will probably be flooded again by the new year. One of our main activities was the operation of the book store, but because of the imminent flood and of rebel activity, we cancelled the lease on the store property. We still have liabilities in connection with the stock held at the time of the rebel capture of the city, and in connection with the care of what remains and its ultimate disposal.

We came here to Zambia in August and engaged in colportage work with a view to stimulating the sales volume of the African colporteurs. I was able to make a number of suggestions, and the African colporteurs have reported increased sales, particularly of Gospels.

As regards the future, we would appreciate your prayers that we may know what the Lord would have us do. Pray, too, for the Congolese Christians, many of whom are still in danger and undergoing hardship and privation.

Crawford J. Tilsley Nidadavol, India

In this area we have had abundant cause to thank God that so many have, at least, been willing to hear the gospel and to receive literature. But we have been driven to our knees by a happening of a few days ago only a few miles from us. The Misses Taylor and Anderson are intrepid Gospellers, carrying the Good News to women of village after village, touring in Miss Taylor's houseboat. The houseboat has recently undergone a very expensive overhaul. These ladies visit almost every house in every village near which they are able to moor. Recently they had good times in Unguturu, visiting great numbers of women, distributing much literature, selling Gospels and New Testaments. But the Enemy stirred himself to resistance. A crowd of men of the Brahmin (highest) caste came to make an attack during the night. Twenty or thirty of them came armed with large stones which they hurled, at short range, at the boat. The sides

of our houseboats are thin venetian slats, and these men smashed over twenty of those. They boarded the little boat and shouted vehement abuse at the ladies. They threw their bicycle into the canal and threatened to set the boat on fire (an easy task). Mercifully, they did not do so. We can only think that God restrained them. Can you picture the scene—midnight hours—twenty or thirty infuriated men—and our sisters? Such sudden and unexpected violence can have come only from the Enemy's hatred of the gospel.

Howard G. Budd Osaka, Japan

Recently we baptized two more believers who were reached through the radio broadcast. A good number of new contacts have been made recently, and we look forward to seeing results among them as they do the correspondence courses.

The two young men in the assembly who teach high school continue to have a live witness among the students and also before the other teachers. One has been getting quite a bit of opposition from one of the other teachers, who is obviously leftist-inclined. However, the principal seems favorably inclined to let things go on, and some of the older members of the staff gave a word of encouragement, saying, "You're doing a good work, young fellow. Keep it up!" They are not Christians, but they can see that the influence of the Bible on the students will be for good and not bad and will help correct the tendency toward juvenile delinquency that is such a problem these days.

John Ferwerda Beirut, Lebanon

Well over three thousand have now requested free Gospels and correspondence courses. We have a unique opportunity here in Lebanon to pre-

sent the claims of Christ to those from various backgrounds who are not Christians, and we look for a fruitful time in the coming months here in Beirut.

Dale Rhoton and his wife, Elaine, have now arrived from Turkey. Last Saturday our team consisted of one Swiss, one Frenchman, one Britisher, one Iranian, two Turks, one Jordanian, one Palestinian, two Lebanese and three Americans. We are going from house to house with books, hoping to see Beirut covered this year. We are praying that many other Arab believers will be added to the team in the coming months and will have the vision of taking the gospel to their own people in other, more difficult, areas of the Arab world. Please pray that the Lord will raise up leaders among the Arabs.

Dale Rhoton Turkey

This Christmas-New Year's holiday in Turkey we hope to mail out over 150,000 envelopes containing about 400,000 tracts. We have mailed out thousands of letters before, but this quantity is much greater. On each tract is an invitation for the receiver to write in for a correspondence course, a booklet, more literature, or for answers to difficult questions. We are expecting a good response to this mailing. Near Easter time is another Muslim holiday, during which another mailing will be sent out of similar quantity.

The small assembly that has now begun among the Turks in Istanbul needs more stability. God has recently brought a couple of men into fellowship with it, and they are a real help, but we covet the prayers of the Lord's people for it.

I am presently in Beirut working with John Ferwerda. We are excited about the possibility of seeing a number of Arab believers band together to

reach their own countries with literature, personal work and assembly building. Needless to say, such a large task has many, many barriers to overcome.

Miss Agnes Hislop Multan, West Pakistan

Anti-foreign feeling—like Vesuvius—erupts from time to time, and in Pakistan, 1964 has been one of those times. Other factors entered in, and out of six assemblies in the large cities, Multan is the only one to have escaped destructive disruption. An attempt was made to divide our church too, but the effect was to promote a deeper unity, which we found tremendously encouraging.

On the credit side, we have had eleven baptisms this year. Several testified that it was during the prayers that their spiritual awakening occurred. "Here are people just like me, who are conscious that God has accepted them." As well as the core of some fifty "regulars," there is a considerable fringe of adherents who come to the Sunday services. Most conversions are from that fringe, and it is the regular diet of systematic teaching, rather than evangelistic preaching, which helps them. This is probably the most significant difference of emphasis from the church at home.

From the beginning it has been our ambition to see the assembly independent of us. After several unsuccessful attempts, we feel now that there is progress in this direction. A group of "overseers for spiritual care" (elders) meets on Wednesdays for prayer and counsel and to arrange Saturday evening visits to various families; while "overseers for church arrangements" (deacons) meet on Friday evenings, with a combined meeting once a month.

But experience serves only to emphasize the continued need for Christian ministry from Western countries in these lands, which have proved hard and hostile soil for the gospel. The few Christians here need much help. We pray that some may hear the call of God to come and fill the gaps in the ranks and make a new advance in Christ's name.

Donald DeWeese Santos, Brazil

We do praise the Lord for continued encouragement in the work at Sao Vicente. This is not the day of great gatherings, but the slow and steady coming of the ones and twos to trust the Savior. Pray for a middle-aged man saved recently and for another dear Christian who recently made known her desire for assembly fellowship.

The Sunday school is passing through a trying time just now. We don't have suitable accommodations

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and desperately need to build something behind the chapel. Do pray with us that we will soon be enabled to get this project under way.

We have been advised that we will soon be obliged to find another house, as the landlord wants ours for his own use. This will not be easy, for we need a house that will serve as both home and office for the Emmaus work, and inflation has raised rents tremendously. Pray that the Lord will lead in this task of house hunting.

W. McGhie Wilson Uberlandia, Brazil

We have just finished a week of special meetings with our Brazilian evangelist, Silas Gonsalves, from Sao Paulo. In all, about thirty people made public their desire to follow the Lord. We rejoice in that this number includes five interested families who have been frequenting the meetings for some months.

Our brother, Silas Gonsalves,

launched out in the Lord's work over a year ago. A member of the Vila Clementino assembly in Sao Paulo, he has been given a program at the peak viewing hour on television, and every Sunday at dinner hour he touches the lives of millions of Paulistas. The impact is remarkable, and weekly they receive scores of letters. Our brother has, with some others, opened up in publishing, forming the company, "Edicoes Vida Nova." They are translating most of the Intervarsity works; already the New Bible Commentary, the New Testament by M. C. Tenney, and some paperbacks are in the hands of the public. The New Bible Dictionary and Thompson's Chain Reference Bible will also be out before the end of the year. These works will certainly contribute greatly to the evangelical influence in the universities, a most needy field here.

Neal Thomson

Maracaibo, Venezuela

Brother Donald Alves and I have obtained a Multilith Offset duplicator. He has edited a Spanish hymnbook, and we hope to get some printed for the conference at Puerto Cabello. This will be their 50th annual conference, and large numbers are expected.

In November we had a baptismal service in Zipa Yare—the firstfruits of the work there. This is a country settlement 75 miles from Maracaibo where we have been preaching since last February. The Maracaibo assembly has maintained gospel and Bible study meetings there each Sunday, even during the six months when a bridge closing made the journey take five or six hours. About 150 witnessed the baptism of three brethren, and there are seven or eight others who profess to be saved.

In Valera there are over 60 in fellowship now. Last year was a fruitful year there; recently nine were baptized.



EDITORIALS

1. Dedication
2. Medical Missions

ARTICLES

1. A Glimpse Behind the Iron Curtain *R. Auld*
2. Jamaica Report *W. Gibson*
3. Report on Taraja Hospital, Nyankunde. *P. Winterburn*
4. The Most Neglected People of Colombia. ... *K. Morgan*
5. Primitive Church *W. Lees*

PRAYER POINTERS

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ADDRESS CHANGES

Burundi

PUE, MISS GLADYS (C)
B. P. 122
Bujumbura, Burundi

Congo

SPEES, WILLIAM T. (M) (F)
c/o The Fields, Inc.
16 Hudson Street
New York, New York 10013
WOLCOTT, MERTON (M) (F)
c/o The Fields, Inc.
16 Hudson Street
New York, New York 10013

Rwanda

LACEY, JOHN E. (M) (F)
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16 Hudson Street
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Tanzania (formerly Tanganyika)

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India

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Tegucigalpa D. C.
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Urbana Convention

The I.V.C.F. missionary convention at Urbana, Illinois, attracted some 7,500 university and college students from all parts of the United States and Canada. It would be impossible to gauge the total impact of the ministry of the Word, plus the missionary messages and panels presented at this outstanding convention. Due to lack of space in this issue, impressions of the Urbana convention will be printed next month.

Prayer Pointers

Remember the children's and young people's camps now being conducted in **Brazil**.

Viriato Sobral (**Portugal**) asks prayer for new work begun recently at Pardilho and Gaia.

Pray for the children of our evacuated Congo missionaries, as they adjust to new conditions. The MacDowell family, after leaving school at Rethy in Congo, spent some time in Eldoret, Kenya, and are now attending Rift Valley Academy in Kijabe, Kenya.

Herbert Gerrard (Argentina) asks prayer for a new gospel broadcast from the local station in **Oran**. This is a five-minute message just after the noon-hour news broadcast when most people are having lunch. Pray that the Lord will richly bless this effort.

Prayer is asked for new converts in Santo Domingo, **Dominican Republic**. Mariano Gonzalez writes that forty to fifty professed to be saved during campaigns in October, and a special instruction class is now being held. Pray that they may become aggressive witnesses to their families and friends.

George Walker, now in Miami, asks continuing prayer for the believers in **Cuba**, who are going on for the Lord in spite of many problems. Pray for the radio ministry

carried on by Mr. Walker and beamed into Cuba.

Pray for the situation in **Spain**. The statute to give legal standing to evangelicals has not yet become law. Pray for the Lord's overruling.

T.W.A. Poland (**Portugal**) asks prayer about the possibility of going on the air on Trans World Radio's new 260 KW station at Bonaire, Netherlands Antilles, which would give greater coverage for their broadcasts as well as better reception in Portugal.

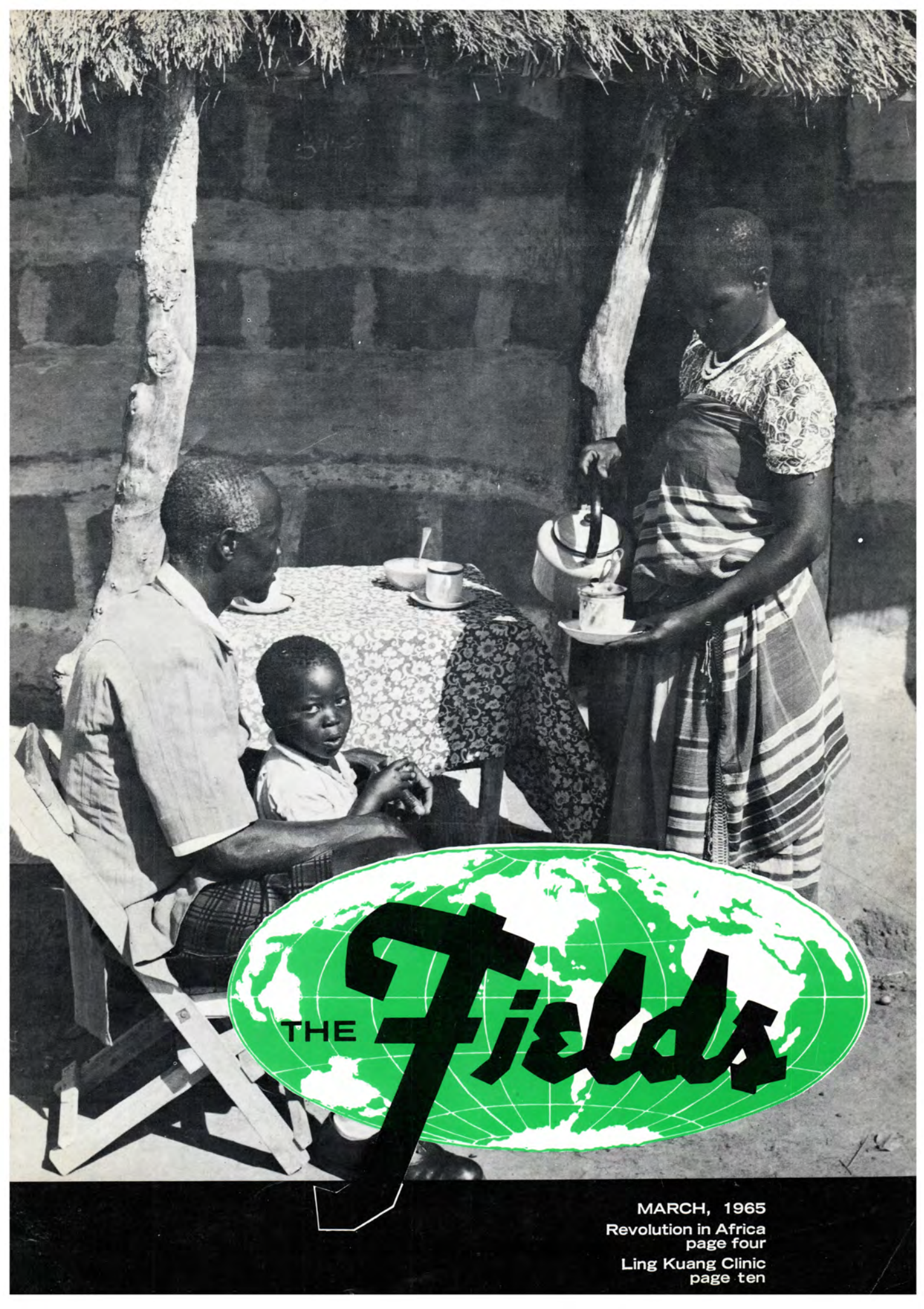
Pray for **Montgomery Browne** (Japan) who writes that he is having some eye trouble.

Joseph Spacek (Hawaii), who recently wrote of the opening of the new Aiea Bible Chapel on October 25th, reports that changes in Highway Department plans may necessitate the taking over of the chapel property. Pray that these new plans may not be approved, if this is the Lord's will.

James Hess (Zambia) reports real blessing on open air meetings which have been held for the past nine months in the local chief's capitol. Some twenty persons have accepted the Lord, and several backsliders have returned. Pray that they may be strengthened and that a testimony may be established in that area.

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Pray that deeper personal devotion to Christ, a greater missionary vision, and more sacrificial giving may characterize the assemblies of the United States and Canada.



THE **Fields**

MARCH, 1965
Revolution in Africa
page four
Ling Kuang Clinic
page ten

Editorials



HE LEADETH ME

There is a disposition among some of the Lord's people to regard all hindrances which beset their path as the work of the enemy. They regard every obstacle, of whatever kind, as a challenge to faith and resolution. At all costs, these obstacles must be hurdled or by-passed. But is this attitude necessarily in harmony with the ways of God?

Take, for example, the Lord's gracious dealings with Paul and his company as recorded in Acts 16:6-12. They had covered the territory of Phrygia and

Galatia, confirming the churches in the faith. On completion of this ministry, they turned toward the province of Asia, a field hitherto untouched by Paul. This seemed to be a logical step. What could be more natural than to move on to the next province and minister the gospel there? But they "were forbidden of the Holy Ghost to preach the word in Asia." Then the apostle and his friends "assayed to go into Bithynia; but the Spirit suffered them not."

This situation reveals two things: first, that the Spirit has a voice for the servant of the Lord whose ear is attuned to hear; second, that there is a distinction to be noticed between the restraints of the Holy Spirit and the hindrances of Satan. Paul recognized Satan's activity in hindering his proposed return to Thessalonica (1 Thess. 2:18). Spirituality is required to enable one to distinguish between Satan's

URBANA MISSIONARY CONVENTION

The Seventh Missionary Convention of the Inter Varsity Christian Fellowship was held December 27 through 31 on the University of Illinois campus at Urbana. Over 7000 people were registered for this occasion, most of whom were university and college students. It was gratifying to find among them an estimated 300 young people from assemblies throughout the United States and Canada.

Theme of the convention was "Change Unparalleled: Witness Unashamed: Triumph Unquestioned." Each of the three points received adequate treatment with a view to bringing the students face to face with the world of today and its challenge.

The challenge of the conference, however, did not rest on the economic, social or other aspects of the world's need; it rested rather on a solidly Biblical basis. The Word of God was prominent. Bible study groups met early each morning; the first general gathering of each day was an occasion of

sound exposition of Scripture by John Stott of London, England. There was a distinctly Biblical emphasis also in the question and answer sessions when racial equality, ecumenicity, Roman Catholic dialogue and other subjects were ventilated. The Convention was free of sensational, emotional, or high-pressure techniques.

In addition to the general meetings, there were electives available dealing with a variety of subjects: missionary medicine, education, radio, literature, mass evangelism, etc.

Scores of foreign Missions were represented; each had a large pegboard assigned for a display of literature which was available to all inquirers. Christian Missions in Many Lands had such a board; interestingly enough, assembly workers from Quebec had the adjoining board with an excellent display of literature produced by Norman Buchanan at the Three Rivers, Quebec, press. The CMML display board was well covered with a variety of materials representing the work conducted by assembly missionaries in over 50 countries of the world.

Our primary objective in attending Urbana was to meet many young people from assemblies and to discuss with those genuinely interested in missions the various problems and questions which they had in mind. We returned from Urbana with a few distinct impressions which we should like to share.

hinderings and the restraints of the Holy Spirit.

But there *is* a difference, and our reaction to certain situations will be governed by our interpretation of them. It is not correct to suppose that all obstacles that bar our path in Christian service have been erected by the devil. This fact should be prayerfully considered lest we find ourselves striving to overcome that which the Lord has graciously placed in our path with a view to the greater prosperity of His work.

Paul's desire to preach in those provinces was, in itself, laudable enough, but the Lord directed his steps to Europe. The vision of a man of Macedonia was the means of turning the apostle and his friends toward more distant fields. This marks the point, so far as the Acts narrative is concerned, where the

gospel which was cradled in Asia, was transferred to Europe. As a matter of historical interest, it is noteworthy that from early times, Europeans, not Asiatics, have borne the burden of missionary enterprise in the world. Did the Lord have this in view when He hedged up His servant's path and drew him on to Europe? If so, we see at once the reason for the *restraint* of the Spirit in relation to Asia and Bithynia, and for His *constraint* in relation to Europe.

But did Paul never realize his desire regarding proconsular Asia? Perhaps the time was not ripe during his second missionary journey. But on his third journey the apostle spent three years in that province and witnessed one of the most glorious chapters in all his ministry.

"As for God, His way is *perfect*." May our hearts be sensitive to His will and way in all things.

First of all, there is great potential for the future of the assemblies and for missionary service among our young people, many of whom have the advantage of a college education, and not a few, of graduate study also. There is evident desire on the part of many to make life count for God.

Second, there is noticeable unawareness of the extent of the assembly foreign missionary effort. Several expressed amazement on learning that there are about 1200 assembly workers overseas! Again, surprise was registered at the extent of the work in Central Africa, the number of assembly publishing centers abroad and the scope of our missionary radio coverage.

How is this unawareness, seemingly shared by old and young alike, to be remedied? In addition to information released by magazines, there seems to be need of brochures dealing with various phases of the work. There is also need for effective missionary conferences at strategic centers throughout the continent. These should allow ample opportunity for question and answer sessions. This is highly important. Unless there is opportunity given to discuss adequately the pros and cons of procedures, to inform fully of what is being done and of the tremendous challenge before us, we may find ourselves faced with a leakage of manpower that could (and should) have been avoided.

It is not sufficient to say that leakage is due to indifference. In some cases, it may be; in others, it appears to result firstly from a wholly inadequate presentation of Scriptural principles, as distinct from form or method; secondly, because the individual was not made aware of the fact that the assemblies are making a substantial contribution to missions today and that there is room in these fields, as well as new territory, for many more called-of-God workers.

Thirdly, there seems to be lacking in many quarters a note of urgency in the call to true discipleship. Much time, energy, talent and money are siphoned off into things of no real consequence which might have made significant contribution to the Lord's work. Is it not amazing that any of us spend life pursuing material objectives in a world so sorely in need of unselfish, generous, spiritual service?

Complacency is insufferable in our explosive world. Events are moving rapidly toward the end of the age. Do we really believe this? If so, then away with all half-heartedness, half-measures and whatever impedimenta may hinder. God is moving toward the fulfillment of His purposes in the world. Either we move with Him or we shall be bypassed. May the Lord open our eyes to the need of godly, effective assembly leadership capable of guiding our youth into paths of spiritual life and service in these days of crisis.

COVER PICTURE: Changing Standards in Africa
Photo: Uganda Dept. of Information

Summary of
Receipts for
January 1965

The Fields, Inc. issued receipts 20312-20723 totaling \$40,183.53. Of this amount \$1,601.96 was specified for administrative expenses and the balance for workers.



Photo: Public Relations Dept., Tanganyika

Pagan Africa—Yesterday

Revolution in Africa

PAUL A. HOPKINS



"Photo Congresse"

Progressive Africa—Today

Paul A. Hopkins, Secretary for Africa for the American Bible Society, gives some revealing insights to the present situation in Africa. This article will be appreciated particularly by thoughtful readers.

Whenever one gets into a discussion about Africa, it doesn't take long for the word "confusion" to come into the conversation. A great deal of our confusion may be understandable in view of the rapid rate of transition from colonial status to sovereign state which has occurred there in less than a decade. In 1945, there were four independent nations in all of

March, 1965

Africa. In 1955, this number had grown to only five. Then the tempo began to increase; today there are thirty-five sovereign states in Africa, and the end is not yet.

And the confusion carries over into the *why* of all that is happening in Africa. After hearing about the problems in the Congo, Zanzibar, and other areas, one hears people wondering why the Afri-

cans wanted independence in the first place—why weren't they happy in view of all that the British and French and other European powers were trying to do for them? Surely anyone could see that they were better off before they started all this agitation for independence! Don't you think the communists are behind this?

Since questions like these seem

Page Five

to lurk in the minds of so many, this is a good place to start trying to understand what has been happening. First of all, the African independence movement is not an entirely new development. We usually look upon it as having begun when independence came to the old Gold Coast Colony in 1957 and the nation of Ghana came into being. We too easily forget how long Dr. Nkrumah had worked for his nation's freedom and how many leaders of the independence movement had been jailed long before 1957. One African leader has stated that this movement existed for several decades before it burst onto the world scene—but it had been driven underground to a large degree by the colonialist powers.

But if the African independence movement was not a new thing when it first came into view, its flowering was certainly to some degree a result of East-West tensions—and the age of communications. We must keep this latter fact in mind if we are to understand what is happening in Africa today. One cannot help but be impressed by the number of transistor radios which can be seen in the streets of any of Africa's larger cities—and always apparently tuned for news of what is going on in the world. The fact is that with the dawn of mass communications, something began to happen in the hearts of men—for you cannot speak of affluence in one nation and not expect men in other nations to reach out in expectation. And the same applies to freedom.

But Africa has no armed force which could drive out the colonialist nations. Bunker Hill, Valley Forge, Trenton or Yorktown were only stories in books about the great American revolution. How was Africa to win her freedom? The answer came following World War II: Soviet Russia's imperialist ventures in eastern Europe, their support of communist forces in Korea, and their attempts at penetration into other parts of the world resulted in an American diplomatic policy of "brinkmanship" in which the two great powers vied with one another for advantage all over the world. The time was ripe for the African nationalists to demand the independence which they could not have gotten by force of arms. The U.N. provided an international forum in which the



merits of the issue could be aired—and Russia, for her own interests, was only too ready to support the demands of the African nationalists.

We'll return to the question of communist penetration into Africa. But what about the question as to whether Africa is better off today than when it was under colonialist rule? The same question could have been asked of the American colonies immediately following the Revolutionary War; or, to change the illustration, it is a question which could be asked of almost every young married man—wouldn't it be better, and nicer, not to start a home of your own and just stay with your in-laws? We all know the answer. A human being, just because he is human, must begin to be responsible for his decisions some place in his life. And the African people have come to that place.

All of this has serious implications for Christians who are seeking to exalt Jesus Christ and His interests in Africa today. But before we consider this most important matter, we should briefly consider the African view of communism, because it has a great deal of interest for Christians in the West. It has been said of Africa that despite the fact that her statesmen have been tutored under western democratic traditions, "they are inclined toward neutralism, they are attracted to socialism, their governments tend to be

authoritarian." Some observers feel that this adds up to communism. A closer look gives a different impression.

No nation ever walked as determinedly into the communist camp as did Guinea after De Gaulle punished her for rejecting his French Community in 1958. Yet today Guinea is still neutralist (during the Cuba crises she refused Russian planes landing rights on their trip to Cuba) and seems to be well inoculated against the communist virus. Only recently it was announced that most retail business would be returned to private hands as well as a sector of industry. Guinea seems to have learned that communism is not the answer to her problems. Congo has twice "thrown the Russians out" of Leopoldville for interfering with political affairs. And

while we still do not have an adequate understanding of the direction in which the Zanzibar government is headed, responsible reporters seem to feel that what happened was a revolution of the majority of Africans against a ruling Arab minority which was attempting to extend its power at the expense of the majority. It seems rather evident that while Africa may lean toward socialism and authoritarianism, they are highly allergic to international communism as exported by Moscow and Peking (they remember very well what happened in Hungary). While Africans do not have our American view of communism (they quite understandably list colonialism as their greatest concern; they remember that America had a return bout with the British in 1812), they do see communism as another foreign attempt to take away their independence. Thus it is that they take all the help offered them but have no intention of losing their sovereignty. If we express our concern for their danger in "playing with fire," we can be sure that it is precisely because we are so concerned that they can afford to accept communist aid—they know that should they ever come to the place where they must "throw out" either east or west, they will have the full support of the other side.

If this seems to us to be lacking in integrity, we should try looking at the situation a little more deeply. The cold war is not of their making—any more than is the division of their continent into so many small non-viable states. They have been untimely born because of the rapid social change of our revolutionary times. But they do exist and their very existence is testimony to the desire of the human heart for equality of opportunity, for recognition, for a place in society—if not for themselves, at least for their children. But they do not have adequate resources to do it alone, and to accept all of the aid they need from their former colonial masters would be as dehumanizing as for a young married man to live off his father-in-law. They are doing their very best under most trying conditions. We may not always agree with all that they do, but they surely deserve the greatest measure of understanding because they are attempting to provide

their people with the opportunity to learn to use their franchise and at the same time maintain a stable government. This is no mean task. The leaders of African nations today have made, and will make, mistakes, but we need to remember that most of us learn from hard experience. Now they have the opportunity of *learning* from *their own* mistakes. We should pray that God will give them wisdom beyond human expectations in order that they may make as few mistakes as possible in these difficult days.

II

It would be most naive not to realize that all of this political ferment is having its effect on the life of the churches in Africa. Throughout Christian history the church has been greatly influenced by the climate in which it exists. We could more accurately say that God uses the events of human history to purify His church and call them to great faithfulness to Himself. Certainly the church in America found itself involved in the American War of Independence. The Protestant Reformation, at least to some degree, was part of a larger movement of nationalism; and the Great Awakening under the Wesleys in England is an outstanding example of how a nation, under the influence of a church which was called to repentance and renewal, was saved from the ravages of a revolution which affected many other parts of the world. We do well then to consider the context of the church in Africa before we attempt to understand what is happening within the Christian community.

To oversimplify the situation, one could say that the church is in relationship to the foreign mission as the African nationalists were to their colonial masters. Despite the oversimplification, the figure is too frequently an accurate picture of the deep feelings of many Christians in Africa. This comes as a shock to many of us, but on careful second thought it is understandable. A missionary in Africa under colonial rule was a guest of the colonial government. Most missionaries have felt obliged to render to the government in power the obedience which Scripture enjoins on them. Up until the time when the independence movement came out in the open, this caused very little difficulty in most coun-

tries. Once the revolutionary spirit blossomed, the problem became acute. Was the missionary to continue to give allegiance to the colonial power as he had done in the past, or was he now to take sides with the revolutionary government of the African people to whom he had come to minister? This is not an easy question, and it has no simple answer. Each individual missionary had personal convictions and insights which brought him to a place where he acted on his solution, or lack of solution, to this knotty problem. The rightness or wrongness of such actions must be left to God's judgment.

One thing is certain, whatever the strengths or weaknesses of the devoted men and women who have given so unstintingly of themselves in Africa, the church that we see there today owes its very existence, humanly speaking, to these missionaries. It was this same band of men and women who brought education and medical care to Africa. Someone has wisely pointed out that this is not the day of their recognition—that will come later.

The tensions which exist in some places between church and mission spring from the desire of the African church to have full autonomy—and the feeling of some missionaries that they are not entirely ready for it. This has resulted in various attempts to compromise the issue—which unfortunately have led to increased tensions. One African friend of mine expressed it in this way: "The African leadership today comes of one age group; most of us have sat in the same classrooms, shared the same experiences, the same hopes. We know each other very well. In the political sphere African leaders are now able to execute their ideas and responsibly seek to reach their goals. Leadership in Africa is in short supply. Don't use us as a front in the church. An African leader who subjects himself to being a figurehead, who has no power to execute his ideas and express his true thoughts, will soon be recognized by his people for what he is and be repudiated. The choice, therefore, is between giving us the opportunity for true leadership or losing us to the many opportunities which exist for us in our government where we can serve our nation."

This matter of imposing direct or indirect western leadership becomes particularly acute in the matter of exporting our western church problems into the African church scene. There is very real resentment against many of our divisions which seem to mean nothing to an African. One man speaking on this problem said: "The emotions arising from (the missionaries') places of origin sometimes seem to supersede what they first brought to this continent—Christianity. Thus in the country where I come from, simple African Christians, in telling what church they belong to, will describe it by its place of origin: 'Ndimu Melika'—translated 'I am American'—meaning I belong to that branch of the church that was started by and through the activities of the American Board of Commissioners for Foreign Missions. While 'Ndi ngum Belina'—translated 'I am Berlinian'—means his church was started by the Berlin Missionary Society." In one country in Africa there are three separate American brands of Methodists at work, plus at least an equal number of Baptists—and most of them working in the same city.

None of what has been said should be construed to mean that all the churches ought to merge into one—that is far from the point. The problem lies in imposing western divisions upon Africans who neither know about their background nor care to find out.

But the African, while impatient with our attempts to impose our problems upon him, is at the same time puzzled by our apparent lack of interest in his problems. One is frequently asked why it is that the white man wishes (or to them appears to wish) to keep control of things in the church. They feel very strongly that they cannot witness to men and women in Africa who are caught up in the nationalistic spirit of the day so long as they are known to be under foreign domination. One man has put it: "... the Church in this continent, in spite of remonstrations to the contrary, has not been able to tear itself loose from the cords of Caesar's robes. The whole idea of missionary societies far away in metropolitan cities (Paris, London, Berlin, New York) smacks of colonialism." He goes on to say that "... persistent con-

trol from abroad... has robbed the people of the feeling that (the church) is their own, it belongs to them and they to it... the result is frustration, lack of interest, deadness within."

One result of frustration, a serious problem which is of great concern to African churches, is the Independent churches or Messiah groups. These are located throughout the continent and number followers in the millions. Some of the members of these groups have departed from the ranks of the Christian church because of their resentment against foreign control and the imposition of western culture on the African church.

But it would be unwise not to look deeper. One African church leader sums up the matter: "Our problem here is the same as that of the church in Corinth—the Christian who walks along two ways, the old and the new. They have seen the light of the new day of the Christ of God and accepted it; but still they have not given up the old ways of sacrificing to idols. The country I come from can boast of a history of Christianity as long as any other on the continent except for Egypt and Ethiopia, but even then we find Christian people of very modern university education who still consult witch-doctors, believe in the power of African magic, and sacrifice to their ancestors who they still believe can affect the trend of their lives." This is a really serious problem in the eyes of the African, and he feels it is attributable to the failure of the church in Africa to put its root down deep instead of being fed and protected by foreign missions. And he is impatient because his missionary friends don't seem to understand the cause of the problem as he himself sees it.

There is no need to add that what has been stated is a general view of the African church and its younger leaders. There are places where the situation is much brighter, where earlier tensions are disappearing and the Church growing in stature. For these bright spots all of us can indeed be thankful, for they are stars by which our future course can be plotted.

III

What, then, are we to do in the face of these developments? Many

missionaries with long experience in Africa are wondering where to turn next, because the road on which they have so long traveled is becoming a quagmire, and no one has yet charted a new course. The words of the Apostle Paul come readily to mind: "Who is sufficient for these things?" And our insufficiency drives us to remembering that the task is not ours but God's. The writer to the Hebrews reminds us that "By faith Abraham obeyed the call to go out... without knowing where he was to go." This is certainly the challenge of our day. We have no need of looking back, trying to place blame on men or events; our work is to witness faithfully to our Lord in this day: for "this is the day the Lord hath made; let us rejoice and be glad in it."

Yesterday's opportunities may no longer be with us, but the revolutionary age in Africa has brought many new opportunities into which we can enter as servants of the church in Africa and witnesses to our blessed Lord. One of the greatest of these opportunities is in the field of literacy and education. The awakened African mind seeks out knowledge and absorbs it avidly. The opportunities for Christian teachers at the secondary school level are almost limitless. The African political leaders have set for themselves the goal of wiping out illiteracy throughout the continent. This is an enormous undertaking, and Christians trained in the field of literacy will also find many fields of service in Africa.

But it isn't enough to train people to read unless they are given books which will challenge their new skill. The need for Christian literature for new literates—and the distribution of such literature at prices the people can afford—is most urgent. The hunger for knowledge will not be repressed, and if the church does not meet this need, others certainly will. This is a golden age of opportunity, and in cooperation with the church in Africa we should do all that is in our power to make the best use of this opportunity.

A great deal of Christian literature is available for the educated person in Africa; but we frequently fall down at the point of distribution. Wherever possible, the Bible Societies are attempting to reach out beyond the capital cities

with Bible vans, colporteurs on motorbikes, and in many other ways. More recently our efforts have been directed toward the churches—working in partnership with them in an effort to see that every man who can read has at least a Gospel; that every Christian has at least a New Testament; and that every Christian home has at least one Bible. We rejoice in the cooperation we have received from other distributors of Christian literature who join with us and the African church to bring God's Word to every man. But the task is so immense that there is room for more men dedicated to this task of distributing Christian literature, provided they are willing to do it as servants of the church in Africa.

In some areas, such as Congo, there has been cruel inflation which is working great hardship on people, particularly in urban areas. To meet such situations it is necessary to subsidize literature so that the craving for something to read need not be frustrated because of the economic situation. Distribution of the Scriptures in Congo is at an all-time high and moving ahead rapidly because of the historic policy of the Bible Society that every man should have the Scriptures in his own language and at a price he can afford.

Another area of opportunity today lies in the professions and trades. Christians of almost any profession who are willing to move to Africa and establish themselves in practice to serve Africa's people will be both appreciated and respected as they live their lives in dedication to Jesus Christ. Mechanics and others who can offer service to help train Africans and temporarily keep "the wheels moving" will also find abundant opportunity for witness. While the man who has "no visible means of support" may be increasingly considered suspect, the man who works at a trade or profession will have many opportunities for Christian witness. In passing it should be said that our Muslim friends have long since understood this, and to a large degree their success in Africa today is due to their willingness to become a working member of the African community.

But no matter what the task one may be called to do, the time has come in Africa when only the

humble in heart can serve. One African statesman put it this way: "We are all human beings; . . . the only (white) settlers who will not be wanted are those who consider themselves 'bwanas' (masters), and who look down at Africans as 'boys' (the term used by whites in addressing an African of any age) . . . Anyone who still wants to be called 'bwana' should pack up and go, but others who are prepared to live under our flag are invited to remain."

Ambassadors of the Cross who have faced their own sinfulness at

the feet of their crucified Lord, are very much needed in Africa today. But none should go out of a desire to reach down and help. As we kneel in contrition at the foot of the Cross, we need to remember that before God we are without any merit which can purchase our redemption. Then we can recognize that the one kneeling in repentance next to us is our brother, whether he be African, European or Asian, for we are all one in Christ Jesus.

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"I give and bequeath the sum of \$_____ to THE FIELDS, INC. of 16 Hudson Street, New York 13, New York, for distribution in furtherance of the Lord's work at home and abroad."

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Canadian readers may write to Christian Missions in Many Lands (Canada) Inc., 23 Hobson Avenue, Toronto 16, Ontario.



Dr. Nicholls in his consulting room.

Ling Kuang Clinic

DR. D. A. NICHOLLS

Dr. Donald Nicholls outlines the beginning of Ling Kuang Clinic in Taiwan. Dr. John West, now in California, plans to identify with this medical ministry on his return to Taiwan.

In August, 1963, we had our eyes on the city of Tainan in South Taiwan. However, when we discovered that my wife had pulmonary tuberculosis, we understood why the door had not really opened in Tainan. In the circumstances we determined to move to Taichung, and the Lord confirmed that decision by leading us to a house on the first day of searching. We moved in soon afterward.

A room in our home was set apart for a medical office, and we used the front hall for a waiting room. Our capital for founding a medical work was about \$85.00, and we spread this very carefully over office equipment and essential instruments. In October, 1963, the Ling Kuang Clinic was launched, with as little sense of

destination as Abraham enjoyed when he started his pilgrimage.

During the first five months, the work expanded so much that we had to move the clinic. On March 1st, 1964, we opened up in half a house, one block distant from our own home. As soon as we moved in, the Chinese family in the other side of the house moved out, so we rented the whole house, but plans to use it were shelved until we were able to furnish it adequately. We first added a clinical laboratory, and then on May 1st, we set up a five bed "general hospital."

To pay down six months rental and make repairs; to install hospital beds and other appliances necessary to their use; to fit out an operating room (be it ever so

simple) and add instruments, has put us into the fellowship of the widow of Zarephath. The supplies have come as the needs have arisen, and still the barrel of meal has not wasted nor the cruise of oil failed. We have enjoyed living in this unfolding miracle of the Lord's faithfulness.

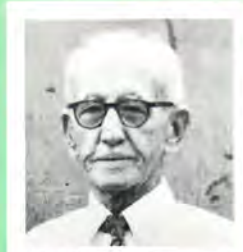
By the end of July, 1964, we had reached 1,000 new registrations for the out-patients' department. We have added two beds, so that we now have a seven-bed hospital with a nursery. Over the past two months we have had more than thirty in-patients. Of our first six babies, five have been boys!

We have to carry a fairly top-heavy staff for this size of hospital and have engaged one laboratory technician, five nurses, two assistant nurses, a cook, a laundress, and a janitor. We could cover more patients with the same staff, but we have quite filled the building, and any further development could only be made in a larger place.

A while ago, our clinic landlord asked us to find new premises, as he wished to sell his house. Two days later, Dr. John West of Taipei wrote to say that he and his family had decided to leave Taiwan for furlough and were closing down the Cottage Hospital. Dr. and Mrs. West have for the past nine years been serving the Lord in a private medical practice in Taipei. However, they have felt for some time that the Lord is leading them to a medical work more directly "missionary," in fellowship with us here in Taichung. They offered to make available to us any equipment that we could use. So we understood that the Pillar of Cloud was giving us notice of an impending move, and we have been looking for larger premises, which will allow us to double our present capacity, using the Cottage Hospital equipment.

We are fully aware of the wastefulness of renting buildings. But we are equally aware of the wisdom of the Lord in leading us from small beginnings, through enlarging ways, until it is His time for the medical work to be set up on a more settled basis, and in its own premises. We have also been deeply conscious of the faithfulness of the Lord's people whose prayers and stewardship have enabled us to enter these doors that the Lord has opened.

Salute to William Lammond



Mr. William Lammond

Sixty-five years ago, on a cold morning in March, William Lammond left his native Glasgow by train on the first stage of his journey to Central Africa. David Livingstone had drawn the attention of his countrymen to the needs of Africa, and a steady stream of Scots responded to his challenge: F. S. Arnot in 1881, Dan Crawford in 1889, and many others whose names are now only a memory, including some who laid down their lives before reaching their destination. William Lammond, after a journey that lasted eighteen months, arrived at Luanza, Congo, in September, 1901, to join Dan Crawford in the work on the shores of Lake Mweru.

W. SCOTT

The Fields pays tribute to a veteran Scottish missionary—William Lammond, who left for Africa in March, 1900, and is still "going strong."

After eight years at Luanza, Crawford asked him to go to Johnston Falls in the Luapula Valley to keep the station going when the resident missionaries had to leave. There he has labored for fifty-seven years, with a short break at Kaleba when Johnston Falls had to be evacuated because of an epidemic of sleeping sickness.

During these years of faithful service, he has done the work of an evangelist, undertaken transla-

tion work, including the compilation of a grammar, supervised school work and work with blind children, and cared for the more than twenty assemblies in the area. His energy and vitality have been limitless. At the age of eighty-four he was still engaged in building work, even including roofing. Now in his eighty-ninth year, he is still alert and active.

One significant sentence appears in Mr. Lammond's first letter home. "Now that I am here, I wish to stick to the work; may the Lord grant it." His desire was granted, and his sixty-five years of service links the pioneers with the present day. We give God thanks for the grace of continuance given to His servant.



Clarence High School Staff. Inset: Miss E. Horton.

CLARENCE HIGH SCHOOL JUBILEE

Founded in 1914 by Alfred and Walter Redwood, Clarence High School, Bangalore, India, last year celebrated its Golden Jubilee. Beginning with seventeen children in a private house, it has been built up by godly men and women to its present enrollment of 465 and offers classes from kindergarten through high school. Miss Emma Horton of Canada has been a member of the faculty since 1952.

Reflecting on its half century of service, its present principal, Mr.

Arthur Flack, writes: "Some years ago while sitting in the office of the general manager of the Indian Telephone Industry, my attention was taken by a framed picture on the wall. Our late Prime Minister was depicted looking forward—as if into the future—with penetrating gaze. Beneath were the words from the Bible: 'Where there is no vision, the people perish.' That study of a great leader with eye fixed on distant objectives, must have been chosen by someone and

put in that prominent position in order to keep foremost this great principle—'No vision, perish!' 'Put the emphasis on the future,' is the recent advice of one of our school founders, Mr. Walter Redwood.

Recollections of school life as given by old students in their Golden Jubilee letters are drawn from the fields of physical, mental and spiritual endeavor. This year our senior girls won the inter-school hockey tournament, and a year ago one of our boys gained third rank in the public high school examination. These facts indicate that training in physical and mental activities is well provided for in Clarence. And yet, all this does not explain why Clarence has such an appeal for parents who want to see their children grow to full, noble manhood and womanhood. The first aim in Clarence is to bring young lives into contact with God—to so know Him in His character and in His ways that the life is yielded in joyful surrender. This is our vision for every boy and girl who has the opportunity to be called a Clarencean."



LETTERS

Miss Clella Hopkins

Luma, Angola

Two weeks ago 28 believers were baptized here, about half of them from Luma and the others from a nearby center. Among them was a girl from my teen-agers' class. I was very happy to see her take this step, but now I am afraid she is going to marry a young fellow with no testimony at all. The girl herself says she does not want to marry him, but the mother and grandmother (who are not Christians) seem in favor. In Christian homes the girls usually have the opportunity to choose whom they want to marry, but among non-Christians the practice still prevails of marrying their daughter off according to the choice of the mother's family. When the girls are Christians, it presents a real problem.

Roy A. Wood

Luma, Angola

I recently made a thousand mile safari to the Camashilo area to cover a new area where the gospel is spreading. I made my first visit to a newly established assembly where there are 130 baptized believers. Fifty more are seeking baptism. A crowd of over 600 were present. They had opened up a new path through the bush for seven miles and had built several bridges. Very few can read, but the demand for literature was great. Everyone is trying to learn to read, and the whole village was filled with groups learning hymns or learning to read.

At another place two men hope to

go as evangelists to consolidate work in several scattered villages. At two other places work is just starting, and we saw over fifty making professions. We visited nine places, and everywhere we found a warm, friendly reception. "The harvest truly is plentiful, but the laborers are few. Pray ye therefore..."

Yesterday I had the joy of baptizing 29 here.

Miss Edith Mieras

Elim, Natal

At our conference a few weeks ago, it was wonderful to see the Lord at work. At the close of the gospel meet-



Miss Edith Mieras and African Nurses

ing on the Sunday, about 25 young people took their stand for the Lord. The movement seemed so spontaneous—most of them just came up to the front with no prompting at all. I have never seen it happen that way before, and we pray that these who have taken their stand may grow and become strong, earnest Christians.

Clinics have been really busy of

late. Today was doctor's day, and it was hard to see so many, so hopelessly ill, so totally indifferent to the fact that they would soon be in eternity.

George Wiseman

Salisbury, Rhodesia

The press was busy to the end of December, and we are thankful to the Lord for enabling us to go beyond the goal set of printing two million tracts during the year. These were done in six languages. There was a great demand last year for literature, and there is good reason to believe there will be even greater demand in the months ahead, especially for Malawi and Zambia.

Crawford Allison and I spent some days at the Triangle Sugar Estate 300 miles south of Salisbury. The African population there is considered to be 30,000, and as far as we could learn, no evangelical missionaries are working there. The area is divided into 35 sections; each section has its own village. The lay-out of the place makes visitation easy, and it is possible to have at least six meetings a day. We were well received and greatly encouraged by the interest in the gospel and expressions of gratitude. Some said, "We never heard these things before." It made us feel that we were back in Camashilo, Angola. Through the good work of a young European couple, who used to live in Salisbury but are now there, quite a number of Africans are doing Emmaus courses. We believe God has given us this "open door" and ask your fellowship in prayer.

Over the past week-end we visited the small assembly at Kariba Dam. An African believer went with us, and he remained for two weeks of gospel meetings. On our first night, about 200 attended the meeting. We expected a greater number the next night, but there was an open-air movie at the township, so only twenty-five came to the gospel meeting.

Miss Alice White

Chavuma, Zambia

Last week three of our school girls were working for me. Suddenly I heard my name mentioned, so I listened. The youngest girl of the group was unsaved, and the two older ones were talking to her about being saved. It was a real joy to hear them quote verse after verse, both in English and Luvale, including, "The fear of the Lord is the beginning of wisdom." For about forty minutes they talked to her, and then when they were finished with their work, they came to me to tell me that Mahongo wanted to trust the Lord. It is thrilling to see these girls concerned about the salvation of their friends. Pray with us that we will see many of our

Mr. and Mrs. Roy Wood and Family: Audrey, Miriam, Timothy, Paul and Ruth.



girls give their lives wholly to the Lord for His service.

Anne Vanderlaan

Kollegal, India

The holiday season was a busy time, but what joy to see the children happy. A highlight of the season was our two-day Bible conference when Mr. Roberts of Madras came to Kollegal and gave us choice ministry from God's Word.

With the extra responsibility I have only been able to have dispensary one day weekly, but then there are great throngs of needy patients to care for. In this I need your prayers. The boys' clubs, held weekly, still continue to challenge me, as the Lord has given this wonderful opportunity to reach well over 70 boys with His Word every week—the razor-jority from Hindu homes.

Several of the orphanage girls are requesting baptism, and for this we praise God, as we rejoice to see them move forward spiritually. Pray with us that all the girls of the orphanage may trust the Lord Jesus as Savior and live for His glory. With over 160 girls in the orphanage family, and such different personalities, there sometimes are really challenging situations, and I do need your prayers to know how to cope with some of these problems.

Gifford Beckon

Takasaki, Japan

In winter a great deal of our time is spent in visitation. As one visits in the homes of the individual believers, one can realize more and more the difficulty of standing true to Christ. Many are able to stand for a time, but then give in as they become entangled in the heavy web of family rituals associated with ancestral worship. This is especially true during the New Year season. Recently, one dear sister, who has given real evidence of salvation in the past, completely capitulated at the death of her husband. Before he died of cancer, we went there many times at her request to give him a simple presentation of the gospel, but he refused to think of God. He asked her to give him a Buddhist funeral, and she did. Though we pleaded with her not to have anything to do with the usual burning of incense and other forms of ancestral worship, she did. As far as we could tell, she did nothing which would mark her as a Christian. Beloved, this hurts. The church in Japan is riddled with just such compromise. How we long to see God work during 1965, that believers may be strengthened in Him, willing to suffer for His name's sake. Will you join us in this prayer?

There was one home recently, however, which brought great joy. There wasn't one idol nor paper prayer to be seen anywhere. This young couple

was married just last year, and his mother also is a Christian. It was a big step for her to get rid of her idols, for she had many. To break all ties with the spirit world was not easy for her, but thank God, she has. These three need our prayers, that Satan may not stumble them.

Our oldest daughter, Ruth, has just returned for her second semester at Sophia University. Her plans at present are to get a B.S. in nursing.

Montgomery Browne

Hiroshima, Japan

Along with the believers in Kokura, we are seeking to help a very small group of believers in the city of Beppu. That is about 125 miles from here. We take turn about going once a month. Some of the folks there are nurses who have patients who want to hear the gospel. We have been asked to make gospel tapes for them. We are already doing so for the hospital here and occasionally send some ministry to the Japanese women among whom the sisters in Colorado Springs work. The other day we had a letter from a woman saved in Hamamatsu about eight years ago. She asked if there is any chance we could send her some ministry on tapes, not knowing that the Lord is burdening us about this sort of work!

Due to the availability of machines, either for purchase cheaply or to borrow from friends, it seems the ideal medium for this country. Since the quality of recording need not be as critically perfect as for broadcasting, the relatively inexpensive machines we have will do the work. Bro. Suzuki and I have decided to set aside an hour a week and produce a series of tapes in the gospel that will lead from the basic concepts of God through salvation. Intercession for this work would be much appreciated.

We have had many new enrollments in correspondence courses as a result of the fourteen thousand tracts distributed mostly to students and radio contacts. This year we plan two more distributions of tracts over the same area. Each time we will follow up soon after with a week of special gospel meetings. We had over a dozen new people from this effort last time, and some continue.

Gerald Wunsch

Inebu, New Guinea

The past months have been extremely busy ones. An opportunity to extend our work into the Kabori area has presented itself. The Kabori valley is a day's trek to the west. We have visited the area for several years, and some school boys from there are in the Inebu school. There are small numbers of Christians in several villages throughout the area.



Inebu school, New Guinea

We feel the work at Inebu can be carried on with regular visits from the missionary and the help of local Christians and native school teachers who are taking more responsibility, enabling us to concentrate on the Kabori area where the possibility is greater for development of a larger school, with the possibilities of gardening and stock raising. The people are only hunters by nature and practice. Only teaching them to read leaves a gap that seems impractical.

The burden of our hearts is that faithful men be taught the Scripture, so that they may in turn teach others also. This is slowly becoming a reality but accompanied with many setbacks and heartaches. We ask for your united prayers for eleven young men who are taking part in a greater way than others, as they become special targets of the enemy.

We expect to leave for furlough, D.V., the latter part of April, going by way of Manila and picking up David there.

Ernest Green

Metz, France

In an afternoon, with the help of the motorized bicycle, one can distribute several hundred tracts. The blocks of flats, of many stories, make this work easier—that is, if the door is not closed to colporteurs. In liaison with a radio program, "The Voice of the Gospel," about a dozen addresses have been obtained of people who have written for literature. Much prayer is needed for follow-up.

Mr. and Mrs. E. Green and family



The afternoon tea gatherings continue about once a month, the numbers being between 15 and 20. A message is given suitable for saved and unsaved.

The Lord has given us a field of ministry among the members of the R.C.A.F. stationed in the area. About once a month, we have a meeting for fellowship and ministry of the Word, members of the Canadian Air Force taking a share in this ministry. Needless to say, we have had a blessing from opening our home for such gatherings.

In mid-December I was called for the second time to the office of the Chief of Police, and was ordered out of the Moselle. Wisdom has been sought from the Lord and an appeal has been made against this decision. We believe that the Lord is able to overrule, though such a decision is normally final.

Mrs. Priscilla E. Johnson

Quevert pres Dinan, France

We praise the Lord for His provision for all our needs. We have the assurance that He will continue to do so, especially as we expect to purchase a big plot of land and to erect buildings for our summer camp work among the children and young people of Brittany. The house at Saint Jacut has served this purpose for the past three summers, but we have decided that the children who live over there must not be taken from there during this period.

It was a great joy to see several of the young campers baptized last summer; fortunately the sea is nearby and serves us well. Two young women who were saved at the camp last year were baptized in their respective churches this autumn.

One of our senior girls, who is now twenty, is entering Bible School in February. She is one of four orphan sisters who came to the home in 1957. Please pray for her as she begins her studies at Lamorlaye.

Our teen-age group needs your prayers; they begin life with a handicap, and very often the sins of the fathers reveal themselves later on. Some are victorious; others are too weak to resist the tempter. But then, who is strong, without Christ? Pray that we who seek to guide them might be faithful in prayer and that our lives might be without reproach.

Alexander Weekes

St. Michael, Barbados

The Lord has helped us to maintain testimony for Him at St. Philip and also Cherry Grove, St. John. We are expecting to baptize a few of our Sunday school children—ages 13 to 18. Some of their parents are in the meetings, and they know the truth. Please continue to pray for these and for us also, that we all may

be found faithful until He comes or calls us to be with Himself.

Mrs. Mary H. Rollings Demerara, British Guiana

The past year was one of violence, arson, bloodshed, anxieties, fears and all kinds of evils, but the Lord brought us safely through. Some of the saints lost their homes, two of the meeting rooms were destroyed by arson, and the saints in those areas are meeting in the house of one of the believers. Now conditions are getting back to normal, and we praise His name and take courage as we press forward.

There are nine women's Bible classes and four teen-age groups that we have visited regularly, teaching and encouraging them to keep close to the Master.

We had two weeks of special gospel meetings at Craig in November, at the close of which eight professed to be saved.

Dr. Percy Hamilton Cordoba, Argentina

Through friends in Buenos Aires we were able to take advantage of the offer of an Argentine-built light car at reduced rate and are finding it most economical and useful in getting around to outlying places.

One of the interesting cases at present taking our time and prayers is a Jew who has been coming to meetings for a few weeks and has remained for conversation several times. Last night he told me after the meeting that he has trusted the Lord Jesus as his Savior. There are a number of problems which he has to face, but we trust he is real and genuine. We are also following up a few other cases that are finding life difficult in their homes since turning to the Lord. Prayer will be valued.

Constance Payne Salta, Argentina

We have few visiting preachers in Salta, so we were glad to see a number here at the yearly conference in September. Missionaries are still needed in the northern area, as there are many large towns with no witness, and in the smaller places many have never heard the gospel. In Buenos Aires there are about eighty assemblies now, and many young people have gone out into the work of the Lord. But they do not seem to want to go out to places where there are few conveniences.

My mind goes back to the time I arrived in this country. Another girl and I came out in June, 1920, and after a few months with a family, we went to the Chiriguano Indians, who had been settled on a piece of land near a sugar factory. We lived in a room at the back of a hall that the Company had built, for they would not sell any of their property.

We had no light, no water, no glass in the windows, and nothing but our trunks, placed one on top of the other to serve as a dresser. Little by little we bought camp beds, and some boxes standing on four pieces of wood made our first table. These years spent with the Indians were the happiest ones for me, for we were kept very busy in the work, teaching school, caring for the sick and going to hospital with those who could not speak Spanish. Later on, after I married, my husband and I went out nearly every week on trips from Monday till Friday, on horseback, visiting places where there were believers in the mountains. How different things are now! There are good roads instead of dirt ones, trains and even planes, to make traveling easier and quicker.

Reginald Powell Salta, Argentina

During this past year we have sought to give help in the gospel in places at some distances from Salta. About 35 miles from here, out in the country, there is an interesting group of Christians—an elderly couple, their sons and grandchildren. They are working the land, market-gardening. They seek to witness for the Lord among their scattered neighbors. One of their plans is to build a small gospel hall on a low hill on their property and use loud-speakers so that the gospel message will be sent out to all the district around. If the Lord will, we hope to visit them again this coming Lord's Day. On our return journey we shall probably have a meeting in the town of Guemes where there is an active group of believers. They are the folk I try to visit as much as possible on Wednesdays, chiefly for the ministry of the Word for the Christians.

We are glad to say that Mrs. Powell continues quite well. We praise the Lord for His good hand upon us up to this moment. As to the future, we can confidently leave all in His loving hands.

A. William Cook Unquillo, Argentina

After a year of wanderings we have settled down again in our own home. It has been a busy year—six months in Santa Fe, then two months in Mendoza, with meetings and conferences in other places. We are happy to be back in Unquillo, which is an excellent center, with twenty some assemblies in the immediate area.

Just two weeks ago the leading brother, or one of them, of the nearby assembly in Rio Ceballos was killed when hit by a car. He was a wonderful personal worker and soul winner. One brother told me that he and another brother had noted recently that over half of the believers in fellowship had been won to the



Unquillo Assembly

Lord by the personal work of this brother, Juancito Guastella. He was also the counsellor of the young men of the assembly, and they are feeling lost without him.

We hope to visit Mendoza for their annual conference when they hope to have the official opening of their new hall. We shared ministry and gospel meetings there recently with Dr. Norman Hamilton. Since then, he has had surgery on his back, but is now out of hospital. They will have to remain in the Mendoza area until he recuperates.

Miss Louise Stetter Cochabamba, Bolivia

There is much blessing in the Lord's work here. We are now in a location where there are a good number of children, and some Scriptural film strips have been shown and explained to them by Mr. Lander. We had a night for the Sunday school treat for women and girls and another for the men and boys, as the meeting room is too small to have all on the same night.

The attendance at the women's meeting is very encouraging, and prayer will be valued for the unsaved who come.

Albert Graves Santos, Brazil

For the past year we have been in fellowship in the assembly in Sao

Vicente, sister city to Santos and half way around the bay from where we live. Donald DeWeese shoulders the main responsibility for the work there, in addition to directing the growing ministry of Emmaus correspondence courses. Now, however, we feel the time has come to concentrate our efforts on the establishing of a local church on the New Testament pattern in Santos. We are starting modestly enough with meetings in our home for Bible study, prayer and breaking of bread. Our evangelistic work is house to house and in the open air. Literature will be one of our chief emphases. We have an able and willing helper in Gilberto, a single fellow of 27, and there are a few other fine believers, which could give us a nucleus for solid growth, leading eventually to witness to other parts of the country. We feel a great need of prayer.

William M. McBride Talca, Chile

Recently Brother Eliecer Parada and I held nearly three weeks of nightly meetings in the coal-mining town of Lota. Brother Hanna, who labors for the Lord in that district, invited us to come, feeling it was a suitable time for a special effort. God encouraged us with good numbers of unsaved nightly and with the op-

portunity to converse with many during the series. We believe several were won for the Lord Jesus, among them some young men who, we trust, will go on to be a help in the assembly.

Last week we baptized eight believers here in Talca, some of them from this city and others from a small country place where a local brother carries on three meetings a week. In this latter place they are about to move into a hall which is nearing completion, and God willing, will start to remember the Lord there later this month.

Andrew Stenhouse Santiago, Chile

All the usual activities continue. A month ago we had the privilege of baptizing five believers. Others hope to take the same step before long.

We are contemplating the opening of a new hall in a town of over 50,000 not far from here. It is a place that has been growing rapidly in the past few years, and though concerned about having meetings there, we could not find a suitable meeting place. Now we have rented a very suitable place, but it will need some painting and fixing up before we can use it. We are busy with this at present.

Gordon Horton Tierralta, Colombia

The construction of our house is well on its way. I have given up all hope of getting anyone to do a good day's work on the job, so I have been doing the greater part of the carpentry myself. It must seem impossible for you at home to visualize the situation here, for certainly at home, houses are not built with labor that won't labor! One of these *mananas* we will be moving in, so praise Him for that answered prayer.

We have in the past year seen



EDITORIALS:

1. He Leadeth Me
2. Urbana Missionary Convention

ARTICLES:

1. Revolution in Africa Paul A. Hopkins
2. Ling Kuang Clinic Dr. D. A. Nicholls
3. Salute to William Lammond W. Scott
4. Clarence High School Jubilee

PRAYER POINTERS

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Indians and nationals alike come to the Lord. We would like to see greater numbers, but this is His work, not ours. We have traveled quite a few miles on the river, wearing out outboard parts, and are now on our second outboard in thirteen months. We have had almost every Indian on the river system here in the house at one time or another. We have seen Indians die, some trusting in the Lord, and more not trusting Him. We have printed two primers, have the translation done for "Stories of Jesus" Book One, a hygiene book (lacking only one drawing), a song book of Indian and Spanish choruses, and now, a book that we will have printed soon entitled "Culebra! Tama!" (Snake! in both Spanish and Epera). This book, in both languages, explains how to treat snake bite (five Indians died last year from bites!). The last page explains that the serum is good for all known snake bites here, except for one—that of "the old Serpent." Then the remedy is given for that too!

Please continue to pray for the work. The more we seem to accomplish, the more Rome seems to object. Remember to pray for the Roman priest who is causing the trouble. Just ask the Lord to do His perfect will in this man's life.

Gordon Wakefield Lima, Peru

We would like to share with you the following matters for praise and prayer:

Praise the Lord for intervening for us with the customs officials, and for providing us with a most satisfactory home.

Ask God to guide us in the matter of education for our children. There is a variety of possibilities, but we want to know God's best.

Ask God for real discipline in our lives to learn Spanish well. We anticipate study both formally and informally. Remember my wife in this regard especially, since the regular duties of a homemaker will make it more difficult for her to find time to study.

Ask God to help us "fit in" with the present work of our missionary colleagues and to make us a "sweet savor of Christ" to those around us, even though we do not know the language yet.

Ask God to reveal to us the particular sphere of ministry He has for us when language study is completed.

Prayer Pointers

Pray for **Eleazer Alfonso**, Filipino worker, who has started a "Bible School of the Air" program in Tagalog.

Remember **Mr. and Mrs. James Nichols** (Brazil) as they settle in to the work in the state of Minas Gerais.

Pray for **Dena Speering** and **Betty Partridge** (Congo), as they set up a branch of the Emmaus correspondence work in **Kampala, Uganda**. Letters are going out to schools, churches and Christian leaders to advertise the courses, and **W. A. Deans** is giving a series of messages on the radio and will mention the courses after each message.

Pray for **Dr. Norman Hamilton** (Argentina) recovering from back surgery at Mendoza.

Remember in prayer these workers in Angola: **Jack King**, who has been very seriously ill; **Mrs. Donald Cole**, recovering now from a severe attack of hepatitis; and

A. E. Horton whose throat trouble continues.

Pray for growth in the young assembly work in **Turkey**.

Remember the 1965 evangelistic program envisioned by workers in the **Dominican Republic**.

Pray that **national elders** and teachers may be raised up to lead the assemblies in every field.

Ask the Lord's blessing on the Bible School of the Air (Manila, Philippines) expansion into **Indonesia** by radio and Bible study courses.

Pray for God's blessing on the circulation of **Emmaus Bible courses** the world over.

Prayer is asked for a more vital expression of Christ among **North American** assemblies and greater commitment to His interests everywhere.

Prayer is requested on behalf of radio broadcasts in **Quebec** and for new workers to help follow up interested contacts.

PERSONALIA

Arrival:

Miss **Eunice Timm** (British Honduras) in December.

Birth:

To **Mr. and Mrs. James A. Nichols** (Brazil) on December 20, 1964, a daughter, **Ruth Erma**.

ADDRESS CHANGES

Rwanda

LACEY, JOHN E. (M) (F)
82 North Third Street
Chambersburg, Pennsylvania

Japan

CARLSON, THEODORE
802 Kyodo Cho
Setagaya Ku
Tokyo, Japan

Argentina

COOK, A. WILLIAM (M)
Chalet "Villa Patagonia"
Unquillo, Sierras de Cordoba
R. Argentina

Brazil

NICHOLS, JAMES A. (M)
C. P. 23
Sacramento, Minas Gerais
Brazil



THE **Fields**

APRIL, 1965

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Editorials



A LESSON FROM LISULAND

The life story of James O. Fraser of Lisuland is a missionary classic which deserves a wide reading among believers today. It is a tonic to think of this young British engineer who turned his back on the comforts of civilization for incredible conditions of life among the tribesfolk

of West China. The exhausting treks in bitter cold over dangerous mountain trails, the intolerable housing, the appalling food, the numerous health hazards, present a challenging picture to our ease-loving generation.

But though the physical hazards were great, the spiritual demands of the work were far greater, and herein lies the deeper challenge of the book. It is the record of a young man facing tremendous odds in an area untouched by the gospel, through faith and prayer witnessing spiritual transformation in the lives of thousands of Lisu tribes-people.

The life of James Fraser is a practical lesson in the supreme importance of prayer. Here is

MISSIONS AT HOME

Evangelistic activities which have been afoot for some time might well be considered by believers generally in North America with a view to evangelism in the home areas. It is possible to become so absorbed in foreign missions that we forget the situation in our locality. Concern for Africa should be mingled with concern for Amer-

ica also. We need balance in our outlook.

Door-to-door evangelism in Louisiana is to be sponsored by Literature Crusades for two weeks in June. By mail and personal invitation a widespread work of literature evangelism has been in vogue for years in Quebec. The British Columbia Outreach consists of a team of students whose summer vacation is devoted to D.V.B.S. work, evangelistic meetings and distribution of gospel literature in the more isolated parts of B.C. Emmaus Bible School students carry on similar activities in both winter and summer vacation. Then, there is opportunity for a vigorous circulation of gospel literature at state and county fairs. Various brethren have rented booths at county fairs and thus personally contacted thousands of persons with the gospel in a short time.

There are various methods for getting out

COVER PICTURE: At A Japanese Well

UNations Photo

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no mere textual treatment of this subject; it is an outpouring of heart on the part of one who travailed in prayer, who encompassed his Jerichos by faith and saw the walls of demonism, that had stood firm for centuries, breached and souls brought into spiritual freedom. The record is exhilarating. Behind the record lay a life of prayer, faith and patience. The rewards were rich as Fraser witnessed the work of the Holy Spirit in turning souls to Christ from the darkness that enshrouded the Lisu for generations. The dynamic of the gospel was amply demonstrated.

But Fraser did not stop there. Well he knew that if the work among the Lisu was to take firm root, Christian assemblies must come into being. So he taught the truth of the New Testament

regarding church life. Christian assemblies came into being in village after village. The converts were taught to give money and labor to erect their own chapel; elders were encouraged to fulfill their responsibilities; Lisu evangelists were raised up to extend the work in every direction. Thus were laid the foundations of a thoroughly national work.

The Lisu churches embraced some twenty thousand believers at the time of the communist take-over and the enforced withdrawal of missionaries. All hope of the continuation of the work lay with the Lisu churches. It is the same wherever political or other changes involve missionary withdrawal. Hence the importance of establishing national churches; only such can survive.

the gospel; not all are equally effective in all areas. Reference to the ministries noted above is intended to stimulate thought regarding our own area. How effective are we in our own home town or city?

Bible School students and other young Christians recently promoted a door-to-door visitation program in Detroit, with significant result among the tens of thousands contacted. This work has the decided advantage of a thorough-going follow-up. Many of those engaged in the program *live* in the area and can continue contact with the interested persons for weeks or months afterwards with a view to the converts' being introduced to a local assembly.

People who have the means might put a station wagon (or a supply of gasoline!) at the disposal of young men who are willing to give

themselves to literature evangelism in remote parts of the home state or province. Others might be prepared to arrange a booth at a county fair (or several successive fairs) where eager young helpers could contact thousands of people. Vacation Bible Schools, as well as boys' and girls' camps, offer opportunity for evangelism this season.

Many already have plans in hand for service this spring and summer. It's not too late for others to start planning now. The Lord grant us the vision and the initiative to take full advantage of the wide open doors for witness. Let there be a getting together on the part of older people who can help financially and younger ones with hearts for the work. Determined effort this season in all parts of the U.S. and Canada could be a blessing to thousands of souls and an enlargement of heart to ourselves.

KENNETH STRACHAN

In the home-call of Dr. Kenneth Strachan on February 24th the Latin America Mission, of which he was director, lost an invaluable leader and the cause of missions in general in Latin America lost a good friend. Though only fifty-four years of age at his death, Dr. Strachan had made significant contribution to the work of the Lord in the Americas.

The Fields extends Christian sympathy to Mrs. Strachan and the family in their bereavement, also to the Latin America Mission in their loss.

Missionary service in Japan brings one face to face with mysterious happenings. Work on this mission field has a different look, a different characteristic, from all other mission fields of the world.

Let us first hear about the Japanese experiences of longstanding mission workers. When I was in Tokyo and spoke about my special field of study to a missionary association group of more than a hundred participants, the president told me: "What you represent is the most urgent question with us here in Japan. The demons can literally be felt in this land." I requested from him further information, since I had great interest in everything related to my special ministry. He continued, "We have here in Japan the greatest number of nervous breakdowns among missionaries. The missionaries in this country use up their emotional resources faster than on any other mission field. Most of them are in need of furlough after only three years, whereas in other mission fields the average is five years."

I was not yet satisfied with these explanations. The mission chairman of another mission who participated in this conference gave me further clues. "We observe similar matters," he related. "Many more quarrels and also derailments in a specific area occur among our missionaries in Japan than in other fields of our mission. For a long time we have been faced with this puzzle."

As I suspected definite connections behind the observations made by older Japan missionaries, I had various Japanese people talk to me. In my ministry in Kobe and Tokyo, I had met with missionaries representing more than ten different missions. All of them described to me the same characteristics of the Japan work.

One missionary told me of a young colleague. The missionary had arrived from the U. S. A. not long before. When he visited a Buddhist temple one day, he felt inwardly his faith challenged to cast the demons out of this temple, in the name of Jesus. What happened? A few weeks later he himself was possessed, and had to be ordered to return to his home country. Another young missionary felt so greatly burdened for the Buddhists who passed his house daily on their way to the



Japanese ladies in national dress

The Enigma of th

DR. KURT KOE

temple, that he began to pray for them intensively. It caught him too. His spirit became darkened. He had to be taken back to his homeland in a straight-jacket. I am acquainted with the objections raised by unbelieving psychologists in these two cases. Since I do not consider them to be correct, I will not enter into them.

In order to complete the picture, I will also present the observation of Dr. Eitel. The name Dr. Eitel was well known in China. He was chief of the Changsa Hospital and was greatly sought after from far and wide for his surgical skill. For the last ten years he has been in Japan serving our missionaries in a sacrificial manner. I also was his patient when I became sick in Tokyo. This experienced doctor, on his visits to my sickbed, related to me his impressions of Japan. He reported that, according to his experience, more neurosis is found among missionaries in Japan.

But with this, our observations are not yet concluded. Missionary Vatter, field chairman of the Liebenzeller Mission, gave me his ten-year impressions of the Christian Church. He said: "A peculiar heaviness lies upon Japan's Christian churches. It is as if the Japanese Christians had lead in their blood. A free, joyous singing and praying is seldom known here. A

childlike, worry-free walk of faith is very rarely found." He told me still more. But since it coincided with the reports of other missionaries, it needs no repetition.

Also, the yearly mission reports reaching the homeland from Africa, New Guinea, South Seas, etc., speak of progress in spite of difficulties, and leave a different impression from the reports from the Japan field. Japan missionaries are often very oppressed. There is no real progress. The energy poured into the work, and the means applied, stand in unfavorable comparison to the visible fruit.

In the light of this, the decisions of the mission boards at home sometimes seem to us a little strange. Thus I was once a witness of the following counsel given to a missionary candidate. This young man, who was to be sent out to a mission field, was somewhat neuroathenic-inclined. The leading brethren said: "He has weak nerves. We'll send him to Japan. This field has similar living conditions, a similar climate, a civilization similar to that of Germany. There he will be able to stand better than in other places." Such an argument indicates the ignorance of the mission leaders. A man with weak nerves will hold up better in New Guinea or on some South Sea island than in Japan.



An itinerant musician priest

Japanese Soul

What, then, are the reasons for his missionary situation in Japan? Does this situation relate to the intelligence of the Japanese? It is well known that primitive races are more open for the gospel than the intelligent ones. The primitive people see in the building up of a mission work many opportunities. They can learn to read and write in the mission school. The missionaries teach them manual skills. With the Japanese the impulse is of present. With his education, the Japanese often feels himself superior to Westerners. Missionary Vatter told me that it is not an uncommon thing for taxicab drivers in Japan to have attended university. The result is that the Japanese can be very proud and arrogant. This is felt even among the leaders in the Christian church. For example, when missionaries oppose decisions made by Japanese Christians, they are told: "We don't need you. You are on leave. We are able to manage our churches by ourselves."

The intelligence alone cannot be the reason why the work in Japan has such serious consequences. Must we include another factor?—the Asian reserve, which in spite of an obliging smile, does not grant free entrance to the heart. Without doubt, the warding-off attitude of the Asians toward the "white"

is a difficult matter. But yet, it is not sufficiently decisive to account for the nervous breakdowns among the missionaries.

No, here appears another problem that has already been much discussed, but which has not been recognized in its full force. It is ancestor worship.

The student of folklore may protest and say: "What has Japanese ancestor worship to do with the neurosis of the missionaries?" Very much, as we shall see. A certain type of theologian may also be indignant and say: "Ancestor worship is a beautiful custom of this nation of the rising sun. They express by it their connections with their ancestors." How often Japan missionaries have heard it said: "Ancestor cult is expression of piety and has nothing in common with the idol worship of the primitive races."

Let us examine this problem. Of course we must give those people a chance to speak who had ancestor worship at their doorstep for years and decades. I would not presume to be competent in judging ancestor worship, although I was able to observe various forms of this cult on my extensive travels.

In Saikung (Hong Kong), I was guest in the house of Mr. Wyder of the Basel Mission. This brother, who is a China missionary of more than forty years, directs the theological seminary in Saikung. From him I heard an appraisal of ancestor worship in a clarity not met elsewhere. I wish that he would write about it instead of me.

He told me of the Chinese custom of spending 24 hours once a year with the deceased at the cemetery. For this purpose, the Chinese have built their graves like small week-end cottages, so that the family can find shelter during this time. They eat their meals there and observe the century-old custom of offering incense. Before they eat, they offer part of the meal as a meal offering to the ancestors. At the occasion of this offering they pray to the spirits of their ancestors. In many areas this custom of communion with the deceased is observed twice a year. And then came the decisive word of university teacher Wyder. He said: "Fundamentally speaking, ancestor worship is spiritism, demon cult. Unfortunately, this is not recognized by

most missionaries and theologians."

Therewith Wyder spoke the decisive word. I was very glad that I stood not alone in this very opinion. The figure given by Professor Blanke of the University of Zurich that there are 70 million spiritists in the world today is much too low, since there are 750 million Chinese who revere and worship ancestors. This spiritism of the ancestor cult is a wall fencing off Christianity.

On Japanese soil, ancestor worship has still a sharper accentuation. This time I owe thanks to Dr. Eitel for the clarifying word. He said: "All of Japan, with the exception of the half percent Christians, sits fast in demonism, because all of Japan has fallen into ancestor worship, and that to an intensity exceeding Chinese ancestor worship. In China they burn paper for the ancestors; in Japan they offer real money. In Japan, ancestor worship is observed to the nth degree of determination." As Mr. Wyder pointed out: "Ancestor worship is demon worship."

Therewith we have the key to the understanding of the spiritual and mental state of the Japanese people. Over Japan, even more than over China, lies the charged weight of demonic influences. Our missionaries there are constantly exposed to this invisible attack. This constantly active threat is a part of Ephesians 6:12, "For we wrestle not against flesh and blood, but against spiritual wickedness in heavenly places."

This continual invasion out of the aerial sphere, and being constantly surrounded by these powers, presents to the Christian worker a perpetual threat. Without his being aware of it, the missionary's emotional and mental strength is being exhausted, his faith is exceedingly taxed. Therefore the many quarrels, derailments, nervous breakdowns, and quick fatigue.

What does this missionary situation mean to the home churches? Those dedicated to the Lord should in a new way become conscious of their responsibility in intercession. Our brethren on the mission field will endure to the degree that they are strengthened by prayer at home.

Translated by Kurt Ribi from Dr. Kurt E. Koch's book, "Under der Fuhruna Jesus," and reprinted from *Japan Harvest*.



Better-class Indian family scene

UNations Photo

Kerala State

J. M. DAVIES

I welcome the opportunity to bring the needs of India before the readers of "The Fields," for it is the "neglected continent" in so far as the assemblies in the U.S.A. and Canada are concerned. In most missionary maps, Africa takes the central place, the place of importance. It stands out in a very prominent way, whereas India seems tucked away in a corner, so small in comparison to Africa and other countries. If a map of India and of Africa drawn to the same scale be compared, it will be found that India, including Pakistan, will fit into the N. E. corner of Africa. The east coast of India will follow the N. E. coastline of Africa and will take in the coastal countries, Kenya, Ethiopia, a part of Tanganyika and some parts to the north. But that would be only one-fifth of the whole of Africa. India can be put into Africa some

five times!

But population-wise the picture is reversed, for the population of India and Pakistan together is about three times that of the whole of Africa from Casablanca to the southern tip. The whole of the Congo has a population of only 15,000,000; Angola about 5,000,000; Zambia about 4,000,000, while the Zulu population of Natal in South Africa is under 500,000. But a look at the prayer list of all the workers commended from assemblies reveals some astonishing figures. Until recently, for instance, in Katanga (population under 2,000,000) there were 18 married couples and 24 single sisters. And, of course, there are mission societies with workers there also.

The vastness of the country creates a problem. When in Africa in 1954, I traveled in a motor vehicle from Chingola to Sakeji, a distance of some 400 miles, in twelve hours, and in all that time

and distance we passed only one vehicle! I was told that if we had picked up every African in a swath of two to three miles on either side of the road, we would not have picked up 2,000.

How different this is from India. Our esteemed brother, Mr. Tom Rea of Africa, paid a visit to India in 1952 and was tremendously impressed with the difference. In Africa—the sparsely populated bush country; in India—the teeming multitudes. Yet in India today there is not one brother commended from U. S. assemblies. We were the first married couple to be commended in 1919; our brother, Mr. Rowland Hill, followed a year or two later. From Canada there are three brethren, I am not unmindful that there are a number of sisters. A reference to the prayer list will show that altogether there are some 58 married couples and 64 single sisters serving the Lord as missionaries in India. One is in-

clined to say, "Never was so much expected from so few." The Telugu area where Anthony Norris Groves first labored in India, with a population of 36,000,000, has only seven brethren and 24 sisters. It would be well if the ratio were reversed. Figures for the Bombay State, or the Madras State, or the Mysore State and the northern States are even more alarming. Bihar has 40,000,000—with one married couple!

Kerala State, where we have labored for most of our time, is in the extreme southwest. It has a population of some 18,000,000, or the same as Canada, but all concentrated in an area the size of Vancouver Island or Cuba. It averages 1000 per square mile! It is one of the most thickly populated parts of the world, and, as far as India is concerned, it is strategically important for many reasons. In many ways it is different from other parts of India. It has been called the "Garden State" with its green rice fields, its back-waters and beautiful coconut plantations. Kerala is the "Coconut State"—the land of coconuts. Its language is Malayalam, which suggests the topography of the country—a land of hills and valleys (Mala—mountain; yalam—low places). It is tropical, being only ten degrees north of the equator. It has two main seasons, the wet and the dry. The wet season is ushered in with the monsoon at the end of May and continues to the end of October. During those months there is a rainfall of about 140-150 inches. The Western Ghats—the Indian Rockies—cause this tremendous amount of precipitation. When Kerala is deluged with such downpours, the Tamil area, or the Madras State to the east of the mountains, is often arid. They get their rains when the northeast monsoon breaks in October. Kerala only gets a few showers of the second monsoon, the latter rain. Because of the abundant rainfall, the country has seldom known a serious crop failure, which is common to other parts of India.

Agriculture is the main industry. In contrast to the village system characteristic of the other states, people live on their own lands, cultivating with their primitive methods. Although rice is grown, it is far from sufficient to meet the needs of the state. Much has to be imported, and near-fam-

ine conditions are fairly common. The great bulk of the people live on the borderland of poverty, and some know extreme poverty. On the highlands there are tea estates, coffee estates, and rubber plantations. Then in the sea-ports there are very many foreign companies in the export-import business. Of late years there has been a great advance in industrialization. There are numerous brick and tile factories which export their tiles to all parts of India and to East Africa. There are many cotton-weaving mills also.

Educationally, the state is far in advance of most parts of the land. Eighty per cent of this education is carried on by Christian agencies, so for the government to take over education would mean a tremendous burden, though they now pay the teachers' salaries in full. Years ago, English was taught from the first standard. A Hindu chief minister of the state, who was



J. M. Davies

strongly anti-Christian, was instrumental in bringing in legislation which curtailed greatly the evangelical value of the mission schools. However, they still have a very definite value.

Religiously, there are three main groups. The majority are Hindus; thirty percent or more belong to the Christian community; then there are the Muslims, which constitute a small minority, except in the north of the state—in Malabar. Hinduism and Mohammedanism are diametrically opposed faiths or systems of belief. To the Hindu the cow is a sacred animal, but the Muslim is free to kill and eat it. Mohammedanism is monotheistic, non-idolatrous, and its adherents are meat-eaters, whereas the high-caste Hindu is a vegetarian. Hinduism is both pantheistic and polytheistic. To the Hindu, God is all-pervading, everywhere, but not a personal God whom one may come to know.

The Hindu triad is similar to that of old Egypt. They have Brahma, the creator; Vishnu, the preserver; and Siva, the destroyer. (Vishnu is probably derived from the words Ish-Noah, the man Noah). Along with its polytheism is idolatry, much of it coarse in character, the embodiment of depraved human lusts. Connected with all the idolatry are demonism, sorcery and astrology. As a system of religion, it is essentially based upon merit—*karma*. Hindus believe in the transmigration of souls, that at death the spirit enters another being or an animal, depending on whether his deeds during his life time have been meritorious or not.

In spite of its educational advantages, Kerala is still a strong fortress of Hinduism. Trichur is a town of about 100,000 and has many colleges, yet Hindu temples abound. In the very center is the golden-domed temple to Siva. It is a big building with sixty acres of land around it. In the past fifteen years or so, there has been quite a renaissance of Hinduism. Temples which were going into dilapidation have been repaired. One of the most revered of Hindu teachers who is honored for his contribution to the revival of Hinduism lived in Kerala. At the annual Hindu festivals, with their elephant processions and drumbeats, people gather by the thousands. However, the temple cars, with their obscene carvings, which are so common in the Tamil country—Madras State—are not found in Kerala.

From among the higher castes, the response to the gospel has been limited. They are proud of their philosophy and its considered antiquity. They have no conception of sin as the Bible speaks of it. This is a basic problem. One of their gods, Krishna, is supposed to have 16,000 wives! Temple prostitutes are an integral part of the worship. But from among the low castes, or the depressed classes, a great many have turned to the Lord. Doubtless the social advantage of being considered Christian has attracted a large number. Nevertheless, there are many companies of believers in Kerala, and several able preachers, who were among the despised outcasts.

Politically, the State gained notoriety when it returned by the ballot box a communist government five years ago. It had a majority of only one, but it clung on by its eyelids, as it were, and

had it remained for a full term, it would have doubtless gained control of the many departments in such a way that it would have been difficult to oust them. Another election is to take place this year, and much prayer should be made for India and its political future at this critical time.

The Christian community is unique, in that Christianity was taken to India early in the apostolic era. The Apostle Thomas is considered to have labored in India, landing at a port called Cranganor, some 24 miles from Trichanur where we had our home. It is thought that he took with him from Syria some Christians. Hence the older Christian community is referred to as the Syrian Christians. Many of them are doubtless the children of converts from among the higher castes in those far off days. In some parts there are Christians who bear a marked similarity to the Brahmans, while in others there are those who are similar to the Sudras. Intellectually and socially, this Christian community is a force to be reckoned with. They are keen to educate their children and are most enterprising in business. Hence they are found in high positions of business in all parts of India, Singapore, the Persian Gulf, and East Africa.

It was amongst this community at the close of the last century that it pleased the Lord to give a day of visitation in awakening thousands. At that time an Indian from the Tamil country was greatly used of God in the preaching of the gospel, but the movement was not dependent on any one man. A Mr. Gregson was sent out from the Keswick Committee to see what could be done to help, and he had meetings for the teaching of the Bible among the leaders. As he wanted to be the Lord's freeman, free to teach the whole Word of God, he declined the help of

the Committee and returned a check to them.

Other men were sent of God to the area at the same time. Among them was the late V. Nagel, at one time a Lutheran missionary, who had gone to India with the Basle Mission. When as yet he knew of no one else walking in that path, he severed his connection with the mission and set out to serve the Lord in dependence on Him. Later he came into contact with Mr. Handley Bird and others and rejoiced in this new-found fellowship. Mr. E. H. Noel came from New Zealand, and many Indian brethren of gift and grace were raised up to be evangelists and teachers of the Word. It was our privilege to meet and to become acquainted with these on our arrival in Kerala in 1920. From the commencement, a happy fellowship of cooperation has existed between the national workers and those from other lands. (A sad exception exists at the present time and threatens to seriously mar the work.) It is one of life's richest privileges to have served the Lord along with men who have been raised up of God in the country, men who have bought the truth and have preached it with power. Today there are some 200 assemblies in the area. Some of these are small, but there are others that are fairly large. Mr. Nagel felt compelled to commence an orphanage for girls and one for boys. These are still functioning. We looked after the girls' orphanage from 1955-62.

In 1940, through the instrumentality of Dr. R. S. Churchward and others, the hospital at Tiruvalla was commenced. Under his supervision it had a phenomenal growth. Three branch hospitals were started besides the one at Tiruvalla. His departure from the field for family reasons in 1956 was a serious loss. Our son took over the responsibility at that time, and

has since been joined by Dr. Smith of Australia. Through a public address system the message is relayed from the prayer hall to every ward in the hospital daily. Much prayer is needed for the necessary wisdom to conduct and maintain the institution as an effective gospel witness.

One of the complaints that we used to hear leveled at the assemblies and believers in the district was: Why do not some of them go to other parts of India to preach the gospel? And now for over twenty years it has been a joy to see many men raised up of God to leave their own area and go to other parts to serve the Lord. Many of them are graduates, men who could command good positions in their own area, but they have gone with their families in complete dependence on the Lord for the supply of their needs. It has meant acquiring a language and getting used to the different climatic conditions of their new fields of labor.

It is the writer's firm conviction that no new worker going to India should think of going for a short period of two years. It involves too much by way of travel expense, and it is hardly fair that the church should be charged with such. It also means that there is no time to acquire the language, which is essential if there is to be a vital personal contact with the people.

India is developing industrially and economically, but it is hard to keep up with its phenomenal growth in population. In the mercy of God, the door to India is still open, and I would plead for prayer and more prayer for the needs of India. In an area like Kerala there is a clamant need for men who will give themselves to the consecutive and constructive teaching of the Scriptures, so that the assemblies may be established in the faith and increase more and more to the glory of God.

NEWS NOTES

The 51st Annual *Chicago Missionary Study Class conference* will be held at Emmaus Bible School (D.V.) on Saturdays, April 3 and 10. Sessions will be at 3:30 P.M. and 7:30 P.M. both days.

Bethany Gospel Chapel, 155 Gage Avenue North, Hamilton, Ontario, announces a *Literature Crusades*

conference, May 29 and 30.

We are informed that the *Scripture Literature Press* which operated for many years at Bangalore has been moved to the Boys' Home Mission compound, Malvalli, Mandya District, Mysore State, South India. Prayer is requested for

Mr. B. Overton who, in addition to many other responsibilities, has agreed to supervise the press.

Ladies' annual Missionary Conference for San Francisco Bay Area will be held at Fairhaven Chapel, San Leandro, 2:15 and 6:45 P.M. on May 1st.

One

One

EASY MONEY

This article by a Canadian missionary in Nigeria is written from rather an unusual angle—as if spoken by one of the African Christians.

One

One

E. LAGEER

The white man, he came to our Bible School that day. He spoke words that made my heart burn. I do not forget. He said that where he is missionary, people are very poor. They want church. They have no church, they have no money. What to do? They think and think.

Then they decide the mother of the house will take out rice each time she cooks. That rice is for God. And hunger, it hungers them all the time because of the rice for God. On Sunday they take the rice to church. They give the bag to God. With God's rice they buy another board for the church that is to be. They build the church with hunger. Now they worship God well.

And my heart it burned and burned as the man talked. It burned like a blacksmith iron. What will I do for God? I come to this Bible School to learn English, and how to follow God well. In my village they tell us about God and about His Son. I want to follow this God well, so I come to this school. Now I know English small small; but I know other things better. I must walk gently to be His follower. He is not a God to be deceived.

My teacher she teaches us about giving to God. But there are two men inside me. One wants to give, and one does not. I am struggling with these two men when this white man comes to our school. He tells us about the hunger church, and his word it gets inside me. It turns and turns. I cannot sleep. What do I give for God?

That night I take counsel with my heart. I know I must do something, but what to do? I cannot give my hunger to God, for my wife cooks lots of yam. My hunger, it would be too little for God. I have no money. What will I give? Then I know. I have a strong back. I will give my tiredness to God. I tell Him then that above my tithe, I will work for Him every

Thursday of the new moon. I will work with a hoe until I am tired. I can give Him that work money and my tiredness too.

Then I go to sleep.

But my teacher she says let all Christians give cheerfully, not grudgingly, for God loveth a cheerful giver. So my first Thursday I sing at my hoeing. I sing a long time, and my heart is glad. I want to be a good follower of God—like Christians in the white man's country. I don't want *her* people to be ashamed of me. I know they give much money to God. Their tiredness must be much more than mine.

It is now three months since the man spoke to us, and today is God's Thursday again. But the cheerfulness is not in my heart. I am tired. Last night my child almost died from his sickness, and I did not get sleep. He is better now—I thank God—but I am feeling tiredness greatly, and my body it does not want to work.

There is that shilling in my box, which I found on the path yesterday—maybe I can give that to God for my work today? It is more than I have earned some Thursday's, and would buy as much. Would He take that? But if I give Him easy money, will He smile into my heart as He has before? Teacher says not to give God what costs us nothing. And how can I give Him my tiredness if I do not work today? And these people far away where the white people live—what will they say if I give Him only easy money?

"He is not a God to be deceived," she said. I must walk rightly if I am to be His follower. I cannot give what does not hurt.

So, though my body aches and my heart is not yet cheerful, still yet I will give Him what I have said. I will give Him my shilling, yes, and I will give Him my tiredness too.

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The Life of Faith

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Orphanage Homes built by George Mueller at Ashley Down

In the year 1828 a man sat in a room in Teignmouth, England, struggling with a problem.

George Mueller, a German, was then 23 years old. His father was a collector of excise taxes in Prussia, and the son had inherited his father's preoccupation with figures, his adding-machine mind, his astute business sense. During this period in England, the industrial revolution was well under way. George Mueller felt he could become a successful industrialist. Yet he hesitated.

Only three years out of the University at Halle, George had been mostly preoccupied with taverns, women, cards and occasional study. He certainly had not been at all interested in religion. Then there had come a turning point. It had come through Mueller's unexpected discovery one night at a friend's party that he could have fun in a Christian group—a different, deeper kind of pleasure than he found in his favorite tavern.

To his surprise, George Mueller began to think about the meaning of life. Often he pondered the fact that all through the Gospels there kept recurring Jesus' plea for us to have faith, to ask, ask, ask: "Hitherto you have asked nothing in My name; ask and you will receive, that your joy may be full. . . . If for all your evil you know how to give your children what is good, how much more will your Father in heaven give good to those who ask?"

Had Christ meant those words literally? If so, then why—generation after generation—did men continue to ignore them or water them down?

Mueller thought of several individuals he had recently met. One was a man who had to work at his trade fourteen to sixteen hours a day. He had no time for his family, no time to enjoy life. Concerned, Mueller had spoken to him only a week before: "Henry, you simply have to work less. Your family needs something more of you than your pay. Your body is suffering



George Mueller

and your soul is starving." The reply had been, "But if I work less, I won't earn enough to support my family."

When Mueller had quoted him the promise, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," Henry had said with a wry grimace, "I wish I could believe that applies to my situation, George. Guess I just need more faith."

Mueller now sat chin in hand, staring out the second-story window over the chimney pots of the town to the sea, foaming and curling in the distance, at the base of the red cliffs of Parson Rock. But he wasn't seeing the beauty of a sunset on Teignmouth's coast now. Instead he was thinking of an old woman, Marie, so frightened of old age without a pension, so terrified of the poorhouse waiting for her at the end of the road. Where was her faith in God's ability to take care of her?

And then he thought of Lawrence, a man now in his early 30's and in a business he hated. But he dared not switch to where his heart was: medicine. "How would I take care of my family while I complete my studies?" He too had merely shrugged when Mueller had mentioned faith in God as the solution.

So what could he, George Mueller, do about it? How could he define this matter of faith and

A Man Who

prove to these people that Jesus had meant it when He bade us ask?

At that moment he saw out the window two ragged little girls on the cobblestone walk. He had seen them before. Their father was a merchant seaman whose ship had been lost last year off Desolation Island in the Magellan Straits. Two weeks ago their mother had died of tuberculosis. Mueller recalled the pathetic funeral, the raving pine casket, the lost look on the faces of the children. He knew that the eleven- and thirteen-year-old girls were trying to take care of three younger children. And these were not the only destitute children in the town, either. There seemed to be no institutions for needy children in England. He wondered why not.

His thoughts went round and round. And then he noticed his Bible open on the table beside him. Suddenly he was reading a verse he had never noticed before: "Open thy mouth wide, and I will fill it" (Psalm 81:10). Mueller found himself praying, "All right, I'm opening my mouth to ask. If you want me to do something about all this, you'll have to show me how and where to begin."

George Mueller began by offering his services to a local mission. His drive and imagination soon revitalized it. The records show that he met and married Mary Groves in 1830. The two of them



age, Mueller had said that he would consider the experiment a failure if ever the orphans had to go for a single day without food. They never did. Nor were these children taken care of in minimal fashion. Part of George Mueller's conviction was that God not only provides, but that He provides bountifully. For their time, his orphanages were constructed with remarkable details—built-in cupboards with a large pigeonhole for each child's clothes; sunny playrooms with shelves and cupboards for the toys that were not yet there. Each child must always have not one, but three pairs of shoes. Each boy, three suits; each girl, five dresses. There must always be white tablecloths for the evening meal and flowers whenever possible. Behind the scenes were the latest labor-saving devices available: one of the first American washing machines in England and an early type of centrifugal dryer.

After each year's audit, a detailed report was made public, showing how the Lord had provided for that year. Soon it became apparent that all around the world people were watching this experiment with fascination.

The results of this amazing orphanage experiment have been published in detail in the four volumes of George Mueller's *Journals*. For more than sixty years he recorded every specific prayer request and the result. His mathematical mind kept meticulous books on every penny received and all money spent.

Public interest in the orphanage became so great, that when Mueller was seventy, he felt that the time had come to tell the story. So over several years he traveled 200,000 miles, lecturing in 42 countries. To thousands of people he became a living demonstration that faith is nothing more nor less than believing God, not just intellectually but actually.

Faith is only worthy of its name when it erupts into action.

Unlike George Mueller, most of us can show few trophies won through faith. Were we to use the muscles of our legs as little as we do the muscles of our faith, most of us would be unable to stand. What can we do to strengthen them?

First, we cannot trust God until we know something about Him. The way to begin is by reading His

Dared

CATHERINE MARSHALL

consecrated their marriage vows with a remarkable demonstration of Jesus' words: "Sell what you possess and give it away in alms." So George and Mary parted with their household goods. Mueller wanted to go all the way. His desire was to make himself and his wife dependent for everything on God alone. Their motive was sincere, above suspicion. At the time he and his wife kept the act of giving away their possessions a secret from all who knew them.

The next step was even more daring. Mueller refused all regular salary from the people of the small mission he had been serving. He and his wife would henceforth tell their needs to God alone in prayer. Theirs would be a test case for the world to see.

Then George found his thoughts centering on the idea of founding an orphans' home. It would not be just a place to care for a few homeless children, but a vast institution, built and operated by faith. He would make it, too, a pure example of trust in God.

On April 21, 1836, the first orphan home was dedicated in a rented building. Within a matter of days there were 43 children. Mueller and his co-workers decided that the controlled experiment would be set up along these lines:

(1) No funds would be solicited. No facts or figures concerning needs were to be revealed by the

orphanage workers to anyone, except to God in prayer.

(2) No debts would be incurred. The burden of experiment would therefore not be on local shopkeepers or suppliers.

(3) No money contributed for a specific purpose could be used for any other purpose.

(4) All accounts would be audited annually by professional auditors.

(5) No ego-pandering by publication of donors' names with the amount of their gifts; each donor would be thanked privately.

(6) No names of prominent or titled persons would be sought for the board or to advertise the institution.

(7) The success of the institution would be measured not by the numbers served or by the amount of money taken in, but by God's blessing on the work, which Mueller expected to be in proportion to the time spent in prayer.

When the first building was opened, George Mueller and his associates stuck to their principles, spending time in prayer that ordinarily would have gone to fundraising. An unbelieving public was amazed when a second building was opened six months after the first. Mueller concentrated on prayer, and the money kept coming in. Eventually, there were five new buildings, with 110 helpers taking care of 2,050 orphans.

Before opening his first orphan-

Word and thinking about it. The Bible acquaints us with God's nature and character: His power; His unselfish, unchangeable love; His infinite wisdom. We read instance after instance in which God has exercised His power and wisdom to help and deliver His people.

Second, faith is strengthened only as we ourselves exercise it. We have to apply it to our problems: poverty, bodily ills, bereavement, job troubles, tangled human relationships.

Third, faith has to be in the present tense—now. A vague prospect that what we want will transpire in the future is not faith but hope.

Fourth, absolute honesty is necessary. We cannot have faith and a guilty conscience at the same time. Faith will fade away every time.

Fifth, the strengthening of faith comes through staying with it in the hour of trial. We should not shrink from tests of our faith. Only when we are depending on God alone are we in a position to see God's help and deliverance, and thus have our faith strengthened for the next time.

This means that we must let Him do the work. Almost always it takes longer than we think it should. When we grow impatient and try delivering ourselves,

through friends or circumstances, we take God's work out of His hands.

George Mueller was faithfully reflecting the New Testament in his blunt, realistic insistence in depending on God alone. The epistle of James declared that "faith, unless it has deeds, is dead in itself." And John added more bluntly still, "He who will not believe God, has made God a liar..."

Believe what? Believe the consistent testimony in Scripture of the unfailing love and good will of our God, of His ability to help us, and of His willingness, indeed eagerness, to do so.



Walter Gammon

Capango, Angola

The annual week of prayer in January culminated in a three-day conference, the first we have been permitted to hold for a long time. A good number came from surrounding villages and on the Sunday about 1,300 people attended the gospel service. We thank God for the high note struck at the meetings for confession, prayer and praise, and for the blessing which resulted from the preaching of the Word. Some were restored to the Lord and several professed conversion.

The latest news of Jack King fills us with wonder and praise. For a time there seemed to be little hope of recovery, humanly speaking; but a few days ago there was a sudden change for the good, and we trust and pray that he will continue to make steady progress. No praise could be too high for our friends at Chissamba who have so freely given of their professional skill and Christian devotion. A volume of prayer went up on his behalf, and besides the frequent trips we have made to Chissamba, a number of our African brethren have cycled over to see him, taking gifts of money, fruit and vegetables. (Our brother Gammon also spent a week of night duty nurs-

ing Mr. King at the Chissamba hospital. Ed.)

Sunday before last we had the privilege of ministering the Word and preaching the gospel at Monte Esperanca. On our arrival there on Saturday afternoon it was rather depressing to see the houses empty and nobody, black or white, in sight. But Sunday was a bright day, and a good crowd gathered for the meetings. One woman made a profession of faith after the gospel service.

Monday was spent in visiting the local traders, a trip to the administration center and attending to the needs of the school, medical work and literature supplies. We hope to be able to make regular visits, providing the road doesn't get much worse. It took us four hours to do the last thirty miles this time!

John King

Capango, Angola

This is my first effort at communication since my illness started six weeks ago, and I am dictating this to my wife.

We wish to thank you all for your prayers and sympathy during this time of illness. I am being treated at Chissamba Mission Hospital, and perhaps nowhere else would I have received such help and kindness from

the doctors and nurses, who are Dr. Walter Strangway, Dr. Betty Bridgman and Miss Edith Brown. Miss Georgina Bell of Biula did night duty for about a week before having to return to her station. Then Miss Marjorie Beckwith came down from Luma and has been with us ever since. We certainly appreciate their self-sacrifice in leaving their stations to help.

I had two operations, the second being necessary to save my life as I had an intestinal obstruction. There were some rough times, but the Lord has given grace to receive this affliction as from Himself.

Miss Doris Pitman

Luma, Angola

We keep busy with the care of the 26 boarders, Bible lessons in school, and village visitation. This latter has been hampered somewhat by very rainy weather the past few weeks, but soon the dry season will be here again. Any time we cannot go villaging we spend on translation work, and I have a number of tracts here to be translated and typed, as well as Sunday school lessons.

We are making preparations for our Women's Bible School early in May, and I hope again to have some children's lessons prepared for them to take away with them. This involves considerable work, but if it gets them teaching their own children, it will be worth it. It is not possible to have flannelgraph pictures for thirty or more different centers, but perhaps I can work up some pictures that would help hold attention. I have from 60 to 80 tiny tots every Sunday morning and have three young women trained to help me. We take the lesson in turns, and they will help in the Women's Bible School, teaching others how to do it. It makes such a difference when they see some of their own women doing it. The attitude immediately is, "If

they can do it, so can I." Many of them do go home and use the lessons received at Bible school.

F. W. Rogers

Moissala, Chad Republic

The first quarterly conference this year for the elders, evangelists and workers of this district was held here Jan. 14 to 18. There was a baptism during the conference when fifty believers, 27 women and 23 men, were baptized in the river.

You may remember my speaking of Battinda, the paramount chief who opposed the work of the Lord for over twenty years and persecuted the believers, but who in 1957 accepted Jesus Christ as his Savior. Last year, while we were on furlough, the Lord took him home. Before he died, he called the elders and told them that there was to be no wailing at his funeral, for he was going home to be with the Lord. He told them not to have the beating of drums, but rather the believers were to sing hymns and the evangelists were to preach the gospel. For days people visited his relatives and his grave, many traveling long distances, for he was well known. Government administrators, tribal chiefs from many tribes, and the common people gathered there day after day, and hymns were sung and the Word of God preached in the open air each day. What a triumph for the grace of God!

Mark Levengood

Pietermaritzburg, Natal

Our annual missionary retreat was held recently on the beautiful south coast of Natal and proved to be one of the finest retreats we have ever had. It was good to renew fellowship with many of our fellow-workers, and the ministry of God's Word was beneficial and stimulating. We had excellent discussions regarding the Lord's work here in South Africa. The discussion regarding the use of literature and especially Emmaus courses was of particular interest and value to us.

Emmaus courses in Zulu are being sent throughout the Republic, but our prayer is for a substantial increase in enrollment in 1965. Many patients in various hospitals study these courses and indicate that they are a blessing to them.

Mark Levengood grading exam papers



The Bible study group among white folks continues to meet in our home. About a dozen young converts regularly attend. My wife has the opportunity to present the gospel to up-and-out white ladies who gather informally at a morning "coffee." Some have been saved. The assembly here goes on well, and there is a prospect of owning our own building, instead of relying on rented community halls. Your prayers regarding these various matters will be greatly appreciated.

Michael Howell

Chavuma, Zambia

"Africa's stride towards literacy has become almost a stampede. It finds us confronted with a phenomenal challenge to supply suitable reading material," said the secretary of a fundamental mission in Africa.

These words crystallize the observations of most missionaries on this continent. Many run bookstores to cope with the demand for more and better literature. Yet, despite this fact, the printing press at Mutshatsha ceased operating about three years ago. One of the problems was the lack of a printer; this burdened us. We felt the machinery should be moved from Katanga to this country, and this has been done. But our leaving Chavuma to start the printing work would leave a gap in the medical work here. We determined not to go unless a nurse was raised up. Now that a nurse is coming, we purpose to move to Ndola this month.

Zambia is going through a boom period; houses are difficult to find. Yet the Lord has singled out a property for us. The city has assured us that there will be no difficulty in altering the garage area for the printing work.

William Iler

Chavuma, Zambia

The work here at Chavuma will be depleted in numbers this year, for Father and Mother Logan, Grace and Paul will be leaving us for furlough, and the Howells will be going to Ndola to engage in printing. This leaves Alice White, the Youngs and the Ilers to "hold the fort," and we will need constant prayer and enabling from above.

The medical work is a constant source of encouragement. During out-patient clinic the other day, a woman told us that when she was here last we had led her to the Lord, and that now she was in fellowship in an assembly three days' journey away in Angola. Her daughter spoke up and said, "You can't stop my mother talking about the Lord. She is telling everybody. She has led all her grandchildren to the Lord and is so happy."

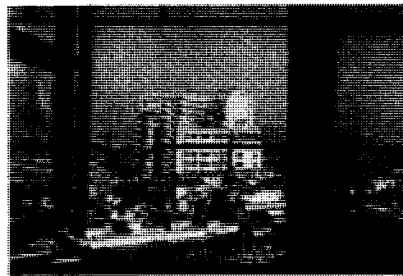
Before Joanne, our younger daughter, went back to school, she followed

the Lord in the waters of baptism. Leslie has finished at Sakeji School and is continuing her high school studies by correspondence here at home.

William A. Decker

Hong Kong

We have often been disappointed in the lack of Christian workers and



View of Hong Kong from E.B.S. office

wonder why the Lord hasn't sent them along. The opportunities abound, and strangely enough, we have to hold back due to lack of efficient Christian workers. The young people's work, the Sunday school, and the general Christian work all feel this lack, and we continue to cry unto the Lord to meet this need. May He in His good pleasure send forth the needed workers.

Harry L. Medrow

Nazareth, Israel

The matter of finding a suitable location for our new chapel and bookstore is not yet settled, but we continue the search, praying that the Lord will lead us to the place of His choice. In view of the decline in our health during the past year or more, we should be delighted to hear of a zealous young couple being exercised before the Lord about coming to help with the literature program and the general work.

It is a joy to report our young people are going on well. We baptized four last year, and we hope that several more will be ready for baptism during the coming months.

At our one-day conference in Haifa this month, our dear brother Wm. Spees was guest speaker. We had two speakers at each session, and a happy spirit of fellowship pervaded the gathering. The ministry was in English, with interpretation from the platform into either Hebrew or Arabic, and with small groups in the audience listening to whispered interpretations into other languages, including Russian, Rumanian and German! It was truly a multi-lingual conference, but all seemed to enjoy it.

A. M. Sutherland

Brookes Point, Philippines

On our return from furlough it was wonderful to see how the Lord developed leadership and a sense of

responsibility in His people here; they have done a good job. The outreach in the gospel has enlarged in some directions. The nearer work that is carried on a regular schedule reaches some 1,100 to 1,200 children each week. These Bible classes are held in government schools in the villages, and in homes where there is no school. My wife has this responsibility, and we are thankful she has been given strength for the rough trips through the forests and up into the foothills.

I have been to some of the farther places, meeting with little groups of believers needing help. Some of these trips were in response to calls about "problems."

We now have a reconditioned jeep, and have made arrangements about a boat. The present set-up is that two suitable small boats, owned by brothers in the Lord's work, be supplied with motors, and when not in use for travel in the work, the boats will be used for fishing and be a means of support for their families.

Just now a Bible woman has gone down to the Balabac Islands doing work among children. There are three centers to visit; this takes about a month. My wife and I hope to go down there before long.

Cyril H. Brooks Manila, Philippines

It has been encouraging since our return to see over two hundred in Sunday school at San Juan, and the chapel well filled for the morning preaching service. There are always some who have not yet taken a stand for Christ, so this is an opportunity for gospel preaching. By far the largest number of those attending are young people, and there are three separate groups for the young people, who are quite active. At the annual meeting of the assembly a financial summary was presented, and this showed that last year over sixty percent of the total offerings went for the support of national commended workers.

The last week in January we were in Baguio for the servicemen's conference, at which I was one of the speakers. About sixty or so men and women from the different bases had gathered, and the Lord did a real work in some hearts.

Cyril H. & Anna Brooks



Glynn Dean

Glynn Dean Manila, Philippines

I started a new gospel program in November which is beamed all over Southeast Asia through the Far East Broadcasting Company stations. The mail response has been thrilling. In January we received about 200 letters to this one program.

The Indonesian "Bible School of the Air" today marks one year on the air, and more than 4000 students have enrolled. In January, Mr. Eleazer Alfonso began "Bible School of the Air" in Tagalog, and we are looking for a good response to this. We also request prayer for the Chinese "Bible School of the Air" which is to begin in April, D. V. This program will be geared for the Chinese living in the Philippines (two million), Indonesia (three million), and those in other Southeast Asia countries who cannot write to Hong Kong and Singapore for political reasons.

Our hearts are thrilled as we minister in some of the rural areas. We are still helping at Bahay Pari and in Binangonan. Do pray for the Lord's help as I study the Filipino language five hours each day.

Viriato Sobral Espinho, Portugal

Recently Brother Abel Rodrigues had a week of gospel meetings here, during which eleven souls were saved.

Brother Fontoura told me that a girl who was coming to the meetings at Sobreiro was severely beaten by her parents on account of going to the meetings. We trust that she is truly the Lord's and will receive grace to continue following Him to the end. This is the most severe test with many here—they are so much opposed by their own dear ones. The attendance there is very good, and the hall is practically full every meeting night.

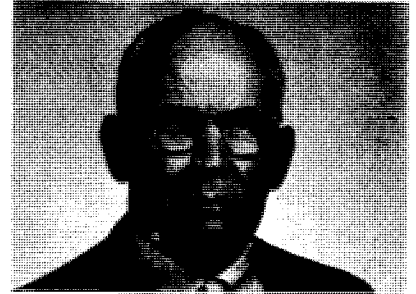
John Rae Honolulu, Hawaii

We have only a few more than fifty in our assembly at Waiialae, yet our folks did forty routes in the door-to-door effort prior to the Billy Graham campaign. We had almost thirty attending the counselling classes. This is one type of ministry that

does not go astray. We are getting out mimeographed sheets to invite new converts to Waiialae Chapel for Tuesday nights for a study group. Pray for a good increase in the assembly in the immediate future.

We finally received the notice from the highway department that old Waiialae Chapel must come down this spring, so we'll be in a nearby elementary school or in the Y.M.C.A. building in our area.

John T. Rae



Frank Gill Ensenada, Mexico

In our last letter we mentioned that the Lord was answering prayer concerning a bookstore ministry. In His own wonderful way He made available everything for the beginning of this gospel witness. It is centrally located and is enjoying a growing ministry.

During the Christmas holidays we were helped by a group of college students from the U. S. who spent two weeks in Ensenada covering the entire city door to door with literature. As a result of the nightly meetings and the distribution of literature, some eight or ten people were saved, and we have numerous new contacts to follow up.

Recently we had a baptismal service when four believers obeyed the Lord in baptism. There are several others now ready for this step. Presently we shall be needing other quarters for the meetings, as we are packed out at every meeting. Several months ago the Pomona Gospel Chapel in California gave us a used bus, which is proving of great help in the transportation of people to and from the meetings.

Duncan M. Reid Puerto Plata, Dominican Republic

Political conditions in the country are still unsettled, but in spite of this, we are encouraged in the work. All the meetings and classes are well attended. When one sees almost 200 at a weekly Bible reading, one has reason to believe there is interest in spiritual things. Each Sunday afternoon we have six Sunday schools in different districts of Puerto Plata, and the total attendance last Sunday was almost 700. Last night at Young

People's meeting there were 105 present in their teens and early twenties.

Our day school has 459 pupils this year in kindergarten through secondary departments. All our teachers are Christians in assembly fellowship. What tremendous possibilities there are in this work—with 459 children five hours a day and five days a week under Christian influence. Do pray for these teachers.

John Ruddock

Tela, Republic of Honduras

I can hardly believe I am at home in Los Angeles. My sister was called into the presence of the Lord, so I was called upon to come and help in the ordering of her affairs. My wife will join me as soon as possible. We had intended to come home a little later for a short time, to help my mother celebrate her 100th birthday, should she live a little longer.

I left Tela at the end of the wonderful week of the boys' camp. Eight boys had professed to be saved, and afterwards, four more, and I understand that since then, others have also received Christ as Savior.

Mrs. Doris Hart

Clonmel, Jamaica

My youngest son, Rufie, who was in the army and had recently returned to America from service in Korea, died in a car accident on December 30th. A car going in the opposite direction lost control, jumped the divider at a sharp curve and collided with his car, killing him instantly. His body was flown to Jamaica and I came on the same plane. He was buried, near his father, in the cemetery of the Highgate assembly. I do ask for your special prayers at this time both for myself and family.

I am glad to be back in sunny Jamaica. I find the work progressing and hope, if the Lord tarries, to continue to do my share.

Floyd Pierce

Curitiba, Brazil

Children's camp was held from January 11 to 18, and nearly twenty youngsters confessed Jesus as Lord. The annual missionary get-together was held right after the children's camp. We had an excellent time around the Word, the messages being quite inspiring and extremely helpful to us all.

The Lord provided so that the little booklet entitled "The Way" could be printed in time for distribution at the camp. It should be a real help to young converts, pointing them to the way in which a Christian should walk in the midst of a wicked and perverse world. We ask your prayers in regard to other literature for Christians that is ready to be printed.

Our week of meetings in Santa Quitéria (a section of Curitiba) was well attended, with 22 to 42 there each evening. It is a very poor district, one in which there is not much real evangelistic effort. We plan to keep on with meetings each Lord's Day afternoon in the house of a brother who is soon to move into the district.

This afternoon we are taking Jonathan, our youngest, to a bone specialist, as his feet have not developed normally since we have been in Brazil. We have tried corrective shoes, but to no avail. We hope to get them straightened out before he gets much bigger, as he has considerable trouble from constantly falling as a result of the foot deformity.

This month we plan an open air gospel effort in Colombo where we were stoned on various occasions. There will be literature distribution as well as open air preaching. The meetings will be conducted by the young people of the German and Brazilian assemblies. This will be

their first effort in working together, for which we do give God thanks.

John McClelland

Ribeirao, Brazil

In January we had a children's camp at Sousas. Over 70 were enrolled, and we judge fifteen or more



John & Louise McClelland

made a profession of faith. One of the things that encouraged us most was the goodly number of those who gave their testimony around the breakfast table and referred to past camps as the time and place of their accepting the Lord.

In Ribeirao Preto we are not discouraged, but activities are limited and do not permit one to be overly satisfied. The numbers in Sunday school keep up, and the Christians are faithful in attendance at meetings, but our big problem is still a place to meet. We continue to pray.

Marilyn is still under treatment. It is now fully two years, but as the doctor, who is the leading skin specialist in the city, says, "It is a lot easier to pick up than to get rid of."

Summary of Receipts for February 1965

The Fields, Inc. issued receipts 20724-21063 totaling \$47,418.36. Of this amount \$1,655.02 was specified for administrative expenses and the balance for workers.

April, 1965



VOL. 28 NO. 4

EDITORIALS:

1. A Lesson From Lisuland
2. Missions at Home
3. Kenneth Strachan

ARTICLES:

1. The Enigma of the Japanese Soul ...Dr. Kurt Koch
2. Kerala StateJ. M. Davies
3. Easy MoneyE. Lageer
4. A Man Who DaredCatherine Marshall

BOOK REVIEW

NOTES

PRAYER POINTERS

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 R. Edward Harlow *Executive Secretary*
 John Reid *Office Manager*

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April, 1965

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Prayer Pointers

Arrival:

Mrs. C. Donald Cole from Angola in February.

Departures:

Miss Mary C. Watson for Zambia in February.

Miss Edith House for Dominican Republic in March.

Birth:

To Mr. and Mrs. Frank Gill (Mexico) on November 30, 1964, a son, Jonathan Mark.

To Mr. and Mrs. Donald DeWeese (Brazil), by adoption, a four-year-old son, Carlos Roberto.

Angola

COLE, MRS. C. DONALD (C) (F)
15800 Bringard
Detroit 5, Michigan

WOODWARD, DR. ROSS (M) (C)
(F)

Luxor Apt. 561
2503 Hurontario
Cooksville, Ontario, Canada

Congo

WATSON, MISS MARY C.
Sakeji School
Ikelenge P.O. via Kitwe
Zambia, Africa

WOLCOTT, MERTON (M) (F)
822 Elmwood
Kalamazoo, Michigan

Zambia

FERGUSON, LORNE R. (M) (F)
c/o 9115 San Gabriel Road
Atascadero, California

India

TAYLOR, DANIEL (M) (C)
109a The Mall
Ambala Cantt, E. Punjab
North India

Taiwan

FOGGIN, MRS. GEORGE E. (C)
214 San Min Road
Min Sheng Li
Changhua

Republic of Honduras

HANNA, STAN (M)
Trujillo Colon

Dominican Republic

HOUSE, MISS EDITH (C)
Apartado 44
Santo Domingo

Jamaica

HART, MRS. DORIS C.
Clonmel P.O.

Chile

McKINNIE, CHARLES C. (F)
c/o The Fields, Inc.
16 Hudson Street
New York, New York 10013

Uruguay

SANDS, THOMAS W. (NZ) (A) (F)
Box 255
Mountain Iron, Minnesota 55768

Pray for Mrs. Donald Cole, who came home from Angola in February, that she may be fully restored to health and that her re-entry visa may be granted in time for her to return to the field by the end of May.

Stan Hanna writes: "We desire the prayers of the Lord's people for the Christians here in Honduras and for the work at this time of political unrest."

Remember Montgomery Browne (Japan) who is undergoing eye tests. The doctors suspect either glaucoma or atrophy of the optical nerve.

Philip Tate (Paraguay) asks continued prayer for the launch work. He is hopeful that a team will soon be formed for the carrying on of this effective work.

Miss Jane Winterling writes that she has been invited to attend a translators' conference in Leopoldville in July and then to relieve Mr. and Mrs. James Nock in Jadotville. They are in need of a furlough and would like her to take over the Emmaus courses and bookshop work. Pray for the Lord's guidance.

Pray for Scott, seven-year old son of Mr. and Mrs. Lorne Ferguson (Zambia), who may require surgical treatment for a hearing problem. The Fergusons are at

present in California on furlough.

Remember the encouraging new E. B. S. correspondence work opened at Kampala, Uganda.

Pray for Ronald Harris (Mexico) as he coordinates the Emmaus correspondence work in Latin America.

Ask God's blessing upon the many broadcasts released weekly by our brethren in the Dominican Republic. Remember also the special evangelistic program beginning there this month.

Pray for the assemblies of the U. S. and Canada that there may be—a) a more vital personal commitment to the Lord; b) a genuine sense of mission to the world; c) greater faithfulness in stewardship; d) more reality in prayer for fellow-saints and for the world.

Everett Bachelder, Alaska, sustained serious injuries in an automobile accident on February 27th. His condition for a time was critical, but our brother is now improving. Pray for God's mercy in full recovery.

We thank God for His goodness in the recovery of Claude Speicher from the serious condition which threatened some weeks ago; likewise for John King's improvement after a near-fatal illness.

Book Review

Beyond the Ranges

Mrs. Howard Taylor

Moody Press

This paper-back reprint of the life of J. O. Fraser of Lisuland deserves the widest possible circulation. It is a missionary classic with emphasis on the importance of prayer, thorough-going evangelism and the necessity of well-established national churches to give permanence to the work. We strongly encourage the reading of this life-story of a dedicated missionary, used of God in blessing to thousands in Lisuland.

ma ri na, mar cos, ma xi mi
na dos nar, na riz, nu ca, na
Pa to, Pa lo ma, PIU ma, P
que per, que ri do, que
ra mos ro to s, ro sa s, ro
sa la so la sa ra ña sa
fo ro to car to mar to dos
ero Za Pa te ro



THE Fields

MAY, 1965
A Special Gospel Effort in Goa
page three
Congo Re-Visited
page six

Editorials



Our Objective: New Testament Assemblies

The report in this issue of William Deans' recent four-day visit to north-east Congo will bring a note of cheer to our readers; further, it will supply material for thought on certain aspects of missionary outlook which should never be obscured.

First of all, during the period when all missionaries were out of the area, meetings were conducted regularly. Worship, prayer, evangelism and pastoral work continued. The enforced withdrawal of missionaries did not spell the collapse of the work. In fact, it evidently brought into full exercise the national leadership which has developed over the years and encouraged latent gift in younger brethren which might otherwise not have come to light so readily. The situation makes clear that the ideal of the New Testament cannot be improved upon. The establishment of assemblies, which, by the grace of God, are able to function effectively when all foreign missionaries are forced out, must remain our great objective.

We have read of some missionary enterprises which claimed to be "Africanized" when nationals were installed in key organizational positions. But a second look at the total set-up revealed a basic lack of insight to the New Testament concept of assembly life. The churches planted in the Book of the Acts enjoyed the help of the missionaries by means of visits and letters of instruction and encouragement, but the aim ever and always was the establishment of assemblies so endowed with gifts and grace as to function on their own without help from Syria or Judea.

Conditions vary, and it must be recognized that in fields where illiteracy prevails, much time will be required to establish assemblies with literate elders, capable of leading the people. But regardless of the time required, or the methods by which the goal is reached, our ultimate objective must ever be New Testament assemblies. There can be nothing finer than this, and under no circumstances must we settle for anything less.

"Sanctify Unto Me!"

It is striking to note that immediately after the Lord had effected Israel's deliverance by the blood of the passover lamb (Exodus 12), we read in Exodus 13:1—"Sanctify unto Me the firstborn . . . it is Mine." The moment redemption was effected, the redeemed were under obligation. Before the Red Sea was crossed, or the wilderness journey begun, the Lord asserted His claim upon His redeemed ones—"Sanctify unto Me . . . it is Mine." And He had every right so to do, for the people owed their deliverance, their possessions, and all their prospects to the Lord.

And is it not so with us? We owe to Him ourselves and all we possess. We are the Lord's—redeemed by precious blood—and to us He says as of old, "Sanctify unto Me . . . it is Mine."

"It is Mine!" The Lord's claim could scarcely have been more emphatic. And in the light of all

the facts, it could not have been repudiated by anyone in Israel. The nation's indebtedness was patent; and so is ours. Israel's obligations to the Lord were great; ours are greater. Our redemption is greater, our provision along the way is greater, our prospects are greater; therefore, our indebtedness is greater.

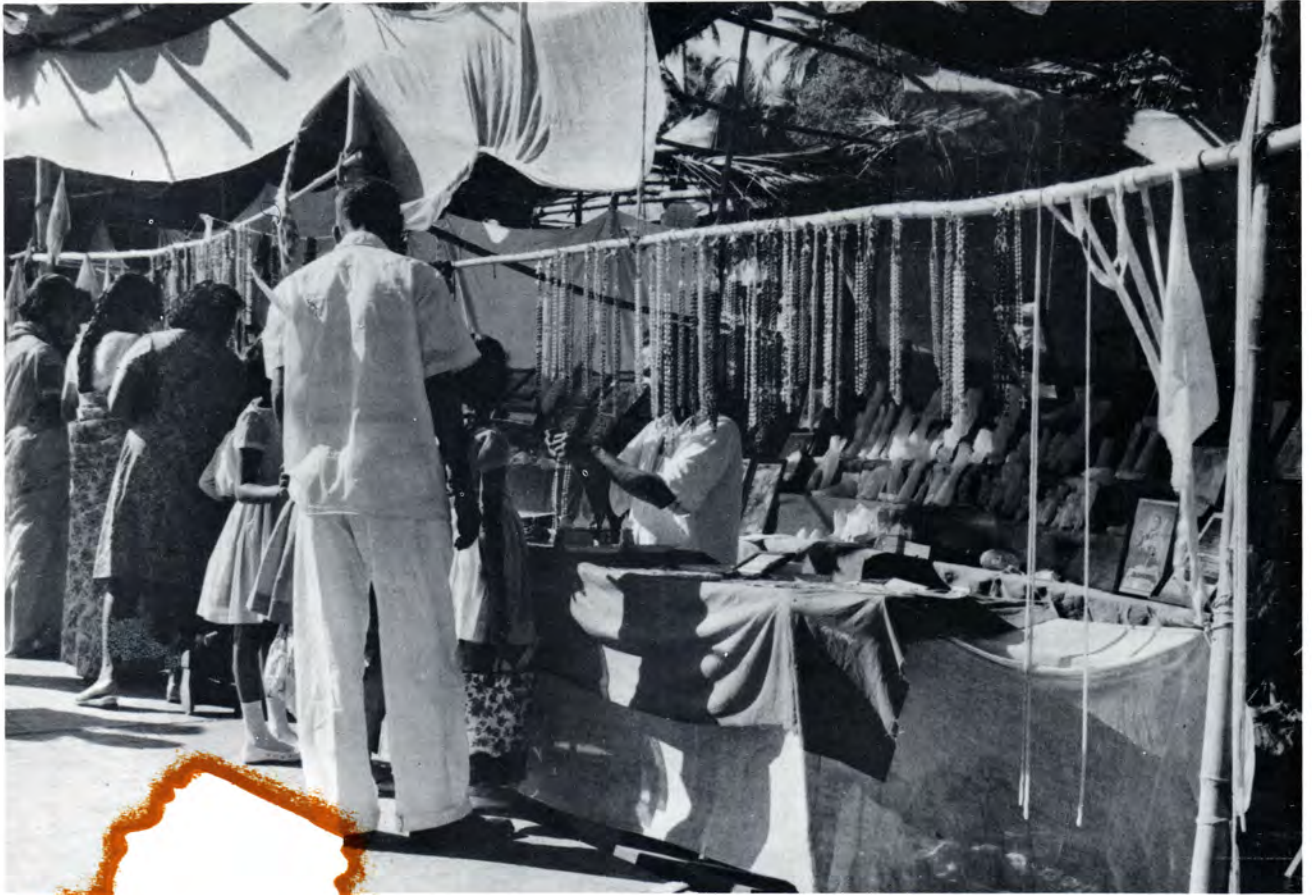
It is lamentable to think that long afterwards the Lord enquired of His people Israel—"Will a man rob God?" The people who owed so much had done just that!

And what of us for whom He has done so much more? Could it be that we, too, rob God? There is one sure way to avert such a tragedy. If we respond eagerly when He says, "Sanctify unto Me . . . it is Mine," we shall realize the joy of faithful stewardship.

COVER PICTURE: Bolivian Indian Children Study Outdoors
UNations Photo

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For Sale: "Articles of Oblation"

INDIA

A Special Gospel Effort in Goa

GEORGE TURNER

An Australian worker in India since 1945, George Turner tells of the opening of Goa to the gospel.

The special effort is over. On the last Sunday night we had an open air meeting at Ribander, not far from where we had been staying. A good crowd listened quietly to the gospel message, and afterward several came to talk. One wanted an English Bible, another a Marathi Bible, some bought Gospel packets, some who had seen

us come and go during the past weeks just wanted to talk and be friendly. It left an ache in our hearts, and an earnest prayer to the Lord of the harvest to send laborers into this needy, thirsty field.

Our minds went back over the months to the day last year when the caretaker of a Government

Rest House said, "In November many people will come here, for there is to be 'the exposition of the body of St. Francis Xavier,' and there will be visitors from overseas, as well as from different parts of India." One thought came to the minds of those of us who heard him, "We, too, should be here then to sell the Scriptures and make



A Special Gospel Effort In Goa

(Continued from
page three)

known the gospel in whatever way we can." From then on many joined in prayer.

Goa is that little area on the west coast of India which until three years ago was a Portuguese possession, and thus a Roman Catholic field, closed to the gospel. Whereas in India, little Hindu shrines and temples are seen everywhere, "on every high hill and under every green tree," in Goa there are crosses and little statues of Mary and the Child dotted all along the roads. It was known in the past as "the Rome of the East." Since it became part of India and so open to the gospel, several short visits had been paid, and in April, 1964, not only Gospels, but Bibles, too, were sold in surprising numbers in English and Marathi. Some Portuguese Bibles also were sold. The whole Bible is not yet printed in the Konkani language.

Living accommodation was likely to be a problem, so later we paid another visit with the express purpose of finding a place to live and where we could store Gospels and literature. We won't readily forget going into a coffee shop to



Bible Stall, GOA.

drink coffee, but really to ask if they knew of any rooms available. At first the owner said, "No." But when we said, "We don't want a bungalow; we want only two or three rooms," he replied, "Come back in the evening and I'll take you to see a place." Our enquiries during the day produced nothing, so we returned to the coffee shop, and our friend took us to a little two-roomed house. It was in the area we wanted, and we felt it was just the place. We prayed about it, and returned in the morning ready to pay some rent in advance. The owner said he could not take it without a proper legal agreement being made out. That meant delay and another visit before it was finally settled, but how glad we were later when the parish priest called the owner of the house and told him to put us out.

He answered that he would not do so, for we, too, were preaching about Jesus Christ. Having the legal agreement sealed the matter, and we heard no more about it. What a helpful person this man proved to be, for later he let us have another big room, and when enquiries elsewhere for a piece of ground to pitch a tent failed, he told us to pitch it in his garden. The coffee shop man also was a real friend; it was he who invited us to have the open air meeting at Ribander outside his shop and provided the electricity we needed. Pray for these two, who, we feel, have believed in their hearts, that they will have courage to confess with their mouths. One is Hindu, the other a Roman Catholic.

At that time the Lord gave us real encouragement by bringing us into touch with an officer in the army stationed nearby, who had been converted from Romanism only a little more than a year previously. More than that, at the last exposition twelve years ago, he was one of the pilgrims who came to kiss the toe of the "saint." Now he was full of the joy of the Lord, and we knew that what the Lord had done in his life, He could do in others. Another encouragement was in the many letters we received assuring us of fellowship in prayer from India and overseas, also in the offers of help from Christian workers. One of these was Mr. Fordham of the Bible Society who came with the Bible van and when opportunity afforded, went to different villages on market days selling the Scriptures.

The opening day of the exposition drew near, and Bible and Leprosy stalls were erected. Miss

Selling Scriptures in GOA.



NEWS BRIEFS

Hull was responsible for the arrangement of the Bible stall which looked really attractive. The opportunities for quiet talks at these two places were wonderful, and only the day will declare what was accomplished. Gospels, New Testaments and Bibles were sold beyond our expectations, not only in Indian languages, but in Spanish, Italian, French and Greek, and of course Portuguese. We sold 53,755 Gospels, 236 Bibles, and 222 New Testaments, so we praise the Lord and rejoice at the thought of so many portions of the Word of God in so many homes. Many young men training to be priests visited the stall; one showed a real love for the Word of God. Pray that as he reads, he will have courage to obey. We had tracts, too, for free distribution and plenty of the Scripture Gift Mission's beautifully printed booklets, so although we could not have open air meetings in the area of the exposition, there were many other ways of spreading the gospel. At the Leprosy stall, which Miss Mary Edwards arranged, we gave information about the disease and treatment, showed some work done by the patients at Sankeshwar and Belgaum Leprosy Hospitals, and, best of all, had an excellent opportunity of telling of a disease worse than leprosy, the disease of sin, and of a sure and certain cure in our Lord Jesus Christ.

It was sad to see the people queuing up to go into the building where the glass case containing the so-called "incorrupt body" was. Some carried wax candles, some carried wax shapes of limbs or organs of the body, the belief being that if you suffered from some illness, you could go to one of the shops, buy the appropriate member in wax, and by taking it to the body, you would be cured.

Apart from the work of selling and distributing Scripture at the stalls, these were a focal point where Protestants (many only nominal Christians, but a few true believers) could meet. They are without teaching or fellowship, as there is no Christian meeting place of any kind in Goa. "Come and visit us." This invitation was heard over and over again. Jehovah's Witnesses are busy with their evil doctrines. We have the Bread of Life. Can we be guilty of hoarding while others go hungry? Can YOU leave them hungry?

Golden Jubilee, Women's Hospital, Narsapur. In 1915, Dr. Charlotte Pring from England began to work in a small three-roomed building. 1965 marks the completion of fifty years of medical work among the women and children of the Godavari Delta. As the work prospered, new buildings were constructed to meet the need of an increasing number of patients. Today there is an average daily attendance of 300-400 patients drawn from villages within an eighty mile radius. An average of six to eight babies are born each day, which means there are over 2,500 midwifery cases every year. There are now 150 beds, and the number of in-patients for 1963 totalled 6,225. Last year over 300 operations were performed, apart from minor surgery dealt with in the out-patient clinic and the various wards. At present there are over one hundred on the staff, including six doctors, three missionary nurses and twenty staff nurses. Of the thousands of women who have heard the gospel at the hospital, numbers are now brightly witnessing for the Lord among their relatives and friends, often amidst bitter persecution.

Douglas Howell (**Lebanon**) writes: "It is some months now since a Greek Orthodox priest first visited us and browsed around the library. Time and again he has returned to spend time with commentaries culling material for his messages. On more than one occasion he has mentioned that he never preaches a sermon without reference to certain well-known evangelical writers. Gradually he is purchasing books for his own use and who can tell how the Lord will use this man's preaching of the Word?" Let us pray for this man, that the Lord will save him and use him.

Plans to open an evangelical bookshop in Madrid, **Spain**, have had to be laid aside for a time. Present circumstances would seem to indicate the greater usefulness of a car or van, which would make possible "pastoral" visits to assemblies and groups, as well as the actual presentation of useful books. Many of the believers really need to see the books in order to become interested. Prayer help as to this project would be valued.

Herbert Chan of Lima, Peru, had been praying about an opening for a regular gospel program on the local Chinese radio station. The Lord abundantly answered. When he went to see the manager to inquire about costs, he was offered time free of charge and told that they had set up his gospel program as their religious program! The manager also asked his help in conducting a series of programs on the ancient Chinese

story. He consented on condition that he be allowed to tell what the Bible teaches about these things at the close of the programs. Pray for the Lord's help in this new venture.

FROM THE MIDDLE-EAST: Four or five promising young Arab men have come forth as a result of specific prayer for Arab leaders in the mobilizing of youth. » About 350 have responded thus far to a large mailing program in Turkey at the beginning of the year. An Istanbul newspaper gave front-page coverage to this mailing program. They photographed the tract used and circled the Bible verse and address. In the accompanying article, they quoted every word in the tract. » A special team will be moving into Turkey this summer with the goal of distributing one million pieces of Christian literature. » There are universities in Istanbul, Ankara, Beirut, Baghdad and Kabul that teach in the English language. What an opportunity for young men and women who have their feet on the Rock! What could expand one's education like a year or two of study abroad? We cannot minimize the fact that tomorrow's leaders are in those schools today—and most have never heard an intelligent, Spirit-filled witness for Christ.

They Write Their Own Bibles. Listeners in communist-dominated lands frequently write to Christian radio stations asking for Bibles, which they say they cannot obtain in their own countries. To help meet the demand for Bibles in Red China, programs broadcast to the China mainland from the Far East Broadcasting Company station in Okinawa include dictation of Scripture portions. Reports indicate that listeners are actually writing down the dictated passages. At TEAM's radio station, HLKX, Inchon, Korea, the director of Russian programs dictates Bible verses regularly over the air.

(From *The Missionary Broadcaster*)

Emmaus at Kampala, Uganda.

Following evacuation from Congo last September, some of the missionaries have established a center for distribution of Emmaus courses at Kampala. Over 500 enrolled in a recent four-month period; these included Muslims, Hindus, animists, Roman Catholics. Besides these, there are believers who appreciate studying the Word by correspondence.

This work is expanding, but it poses a question. Who will continue this ministry when the Congo missionaries return to their field?

William A. Deans has been appointed director of the Emmaus correspondence work for Africa and has done considerable travelling recently in the central areas of the continent promoting interest in Bible correspondence courses. He received permission from the American Embassy to visit briefly in the Nyankunde area of Congo, and on March 20th was flown to Bunia airport. The following is his account of the visit.

Four unforgettable days were spent in a very worth-while visit to Nyankunde, Lolwa and the Bunia area. I was permitted to take a heavy carton of medicines (antibiotics, antimalarials, penicillin, sulfa drugs) and a case of Scriptures, as well as a box of about \$250 worth of school supplies and stock for the Bunia bookshop.

The days were packed with drama-filled events! The Saturday afternoon of arrival I contacted Colonel Mulamba, the Congolese ranking officer in command of the whole military operation in the Orientale Province, who was on a brief visit to Bunia. He was at the Provincial president's house, and with him was Major Bazenga, in charge of troops in the Bunia area. To each I presented a specially bound copy of the New Testament in Lingala (the soldiers' language) which I had brought from Leopoldville. They asked that they be inscribed and seemed grateful. Their welcome was obviously sincere, and their plea for an early return of men missionaries was based on the moral need of the people, and the effect our return would have in producing stability.

"The 'Librairie Chretienne,' the Bunia Christian bookshop, is incredibly intact, and Jacques Ibesoe and his wife, Luiza, have kept the store open, and it has been a continuous testimony. Sales are low because the stock is diminished, but there is a constant traffic in the store. The boxes of stationery and books I brought helped to replenish supplies here and at Nyankunde, but are really only a drop in the bucket in relation to the need.

Dr. Pampanos, Greek doctor in the employ of the Congo



William Deans with Col. Mulamba (left) and Major Bazenga.

AFRICA



CONGO RE-VISITED

WILLIAM A. DEANS

National Army, drove me to Nyankunde in my own station wagon, which was put at his service at the Army take-over. When we stopped the car before Editions Evangeliques at Nyankunde, the Christians came running from all directions, effusive in demonstration of their affection. The doctor stood, open-mouthed, tears starting from his eyes! It was a tremendous testimony. I had a memorable meeting with the elders and with numerous Christians who stopped in to greet me. Brother Ezekeli Ngwera and Ana let me share their yams and spinach, and the elders set up a cot they had saved from the rebels in one of the looted missionary homes.

Lord's Day was the fulfillment of a missionary's dream: indescribable affection and deep spiritual fellowship among native believers by whom the truths we love are deeply appreciated and tenaciously held. I spoke to them from Daniel 6 — "Is thy God whom thou servest continually, able to deliver thee from the lions?" We rejoiced together in the wondrous deliverance God has wrought for them, in deliver-

ing them (with none of the believers killed) from the lions, or *Simbas*, as the rebels called themselves. The memorial feast which followed was one of the high points of spiritual experience in my life, with about 300 believers reverently worshipping the Lord together. They said that in the twenty rural assemblies in the area there had been a continuation of the testimony, and spiritual blessing.

After lunch as guest of Marata Butso and her family, I toured the station, starting with the hospital which has continued to serve one army after another and the village population, without interruption. The medicines I had brought in the plane were gloated over together, and their use discussed.

Stringent, even cruel, measures are being taken by the reinstated government. Executions of rebels and collaborators and informers are frequent by the national army, the police and civil authorities. Six were executed the day I was in Irumu, and reports indicate radical liquidation of *simba* sympathizers.

The wonder of the printing

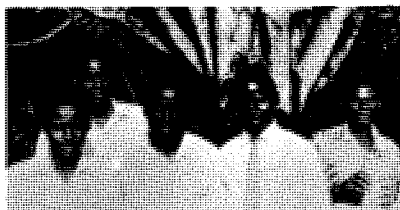
equipment's being preserved was confirmed. The presses (saved by Ezekeli Ngwera's dissuading rebels who came to destroy them), the linotypes, guillotine, folders, stitchers (staplers), offset equipment, type, etc. — all is there and intact. Most of the printing paper is gone, but several tons of glossy cover stock are left. Unfinished work — magazines and books and tracts — is sitting where it was when the rebels arrived: at folders or cutters or on the shipping bench. Rolls of unshipped magazines are there, just at the stage the work was suddenly interrupted.

Both power plants survived: the 16 KW press plant (380-220v.) and the 16 KW station plant (110v.).

The bookshop and mail-order department at Nyankunde is a shambles, and the books are mostly gone, except for some Bibles and Testaments now stored in a room at the chapel. The accounting department was thoroughly ransacked and all money taken; the papers and files strewn about in mad disorder. Typewriters are gone, but one manual adding machine has been returned. Desks and display cases were not taken.

There is a good nucleus of equipment and a splendid morale among the waiting Christian employees. We can start again and respond to the Congo-wide plea for our magazines and other Christian literature.

On Monday morning the army doctor came back with my car, and we took him to see the hospital. I was proud of its cleanliness and of the spick and span appearance of the staff. He was amazed to see the maternity in full operation and delighted with the four new babies, so healthy and clean in their mothers' arms. The operating room and the sterilizing department were in order, and I rejoiced in the faithfulness of the present native staff and in the good work done by our doctors and nurses (particularly latterly Pearl Winterburn and Liliane Fuchsloch) in leaving the work so well ordered. The doctor shook his head sadly when he saw so many empty bottles in the pharmacy. I had already asked him about medicines and possible visits by him; now he volunteered to put through army re-



Printing plant employees ready to re-commence operating.

quisitions for medicines for the Nyankunde hospital and promised to make a weekly visit to the hospital to advise on difficult cases or transport them to Bunia. He extended his offer of medicines to include Lolwa after he saw the need there, too.

En route to Lolwa we stopped to visit our friend, M. Bernard, the Congolese Administrateur whose life we had a part in saving in pre-rebel days. Limitless cooperation was promised in administration and in rehabilitation, in locating stolen vehicles and return of equipment confiscated by the rebels.

The villages on the Lolwa road seemed almost deserted. There were a few old people here and there, and some houses were burned down. There was every evidence that the local population had been caught between two fires, and many were killed, while others fled into the depths of the forest.

At Lolwa there was again the warm welcome, the visit to the dispensary and wards. Although we were totally unexpected, we found the dispensary and schools in full swing. (Nyankunde schools, too, are carrying on normally, with over 900 students in the station and nearby village schools). So at Lolwa we found the nurses and teachers on the job, doing their work intelligently, with little to work with.

Looting was less severe at Lolwa than at Nyankunde, and this was partly due to the Christian elders, particularly Filipu Mbungu, who were occupying the homes and had hidden away things before the rebels returned to begin serious looting. The girls caring for the orphans were on duty, and it was a joy to carry relief for their needs and for the feeding of the children. We found courage and faithfulness at Lolwa which was indeed heartening. We did not, however, see a single pigmy during all of our trip into the forest.

Back at Nyankunde, arrangements were made for the beginning of repairs to buildings, and to have work done on doors and windows. It was possible to arrange to have scattered papers gathered up and wrapped for eventual sorting, and to have work started on the cleaning up of the press and bookshop in an effort to recuperate scattered books and pamphlets. Four trusted Editions Evangeliques employees begin the work in the press clean-up, and Sugabo, veteran carpenter-mechanic, goes on full time to do repairs on the whole station. Funds were left for their present wages. Watchmen and grounds workmen go back on the missionaries' homes and gardens, and thus preparations are being made for the eventual return of the workers.

Monday night was spent in Bunia as guest of one of the 200 or so Greek merchants who have returned to set up shops. Bunia buildings are pock-marked by bullets, but are all standing, and commerce has resumed. I was amazed at the crowds at the weekly Tuesday Bunia market, as villagers brought their produce in for sale, as before. Prices in the stores are high, as the Greeks are renting airplanes to fly in merchandise from Leopoldville, but their prompt resumption of activities is a marvel. The Roman Catholics are returning now, with many new Belgian priests as recruits, and some of their dioceses (as Beni) are already practically entirely re-staffed.

I realised I was the only Protestant missionary in the whole of Eastern Congo — in the whole Orientale Province and in the entire area between the Sudan border and Rutshuru in the Kivu. And I was given only four days to be there by the American Embassy! It was nearly a full seven months since a Protestant missionary had been seen in the area, and the general welcome was most gratifying.

God can challenge the hearts of young men to give themselves for the coming task in the Congo — those whose devotion to the Lord outweighs their desire for security and comfort. We pray that He may call chosen, young vessels—stalwart, capable believers — to step out in faith and serve Him in the Congo.

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Producing Literature

WILBUR A. KENT

"275 contacts per day? Ridiculous! Impossible! Why that's more than one every two minutes."

Exactly. But even that would reach just the newcomers. Recent government figures forecast an increase in five years of over half a million people in the Dominican Republic. Is it possible to reach all these with the good news of salvation? How? Churches, homes, classes, campaigns, schools, camps, pastors, teachers, missionaries, individuals, radio, films, T.V. and literature will each play some part. Personal contact is indispensable; literature a requisite. "Never in the history of mankind has the printed page been put to such a potent use as it is today. The real war today is the paper war. The real battle today is for the minds and souls of men. It is an old message, but instead of being a platitude it is a tremendous reality in this day and age, for the

pen is mightier than the sword. The battle is not with atom bombs but with pen and ink..." (J. H. Hunter).

"But where does the literature come from? Who prepares it?"

That is the question. According to the country and its development, the answer varies. In North America it comes from within. But few places enjoy the same degree of development of society or of the churches; thus, in some areas sympathetic and practical cooperation from outside is needed. In some lands this might require mission-owned, mission-directed, and even mission-staffed operations. In others, the degree of foreign involvement need not be, and therefore ought not to be, so great.

Materials in Spanish are being imported in increasing volume each year. Gaps still remain. There would always be unfilled

Wilbur and Joanna Kent from Vancouver, B.C., are engaged in the production of literature in the Dominican Republic.

local needs if imported goods were the only source. Also, to the overall literature ministry the national churches should strive to contribute their share—to minister and not just be ministered to.

But the movement of a truly national publishing work is directly related to the development of the national believers. In the forward advance they are interdependent. Worthy material does not flow from the pens of the spiritually immature. National literature cannot attain to spiritual depths that are not found in the churches. While its very existence is a constant stimulus, it will tend to reflect the current level of spiritual maturity.

To illustrate the above, the following book review is translated from a recent issue of "Papel y Tinta" (Paper and Ink), official organ of the Evangelical Literature Association of Latin America (LEAL): "SIGUIENDO SUS PISADAS" (Following His Footsteps) and "ADMIRANDO SU PERSONA" (Contemplating His Person), by Raul Caballero Yocou, publisher LEC SA, Buenos Aires, Argentina. The appearance of these two books realizes a work that is a favorable sign in evangelical literature. The majority of the commentar-

ies and Bible studies that we depend on in our language have been translated from other languages (particularly from English), or are the work of foreigners located in Spanish-speaking countries. Here we have according to the sub-titles, a simple expositional and practical study of the First Epistle of Peter, in one instance, and a short devotional and practical study of the Epistle of Paul to the Ephesians, in the second, that demonstrates the existence in our midst of persons capable of conceiving sober and valuable works of permanent nature. We hope that the author feels encouraged with the reception of his books and continues to offer us the fruit of his studies in written form. It is hoped that the example of Senor Caballero will challenge others to follow in his steps."

With this sort of development as our goal the local publishing work becomes two-fold. The prime objective is to produce needed materials. The next is to achieve self-determinating national responsibility.

The missionary printer or literature worker finds himself constantly pressed to get on with the job of production while at the same time praying and planning and working towards the day when he finds himself out of a job. Frustrations are many and progress hard won. Producing literature is difficult; achieving national responsibility is much more difficult. But when the goal is clearly defined and faithfully pursued, problems are reduced.

Effective publishing work must be vitally linked with the growing churches, challenging them to express their convictions in print. Christians of literary gift should have opportunity to develop in literature projects coordinated to the outreach of the local assemblies. The program should include training workshops in planning, writing, technical phases, and uses of the various forms of literature.

"But what about those 500,000 people?"

We know of no magic formula. But we also know that the zealous and dedicated first century Christians turned the world upside down.

The missionary printer seeks to work efficiently and effective-

ly. There is no time for unfounded prejudices, either personal, racial or otherwise. He tries to fit into the scene as it is and, by the grace of God, using faculties, training, experience and faith, endeavours to challenge and train believers to fill each post in an expanding literature ministry.

Conscious of the needs of the believers and the nation, he employs every right means available to help meet those needs. Part of his task is to *plan* together with his national brethren, then to

produce: tracts, folders, letters or invitations to be used with specific ministries such as book stores, correspondence courses, radio programs or literature campaigns. The real need today is for more effective distribution. Locally slanted tracts, magazines for believers, DVBS materials, and papers for children are regularly produced for the work in this land.

The task requires *every* man and *all* of him. We must "by all means save some" "while it is day, for the night cometh . . ."



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Crossing the bridge, we turn left and walk along the shady lane. It is well wooded and cool. The restful note of running water and the shimmering palms remind us that we are not far from the Sakeji River. Suddenly the path ends in a shady clearing bounded by the river, which makes a U bend, providing in a relatively small area an endless variety of places for children to play. There is the sound of happy voices of children playing unconcernedly. Near us flows the river bathed in glistening sunshine, broken only by the shadow of a young boating enthusiast floating his vessel in the shallow water. Like the fingers of a hand, the river divides into several bright channels, each representing the work of young and tireless excavators. They rejoin the parent stream under a dark green wall of tall trees which lend a restful shade to the many children playing along the bank. In the sunny glow of the late afternoon sun it is beautiful.

But we have almost forgotten the hum of voices which attracted our attention. The children seem oblivious of our presence, for they are too busy playing and too absorbed in their books to notice us. Why should they? After all, it is their river, their holiday afternoon and their interests. Many years afterwards they look back upon those happy afternoons and take pleasure in reminding us of childhood's happier fleeting memories.

Two of the hundred or more children playing there are Africans; almost all are the children of missionaries. Why is it necessary to have a school for the children of missionaries? That is a good question, and it has been asked before. When, late one December afternoon, Sir Winston Churchill's grandson made an emergency landing on Sakeji's small landing strip, saving his plane and possibly the lives of the four occupants, he quickly formed a mental picture of the station and its work. "It struck me," he wrote, "as rather odd that the missionaries should not educate their children in the schools they run for the Africans. . . ."

Why, then, did Dr. and Mrs.



Sakeji children at play.

THESE FO

The story of Sakeji School

Fisher open Sakeji in 1925? The answer can be summed up in three words: language, nationality and culture. Only the English language is used at Sakeji. The African spends his first four years of school life learning to read his own language, and all the teaching is in the local vernacular. Later English is taught and used, but even after an African has reached the eighth grade, he would find great difficulty in conversing with a Sakeji child five years younger. This difficulty will not be removed until the majority of the Africans speak English, which seems a long way off, for at the present time it would be difficult indeed to find a handful of Africans in this area who can converse fluently in English.

Then there is the question of nationality. The missionary who survives the difficult early years becomes very much a part of the

society in which he lives. Believing that the Lord has called him to serve another race, he gradually looks upon his adopted country as home, and each successive furlough in the homeland reminds him that he is more of a stranger than he was the last time. But he has no intention of casting his children in the same social mold. They are not missionaries, and he feels that the least he can give them is an education which will enable them to compete favorably with children of their own race.

Very few people have any idea of the cultures that are found beyond the borders of their own country, and what is more, very few people realize how important is this word to every race of people. The missionary does not criticize the culture of the people with whom he works, but does his best to understand as much of it as he can. But he expects his children



Recess in the school passageway.



Miss Ross with handcraft class.



Miss Hoyte buys vegetables for the school.

RTY YEARS

l by the Principal, Lyndon Hess.

to be citizens of the country of his birth, and it is therefore important that they be fully acquainted with its culture.

But—is there room at Sakeji for African children? Sakeji is a school for the children of missionaries, and the door has always been open to these children regardless of race. It has been the policy of the school since its inception to accept also the children of local government officials, and this policy will be maintained, D.V. The two children presently enrolled are the children of an African doctor.

Would it not be helpful to take more African children? Only occasionally during the past years has the school been able to accept all the *missionary* children who applied for admission. Sakeji has never refused an eligible African, but it has refused many eligible children of missionaries simply be-

cause there was not room for them.

Would it not be an asset to the local community to admit many more African children? The problem of language effectually eliminates this possibility, and again it must be repeated that Sakeji is a school for the children of *missionaries*. The missionaries at Kalene have done a thorough and excellent work educating the African children in their own language. Although some of their work has been taken over by the government, they are still responsible for a good share of the educational work done for Africans.

Would it not be possible to use Sakeji's facilities to help train African educationalists? Sakeji is chiefly a primary school and not a normal school. Because of the many phases of the work shared by a relatively small staff, the workers believe that the Lord

would have them continue and concentrate their activities on the work to which they were called—the teaching of the children of missionaries and evangelistic work among the local Africans.

What about the future of Sakeji School? Sakeji's future will be affected by missionary developments and by the government under which we live. When there are no more missionary children, there will be no need for Sakeji School, founded as it was by missionaries and for missionary children. If and when stable government ends, it will not be possible to carry on a work which is dependent upon a government able and willing to protect all of its citizens and residents.

Is the future promising? Most missionaries would not care to answer this question for they have not come to Africa to engage in politics but to help the people. The workers at Sakeji, like others, are obedient and willing to obey the laws of the land. Sakeji School assists the community in that much of the food consumed by the children is purchased locally, and local Africans are employed. Sakeji accepts no grants, its workers receive no income other than that which they receive from the Lord's people, and it has no financial or other agreements with other Missions. The plant which has been built up during the years is adequate for the present and is a credit to those who have ministered to the needs of the school through the years.

Most missionaries are well aware that there will be changes in the future. In some countries missionaries are not wanted; in others they serve only as unpaid social workers; in still other countries they serve at the risk of their lives. None of these conditions obtain in this country, and we are thankful for liberty to preach the gospel, for good government, for peace, and for the progressive outlook of the officials. If changes come, Sakeji will adjust to the changing conditions as far as may be compatible with the ideals of the founders and the spiritual interests of the work. That the Lord will make His will clear to us through prayer we know; that He will provide for our needs we are sure; and that He will enable us to continue to be a help and blessing to our fellow-missionaries is our prayer.



Dr. Leslie Bier Boma, Angola

God has wonderfully provided for the increased needs of the medical work during the past year, and we are grateful to all who have had fellowship with us. In this 80,000 square mile area there is only one other hospital, and apart from the gospel effort being made, we feel we owe it to our African Christians to give them a good medical service. It is wonderful to see these Christian patients witnessing in the wards with their open Bibles.

Albert Horton Cavungo, Angola

All is well with us here at Cavungo. There is no hint of immediate trouble, and life goes on much as it ever did. We are in good health, except for my persistent throat affliction, which seemed for a time to be clearing up, but which has lately come back with a bang!

We are very grateful to the Lord for evidence of His working among us. Several of the believers show a real dedication to the work of proclaiming the gospel in the area. Miss Floyd has seen a real movement among the people whom she visits weekly, taking with her some of the brethren to preach the gospel. Some of these are exercised about the matter of baptism.

Mrs. Carl Johnson Usumbura, Burundi

We are very grateful to the Lord for sparing Carl's life last Thursday night when he was attacked by bandits. They had put a barrier of stones across the road in our own entrance, and when Carl got out to remove the stones so he could drive on, two natives attacked him with sticks with nails in them. He was cut on the head, back and left arm. He called loudly for help in Kirundi, Swahili and English, and we heard him. The men fled before we got there. Carl is feeling all right now, except for a bit of stiffness. Thieving and banditry are definitely on the increase. Pray much for the government too. Prices are sky-rocketing, and living expenses have about tripled.

Do remember us in prayer in these uncertain days. Pray also about replacements for us, as we would like to take furlough this August and be home in time for our daughter Edith's wedding.

Spencer Dibble Ika, Nigeria

Another year has begun at the Ika Bible School. In all there are forty-four students; thirty-two are new, twelve are in their second year; six are the wives of evangelists, nine are young girls sixteen to nineteen years old. Pray that they may truly have only one desire in coming to Bible School, that of knowing Him and making Him known.

This doubling of our student body has meant the enlargement of our sleeping quarters and building a new classroom. We were not able to get these rooms finished before classes began, but everyone seems to be settling down happily in the makeshift quarters. We have been greatly encouraged with the way the Christians have come to help with the building. It has reminded us of the willingness with which the people of old repaired the walls of Jerusalem.

Behring MacDowell Kigali, Rwanda

Meetings here are well attended, and last Sunday a young couple came seeking salvation. There are two radio broadcasts a week, and the one in the local language, we have been told, is one of the most listened-to programs on Radio Rwanda.

After five months we received our first word of Itendey, our station in Congo. Unlike most other mission stations which were looted, our things were reported still as we left them. Samsoni was given a hard time, but he and all the other Christians escaped bodily harm and are still carrying on. It was the people of the local tribe who told the rebels not to touch our things because they want us to come back as soon as possible. We thank the Lord for this welcome back and would like to go at least for a visit, but conditions as yet do not warrant it.

We appreciate very much your prayers for our children who are at

the Rift Valley Academy in Kijabe, Kenya, about 800 miles from here. At one time the Rwanda-Uganda border was closed, cutting us off from the children, but we are thankful that the border has now been opened at one point.

Miss Margaret Petrie Kigali, Rwanda

We have just returned from a trip to Kumvya—near the Congo-Rwanda border on beautiful Lake Kivu. An inter-mission literature conference was held there in the interests of Rwanda. The Lord really blessed in our time together.

We hope to begin a tract-of-the-month club (only at first we would have a tract every quarter!). I have been asked to look after this, and with the bookstore and Emmaus work, expect to be plenty busy.

The language is coming more easily now, and the Lord continues to help and encourage, but we still have a long way to go, so do please pray for us.

William Green Bukoba, Tanzania

Praise the Lord with us, for we have finally received our visa which is valid for five years.

We have been encouraged since our return by the zeal of the believers to witness for the Lord, and by the manifest interest of many in the Word of God. Dr. and Mrs. Scheven obeyed the Lord in baptism on January 31st. A month later an African couple were baptized. We have the baptisms in a stream about five miles from town, where there is a nice pool.

Dr. and Mrs. Scheven have moved to Nyakato, where he teaches biology at the government high school for boys. Last Sunday he invited the students to his home for Bible study, and about fifty came. Pray that this may be the start of a witness there.

Dudley Dalton Tanzania

1965 should see the number of assembly missionaries in Tanzania reach the 50 mark, through six more from Germany and four from England; the latter a doctor and his wife and a dental surgeon and his wife, exercised to work at Kilwa. When we entered Tanzania in 1951, we prayed for 100 missionaries—what of the other 50? Plus local church witness in four towns occupied to date (Dar-es-Salaam, Bukoba, Mtwara and Moshi), there are others gathering thus now in eight bush centers in the south, mostly those once followers of Islam and witchcraft who were won to Christ through medical work. The In and Out Patient work at Kilwa has been recommenced at the request of the authorities, which means the renewing of contacts with

so many unto the furtherance of the gospel. Our printing press is being ably worked by the Browns at Moshi.

During 1964, in the south where German workers labor, three brethren came into the work as evangelists—Emanueli, Danieli and Edmund (son of Mr. Hadoram Kinyame who also serves the Lord). Three out-centers commenced, with baptized believers at each, and three bookshops were opened. There has been a marked increase of purchased Emmaus Bible courses from Mtwara.

Mrs. Dena Speering Kampala, Uganda

The Lord is blessing here in Uganda. Most of the requests for courses have come as a result of advertising in the local paper, and they are Uganda-wide and represent all classes of people. A good number say they have accepted the Lord through studying the courses.

We now have two full-time translators—one for Luganda and one for Lunyoro. Both of these, having completed the translation of "The Servant of God," are now working on the translation of a second course. We are praying for a helper whom we can train to take over the responsibility of this work. Will you join us in prayer for the right man for this work?

There are thousands of refugees here from Rwanda. We are hoping to get someone from that tribe to translate the courses into Kinyarwanda. These can then be used in Rwanda as well as here.

Agnes MacDonald Loloma, Zambia

Hospital work keeps us very busy. Last year over 10,000 out-patients and over 1,000 in-patients were cared for here at our little hospital, and all had the opportunity of hearing the Word while here. A number have been saved, some of whom are now in assembly fellowship.

In January we moved into our new out-patients' building, where about 180 can sit in comfort and hear the Word. Formerly our daily gospel meetings were held outside, subject to many distractions and interruptions.

Dr. Gilmour Davies Tiruvalla, India

We are kept busy with hospital work and preaching, and we trust the Lord is glorified in it all. I am glad to say we are all well.

The severe rice problem seems to have passed, but I suppose there may be trouble again.

God willing, we expect to have the 25th anniversary of this work in September of this year. We hope to have some special meetings and pray that there will be a spiritual blessing.

Dr. Smith and his family expect



D.V.B.S. Volunteers, Peitou

to go on furlough at the end of the year and may be away a little longer than usual for post-graduate study. It will be a heavy responsibility without him. We would ask you to pray for the Lord's provision.

Our nursing school is passing through difficult times concerning its examinations and staffing—especially missionary nurses. Please ask for prayer for this matter also.

Leonard Brooks Manila, Philippines

Lord willing, we plan to start a "Bible School of the Air" in Chinese, with the help of the Chinese staff member of the Far East Broadcasting Company. This will be sent out short-wave into Indonesia, Malaysia, Red China and other heavily Chinese populated countries, as well as going out long-wave to the many Chinese here in the Philippines. It is thrilling to see how the Lord is blessing and expanding the radio-correspondence course work.

This has been a good year at Faith Academy. There are about 290 students, with about 90 of them boarding. Life here at our little boarding home is full and interesting with our 13 teen-age girls. They are a wonderful group and a challenge to work with. Our own five are just fine and give us much joy.

George Foggin Changhua, Taiwan

I am enclosing an aerial photo of the Changhua Buddha, a huge image which overshadows our city of Changhua. We are very conscious of this as a symbol of the "powers of darkness" that are arrayed against us. The whole area depicted is situated on top of a mountain at the edge of the city, so the idol is visible for miles around. The image must be at least thirty feet high; it is possible to go up inside, three flights of stairs, into the head.

Catherine McKenzie Peitou, Taiwan

We had a very happy time with the children in our D.V.B.S. in February and would covet your continued prayers for these young ones. They come from homes full of idolatry and superstition, and it isn't easy to take an out-and-out stand for the Lord.

The week before D.V.B.S. we made a special appeal to the young people for some young fellows to help in the boys' classes, and four volunteered. I enclose a picture of these young lads. The one marked X is the son of a lawyer, the only Christian in the family. He gave the object lessons to the older children. The brother in dark clothes is the caretaker at the hall. The other four are the volunteers. Oh, that the Lord would send us a young couple to encourage these young lads along the heavenly pathway!



"The Great Buddha of Changhua"

Francis Carboni Levanto, Italy

I have been for a week or more in Torino, where there are six good assemblies, and we did have good meetings with great interest. At the time of our visit the city was hit with the Asian flu, and over fifty thousand were ill. I was one of them, but our God was merciful and permitted me to have the special meetings just the same.

Next Sunday I expect to visit two of our little lights which are going on for God along the Ligurian coast. The simple believers are very glad when we go to see them and open to them the Word of God.

Joseph Spacek Honolulu, Hawaii

We still have no definite word about the chapel situation. The proposed changes in highway plans

Aiea Bible Chapel, Honolulu



have been approved; therefore the Freeway is coming through our area. But we have been told that there is a very slim possibility that our property may be spared when the Freeway is actually designed; that is, there may be some minor changes in the designing department. We will not be informed until the plans are completed, and this may take a year or more! Pray!

This evening we hope to make a final decision in forming a local committee for a wider distribution of Emmaus courses, not only here in Hawaii, but in all this Pacific area. Several local brethren are interested in this ministry.

James Scollon La Ceiba, Republic of Honduras

We are glad to say souls are being saved, and the Lord's people in different places seem to feel that being in the last days, we need to be united in our testimony here. Recently in Progreso district a number of assemblies separated for years have come together, stating their willingness to obey the Scriptures in all things.

In Las Mangas the Roman Catholics are building a church just across the road from the hall, with most of the men from the village helping in the building on Sundays. However, often when there is open opposition, there is more blessing, and we continue preaching the gospel over the

loud speaker in that village every Monday and look to the Lord to bless His Word. In El Gancho we usually have around 60 present at the meetings, most of them unsaved. Recently four adults professed salvation.

Miss Eva Russell Santo Domingo, Dominican Republic

My father went to be with the Lord on November 29th, and I am so thankful that I was able to be at home for a few weeks. I returned here on December 28th.

During January we had several baptismal services—eleven were baptized at Villa Juana, eleven in Villa Francisca, and eight in Monte Plata.

The Christian who left a good job in July to go and live in Monte Plata, as he felt he could be used of the Lord, earning his living by running a book shop and using his gift of photography, has done well. Pray that his testimony may be maintained.

William Gibson Kingston, Jamaica

We had evangelist Tom Skinner at Maranatha Hall for six nights and saw quite a lot of blessing. Over one hundred confessed faith in Christ, the interest was good, and the attendance reached about a thousand most of the nights. Please pray for the meetings he will be holding in other assemblies in the city. He expects to be here for ten weeks or longer. On Sunday night at Olivet Hall some fifty professed having taken Christ as Savior.

Robert I. Cooper Caparra Heights, Puerto Rico

The visit of our brother McKinnie was a real joy and blessing for all here. He was here for our New Year's conference and then ministered each evening of the two weeks of united prayer meetings of the Quintana and Santurce assemblies. Also for a week he held a series of gospel meetings in Bayamon with the Leightons. A number of very interesting contacts were made, and we hope to be able to follow them up.

The second Saturday of the New Year we had the joy of baptizing three young people.

Once again plans are under way for the summer D.V.B.S. work. We expect a number of young people from the north again, so we hope this year to be able to reach many more children, even perhaps double last year's attendance of close to 900.

Walter Ismay La Rioja, Argentina

Two Sundays ago we had the joy of baptizing a young married woman and two señoritas. The two girls

have been through Sunday school, and we trust will help us now with the children, as we are short of teachers this year.

Sunday evening a believer who has come to meetings for some time brought her sister who lives in a very fanatical Roman Catholic town in the interior of the province. We were thrilled to hear her say that she listens daily to our radio broadcast, reads her Bible and professes to trust the Lord. Her husband now listens also to the broadcast. Oh, that there might be many others like them!

Stephen C. Y. Liu Sao Paulo, Brazil

In December the doctors advised for me reduced activity and more rest, and I am glad to say that I am gradually regaining my strength.

In September, one of our brethren, Mr. James Yuan, an accountant, felt the Lord's call to ministry. He left his secular work and the assembly commended him and his wife to the grace of God and His work in Brazil. So far the local brethren have realized their responsibility and have taken good care of them. As we have seen in these past months, the Lord has sealed our brother's ministry as souls have been brought to Himself and the saints edified.

A gospel campaign was launched in October, and 22 made profession of faith in the Lord Jesus. With others, they were enrolled in a Bible study class. Fourteen were baptized in December and added to assembly fellowship.

Fourteen Baptized and added to Chinese Assembly in Sao Paulo.



Richard Hanna Concepcion, Chile

There is good interest in the meetings at present, with several people obviously desirous of being saved.

We had a wonderful meeting last Sunday week when the hall was packed in Lota. There must have been fifty unsaved people there, and they listened well as the good news of salvation was sounded out. Following the preaching of the gospel, five believers were baptized. There are several others wishing to be baptized, so we may have another baptismal service later in the month.

Miss Alice Martin Valparaiso, Chile

This month we had the joy of a visit from a student who took the course "What the Bible Teaches." He said he didn't seek the Lord because of illness, or economic distress, but because his soul was in darkness. Through the studies he came to know the Lord and now came to see the people who had sent the courses. He is a young man in the armed forces and is being transferred to the far south, but from there will continue his studies. What a wonderful thing is a correspondence course for a man like this!

Gerard Couenhoven Miss Barbara Marks David Sommerville Lima, Peru

In February David attended the annual national conference for the evangelical university groups (similar to I.V.C.F.), ministering to fifty students who gathered in Chiclayo from some ten universities in Peru. This week-long conference was for the deepening of the spiritual life of the Christians. Faced with the very real challenge of Marxism in the universities, the students manifested an eagerness to know Scripture better and to know more of the real power of the Holy Spirit in their lives, in order to show the transformation that Christ can make through them in the society of which they are a part. Pray for these Christian university students.

The Couenhovens attended the ten-day boys' camp at Mala in February. There seemed to be a movement of the Spirit among the campers, and there were a few professions of faith. The Christians among them were challenged to a life of faithfulness to their Lord.

Barbara continues to be kept busy with the Emmaus correspondence courses.

Attendance has been steadily increasing in the Balconcillo assembly, and a number have made profession of faith in Christ. The Wakefields attend this assembly and would appreciate your prayers for their neighbor family who have recently begun attending the meetings and are showing interest in the gospel.

The San Isidro group is beginning a new weekly Bible study, introduced by two gospel films, in an attempt to reach the non-Christian friends and relatives of those in the group. Pray for this new effort, that God will be glorified in the lives of these middle-class people.

Neal Thomson Maracaibo, Venezuela

I went to Valencia to attend the formation of the new assembly there where Mr. Fairfield has labored so long. This is the 57th assembly in Venezuela.

Now our work is extending to the coastal area of the Caribbean in Colombia. Four of us spent five weeks there on a recent visit. We had encouraging meetings both in Barranquilla and Sincelejo, though Satan has been clearly working in both places. However, those baptized are going on and have maintained meetings all the time since our last visit. There does not seem the possibility of the formation of assemblies for a long while yet, but we can say that the work gives real promise.

The Maracaibo assembly now needs less help. With the increased numbers and the developing gift, the brethren are maintaining nightly meetings. Apart from the regular meetings in the Hall three nights a week, they have gospel meetings in homes in five other places each week, as well as a children's meeting on Saturday. When I am in Maracaibo, of course I help in these meetings.

PERSONALIA

Arrivals:

- Miss Sarah Deans from Uganda in May.
- Mr. and Mrs. Wallace Logan from Zambia in April.
- Miss Grace Logan from Zambia in April.
- Mr. Paul Logan from Zambia in April.
- Mr. Ralph Clark from British Honduras in May.
- Mr. John Ruddock from Republic of Honduras in January.
- Mrs. John Ruddock from Republic of Honduras in April.
- Mr. and Mrs. Charles F. Brown from St. Kitts in March
- Mr. and Mrs. Joseph Hooking from Peru in March.

Miss Edith K. J. Gulston from Venezuela in March.

Departures

Mr. and Mrs. James Cochran (Dominican Republic) in March.

Mrs. Gertrude Smith

On March 23, 1965, Mrs. Gertrude Smith passed away quietly at Longport, New Jersey. Mrs. Smith was born in England in 1870. She came into the fellowship of the assembly at Tenafly, N. J. and in 1914 entered missionary service in Angola, where she labored for thirty years. Mrs. Smith will long be remembered for her service abroad and for her ministrations among the people of Tenafly following retirement from Angola.

May, 1965

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2. "Sanctify Unto Me!"

ARTICLES:

1. A Special Gospel Effort in Goa George Turner
2. Congo Re-Visited W. A. Deans
3. Producing Literature Wilbur A. Kent
4. These Forty Years Lyndon Hess

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May, 1965

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Philippine Islands

COX, CHARLES D. (M) (F)
270 Athol Avenue
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Republic of Honduras

RUDDOCK, JOHN (M) (F)
152 N. Windsor Blvd.
Los Angeles 90005, California

Dominican Republic

COCHRANE, JAMES (M) (C)
Apartado 510
Santo Domingo
Dominican Republic

St. Kitts

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Chile

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Venezuela

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(C) (F)
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Prayer Pointers

"Pray for a new venture in camp work in the **Philippines**," writes Kenneth Brooks. From **May 17 to 22** we are going to have a camp for boys, 13 to 19 years of age, who are unchurched and mostly from slum areas. Pray that many of these fellows will accept the Lord and go on to live for Him."

Continue to pray for **Jack King** (Angola) who was flown to England early in April for further surgery in London.

Pray for **Mrs. F. W. Rogers** (Chad Republic) who is suffering from a severe infection in one eye. Pray that the sight of the eye may be restored.

Prayer is requested for the work in **British Guiana**, which seems to be at a rather low ebb.

Miss Edith House (Dominican Republic) asks prayer about obtaining better accommodation. They are paying an exorbitant rent, and there is no water in the house. All has to be carried to their second floor from the street between 5 and 6 A.M.!

Ernest Green (France) has been granted a temporary permit to stay in Metz. Pray for much wisdom.

Wilbur Kent (Dominican Republic) asks prayer for new publishing projects and for radio outreach in the capital.

Remember especially those who are engaged in **language study** and **translation** work.

Pray for **Carolyn and Connie Chopard**, that clear guidance may be given as to their care and schooling when their parents return to Laos.

Murchison Hospital (Natal) is adding a 100-bed extension. This is the only African hospital in the district. Pray for needed staff and for new workers seeking to exalt the Lord.

Prayer has been asked for the work and workers in **Ethiopia**, where there are eleven assembly missionaries.

Continue to pray for the believers behind the **Iron Curtain**. There is much to distress and discourage, but an eagerness to hear the Word of God.

"Increasingly we feel there is need for much prayer with regard to the international situation here in **South-east Asia**," writes a veteran missionary. "We cannot help wondering how much longer we shall enjoy our present liberty for the spread of the gospel." Pray that the work may be established while the opportunity lasts.

Pray for **Mrs. Charles Shorten** (Angola), now on furlough in Canada, who was expecting to undergo surgery in April.

Continue in prayer for **Everett Bachelder** (Alaska) who is still in hospital.

NEW WORKERS

Mr. and Mrs. Herbert Rohmann, commended by the assembly at Woodside Chapel, Maywood, Illinois, left for Nigeria in February.

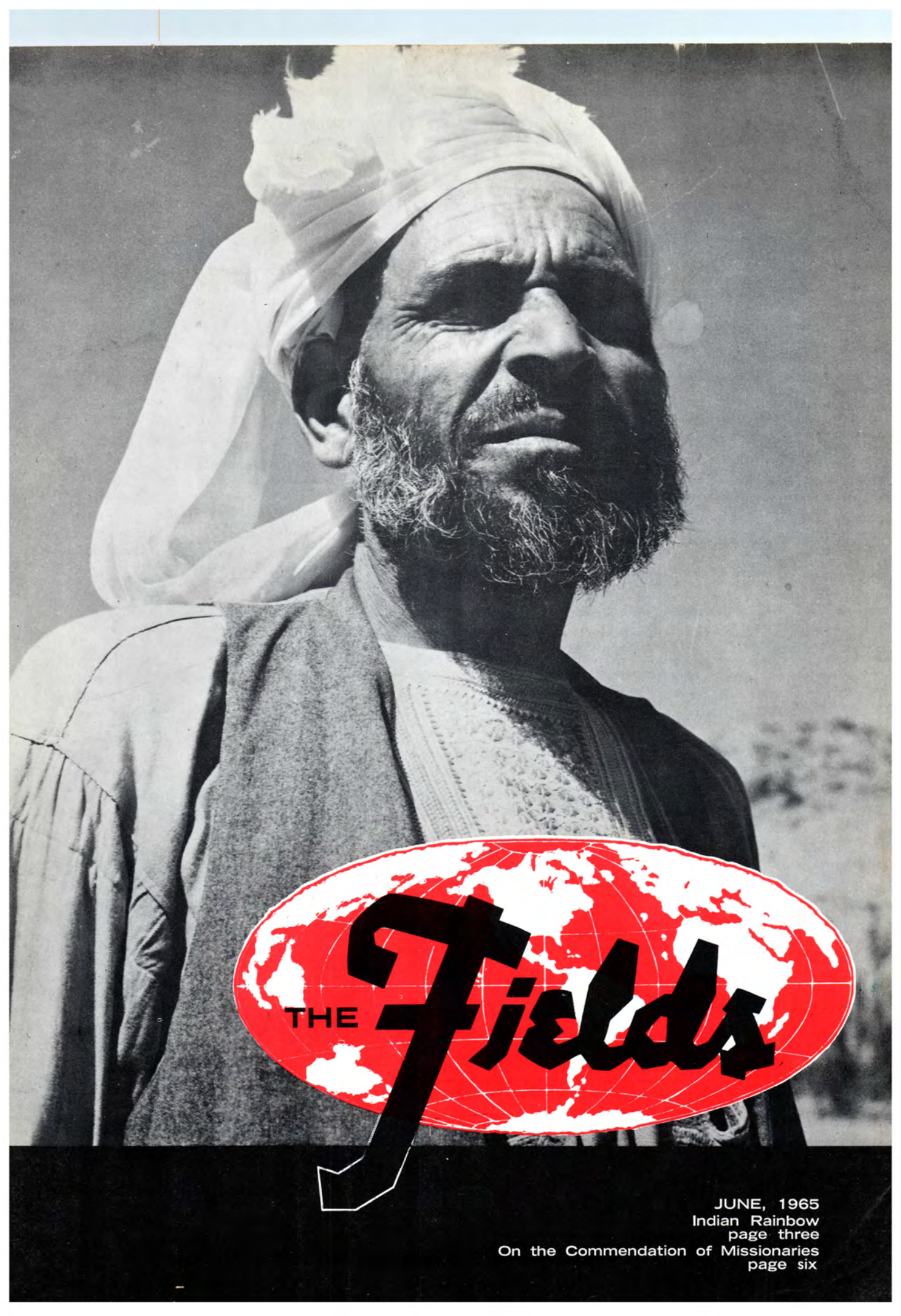
PLEASE NOTE

William Gibson, Box 3, Kingston 3, Jamaica, W. I., has asked us to draw

attention to the fact that the zone number in his address is essential.

Summary of Receipts for March 1965

The Fields, Inc. issued receipts 21064-21470 totaling \$34,686.64. Of this amount \$1,047.86 was specified for administrative expenses and the balance for workers.



THE **Fields**

JUNE, 1965
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On the Commendation of Missionaries
page six

Editorials



The Ministry of the Word

It would seem evident that the Lord intends that His Word be ministered in much the same way as it was given. The Lord gave the Word in books—not in chopped-up bits and verses. An entire range of truth is covered in an epistle; for example, Christ and the Church is the major emphasis of the epistle to the Ephesians. A true understanding of any section of that epistle is dependent upon some idea of its major movement. While it is true that some Bible books are more systematic than others (e.g., First Corinthians more so than Second Corinthians), still there remains a main purpose in each book which must be grasped if each part of that book is to be understood.

This requires time and thought. Study of God's Word is a delight, but it is not child's play. Ministry of the Word is a joy; it is also a heavy responsibility. Alas, that we take it so lightly, sometimes! But the responsibility for a satisfactory ministry of the Word rests not only upon those who minister, but also upon those who arrange for the ministry. Regardless of how well equipped a teacher may be for an expository ministry of the Word, he is completely frustrated in his efforts unless enough time is allowed him for the task in hand. How can there be opportunity for opening up the Gospel according to John, the epistle to the Romans, or First Corinthians unless a reasonable amount of time is allotted for this purpose? How can any speaker adequately cover the life of Abraham, Joseph, Moses or David in three or four lectures, which is all the time that may be given him? The Tabernacle, Priesthood and the Levitical Offerings, for example, would require many lectures to cover satisfactorily. Rarely do we hear these days of sufficient time being granted for any such purpose.

Why is this? Is it because we do not have men with the ability to handle God's Word in an expository manner? If so, then the first order of business is cultivation of young men along these lines. But

does the problem lie primarily in that direction? Is it not rather that a hit or miss style of approach to public ministry of the Word has been adopted? Is it not the case that little serious thought is given to this matter and therefore scant effort is made to have the Word ministered in the way God gave it?

A prominent brother in the New York area recently remarked that we have fallen into a pattern of "disjointed ministry" which gives no room for anyone to develop, over a period of time, a more systematic presentation. This brother's view finds an echo in the biography of the late Mr. Harold St. John. "How he strove to impress upon the assemblies, where he visited, the need of systematic Bible teaching, book by book, chapter by chapter, and how he mourned the dying out of the practice in many quarters. . . ." Of a group of young folk Mr. St. John enquired, "When did you last have a series of lectures on the Epistle to the Romans?" Surprised, the young people replied that they had never heard of such a thing. The reply was the same to the enquiry when last they had had a series of lectures on the Messianic Psalms or on the Song of Solomon.

The biography continues, "I shook my head at those elders and wondered what they'd been up to, not feeding the flock properly. Now we understand that the first thing for which an assembly of God stands is that it be a place where the Scriptures are interpreted as God gave them: that is, by chapters, by books and by sections. I do not object to text preaching: I'm only saying it's not the way God gave Scripture. He gave it in big masses, not in texts, and I would say with great deference to my elders, 'I beseech you that you be exercised that you feed the flock of God. On your bookshelves you have books of lectures delivered by God's servants forty years ago, but what is the use of them if you are not having any lectures? And the first thing to expect of an assembly is that it be a place for the exposition of the Word, to de-

(continued on page 5)

COVER PICTURE: Asia awaits the Gospel
UNations Photo

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The face of India.

mous differences. Millions of coolies work for 20 cents a day, whereas a few people live in palaces. Architecturally, Indian buildings include shacks, hovels and the Taj Mahal. People live in tiny villages or metropolitan Calcutta (eight million). Politically, the range extends from red lining left to die-hard right. India is colorful. Like a rainbow, it is a whole spectrum of colors.

The work of assembly-commended missionaries in India also displays every hue from red to vio-



Indian Rainbow

R. E. HARLOW

Few words could be used to describe India as a whole. Colossal. Colorful. But in India the inner differences exceed the similarities. India might better be called a commonwealth than a country. Going from one state to another you may pass through customs barriers and quite likely will enter a different language area.

Geographically, India is compact enough. North to south is 1700 miles; east to west 1300. But religiously, there is a great spread between the ideas of Hindus (400 millions) and Moslems (35 millions). In addition there are Buddhists, Sikhs and ten million nominal Christians.

Economically, there are enor-

let. For instance, in some places the work is very old, in others very young. In Bihar, North-East India, a missionary sister maintains work on a station 120 years old. In nearby Calcutta, the first assembly using Bengali, the language of the people, is less than a year old. Again in the state of Andhra, work was started in 1836. Now a recent



Staff at Narsapur Women's Hospital

movement of the Holy Spirit has brought over a hundred indigenous assemblies into existence.

Every shade of opinion exists among workers as to the relative value of institutional work and direct evangelism. For instance, some think that in view of possible political upheaval, orphanages should be phased out. Others intend to continue this type of ministry to the end. No doubt hundreds have been saved in orphan-

ages.

For the most part, schools are being taken over by the government, so the missionary has no choice. However, some are carrying on a real work for God, e.g. Clarence School, Narsapur High School, etc. Bible schools are held in West Godavari, Kerala and New Delhi, and assembly missionaries teach in Bible schools at Poona and Madras.

There are four important hospi-

tals: Narsapur, Tiruvalla, Sankeshwar, Herbertpur. Leper hospitals also are located at Narsapur and Sankeshwar. Tiruvalla has two branch hospitals and a nurses' training school. In addition to the hospitals, eleven missionary nurses conduct clinics in as many places.

Literature is sometimes thought to be over-rated, but many workers use the printed page to reach immortal souls. In great cities such as Bangalore and Delhi, in new areas in the Punjab in North India, missionaries and Indian brethren go literally into the highways and byways. They take a bag of Gospels and sell them at less than cost. Still the price may be a real sacrifice to people who could with the money buy several bowls of rice—needed by as many hungry mouths at home. If anyone will not buy, he is offered a tract and invited to the Gospel Center. All literature includes the offer of an Emmaus course.

There are great differences in the fruit seen in India. In the state of Kerala and in the West Godavari great blessing has been granted. In all India there are perhaps 750 assemblies. About 110 Indian evangelists have been commended, mostly from assemblies in Kerala. Thirty have gone out to other states, really "foreign" missionaries. On the other hand, one sister served for years in a city.

The Oxcart—A familiar vehicle in India.



When she departed, the people gave her a royal send-off. She left behind many friends, but not one convert. Practically no Moslem converts can be found in assemblies.

Radio work has declined since the government of Ceylon cut off gospel broadcasts. Now programs in major languages are sent to the Far East Broadcasting Corporation in Manila. From there they are beamed back to India where there is a potential audience with three million short-wave radio sets. Last year Harold McGregor handled 2000 responses. Every listener who responded was offered a correspondence course. Great differences are also seen in the Emmaus programs. In Bombay, a five year plateau was maintained, but distribution in other centers has fallen off by as much as two thirds.

Despite heroic efforts of 170 commended workers, plus a Gideon's band of evangelicals, it is frightening to think of an increase of eight million Hindus in India every year. The activity of fanatical Hindu sects such as Arya Samaj is increasing. Orators are sent out through the villages to denounce and defame Christianity. Literature is circulated with a similar purpose. For instance, a booklet called "The Christian Love?" ridicules the idea that Christianity is based on the concept of love.

As it is difficult or impossible for American workers to get into India (except trained teachers and medical personnel), the burden of India must be shouldered primarily by assemblies in Canada and other Commonwealth countries. Prayer, however, knows no political limitations. Saints in U.S.A. can pray the Lord of the harvest to send forth laborers—and keep on praying for those who go out in His name.

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EDITORIAL (continued from page 2)

clare unto us the parable, open the Bible book by book, chapter by chapter, section by section, till our youth is grounded and settled in the Word of God as He gave it.' ”

These are timely words from a saintly teacher of Scripture. It is to be hoped that they will be heeded. Why should not elders give prayerful consideration to the ministry of the Word and share their exercises with those invited to the platform

so that a more consecutive ministry may be presented? Whether or not the local elders are all involved in public ministry of the Word, they should be careful to see that the flock is fed. By consultation with each other and with visiting ministers of the Word, more satisfactory ministry of the Word may result.

The greatest thing in the world is the Word of God. It demands our best by way of worthy exposition.



DAVID B. LONG

There has been a considerable amount of heart searching among responsible brethren both at home and on the mission field regarding the commendation of new workers for the Lord's service. This is in itself a good sign, and most of the letters and articles written have been full of excellent suggestions which elders would do well to heed. One is rather surprised, however, to find that Acts 13 is almost exclusively cited as Scriptural guidance in the question of sending out a missionary. There are many conditions and qualifications in Acts 13 which are fundamental to any important step in church affairs and which should be considered as essential in a present-day missionary commendation. These include the evident burden of the whole assembly, the waiting on God in fasting and prayer, the willingness to hear the voice of God, the fellowship in laying on of hands.

But when all this has been said, we doubt if this is the best place to look for the practical guidance we

need. A careful reading of the passage seems to indicate that this was not their commendation for THE work in general, since they had been in that for years, but was the separating of special men for a specific and special task, which when they had "completed" or "fulfilled" (note tense in 14:26), they returned to those who had sent them. The prominence given to this outgoing is evidently due to the novelty and importance of this new departure and also to mark the beginning of a new era in church activity.

A much nearer parallel to our own situation would be the outgoing of Timothy in Acts 16 and perhaps we might find there safer "pointers" for the solution of our present problem. We suggest some points for consideration: 1) The missionary Paul is not the passive receiver of someone sent to him. He is an active agent exercising practical godly discernment (this he also did negatively in refusing John Mark later), actually taking the initiative, and accepting responsibility. 2) The local brethren

do not presume to know all the requirements of the work. They leave that to Paul, while they do that which he could not do, namely, approve of the young man from the standpoint of his character and worth. 3) It would seem that not one isolated group but all the surrounding Christians were associated with his going forth. 4) The candidate was willingly obedient and submissive to the direction of Paul in a matter which the latter considered to be of importance to the work and his usefulness in it (in this case circumcision).

Here surely we are on surer ground for the drawing of conclusions applicable to our condition. It is not the sending of an apostle for a special job but the outgoing of a younger man to join one already in the work of spreading the gospel in foreign lands. It gives us the attitudes of each, their relations with each other, and their procedure. Paul knew the needs of the work and the kind of man who could do it. The brethren knew Timothy. There is close fellowship and consultation, with mutual con-

true that the Holy Spirit is the prime mover. It is also true that merely human influence should be avoided as dangerous. But does the fact that the Spirit is the prime mover in conversion keep the evangelist from urging the sinner to flee to Christ? Or does it keep him from probing the professed believer lest there be some self-deception or some dependence on feelings? Or do we completely rule out human instrumentality and responsibility in every other case when the Spirit is the sole instigator of action in Divine things? And above all this, we are not talking of urging the young Christian to enter the work, nor of hindering him, but of where responsibility lies in advising him in the matter.

The assembly in many cases, without even consulting the missionary who will later be expected to take the new-comer into his work and even his home, throws the whole burden on the shoulders of the candidate, who may be even more ignorant than they are of what may be required of him. The missionary not infrequently throws the responsibility on the shoulders of both the other parties, neither of whom can possibly take HIS responsibility. The end result in many cases is the very condition which so many mourn these days. It is our considered opinion that the missionary should share the burden equally with the other parties, and that by the same token, he should be fully considered and consulted by both parties. Even common sense and courtesy would demand this, since conditions on most mission fields are vastly different from those existing in homelands. The new worker is, to a far greater extent, under the care of those already there. He must be met, introduced to a completely new life, taught a language and the customs of the people. Meantime he is often taken into the bosom of the older worker's home and family and must, of necessity, be a "yoke-fellow" in a far more intimate sense than would be the case at home. If he makes mistakes or turns out badly, he may mar or even wreck a work built up through years at great cost in time, money, suffering and even of lives laid down. Surely those who must act as guardian, guide, teacher, host and fellow-sufferer, as well as fellow-

laborer, might be expected to have some say as to whom they are asked to take into these close bonds with them.

This leads us to refer to an allied subject. In view of this solemn responsibility, missionaries home on furlough, in placing the needs of the work before the Lord's people, should do so honestly, with a minimum of emotionalism and adventure stories, and NO self-advertisement or commercialism. It is easy to give a false impression by over-emphasizing one aspect of things. To spread an unrealistic glamor over the work in any land is not difficult, but it can be dangerous, for there may later be profound disillusionment and violent reaction with tragic results for all concerned. Is the missionary not as much to blame as anyone else when some emotionally unstable misfits reach the field? Perhaps this is the kind of audience we play to, and it is wise to remember that we often get what we go in for. Then perhaps we did not accept responsibility *before* the new workers came out and so had it thrust upon us in the form of an unpleasant fiasco when it was too late to do much more than attempt to clean up the wreckage.

Paul no doubt laid the needs of the work before Timothy and his elders, and it is to be expected that all attempts at winning the young man with "missionary stories" would be considered as far beneath the dignity of a servant of the Lord. Paul judged Timothy to be a suitable companion and fellow-worker (and on another occasion judged Mark, at that time, to be unsuitable and acted accordingly). At the same time he relied on the local brethren to exercise godly care and wisdom in weighing his moral fitness for the job.

To say that Paul was acting as an apostle and that therefore we cannot follow him here is begging the question. A very large percentage of what we follow as Scriptural authority in assembly and individual life and practice is laid down by the precedents of apostolic action. If we were to rule this out in every case, we would have little left. We feel reasonably sure that if we followed the lines marked out in the commendation and acceptance of this first missionary candidate, we should go far toward solving many of our present day problems in such matters.

confidence and respect. In everything Timothy is submissive to the will of God. There is no thought of a group of brethren deciding to send "their worker" to labor with Paul without the latter's full consent and cooperation, much less against his stated advice. Nor is there any question of Paul's encouraging Timothy to go with him before he has the recommendation of those who know him best.

We have heard of missionaries who say, "We neither encourage nor discourage; we leave it to themselves and the Lord." Those who say this are often those who believe most firmly that young believers should accept the guidance and judgment of their elders, and yet, at this most crucial juncture in their lives, these young people meet with an attitude which baffles them. Is there solid Scriptural ground for this attitude? Should the missionary shirk an obvious responsibility where he is as much involved as the other parties and where, by his very position, he should know more of the case than either of them? It is

Robert Glasgow is a teacher at Lushington School for missionaries' children in India.

Robert Duff of Ireland was one of the assembly missionaries in Benares for many years, but Benares was so given over to idolatry that the missionaries saw practically no fruit. Knowing how difficult it is to reach North Indian Hindus for Christ, and from observation of those who had been converted, he worked out a plan which he has faith to believe will win many for the Lord. Hindus have places of retreat called *ashrams*, where one can go to learn about Hinduism from a holy man. At such a retreat a man sits and meditates, and the holy man guides his meditations. Mr. Duff envisaged a Christian center where men and women of North India could come to learn of Christ, a center radiating a life and peace of which Hindu *ashrams* know nothing at all.

The Christian center in New Delhi is almost a fact now. When we looked over the buildings in January, 1965, they were nearing completion, and one could visualize the Institute as it would soon be.

You enter from a nice street in a good part of New Delhi. A broad sweep of stairs leads to a large



Mr. Robert Duff before unfinished of Delhi Bible Institute.



foyer and reception room. There is space and dignity in the design of the architecture. On the right is an auditorium that will seat 400 people. Beside it are overflow spaces where hundreds of others can sit, if necessary. On the left is a radio control room that will amplify to overflow rooms, as well as tape-record addresses. Another room is a studio in which radio programs can be recorded. There are smaller lecture rooms for groups of 20 to 100 people. One is provided with film projection facilities. The projector will be out-

side the room, projecting through apertures in the wall. Another lecture room will be near the refectory. The building has modern kitchen facilities.

On the second floor are study rooms and library for residential students. There will be a separate library for enquirers who want to learn more about Christianity. The study rooms will have ear-phones to listen to any tape in the tape library in the radio control room.

At the back of the building, on the ground and first floors are

There is no doubt about the tremendous spiritual need of Latin Europe, including Switzerland and Belgium, where French is also spoken. There is no doubt about the ignorance in the Anglo-Saxon world of this need, and the consequent neglect of the area.

There is also no doubt about Roman Catholic domination of this area that has created a religious environment of known corruption in the church and relativistic morals in general. This has destroyed the moral bite of whatever calls itself Christian, and this feeling must be demolished before anything new can be built.

But when one has said all this, one has not struck at the real problem of missions in Europe. It is not just more foreign missionaries who are needed; it is missionaries who know how to found churches. Almost none have been founded here in Latin Europe since World War



Swiss Village Scene.

II. This is the Bible method: found churches in the centers of population and let them evangelize the surrounding area.

In most cases it is the Europeans who are best able to do this (e.g., Brethren in Italy, Pente-

costals in France). History shows that the Americans who have done this were usually already mature workers who had experience in soul-winning and church founding at home. It is an exacting business, usually not done by well-meaning

DELHI BIBLE INSTITUTE

GLASGOW

two staff apartments, one for the Duff family and one for a Hindi-speaking Indian worker, Mr. Chaudhari. The building has several guest rooms on the first floor. The third floor has sleeping quarters for students and a large sun-deck area.

When the building is complete, Mr. Duff hopes, with the help of others workers, to launch a series of gospel witnesses to reach Hindus for Christ. He will use Christian films and lectures on Christianity, which, judging by past experience, should be well attended.

They plan a Christian lending library, a reading room, and an information center. They are praying for a mobile unit for selling Bibles. Mr. Chaudhari will continue his present Hindi radio broadcasts. They hope to produce correspondence courses on the Bible suited exactly to the needs of North Indian Hindus. An enquirer who comes from a distance may live in the D.B.I. for a time, while learning of Christ from the staff, in the same way that North Indians may go into an *ashram* to learn of Hinduism.

Besides reaching Hindus for Christ, the D.B.I. wants to help Christians. It will take residential students for a full Bible School course, as well as for tutorials, guided study and private study. Mr. Duff thinks we need to do more to help Indian converts obtain freedom from the Hindu family group, a barrier that prevents many from going on to baptism and full Christian fellowship.

The Institute will also conduct shorter Bible conferences and retreats for full-time Indian workers, and for others who can attend. One such conference was held on hired premises in 1964 with Mr. Howley as study leader. If an Indian worker becomes discouraged in his sphere of labor, the D.B.I. will offer him hospitality and fellowship. North Indian conditions can depress the spirit of the most valiant, and D.B.I.'s ministry of encouragement may be one of the finest features of its work.

In a city where embassies of so many countries uphold the interests of their homelands, it is a thrill to see the Delhi Bible Institute acting as ambassador for Christ with a spiritual dignity that is worthy of our heavenly homeland. Pray for this work that is just beginning, that the Lord will give a harvest of souls for the glory of the Name of His blessed Son.



WHAT EUROPE NEEDS

HOMER L. PAYNE

Dr. Homer Payne, well-known director of the Belgian Gospel Mission, writes pointedly of the need to re-emphasize New Testament missionary methods.

but inexperienced zealots.

Where are the schools that train in church building? Where are the European missions that hold fast to Paul's method of creating local assemblies, autonomous from the beginning, and keenly aware of

their first responsibility: that of soul-winning, following the example of the missionary who is himself soul-winner and shepherd?

Europe needs workers. Europe can use American zeal, initiative, vision and know-how. But the

thing Europe really needs is a return to all-out evangelism that has as its goal the founding of vital, soul-winning churches.

There are enough evangelical Spaniards in Spain (30,000) to evangelize the country in this generation. Enough evangelicals in Italy, France, Belgium, and Portugal to evangelize each of those countries, if the church returns to apostolic methods. I make bold to say that a 1,000 per cent increase in foreign missionaries without this renewal of assembly building and grass roots responsibility, will not do the job in Latin Europe. Give us men, but men with this vision, unafraid of human opinions, and ready to risk their lives for the church that Christ loved and for which He gave Himself.

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THE SUNDAY SCHOOL
TIMES*

PAUL S. GULLANS

Converted while serving in the U.S. Air Force, and a graduate of Rensselaer Polytechnic Institute, Paul Gullans later studied at Dallas Theological Seminary in preparation for work in Sweden. He came into contact with American assemblies during furlough, and he and his wife and family have recently returned to Sweden to engage in a church-planting ministry.

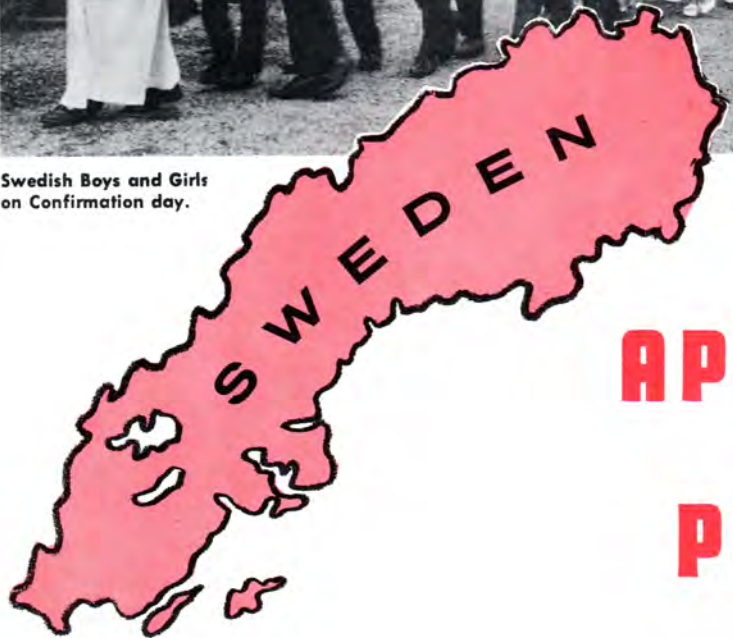
God's eternal salvation is unquestionably the greatest fortune which can befall a human being. To accept Jesus Christ as God's provision for sin is the beginning of life—a life that can be filled with abundance and adventure. This life is unrivaled in the natural realm because it finds its source and power in the supernatural. It is a partnership with God Almighty in carrying out His program for this age of grace. No other position in life can match this high calling. A variety of experience awaits each believer who seriously takes up his cross daily and follows the Master. Perfect rest in the midst of intensive warfare can be the portion of each saint who abides in Christ, the Captain of our salvation.

One of the intriguing aspects of this relationship with the Lord of the universe is His eternal Word. It has pleased the Omnipotent One to reveal Himself and His plan through the ages. As one who was "born again" and made a member of a church via a sprinkling ceremony before two months of my life had passed, I became acutely aware after conversion to Christ that Christendom is saturated with an immense assortment of human traditions which are contrary to the Word of God.

My first contact after receiving Christ as Savior was with an organization whose theology was Arminian. I was restless in my spirit until, through personal study, I realized that our God is absolutely sovereign, and anything less than the eternal security of the believer did a great injustice to the finished work of Christ on Calvary. Many other truths have been a challenge to explore the pages of Holy Writ and determine what the divine Author intended to convey



Swedish Boys and Girls on Confirmation day.



APPLY

PRIN

to mankind. The latest segment of truth which caused unrest to my inner man was in the area of ecclesiology, that phase which dealt with the local church or assembly. Teachers whom I esteem taught that the local church was an organization of believers. How the local assembly was to function also caused an inward discontent. Certainly the various forms of church polity indicated that concepts originating with men had made their way into the body of Christ.

To delve into the source of truth was the only solution. This proved to be highly rewarding and revealed a greater fabrication of humanistic endeavors to facilitate the operation of the local assembly than one had ever imagined. In other words, the divine simplicity of the local church was complicated by a multitude of committees and organizations. Not only was the machinery cumbersome; there

were in addition many other organizations and institutions because the local churches had failed to carry out the Great Commission. Naturally, this only served to further complicate matters within the body of Christ.

Having been a member of a State Church, a denomination and an independent church, I was led by the Spirit of God to the realization that though each of these steps was closer to the truth, I was a member of His body, and it was unnecessary to join an organization, as I was already joined to Christ. It was now my duty to establish the local assembly of believers after His precepts. Since we were in Sweden, this is where we endeavored to carry out His will with all our energies during the last two years of our first term as missionaries there.

The situation we faced, ecclesi-



Paul and LaVerne Gullans with Stephen and Mark (back) Elisabeth, Daniel and Rebecca.

IG NEW TESTAMENT PLES IN SWEDEN

astically, was in many ways a dismal one. There is the state church which includes approximately 97% of the population—very few of whom are born again—with elderly women predominant among those who attend the services. This was hardly the place to begin, inasmuch as the Word of God places the weight of responsibility upon the men. Then there are the free churches, called free because they are separated from the state. They correspond to denominations in America. Because liberalism and worldliness are creeping in, all are experiencing a decline in membership each year. There are no independent churches.

In order to establish an assembly according to the New Testament principles, we felt led to move to an area where there were no “professional clergy” within the free churches. These, I surmised, would be the greatest hindrance to our

work. We could not escape the state church priest in even the smallest community, but since most are unsaved and very indifferent, they cause no problem. Our next step was to follow the command which Paul gave Titus (Titus 1:5) and train elders, for without God-ordained elders we felt the assembly could not function properly. These, of course, must be recognized by the people as elders and esteemed as teachers of the Word. In addition, they must be able to ascertain the mind of Christ for the assembly, assume the responsibility of disciplining the wayward, and have the heart of a shepherd in caring for the flock. After a long period of Bible study, only one man really qualified. Another qualified in every way, except that his first loyalty was to his denomination, and thus he could not be considered. We carried on a similar ministry in the

surrounding area, but as the qualifications and demands are high upon an elder, we did not feel when we left for the States for fear that any others had reached the degree of maturity which the Scriptures demand.

Our great desire was to establish as many local assemblies as possible and disseminate the truths of New Testament gathering throughout Sweden. God was also leading in this matter. One day the Lord led two of us men on the thought of having a conference where we would proclaim the teachings regarding the local church. It was really the highlight of our stay in Sweden. The conference lasted five days, with surprisingly many coming from various parts of the country. Mornings were spent in prayer, with afternoons and evenings given over to the proclamation of the Word. We invited two speakers, who had the same vision, to bring the messages. In addition, we baptized two saints in the New Testament manner. Sunday morning in the school auditorium we had the breaking of bread. Much of our singing was from the oldest song-book in existence—the Word of God. We sang many of the Psalms directly from the Bible. All in all, the conference was a great blessing to everyone, even if all did not grasp fully everything that was taught. After all, these truths are radical for those who have been fostered in the traditions of men.

Much more could be related, especially with regard to the opposition which followed when a “pastor” was sent by the hierarchy to guard their particular flock. The work has progressed in spite of opposition, and we have the assurance that even now we can thank God because it is He “who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place.”

We can well ask, is it worth the effort to bring the saints to an understanding of gathering together as prescribed in the New Testament? Absolutely! If God has been pleased to give us His Word, it is extremely important for His children to follow it explicitly and make His truth known. Passivity will not make itself felt—it requires an aggressive ministry, which is our purpose in returning to Sweden.



Roy A. Wood Luma, Angola

Five hundred copies of the first eight books of the Portuguese/Chokwe Old Testament have arrived on the field. We have had Genesis and Exodus before; now we shall have to open up Leviticus to Ruth for the believers.

School has started again with about 200, and I have been busy with the boarding school children. Recently 25 were baptized at a nearby assembly. Three of these used to be in the boarding school, and others were taking an active part in the work, so we are encouraged to go on.

Last month we had a two-week break visiting Chitau and Capango. It was sad to see empty houses and just one couple on each station with so much work. We are praying that if it is the Lord's will, new workers will be thrust forth and those on furlough will be enabled to come back.

Roger Banzhaf Nairobi, Kenya

My wife has seven different Scripture classes each Wednesday at the Kilimani Primary School, and on Thursday she has four classes at the Nairobi Primary School. The children do enjoy her classes, and as evidenced by the tests she gives, they are learning what God has to say.

In just over a month up to fifty eager high school fellows will descend on Nairobi for the opening of our first Vacation Bible Course which is being held under the auspices of the Kenya Students' Christian Fellowship. God has truly answered our requests for guidance in planning the curriculum and in securing lecturers. The program will include four sessions a day, each with a lecture, a film or a discussion. Subjects to be considered are "A Firm Foundation," "Personal Witness," "Victorious Christian Life," "The Bible in the 20th Century."

Carlton Whitaker Casablanca, Morocco

Just a note to inform you that we were completely unharmed during the recent period of demonstrations in this city. Our particular neighbor-

hood was fairly quiet throughout the demonstrations.

We have recently heard of a fairly large missionary station being closed by the authorities. There was a large dispensary connected with the station. On the other hand, a missionary society working here has recently baptized several young men, and there has since been another who has asked for baptism.

The Bible study which we conduct in French is profitable. Many of the French-speaking Christians will be leaving soon, and it may be that we will have to close the rented meeting-room. One of our Moroccan young men has moved to another city, where he is conducting large Bible classes for children.

Mr. and Mrs. J. Simon serve the Lord at Aruputottai. (See G. Ritchie's letter)



Malcolm Gross Ayangba, Nigeria

In March we had four baptismal services in our area at which twenty-eight believers were baptized. Pray that they may walk in newness of life and witness to others.

The first monthly session of the Igala Daily Bible School at Akpacha was attended by fourteen. It meets every alternate month.

The Igala Christian women's annual conference, held March 2 to 5, brought together over 1,100 women.

Paul has not been able to prepare any new radio tapes lately, so ELWA is using the old ones at present. There are many portable transistor radios, and Paul's daily broadcast is still the only program in the Igala language except for a government news broadcast once a week. We badly need someone to take on the

work of the English schools, thus releasing Paul for work in the Igala language.

Miss Betty Partridge Kampala, Uganda

At the International Trade Fair we had a wonderful opportunity to advertise the Bible correspondence courses. The Bible Society representative, who has an office here in Kampala, went to the director of the fair and asked if he could have a stand. The man (an Englishman) replied that the Bible Society could never afford that. Undaunted, the representative (an African) replied that he did not expect to pay anything but wanted a location free! A miracle happened—the African won out!

Consequently, an attractive stand was built, and the Bible Society invited us (Emmaus Bible School) and the Scripture Union people to share it with them. . . . Every day the people streamed through. The director told us afterward that next to the model African home, our stand was the most popular one at the fair! Of all the tracts and Scripture portions given away, we saw not one on the ground! Africans (and Indians) seem to be filled with a deep respect for the printed page.

Over 2,000 took application forms to write in for a free introductory course, or else signed up for one right on the spot. What thrilled us a great deal was to see the interest of the young men—both African and Asian—in studying the Bible. I would say that the majority of those who asked for a course were young men.

Ewen MacDougall Kalene, Zambia

We have just had a visit from Bill Deans who is touring East and Central Africa in the interests of Emmaus work, and we were able to discuss the matter of return to Congo. He expects to return alone first for a few days. Then he, with Behring MacDowell and I, would return for a couple of weeks, mainly to assess losses and damages and consider the feasibility of permanent residence at a later date. It is unlikely that one could consider taking a wife and family to that territory as yet, first, because of hidden groups of rebel sympathizers, and second, because of lack of educational facilities for the children.

We still do not have permanent visas for Zambia and are awaiting reply from the government in this regard. Here at Kalene, my wife is trying her hand at teaching occupational therapy to the TB patients and learning Lunda. I am doing odd jobs for the missionaries and helping with the maintenance work at the hospital.

James Hess Sakeji, Zambia

The appointment of Mr. William Deans to direct the Emmaus work in Africa was a real encouragement to us, as we had long thought that there should be more active coordination between the regional directors. We were pleased to hear that Mr. Deans was making a tour of the areas and centers where Emmaus work is carried on.

This visit has been a time of real help to us. We now have new steps to take and a firmer view of the land ahead. We were asked to direct the English work for Zambia from here, as well as the Lunda Emmaus work. We have already started to get out advertisements for the local papers and news sheets. We will also carry stocks of Emmaus courses that we will make available to others in surrounding countries, in order to make the work of publishing easier. With Mr. Howell now in Ndola, preparing to set up a press, we hope to get the courses put out locally, at lower prices than from commercial firms or from the U.S.A. With more coordinated work, we will try to cut costs by pooling ideas, needs and editions.

G. Ritchie Poona, India

You may be interested to know that we are in touch with over one hundred and ten Indian brethren, commended by their own local assemblies and serving the Lord in preaching the gospel and establishing Scriptural assemblies throughout India. They are to be found all over this vast sub-continent, from the Punjab in the north, and Rajasthan, to Madras and Kerala States in the south. We are thankful for the witness that is going forth in villages, towns and cities through these brethren, and pray that many other laborers, called of God, should be thrust forth, for the needs are tremendous everywhere.

Each of these brethren is looking to the Lord alone for the supply of all needs, for themselves and their families, as well as for the work. We have great joy in communicating with them from time to time as we are able, through the bounty of the Lord's people who entrust their gifts to us.

* * * *

In relation to these Indian workers, Mr. McGregor of Bombay writes: "Most of these brethren are well educated men, many of them with university degrees, and most of them have given up good jobs to serve the Lord in this way. Many of them have gone forth from the far south to the unevangelised north, where food, language, climate and everything is different. They are just as much missionaries in that sense of the term as we are."

June, 1965

John Ferwerda Beirut, Lebanon

You will be thrilled to know the way God is working in Mahmoud's heart. He came several nights ago to tell us that even though it means giving up an inheritance of over \$10,000. from his father, he wants to forsake everything to follow Christ as his Lord. It may mean being cut off completely from his family and possibly even facing death. So we know you will be much in prayer for him, that God will help him to the highest for his life. It is difficult for those of us who have not gone through such suffering to encourage him to make this step; yet we know that he must obey if God is truly calling him.

We have many different projects under way in the area of publishing tracts in Armenian and Arabic, as well as pamphlets and a few smaller books. Pray that God will bless the translators and those who are working on seeing these tasks completed. Pray, too, about the possibility of developing several Arabic magazines to reach different sections of the Arab world with the gospel.

The Arab assembly here in Beirut is in process of purchasing a piece of property on which there is a building they hope to remodel for a chapel. They have looked to the Lord for the funds necessary for this step of faith. They are one of the strongest groups of indigenous believers in Lebanon, and we believe God will use them greatly in coming years.

Gerald Wunsch Kabori, New Guinea

"For ye know that all things work together for good to them that love God." This Scripture comes with special force and meaning at times in all of our lives.

What a thrill after ten months' work to hear the M.A.F. plane with a load was to make its first official landing at Kabori. What excitement as the yellow Cessna came in for a beautiful landing. After unloading, the pilot said they would make several landings to check out the other pilot. The controls were handed over, the plane circled and came in—it seemed to be coming in at dead level with the strip—then suddenly the wheels were out of sight just under the end of the strip! The plane was not quite reaching the strip! The tail rose in the air as the plane nosed over and landed upside down on the strip. We raced toward the plane—The cabin door opened, and the two pilots crawled out unhurt. We had all been praying for their safety, and the Lord indeed kept the pilots in perfect safety. It was the plane that was wrecked—an estimated \$4000 loss.



New Guinea tribesmen.

During the last few months many of you have been praying for the move into the Kabori Valley. The plane accident is only one of the many things that on the surface seem to be hindrances. Opposition can be expected, so we simply ask for your continued prayers, asking God to defeat the mighty power that is against the carrying out of His eternal purposes.

Three M.A.F. personnel are here now working on the plane. It is now on its "feet" and they are hoping to be able to fly it into Wewak for repairs.

In the midst of the confusion and other delays in moving, the Lord has given real joy as over twenty men and women have turned to the Lord. Another group has fled to the bush, believing the evil spirits are at work—that their ancestors are displeased with the new happenings in the valley. The native Christians who know their own background better than we could ever know are trying to set them straight.

Kenneth Brooks Manila, Philippines

The work in Tanay has been a heartache for a long time, and there seem to be some problems in Bahay-pari and in Binangonan. The devil seems to be getting in on all fronts. However, there will soon be a baptism at Bahay-pari, when about twelve will be baptized. This will be the first baptism there, although Terresita Castro came from there to San Juan a few years ago to be baptized. The Jehovah's Witness fellow who has been coming to the meetings in the barber shop seems to have changed his attitude and to be sincere in seeking the truth. We are praying that he may be saved.

The Kenneth Brooks family of Manila. David Wunsch (New Guinea) at left rear.



This is election year in the Philippines, and we would value prayer. The economic situation is very bad; prices have been soaring and wages have remained the same.

Harry Swan Bangkok, Thailand

The English language is being taught in the Thai schools. The students like to read bi-lingual (English-Thai) books. We have been distributing, free of charge, bi-lingual Gospels of John, with plan of salvation tracts, to the students as they enter the school in the morning. They receive the Gospels willingly because they are anxious to learn English.

This is our golden opportunity to reach the student and his family with the gospel. The most urgent ministry today is to go to the young people, while they are young and receptive and before they become indoctrinated with false propaganda.

Christian literature is the cheapest, quickest and most effective way of going to the people with the gospel. It prepares the way for the missionary and the establishment of the Christian assembly.

Join us in daily prayer. We are praying for a million Gospels of John for free distribution.

Calvin Williams Lausanne, Switzerland

We have finally begun preparations for leaving Switzerland and going to Africa. We are in the process of obtaining necessary documents, health certificates and photos for our visas. On June 15th we hope to fly to Belgium and thence non-stop to Elisabethville, Katanga. We will proceed from there to our new home at Kasaji. We are to help in a teacher-training school at Kasaji that is drastically under-staffed. Sakeji School, where Kathy will be attending, is only one-half day's journey away. My teaching will be in French, and we will have to learn some Swahili since it is the language of the area. We would appreciate very much your prayers in this move.

Donald Harris Mexico City, Mexico

These have been busy but happy days. In a small way we have seen the Word of God working and the Spirit of God transforming lives. For example, several men in the prison at Toluca have trusted the Savior and are growing in the Lord. Two of them have completed two Emmaus courses.

At the first week of camp in January we had 86 children and ten counsellors. For the first time we had a number of children who had little or no Bible background. This cast us more on the Lord, and possibly as many as twenty trusted the Lord

that week. We also had a very profitable time at the second week of camp, with thirty children of missionaries and four adult counsellors.

We praise the Lord for the way brethren in both the San Simon and Tacubaya assemblies in Mexico City have been putting the "go" in "gospel." Each Sunday from several to a dozen go to other places to preach the gospel and teach the Word. But other places have been pleading, "Come over and help us." So with a team of four or five each Sunday we have been able to spend a full day in three or four villages simultaneously; that is, by dropping off one or two in each village and then driving on to the farthest place myself. We thus make the maximum use of time and personnel.

Dr. James Cocking Guatemala City, Guatemala

As days pass with visiting at the hospital, efforts to complete legal papers, learning Spanish, and preparing for medical practice in the Indian areas, we find it hard to be patient enough. Seeing the great needs and opportunities makes us long to begin our work. We value prayer.

The evangelization of the Guatemalan Indians is a great task. As medicine draws large numbers, strength will be needed, not only to treat the body, but more important, to meet spiritual needs.

There are many possible areas for medical missionary work. Four languages are spoken by groups of more than 100,000 people: Mam, Quiche, Cakchiquel and Kekchi. There are many smaller language groups. We look forward to the day when we can move to one of these areas and learn the local language. We appreciate your prayers that we may know where to begin work once the license is granted. For the present, Spanish is a real challenge.

Stanley Hanna Trujillo, Republic of Honduras

I have just spent a week with the Christians in four different places, making the trip on our little motorcycle. Don Cuta, who has been handling Emmaus courses for this country, went with me on the seat over the mudguard. Though the roads were very rough, and we had to carry the motorcycle over rivers four times, tying it to a pole and lifting it to our shoulders, it was all quite worth while.

When we rolled up in front of one little public schoolhouse, the Christian schoolteachers came running out to receive us joyfully. This young Christian and his wife came to know the Lord as a result of the gospel preached in the prison here in Trujillo when he was serving time for

murder. What a happy couple they were as they ran back to dismiss the school. Later he took me from house to house to invite the people to the evening meeting at the schoolhouse. The little building was crowded as we showed the film-strip of the three stories in Luke 15.

In another small town, we were in the little thatch-roofed chapel remembering our Lord when near the end of the meeting a young man at the back rose and told us that he was trusting the Lord as his Savior.

At another village we had the joy of seeing four believers being baptized in the Aguan River. Truly the Lord is blessing among these simple, happy Christians in these country villages.

Dr. Norman Hamilton Neuquen, Argentina

Due to my recent spinal operation, I have had to go carefully and not travel too much over our very rough roads to help out at the other three assemblies, as was our former custom.

We have had to make arrangements for our radio messages to be recorded at home in lieu of carting a heavy tape-recorder around to the station after midnight. Our daily five-minute broadcasts continue to be a source of encouragement, as we get to know of many who will not come to our meetings but listen regularly over the radio.

This week we have had a request from Bro. Zinna in the Mendoza Province for the messages to be broadcast over their local station, and to be used as the message for a Sunday morning public address system on the main plaza. We are looking to the Lord for guidance as to this further undertaking.

Thos who have been contacted through our free New Testament offer each day, receive Emmaus Bible courses. This involves much desk work, for which my wife is mainly responsible.

Herbert Gerrard Oran, Argentina

Our summer vacation Bible camp has closed down for this season, so I am back in Oran for the work here. My wife was unable to go to the camp, as it is high in the mountains, and she cannot stand the altitude. She feels better here where it is low, in spite of the great heat.

We had a very fine time at the camp. We had six groups, four of them for children of different ages and sexes. Then we had a short "retreat" for Christian young people, which I personally felt was a blessing. This was four days, a long weekend, taking advantage of a religious holiday. Mr. and Mrs. Powell were in charge for four weeks, during which time I was able to return to Oran.



Exporting Brazilian Coffee
Photo: Kauffman, Santos, Brazil

Donald DeWeese Santos, Brazil

Recently, brother Bill Gilles, an English worker, and I had an excellent week of gospel meetings in the interior city of Capao Bonito. For some years this assembly has gone on with outside help only about once a month. The brethren have full responsibility for all the meetings, including a half-hour radio program every Lord's Day. They have not found this easy, and our visit did seem of the Lord in bringing them encouragement.

This coming week the Sao Vicente assembly is to begin a new series of mid-week gospel meetings. One night each week we will visit a different home, hoping to reach those who will not enter a public meeting-place, but will readily attend a gospel meeting held in a home.

I have decided to begin a new series of studies with our young people at our Saturday meetings. With a view to preparing them for future service for the Lord, I plan to take up Personal Evangelism.

Miss Celoia Brown Valparaiso, Chile

The long-awaited printing equipment has finally arrived, and all came through without difficulty. There is a real need now for a suitable location for the printing work. The house I am in seemed ideal in many ways, but is old and was in need of repairs even before the earthquake. Now it is almost impossible

to consider it for permanent use. So far I have been able to find nothing suitable. Pray that the Lord will guide.

Miss Alice Hill Valparaiso, Chile

We are grateful to the Lord for His protection during the recent earthquake here. It has been called the "hypocritical earthquake" by the authorities, for the outside walls of many of the houses do not show the damage done inside—walls down, furniture broken, dishes smashed, etc.

One of our believers has suffered in that his adobe house has been condemned. They are sleeping in a neighbor's house now, and have sent their bits of furniture to another neighbor's where it is piled in a corner. This couple is in fellowship, and he is one of the brethren who preaches the gospel and takes responsibility in the assembly. They have six children, the oldest being eleven. The only help offered by the city is temporary—enough wood to build a room 12 feet by 12 feet, but this is very little protection against the cold of winter just a month or so away, with a new baby two months old.

Last night there were new faces in the gospel meeting, as a result of the quake, and in the morning some new children appeared in Sunday school.

Dr. W. G. Tidmarsh Quito, Ecuador

We continue pushing on as steadily as possible with our revision work, which proves to be very exacting.

It was a happy experience to be at Arajuno again for a time. All gave us an overwhelming welcome. It was a joy to see the young men coming on in the Lord and taking useful part in the meetings. In Shandia we are encouraged by the work among

the children and young people, but at present there is a spirit of pride and dissension among some of the older believers. We pray that God will move among us by His Holy Spirit to bring about a spirit of humility and repentance among us all.

Willi Gyger Cayenne, French Guiana

Yesterday we had a service on the sea shore just outside Cayenne when eight persons were baptized, with about two hundred onlookers. Afterwards, we went to our Hall, only two blocks away, for the remembrance of the Lord, and this was followed by testimonies from those newly baptized. This was indeed a very happy gathering and everyone was rejoicing. Surely the Lord was present.

This week I shall make another trip to St. Laurent to visit the Christians. Six persons now gather regularly around the Word in St. Laurent, which is the second largest town in French Guiana. I expect to be with them for a few days before returning to Cayenne.

Angelita Martinez Montevideo, Uruguay

From January to March our Sunday school and women's meetings have been closed down. We ask prayer on behalf of these efforts as they are resumed, that the Lord may give us joy in seeing souls saved.

Notwithstanding our supposed rest, we have been busier than ever in other activities of the assembly. Two weeks ago a new hall was opened in La Paloma, a place which is being worked by members of our assembly in La Espada. One of the brethren had a lot in this place, and he and another brother built a small hall. Saturday afternoon meetings for children and adults have been held there; with the new building, more activities can be carried on. Pray for this difficult district, where communism abounds.



EDITORIAL:

1. The Ministry of the Word

ARTICLES:

1. Indian Rainbow R. E. Harlow
2. On the Commendation of Missionaries David B. Long
3. The Delhi Bible Institute Robert Glasgow
4. What Europe Needs Homer Payne
5. Applying New Testament Principles in Sweden Paul S. Gullans

PRAYER POINTERS

PERSONALIA

ADDRESS CHANGES

John Smart *Editor*
R. Edward Harlow *Executive Secretary*
John Reid *Office Manager*

DIRECTORS

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D. R. Parker *Secretary*
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DOMINICAN REPUBLIC NEWS

As of May 14th, our information regarding the Dominican Republic workers was that Mr. and Mrs. Kent and family, Mrs. Cochrane and family, Mrs. Shannon and family, the Misses House, White, Bolton and Iverson were safely evacuated to Canada or the U.S.A. Remaining in Santo Domingo were Messrs. Cochrane and Shannon, Miss Russell, and Mr. and Mrs. Gonzales. Mr. and Mrs. Reid were still in Puerto Plata. Mr. Reid's health is improving.

PERSONALIA

Arrivals

Mr. and Mrs. Gerald Wunsch from New Guinea in June.

Mr. and Mrs. Ralph Clark from British Honduras in May.

Mrs. Carl Lehmann from Colombia in March.

Mrs. Joseph Martin from Paraguay in June.

Departures

Mr. and Mrs. Lorne Ferguson to Zambia in June.

Mr. and Mrs. David Jones to Chile in June.

Birth:

To Mr. and Mrs. Alan Adams (Chile) on April 19, 1965, a son, Alan Thomas.

ADDRESS CHANGES

Angola

KING, JOHN (M) (B) (A) (F)
c/o D. J. King
98 Ardenlee Avenue
Belfast, N. Ireland

Congo

DEANS, MISS SARAH (F)
c/o The Fields, Inc.
16 Hudson Street
New York, New York 10013

WILLIAMS, CALVIN (M)

G. E. M., B. P. 41
Kasaji, per Elisabethville
Republique du Congo

Nigeria

ROHMANN, HERBERT (M)
c/o Dr. Kenneth Dick
Iyale, Idah P. O.
North Nigeria

India

BULLOCK, ERIC (M) (NZ) (C)
409, 15th Cross, 2nd Block



Norman Buchanan reports increase of staff and equipment at Publication Chretiennes to cope with increasing opportunity in literature work in Quebec. Peter Foggin reports increased radio coverage in Quebec. Pray for these ministries.

Pray for Mrs. Joseph Martin (Paraguay) who has been advised to have a medical check-up by a specialist in New York.

Praise God for improvement in Mrs. F. W. Rogers' eye. As of mid-April, she had recovered about 40% vision, though the doctor (at Fort Lamy, Chad) had given no assurance of sight. Continue to pray.

Remember Mrs. Clifford Beggs (Angola) who expects to be in Ireland in June for consultation with a specialist that may lead to surgery.

Continue to pray for Christians in Spain, who are still suffering many restrictions. Pray especially that evangelical books will be allowed through censorship for printing and distribution.

As we go to press, Mrs. Norman Hamilton (Argentina) is in Buenos Aires for tests because of alarming attacks of choking. Pray that ef-

fective treatment may result in full recovery.

Raymond Guyatt (Hong Kong), who has been engaged, among other things, with Emmaus and radio work, is being treated for nervous exhaustion brought on by over-work and strain. Pray that the Lord will speedily restore him.

Pray for the national believers in many parts of Africa where there has been an alarming resurgence of witchcraft, that they may be kept from evil and their faith strengthened.

Pray for the Literature Crusades effort in New Orleans in June.

The number of workers in Angola is seriously depleted. Continue in prayer for recovery of those absent for health reasons, also for those awaiting visas to return.

Pray for Mr. and Mrs. Calvin Williams, as they settle into work at Kasaji, Congo.

National workers in India (see letter from G. Ritchie) should be remembered in prayer.

The Fields extends Christian sympathy to Mrs. Harlow and Mrs. Roy Wood (Angola) in the recent death of their father, Albert Koppel of New York.

Jananagar, Bangalore 11, India

France

SHAW, MISS MARJORIE
18 Boulevard Camelinat
Malakoff (Seine) France

British Honduras

CLARK, RALPH (M) (C) (F)
c/o The Fields, Inc.
1 Hudson Street
New York, New York 10013

TIMMS, MISS EUNICE (C) (F)
32 Argyle Street
Orillia, Ontario, Canada

Colombia

LEHMANN, MRS. CARL (C) (F)
c/o Mr. Wm. Leece
R.R. #2, Simcoe
Ontario, Canada

SUTHERLAND, JOHN (F)

732 Albemarle Street
El Cerrito, California 94532

Summary of Receipts for April, 1965

The Fields, Inc. issued receipts 21471-21846 totaling \$34,752.83. Of this amount \$1,108.41 was specified for administrative expenses and the balance for workers.

CAPINITAN SCHOOL

ENTER TO LEARN



July, 1965
Bible School of the Air
page three
Jolted Impressions
page fourteen

Editorials



T. E. McCully

Theo McCully has left us, but his influence will be long felt in various circles in the United States and around the world. He was a vigorous, effective man in all the areas of Christian fellowship and service with which he was connected. Few men enjoyed the respect and confidence of their associates as did Theo McCully.

As executive secretary of C.B.M.C. International, his activities took him to all parts of the free world. His good judgment contributed much

to the work of Stewards' Foundation. As chairman of the board of Emmaus Bible School, his leadership was valued highly over the years. He had remarkable capacity for leading others without dominating them, and for drawing minds together in formulating corporate policy.

In home, assembly and public life, Theo McCully has left an example to be emulated by the thousands who knew him. The Master's business was his master interest. May we follow him to the extent that he followed Christ.

Vital Literature Work in Eire

Thirty-five years ago, Dr. George McDonald began medical missionary service in North Katanga, Congo. Due to the political situation and uncertain health, in recent years, he has confined his activities to his homeland, Eire. But retirement from the mission field has not diminished the good doctor's desire to get on with the job. The vision of missionary work in Eire by mail gripped Dr. and Mrs. McDonald, who, with a young college student, launched the "Look and Live" ministry. That was in November, 1963. The results have been astounding. God's Word is entering homes to an extent hitherto thought impossible.

Within three months, fifty-five Christians in Britain became involved, and the Word of God has

spread across Eire in a way exceeding all expectations. Last summer fifty brethren devoted time to visiting the homes of interested contacts. During the summer of 1965, it is hoped that a hundred brethren will devote two months or more to personal visitation.

Few places on earth are as Romanist as Eire. Yet even here a significant break-through has occurred. Probably one of the finest phases of this ministry is that it is being promoted largely through the labors of every-day folk—not preachers or missionaries. Dr. McDonald's vision for Eire is paying dividends as willing souls cooperate. Vision and cooperation are essential to the success of such country-wide effort.

Are We Losing Ground?

There is a persistent notion in the mind of some that because of set-backs in some fields, our over-all missionary work is declining. While it is quite true that total numbers on the field have suffered in recent years because of political dislocation, revolution and civil strife, it is not correct to assume that the work as a whole is diminishing.

Workers in Cuba were evacuated due to the political situation there. Those in north-east Congo have been temporarily re-located on other fields, but most hope to re-enter Congo soon. Again, other missionaries await visas to return to Angola. More recently, some workers have been evacuated from

the Dominican Republic, but these all intend to return to the field shortly.

To suggest that the overseas work of the assemblies is declining because of dislocation in certain areas is to create a false impression. The overall outreach in 1965 is as great as ever and is increasing. The radio coverage is greater; the literature production and circulation is greater; the distribution of Emmaus courses is greater; overseas assembly growth is greater. The true estimate of any work lies in its over-all proportions, not in focusing attention on a few trouble spots. Our total program is marked by growth; this is encouraging. And the prospects for tomorrow are cheering.

COVER PICTURE: Filipino School in Luzon Mountains
UNations Photo

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Listening to a "Portable Missionary" in a typical Barrio home.

ters telling of lives changed and spiritually strengthened would certainly indicate the Lord's blessing on this type of ministry. The commission left by our Lord was to go into all the world and teach all nations. With doors closing all around due to political reasons and with a constant shortage of workers, many would never have an opportunity to hear the gospel if it were not for the radio and printed page. The combination of a radio Bible study program and correspondence course school provides an evangelistic effort with a teaching follow-up ministry. Such is the work of the "Bible School of the Air" in Manila, Philippines.

I. CORRESPONDENCE

**Bible School of the Air—
English and Philippine Dialects**

Fifteen years ago Cyril H. Brooks started a half-hour program over the Far East Broadcasting Company station using the Emmaus Bible School course,

Bible School of the Air

ESTHER C. BROOKS

Esther Brooks describes the ministry of the Bible School of the Air. It has 31 radio releases each week and has circulated over 850,000 Bible courses to date.

Does a radio - correspondence course have a lasting effect? What good is so much broadcasting without a full time worker right in the area? Are there any lasting results from all this litera-

ture distribution? These and many other questions have challenged the effectiveness of this type of evangelism and teaching. Only that future day will tell the complete story, but thousands of let-

"What the Bible Teaches." A copy of the course was offered free to those who requested it. The response was good, and soon the little recipe file box which held the enrollment cards had to be re-



Preparing transcriptions for Bible School of the Air Broadcasts. (l. to r.) Glynn Dean, C. H. Brooks, Kenneth and Leonard Brooks.



Section of B.S.A. office with Secretarial assistants at work.

Wajan Durya (Director of Indonesian work) with Mrs. Durya and assistant, Miss Luz Lazaro.



placed by larger file drawers, until at the present time there are 164 for the English and Philippine dialects, four for Indonesian and one for Chinese. (The Chinese Bible School of the Air started officially the beginning of April, 1965).

To meet the need of the many who do not understand English, translations have been made in four of the major dialects: Tagalog, Cebuano, Ilocano and Hiligaynon. Those who complete the first course are encouraged to continue their studies with "Lessons for Christian Living," "Guide To Christian Growth," and "Primary Truths." These also have been translated into Tagalog. "Peter and the Church," which is excellent for this country, is now being translated into Tagalog and Ilocano. Other courses are purchased from Emmaus Bible School so that they are available to those who wish to continue their studies. Many do so; some have completed twenty or more. A letter just recently received from a Chinese high school mathematics teacher on the southern island of Cebu is a good example.

He wrote, "It has taken me two and a half years to study thirty-five of your courses. I must say that I am very grateful to you and all the writers of the lessons as well." Mr. Stimson Alvior, full-time worker in the Pampanga area where Mr. and Mrs. Milton Haack are laboring, is another example. He also has completed thirty-five courses and they have been a great help to him. A small fee is charged for these advanced courses, but it barely covers the printing or purchase cost. Nothing is added for postage or overhead.

When a request is received for the free course, the student is sent the first two lessons with an introductory letter, instruction sheet and a gospel booklet. For the past four years we have been sending out a booklet written expressly for the Filipino people by Cyril Brooks. "What's the Answer" is a 32 page booklet written in story form which clearly presents the gospel but also diplomatically shows the errors of the most common false cults and doctrines taught in this area. This has also been translated into four of the main dialects. Many have been blessed by this little booklet as seen by the following letter. This has been translated from Tagalog:

My dear brethren in the faith,

May the grace and blessing of the Lord God be upon you. May peace be with us in the time of our Lord Jesus Christ throughout the rest of our life. I thank and praise the Lord for my knowing the truth that He is my Savior and none else. Brethren, when I read your literature "What's the Answer" my doubts concerning the gospel were gradually clarified. As I continued reading it my eagerness increased and I began to feel as though I was one of the characters by asking questions because of the lack of understanding of the Word of God. Little by little it became clear to me. My only regret is that my wife is not with me while I read this.

On page 30 of the booklet, after Pedro has explained the truth to Maria and Juan, they knelt together in prayer. Right at that moment I also felt I had to kneel and pray with them after having identified myself as one of the characters. So I got up from bed and knelt down too while tears rolled down my cheeks. I prayed the same prayer that Pedro prayed on pages 28 and 29 when he was saved.

My desire is that my wife would also experience the same and that God would bring us together again. For I know that He has the power to change a life as I have experienced it myself. May we live together again according to the will of God. My wife and I are separated from each other for eight months now because of a misunderstanding, but when I read your pamphlet my emotion was stirred and I began to realize that we should live as husband and wife again. I wish that you could do something to unite us with the help of our Lord Jesus Christ. Please help me with your prayers that she would come back to me. Please send her the same pamphlet that she might also be enlightened as I have been. She lives in Masbate. If possible send her one in her own dialect so that her family may also understand.

I close and many thanks for your help, first of all to our Lord Jesus Christ. Praises and thanksgiving, Halleluia in His holiness and greatness.

Your brother in the faith,
Nolasco A. Osmena

Gospel tracts and booklets are also sent out with completions and follow-up letters. We are indebted to organizations such as Scripture Gift Mission in England, Good Tidings in New Zealand, Harvester Mission in California, and others who supply many of the booklets for these purposes.

To date there have been over 850,000 requests for courses in English and the Philippine dialects. Some of these come from radio contacts, but the majority are from students enrolling their friends. Over 84,000 have completed their courses and there are now over 58,000 current students. It takes three full-time office workers to keep up with the routine clerical work. There are also three part-time secretaries who care for the letters which are received in the different dialects. At present, Leonard Brooks is the director of Bible School of the Air. His wife,

Esther, handles the bookkeeping and records. Len's father, Cyril Brooks, works on translations and, with his years of past experience, renders valuable assistance in many other areas. Mrs. Cyril Brooks is in charge of the follow-up department.

Indonesian Bible School of the Air

Towards the end of 1963, Glynn Dean became burdened for the 100,000,000 people in Indonesia. He approached Wajan Durya, the Indonesian staff member of the Far East Broadcasting Company, about the possibility of translating the Emmaus course, "What the Bible Teaches." This course would then be taught and offered over one of his weekly programs. In February, 1964, the "Indonesia Bible School of the Air" was inaugurated, and the response has exceeded all expectations. Just over a year later there are 5,771 students enrolled from this pre-

dominantly Moslem country whose door is rapidly closing to foreign missionaries because of communist penetration. The next course which is offered over IBSA is "One God One Way" which has been written primarily for the Moslem people.

Mr. Durya was recently married and his wife, Wati, has joined him in the work. He is also assisted in the secretarial work by Miss Luz Lazaro who has been with the Bible School of the Air since 1951.

Letters that have come in present the challenge of this country. Here are some excerpts: "By the grace of the only one God, my heart now received a new light; as I listen to your broadcast for several times" . . . "Though we are Moslem by religion, we are so interested to study for ourselves the teachings of Jesus Christ. We need your help in this line" . . . "I am a Moslem, 49 years old. I am interested in study of your Bible course in Indonesian. I want to know what is the Bible and Christianity all about" . . . "I hear your announcement about a Bible course in Indonesian, so please send me that course. If you like to know what religion I am in, I can tell you that I am a Moslem" . . . "Thank you for your kindness to send me the course. I have nothing to give you in return but to pray that God will bless you for all you have done to me. My faith has been strengthened through the study of His Word."

Chinese Bible School of the Air

A similar work in Chinese was started in April, 1965, with the help of Miss Tessie Tan, who is also on the staff of the Far East Broadcasting Company, several Christian Chinese businessmen and Mr. and Mrs. Frame with Overseas Missionary Fellowship (formerly China Inland Mission). The "Chinese Bible School of the Air" has five programs a week. Two are in Amoy and two in Mandarin, which are beamed overseas into Mainland China, Malaysia, Indonesia and other heavily Chinese populated countries. On Saturday there is a program on standard AM band to reach the two million Chinese in the Philippines. Forty-five letters were received during the first two weeks of broadcasting. The office work for the Indonesian and Chinese courses are done at the radio

station and are supervised by Glynn Dean.

Printing

In any correspondence school, printing is a big consideration. All our dialect courses and "What the Bible Teaches" in English are done on the presses of the Christian Literature Crusade (no connection with Literature Crusades, Inc.). The Indonesian courses and miscellaneous printing jobs are done on the presses at the radio station. Chinese courses are ordered through Raymond Guyatt, the Emmaus regional director in Hong Kong.

As the work has grown over the years, we thank the Lord for the way he has provided for the many needs, and we look to Him for the future. As the Lord opened avenues of expansion, we hesitated at times considering the costs involved. But as He directed, we have gone ahead and have seen His provision. Cost of operations have increased until they are now between \$600 and \$700 each month. This will, no doubt, increase even more due to:

1. Addition of Chinese Bible School of the Air.
2. Decided increase each month of Indonesian enrollments.
3. Anticipated surge in English and Filipino dialect enrollments due to special Literature Crusade Team effort.
4. A 50% rise in the government minimum wage law which affects all our Filipino office help.

II. RADIO

Far East Broadcasting Company

The Philippines is in a strategically located spot for reaching the whole of southeast Asia and has an open door for evangelical work. One half of its 32,000,000 people are located on the main island of Luzon. An engineering survey has shown that Manila, the chief city, is geographically, electronically, and linguistically, the ideal spot for broadcasting by both long and short wave to the complete Far East. We praise the Lord for the Far East Broadcasting Company

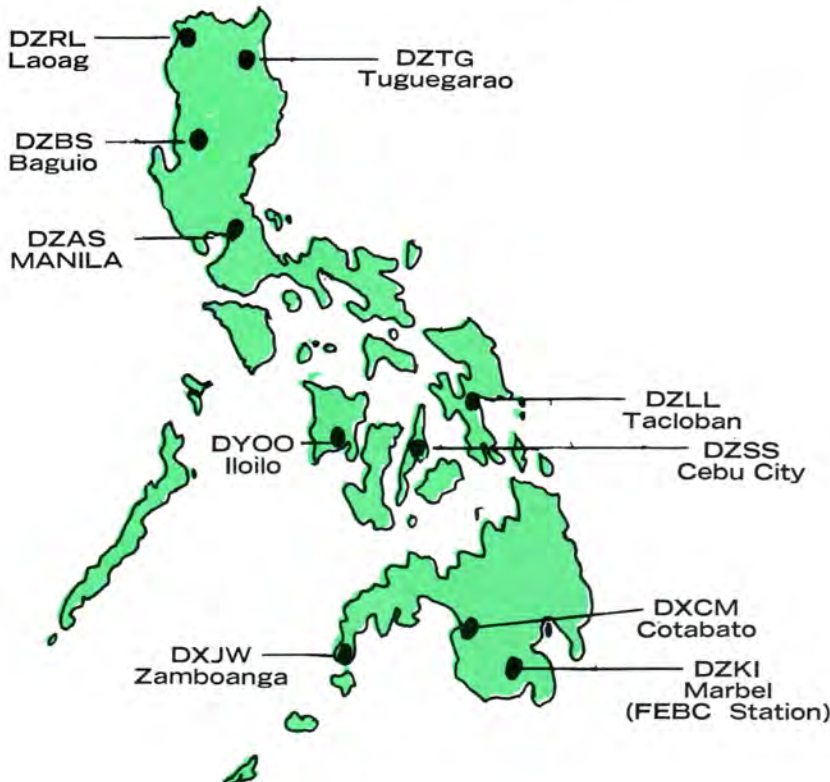
whose studios are located just fifteen miles north of Manila. FEBC broadcasts in thirty-six major languages and dialects each week. Among them are ten Indian dialects, eight Philippine dialects, three Chinese dialects, Russian, Japanese, Indonesian, French, Swedish and English. FEBC has twelve radio stations in the Manila area, one in Cotabato and ten shortwave transmitters with which they blanket Asia, Russia, Japan and the Pacific Islands. Since two-thirds of the world's population lives in Asia, the potential listening audience is two billion people. Many of the countries in this area of the world do not have a standard broadcast band as known in the United States and Canada but use shortwave only. An example of this is Indonesia which lies just south of the Philippines.

The station broadcasts a total of sixty-two program hours each day. Two-thirds of the foreign language programs used on the Far East Broadcasting Company stations are produced by missionaries and full time workers associated with the assemblies. On a visit from Dr. Clarence Jones of HCJB in Quito, Ecuador, he mentioned that in a recent survey it was found that one-fourth of all missionary gospel broadcasting was done by those connected with the assemblies.

BSA Programs

At the radio station we have a small recording studio which was provided by funds and equipment from interested friends and women's groups in the United States. In this studio the tapes are made for the three 15-minute and one 30-minute weekly programs. Mr. Cyril Brooks, Kenneth and Leonard Brooks and Glynn Dean participate in making up these tapes. Lino Aragon, a young Christian fellow from the Binganonan assembly, has been trained by Glynn to operate the control board and is responsible for making copies of the tapes to be sent to the commercial stations and the FEBC station in Cotabato over which the different programs are aired. Each week the 30-minute program is aired sixteen times and the three 15-minute programs are aired five times each. The eight commercial stations on which time has been purchased at an average of \$3.00 for a half hour program or a total of \$96.00 a month, are strategically

Map of the Philippines Showing Locations of Radio Stations over which "Bible School of the Air" programs are heard.





Tessie Tan directs Chinese section of Bible School of the Air.

located so that most of the Philippines is covered. A total of seven broadcasting hours are generously given to us by FEBC. Besides sending out the programs on their local stations, the 30-minute broadcast is sent overseas on five different stations and the 15-minute programs are sent out over three overseas stations by short-wave. These reach into Thailand, Malaysia, Indonesia, Japan, India and Australia. In addition to this, FEBC gives time for the Indonesian and Chinese Bible School of the Air programs.

Portable Missionaries

Many of the listeners, in the remote areas of the Philippines, hear the programs over pre-tuned radios distributed by the radio station. These carefully placed sets are better known here as "Portable Missionaries" or "PM's." At the present time there are more than 1400 of these sets out on "loan." A careful check is kept of each PM and a monthly report is required from the one in whose custody it is placed.

III. RESULTS

The Lord has promised that His Word will not return unto Him void. Missionaries with Wycliff Translators, Overseas Missionary Fellowship, and other groups have told of going into presumably virgin areas and finding small groups studying the Emmaus courses. Eleazer Alfonso, commended worker from the assembly in San Juan (suburb of Manila) entered a home on a sugar plantation 100 miles north of Manila in the province of Tarlac and saw ten Bible School of the Air certificates

proudly displayed on the wall. Mr. Alfonso was pleased to find that there are several indigenous groups of approximately thirty adults each meeting regularly for Bible Study in that area. Periodic trips are now being made to this area with a view to the further establishment of these groups.

A most encouraging work which was started as a direct result from the radio-correspondence work is at Bahaypare, Bulacan. A young girl, Teresita Castro, was saved through the study of the courses and led several members of her family to the Lord. She listened to the FEBC station, DZAS, and learned songs and choruses which she then taught to the neighborhood children. Regular weekly visits were started two years ago by Mr. Cyril Brooks and continued by Charles Cox when Mr. Brooks had to return to the States because of illness. Kenneth Brooks and Glynn Dean now visit this work where there are thirteen believers.

Many letters come into the Bible School of the Air office. Here are excerpts from a few of them. "I am eager to study the Word of God" "The courses helped me to be a stronger Christian, now I want to live for the Lord and do things to His glory" "The program inspired me very much" "My friends sent me a letter of thanks for enrolling them in the Bible School. According to them they are blessed and find spiritual uplift now" "The Holy Bible you sent me has been received and I can't stop turning the pages until late at night" "The lessons you have sent and the booklets and leaflets you have enclosed have done me much good. I could not help but have to open them again

and re-read. They have strengthened my will-power to live. Yes, to a polio patient like me, who was paralyzed in both legs and who has a very little chance to walk again, this good news is something and encouraging. It has opened to me a new hope of life spiritually and the way to salvation" . . . "I'm sincerely happy to tell you that I'm a born-again Christian now! All my uncertainty about the future is all cleared. All my worries consoled" "My name above sure will indicate that I am a Hindu and a Brahmin too. And this letter from me would be quite unusual to you. Thank you for your wonderful programs you beam to India in the name of Lord Jesus Christ who died for the sins of the world" "I am very grateful to God in the first place and secondly to you for helping me in learning more words of God and bringing me closer to Him" . . . "I am very much interested to study the Holy Word of God ever since I was greatly inspired by a discarded scratch of paper that I found. Upon reading said scratch paper I found out that it is a Bible lesson of the Bible School of the Air. By just reading that lesson I felt as if my two eyes were opened. It caused me to *hunger* and *thirst* for the Word of God."

Millions, all over the world, are hungering and thirsting for the peace that only the Lord can give. We do thank Him for the many ways He is using in these last days to reach the multitudes and are grateful for whatever small part we have in this commission.

"There are diversities of operations, but it is the same God which worketh in all."

(1 Cor. 12:6)

Leonard and Esther Brooks with (L. to R.) David, Kathy, Stephen, Marilou and Nancy.



Dr. Bruce is Rylands Professor of Biblical Criticism and Exegesis at the University of Manchester, England. In this article he reminds us that "indigenous churches and a vernacular Bible are indispensable for lasting Christian work."

The Church's Mission In The World



DR. F. F. BRUCE

The Church's main function in the world is to bear witness to her Lord and Master, by carrying out faithfully the commission with which He charged her after His resurrection: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20, R.V.). An impossible task, surely, for such an absurdly small and uninfluential body as the infant Church was to all outward seeming. But the New Testament shows how actively and successfully the infant Church set about this business, undeterred by any discouragement. As time went on, the Church found all the might of the Roman Empire stirred up against her, and attempts were made in one persecution after another to suppress the Christian name altogether. But such was the Church's survival-power that the last imperial persecution, the severest of all, had barely come to an end when the Empire bowed in acknowledgment of the Church's victory. This did not prove an un-mixed blessing for the Church, but the wonder of the fact remains.

The Christians of the first three centuries had little, if anything, to aid them in their advance which we have not. We have the gospel,

as they had; we have the Holy Spirit, as they had; and we have a spiritually hungry and disillusioned world around us, as they had. True, in their day the greater part of the civilized world was politically united as it is not today, but we have in turn those conveniences of modern civilization which were denied to them.

We are tempted to feel today that the tide has set strongly in opposition to Christianity. Not so strongly as in the first three centuries A.D.! A review of Church history is a splendid tonic for despondent hearts. Such a review is afforded by Professor K. S. Latourette in his monumental *History of the Expansion of Christianity*. Dr. Latourette portrays the expansion of our faith as a series of alternating advances and recessions.

The first advance lasted from the beginning of the apostles' preaching till nearly A.D. 500. By the end of this period, the majority of the subjects of the Roman Empire professed Christianity and the faith had spread outside the Empire—to Ireland on the west, and to Ethiopia, South Arabia, Persia, and India on the south and east. Christianity had begun to influence Imperial Law. It may be questioned in what sense, if any, it is ever right to speak of a Christian nation; but if the spirit of

Christianity is written into a nation's laws and constitution, a case may be made for describing such a nation as Christian. At any rate, Christianity has in this way extended its influence down to the present day in all those lands whose laws have been influenced, directly or indirectly, by Roman Law.

During the first recession (c. 500-950), the Christian communities were actually scattered over a wider area than ever; but the solid block of Christendom round the Mediterranean shores was broken up. The invaders of the Empire were largely pagan. The Goths had been evangelized before they captured Rome in 410, but such races as the Huns, who ravaged the Empire on the north, and the Vandals, who overran North Africa, were pagan. The recession in North Africa was hastened by the incursion of Islam in the seventh century. The fate of the African churches which had produced such giants as Tertullian and Augustine was a colossal tragedy. But it is not without its lessons. The Christian communities of Egypt and Ethiopia survived, although in an enfeebled condition, because they were indigenous and had the Scriptures in the vernacular, whereas in the Roman province of Africa (corresponding to modern Morocco, Algeria and Tunis) Christianity seems to have been the religion of the dominant

A List of Some Missionaries

Commended by American and Canadian Assemblies, including Husbands or Wives, Commended by British or Commonwealth Assemblies.

Symbols: (M) Married
(No symbol) Both American, if married;
 same, if single

Example: (A) (C) Husband—American,
 Wife—Canadian

Symbols: (A) American
Symbols: (B) British
Symbols: (C) Canadian

(F) Furlough
(T) Training

Newly commended workers will be added when they leave for their fields.
Watch the "Addresses of Missionaries" page of "THE FIELDS"
for Additions, Deletions, and Corrections each month.

Revised to July, 1965

These pages may be detached and used as a Missionary Prayer List.

AFRICA

Angola

BEATTY, MISS ELIZABETH A.
Missao de Chilonda, C.P. 25
Silva Porto, Bie

BECKWITH, MISS MARJORIE (C)
Missao do Luma, C.P. 215, Luso

BEGGS, CLIFFORD N. (M) (B) (A) (F)
58 Glencairn Crescent
Belfast 13, N. Ireland

BIER, DR. LESLIE B. (M) (C) (B)
Boma Mission Hospital, C.P. 3, Luso

BOUGHER, MISS VIVIAN (F)
2105 Chardon Road
Columbus, Ohio 43221

COLE, C. DONALD (M) (A) (C)
Missao de Chilonda, C.P. 25
Silva Porto, Bie

GAMMON, WALTER (M) (B) (C)
Missao de Capango, C.P. 5
Vila General Machado, Bie

GRANT, MISS VIVIAN (C)
Boma Mission Hospital, C.P. 3, Luso

HOPKINS, MISS CLELLA (C)
Missao do Luma, C.P. 215, Luso

HORTON, ALBERT E. (M)
Missao Evangelica de Cavungo, C.P. 20
Vila Teixeira de Sousa

KING, JOHN (M) (B) (A) (F)
19 Beechill Park Avenue
Saintfield Road
Belfast 8, N. Ireland

LONG, DAVID B. (M) (B) (C) (F)
135 Glendonwynne Rd., Toronto 9, Ont.
Canada

MCLEOD, DONALD (M) (B) (A) (F)
87 Wingrove Rd., Newcastle-on-Tyne 4,
England

PITMAN, MISS DORIS I. (C)
Missao do Luma, C.P. 215, Luso

SHORTEN, CHARLES T. (M) (C) (F)
c/o Northey, 342 Hale Street, London, Ont.,
Canada

SHUBEL, MISS DOROTHY E.
Missao de Chilonda, C.P. 25, Silva Porto,
Bie

TAYLOR, ROBERT (M) (C)
Missao do Chitau, Nharea, Andulo, Bie

WOOD, ROY A. (M) (B) (C)
Missao do Luma, C.P. 15, Luso

WOODWARD, DR. ROSS (M) (C) (F)
Luxor Apt. 561, 2503 Hurontario
Cooksville, Ontario, Canada

Burundi

JOHNSON, CARL (M) (F)
430 Woodbine Avenue
Towson, 4, Maryland

PUE, MISS GLADYS (C)
B. P. 122, Bujumbura

Chad

Mac DOUGALL, MISS JANET (C)
B. P. 10, Doba, par Moundou

ROGERS, F. WILLIAM (M)
Moissala, par Fort Archambault

Congo, Republic of

BAISLEY, MISS MARYEN
Box 1616, Kampala, Uganda

DAWES, MISS E. MARGARET E. (C)
Box 1616, Kampala, Uganda

DEANS, MISS SARAH (F)
606 Irving Avenue, Wheaton, Ill.

DEANS, WILLIAM A. (M)
Box 1616, Kampala, Uganda

GREENHOW, ROBERT L. (M) (C) (F)
888 Chilver Rd., Windsor, Ont.

Mac DOUGALL, EWEN (M) (C)
Kalene Mission, P.O. Box Ikelenge
Mwinilunga, Zambia

MacDOWELL, BEHRING E. (M) (A) (C)
B. P. 105, Kigali, Rwanda

PARTRIDGE, MISS HENRIETTA R. (Betty)
Box 1616, Kampala, Uganda

PETRIE, MISS MARGARET W. (C)
B. P. 105, Kigali, Rwanda

SEARLE, D. C. GORDON (M) (C)
P.O. Box 8808, Nairobi, Kenya

SPEERING, MRS. DENA
Box 1616, Kampala, Uganda

SPEES, WILLIAM T. (M) (F)
c/o The Fields, Inc., 16 Hudson St.
New York, New York 10013

WATSON, MISS MARY C.
Sakeji School, Ikelenge P.O.
via Kitwe, Zambia

WILLIAMS, CALVIN S. (M)
G.E.M., B.P. 41, Kasaji
par Elisabethville, Rep. du Congo

WINTERBURN, MISS PEARL E. (C)
c/o The Fields, Inc.
16 Hudson Street
New York, N. Y. 10013

WINTERLING, MISS JANE
B. P. 727, Jadotville
via Leopoldville

WOLCOTT, MERTON (M) (F)
822 Elmwood, Kalamazoo, Michigan

Kenya

BANZHAF, ROGER (Bert) (M)
P.O. Box 30206, Nairobi

Morocco

GROSSHOLTZ, MRS. BESSIE
Boite Postale 2089 (Socco), Tangier

KSARA, MEHDI (M)
Hope House, 8 Marshan, Tangier

WHITAKER, CARLTON (M) (A) (C)
6, rue des Resedas
Beausejour, Casablanca

Nigeria

DIBBLE, ARTHUR J. (M) (F)
514 E. College, Greenville, Ill. 62246

DIBBLE, RAYMOND T. (M)
Ika Private Mail Bag, Idah P. O.

DIBBLE, SPENCER J. (M) (A) (C)
Ika Private Mail Bag, Idah P. O.

DICK, DR. KENNETH D. (M) (C)
Iyale, Idah P. O.

GROSS, MALCOLM I. (M)
Ayangba, Idah P. O.

GROSS, PAUL D. (M)
Ayangba, Idah P. O.
MITCHELL, RICHARD (M) (A) (C)
Ejoka, Idah P. O.
ROHMANN, HERBERT (M)
Iyale, Idah P. O.

Rhodesia

WISEMAN, GEORGE (M)
32 Clovelly Road #7,
Parkmeadow Lands P.O.
Chadcombe, Salisbury

Rwanda

LACEY, JOHN E. (M) (F)
82 North Third Street,
Chambersburg, Penna.

South Africa

FERGUSON, ADAM (M)
Elim Mission Station, P.O. Box 13
Ngabeni, Natal
FLEMING, KENNETH C. (M)
47 Riley Road, Durban
GIBBS, EDWIN S. (M)
Mansfield Mission Station
Izingolweni P. O., Natal
LEVENGOOD, MARK (M)
146 Birkett Rd., Pietermaritzburg, Natal
McMURRAY, MISS MARGARET (C)
Mansfield Mission Station
Izingolweni P. O., Natal
MIERAS, MISS EDITH
Elim Mission Station, P.O. Box 13
Ngabeni, Natal
MONNIK, BASTIAAN (M)
Mansfield Mission Station
Izingolweni P. O., Natal
WILLIAMSON, E. GORDON (M) (F)
c/o Dr. Haynes, Box 398
Bedford, New York 10506

Tanzania

GREEN, WILLIAM (M)
Box 136, Bukoba

Zambia

CRAWFORD, MISS GRACE
Sakeji School, Ikelenge P.O., via Kitwe
FERGUSON, LORNE R. (M)
Lukolwe, P. O., Chavuma, Balovale
HESS, JAMES R. (M)
Sakeji School, Ikelenge P. O., via Kitwe
HESS, LYNDON R. (M)
Sakeji School, Ikelenge P. O., via Kitwe
HOWELL, MICHAEL J. (M) (S.Af.) (A)
P.O. Box 2180, Ndola
ILER, WILLIAM (Ben) (M)
Chavuma, Balovale
LOGAN, MISS GRACE L. (F)
889 Forest Avenue, Boulder, Colorado
LOGAN, PAUL W. F. (F)
889 Forest Avenue, Boulder, Colorado
LOGAN, WALLACE (M) (F)
889 Forest Avenue, Boulder, Colorado
MacDONALD, MISS AGNES (C)
Loloma, Manyinga P.O., Kabompo
POOLE, MISS MARY (C) (F)
1101 3rd Avenue, Verdun, Montreal 19
Quebec, Canada
RONALD, MISS MARIAN (C)
Chitokoloki, P.O., Balovale
ROSS, MISS MARJORIE (C)
Sakeji School, Ikelenge P. O., via Kitwe
SIMS, JOHN A. (M) (Rho.) (A)
Lukolwe, P. O., Chavuma, Balovale
WHITE, MISS ALICE
Chavuma, Balovale
YOUNG, ROBERT B. Jr. (M)
Chavuma, Balovale

ASIA

Hong Kong

DECKER, WILLIAM (M)
P. O. Box 8796, Mongkok, Kowloon

India

ANDERSON, MISS RUTH L. (F)
1220 Wentworth Avenue, Pasadena, Calif.
BONE, J. LLOYD (M) (C) (B)
109A The Mall, Ambala, Punjab
BULLOCK, ERIC F. (M) (NZ) (C)
405, 15th Cross, 2nd Block
Jananagar, Bangalore 11
DAVIES, DR. E. GILMOUR (M) (B) (C)
Mission Hospital, Tiruvalla, Kerala
HORTON, MISS EMMA N. (C)
c/o Clarence High School, Richards Town
Bangalore 5
KUHNS, MISS ESTHER
Herbertpur Mission Hospital, Herbertpur P.O.
Dehra Dun District, U.P.

McCLELLAND, MISS M. PRISCILLA (F)
c/o Mrs. Joseph Lanum
1551 38th Avenue,
San Francisco, Calif. 94122
MUNCE, Dr. Dorothy
Narsapur, West Godavari, Andhra State
MUNNINGS, WILFRED A. (M) (C) (A) (F)
c/o 28 Rattenbury Street West
Clinton, Ontario, Canada
TAYLOR, DANIEL (M) (C) (F)
Box 37, Pibroch, Alberta, Can.
VANDERLAAN, MISS ANNE M.
Girls' School, Kollegal, Mysore State

Israel

MEDROW, HARRY L. (M)
Box 3, Nazareth

Japan

BECKON, GIFFORD J. (M)
635 Shimo Kotori, Takasaki, Gumma Ken
BROWNE, MONTGOMERY (M)
826 Inokuchi Machi, Hiroshima, Shi
BUDD, HOWARD G.
1565 Sumiyoshi-cho, Abenoku, Osaka
CARLSON, THEODORE
802 Kyodo Cho, Setagaya Ku, Tokyo
CURRIE, JAMES B. (M) (C) (F)
7 Rosscool Park, Cavehill
Belfast 14, N. Ireland
McALISTER, JAMES (M) (B) (A) (F)
c/o 324 N. Lockwood, Chicago, Ill. 60644
PRESSON, C. ADRIAN (Pat) (M) (F)
c/o Mr. Wm. L. Buschart
612-14 Franklin Avenue, St. Louis, Mo.
STEELE, HARRY J. (M) (C)
124-4 Wakazono Cho, Kokura Shi
Fukuoka Ken
WIELENGA, MISS HILDA R.
c/o Mrs. Haruko Tanahashi, 1709 Higashi
Terao Cho, Tsurumi Ku, Yokohama

Laos

CHOPARD, LESLIE H. (M) (F)
1348 Capitol Avenue, Des Moines, Iowa

Lebanon

FERWERDA, John (M)
Box 50071, Fourn el Chebbak, Beirut
RHOTON, DALE
Address for forwarding:
217 Kensington Drive, Biloxi, Mississippi

New Guinea

HENDRICKS, MISS BEVERLY
Amanab, via Wewak, Territory of
New Guinea, via Australia
WUNSCH, GERALD (M) (F)
c/o Robert Brown, 1215 E. Norwood Pl.
Alhambra, California

Philippine Islands

BROOKS, CYRIL H. (M) (C) (A)
P. O. Box 2380, Manila
BROOKS, KENNETH S. (M)
P. O. Box 2380, Manila
BROOKS, LEONARD (M) (F)
39 Fan Street, Clark, New Jersey
COX, CHARLES D. (M) (F)
17173 Esteban Street
Hayward, California
DEAN, GLYNN (M)
P. O. Box 2041, Manila
ENGLE, KENNETH E. (M) (F)
156 North Oak Park Ave., Oak Park, Ill.
HAACK, MILTON (M)
General Delivery, San Fernando,
Pampanga
SUTHERLAND, A. M. (M)
Brookes Point, Palawan

Taiwan, Rep. of China

BAEHR, CONRAD R. (M)
P.O. Box 123, Taichung
FOGGIN, GEORGE E. (M) (C)
214 San Min Road, Min Sheng Li
Changhua
McKENZIE, MISS CATHERINE (C)
P.O. Box 20, Hsin Peitou
ROBERTS, MISS MARGARET
4-1 Chin Hsi Street, Taipei

Thailand

SWAN, HARRY
P. O. Box 802, Bangkok

Turkey

MALSTEAD, ROGER (M)
Address for forwarding:
c/o Ray Ruwe, Arlington, Nebraska

EUROPE

Czechoslovakia (send no mail)

SIRACKY, JAN (M)

France

BURGAT, JEAN-PAUL (M) (C) (Fr.)
20 Rue Anatole France, Palaiseau (S & O)
GREEN, ERNEST (M) (B) (C)
6 Rue Frederic Mistral, Metz,
Queuleu, Moselle
JOHNSON, MRS. PRISCILLA E.
La Maison Blanche, Quevert pres Dinan
Cotes du Nord
KALIOUDJOGLOU, TRIFON (M) (Fr.) (A)
33 Rue de Chateaudun, Vichy (Allier)
SHAW, MISS MARJORIE (C)
18 Boulevard Camelinat
Malakoff (Seine)

Italy

CARBONI, FRANCIS E. (M)
Casella Postale 10, Levanto (La Spezia)
MCCONNELL, ROBERT (M)
Casa Cares, Via Aretina 509, Florence

Portugal

DOOLAN, ARNOLD (M) (C)
Rua de Corte Real 498
Foz do Douro, Porto
SOBRAL, VIRIATO (M) (A) (B)
Rua 64-307, Espinho

NORTH AMERICA

Mexico

GILL, FRANK (M)
Apartado 1297, Ensenada, B. C.
HARRIS, F. DONALD (M)
Apartado 53-077, Mexico 17, D. F.
HARRIS, RONALD A. (M)
Apartado 50, Tehuacan, Pue
HERNANDEZ, GILBERT (M)
Apartado 50, Tehuacan, Pue
LEMCKE, MRS. MIRIAM B.
Rio Elba 21, int. 3, Mexico 5
THAMES, O. C. (M)
Apartado 1292, Ensenada, B.C.
WIGHTMAN, GEORGE A. (M) (B) (A)
3115 Kelton Avenue
Los Angeles, California 90034

United States, Alaska

BACHELDER, EVERETT (M) (A) (C) (F)
138 So. Main Street
Attleboro, Massachusetts
CRABB, ERNEST (M)
Box 130, College
ECCLES, MISS CLARA
3005 Willow Drive, Spenard, 99503
McCORMICK, JAMES (M) (F)
Niwot, Colorado
RICHARDS, HAROLD A. (M)
Idle Wheels Mobile Court
4300 Arctic Blvd, Space 56
Spenard, Alaska
ZINN, MRS. ETHEL
c/o 61 Mile Steese Hwy, Fairbanks

United States, Cuban Refugees

WALKER, GEORGE (M)
13710 N. W. 3rd Avenue
North Miami, Florida 33168

United States, Hawaii

RAE, JOHN T. (M) (C)
1017 Makaiwa Street, Honolulu, 96816
SPACEK, JOSEPH (M)
1027 Kukila Street, Honolulu, 96818
STOUT, WILLIAM (M)
2476 Kinooole Street, Hilo

CENTRAL AMERICA

British Honduras

CLARK, RALPH (M) (C) (F)
c/o The Fields, Inc., 16 Hudson Street
New York, New York 10013
TIMM, MISS EUNICE (C) (F)
32 Argyle Street
Orillia, Ont.

Guatemala

COCKING, DR. JAMES R. (M)
Apartado 1344, Guatemala City

Republic of Honduras

HANNA, STAN (M)
Trujillo Colon
RUDDOCK, JOHN (M) (F)
152 N. Windsor Blvd.
Los Angeles, California 90005

SCOLLON, JAMES (M)
Apartado 12, La Ceiba, Atlantida
TIDSBURY, WILLIAM (M) (C)
Apartado 8, Progreso, Yoro

WEST INDIES

Barbados

WEEKES, ALEXANDER (M)
"Elim", Bank Hall Crossroad, St. Michael

Dominican Republic

BOLTON, MISS MARJORIE E. (C)
c/o The Fields, Inc., 16 Hudson Street
New York, New York 10013
COCHRANE, JAMES R. (M) (C)
Apartado 510, Santo Domingo
HOUSE, MISS EDITH (C)
Apartado 44
Santo Domingo
IVERSON, MISS MARIAN J.
c/o G. Lyshon, 2246 Menlo Avenue,
Glenside, Penna.
KENT, WILBUR A. (M) (C) (F)
c/o The Fields, Inc., 16 Hudson Street
New York, New York 10013
McINTOSH, DONALD R. (M) (C) (F)
c/o Vancouver Missionary Home
4475 Trafalgar Street, Vancouver, B. C.
REID, DUNCAN M. (M) (C)
Apartado 126, Puerto Plata
RUSSELL, MISS EVA M. (C)
Apartado 9, Santo Domingo
SHANNON, JOHN W. (M) (C)
Apartado 265, Santiago
WHITE, MISS GENEVIEVE (F)
2611-13th Avenue, Rockford, Ill. 61108

Jamaica, W. I.

GIBSON, WILLIAM
Box 3, Kingston 3
HART, ARTHUR I., Jr. (M)
P. O. Box 23, Guy's Hill
HART, CHARLES (M)
Clonmel P. O.
HART, MRS. DORIS C.
Clonmel P. O.

Puerto Rico

COOPER, ROBERT I. (M) (C)
Box 10913, Caparra Heights, 00922

St. Kitts, W. I.

BROWN, CHARLES F. (M) (C) (F)
c/o Mr. Victor Gorvan, 12 Allanvale Avenue
Toronto 10, Ontario
CREETH, MISS MARY O. (C)
P. O. Box 160, Basseterre

St. Vincent, W. I.

LENNOX, ALFRED (M) (C) (B)
Halifax Street, Kingstown

Trinidad, W. I.

FITZGIBBON, MRS. MINA J.
The Christian Literature Crusade
The Arcade, Penitence Street, San Fernando

SOUTH AMERICA

Argentina

COOK, A. WILLIAM (M)
Chalet "Villa Patagonia"
Unquillo, Sierras de Cordoba
GERRARD, HERBERT A. (M) (C)
Casilla 78, Oran (Salta)
HAMILTON, DR. NORMAN (M)
Diagonal Espana 63
Ciudad del Neuquen (Nq.) F.N.G.R.
HAMILTON, DR. PERCY G. W. (M) (Arg.) (A)
Pasaje Oncativo 1827
Cordoba
ISMAY, WALTER (M) (Arg.) (C)
Rivadavia 666, La Rioja
PAYNE, MRS. CONSTANCE (C)
Jazmines 92, esq. Calas
Parque Tres Cerros, Salta
POWELL, REGINALD (M) (C)
Calle Balcarce 555, Salta

Bolivia

STETTER, MISS LOUISE E.
Casilla 680, Cochabamba

Brazil

DeWEESE, DONALD (M)
Caixa Postal 1255, Santos
Est. de Sao Paulo
GRAVES ALBERT (M)
Caixa Postal 1256, Santos, Est. de Sao Paulo

LIPSI, DOMINIC (M) (F)
12 So. Sacramento, Ventnor, New Jersey
LIU, STEPHEN C. Y. (M) (F)
c/o J. E. Upton
2281 Benjamin Street, N. E.
Minneapolis, Minnesota 55418
McCLELLAND, JOHN (M) (C)
Caixa Postal 881, Ribeirao Preto,
Est. de Sao Paulo
NICHOLS, JAMES A. (M)
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PIERCE, FLOYD (M)
Caixa Postal 1410, Curitiba, Parana

British Guiana

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Patientia Gospel Chapel
Wales Estate, W. B. D.

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Ontario, Canada
WILSON, MRS. GERTRUDE (Argentina)
109 Newlands Ave., Scarborough, Ont.,
Canada



Roman caste, rather than of the native races, and the Bible was read only in Latin. The moral? **Indigenous churches and a vernacular Bible are indispensable for lasting Christian work.**

On the north-western borders of the Empire, too, many churches were submerged by the pagan tides, first by the Angles and their kindred, and later by the Scandinavians. Yet this period of recession was not lacking in signs of progress. The barbarians were gradually assimilated, if not converted, to Christianity; the Picts and Anglo-Saxons in Britain received the gospel from Ireland and Rome; the evangelization of the southern Slavs began, and the Nestorian church carried the gospel to Central Asia.

These signs of progress were fulfilled in the second great advance (950-1350). Reforming influences began to operate in the Western European Church with the foundation of the monasteries of Cluny and elsewhere, and other Puritan movements, some of which broke away from the Roman communion. In Northern Europe the Scandinavians were evangelized, not only in their homelands but also in their settlements in Iceland and Greenland. The eastern Slavs (Bohemians, Poles, Wends, and western Russians) and also the Magyars in Hungary received the gospel. In the thirteenth and fourteenth centuries the Nestorians were active in China, which was also visited

by Franciscan missionaries. The Christian Way was followed from Greenland to China.

This age was followed by a second recession (c. 1350-1500), in which Christianity disappeared from Greenland, while at the other extremity of its extension, Nestorian Christianity began to shrink. The Byzantine Empire was crushed by the Muslim Turks, who captured its capital, Constantinople, in 1453. The Roman Church was weakened by inward strife, and corruption was rife within it. The Renaissance brought to many a sceptical attitude towards the traditional beliefs. Yet this age of recession is illuminated by bright spots, such as the names of Wyclif and Hus. And the discovery of the Americas towards the end of this period was the harbinger of a greater expansion than ever. At the end of the fifteenth century, however, Christianity was almost confined to Europe, and even there its condition was none too promising.

But the following 250 years (1500-1750) were marked by the greatest advance yet. In Europe, the Reformation is the greatest movement which gives character to this advance. The colonization of the Americas carried Christianity beyond the Atlantic; the gospel spread into east Russia and Siberia, and was carried to the western, southern, and eastern shores of Africa, to South India and Ceylon, South-East Asia, Indonesia and Japan.

The third recession (1750-1815) was the shortest in duration and the least in extent. In some of the mission fields there was shrinkage, as in South America and Japan; and in Europe there were strong influences inimical to Christianity, such as the rationalist spirit which played so important

a part in the French Revolution. But even so, it was this period which saw the rise of the great evangelical and missionary movements associated with the names of the Moravians, Wesley, Carey, and others, which were to blossom so amazingly in the next period of expansion, the fourth advance, during "The Great Century" from 1815 to 1914, when the influence of Christianity made itself felt throughout the world to a much greater degree than ever before.

The period since 1914, marked by such disastrous war and unrest on a world-wide scale, may possibly be looked upon as the beginning of a fourth recession, though whether a world-view would justify this is doubtful. At all events, a survey of Church history gives us ground for confidence in the future of the gospel. Dr. Latourette has demonstrated "that each peak in its effect has been higher than the preceding peak, and that each recession has, on the whole, been marked by smaller losses than its predecessor." And within each period of recession can be traced the seeds of the following advance. And the present "ebb, if ebb there be, is not so pronounced as any of its three major predecessors. . . . In the past, each ebb has been followed by a fresh advance and each advance has set a new high mark for the influence of Jesus in the total life of mankind."

This should encourage us to forge ahead with the missionary enterprise committed to us by our Lord, not to sit back in complacent assurance that this pattern of ever greater advances and ever smaller recessions will go on reproducing itself indefinitely with no effort on our part. It does give us confidence that the Lord continually works with those who obey His commission, and grants them accompanying signs. A study of Church history from this angle confirms the truth of His assurance that the gates of Hades shall not prevail against His Church (Matt. 16:18), and the abiding validity of His promise: "All authority has been given unto Me in heaven and on earth. . . and lo, I am with you all the days, even unto the consummation of the age" (Matt. 28:18, 20).

From "The Church," a symposium published by Pickering & Inglis.



Santo Domingo



Santo Domingo chapel and book-store.



Jolted

A missionary describes th

The date is April 25, 1965. We have just enjoyed a delicious dinner at the home of the John Shannons in La Vega in the company of Dr. Merrill Tenney, Dean of the Wheaton Graduate School, Ruben Lores, Director of Evangelism-in-Depth operations under the Latin America Mission, Juan Isaais, a co-worker with Lores, Ramon Gonzalez, a pastor from Caracas, and the James Cochranes. The five-day pastors' retreat has just concluded as the initial exercise of the year-long Evangelism-in-Depth program in the Dominican Republic. It is time to attempt the trip to the capital. Since the radio is controlled by revolutionary forces and long distance telephone connections are cut off, we do not know what to expect. Both cars load with brave, if somewhat apprehensive, people, and leave. The radio gushes optimism and victory as the Sunday afternoon sun cheers our way. Policemen at the check points wave us on without stopping, and the appearance is that the "golpe" has been, or soon will be, successful.

But as we move into the capital, our impressions are repeatedly jolted by what we see: civilians receiving arms, P-38s threatening overhead, reports of soldiers in the Cochranes' yard earlier as they moved towards the center of town, bombing of the National Palace as we deliver one of our brethren to his home nearby, the barricaded streets and tension-wrought faces, the cannon placement facing the single bridge between revolutionaries and loyalists, the uncertainty as one leaves

his car to sort his way through the restless mob past the cannons, the road blocks, a freshly dismantled late model car, the burning tires, the hundreds of Molotov-bomb-armed youths—and so we cross the bridge and go up the highway with suitcase in one hand and briefcase in the other. Passing the home of Allan Thompson, WIM Field Superintendent, we note that it is still intact, untouched but empty. A youth describes details of the day, telling of the death of two young fellows just ahead in front of a police captain's house. With concern we recall that a young Guatemalan missionary couple have recently moved into that very house. We look through the smoke of more burning tires. The mob surges forward toward the house. Someone hurls one of his burning "bombs." It bursts, splashing flames down the front of the house. Another, and another, and yet



Interior of chapel, Santo Domingo.

more until the porch and door and living room are bathed in flames. "But why are they doing that? The people who live there are missionaries."

"Don't go any closer! You might get hurt."

"But I can't stand by and say nothing. Stop! Listen to me for a minute! You're making a mistake. Those people are missionaries."

More bombs. More flames. Someone dashes around to the back and kicks the door in. Others follow. Out comes a new motor bike, the stove, a table, a new mattress...

"Stop! Listen to me! This is all a mistake. This stuff belongs to missionaries. Stop!..." But what's the use? As we walk to the front of the house, bullets start to fly overhead from somewhere, and everyone dives for cover down behind a service station and through some back yards. Someone suggests going to the police. But when we get to the local station, the desperation in face and voice is

just around the corner from Edith House and Genevieve White's apartment. The Mexican ladies are with the Cochranes. Most of the other delegates to the Retreat that had come down in the morning are known to be safe. Night sets in. Because of the curfew there are no services. Shooting is heard throughout the night.

As morning comes, the neighbors compare stories. Much phoning is done to keep posted on the well-being of those on the other side of the bridge, which by this time has been closed to all traffic. The radio is kept tuned first to the local station and then to short-wave VOA and other outside news sources. We realize that we are isolated from most of the other foreign population and without a car. Public transportation has stopped. There are no vendors in the streets. Electricity is cut off, and probably the phone will soon go. However, though isolated and tense, the general feeling is relatively optimistic in our immediate area, because it is the residence of

out electricity or water and almost no medical supplies, operations being done without anesthetics, proper standards of cleanliness almost impossible to maintain. Fighting, destruction, lawlessness, sacking, terror, confusion keep growing in ever more discouraging volume.

But the neighborhood community becomes a unit for the first time since we arrived three years before. We are all in this together. What is mine is yours, and we will stand by each other. Acquaintances are made that prejudice did not permit before. Our confidence in God is seen, and people begin to look to us for moral and spiritual strength and courage. We cannot let them down. The search for water, for food, for lamp gas, for a telephone, the exchanging of news accounts from the U.S. and Venezuela, the concern for friends and relatives on the other side all unite us. Men are home every day since there is no work. Schools, of course, are closed. It is a battle for survival, and thoughts go beyond the tomb. Tension rises,

Impressions

WILBUR A. KENT

first few days of the uprising in the Dominican Republic.

proof that no help can be given.

Once again I set out to see how our little family has made out during the past 24 hours of confusion. It is only five blocks away, and soon running feet and happy voices welcome me home. There are many questions and much to discuss, but first, "How much water do we have?"

"The barrel and the bath are full and the tubs upstairs."

Relief! Without the car this could have been difficult. "And what about food?"

"I think there is enough for three or four days.

"Good wife, and thank God!"

Now to the phone. Dr. Tenney and Mr. Gonzalez are at the Robert Elliotts', Mennonite missionaries, and Ruben Lores is across the street at William Cook's, Director of Evangelism-in-Depth in the Dominican Republic, near the National Palace and

many military men and will not likely be a main battle ground. Our concern is for those on the other side where the real fighting is going on, where the strafing and bombing is taking place.

A tank is parked in the driveway across the street from the Elliotts' and the planes swoop down to knock it out of service. Dr. Tenney, Mr. Gonzalez and Ruben Lores are taken to the Howard Shoemakes', Southern Baptist missionaries, near the Hotel El Embajador. Outside communications no longer function except through embassies. Ham radio operators are afraid to go on the air. Post Office, long distance telephone, and telegraph services halt. Evacuation is made available by the U.S. government and visitors are arranged for—some with great difficulty.

Rumors and reports are ominous: mounting numbers of dead and wounded, hospitals with-

fears increase, and, as the thick darkness of night falls, silence is broken only by the sound of shooting. The children cannot sleep, so we decide to sing for them—and if we open the door, perhaps the neighbors might enjoy the music as well. Whispering stops as the piano strikes the first chords, and for an hour we fill the air with gospel songs. Then a call comes from across the street, "We can hear footsteps on the roof." I shine my flashlight but see nothing. "Just keep the doors locked and don't be afraid. If you need us, just call, but I am sure no one will bother you tonight. Even the soldiers cannot understand how we can be singing."

From another house, hidden in the darkness, someone said, "You're sure right about that."

Several attempts to get near the house that was sacked ended in failure. A walk past Thompsons' on the 27th proved frightening, but it was still unmolested. Later that day or the next day, a cannon shot from somewhere hit the

front retainer wall, splashing shrapnel over the kitchen wall through the persianas and knocking gouges out of the ceiling and inside walls. Concussion jarred the freezer open, exposing the contents to the tropical heat. It was not a welcome sight or smell when we discovered it two days later.

Increasing numbers of evacuees were being reported. The visitors at last got away. Missionaries began to follow the diplomatic and commercial foreign residents. Genevieve White was overdue for furlough, so was encouraged to go. Edith House accompanied Grace Cochrane and children later, as things progressively worsened. Jim Cochrane went to La Vega and after two days returned with the Shannons. Sheila Shannon and the children went to the hotel on May 2nd. The account of what they had seen, heard and experienced in the interior, coupled with what we had been able to evaluate, confirmed our decision to bring the family away from the very explosive and unpredictable atmosphere of hatred and confusion.

On the following day, May 3rd, we began to move our things to another house to store them. That night we slept at the Cochranes', returning the following morning to finish. At midday we went to the hotel, hoping to go out on the plane with Sheila Shannon, but we were just a little too late. After staying overnight at the hotel, we were taken by bus to Haina, the naval base to the west of the city, and were carried by landing barge to the waiting USS *Yancey*. On board we discovered Marian Iverson and Marjorie Bolton, as well as some Unevangelized Fields Missionaries from La Romana, San Pedro and Santiago.

Remaining in the Dominican Republic are Mr. and Mrs. Duncan Reid in Puerto Plata on the Atlantic coast about 125 miles north of the capital, John Shannon in La Vega, Eva Russell and James Cochrane in Santo Domingo. LAM and WIM personnel have also remained, mostly in areas outside the capital.

The ship docked in San Juan, Puerto Rico, on May 6th, where we were very graciously entertained by Mr. and Mrs. Robert Cooper for a week. They had had Grace Cochrane and children, Misses House and White for three days until the 4th, and Bob's par-



Adam Ferguson Elim, Natal

Our new workers, Mr. and Mrs. Ian Hill, are fitting acceptably and capably into the work here. Mr. Hill had already overcome the language hurdle before he came, so that he was able to step into responsibility in the preaching of the Word almost immediately. They are gradually becoming adjusted to the various activities and administrative responsibilities of the work. It is gratifying to us to see the cordial spirit shown

towards them by the African believers.

The work itself goes steadily on. Our evangelist at Elim has been visiting a district of late where we have not yet established an assembly. Some of the Christians have gone there to stay and are anxious that a testimony be planted, even though it be held in a home for some time. Last week-end the evangelist and some of the Elim believers trekked among the homes of the people of the area, preaching the

Adam Ferguson addressing conference at Elim.



ents had just arrived about the same time for a vacation from Quebec. The house was full, but the fellowship was sweet and we are grateful. The following week was spent on a Bible camp ground one hour to the east of San Juan.

What about the future of the work? Missionaries from assemblies have been working in the Dominican Republic for about fifty years. There are over fifty groups of Spanish-speaking believers plus Haitian groups. Most are, and have been for some time, functioning in the New Testament pattern without outside supervision. They are not without need of encouragement and teaching, but they can stand. This time will be a difficult test and some may prove weak, but the majority will pass through experiences that will profoundly affect personal commitment and

witness and could be the basis for the spiritual revival that so many have been longing and praying for. To quote an old proverb, "To suffer passes, but to have suffered endures forever." In times like these the true meaning of genuine spiritual values takes on a new perspective, and with David we can say with praise on our lips, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

However, we cannot overestimate the urgent need for continued prayer that God will restore peace and rest and provide some form of government that will have the respect and confidence of this confused and needy people.

Editor's note: The above article was submitted on request of *The Fields*. Mr. Kent wishes it to be understood clearly that he has written from a personal point of view; others' experiences and reactions may differ.

gospel and inviting the people to the weekly meetings in the home set aside for that purpose. It is in this way that many an African assembly in these parts has been established. It is launched with a kind of "church which is in thy house" arrangement, and then as the work grows and believers are added to the assembly, a central meeting place is built (usually a very large hut) and then the final steps of obtaining a site for a hall.

Miss Edith Mieras Elim, Natal

Our young people's meetings have been most encouraging. A teacher from the secondary school who is a Roman Catholic has come once or twice and seemed quite interested. Remember him and others who come who are so in need of the Savior.

I am feeling much better again and at the moment my hands are quite clear of the allergy that has been so troublesome.

Bastiaan Monnik Mansfield, Natal

I have started a class for Bible study for teen-age boys. This is a vital period in the lives of these boys, who will soon outgrow Sunday school and who do not seem to care about attending the Sunday services with the grown-ups. This is a general state of affairs which causes us much concern, and I would value prayer for these boys.

Earlier this month I conducted a D.V.B.S. at an outstation where there has been no Sunday school for some years due to lack of suitable African teachers. Interest was excellent, and we now know of one young married woman who is willing to run a Sunday school and we are looking for an assistant.

Next month we are planning to hold a five-day camp for older teenage boys only. It will be held at the camping grounds of the South Africa General Mission near Murchison Mission Hospital. There seems to be a real interest among our boys, and others are coming from Elim and Murchison. We hope to have about sixty altogether.

I have re-started gospel lantern services at the different out-stations. At one struggling out-station where not even ten adults met on Sunday with a few children, we had over 70 on the following Tuesday night to see the pictures. This included many heathen young men, for which we thanked the Lord.

Dr. Kenneth Dick Iyale, Nigeria

We need your prayers at this time, as we have recently come into direct contact with several patients who we believe are demon-possessed. We have seen several wonderfully de-



Dispensary at Lukolwe, with huts for in-patients.

livered through prayer, but we are having a battle with Satan over one school boy that has gone on for some time now.

We believe the Lord is starting to stir up the native Christians in Igala land, as there has been a growing awareness among them of the need around. They are beginning to encourage each other to spread the Word, and the Lord is giving them fruit for their labors. We meet with those interested once a month in a sort of missionary meeting, which is designed to arouse interest in the local missionary efforts. Reports are given by evangelists and visiting preachers, and younger men are becoming interested.

Our medical problems continue to be lack of facilities for severely-ill patients. I am seeing about four new T.B. patients each month, and we have 21 such patients camped out around our dispensary. These patients are a fruitful field, as they hear the gospel over a period of four months, and many accept the Lord during that time.

The Dick family on trek in Nigeria.



John Sims Lukolwe, Zambia

Please join us in special prayer for two small, struggling assemblies, Sefu and Lingundu by name. The former has sustained the loss of a faithful, steady brother who was suddenly called Home. We feel that Satan is making a concentrated attack on these babes in Christ and is trying to destroy the testimony of both groups.

Rejoice with us in the recent conversion of an influential man of the area in the hospital here, where he was brought in with a heart attack. Also some youths have professed salvation—one through reading a tract, another as the result of the weekly Scripture classes in the government schools, and a third in the weekly Bible class on the station.

Michael Howell Ndola, Zambia

In order to prepare for the printing equipment coming to us from Mutshatsha we had considerable work to do on the garage unit. I put in an extra heavy concrete floor, a new roof, doors, etc., and we are now ready to receive the machinery.

We have prayed much regarding the question of typesetting, for we have no typesetting machine. I have visited various printers. The first refused to do any for me; I am still awaiting word from the second. But the third has shown an interest and has suggested that I could do my own typesetting on his machine for three and a half hours each day, from 5 P.M. to 8:30 P.M. I am hoping to negotiate with him.

The schools re-commence this week after holidays, and I have the privilege of teaching four Scripture classes in high school each week. This is a tremendous gospel opportunity, and prayer would be valued for these hundreds of teen-agers.

Montgomery Browne Hiroshima, Japan

We were busy the beginning of last month with the writing and printing of a new tract. Since then, we have distributed over thirteen thousand of these to students. Thus far we have had only forty-five replies, but three Sundays in a row we had a number of young women at the meeting as a result of the tracts. Besides this, three other unusual contacts were made.

Our first conference was held May 3rd and 4th. The Lord opened a lovely meeting room on the third floor of a new bank building. No rent! It was an upper room-prepared! There were fourteen attending from the Kokura assembly and six from Fukucka. It seems to have created a real bond of friendship, as many of the saints met for the first time. Brother Sano of Tokyo was our special speaker, and there was room for the brethren to minister as the Lord led them. The whole was taped, and copies have been sent here and there to encourage those in hospitals and far from meetings.

This week we commence a series of eight nights in the gospel with Brother Kitano. After that, I am to go to Tonumi for a series of five days in a nearby village. This is hard core Buddhist country and needs much prayer.

We would still ask prayer for my eye trouble.

Mrs. Conrad Baehr Taichung, Taiwan

The problem of tongues has crept into some of the young assemblies in other parts of the island. Conrad and the other brethren are much concerned and have been trying to visit these places to help as they can.

Dr. Nicholls' hospital is moving along quite well now and has space

for about 25 patients in first, second and third class, plus about six children's beds. He is very busy and already has saved lives.

We are reasonably well and praise God for His provision. Snags first with paper, and now with printing, are still holding up the output date on the two editions of the hymnbook which are now in hand. One has long been ready for the binders, and the other is in process of printing. A third-words edition-is being prepared.

J. Paul Burgat Palaiseau, France

During the past year the Lord has saved some souls at Palaiseau, Chartres and in different camps and campaigns. The camp at Fribourg was blessed by the presence of 34 young people from different evangelical churches and saw happy results from the preaching of the Word of life. The young Christians from Switzerland seemed very desirous of serving their Master and of preparing themselves to do it worthily. There is a need for leaders having a vision for the work to be done and a desire to use these young people, who are the strength of the church.

At Palaiseau, T. Ball from Ireland is laboring with us at present, and the work goes forward slowly, in the face of great resistance. At the Center of Meslay the work goes on and we are seeking God's will about moving closer to these young converts in order to be more of an encouragement and help to them. There is need for a home for these young people where they can come after work.

Arnold Doolan Foz do Douro, Portugal

In March the bookshop reached two years of age. From just a few

books we had in stock in the beginning, we now have over 500 titles. There has been an average daily sale of three Bibles and three New Testaments over the past year, many of these going to unbelievers. The actual business of running the shop is in the hands of Mrs. Ingleby, a Portuguese young lady and myself.

Quite an amount of literature has been produced over the past two years, mostly in the form of small booklets for free distribution. We have done three books in Portuguese/Chokwe for Angola, and we are now doing a larger one, a book of Bible Studies by G. Goodman. Tracts we have produced were used in the literature campaign in Goa, some thousands have gone to Brazil, Angola, Mozambique, the Azores, and hundreds to U.S.A., Canada and France for use among Portuguese immigrants.

Our need for the future is of a young man (Portuguese) who has the vision and the gift for taking the literature to the "fairs" and markets which are quite numerous here in the north. Please pray with us about this. There is an open door for this kind of evangelism, and none of the missionaries has time to do it.

The meetings in Sao Pedro da Cova and Mo are being blessed. Recently five were saved from S. Pedro and two from Mo. We hope soon to have baptisms in the river behind the village of Mo.

A women's meeting started some time ago has proved a big success. Many women are not allowed to attend the usual meetings, but their husbands allow them to go to the women's meetings. The people are very poor, but once converted, they are very faithful. A native evangelist and his wife and family live in S. Pedro da Cova, and they are a tremendous help in the work.

Harold Richards Palmer, Alaska

It was decided last year by the State Welfare Department that no longer would normal children be cared for by institutions. Only mentally retarded, emotionally disturbed and delinquent children would be placed in institutions and cared for by specially trained staff. This, of course, forced us to consider some other type of work.

We have been exercised for several years about reaching homesteaders farther north and also about acquiring a lake property for a Bible camp. We were able to find a buyer for the Valley Christian Home property, and have purchased an attractive camp location in the hills about forty miles from Palmer. We trust, Lord willing, to live on the premises to care for and protect the property, and to go out from there to do personal work among the homesteaders.

Regarding Wills

If you are interested in remembering missionary work in your will, the following provisions are submitted for consideration, subject to acceptance by your local attorney.

(1) CASH AND PERSONAL PROPERTY

"I give and bequeath the sum of \$_____ to THE FIELDS, INC. of 16 Hudson Street, New York 13, New York, for distribution in furtherance of the Lord's work at home and abroad."

(2) REAL ESTATE

"I give, devise and bequeath lands and improvements with all contents thereof situate at (street number, city and state) to THE FIELDS, INC. of 16 Hudson Street, New York 13, New York, in fee simple absolute."

Canadian readers may write to Christian Missions in Many Lands (Canada) Inc., 23 Hobson Avenue, Toronto 16, Ontario.

William D. Stout

Hilo, Hawaii

The state prison honor camp continues to be an open door. Twenty and more come to the Sunday service. One day a week I spend visiting there, freely among the men. If one has a heart, he cannot help being moved and burdened by the sad lives and circumstances of some of these fellows.

We were helping with a Sunday school in the volcano area that is attended by about 30 to 50 children each Sunday. We have started a mid-week Bible class for adults in the same area. Last week eight came, and others were expected. On Friday evenings we have a cottage meeting in the home, where six to eight adults come each time. They are a mixed group—Hawaiian, Chinese, Filipino, Portuguese. The two Bible clubs have seen four profess Christ as Savior. How we pray God will save souls and establish them in His Word.

Charles Hart

Clonmel, Jamaica

We commenced 1965 with the prayer that God would enable us to see two specific visions converted into reality during this year. One is to see the Gospel Hall in the village of Belfield completed, and the other is to get the gospel into the thickly-populated sea-coast town of Annotto Bay. Bit by bit, the first is being realized. Then with regard to Annotto Bay, plans are currently being finalized to have a four-week gospel crusade in the Market House (the most suitable place for such an effort). Much preparation is now being made. We anticipate good cooperation from our brethren in Kingston and other parts of the island, and trust that this will result in the for-

mation of a new testimony for God in this part of His vineyard.

So far this year, we have not seen the number of souls claiming Christ as Savior as we had hoped. It takes much more time and work today to get results than it did a few years ago. However, we praise God for the few who respond, and for those who are faithfully moving on for God. The brethren here are contemplating commending two or three of their local brethren who have been showing genuine signs of the Lord's leading them into His work. Pray that God will have His perfect will in this.



James Nichols

James Nichols

Sacramento, Brazil
We (Leonard Nye and I) got back last week from a five-day trip to an out-of-the-way place in the mountains about seven hours' driving from here. There are four small assemblies in this area, each with its regular schedule of meetings, but in need of a teaching ministry that they may become more firmly grounded in the Word. They live a simple life in simple surroundings, but are be-

loved of the Lord, and they showed real appreciation of our visit.

Carl Lehmann

Valledupar, Colombia

On March 26th my wife returned to Canada because of continued ill health. Our last visit here among the Indians of the Eroca area was very encouraging, although Joan was ill much of the time. She seems never to have recovered from the hepatitis we suffered our first summer here in Colombia. She and our three-year-old daughter flew to Miami, thence to Canada. She writes that she is greatly improved, and medical tests reveal no present infection.

I am continuing in the Indian work with Mr. Clark, but expect to return to the States and Canada for a few months some time in July. At present we are building a house here in Eroca for the use of whatever missionary family shall be able to work here. We hope to be able to return after a few months. We value your prayers.

In the past few weeks we have been encouraged by the confession of a young Indian fellow who has been working with me on the house. He has testified to his faith in the Lord and has also spoken to others of the coming judgments of God and his assurance that he will "go up when Jesus comes." Pray that he might be kept from being dragged back into the drunken orgies which are feasts in honor of their corn god, who, if respected in this corrupt way, assures them a bumper crop of corn in July. Pray that the spirit of fear might not repossess him.

Summary of Receipts for May, 1965

The Fields, Inc. issued receipts 21847-22162 totaling \$50,350.56 of this amount \$1,708.15 was specified for administrative expenses and the balance for workers.

JULY, 1965

VOL. 28 NO. 7



EDITORIALS

1. T. E. McCully
2. Vital Literature Work in Eire
3. Are We Losing Ground?

ARTICLES

1. Bible School of the Air *Esther C. Brooks*
2. The Church's Mission in the World . . . *Dr. F. F. Bruce*
3. Jolted Impressions *Wilbur A. Kent*

PRAYER POINTERS

PERSONALIA

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 John Reid *Office Manager*

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John D. Munday Quito, Ecuador

Life here continues to be very full. Since January my "hotel" has been running at full capacity, and the daily stream of visitors with as many problems to share and help iron out keeps me from getting lonely. Last week a record number of *twelve* guests, including six Colorados, spent the night here, and early this morning I bade farewell to six friends who had spent the past week with me.

Most Sunday afternoons I visit in the nearby R.C. Seminary, and opportunities to present the gospel there are many. During Easter week, I presented the story of the resurrection for Ecuadorian children over HCJB's television, using a series of turtles in various stages of development, and learned later that my seminary friends were watching on their recently-acquired TV set!

Yesterday afternoon a young student-priest from Cuenca called to thank me for getting him into the hospital here and asked for illustrated literature to use in children's classes. He also asked how I conducted Bible classes, and I put on a demonstration, starting with Romans 1! I'm sure he really loves the Lord, and when I suggested we pray together, he readily agreed. Your prayers for him—soon to become an R.C. priest unless God intervenes—are appreciated.

The assembly here has had a rough year, and we've been very conscious of the devil's unceasing opposition. Nonetheless, the Lord is blessing as He refines: several desire to be baptized, two of the brethren are virtually doing the work of elders, and sin is being confessed and put right. We do need much prayer.

Joseph Martin Asuncion, Paraguay

This month we baptized three believers: a very young married couple (only 17) and a young lady. She is the fourth in fellowship of a family of eight. Three other members of the family are steadily coming to the meetings, and we believe they are near the kingdom. Pray for them and for the father, who is not even sympathetic toward the gospel.

C. P. A. Audit Completed

The financial records and statements of The Fields, Inc., for the fiscal year ended March 31, 1965, were examined and approved by Lambrides and Lambrides, certified Public Accountants, 220 West 42nd Street, New York, New York 10036.

Page Twenty

Prayer Pointers

Pray for the believers in the **Dominican Republic**, that they may be kept physically, strengthened spiritually and maintain a good testimony.

Remember **Dr. J. Cocking**, as he takes the examination to obtain his medical license in Guatemala.

Pray for **Mrs. Constance Payne**, who underwent surgery in Argentina in May.

Follow-up work to the gospel campaign conducted last fall in **Goa** is being carried on. Pray for those meeting for Bible study and for a small group who gather to remember the Lord in the home of an Army man stationed there.

Prayer is requested for **Charles Brown** (St. Kitts) who is very ill in Toronto.

Albert Horton (Angola) would value prayer as he goes to Lusó for three months (June to September) to help in the Portuguese assembly in the absence of the Beggs. Mrs. Horton is remaining in Cavungo with Miss Floyd to carry on the work there.

Continue to pray for the children and staff at **Sakeji School**, Zambia.

Pray for **Mrs. Charles Shorten** (An-

gola) who underwent surgery on April 23, followed by several weeks of deep therapy. Her husband writes: "Our eyes are upon the Lord who can do all things. We know that He works all things for our good and His glory."

Roy Wood (Angola) writes: "I have never been so moved with compassion as on this last three-week safari to the **Camashilo area**. Big crowds gathered everywhere, and they have a great longing for the Word of God. Hundreds have been saved and baptized, and many more are seeking baptism. The responsibility of helping these brethren is very great. This day of opportunity may be fleeting, yet we value earnest prayer that we might keep the balance between rushing ahead of the Lord's will or holding back when He would have us go forward."

Many are conducting **Vacation Bible Schools** and **summer camps** at this time. Pray for this important work.

Recent reports from **Vietnam** show that over 2000 are doing the six Emmaus courses available in Vietnamese, and about 1000 have completed all six courses. Pray that this work may be enlarged.

PERSONALIA

Arrivals:

Mr. and Mrs. Daniel Taylor
from India in June
Mr. and Mrs. Adrian Presson
from Japan in June
Mr. and Mrs. Leonard Brooks
from the Philippines in June
Mrs. Alexander Weekes
from Barbados in May
Carl Lehmann
from Colombia in July

Departures:

Miss Jane Winterling
to Congo in June
Mr. and Mrs. Lloyd Bone
to India in July

Birth:

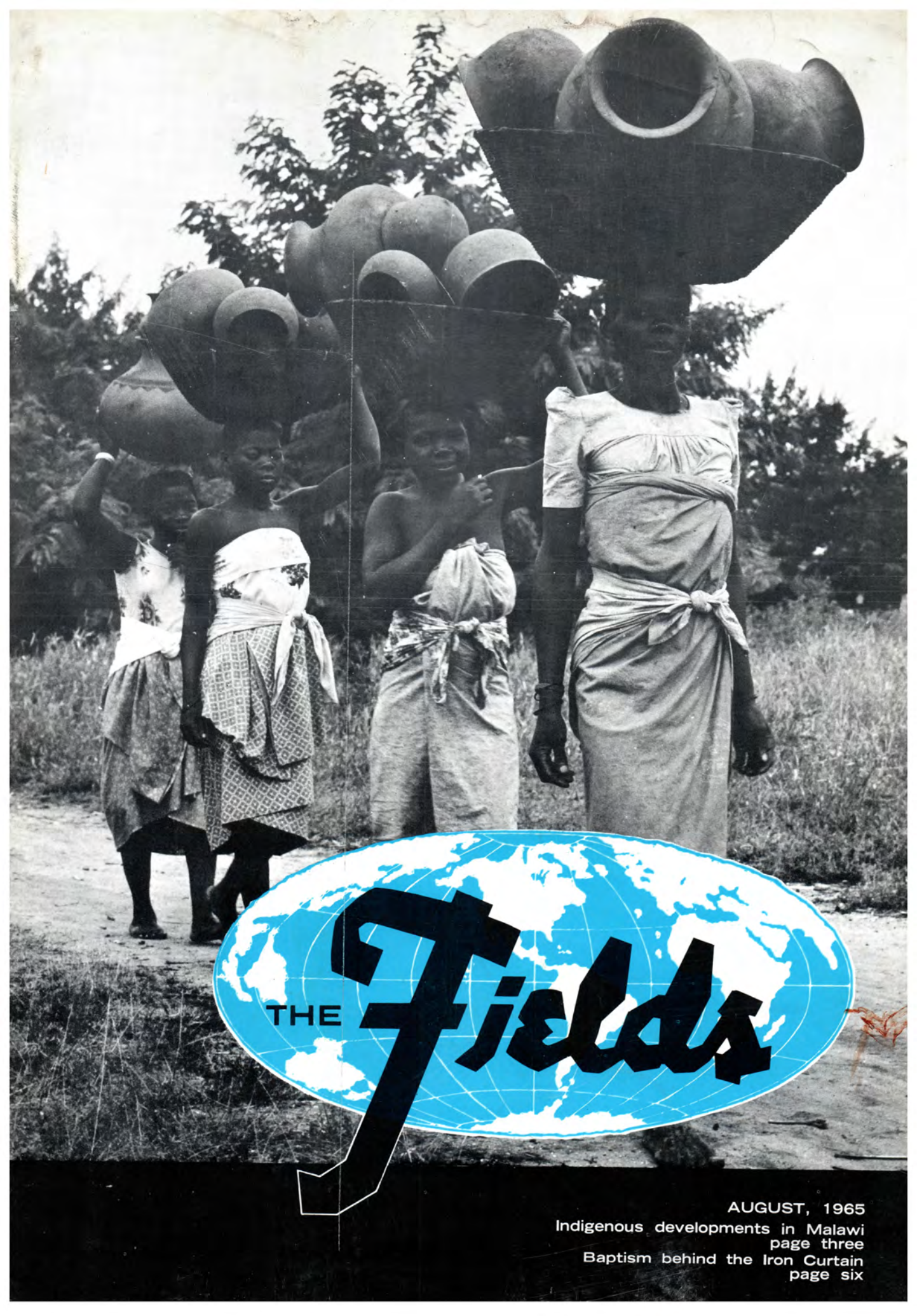
To Mr. and Mrs. Ronald A. Harris
(Mexico), a son, David Edman on
April 21, 1965

New Workers:

Miss Marian Ronald, commended by
three assemblies in Manitoba, left
for Zambia in April.

Mr. and Mrs. O. C. Thames, com-
mended by Laurel Bible Chapel, San
Diego 5, California, are laboring in
Ensenada, Mexico.

The Fields



THE **Fields**

AUGUST, 1965

Indigenous developments in Malawi
page three
Baptism behind the Iron Curtain
page six

Editorials

"There Is One Body"

The cooperative evangelistic program now in progress in the Dominican Republic (see article by James Cochrane and John Shannon in this issue) points the way to what many feel is the ultimate reply to the challenge now confronting evangelicals in many parts of the world.

The essential oneness of the Church, the Body of Christ, no spiritual person will deny. "There is one body." This is a matter of truth which lies beyond the area of discussion. It is a phase of divine revelation which we must all accept and do so gladly. In spite of all religious groupings, alignments, and affiliations—"There is one body." It is composed of all who belong to Christ.

It is saddening to think of the fragmentation of Protestantism; still more to reflect on the prevailing disunity in evangelicalism. Literally hundreds of evangelical organizations proclaim to all the earth that "there is one body." But to the believer in the African bush, the bustling Latin American city or the Indian village, the "one body" is an unreal concept. Indeed, to him it must appear to be more a religious theory than a vital spiritual truth. "There is one body;" but this truth is expressed in some localities by a variety of Baptists, or varying strains of Presbyterians or Pentecostals—not to mention groupings of folk known as Brethren. Many a missionary has groaned inwardly as he endeavored to explain to a bewildered convert what underlies the variations seen in missionary operations today.

We have grown up with this situation in North America. To us it has become part of life. Everybody accepts it because no one seems to know exactly what to do about it. But the national believers in Congo or Bolivia are none-too-disposed to accept all the distinctives imposed upon them by a splintered Western evangelicalism.

Believers of Tribe A, evangelized by Mission X, wonder why there should be certain differences (!!) between themselves and their fellow-believers in Tribe B, evangelized by Mission Z. "There is one body." Why, then, is there not more practical oneness expressed? Must certain ecclesiological

distinctives obscure the great spiritual reality of the one body? So it seems; but is this right? Is this the way of the Spirit? Apparently not; and there is evidence of widespread concern about this situation. This concern stems, we suggest, from three considerations.

First, as stated above, there is reluctance on the part of thoughtful nationals overseas to accept Western religious distinctives unless these are highly important. Distinctives of little consequence frequently are rejected outright.

Second, the ecumenical movement is causing concern; in fact, its inroads into some hitherto undisputed evangelical areas gives rise to the conviction that unless evangelicals hang together, they will most likely hang apart! The one big church concept appeals to many who are in no position to evaluate its nature. Ecumenical trends, if carried to their logical conclusion, could threaten the future of much evangelical missionary work. This possibility cannot be viewed lightly. What is the answer to it? Many feel that the first step is the presentation of a united front on the part of evangelicals. Those who are not prepared to even consider this may find themselves swept aside by the winds of change. Unless we face up to the demands of the hour, we may suffer heavy reverses tomorrow. This is a definite possibility.

Third, does not truth itself call for practical recognition? Within the body, can the eye say to the hand or foot, "I have no need of thee?" What more natural than the outworking of this ideal as seen in some of our mission fields today? There are inter-mission activities in the fields of radio, literature and medicine which work advantageously for all concerned. Most important is the impulse such cooperation gives to the dominant spiritual phase of evangelical testimony. There is joy and strength in fellowship. Moreover, there is tremendous impact made upon the national mind to see that the interests of Christ take precedence over sectional considerations.

"There is one Body." Do we *really* believe it? Do we actually express it? If not, why not?

New Testament Churches

Usually, and quite understandably, discussion such as the foregoing stirs questions. Does not cooperation in the manner outlined involve forfeiture of cherished church order? If our present

local church life is in keeping with Scripture, does not cooperation with other groups involve surrender of principles we consider important? In other
(continued on page 5)

COVER PICTURE: On a Malawi Trail

Courtesy of the Malawi Government

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Tea Picking in Malawi

AFRICA



Indigenous Developments in **Malawi**

R. C. ALLISON

Malawi is a land of mountains and large sweeping valleys, displaying beauty and fertility of soil. Lake Malawi is almost as long as the land itself, and is a place which will ever be associated with the name of the late Dr. David Livingstone. The population density of Malawi is one of the greatest in all the continent of Africa. The first figure we received was sixty to the square mile, but the most recent one shows a rise to seventy-five per square mile. Villages are being

built up the face of the mountains, and cultivation is following the same course. One government official expressed to us the view that if the population continued to increase at the same rate, he feared the future because of the lack of land. When one thinks of the population of such countries as India, perhaps seventy-five to the square mile may seem low, but we have to remember that each African is virtually a small farmer. He needs his ground for cultivation that he may sell his produce and thus

make his living.

With doors closing in so many parts of the world field, how refreshing it is to find a land where the door is wide open, and where the officials are anxious for the work of the missionary to continue. This has been our experience in entering Malawi.

Mr. George Wiseman and I have just returned from another long trip to some of the districts there. Altogether we traveled to five different areas where work is going on. The main purpose of this last

trip was to seek official registration for the work. In each separate district we had to meet with the officials, explaining what was being done, and that we did not wish to see buildings going up without the government knowing what it was all about. They gave us a welcome to their land and assured us of liberty for the carrying out of our missionary work. There was one warning given to us: that we should not use our work as a means of tampering with politics. We sought to assure them on this issue. Since our return to Rhodesia they have sent us, in writing, the official permission for the work.

The principal means of blessing in Malawi has been the printed page. The people are anxious for reading material and it is not difficult to distribute tracts there. The only real difficulty is having enough to go around. What are ten thousand gospel tracts to a people hungry to read? It is a rare thing to meet with a refusal. One just stands still, and the people come for the literature. There is no need of walking around; rather, too many outstretched hands at once for comfort at times!

It was through the reading of a tract printed at the Bellville Press, Cape Town, that a man in Malawi became interested. He wrote to Mr. Elliott at the Press pleading for help, and Mr. Elliott put me in contact with him. Consequently, I visited Malawi and found ten

groups of believers, longing for instruction in the things of God. As more and more tracts have been sent to that land, more and more people have written to us, and there has been much blessing. On our last trip we visited a man who had written to us. As a result, there is now a little company of baptized believers in his village. Here is a short report of the commencement of this testimony, sent me by our brother, Mr. Hull, who was present.

"Easter Sunday was for me a day to be remembered, when Kasoloka and I went to Chiwaya's place. He really is a grand lad and beaming for Christ. He said we would have to walk two miles to the place chosen. We went down the valley and came to a clearing. The grass and shrubs had been cleared out and a little grass house erected. Chiwaya said, 'This is my mother land.' My heart went out in thanksgiving to God; how humble and yet how sufficient to meet the immediate needs. They asked me to speak on the Church and what it meant, so I spoke for one and a half hours. There were many questions from this company of believers. Afterwards we went down to the river and baptised them. This was the beginning of the Mikolomgwe assembly." Mr. and Mrs. Hull are living in Malawi, our brother being in business. We thank God for the help that our friends are to the young work there.

This story has been re-enacted in different places in Malawi, largely through the tract work. When a person writes telling that he has trusted the Lord Jesus, Mr. and Mrs. Wiseman send the first Bible correspondence course lesson in Nyanja. This ensures that we can keep in contact and give needed spiritual help. Then we send out a letter with simple ministry in Nyanja. This continues from time to time. This plan we follow in each of the languages in which we print gospel literature. It may be seen at a glance the volume of correspondence that has to be undertaken. We employ two Africans to help with the letters, the cutting of stencils, the work of duplicating, etc. There has been a bigger response from the Nyanja people than from any other. Letters come in daily from Malawi, Zambia, Rhodesia and even from South Africa, written by Nyanja folks who have read the tracts.

On this last trip we discovered three more places where groups had been formed, mainly in the Mlanje area. A fourth was in the process of being formed down in the Port Herald district on the border of Mozambique. The wet season is almost impossible for traveling and reaching these companies. Rivers are swollen and the roads impassable. If ever one needed a four-wheel drive, Malawi is the place! The hills are so steep that without such a vehicle one slips and bogs down. That was our experience. We plan to make an extended trip during this dry season, in the will of the Lord, to minister to the different assemblies and groups in the bush.

Apart from the need of the bush villages, there is the glaring need of such places as Blantyre, Limbe, etc. Our sister, Miss Duffy, has carried on in a very brave manner in Blantyre with a bookshop, selling Bibles and Scripture portions, also having a meeting each day at noon. She led to the Lord a young lad named Weston; he was the first whom we had the joy of baptizing in Malawi. This lad is now in Rhodesia with us; his great desire is to train to serve his Master in Malawi. He is finding plenty of opportunity here with all this correspondence coming in to us from his own people. Miss Duffy has devoted herself in a sacrificial manner to the work in Blan-

George Wiseman and Kasoloka, African believer, on trek in Malawi





Farming in Malawi

tyre and deserves the prayers of the Lord's people. We commend her warmly to you all. She was commended from one of the assemblies in Johannesburg in 1946 and continues to enjoy their confidence.

Let us thank God for the power of the printed page and for these beginnings of His work in the land

of Malawi, not forgetting the open doors which are there today.

The Triangle, Buffalo Range and Hippo Valley areas have been calling for our attention. Here we have seen the outgoings of the Spirit in salvation to some. Mr. Wiseman and I completed a trip of 1200 miles through that part, meeting with excellent reception

and with good numbers listening to the gospel. We had an average of six meetings per day. It would be possible for one to have double this number, if physically fit for such a demand. Let us pray for the future of this work; there are tremendous possibilities.

(Cover photo and those accompanying this article by courtesy of the Malawi Government.)



New Testament Churches (continued from page 2)

words, are not the gains in cooperative evangelism offset by losses in church life and order?

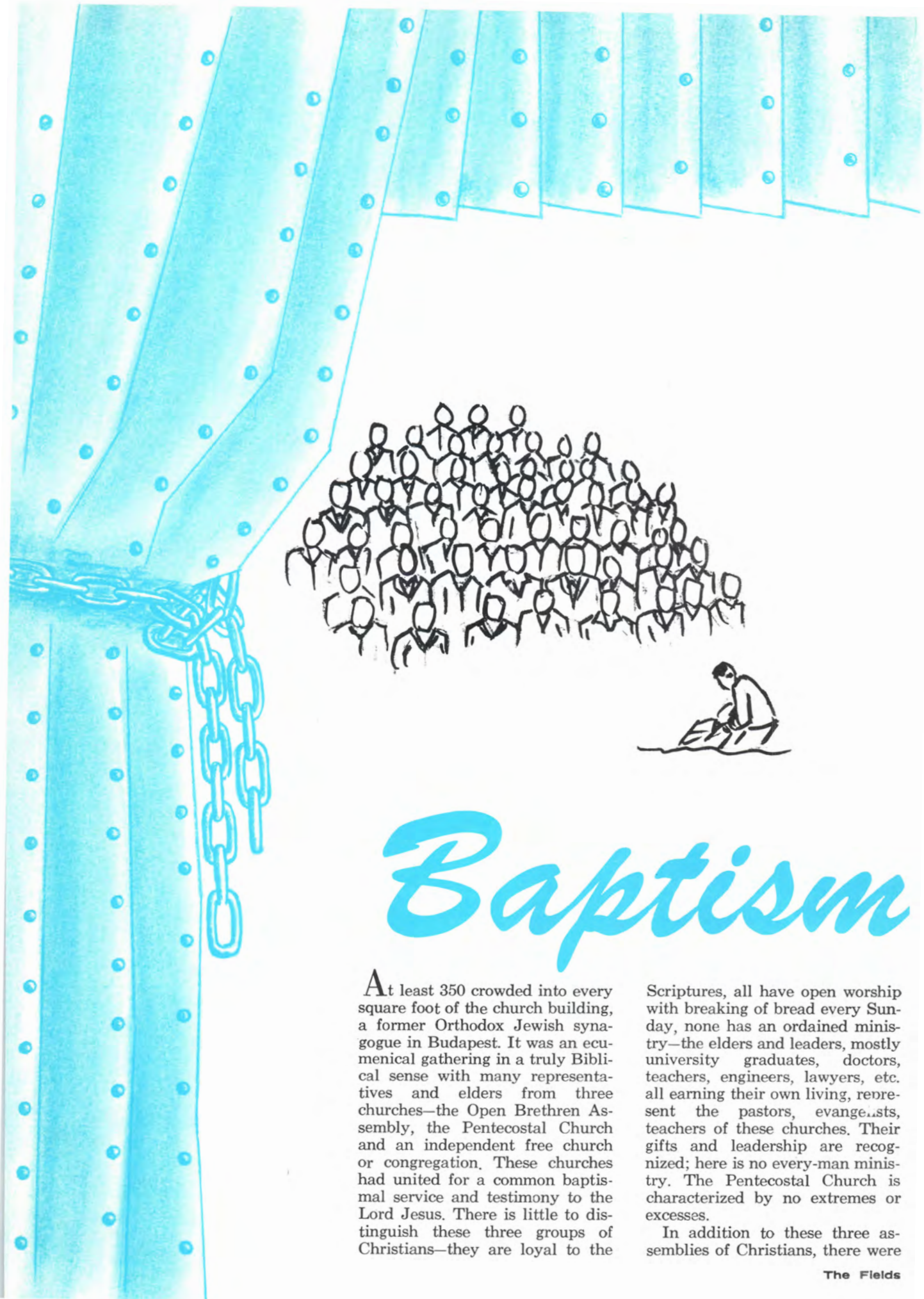
The objective in all true evangelism is the establishment of New Testament churches. On this point, most evangelicals will agree. Practically all missions aim at establishment of local churches which will by the Holy Spirit's enabling, function as dynamic centers of fellowship, worship and witness. But what kind of church order is to prevail—episcopalian, presbyterian or congregational? And even if we agree—as thousands of evangelicals would—on the latter order, could we hope for agreement on the practice of baptism, the observance of the Lord's Supper, or the order of ministry?

These are far-reaching questions, not easily answered. In the present inter-mission activities we would appeal earnestly to all Christian brethren for an acceptance of the status quo in those congregations of Christians where they visit. Christian courtesy will take care of this in the meantime. And where more settled inter-mission work is established, we suggest that, just as plans develop for operating radio, literature, or other ministries in a truly fraternal spirit, so should we open the Word of God together and ask the Lord to lead us into His mind for the life of the

churches today. After all, they are *His* churches and we must in all humility seek *His* mind for *His* people, lest through insistence upon something beyond what the Word of God requires, we do injury to *His* work. Thoughtful consideration of "Baptism Behind the Iron Curtain" (in this issue) might be helpful to us all.

Perhaps the hour has struck when God is calling His servants to the inevitable issue of growing cooperative enterprise—another look at the basis of all truly spiritual church life and order, the New Testament. It may well be that already searching of heart before the Word of God regarding church life on the mission field is more general than we think. It may be that a host of Christian missionaries are now looking for something other than the church order that now confronts them. If so, are we ourselves ready for such an hour? Are we prepared to bring all our thoughts regarding the local church to the acid test of Holy Scripture? Can we reasonably expect this of others unless prepared for it ourselves?

Too often eyes become glazed by long usage to a given order of things. The hour demands men whose outlook on the Lord's interests in the world is brought into focus by the Word of God and prayer. We need such men today.



Baptism

At least 350 crowded into every square foot of the church building, a former Orthodox Jewish synagogue in Budapest. It was an ecumenical gathering in a truly Biblical sense with many representatives and elders from three churches—the Open Brethren Assembly, the Pentecostal Church and an independent free church or congregation. These churches had united for a common baptismal service and testimony to the Lord Jesus. There is little to distinguish these three groups of Christians—they are loyal to the

Scriptures, all have open worship with breaking of bread every Sunday, none has an ordained ministry—the elders and leaders, mostly university graduates, doctors, teachers, engineers, lawyers, etc. all earning their own living, represent the pastors, evangelists, teachers of these churches. Their gifts and leadership are recognized; here is no every-man ministry. The Pentecostal Church is characterized by no extremes or excesses.

In addition to these three assemblies of Christians, there were

This report of Christian expression behind the Iron Curtain comes from a brother well-known for his fidelity to the faith, and appears anonymously at his request. There is rebuke and challenge in this article which deserves thoughtful reading.

the candidates for baptism and their unconverted friends and relatives, the latter easily distinguished by their use of cosmetics and jewelry, in contrast to the soberly dressed believers. Thirty-five were to be baptized that afternoon. Some were young people in their late teens and early twenties; others, men and women with lined faces, beautiful with the evidence of suffering etched into their features, grey and white-headed men and women fifty, sixty, seventy years of age. Some had been secret believers for years, afraid to declare their faith in Christ through fear of persecution. Now they were ready to stand publicly for the Lord Jesus, putting on as it were the uniform of a King of Kings. Others were converts of recent months.

There were many more desiring baptism, but in order to avoid attracting too much attention, only 35 were baptized at a time. An engineer from the Brethren Assembly did the actual baptizing. He is an exceedingly brave man

in the ministry preceding the baptism, explaining the meaning and responsibility of baptism. Then there was the public declaration on the part of the candidates for baptism, of their faith in the Lord Jesus, their promise to stand for Christ regardless of the cost, their promise to follow Him and serve Him faithfully to the end. As each man or woman came up out of the waters of baptism, the Christians sang a Hungarian chorus in which the paean of praise, hallelujah, was repeated again and again.

One could see tears in the eyes of many of those present. How good it was to be in a congregation where people are no longer ashamed to cry. The service ended with a Hungarian version of "Make me a captive, Lord, and then I shall be free," which had special poignancy in this land of little freedom. The Church, that is the true Church of the born again ones separated unto the Lord, is virile and fruitful in Hungary, more so than in many so-called

growth. In fact the history of the past and the history of today indicate that, while freedom can provide great blessings and opportunities, man being what he is, most often the Church has flourished under persecution and imprisonment. The Church has grown fat, superficial, spiritually weak and effete in the midst of freedom and prosperity.

The true believers of Hungary live sacrificially. Their professional careers are always in jeopardy. All have to accept inferior positions, lower wages. Think of a specialist in medicine, who has gone on beyond his ordinary medical degree in post graduate work, condemned to live in two rooms, himself, his wife, the mother-in-law, and six children. No, I did not say two bedrooms, I said two rooms. Yet in that home there was the glory of the presence of the Lord.

I wish you could experience something of the joyous confidence, the boldness of faith of these Christians. They have such

Behind the Iron Curtain

who has suffered much for his faith in Christ. He still faced much opposition in his factory. He had the joy of baptizing his own daughter among the others. Leading elders from the three assemblies of Christians took part in the service.

In the audience, in addition to the considerable number of unconverted friends and relatives, were the inevitable spies and informers. This was a declaration to the world, a hostile world of unbelief and secularism, of identification with Christ. Three of us shared

free lands. Young people, older people are constantly being converted. Churches are crowded. The Lord is honored and is blessing the testimony to His Word.

When will we in the West learn to cease from worshipping the false God of so-called "freedom." When will we learn the lesson of history, the history of God's dealing with His people both under the Old Covenant and under the New. In this history God's little flock has lived out the majority of its life in bondage and restriction, but this has been the crucible of spiritual

reliance upon the absolute sufficiency of God that they can laugh in the face of adversity and danger. These are the spiritual descendants of Shadrach, Meshach and Abednego. This is the true apostolic succession of the apostles and early Christians who hazarded all for Christ's sake. This is a vindication of the triumph of Christ and the members of His Body over the world, the flesh and the devil, over principalities and powers. This is "the triumph of the Crucified" in and through those who have believed in Him.



Two Re

J. R. COCHRANE A

Simultaneously, two revolutions unfold in the Dominican Republic. Communism, civil war, democracy, foreign intervention, militarism—these are some of the terms employed to describe the chaotic state of the attempted political and social revolution which has been so violent and frustrating. The other one unfolds in an atmosphere of earnest prayer and godly determination. Whereas the first is political in nature; the second, known as Evangelism-in-Depth, is spiritual. While one reflects the frustrated longings and inherent weakness of the human race, the other displays the unchanging purposes of God.

Evangelism-in-Depth is the expression of a new strategy in evangelical efforts in missionary work. The late Dr. R. Kenneth Strachan, highly respected missionary statesman in Latin America, presented to his colleagues throughout the Republics of South America this challenge as a possible means of reaching the exploding population with the message of the Lord Jesus Christ.

Inspired by this challenge, the evangelical groups in the Dominican Republic, united in the common cause of spreading the basic message of the gospel, are presently engaged in a nation-wide movement of positive evangelism. Thoroughly Biblical in its philosophy and program, Evangelism-in-Depth expresses in a practical way the inherent oneness of the members of Christ's body. The aim of the movement is the total mobilization of the evangelical community in the work of personal evangelism. Evangelism-in-Depth expresses in a visible, tangible way a full and equal partnership in the Lord's service between national and foreign personnel. Undoubtedly, it is truly revolutionary in its approach to the realities of the modern age, an age in which the masses are awakening, and in which their persistent cry for independence and change can no longer be stifled. As has happened repeatedly throughout the Christian era, once again God is using the political unrest, the movements for social change, the strivings for progress and development as means to an end—the furtherance of the glorious message of His eternal love.

In the Dominican Republic, Evangelism-in-Depth is an expression of this divine movement, for in the midst of the national tragedy taking place here today, the Christian public, deeply sympathetic with the longings of the masses, is definitely moving forward in its mission of preaching the gospel.

Five days prior to the outbreak of hostilities, evangelical elders, pastors, missionaries and youth leaders met in La Vega for a spiritual retreat. This retreat marked the commencement of Evangelism-in-Depth in this country. During the week of the retreat, we sat under the thoughtful ministry and wise counsel of Dr. Merrill C. Tenney, Dean of the Graduate School, Wheaton College, Mr. Ruben Lores, International Coordinator for Evangelism-in-Depth, Latin America Mission, and Mr. Ramon Gonzalez, who played an important role in the Evangelism-in-Depth movement in Venezuela. Those who were present in the retreat will long remember the Bible studies by Dr. Tenney on Missionary Principles in the Acts of the Apostles, the practical talks by Mr. Lores on Contemporary Methods in Latin America for the Development of the Church, and Mr. Gonzalez' challenging messages on the Work of the Holy Spirit today. This conference was

A BROTHER BELOVED

Stuart K. Peterson



Stuart K. Peterson of Toronto passed into the presence of the Lord on June 6th following a brief illness. Many relatives and friends gathered at his funeral on June 9th.

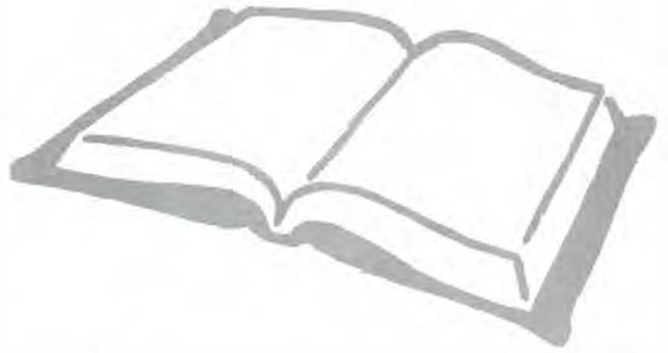
About two hours before the funeral service, Mrs. Peterson, who

had been taken to the hospital with Christ. The announcer husband's funeral came as a on June 11th. Mr. and Mrs. death they were not divided.

Mr. Peterson came to ago. He was constantly ac adult life. He was one of tl Toronto where he gave activ a member of the board of its inception in Toronto.

In recent years he was

olutions



N. SHANNON

unique in the history of the evangelical testimony in this Republic. As it drew to a close, disturbing news arrived of a military coup in Santo Domingo.

As the ensuing tragic story of civil war was one of the main headlines in most newspapers around the world for many days, there is no need to repeat it. For just a moment it looked as if Evangelism-in-Depth was doomed to failure. Second thoughts brought to the surface two basic factors: first, there never was a moment of greater spiritual need in this land than the present one, and, second, evangelical leaders were determined, under God, to meet that need. Thus slowly, overcoming many difficulties, Evangelism-in-Depth began to move forward in spite of existing conditions, first in the interior, later in the city of Santo Domingo.

The first phase of the program comprises four fundamental steps.

The first is that of PRAYER. Today almost 1,000 prayer cells have been formed throughout the country. Small groups of four or five people meet regularly in homes, offices, workshops, etc. for prayer. It is expected that the number of prayer cells will reach 2,000 in the near future. As never before, Christian people are conscious of their need of God. Their experience is similar to that of the

Psalmist when he wrote: "But it is good for me to draw near to God" (Psalm 73:28). As we pray here, we also, individually and collectively, acknowledge that only God is sufficient for the needs of this hour.

The second step is that of TRAINING CLASSES held in the local church and taught by one of its members. In preparation for this series of Bible studies, 15 Training Institutes for Bible Teachers have been held in strategic centers across the Republic. These men, encouraged through fellowship with fellow Christians and strengthened through the ministry of God's word, have been engaged, each in his own church, in the work of training others for effective service in Christitn witness.

The next step is that of VISITATION. July the 25th marked the beginning of a nation wide effort to visit every Dominican home. Suitable literature will be left with each family and also, in many cases, an invitation to a gospel campaign in a local evangelical church.

The last step in this initial phase of Evangelism-in-Depth is the simultaneous promotion of gospel campaigns in the evangelical churches during the early part of August. Each campaign is organized by the local congregation. It

is the earnest longing of God's people here that this will prove a time of much blessing.

Although the four steps just mentioned form an essential part of this first phase of activities in Evangelism-in-Depth, they are by no means confined to or exhausted in it. Rather they continue, in some cases slightly modified, right through the year-long program.

During a recent week-end, group of sixteen men, eight of them from the assemblies, visited over fifty churches in Santo Domingo and in the southern and eastern areas of the Republic. As two team members returned to their homes, a national and a foreigner, they were taken into custody for questioning by the authorities. A list was made of their personal effects. When the Captain noticed they both had Bibles, he mentioned that over 200 Bibles had passed through his offices in the last few weeks. He then added a significant question: "What accounts for the increased activity among evangelicals today?"

The answer to this question is both simple and tremendous: God is moving! And He is moving in a wonderful way in Evangelism-in-Depth.

There is surely no higher vocation or greater joy than that of walking with God.

ays previously, went to be s. Peterson's death at her many. Her funeral was held were very close in life; in

m Iowa about fifty years istian service through his of the Olivet assembly in through the years. He was ible School at the time of

est known as a member of

the Missionary Service Committee, Inc., Christian Missions in Many Lands (Canada) Inc. and Retired Missionary Aid Fund (Canada). Except for the time in the winter which he spent in Florida, his weekly attendance at the M.S.C. meetings was seldom interrupted, even when this meant taking time from his own business. Brethren of the Missionary Service Committee will miss him, as will those of the Olivet assembly. May God raise up missionary-minded men to replace our beloved brother.

Mr. and Mrs. Peterson are survived by one son, Dean, his wife and four grandchildren.

R. G. Mitchell



The Commitment of Convenience

DON W. HILLIS

If you are a Christian parent who has celebrated your fiftieth birthday, you have probably made a sizeable contribution to one of the greatest tragedies of the twentieth century. I'm talking about a "lost generation" of college students. I'm not thinking of the thousands on our university campuses whose chief goal in life is self-attainment. I'm not talking about the beatniks or the juvenile delinquents. I'm thinking of something more tragic than the teenage gang wars, stabbings, and car thefts.

The most tragic picture on the American scene today is uncommitted Christian young people. The blame lies in the shadows of your living room. You have taught your sons and daughters that commitment to Jesus Christ is something less than unconditional. It is

a commitment of convenience.

Your private prayer time and your family altar have been controlled by the lever of convenience. It has become growingly inconvenient for you to attend Sunday school. You no longer allow the Sunday evening service to interfere with the comfort of the overstuffed chair in your living room.

You have given to the work of the Lord only when it hasn't interfered with payments on the installment plan. At the end of the year you have found it particularly opportune to give a little extra to the church. You have agreed to midweek appointments that you knew would interfere with the church prayer meeting. You have accepted the privilege of being a trustee or member of the board of deacons, but on more than one occasion you have allowed business or bowling to keep you from fulfilling your responsibilities. And as for witnessing—it has become increasingly inconvenient to do any of it. That is, apart from occasionally leaving a tract for the waitress to pick up with her tip.

Your teen-ager has not been

blind to all this. Even though he has one eye on the world, he has been watching you with the other. Your life has convinced him that a qualified commitment is the respectable thing. Anything more than that is not expected.

He can't quite understand why you have insisted that he attend all the church services while you have often found it convenient to stay at home. Nevertheless, he assures himself he will some day be able to properly relate this commitment of convenience with the claims of Christ. After all, you have been able to rationalize your way into your present situation.

But your contribution to your teen-ager's half-hearted commitment has been something more than negative. You have positively influenced him to believe that security is more significant than service. You have repeatedly allowed business to interfere with service for and worship of the Lord. He has never once seen your relationship to God stand in the way of business gain.

Your teen-agers know that there are certain "worldly things" you refuse to enter into, but he has not been left with the impression that your citizenship is in heaven. Your earthly foundations are so deep and strong that it appears to him you expect to live here forever.

This accusation would be sad if it affected only you, but it doesn't, for no man lives unto himself. Your behavior is affecting your children unto the third and fourth generations. They are walking in your footsteps, and it is not leading them into an unqualified commitment to Christ who said; "He that taketh not his cross, and followeth after Me, is not worthy of Me" (Matt. 10:38).

You are contributing to the most tragic form of delinquency that has ever struck a Christian nation, because you are producing *after your kind*.

But there is an answer. An all-sufficient answer—an unconditional commitment of Christian parents to Him who came not to be ministered unto, but to minister. Your unqualified surrender to Christ will be contagious. Your teen-ager will follow in your footsteps when you begin demonstrating that you are living and laboring for an unseen city.



DZAS
MANILA

Living Waters Gospel Broadcasts

HAROLD MCGREGOR,
Bombay, India

Today, India is a wide open door for effective gospel work. There has never been such a demand for Gospels, literature and Bible courses. In our radio and Bible correspondence course work, we have an open door for effective work, although at times the difficulties have been so great that we have again and again been tempted to give it up. We praise God for His promise—I have set before you an open door, and no man can shut it.

At present the powerful voice of the Far East Broadcasting Company is sending out for us ten programs a week in five languages—Tamil, Malayalam, Telugu, Hindi and English. Much to the disappointment of thousands of listeners, our evening Malayalam program has been suspended, and we have three fifteen-minute programs in the morning instead. Reception is excellent, and the response is good, but listeners outside India in South-east Asia, the Arabian Gulf area and East Africa, as well as many in India, cannot hear the morning programs. Prayer is requested that the Malayalam programs will soon be heard again in the evening.

The plans for a commercial service for Radio Nepal have not materialized. The Radio Voice of the Gospel in Ethiopia is heard very clearly in India, but we are not offering them any of our programs until we have a proper sound-proof studio and better facilities for recording.

In previous reports, we have

mentioned the need, but also the lack of follow-up work. Last April, three of us were able to do a 3,000 mile tour to contact listeners in isolated areas. The long trip was more than worth while, not only in the blessing that we saw, but in the vision that it gave us of the need of more personal follow-up. As far as possible, we try to write a personal letter to as many of our contacts as possible, but with our present staff it is not possible to write to everybody, especially those who write to us in Malayalam.

By request of the workers in the Marathi area, we are now handling most of the Marathi courses. At the time of writing we are receiving many enrollments for courses as the result of the campaign our brethren have had in Goa. For the past six months, there has been a constant number of new students in both Hindi and English. At present, we are sending out very few Gujarati courses, but as soon as we have better office facilities, we would like to increase considerably the number of Gujarati students.

About the middle of 1965, the South-east Asia Literature Crusade is coming to Bombay for a two-year campaign. They are printing 50,000 Gospels of John in Hindi and Marathi, and 25,000 each in English and Gujarati, and a similar number in each language of a pictorial life of Christ. The aim will be to interest people in the Bible correspondence courses, and then through meetings for students in a "neutral hall" to try to see them saved, baptized and

added to the local assemblies. We would value prayer for wisdom and help in the translation of tracts and booklets to be used in this campaign, and also of additional courses in Gujarati, Marathi and Hindi.

The Far East Broadcasting Company staff are quite rightly insisting on a much higher technical standard of recording. In the past, they have graciously overlooked the many and varied background noises, such as the crowing of roosters, the cawing of crows, call of hawkers, the grinding of curry powder, but now they are asking us to eliminate all such noise to ensure better reception of the messages. Then again, as the studio, office and control room are all in one small room about 12' by 10', as well as all our literature and Bible course material, typing and correspondence course work has to stop while we are doing recordings. We have been working under extremely difficult conditions for the past eleven years, but with the growth of the work it has become impossible to carry on as we are.

We are, therefore, purchasing a small office suite in a large multi-purpose building now under construction. They hope it will be ready for occupation in June. Kindly pray that the Lord will undertake for us in every detail. Pray, too, for these urgently needed: a Malayalam brother to handle the Malayalam programs and courses, and an experienced electronics engineer to maintain the tape-recorder and help with the recordings.



LETTERS

Miss Doris Pitman Luma, Angola

We had fifty-one women here from our outposts and gospel centers for ten days of Bible school. We had a profitable time with them and trust that they have gone back to their homes better prepared to teach their own people. Each afternoon one of the younger women took up studies on the Life of Peter, so some of them got a little practice in preaching or teaching.

As we come to the end of another school year, we seek to evaluate what has been accomplished spiritually. Some of the boys and girls have made professions of salvation, and quite a few are asking for baptism. The true results will be seen later as they grow older and begin to stand among their own people against all the evil and witchcraft that goes on. Do continue to pray for them.

Gordon Searle Nairobi, Kenya

Our latest news is that my wife is in hospital with a broken leg. About two weeks ago she fell on the back steps, hit her head badly on an iron porch pole, and broke her left femur near the top. She will stay several weeks in hospital, until she can use crutches. She has no pain now, and the doctor said the X-rays showed the broken bones jammed together in perfect position, so that she needed no operation, but just to lie on her back for three weeks. It will take about three months to become normal again.

There is much work for the Lord to be done in this very needy city, and your prayers are needed for Africans, Indians and Europeans to be reached and saved.

Keep on praying for God's will for the Congo. Our exercises are to return in His time and way and place, as "the call" is strong in our hearts.

Margaret McMurray Mansfield, Natal

A week ago at the gospel meeting a young married woman and her uncle confessed Christ at the close. It was a thrilling moment. The girl especially had been the subject of much prayer. Thus the Lord encourages us.

Mrs. Paul Gross Ayangba, Nigeria

Paul is spending this week visiting English schools, vernacular schools, and assemblies in the Abocho district.

We have recently come to Ayangba after another good month of Bible School. One of the things Paul has been teaching is the use of visual aids—at present it is flannelgraph. The men are thrilled with it and the good results it brings. So during Bible school month I am kept busy putting finishing touches on the material given us by many of the sisters at home and preparing helps in Igala, so that sets can be taken home by the students and used during the off month.



Caroline Gross



Paul Gross

William A. Deans Kampala, Uganda

Hugh Bain and I are tentatively booked to fly from Leopoldville to Bunia on June 23rd for a month's visit to Nyankunde-Lolwa area. We

recently received letters from Christians there, including one from Ezekeli Ngwere. Things are going on fine, but they are asking when we are coming back! The arrival of these letters by air mail lets us know that the postal services in the Bunia area are again functioning, which is one indication of a return to normal.

Uganda immigration last week extended our visas for six months. Thus, until Nov. 27th, we are in order for residence here or for in-and-out journeys as the Lord may direct. Leases on the rented home and the Emmaus office suite downtown have been renewed until October. The residence will be needed for staff remaining to run Emmaus and as a guest house for missionaries soon returning to the Congo, as many trips back and forth will be necessary to re-equip even with basic essentials. At present, however, no car travel between Uganda and the Congo is possible, as the border is tightly closed and patrolled. Entrance to the Bunia area is by plane via Leopoldville.

We hope to work out details with Yosia Butso and Marc Nyambaku, and with the elders of the assemblies, regarding their hopes of studying French in Switzerland.

(Later—June 14th) Word has now been received from the American Embassy that missionaries will be authorized to return to reside in the Bunia area, as rebel activity in that section has ceased. There is one stipulation—that reoccupied stations must be equipped with a radio transmitter. Thus, the trip that Hugh Bain and I are shortly to make could become more than a visit of a month. It could become the initial re-occupation of the stations.

Miss Mary Watson Sakeji, Zambia

My offer to help at Kasaji during the ten weeks of vacation from Sakeji was accepted by the girls there. Normally there are four couples and six single ladies. I found all the couples

Zulu herd boys at Sunday School.



away on furlough or for several months for health reasons. So with seven girls now carrying on the work of a busy station, it looks a little like Nyankunde in 1962! Until Helen Read came back from furlough a week ago, Barbara Wilday was teaching the two classes of 46 young men in the Teacher Training school all alone, holding the fort till help arrived. The girls have given me several classes to teach and others to supervise during their study periods. And I'm busy typing notes for duplicating and mimeographing. So I am enjoying it here very much

I expect to start a Sunday school class in Swahili at the stores, teach the wives of the schoolboys Bible lessons in Swahili, and probably teach Cal and Peggy Williams Swahili when they arrive in two weeks. This is a metropolitan station with three African languages spoken, but none of the missionaries now speak Swahili, so that section of the work is neglected for the moment.

Mrs. Harry Medrow Nazareth, Israel

Harry is in the hospital again and is growing weaker. He weighs only 130 pounds where he used to weigh 178-180 pounds. We do need your prayers, especially for the work here.

Our young people are starting a crusade, going from door to door selling the Scriptures and giving away tracts, next week here in Nazareth.

Gifford Beckon Takasaki, Japan

This year will be our seventh summer of camp work. We do thank God for the hundreds of campers who have passed through during those years. We realize what a potential there is here. Many of these young people we never see again, others return after a few years, while many others come year after year. Recently one camper with whom we had lost contact for nearly five years, called



Part of Sunday School, San Juan Gospel Chapel

to say that he now has a desire to renew his spiritual life. The greatest joy has been to see some who were saved at camp carrying on well and working for the Lord in several assemblies throughout Japan. The need for godly counsellors with a burden for these young people is ever acute. We value your prayers for this work.

Special gospel meetings are planned for the last week of this month. The enthusiasm with which the younger brethren have been planning and preparing for this has been good to see. Two college students who were baptized last Sunday have done much to encourage this spirit of activity for the Lord.

Cyril H. Brooks Manila, Philippines

Last month there were over a thousand requests for the Emmaus courses in Indonesian. If these were sent by ship, it might take three months because of infrequent shipping in that direction. So we have to send the materials by air mail and we feel the expense is warranted. Mr. Pucknell, the Emmaus regional director in Sabah, used to have some contacts with Indonesia, but now they cannot communicate. Missionaries find it very difficult to get visas for Indonesia, and those who are there have many problems. Mr. and Mrs. Applegate, who are there with

a U.S. oil company, told us at Christmas that every one of them had been spat on when they went out for necessary shopping. So we feel that we should continue to use the means of radio and literature to get the gospel into that country.

In recent meetings with elders and national workers, we have been much concerned over some of the problems arising from a lack of spirituality in the lives of God's people. We feel the urgent need for an awakening and a revival in our midst, so that there will be a closer walk with the Lord, more manifest power of the Holy Spirit in our service and a greater concern for the perishing souls around. We plan to have some special cottage prayer meetings next month, and we hope God will speak to His own at these times.

There are good numbers attending the Sunday morning service in San Juan, with around two hundred in Sunday school. Last week the Filipino sisters had a good D.V.B.S. with about 130 children, many of whom do not attend Sunday school.

Milton D. Haack Pampanga, Philippines

Eight Filipino Bible teachers and a number of helpers have just completed the D.V.B.S. work for this season. They reached seven different places and had encouraging response. Three of the places were in conjunction with assembly Sunday schools already established. We trust this will not only increase interest in the children's work but give opportunity to reach the parents also.

On our duplicating machine we are now busy producing the first of four hymn booklets which are badly needed: one for the worship meeting, one for general use, a youth hymn and chorus book, and one in English for the Basa Philippine Air Force work.

The Philippine Air Force work has been encouraging, with keen interest in some areas. We taught them a course on Christian Education some months ago, and they are now carrying on their own Sunday school and week night Bible study.

Our daughter, Ruth, is home for

Young people from Ikaho Bible Camp sing as they hike through the woods.





Filipino Sunday School teacher and family.

two months' summer vacation from boarding school. We miss our son, Denis, who has just finished high school in Minneapolis and will need prayer for guidance in the future.

John Rae Honolulu, Hawaii

It is now quite final that we'll be meeting in a nearby elementary school before Fall; the highway department has given us an offer. It could be possible that a new building will be in process by the end of the year.

Out here in the Paradise of the Pacific the enemy has been more active than ever. One problem has followed another, yet God continues to save. We've real encouragement in the Japanese additions to the assembly. One very promising speaker is becoming evident. We rejoice in growth that is primarily Oriental. We have a graduating University of Hawaii student in the assembly who is proving to have a good grip of the Word and to be seriously occupied with assembly matters. We lack mature men for leadership among these local men, but of course, that cannot be had in a day.

Robert I. Cooper Caparra Heights, Puerto Rico

To date over 700 children have been brought under the sound of the Word in our Vacation Bible Schools, and we are aiming for 2000 children for this summer. We praise the Lord for this opportunity of reaching the children, for there is such an increase in juvenile crime, drug addiction, etc. The government, as well, is concerned about this and has increased their efforts. During our last school a lady from the health department asked if we would be interested in teaching crafts, etc. to children 12 to 18 years of age who have left school. I replied that, as a missionary, my work is to teach children first the Bible, and if this opportunity was given to me, I would be happy to help with the crafts similar to our D.B.V.S. crafts. So we rejoice in another open door.

There are about fifteen young people helping this summer. Four are

from the North, and the others are our local young people.

Dr. Percy Hamilton Cordoba, Argentina

Early this month I was privileged to share in the ministry at a quarterly conference in the Mendoza zone. There was very good attendance and a good spirit throughout. The Lord has done a real work of grace through His servants there over the years.

Last night at a small assembly on the outskirts of town, a man spontaneously rose to profess faith in the Savior. It certainly gave the meeting a happy moment and cause for thanksgiving. Some of these humbler assemblies have a really spiritual atmosphere.

We have been hoping to make a trip into Bolivia this year, but there seems little possibility at present. My wife keeps well and always busy in her service among women and girls.

Reginald Powell Salta, Argentina

We have just returned from Santiago del Estero where we attended the annual conference. Brother Gerard and his wife were also there, and there were over two hundred visitors altogether. The ministry was of such a character as to stimulate a closer walk with the Lord. Today we expect to leave for the sugar cane plantation of Calilegua where we were for a week-end a month ago, at which time there was some blessing.

As you no doubt know, Mrs. Payne underwent very serious surgery a month ago. She is still in the hospital and may be for a few weeks more. We are grateful to God that my wife continues to do wonderfully well after her operation of almost two years ago.

A. William Cook Unquillo, Argentina

We returned recently from our long trip to the far northeast where we went to give help in the work to Mr. and Mrs. W. B. Jack. They moved from Buenos Aires to that lonely spot about a year ago.

Our journey northward took us through the northern part of the province of Santa Fe to Reconquista, where we crossed the immense River Parana on a ferry which took over three hours. From Goya on the other side, we drove north over a fine highway through practically the length of the province of Corrientes, and then eastward the whole width of the province through mud. There is no assembly testimony in the province so far as we know. We were able to distribute hundreds of tracts by the way. There are some faithful workers of other evangelical groups in the province, but on the whole it is sadly neglected.



Mr. and Mrs. Jack and sons, (British Workers)

Until Mr. and Mrs. Jack went to Posadas, there was no assembly in that province. In fact, their nearest missionary neighbor is at Santa Fe, at least two long days' travel away. Posadas is a thriving river port across from Encarnacion, Paraguay. We were able to help in the different activities which they carry on for the Lord, including jail work, and a visit to a leper asylum, where there is freedom to give out tracts and speak personally to the people there. Our friends need our prayers in their lonely outpost.

John McClelland Ribeirao Preto, Brazil

I was in Uberaba in May for the annual conference. Although numbers were possibly smaller than in former years, we felt that the tenor of the meetings was good. There were not too many visitors from other assemblies, due to the increase in fares and the general shortness of money.

I went from Uberaba to another conference, where I spent ten days: two before the conference, two days of conference, and six days of ministry and gospel. Attendance was excellent, and we preached the gospel to large crowds. The ministry meetings were also well attended. The conference was arranged to coincide with the full moon, so that those coming on horseback or on foot through trails and country roads could benefit. Some days there were 80 to 100 animals tied up around the property. Three adults professed faith in Christ, and we left several anxious ones. Brother Stan Hughes who works in the district was encouraged. It is not easy living so far off the beaten track and working often with simple folk who are slow to understand and easily take offence. It takes a double portion of patience and grace.

At the end of this month I go to Sao Paulo for a few nights at the Bosque assembly which is inaugurating their new auditorium and has asked some help in ministry.

Andrew Stenhouse Santiago, Chile

In recent weeks, our Sunday evening meetings have been crowded, with quite a large number of unsaved, and we have seen a number of conversions.

A young fellow of about 17 or 18 heard our program on the radio one Sunday morning, decided to attend the services, and soon after, declared that he was converted. At the same time a lady announced that she, too, was saved. And there are others.

God willing, my wife and I expect to be leaving for furlough in about a month. From last Lord's Day two of our young men have taken over the work of the radio broadcasts, and they and others will also be responsible for the regular meetings both here in the city and also at a branch hall in the country town where we go twice a week for gospel meetings. Please pray for the continuance of the work in all its aspects.

William M. McBride

Talca, Chile

The annual conference held in this city at Easter was a blessing to all, and since then, we have had encouragement in the work. Brother Aurelio Fredes who lives and serves the Lord in one of the suburbs of Santiago was with me for two weeks of nightly meetings, and some strangers who had been attracted to the hall at conference time came and showed much interest, making it possible for us to visit them in their homes.

On Lord's Day I was out in the isolated country town of Gualleco, a little place where a retired brother did a good work for the Lord until the time of his death about a month ago. Since retirement from the army, he had spent much of his time spreading the gospel, so he will be missed in this district.

Miss Anne Reid expects to move soon to Talca. Last summer she and my wife had special meetings for boys and girls in different homes here, and also in the town mentioned above. We shall value prayer on her behalf that she may be a blessing among children and young people.

Paul Goring

Puerto Asis, Colombia

We hope that our absence on fur-

lough will provoke the more mature believers to take on the entire responsibility for the oversight of the two assemblies here in the Putumayo. Please pray for the five brethren responsible during the year ahead.

We inaugurated our new little chapel with a conference at Easter. The chapel was filled with about 150 people, curious townfolk as well as local believers. A goodly number made profession of faith in Christ, and several believers were restored to fellowship.

Plans for the next school term are still not definite, as no teacher has yet been found. Eva Rashleigh will spend two months of her vacation here before returning to Pasto for the school term there. Please pray that the many needs will be supplied and that the children will be able to continue with their studies.

Gerard Couenhoven Miss Barbara Marks David Sommerville

Lima, Peru

In the Porvenir assembly, we see the believers developing their gifts and assuming more responsibility. They organized a gospel campaign for the week before Easter, and the meetings were well attended. Street meetings every Lord's Day are a regular part of their gospel activities. This past month, two men, contacted at work by one of the believers, made profession of faith.

As cooler weather has caused a decline in attendance at the street meetings, the Balconcillo assembly decided to switch to house-to-house visitation in conjunction with the Every Home Crusade. Two gospel tracts and a Gospel of John are left in each home, and a courteous request is made to enter in order to have a personal talk concerning salvation. We ask your prayers for this effort.

The first part of April Jerry made a trip up north to visit the assemblies in Chiclayo, Monte Grande and Cajamarca. Over the Easter weekend he was in the mountain town of San Lorenzo.

The group in Puebla Libre has not been growing in numbers in spite of their efforts to get others out. But while they await God's time for such increase, they are growing in Christian character and in awareness of their responsibilities toward others.

The Emmaus work, in which Barbara is so actively engaged, is progressing well. Prayer is asked for a permanent director, as Barbara has taken it on only temporarily. There are definite advantages in having a man as director. Barbara will also be teaching eight hours weekly in a Protestant girls' school. Pray for fruitful contacts among these Peruvian high school girls.

"A Sea Called India"

Resulting from his four months' visit in that sub-continent last winter, R. E. Harlow has written a report entitled "A Sea Called India," which supplies the reader with a substantial over-all view of what assembly workers are doing in that field. Beautifully illustrated, this publication touches on literature, radio, medical and educational phases of the Indian work, which is shown to be quite extensive.

American assemblies do not have the representatives in India that they have in some other fields, hence their acquaintance with India is somewhat limited. Dr. Harlow's book will give further introduction to assembly development there. "A Sea Called India" may be ordered of The Fields, Inc., 16 Hudson Street, New York, N.Y. 10013. The price is fifty cents per copy.

August, 1965

VOL. 28 NO. 8



EDITORIALS:

1. "There Is One Body"
2. New Testament Churches

ARTICLES:

1. Indigenous Developments in Malawi . . . R. C. Allison
2. Baptism Behind the Iron Curtain
3. Two Revolutions J. Cochrane and J. Shannon
4. The Commitment of Convenience. . . Don W. Hillis
5. Living Waters Gospel Broadcasts. . Harold McGregor

PRAYER POINTERS

PERSONALIA

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August, 1965

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PERSONALIA

Arrivals:

Mr. and Mrs. Robert Greenhow from Zambia in June.
Mr. and Mrs. Paul Goring from Colombia in June.
Dr. and Mrs. Fred Kuitems from Colombia in June.

Departures:

Mr. and Mrs. Donald Jeffery to Portugal in August.
Mr. and Mrs. Richard Farstad to Ecuador in August.
Mr. and Mrs. Sidney J. Saword to Venezuela in July.

New Workers:

Dr. Anne Whittingdale (Peru) commended by several assemblies in Vancouver, B. C.

ADDRESS CHANGES

Angola

KING, JOHN (M) (B) (A) (F)
19 Beechill Park Avenue
Saintfield Road
Belfast 8, North Ireland

Congo

GREENHOW, ROBERT L. (M)
(C) (F)

888 Chilver Road
Windsor, Ontario, Canada
WINTERLING, MISS JANE
B. P. 727

Jadotville, Rep. of Congo
(Leopoldville), Africa

Zambia

RONALD, MISS MARIAN (C)
Chitokoloki, P. O.
Balovale, Zambia

Japan

CARLSON, THEODORE
862 Kyodo Cho
Setagaya Ku
Tokyo, Japan

Chile

REID, MISS ANNE
Casilla 28
Talca, Chile

Colombia

GORING, PAUL (M) (F)
8501 West 61st Street
Merriam, Kansas

KUIITEMS, DR. FRED (M) (F)
278 Birchwood Road
New Milford, New Jersey

Peru

WHITTINGDALE, DR. ANNE (C)
Yurimaguas, Peru

Summary of Receipts for June 1965

The Fields, Inc. issued receipts 22163-22558 totaling \$34,477.24. Of this amount \$2,721.53 was specified for administrative expenses and the balance for workers.

Prayer Pointers

Carlton Whitaker asks prayer for the camps for **young Moroccans** being held in July and August.

Pray for **Miss Maryen Baisley** (Uganda) who is under treatment for very low blood pressure and may require surgery when this has been corrected.

Pray for the Evangelism-in-Depth program in the **Dominican Republic**. The interior of the country has remained surprisingly quiet, and it has been possible to move ahead with the program. Perhaps "the things which happened... have fallen out rather unto the furtherance of the gospel" (Phil. 1:12).

Pray for **Mrs. James Nichols** (Brazil) who has been in poor health since their move into the interior.

Kenneth Brooks (Philippines) asks prayer regarding a persistent throat irritation which makes it hard for him to preach for long or to lead singing.

Remember the work being carried on among **Spanish-speaking** people in Florida, Texas and the New York area.

Pray for the renewal of the launch work on the **Paraguay River**.

Remember fellow saints in **China, Russia and Eastern Europe**.

Pray for **retired missionaries**, now at home because of ill health or advancing age.

Pray for the group of new assemblies in **Malawi**.

Remember the expanding work of the **Bible School of the Air, Manila**.

Ask the Lord that wisdom may be given those who hope soon to re-open work in **N.E. Congo**. An exploratory visit is now under way.

Pray for **Howard Budd** and his ministry at the radio studio in Osaka, Japan.

Carl Lehmann (Colombia) has accepted an urgent request to give help temporarily at the Biblical Seminary in Medellin and asks prayer support in his new duties.

Ernest Trenchard (Spain) reports that Spanish brethren show signs of serious concern about the evangelization of their country, and requests prayer that this interest may be productive.

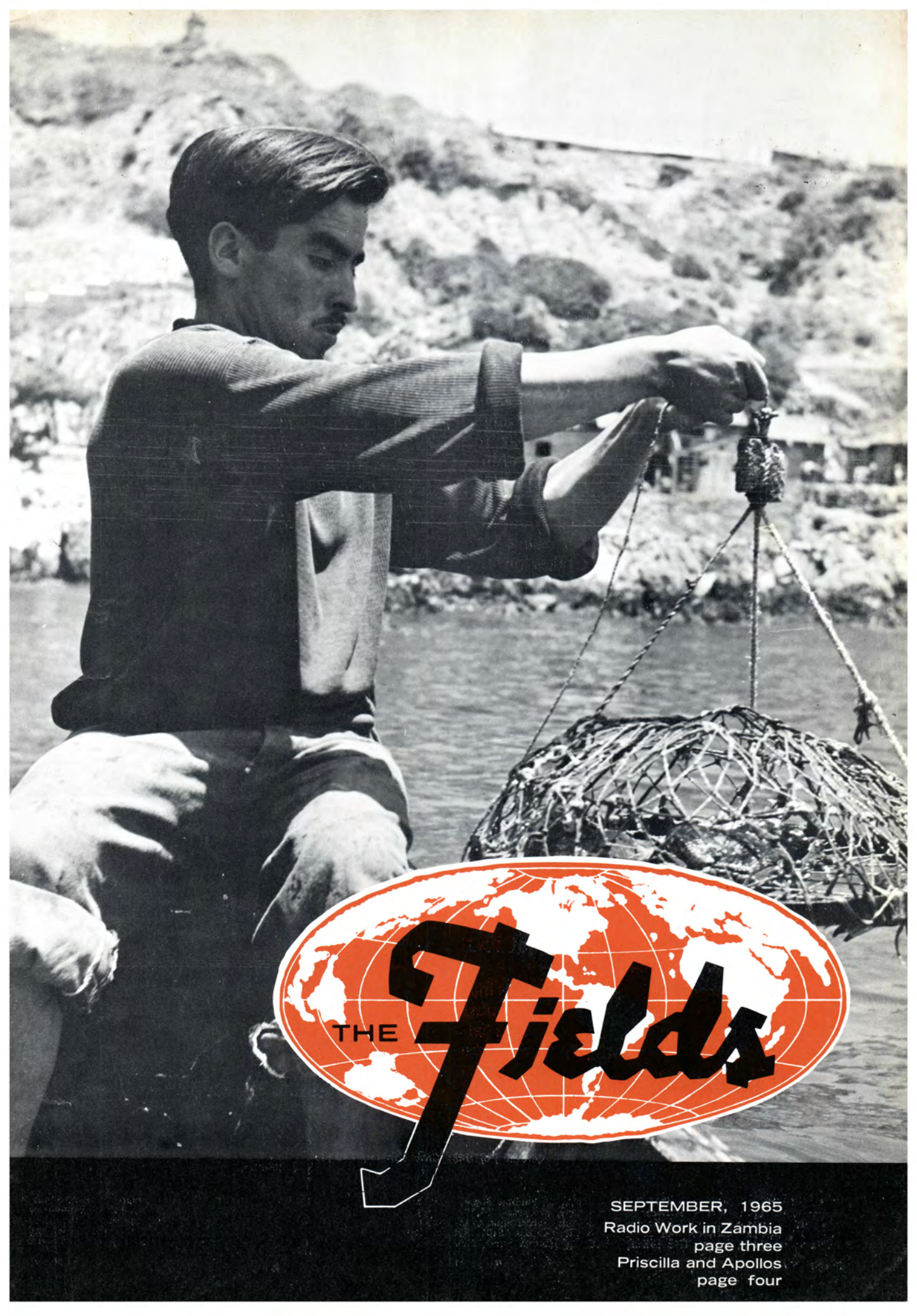
Prayer is requested for **Mrs. David Long** (Angola) who is convalescing after surgery; also for **Nancy Brooks**, fourteen-year-old daughter of Mr. and Mrs. Leonard Brooks (Philippines), who is suffering from a spinal condition.

Zambia Mission Press

Michael and Esther Howell rejoice in the first steps toward establishment of the Zambia Mission Press at Ndola. Continue in prayer with them that production may soon begin and increase rapidly. Zambia needs sound Christian literature.



The Fields



THE **Fields**

SEPTEMBER, 1965
Radio Work in Zambia
page three
Priscilla and Apollos
page four

Editorials



AN UNDIVIDED HEART



It had been a day of trial. Again and again our Lord had been put to the test by a series of questions. He had silenced the chief priests and scribes who had challenged His authority. To the Pharisees and Herodians who had questioned him regarding poll tax, the Lord replied with simple but complete finality, "Render to Caesar the things that are Caesar's and to God the things that are God's." The Sadducees who tested Him on the question of resurrection received convincing reply from Scripture. The scribe's query regarding the foremost commandment called forth the reply that no commandment takes priority over love to God and men. In other words, man's whole duty is fulfilled in one word "love."

There was little love in evidence on this occasion in the Temple. The guardians of the law had failed utterly to display its foremost requirement. The spirit of reverence and worship to be expected in the Temple was not apparent in the attitude of its guardians toward One greater than the Temple. Their hostility to Christ destroyed the foremost ideal of the law they professedly upheld.

Then came a scene which climaxed the day. A certain poor widow passed by and cast all her living into the treasury. The Lord drew His disciples' attention to that woman and interpreted her deed in such a way as not only to contrast her gift with the gifts of the wealthy, but to show how she, unconsciously, passed judgment upon all who contended with Him that day.

Our Lord saw the rich casting their gifts into the Temple chests. He saw also a certain poor widow. In a few words He made clear that the balances of heaven are unlike those of earth. There are moments when two mites outweigh all the combined gifts of the rich. They had given only of

their surplus; she, all her living. No cold calculations chilled the ardor of that dear soul. She gave all. Love could do no more; neither will it do less.

And love takes care of all the problems that fill the minds of modern Pharisees, Herodians, Sadducees and scribes. The heart that loves the Lord has no question about His authority. Love recognizes that Jesus Christ is Lord—and that His lordship implies commitment of life and goods.

Love dissolves problems regarding the seemingly rival claims of God and Caesar. The soul that loves God will render to Him what is His due; and one of the things that He requires is that Caesar be given his due.

As for Sadducean questions about the resurrection, all such find no room in the bosom of those who love the Lord. Indeed, their blessed hope of resurrection unto eternal glory is one of the mainstays of the present life. Perhaps the widow at the treasury had caught a glimpse of things to come sufficient to assuage the grief, loneliness and loss of support which came with her husband's death. In any case, she rose to a level of spiritual thought and action which put to shame the gifts of the rich and the wisdom of the worldly-wise. Thoughts of the coming glory profoundly affect the life we live on earth today.

Could it be that casting *two* mites into the Temple receptacles indicated the widow's love to God *and* man? Perhaps so! Be that as it may, her undivided giving was the expression of an undivided heart.

There are souls today who follow the widow's example. They are pouring out life in America and to the ends of the earth, in undivided love to the Lord. "Of such is the Kingdom of Heaven."

COVER PICTURE: Crab fisherman, Chile

Photo: UNations

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Radio Work in Zambia

JAMES CALDWELL

Away back in 1930, when I felt compelled to resign from business in Scotland in order to serve the Lord in Africa, I was told by well-meaning Christians that I was a fool, that I should remain in Britain and concentrate on vocal and radio work. It was said, "What radio work will you do in the bush country of Central Africa?" But God continued to guide and I duly came to Africa.

Eighteen years ago the way opened up for us to engage in broadcasting work in what was then Northern Rhodesia, but now Zambia. We had been fifteen years in the bush country, serving the Lord, but in 1945 we moved to the Copper Belt, the industrial area of the country. The years spent in the bush country were years of training and preparation in learning two of the vernaculars, Luvale and Lunda. We added to this by learning the predominant language of the Copper Belt, namely Cibemba. When the way opened up for us to do radio work, we found ourselves well equipped as far as language was concerned, and when the door opened, we stepped in and found a useful and expanding sphere of service.

To begin with, radio work demanded much in the musical and vocal side and I was invited to give broadcasts. I was happy to do this for the Lord and of course, confined myself to sacred material. For example, when pressed to give programs with an "Entertainment Value" I said the only help I

could give in this line would be the singing of some Negro Spirituals if they would allow me to have a linking script explaining the origin and message of the songs. This was accepted, and was warmly appreciated. Then we moved from that to a fourteen week program of hymns on the model of the B.B.C. "Think on these things." My wife accompanied the singing and I spoke of the history and message of the hymn, then sang it. This series was very popular and we were invited to repeat it through Salisbury, the Southern Rhodesia station, which we were happy to do. And so we got firmly established as religious broadcasters in this country. Other brethren gave valuable help from time to time, particularly Mr. Wilson Beattie during his stay in Lusaka, but upon his leaving the



James Caldwell



Mrs. Caldwell



country to settle in Cape Town, the main responsibility again fell to me.

The method of it.

Since those far off days, a lot of progress has been made. For many years we had to travel regularly to Lusaka to do live broadcasts and this meant an overnight train journey each way, but when opportunities increased, we had to adopt other methods. Upon our return to Chitokoloki in 1955, I set up a small studio on the station and equipped it with recording machinery. The Broadcasting

Corporation said they would be happy to accept tapes from us if they were of a high technical quality. Down through the years they have complimented us on the quality of the tapes. This has brought us much satisfaction, for we believe that God should have the best. Last year the big recorder began to give a lot of trouble. It had done much good service, but it began to let me down frequently. In the goodness of God we have been able to re-equip the studio with first class recording machinery, so the work continues. Tapes are recorded in the studio and posted by air mail to Lusaka, and in this way we are able to take advantage of all opportunities. We are served by air mail deliveries twice a week so we are in easy reach of the broadcasting studios in Lusaka.

The amount of it.

We do approximately 80 broadcasts a year, eighteen of them being in English and the rest spread over four vernaculars. A short time ago I did a series of Daily Services in English and they brought to us some correspondence from appreciative listeners.

The cost of it.

The Zambia Broadcasting Corporation allocates a certain amount of time for religious broadcasting. This time is divided up among religious bodies who do the radio work. A regional committee, of which I am a member, allocates the available time. No charge is made for time for religious broadcasting, but the broadcasters have to meet all their own expenses, etc. and in our case, this means the supply and maintenance of recording equipment and tapes. A certain amount of travelling is done in attending the quarterly committee meetings in Lusaka (Lusaka is seven hundred miles from Chitokoloki), but taking everything into consideration, it makes for cheap broadcasting and the expense incurred is money well spent. Relationships between the Zambia Broadcasting Corporation and ourselves are excellent and at all times we have found the personnel helpful and considerate.

The Audience.

The population of Zambia is approximately 3,500,000 Africans and 30,000 Europeans. There are 90,000 licensed radio sets in the country, but the number of unlicensed ones is not known!! No man sits alone and listens to the

radio. A missionary colleague was visiting a remote area one day and called at a village on the edge of beyond. When he entered the village, he heard music and singing and judged it was coming from an African mud-built hut. He pushed the door, looked in, and found the place full of Africans listening to a broadcast from Lusaka. I had been broadcasting in the Luvale language and these folks were listening. It is becoming a common sight to see a man and his wife walking along the path, she with a baby on her back plus a load on her head and he with a radio in his hand, listening as they trudge the hot dusty paths of the bush country.

Results from it.

It is very difficult to tabulate results from the sowing of the good seed of the Word by radio. We are not allowed to invite correspondence, nevertheless from time to time we do hear of results. A most interesting case came to my notice in Britain when a friend of mine was traveling from London to Liverpool. An African asked him for a lift and as they traveled along my friend learned that the African was from Zambia. My name was mentioned and the African asked if I was the James Caldwell who broadcasted regularly. He was assured that I was the man. He then related that he and his father had been converted as the result of listening to us on the radio. They had been baptised and were members of a small assembly in the back woods of the country. So we press on with the good work, leaving the results with God, but thankful for the encouragement we receive from time to time.

The Future of it.

Early this year a United Church of Zambia came into being and this is part of the United Church of Central Africa. It has been said that when this movement really gets going, there will be very little room on the radio for 'splinter groups' as we are termed. The ecumenical movement is rapidly gaining ground. It has been announced that in 1966 the Zambia Broadcasting Corporation will be taken over by the Government. This may bring changes, but we hope not. If it is God's will that this work should continue, He will see to it that the door is kept open. There are no private broadcasting companies in Zambia. Remember this work in your prayers.



They drifted through the doorway in tittering huddles, clinging shyly to one another. The matron of the Internado, a privately run hostel for women students, hurriedly rounded them up, shooing them from all parts of the convent-like building into the sala. They offered us their hands with beautiful politeness, so that I felt not a clammy palm, now a warm one in my own.

"Mucho gusto..."

"Maria Suarez para servirle..."

"Mucho gusto!"

"Mucho gusto!"

More titters. Congestion round the doorway. We backed to the room.

Someone said, "Please sit down." So Mim Lemcke and I sat on erect wooden chairs. It felt like being enthroned and receiving an audience, for everyone remained standing in the large room, staring at us and giggling if our glances crossed theirs.

It was an odd situation. Earlier that evening, Juan, a Toluca student, had met us by appointment outside Toluca University (Mexico). As so often happens, the rest of the student group that was supposed to have met us had not shown up. At the entrance to the university our pale skins had invited curious stares, but Juan seemed uncerned. It began to rain.

"Let's go over to the Internado," Juan had said. "Some of the girls from there promised to come. They're probably still over there."

"What about the students coming to meet us here?" I objected.

"Alfredo will look after them," he said.

He had piloted us through the rain to a drab colonial building down a narrow street. I had been ill at ease standing in the rain

Priscilla and Apollos

JOHN WHITE

John White describes how a modern Priscilla, Miriam Lemcke, hires a potential Apollos in a Mexican student group. Dr. White a ministry among students in Latin American universities. Mrs. Lemcke, from a San Diego assembly, works among students at the University of Mexico.

de the big wooden door, wondering whether the matron of the tornado would be puzzled and then embarrassed by the sudden announced arrival of foreigners representing an unknown evangelistic association. Juan had not shared my doubts, nor were his spirits dampened by the rain. He had explained that in the curious old building lived thirty señoritas who studied at the Normal School and University of Toluca. The door soon opened in response to our knocking and we were welcomed inside.

In a kind of dream, Mim and I had found ourselves being introduced to the matron, exchanging polite platitudes about the "vital strategic nature" and the "tremendous responsibilities" of her work and ours. Moments later, in the hallway, we had been swamped with the deluge of giggling girls.

And now, we sat and stared. They stood and stared. You can't really preach to a standing congregation when you've just been asked to sit down. In fact we hadn't come to preach. I wasn't very clear why we had come or what to do next.

Only Juan seemed totally at ease. He cut a fine, if slightly awkward figure, his round young face heavy with solemnity. He cleared his throat and began to speak, emphasizing his well-turned phrases by waving a pudgy hand.

We all represented Youth, he said, and Youth was Vital. Youth was Dynamic. We lived in an

Atomic Age, and we should be full of, er, of explosions—like atoms. Christianity was not a matter for long faces. Christianity was...

The girls were electrified, but I wished I hadn't come. Brother, what next? The matron's eyes had a worried look. I didn't dare look at Mim.

Juan wasn't finished. In fact he began to improve.

He talked about the need to evangelize the university. This was a job for students. If the señoritas felt scared, they must realize that it wasn't *they* who were to do the work, but Christ in them. Suddenly it dawned on me that I wasn't really listening to Juan at all. I was listening to Mim Lemcke. And Mim, sitting on a wooden chair, was pressing her lips together and looking haunted.

But it was Mim all right. Mim's ideas (even Mim's catch words) being spouted in fluent Spanish by smooth, irrepressible, impeccable young Juan, with his dark suit, his Yardley's-cologne smell and his two imitation black pearl pins. The introduction was Juan's but the rest was pure Lemcke.

He talked about the quiet time; about group Bible study; about the need to testify; about how to get cracking. There was a bit more about exploding atoms and long faces, but mostly it was terrific. And Juan seemed to mean it.

How in the world had she done it? I recalled Mim telling me about a trip she had made with Juan. "I tried to get across to him...I

tried to show him...I talked to him about..." Seemed like it had registered.

The gathering was ballooning into a full scale meeting. The señoritas sat down. Embarrassment was evaporating (though Juan had never really had any). He was a born Apollos who happened to be studying law. And Apolloses will spout elegant piffle, or eloquent sense, according to whether they have run into some modern Priscilla or Aquila.

The rest of the meeting went superbly. Cards were passed around and the girls signed their names, together with a note of the day and time when they wanted their meetings.

I don't know what will come of that meeting in Toluca. I don't even know what will become of Juan. How can you tell in advance how anyone is going to turn out? The brightest prospects sputter into silence like damp fire crackers, while unlikely candidates do exploits. You can never tell.

But if Mim continues her "Operation Priscilla," one day she will hit a real Apollos—a person Mexico needs badly for student work. If you want to pray intelligently for Mim (and this is not synonymous with having a long list of things to pray for), maybe here is your answer. Pray that she can keep pumping God's Word into her Apollos candidates. It is bound to pay off.

With Juan it may have been just a flash in the pan. Yet even if it was, I have seen in the light of the flash, the startling glory of what God can do through a Priscilla in the life of an Apollos.

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ANDREW
STENHOUSE

Chile is a country whose doors are wide open for missionaries, and there is every kind of liberty for gospel work. One marvels that among believers generally there should be so little consciousness of the dispensational significance of the times in which we live, and so little exercise of heart on the part of young men and women in our assemblies who could profitably "occupy" in a land like Chile until the Lord comes.

Recent Develo

But if the Lord's people are not conscious of the need and opportunity, other people are not indifferent. Scores of Mormon missionaries, Jehovah's Witnesses and other sectaries are making hay while the sun shines. On the street where we have been living for the last few years a most elegant Mormon temple has been erected, and many others are going up elsewhere. Of course *they* believe they have the truth and are willing to go all out for its diffusion.

We are most grateful for, and appreciative of, the little band of assembly workers who have been laboring courageously in Chile down through the years; and it has not all been in vain. Here in Santiago, the capital (population 2,300,000), the assembly has been growing gradually since its inception in 1930. The results seen have been mainly the fruit of regular gospel preaching, seconded by the radio work, which has been instrumental in bringing many people to the meetings. Several hundred people have professed conversion in that time, but the number at present in fellowship does not exceed 180. Some have gone to be with the Lord, others have moved elsewhere, some have simply dropped out, and a few years ago there was a hive-off which resulted in the formation of another assembly in one of the suburbs.

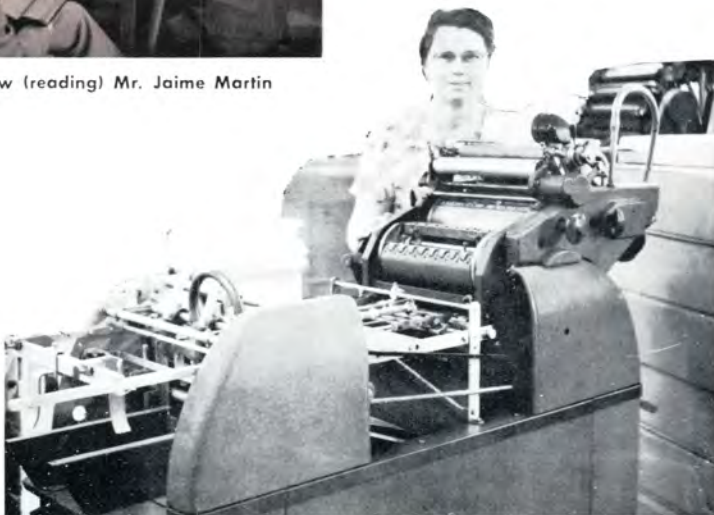
In recent months we have seen much blessing in Santiago. The gospel meetings have been crowded, and quite a number have been converted. At the beginning of the year, we opened a branch hall for gospel meetings in the neighboring town of Puente Alto, and have been going there twice a week. Two or three people have pro-

Mr. and Mrs. Stenhouse



Mr. John Shaw (reading) Mr. Jaime Martin (recording)

Miss Celoa Brown with press.



fessed conversion. One of these was formerly an adherent of the Jehovah's Witnesses. We are thankful for the assistance of several of our young men who have developed a measure of gift and who share in the various responsibilities of the assembly and also in the work at Puente Alto.

In Valparaiso, which is our second city (population about 500,000, including the sister town of Vina del Mar), there are two

and an important center for that area. Mr. and Mrs. Hanna have been working there for about twelve years, and their work has been fruitful in the creation of an assembly in the nearby mining town of Lota, and a smaller group in the city itself. The Lota assembly has a nice, well-built hall (reported to be the nicest building in town!), and they get it well filled with people, though the assembly itself would not number more than

thirty. We know that many thousands listen weekly, and in Santiago many of the people who attend the meetings report that their interest was first aroused through hearing the message in their own homes.

Another important feature of the work in recent times has been the importation and installation of a modern offset printing press by Miss Celso Brown. There were a number of initial difficulties to be overcome, but the work of printing is now getting under way, and it will be a great help to all the workers to be able to get more plentiful supplies of good gospel literature. Throughout the years we have appreciated the valuable help of the Scripture Gift Mission of London, the Tract Fellowship of Sacramento, California, Carlos Ostertag of St. Louis, Missouri, and others. But the supplies have never been enough. In Santiago alone, the young people's tract band distributes from two to three thousand tracts and booklets every Sunday in the city hospitals. Unfortunately, the rented house in which the press is at present installed (at Penablanca, near Valparaiso) was badly damaged by the earthquake, and our sister needs to move to a safer place. But places are not so easily found, and this is an urgent matter for prayer.

As I write these notes (July, 1965), my wife and I are preparing to go on furlough. We are both in need of a rest and change, and there are special reasons why it should be now. The work in Santiago, as also in Puente Alto, will be cared for in our absence by the younger brethren already mentioned. Two of them, Mr. John Shaw and Mr. Jaime Martin, will continue the radio broadcasts. Mr. Shaw, who is a school teacher, will do the editing of the programs and the reading of the messages, and Mr. Martin, who is an electronic technician, will attend to the announcing and recording. They make an excellent team, but it is a lot of work for them to undertake in addition to their regular daily employment. Pray for them, and for all the other helpers who will be endeavoring to do their bit. And please continue to pray according to the tenor of Matthew 9:37,38.

thirty. There is a nice group of keen young people.

About a hundred miles to the north of us is the small town of San Felipe. Meetings were started there first of all by a Chilean brother, and a few people were converted. For a time Brother McKinnie gave help to the little group, and afterwards the testimony was carried on by visiting brethren from Santiago and Valparaiso who went on alternate Sundays. About two years ago, Mr. and Mrs. David Jones went there to live. During their absence on furlough, they have been replaced by Mr. and Mrs. Alan Adams, and it was during the latter's stay there that Chile's latest earthquake played havoc with the town. I understand that the Jones' home was more seriously damaged than had been reported at first.

In addition to the regular activities of the missionaries and the assemblies, an important radio ministry has been carried on over a considerable number of years. The weekly broadcasts from Santiago were begun in 1942 and are still being maintained. Two stations are used in this city (to provide both long and short wave transmissions), and recorded programs are sent to several provincial towns, including Iquique in the far north. Brother McBride likewise transmits from a good station in Talca and has recordings sent to other places, including Puerto Montt in the far south. In the latter place there is a small group of believers. Brethren Hanna and Jones are also responsible for broadcasts in their respective areas. The results from this radio ministry would be difficult to es-

semblies. The original assembly, where Senor Parada (commended as an evangelist from Santiago) has been laboring, now numbers between forty and fifty. They have a small hall, of the prefabricated type, in a central location, and the site belongs to them, so that they hope to put up a more permanent building when the means are available. The other assembly, which is somewhat smaller, was brought into existence as a result of the activities of the Misses Martin and Hill. They built a very nice hall high up on one of the hills, but unfortunately, it proved to be inaccessible for the bulk of the people, and they have had to come down to a lower level. Like the other assembly, they are using a wooden building at present.

About 150 miles south from Santiago is the town of Talca, with a population of about 70,000. It is the center of an important agricultural area, and it is here that Mr. and Mrs. McBride have been laboring for the past twenty years or so. There is a nice assembly there of about 70, and they have a very suitable hall, built on the initiative of Brother McBride. Our brother has also extended his activities to other towns of that area, particularly Curico, Constitucion and Linares, and there are now assemblies or little groups of believers in those places. Unfortunately, there has not been much help available for the carrying on of the many activities that our brother has been responsible for in that area; we should like to see his hands strengthened in that respect.

Further south is the city of Concepcion, Chile's third city for size (population about 200,000),

ments in Chile



The Waning Authority of

It is a basic doctrine of the New Testament that after His resurrection the Man Jesus was declared by God to be both Lord and Christ, and that He was invested by the Father with absolute Lordship over the church which is His body. All authority is His in heaven and in earth. In His own proper time He will exert it to the full, but during this period in history, He allows this authority to be challenged or ignored. And just now it is being challenged by the world and ignored by the church.

The present position of Christ in the gospel churches may be likened to that of a king in a limited, constitutional monarchy. The king (sometimes depersonalized by the term "the Crown") is in such a country no more than a traditional rallying point, a pleasant symbol of unity and loyalty much like a flag or a national anthem. He is lauded, feted and supported, but his real authority is small. Nominally he is head over all, but in every crisis someone else makes the decisions. On formal occasions he appears in his royal attire to deliver the tame, colorless speech put into his mouth by the real rulers of the country. The whole thing may be no more than good-natured make-believe, but it is rooted in antiquity, it is a lot of fun, and no one wants to give it up.

Among the gospel churches, Christ is now in fact little more than a beloved symbol. "All Hail the Power of Jesus' name" is the church's national anthem, and the cross is her official flag, but in the week-by-week services of the church and the day-by-day conduct of her members, someone else,

not Christ, makes the decisions. . . . Those in actual authority decide the moral standards of the church, as well as all objectives and all methods employed to achieve them. Because of long and meticulous organization it is now possible for the youngest pastor just out of seminary to have more actual authority in a church than Jesus Christ has. . . .

The Lordship of Jesus is not quite forgotten among Christians, but it has been mostly relegated to the hymnal where all responsibility toward it may be comfortably discharged in a glow of pleasant religious emotion. Or if it is taught as a theory in the classroom, it is rarely applied to practical living. The idea that the Man Christ Jesus has absolute and final authority over the whole church and over all of its members in every detail of their lives is simply not now accepted as true by the rank and file of evangelical Christians.

What we do is this: We accept the Christianity of our group as being identical with that of Christ and His apostles. The beliefs, the practices, the ethics, the activities of our group are equated with the Christianity of the New Testament. Whatever the group thinks or says or does is scriptural, no questions asked. It is assumed that all our Lord expects of us is that we busy ourselves with the activities of the group. In so doing we are keeping the commandments of Christ.

To avoid the hard necessity of either obeying or rejecting the plain instructions of our Lord in the New Testament, we take refuge in a liberal interpretation of them. Casuistry is not the possession of Roman Catholic theologians alone. We evangelicals also know how to avoid the sharp point of obedience by means of fine and intricate explanations. These are

tailor-made for the flesh. They excuse disobedience, comfort carnality, and make the words of Christ of none effect. And the essence of it all is that Christ simply could not have meant what He said. His teachings are accepted even theoretically only after they have been weakened by interpretation.

Yet Christ is consulted by increasing numbers of persons with "problems" and sought after by those who long for peace of mind. He is widely recommended as a kind of spiritual psychiatrist with remarkable powers to straighten people out. He is able to deliver them from their guilt complexes and to help them to avoid serious psychic traumas by making a smooth and easy adjustment to society and to their own ids. Of course this strange Christ has no relation whatever to the Christ of the New Testament. The true Christ is also Lord, but this accommodating Christ is little more than the servant of the people.

But I suppose I should offer some concrete proof to support my charge that Christ has little or no authority today among the churches. Well, let me put a few questions and let the answers be the evidence.

What church board consults our Lord's words to decide matters under discussion? Let anyone reading this who has had experience on a church board try to recall the times or time when any board member read from the Scriptures to make a point, or when any chairman suggested that the brethren should see what instructions the Lord had for them on a particular question. Board meetings are habitually opened with a formal prayer or "a season of prayer;" after that the Head of the church is respectfully silent while the real rulers of the church take over. Let anyone who denies this bring forth evidence to refute it. I for one will be glad to hear it.

Christ in the Churches

ZER



What Sunday school committee goes to the Word for directions? Do not the members invariably assume that they already know what they are supposed to do and that their only problem is to find effective means to get it done? Plans, rules, "operations" and new methodological techniques absorb all their time and attention. The prayer before the meetings is for divine help to carry out their plans. Apparently the idea that the Lord might have some instructions for them never so much as enters their heads.

Who remembers when a conference chairman brought his Bible to the table with him for the purpose of using it? Minutes, regulations, rules of order, yes. The sacred commandments of the Lord, no. An absolute dichotomy exists between the devotional period and the business session. The first has no relation to the second.

What foreign mission board actually seeks to follow the guidance of the Lord as provided by His Word and His Spirit? They all think they do, but what they do in fact is to assume the scripturalness of their ends and then ask for help to find ways to achieve them. They may pray all night for God to give success to their enterprises, but Christ is desired as their helper, not as their Lord. Human means are devised to achieve ends assumed to be divine. These harden into policy, and thereafter the Lord doesn't even have a vote.

In the conduct of our public worship, where is the authority of Christ to be found? The truth is that today the Lord rarely controls a service, and the influence He exerts is very small. We sing of Him and preach about Him, but He must not interfere; we worship our way, and it must be right because we have always done it that way, as have the other churches in our group.

What Christian when faced with a moral problem goes straight to

the Sermon on the Mount or other New Testament Scripture for the authoritative answer? Who lets the words of Christ be final on giving, birth control, the bringing up of a family, personal habits, tithing, entertainment, buying, selling, and other such important matters?

What theological school, from the lowly Bible institute up, could continue to operate if it were to make Christ Lord of its every policy? There may be some, and I hope there are, but I believe I am right when I say that most such schools to stay in business are forced to adopt procedures which find no justification in the Bible they profess to teach. So we have this strange anomaly: the authority of Christ is ignored in order to maintain a school to teach among other things the authority of Christ.

The causes back of the decline in our Lord's authority are many. I name only two.

One is the power of custom, precedent and tradition within the older religious groups. These, like gravitation, affect every particle of religious practice within the group, exerting a steady and constant pressure in one direction. Of course, that direction is toward conformity to the status quo. Not Christ but custom is lord in this situation. And the same thing has passed over (possibly to a slightly lesser degree) into the other churches, such as the full gospel tabernacles, the holiness churches, the pentecostal and fundamental churches, and the many independent and undenominational churches found everywhere throughout the North American continent.

The second cause is the revival of intellectualism among the evangelicals. This, if I sense the situation correctly, is not so much a

thirst for learning as a desire for a reputation of being learned. Because of it, good men who ought to know better are being put in the position of collaborating with the enemy. I'll explain.

Our evangelical faith (which I believe to be the true faith of Christ and His apostles) is being attacked these days from many different directions. In the Western world the enemy has foresworn violence. He comes against us no more with sword and faggot; he now comes smiling, bearing gifts. He raises his eyes to heaven and swears that he, too, believes in the faith of our fathers, but his real purpose is to destroy that faith, or at least to modify it to such an extent that it is no longer the supernatural thing it once was. He comes in the name of philosophy or psychology or anthropology, and with sweet reasonableness urges us to rethink our historic position, to be less rigid, more tolerant, more broadly understanding.

He speaks in the sacred jargon of the schools, and many of our half-educated evangelicals run to fawn on him. He tosses academic degrees to the scrambling sons of the prophets as Rockefeller used to toss dimes to the children of the peasants. The evangelicals who, with some justification, have been accused of lacking true scholarship, now grab for these status symbols with shining eyes, and when they get them, they are scarcely able to believe their eyes. They walk about in a kind of ecstatic unbelief, much as the soloist of the neighborhood church choir might, were she to be invited to sing at La Scala.

For the true Christian, the one supreme test for the present soundness and ultimate worth of every-
(Concluded on page 15)

LETTERS

Miss Vivian Grant Boma, Angola

Three weeks ago over forty people were baptized and taken into the assembly here. This has increased our need for more able and consecrated elders to oversee the flock. Three of our present elders are really elderly men, and there seem to be no younger men yet able to take on their duties. One of our problems with these people is that feuds and enmities are kept alive for years and often passed from one generation to the next. Certainly these enmities are one of the basic wrongs in assembly life here. It's a real problem and needs much, much prayer.

Donald Cole Chilonda, Angola

On Sunday I baptized 36. For me, it was the second time in Africa. This is the elders' work, but twice they asked me to do it. I was pleased with the invitation, because many of those baptized were known by me from their birth; others were older people, even a few grandfathers.

Our boys have gone back to Sakeji, and Stephanie to America for schooling.

Janet MacDougall Doba, Chad Republic

There are no classes just now in the Bible school at Doba, for the students and their wives are out in their villages planting their crops of cotton, peanuts, grain, etc. The dispensary is closed also for a short time, for the nurses need a little change from caring for sick folk and wanted to go to their villages for planting, too.

Margaret King carries on with the Emmaus correspondence courses in French and also the lending library, and continues to have good contact with the college and school boys. How we long to see these young people really give their hearts and lives to the Lord for His service.

I plan to leave for furlough the end of August. Margaret King and Evelyn Taylor will be sharing the responsibility of the medical work while I am home, so the dispensary will not be closed as it was the last time I was on furlough. We are seeing changes here continually; each day seems to

bring new problems, so we would ask you to pray for us, that the Lord will give us wisdom and patience.

F. W. Rogers Moissala, Chad Republic

During the past six months we have spoken in forty different chapels in the Moissala and Bediondo districts. They are all so glad to see us and to have us minister the Word of God, and we seek to strengthen and encourage them in their service for the Lord.

Conditions in the Chad Republic have deteriorated during the past six months, but we are thankful for an open door to preach the gospel. We have sought to form self-governing and self-supporting assemblies in this Chad field, so that if it ever becomes necessary for the missionaries to leave this field, the autonomous assemblies will remain to maintain a testimony to the saving and keeping power of the Lord Jesus. It seems that we are coming to the end of this day of grace and that the coming of the Lord draweth nigh.

Roger Banzhaf Nairobi, Kenya

In May we went about fifty miles east of Nairobi to a large youth conference to preach and present the correspondence courses. At least 300 responded to the offer to take a study on the Gospel of John. A large percentage of these have now completed the study, and a good number have made professions of faith.

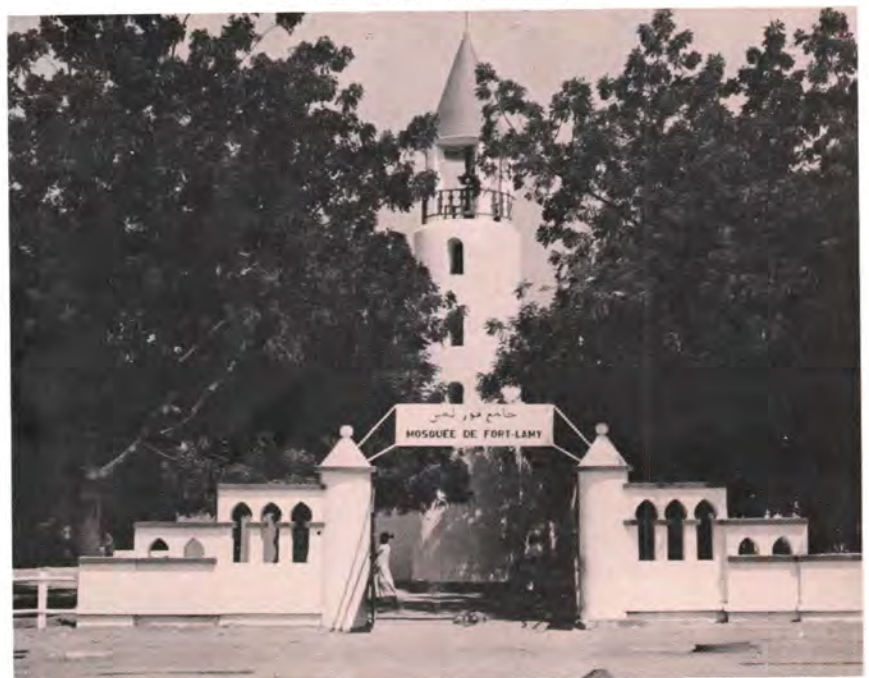
A week or so later we had our first meeting in a Secondary School showing "Dust or Destiny," a Moody Science Film. There were 70 to 100 young men present, and about fifty of them took the opportunity to study the free course on the Life of Christ. The Bible is taught in the schools here, and high school students are given exams in Religious Knowledge.

June has been our heaviest month so far. We issued nearly 1500 courses and had about 450 completions. There have been some forty professions of faith. There were about 1700 people at a youth meeting on July 4th, and we came back with several hundred completed application forms. Another 200 came in from one school today.

Spencer Dibble Ika, Nigeria

The other day while in Bassa I was shown a vine that makes a wonderful illustration of our life in Christ. The Igala name for it is "Agbaligono." All the tribes among whom we are working claim that it has no roots but thrives as it climbs on bushes and small trees. The Igala says that whoever finds its roots on earth will be-

Moslem mosque, Chad Republic



come rich. So out of curiosity I looked to see what gave it its life. True enough, it was no longer attached to earth but there was evidence of its having originated on the ground. As it grew, it wound itself around a tree branch and started shooting out roots into the branch. Apparently when it is drawing enough life-giving sap from the tree, the part connecting it to earth withers and dies. That part lay dead and useless on the ground, whereas that connected to the tree was flourishing. You see the application, I am sure. "Ye are dead and your life is hid with Christ in God." Oh, that this truth were more in evidence in each one of our lives!

Miss Maryen Baisley Kampala, Uganda

I am still busy in Uganda Bookshop and enjoy the work. The load is very heavy, but the Lord gives strength for each day. I am feeling somewhat better. My low blood pressure seems to be a chronic condition, and the doctors feel there is no need to keep me here if the way opens to return to Congo. I have an invitation to return to Mulago Hospital any time I need medical attention. Mulago is staffed with specialists, and you can only go there recommended by another doctor. I had some surgery, but the doctors feel I may have to come in for more extensive work in about a year. I long to return to Congo, but in His time, not mine.

(Word received July 30th indicated that Miss Baisley was returning to Congo to give much-needed help in the work of the press. Ed.)

Miss Alice White Chavuma, Zambia

A special effort is being made in August to reach some of the young men in the neighborhood by having a boys' camp. We are praying that many of these young fellows will be reached for the Lord, and that it will be a time of growth for the Christian boys.

The work in the girls' school continues to keep us busy. We have about 140 this year, and over 70 of them will be leaving us in December—some for secondary schools or other training, and others to return to their villages. Many of these girls have professed to be saved while with us, and while it is easy to live a Christian life in a Christian school, it is a different matter when they go out into the world. These girls need our prayers that they may stand firm.

Miss Hilda Wielenga Yokohama, Japan

We had special meetings in May when there are several legal holidays here. The preparations for the meetings proved a blessing to the be-

The Yokohama assembly meets in two rented rooms in the home of Mrs. Tanahashi, shown here with her daughter.



lievers, both in fellowship, and in increasing their sense of responsibility to get the gospel out. With several new contacts made during the special meetings and with tract contacts, we feel that we have almost more un-saved, interested ones than we can earnestly pray for. Do pray that we all may be kept fit channels for the blessing He has promised.

It gives us a special sense that the Lord is working with us when we see new ones come, in spite of the fact that we are not on a proper street. Another answer to prayer is that we may now have a sign out about the meetings, at least on Sundays. Until now my landlady was afraid of the opinions of the neighbors.

John Ferwerda Beirut, Lebanon

On June 26, over seventy-one young people from thirteen different countries converged on Beirut for eight days of intensive training sessions and prayer in preparation for the summer outreach here in the Arab world. As part of the practical outreach of the week, the young people went out in teams, two by two, to visit homes with literature and invite people to the six evangelistic meetings. Several hundred pounds of books were sold, and a number of people asked for salvation, including a few Moslems.

We now have divided the young people into seven different teams which are working in seven different sections of Lebanon during the month of July. They hope to reach every village and every home in many difficult areas which have not heard the gospel of Christ before. Then in August, Lord willing, two teams will

remain in Lebanon, two teams will go on to Syria, and three teams will be working in Jordan.

This year we have seven working with us who come from a Moslem background and yet they have been captured by the love of Christ so that they want to tell others about His saving grace. Do pray especially that the Lord will use these seven to raise up many others who will follow in their steps.

A. M. Sutherland Brookes Point, Philippines

Several weeks ago I was in the far south with brother Miano at the Onggong River where there is a fine company of believers. A few years ago these people were pagans without knowledge of Christ; how good to see them today meeting as a properly constituted assembly and going forward in the things of the Lord. While in the south, I also visited Bugsuk Island and gave out tracts at the main village of Apo.

We made a recent visit to Ipopoto in the north of our territory. It is always a joy to meet the earnest believers there; they have gone through a lot of testing. Like some other groups, they are going through a time of food shortage. At the time of our visit a few of the families were living in the forest, gathering roots and other things for food. When the rice harvest begins next month, they will have more to eat.

The summer work among children started at the end of May with two weeks of classes at the center. A number of the village workers helped Mrs. Sutherland in this work; about 100 children attended. Part of the fruit



Planting rice,
Philippine Islands.

of this was increased attendance at Sunday school. Later Mrs. Sutherland and five helpers moved south to Salogon, where there is the oldest Palawano work. From there they worked to other villages for two weeks.

We are concerned about groups of believers like those at Ipopoto. We have had short-term periods of Bible study for the leaders out in the areas where they live, but that is not easy to maintain. What we should have are regular periods when leaders would gather for Bible study, say, for about three months a year. Please pray about such a simple Bible school.

Ronald A. Harris Tehuacan, Mexico

The ministry of Emmaus correspondence courses continues to grow here in Mexico. A number of good openings have resulted this year in

other parts of Mexico, and we have had many encouraging letters from students blessed by these studies. However, the work has slowed down in several other Latin American countries due to political disturbances or lack of workers with a vision or a call to this type of work. The number of courses available in printed form in Spanish is now thirteen, and we are hard at work on the next one. We hope to have it in the printer's hands in two weeks' time.

James Scollon La Ceiba, Rep. of Honduras

We are grateful to the Lord for the many manifestations of His grace and power among us. A month ago we baptized six more, and it is good to see the young folk joined to the assembly. Others are desirous of baptism, but we are waiting to see those fruits which prove to all they are the Lord's.

Mr. Scollon and helper.



Another annual conference has passed, and this was the largest we have had in many years. Over 500 attended, and at night quite a few neighbors and friends added to the number. Of course, we were pressed for room, but we had rented a nearby building for sleeping quarters for the men, and some of the missionaries took the children there for singing and Bible lessons. There were about 150 children, so this helped greatly, leaving room in the hall for more adults. The meetings were good and profitable. Nearly all the missionaries were present, and harmony of ministry was noted.

We were happy to have Brother Shedden stay on for a week of gospel meetings after the conference. Although it rained every night just before the meeting, there were good numbers present and we trust we may yet see fruit from the seed sown so faithfully.

We are watching our paper supply very carefully these days, hoping it will last until our next five tons arrives. We are now printing 8800 magazines monthly. We have a good supply of tracts on hand which we hope to give out soon. They are always welcomed out in the country places, but here in town they are more often refused than formerly.

Stanley Hanna Trujillo, Republic of Honduras

The people with whom we have been visiting for the past month are very poor. Many have never been to school, and very few have passed the third grade. Yet they have learned Heaven's culture and know the secrets of the Lord. They cannot afford more than thatch for their roofs

nor dirt for their floors. Their small houses usually are just one room, with a divider of cloth or bamboo separating the sitting room from the family bedroom. The kitchen is a small smoke-blackened shack at the back, with a mud fireplace for a stove. Yet they know that they will live in mansions of glory, and their smiles, often toothless, reflect the joy of the Lord. It was a pleasure to be able to pass on to many of these dear people the used clothing that we brought with us from the States and then see everyone come to the next meeting dressed in something "new."

During the past few weeks my wife and I traveled by plane, jeep, motorcycle, train, horseback and on foot. I examined the eyes of about 75 persons and fitted 44 pairs of glasses, many of them from Christians in various parts of the States. Esma was able to have sisters' meetings and advise in matters of child care and the guiding of the home. There was a keen interest shown by the believers in the ministry of the Word, and fine attention shown by the unsaved to the gospel. The Lord blessed the seed sown, and there was fruit.

We are considering moving to Tegucigalpa with the children when school begins again in September. The rains will be beginning here at that time, making it practically impossible to travel in this section. Also the Tegucigalpa area will be without a missionary, and the work is in need of concentrated help. The Lord willing, we hope to build a house there to avoid the high rents of the capital. In this way we can be together with the children to guide their lives for the Lord while they are in school.

Alexander Weekes

St. Michael, Barbados

We have been able to see fruits of our labor as the Lord continues to add to the church. In June we baptised three from our new assembly at Bethany, St. Philip, and in July we baptised seven from Cherry Grove Gospel Hall, St. John. Six of the latter were youths from the Sunday school.

Duncan M. Reid

Puerto Plata,
Dominican Republic

After many weeks without any mail, letters are beginning to come through. We have no idea how many letters may have been lost. It might be wise to put a note in "The Fields" to this effect, asking people who have had no replies to communicate again with us.

Things have been quiet in Puerto Plata; the trouble has been confined mostly to the capital. Things are still very uncertain, and the Dominican people would seem to have a hard road ahead in many ways. There is



Mr. and Mrs. Floyd Pierce and family.

need for much prayer that the Christians may be kept free from entanglements.

We were under curfew for about five weeks; then it was lifted for three weeks; now we are back on it. There can be no night meetings. Before this happened, we were having splendid meetings. I have never seen such a period of sustained interest. At Sunday night meetings the chapel was packed, with some standing. For four months we never had fewer than 300 children in our main Sunday school. In spite of the difficulties and present circumstances, there is much to encourage.

We have just finished our school year in the day school. Ours is one of the few schools in the country which has been able to continue to function. All our teachers are Christians in fellowship in the assembly, and this has been a great help to us. The examining commission congratulated the teachers at the end of the examinations, so they must have been well pleased.

Miss Louise Stetter

Cochabamba, Bolivia

The "Bahai" cult have recently rented a meeting-room within a block of our meeting hall, and one of their missionaries visited us. She was so sorry for us that we were so ignorant as to the Word, and it appeared to her that we were really lost. We have to be on our guard to protect our people these days; even the Mormons are now in the city and have visited one of our believers.

Floyd Pierce

Curitiba, Brazil

I am on the mend after an attack of pneumonia, but am hopeful that I may fulfill responsibilities of preaching in the north of Parana toward the end of the month.

In our young people's meetings on Saturday nights we are studying the advanced Emmaus course on Romans. Many of them are not aware of the foundational truths brought

out so vividly in this epistle. However, as in most young people's groups, much emphasis is placed on having a good time, and it is hard for them to settle down to real study of the Word. They work long hours, six days a week, and by the time Saturday night comes around, they are wanting relaxation. We are trying to work out a balanced program for them, but there is some opposition to this on the part of some older brethren. This unsympathetic spirit of formalism makes for serious problems.

The bright spot in the church at this time is the Ladies' meeting. They are trying out a program of visitation, going out by twos and threes on their regularly scheduled meeting day. Once a month they will come together for coffee, to have a study, report on their visits, and pray for the different contacts. Also, some have started sewing for the orphanage at Sacramento, where there is always so much need.

Richard Hanna

Concepcion, Chile

All keep well, in spite of the severe winter. Torrential rains have caused great damage to lives and property. There are floods everywhere. Just yesterday the big bridge that crosses the river Bio-Bio was broken by the rush of the waters, thus cutting off all connection by road to the Province of Arauco, including the towns of San Pedro, Coronel and Lota. We now will have to cross the river by train over the railway bridge.

The regular meetings of the two assemblies in this area continue with good interest. There has been a fine response to the radio broadcast, with many writing in for gospel literature which we offer freely. Several have come recently to the meetings who first heard the gospel by radio, and of these, some profess to be saved.

Our two boys have been studying by correspondence courses, but have now reached a point where they require instruction. We have decided

they should go home to complete their education. God willing, my wife and children will fly to Toronto in August. I expect to remain here for some time to complete some tasks that have been commenced. We will value prayer for the future.

Miss Anne Reid Talca, Chile

Last week I moved down to Talca, and I am looking forward to getting busy with children's classes and other activities. Two of the brethren are very anxious to have classes in their homes. I also would like to have something for the teen-age Christian girls, so am praying that the Lord will guide.

My last week in San Felipe I had a week's classes with the children, and we were much pleased with the interest shown.

Katherine Morgan Pasto, Colombia

Our mission to the sick and the poor never ends, though I have tried to cut down on the great numbers of sick in order to better attend to the gospel witness. However, I have my beds full most of the time with everything from maternity cases, diabetes, cancer, heart trouble to regular guests. Several of the patients who come to the clinic have accepted the gospel message, and on Easter Sunday twelve men and women were baptized. All these were not direct results of the clinic, but indirectly, most of them were.

In April, Mr. Kaiser and I went to the semi-annual conference among the Indians. We found that a certain group of Pentecostals had gone into

the area, visiting only the converted or interested Indians evangelized by Bro. Alvarez. They had caused great havoc among the Indians, but the Lord blessed our efforts and we had a wonderful conference. Please do pray for our Indian work.

Later, I made a trip to a large town in a remote valley, which has never had the gospel taken to it. This is due to the difficulty of transportation. In the rainy season it takes from twelve to fifteen hours of hard horse travel each way. Miguel Alvarez offered to accompany me, and for fifteen hours we plodded up and down heart-breaking ridges, over long stretches of high table-land, plopping in and out of lakes of mud for hours on end. Then we went up and down the sheer face of the cliff on a trail formed of rock steps about a foot and a half high cut in the cliff. The horses had to go up and down without a rider. When we reached Cumbitara, we started out to visit each house with a copy of the Gospel. The people welcomed us most warmly, though the town had a reputation for fanaticism, and were the more appreciative when they learned we had come over such a frightful trail. We covered the whole town, selling Bibles and Testaments, visited many sick ones, and made a lot of friends. The door is wide open to return. There is a hunger for spiritual things in Colombia that I have never seen before. We are resolved to push ahead with such campaigns in other villages. We need prayer.

Gordon Wakefield Lima, Peru

We all continue well, for which we praise God. The children are enjoy-

ing their experiences at the Lima Christian Academy, where my wife teaches second and third grades in the mornings. However, when this present term ends, she will no longer be on the staff. She finds she cannot do a proper job there and keep up with her housework and Spanish study. The school is expanding; please pray for the additional staff needed.

We feel we are making good progress in our language study, but we need your continued prayers. Please pray, too, for the members of the Manuel Alvarez family and for his testimony to them.

For a number of years there has been a gospel and teaching ministry carried on in Peru by means of correspondence courses. Recently there has been a joint effort by several missionaries to expand this ministry, and there has been a prayerful looking to the Lord for a permanent director for this work. We became acquainted with the need before we left the U.S., and have been looking to the Lord for guidance as to our assuming the responsibility of this ministry. We now believe the Lord would have us do this, and I am in process of becoming acquainted with the courses (and, by so doing, am furthering my Spanish study). I do not plan to take on major responsibility until the end of the year, as Spanish study must come first. Please pray about this new phase of ministry.

John Frith Duaca, Venezuela

My wife and I have just spent two months in the state of Yaracuy, visiting some of the assemblies there. We had meetings in Albarico, Marin and Chivacoa, which the Christians appreciated a lot. While in Albarico, my wife came down with dengue fever and was quite miserable for several days. In Chivacoa we started with some very encouraging meetings until an epidemic of dengue fever struck. Family after family came down with it, some for two or three times. However, we have been back there since, and all seem to be much better now.

In San Felipe we had the joy of seeing a little blessing in the gospel, and on our last Saturday night we baptised ten believers.

At present Sr. Linares and I are in Guaguayure, not many miles from Duaca, where in years gone by we came in on horseback. However, roads have improved (?), so that no one here has horses any more. The assembly here has been having troubles apparently for some months, so it was with fear and trembling that we came. Yesterday we had a long meeting with all the brethren, and in the goodness of the Lord, things have been put right. May the Lord preserve our dear brethren.

Handwork class at the Pasto Christian School, Colombia



The Waning Authority of Christ in the Churches

(continued from page 9)

thing religious must be the place our Lord occupies in it. Is He Lord or symbol? Is He in charge of the project or merely one of the crew? Does He decide things or only help to carry out the plans of others? All religious activities, from the simplest act of an individual Christian to the ponderous and expensive operations of a whole denomination, may be proved by the answer to the question, Is Jesus Christ Lord in this act? Whether our works prove to be wood, hay and stubble, or gold and silver and precious stones in that great day, will depend upon the right answer to that question.

What, then, are we to do? Each one of us must decide, and there are at least three possible choices. One is to rise up in shocked indignation and accuse me of irresponsible reporting. Another is to nod general agreement with what is written here but take comfort in the fact that there are exceptions and we are among the exceptions. The other is to go down in meek humility and confess that we have grieved the Spirit and dishonored our Lord in failing to give Him the place His Father has given Him as Head and Lord of the church. Either the first or the second will but confirm the wrong. The third, if carried out to its conclusion, can remove the curse. The decision lies with us.

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ADDRESS CHANGES

Angola

KING, JOHN (M) (B) (A) (F)
12 Princetown Road
Bangor, Northern Ireland

Congo

WINTERBURN, MISS PEARL (C)
Mission Nyankunde
B. P. 52, Bunia
Prov. Kibali-Ituri
Congo (LEO) Africa

Nigeria

DIBBLE, ARTHUR J. (M)
Ika Private Mail Bag
Idah P. O., North Nigeria

Rhodesia

WISEMAN, GEORGE (M)
19 Clovelly Road
P. O. Parkmeadow Lands
Chadcombe, Salisbury

South Africa

FERGUSON, ADAM (M) (F)
c/o Mr. G. Vander Werf
3750 W. 123rd Street
Alsip, Illinois 60658

Zambia

POOLE, MISS MARY (C)
Sakeji School
Ikelenge, P. O. via Kitwe

Lebanon

FERWERDA, JOHN (M)
P. O. Box 3921
Beirut, Lebanon

Philippine Islands

COX, CHARLES D. (M) (F)
641 El Dorado Avenue
Oakland, California

Portugal

DOOLAN, ARNOLD (M) (C) (F)
c/o Missionary Service Committee,
23 Hobson Avenue, Toronto 16,
Ontario, Canada

Mexico

WIGHTMAN, GEORGE A.
(M) (B) (A)
Apartado 125
Tehuacan, Pue

Dominican Republic

COCHRANE, JAMES (M) (C)
2815 Wiley Street
Hollywood, Florida 33020
KENT, WILBUR A. (M) (C) (F)
Ste. C., 4475 Trafalgar Street
Vancouver 8, B. C., Canada

St. Kitts, W. I.

BROWN, MRS. CHARLES (C)
P. O. Box 160
Basseterre

St. Vincent, W. I.

LENNOX, ALFRED (M) (C) (B)
Halifax Street
St. Vincent, W. I.

Brazil

LIU, STEPHEN C. Y. (M) (F)
3035 Tyler Street, N. E.
Minneapolis, Minnesota 55418

Chile

MC BRIDE, WILLIAM (M) (F)
Box 476, RFD 2
Manchester, Connecticut
REID, ANNE (C)
Casilla 28, Talca

STENHOUSE, ANDREW (M) (C) (F)

c/o The Missionary Home
103 Marchmont Road
Edinburgh, Scotland

Ecuador

TIDMARSH, DR. WILFRED G.
(M) (F)
6305-B Ocean Avenue
Ventnor, N. J. 08406

Colombia

LEHMANN, CARL (M)
c/o de Seminario Biblico
Apd. Aereo 1141
Medellin, Ant.

Peru

CHRISTENSEN, EDWIN P.
(M) (F)
448 River Road
Chatham, New Jersey

Venezuela

CUMMINGS, BRUCE (M) (C) (F)
338 W. King Edward Avenue
Vancouver 10, B. C., Canada

September, 1965

VOL. 28 NO. 9



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PRAYER POINTERS

PERSONALIA

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September, 1965

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PERSONALIA

Arrivals:

Mr. and Mrs. Carl Johnson
from Burundi in August
Mr. and Mrs. Adam Ferguson
from South Africa in September
Mr. and Mrs. Arnold Doolan
from Portugal in September
Mr. George Foggin
from Taiwan in July
Mr. and Mrs. William Tidbury
from Rep. of Honduras in July
Mrs. John McClelland
from Brazil in July
Mr. and Mrs. Wm. McBride
from Chile in August
Dr. Wilfred Tidmarsh
from Ecuador in July
Mr. and Mrs. Edwin Christensen
from Peru in July

Departures:

Miss Pearl Winterburn
to Congo in July
Mr. and Mrs. Lorne Ferguson
to Zambia in August
Mr. and Mrs. Arthur Dibble
to Nigeria in August
Miss Mary Poole
to Zambia in August
Mr. and Mrs. Leslie H. Chopard
to Laos in August
Miss Marjorie Bolton
to Dominican Republic in July
Miss Edith House
to Dominican Republic in June
Miss Marian Iverson
to Dominican Republic in July
Mrs. Charles Brown
to St. Kitts in August
Miss Mary Creeth
to St. Kitts in August
Mrs. Joseph Martin
to Paraguay in July

Birth:

To Mr. and Mrs. John Sims (Zambia) a daughter, Bonnie Joy, May 12, 1965

Deaths:

Mrs. John Wilson went to be with the Lord on July 15, 1965. She served the Lord in Bolivia from 1921 to 1927, and after her marriage in 1927, she served with her husband in the Argentine Republic until 1954. Since then she has been retired and for the last few years has not been well. The Fields extends Christian sympathy to her family.

Prayer Pointers

At a recent boys' camp in **Natal**, ten boys professed to be saved. Pray for growth and full devotion to the Lord.

Remember to pray for **Harry Medrow** (Israel) in his continued illness and weakness.

Continue to pray for the **Dominican Republic**. Miss House returned in June, and the Misses Bolton and Iverson at the end of July. Conditions are still unsettled, and there is much need of prayer.

Praise God for progress in **N.E. Congo** . . . Editions Evangeliques, Nyankunde, officially reopened on July 12, though on a limited scale. Government authorization has been given for the bringing in of necessary personnel. Pray for the obtaining of needed fuel, parts and supplies, and for the safety of those who have returned.

Pray for **Mrs. John McClelland** (Brazil), recently returned to Toronto to care for her mother, who is very ill. Her two small sons are with her, but the two girls are remaining in Brazil with their father to complete their school year. Prayer will be appreciated.

Dr. James Cocking has now received his medical license for Guatemala. Pray for guidance as to where he should locate.

Remember the Literature Crusades effort now begun in **Bombay**.

Pray for **Don Luis**, recently converted Roman Catholic, who left the monastery a few months short of taking his final vows in Quito, Ecuador.

Praise God for the outgoing of Mr. and Mrs. Rowland Pearce from South Africa to **Malawi** (see article in August "The Fields"). Pray for help with the language.

Continue to pray for **Angola**, that visas may be granted to those wishing to return.

Pray for the **Chad Republic**—for stability of government and continued open doors for preaching the Word.

Pray for the thousands currently studying **Emmaus** correspondence courses, that many may be saved and established in the Christian life.

Ask God to bless the large quantities of literature given out in the **Middle East** during the summer.

Pray for the missionaries who are facing the problem of how best to arrange for their **children's education**, that the Lord will guide in each case.

Remember to pray for the work among **university students** at home and abroad.

Remember **Dr. and Mrs. Harlow** as they leave this month for a four-months tour of Africa.

Mr. Charles Brown of St. Kitts was called Home on July 19, 1965. He had served the Lord there since 1926 and will be much missed, as he was beloved by all. Mrs. Brown expects to return from Toronto to St. Kitts in August. Our sympathy and prayers go with her. Remember her especially at this time.

Summary of Receipts for July 1965

The Fields, Inc. issued receipts 22559 - 22929 totaling \$30,281.59. Of this amount \$1,097.85 was specified for administrative expenses and the balance for workers.



THE

Fields

OCTOBER, 1965

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page three

Overcoming Demon Powers
page six

Editorials



Every Believer A Missionary



By definition, every Christian ought to be a missionary. What is a missionary? He may be defined as one who has been commissioned to present Christ to the world. And is not every Christian so commissioned? Do not the injunctions of the Gospels, Acts, and the Epistles to make Christ known to the world, rest upon us all? Surely! That being so, we must all be missionary in spirit and in function. The knowledge of the truth places every believer under obligation to make known the truth. Paul felt himself a debtor to all who knew not Christ. Should our outlook on life differ basically from his?

We tend to put the missionary in a class by himself, place him upon a pedestal and expect of him performance radically different from that of the every-day believer. Without our consciously doing so, we incline to set the missionary in a professional classification which makes him committed in a sense that we are not! But is this right? Does the Word of God allow room for varying standards of Christian commitment? Brief reflection on the question is sufficient to supply a resounding NO! by way of reply.

"Ye are the salt of the earth." This applies to us all: not to missionaries and preachers only. Nor are variations to be permitted here; some

being decidedly salt, others less so, still others hardly salt at all. "Ye"—all of you, without exception! "Ye are the salt of the earth." And if to be the salt of the earth demands certain distinctiveness in those who witness overseas, it demands equal distinctiveness in those who witness in North America. Salt is salt. Its tang, its pungency, its uniqueness must be felt equally in America and Angola, in Britain and Brazil. Otherwise, of what value is it? Is it conceivable that our world-conformity robs us of the distinctive tang of salt? Are we so materialistic that people around see no difference and hence are not influenced by our life-pattern? The Lord declared that savorless salt was *worthless*. That declaration should startle us! Is it possible for us to be thus savorless? Possibly so, and even probably so, if the standard of life and witness we expect of the missionary is something we decline for ourselves. We expect him to be *really* salt; something less, however, is expected of us! Unless we are careful, we may find ourselves of so little value as to be fit only for the scrapheap.

We ought all to be missionaries—witnesses to Christ. The effectiveness of our witness will be determined by the quality of our personal life. For every one of us the question is—am I *really* salt?



Emmaus Bible School



Upon the unanimous invitation of the members of the board of Emmaus Bible School, the editor of *The Fields* has accepted responsibility as president of the school. Duties at Emmaus began in September.

It gives cause for thankfulness to see how the Lord has blessed the ministry of Emmaus since its inception in Toronto in 1941. A fine student body is enrolled in the day school at Oak Park, Illinois. Courses available through the correspondence department increase in numbers and scope. To date 2,860,000 have been circulated in 103 different languages. In this round-the-world ministry the interests of Emmaus and of *The Fields* parallel each other.

In the development of the correspondence department, much credit is due to the tireless

labors of the former president, William MacDonald. It is to be hoped that in the midst of his activities in Europe and the Middle East Mr. MacDonald may find time for further contribution to the correspondence department. We pray God's blessing on his ministry abroad and look forward to his resumption of Bible teaching in Emmaus classrooms.

The incoming president earnestly requests the prayers of the Lord's people on behalf of the board, the faculty, office staff and student body at the school. Remember also the more than one hundred regional directors around the world who fulfill a most vital role in the outreach of Emmaus. Prayer will be appreciated for needed wisdom and grace as we continue editorial work on *The Fields* while serving at Emmaus.

COVER PICTURE: Temple of the Dawn: Thailand
UNations Photo

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River traffic in Bangkok.

"Land of the White Elephant"

Thailand, formerly known as Siam, is sometimes called the "Land of the White Elephant," because a few of these animals are found in this country and are venerated, even worshipped, by some of the Thai people who think the soul of a great king, perhaps even the soul of Buddha himself, is embodied in them. We are more particularly concerned with Western or Lower Thailand which extends down the Kra Isthmus southward to join the Malayan Peninsula. It has an area of 45,000 square miles, about one quarter of the whole country. The population is approximately 350,000. The whole of Thailand has a population of some 31 million, composed of 27 million Thai, 3 million Chin-

ese, 750,000 Malay and 250,000 of various races including 5,000 Westerners. The Thai people came originally from China many centuries ago and are racially akin to the tribal peoples of S.W. China. Chinese from the southern coastal provinces later began to come in and continued to do so up to the end of the last war, when restrictions were imposed upon all immigrants, of whatever nationality. The major concentration of Chinese is in the capital, Bang-

Arthur G. Clarke, former missionary to China, writes his impressions of Thailand after a visit to his missionary son there.



A. G. CLARKE

kok. A second large concentration is in the Kra Isthmus region adjacent to Malaya. Chinese control most of the important business enterprises and, generally speaking, are prosperous. Inter-marriage with the Thai is common, and many Thai families today have some Chinese blood.

The Malays are mostly found in the four southern provinces adjoin-

ing Malaya. They are principally small rubber planters, subsistence farmers and fishermen. Moslem in religion, they tend to resist assimilation into Thai culture and in this are different from the Chinese, though these do retain much of their old religion, which is a complex of Confucianism, Taoism and Buddhism.

Indians and Pakistanis, though comparatively few in number, come next to the Chinese in economic importance. They live in the larger cities and towns. Many are merchants engaged principally in textiles, jewelry, precious metal work and better-class provision stores. Another group consists of money-lenders and money-changers. They compete with the Chinese more than with the Thai. Some are chauffeurs and taxi drivers. Sikhs are traditionally night watchmen for businesses and private dwellings.

Westerners, while only a minute fraction of the population, have importance because of diplomatic, business and financial activities, as well as the very few engaged in missionary work. No Westerner considers himself a permanent resident and seldom remains more than a few years, so that while the total number remains about the same, the individuals are constantly changing.

There is a minor group of folk known as Sea Gypsies, a transient, maritime people who more recently, however, are settling in villages along the south-western coast. They engage in the catching, drying and salting of fish and diving for pearl oysters, pearly shells and other marine products.

The Thai people themselves are predominantly small farmers, but the aggregate of rice grown makes Thailand one of the largest producing countries. Some cotton, tobacco, sugar cane, coffee and pepper are also raised, but more important than these is the export of timber (mostly teak), tin and rubber. The tin and rubber industries are mainly owned and worked by Chinese. Fishing also provides employment for a considerable proportion of the population, whose main diet consists of rice and fish. The Thai diet is deficient in proteins and minerals but is well above the Asian average. Though the average income is low, few families need worry about food, shelter or clothing. In cultivating the rice, the farmers



Thai Assistant in Bible Course Work.

plough, plant and harvest in much the same manner and often with the same type of implements as did their ancestors long ago. The water buffalo plays an almost indispensable part, the average farmer owning one or more of these animals. Thailand is said to be rich in mineral deposits other than tin, but these resources are not fully developed.

The Thais are typically a friendly people, which makes them ready to learn all they can about the intimate affairs of others. Their view is that honest people have nothing to hide! They are carefree, submissive and hospitable and possess a serene dignity and graceful politeness rarely excelled in any part of the world. Class consciousness is virtually absent, so there are no caste distinctions as in India and no bitter class resentments based upon differences in wealth. Rural dwellers live in simple but adequate houses usually of their own construction, made of teak or other wood, bamboo and matting, and, typically, built on piles. These houses are small and afford little privacy, which the dwellers neither desire nor require. Because of the warm and generally equable climate, little protection from the elements is needed. The people have high standards of cleanliness, taking delight in a daily or twice daily bath, and taking pride in neat appearance. Poor sanitary conditions are the result of ignorance rather than indifference. Education is making great strides; indeed, the country is in an era of rapid change. The Thai are coming to believe in progress, more schools, more comfort, more health

services and more voice in government, though public opinion as a force for action as yet plays virtually no part in politics.

The religion of the Thai people is Theravada Buddhism, a reformed sect of Buddhism, but shot through with ancient animism and incorporating some Brahmanic elements. Religion is a dominant force in all Thai life. Hundreds of thousands of saffron-robed monks and novices, tens of thousands of temples and shrines, with frequent festivals and rituals, make up the everyday world. The Thai devote much energy, sentiment and money to their religion, the principle of which is an endless merit-making to attain a comfortable future existence in this world and the next. The key to present well-being is to be in the good graces of the guardian spirits. Few Thai ever hope to achieve the Buddhist Nirvana, but one or other of the nineteen Brahman heavens is considered to be within the grasp of all. Village social life centers around the local temple. The Buddhist monk is the most honored social type. Every male is supposed to spend some time in temple service and every family regards a son in the monastic community as conferring high merit.

Merit bears little resemblance to the Christian idea of it. A man's obligations and responsibilities are to himself and not to others. Each person must work out his own salvation. This Buddhism is the official religion of Thailand. The king is the recognized protector of the faith, and compliance is a social "must." Few men can retain even minor official posts unless they are prepared to conform to the Buddhist ritual. To depart from it is regarded as disloyalty to both king and country. Not a few have shown interest in the gospel, but few are prepared to face the cost of an open confession of the Lord Jesus Christ. The Chinese cling to their ancestor worship and Chinese gods, but their great god is Mammon. Both Thai and Chinese fear evil spirits and frequently consult spirit mediums. Perched on a pole near almost every house or compound in Thailand may be seen a little shrine to the tutelary spirit. Flowers, incense sticks and candles are offered most evenings, and food on special days. Orchards, gardens and rice fields are all thought to have guardian spirits.

The Moslems have their own mosques and now have established training schools for boys and young men, some for missionary work.

The Thai language is tonal, uninflected and predominantly monosyllabic. The script, however, with its combination of consonants and vowels having symbols written above and below with the addition of the tonal differences, makes the language difficult for the Westerner to learn. Thai words in a phrase, clause or sentence are run together in writing or printing, a space indicating the end and so serving the same function as our period or comma. There are various dialects among the Chinese but many understand the Chinese national language (Kuoyu) and, of course, Thai is known by those born in Thailand. English is the only European language widely known in the country. Most high school children on graduating have had a few years at it. There is a constantly increasing demand for English among all classes because of its prestige value and importance as a channel of modern ideas and techniques.

MISSIONARY WORK

As may be gathered from the preceding remarks, gospel work among the Thai peoples is by no means easy. Taken as a whole, the Christian witness in Thailand is small and weak, with an impact on the country which is almost negligible. While various missionary societies are represented, especially in the Bangkok area, there are few independent workers looking to the Lord alone for support. Christians are a despised minority, misunderstood as being followers of a foreign religion and thus disloyal to king and country. In more recent years the picture has been complicated by cultist teachings. There are still many country districts and even whole provinces where the gospel is virtually unknown, yet the land is open to missionary enterprise, with opportunities of carrying on work among all races. The whole Bible has been translated into Thai, the New Testament revised, and the Old Testament under revision. Medical work is restricted to qualified doctors and nurses who must pass a special examination set by the Thai authorities. Nurses can work only under medical supervision.

ASSEMBLY WORK

At present this is confined to Western Thailand. Brethren from Malaya visited these parts about the beginning of the century, principally to help Christians from China who were located in Phuket, a town on an island of the same name. The late Dr. Amner was here for a time in government employ and supported the testimony. About thirty years ago the work lapsed through shortage of workers and the incidence of world war. In 1953, Mr. R. Vines, who with his wife originally labored for the Lord in central China, arrived in Phuket to find very few of the early believers left, but there was a group of professing Christians from various denominations meeting in the old premises. They were quite untaught. For a time the situation was difficult and dissidents formed another company elsewhere in town. This group is now friendly again.

Some months after the Vines, Mr. and Mrs. A. J. Clarke, who also had labored for the Lord in China, arrived in Phuket. The Vines thereupon removed to Tung-song, two hundred miles to the east but the nearest point on the railway main line between Bangkok and Malaya. Subsequently, Mr. and Mrs. D. Hogan from Australia arrived (1958), followed by Mr. and Mrs. P. Ferry, Mr. and Mrs. G. Williams (S. Africa) and Mr. and Mrs. F. P. Wilkinson. Another couple has recently arrived

from Australia and are temporarily located in Bangkok for language study. These workers have before them, subject to reinforcements, the vision of establishing gospel testimony in the provinces of Phuket (mainland), Pongnga, Renong, Krabi and around Tung-song and southward. They estimate that a "team" of at least sixteen missionaries is required to cope with the immediate need. In one or two places there are a few lone believers, very weak and untaught, and with little opportunity for meetings and no spiritual gift. In Phuket there are about 45 in fellowship and 15 at Tung-song, but so far there is but little gift among local brethren for preaching and teaching. Besides the regular assembly gatherings and Sunday school, there are visits to country villages, tracting, preaching, etc. The Sea Gypsies have not been forgotten, and gospel records in their own language have been prepared. Mr. Vines also superintends Thai Emmaus correspondence courses which have many registered students from all walks of life. Assembly problems of one sort or another continually arise. Divine wisdom with much patience and dependence on the Lord are needed to deal with each situation as it arises. "Brethren, pray for us."

(Harry Swan, who has labored for some years distributing literature among students and others in Bangkok, is away from Thailand at the present time for a needed rest and change. Editor)

Mr. A. G. Clarke (right) with Mr. and Mrs. Arnold Clarke and Jonathan of Thailand.





Where Demonic Power is felt.

OVERCOMING DEMON POWERS

E. GORDON WILLIAMSON

The article that appeared in the April issue of *The Fields* entitled "The Enigma of the Japanese Soul" by Dr. Kurt Koch is of the utmost importance and should be carefully read and observed by all God's people. It should be a challenge to daily, earnest prayer for God's servants who are working in many countries where demon activity abounds. The vast extent and power of demonism must not be limited in our thinking to Japan, although its outworkings may be different in other places. There are many countries where demon powers are exceedingly active and where the work of the Lord seems to meet with very little outward success. Aside from the vast Moslem world, which forms a subject of its own, there are various other lands also where Buddhism holds sway, with all its dark and sinister influences—Thailand, Formosa, Korea, the old Indo-China. India with its 400 millions, the bulk of whom are Hindus, has, by and large, stubbornly resisted the gospel. Thank God for those who have turned to the Lord and whose number and influence is considerable, as in some other countries mentioned.

Hindu writings refer to the 330 million gods and 900 million goddesses that Hindus profess to follow. It is necessary to remember that behind every false deity some demon power is present, using it as a base of operation. This is particularly brought home to the observer with spiritual insight as he sees these poor dupes of Satan's deception utterly deluded and

held in an invisible grip. The writer will never forget seeing in an Indian home in South Africa a Hindu ceremony in which two women and the Hindu priest were the participants. As I sat on the little verandah just outside the room where the ceremony was taking place, first one of the women emerged, followed a few minutes later by the second; their hair was disheveled and their eyes had a wild look as though they had indeed been in contact with evil powers, as was no doubt the case. Their bodies seemed to be agitated; fear seemed to possess them.

The Hindus of India are governed by priestcraft and full of vague fears. Invisible spirits of darkness rule the hearts and minds of hundreds of millions in these various countries. Moreover, it is not merely the illiterate who are thus bound; many Indians are highly educated and very intelligent, as are also the Japanese. It is a case, not of the mind, but of the heart. Demons labor incessantly, under the control of their master, Satan, to oppose God's servants and the spread of the gospel. How little do the majority of God's people realize the tremendous power exerted by the devil through his numerous hosts, so vividly described by Paul in Ephesians 6:12. And it needs to be realized that in such countries there are so very, very few Christians to counteract these massive forces of evil and wield the powerful spiritual weapons of intercessory prayer in the Spirit against them, as we are commanded in Ephesians 6:18. There

is therefore a great responsibility resting upon all believers in the homelands to make up for this lack by their prayers.

How should this situation be faced? Three questions are relevant: (1) Are the Christians, workers and missionaries in the countries concerned alone responsible to oppose these deeply entrenched forces, or do Christians at home bear a responsibility in the matter? (2) How is this situation to be handled by those who do seek to assume their responsibilities? (3) What can God's people do when confronted by demon powers operating through the bodies of those unfortunate persons over whom they have gained control?

In answer to the first question, the Scriptures teach that as members of the body of Christ we are members one of another; and if one member suffer, all the members suffer with it (1 Cor. 12). Bear ye one another's burdens and so fulfill the law of Christ (Gal. 6:2). We are workers together with God (2 Cor. 6:1). You also helping together by prayer for us (2 Cor. 1:11), as also Eph. 6:18. When the implication of these and all other relevant passages are weighed up, we are left with the conclusion that the Lord expects us all, as His body here on earth, to be "helpers of the war" (1 Chron. 12:1) and "to come to the help of the Lord against the mighty!" (Judges 5:23). We sometimes hear it said that there seem to be very little results in this or that country, among this or that kind of people,

from this or that kind of direct evangelism, with an undertone that would perhaps reflect upon the workers. Do we stop to ask ourselves if we are guilty of neglect in not making intercessions in the Spirit for such work and workers? Samuel regarded it as sinful if he should cease to pray for his people (1 Sam. 12:23). When the disciples on one occasion asked the Lord the cause of their powerlessness to cast out a demon, He replied: This kind goeth not forth but by prayer and fasting. How much of this kind of spiritual labor do we know at home? May all of us recognize our high privilege and rejoice in the opportunities thus presented to help forward the work of the gospel in other lands through prayer.

Secondly: there are far too few of God's people who are acquainted with the important scripture teaching regarding the power and authority which the Head of the Church delegated to His people when He ascended on high. Referring to His church soon to be born, the Lord Jesus declared: "Verily I say to you, whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven" (Matt. 18:18). This statement is connected with those that follow in verses 19 and 20 and teach among other things that when two or more of His children, acting in unity and as representing His church (that is, His body on earth through which He has chosen to operate), bind the demons that may have possession of a person and loose him from such bondage, such action shall be ratified in heaven, where He now sits in power and authority (Matt. 28:18). This, of course, also refers to matters not connected with demon power. And this authority Christ, the Head in heaven, has delegated to His church, His body here on earth. How very gracious; how important that we realize this and act upon it! How necessary that God's people in the homelands obey the exhortations to pray always with all prayer and supplication in the Spirit, watching thereunto with all persever-

ance for all saints. Note the context of Ephesians 6:12-18—the great spiritual warfare against the massed powers of darkness. Such praying must be definite, specific, wherever the details may be available. These evil powers must be bound in their attacks against God's servants, and these servants must be loosed and delivered from those that oppose and attack them. For it is not only demon possession that is here envisioned, but the entire scope of Satan's opposition to the servants and work of God.

Thirdly: God is still delivering demon-possessed people in many countries, often using even the most humble believers to cast out the demons. In a book entitled "Victory Over Demonism Today," Dr. Russell Meade quotes from a book on prayer and missions by Helen Montgomery the incident of a simple Chinese boy casting out a demon. A grief-stricken father came to the home of a Christian pastor asking him to help his demon-possessed daughter. The pastor was not at home, but his son said he would go instead, since he had seen his father exorcise evil spirits. On the way the youth confessed his sins and called upon God for help. The young girl was writhing and foaming at the mouth. The pastor's son commanded the unclean spirit, "In the Name of Jesus Christ I say, get out." The spirit obeyed, and the girl was instantly restored. In other book published in 1960 by the Moody Press entitled "Demon Experiences in Many Lands," which should be read by all who desire to be workers together with God, numerous instances are given which bear abundant witness to the working of God's mighty power in deliverance of demon-possessed souls in these present days. Again, Dr. Meade writes, "All believers share with Christ the representative victory of Calvary. Likewise they share with Him the positional victory of His throne. They have been quickened together with Him, raised up and made to sit together in heavenly places in Christ Jesus. If we are seated with Him and He is seated far above all prin-

cipalities and powers and wicked spirits, so are we. If these powers are under Him and subjected to Him, then every believer shares this blessed position."

There are certain conditions which must be fulfilled if a demon-possessed person is to be delivered: (1) willingness to be delivered from the demon or demons that have gained control; and (2) in order to be saved from a return of the demons, the one concerned must surrender himself to Jesus Christ as Lord and Savior. For God's children who would desire to be used in the deliverance of demon-possessed persons, three conditions must be observed: (1) absolute faith, no matter how simple such faith may be—in fact, the simpler the better—in the almighty power of Jesus Christ as Lord over *all* the power of Satan and his forces. (2) Such believer must be walking with the Lord, allowing no known sin to go unjudged in his life, nor anything by which Satan could get even a toe-hold in the life. (3) He must place himself under the protection of the precious blood of the Savior, and then proceed with holy boldness and on the authority of the almighty Son of God, Jesus Christ, to command the demons to depart. Sometimes the demons are very stubborn, and not infrequently, prolonged prayer with fasting may be necessary. In such cases the cooperation and fellowship of other believers is important. But the ultimate victory is certain. "The God of peace shall bruise Satan under your feet shortly."

In these days when Satan is marshalling his forces and coming into the attack against God's people and God's work with ever-increasing fury and persistence, may all of us who love our Redeemer and Savior place ourselves at His disposal to be used as He may direct and in any way He may lead us. Let us, at all costs, be absolutely loyal to Him who loved us and loosed us from our sins by His blood, and made us a kingdom, priests unto His God and Father; to Him be the glory and dominion forever and ever. Amen.

Formerly of Pakistan and now working among Hindus in Natal, Mr. Williamson appeals for better understanding of the spiritual warfare involved in missionary work where demonism is prevalent.



A New Zealander tells of Bi

Making Disc

DAVID

In the Great Commission given in Matthew, the Lord lays chief emphasis on the *making disciples* of all nations. This is, or should be, the great objective of missionary enterprise. And the means used to produce the end? Baptising and teaching.

Baptising: Requiring that those who count the cost and decide to become disciples should take a public stand and identify themselves with Christ and His cause.

Teaching: Something more than just a bare outline of God's plan of salvation—explaining fully from the Word of God just what God


requires of those who would follow Christ.

In India today there are large numbers of Christians. Some have taken the name of Christ for material or social advantage, but have no spiritual life. Many have been truly converted but have not developed, perhaps because of spiritual undernourishment—none in their assemblies or their locality to really teach or guide. There are relatively few true disciples, mature or maturing spiritually, steadfast in their purpose to follow the Lord. And yet a few like this are worth hundreds who are merely

nominal in their allegiance to Christ.

A disciple will always, in a sense, be an evangelist. He will impart his knowledge and experience to others, and so the message is spread from person to person. A national aflame with the gospel can reach his own people more effectively than the foreigner who must overcome a language barrier, cultural differences, and sometimes political prejudice.

Evangelism through discipleship is the most effective approach in India today. The number of foreign missionaries in India has de-



Young Indians

look forward—to what?

are many converts but too few disciples; in which more than half of the believers are illiterate and so cannot study God's Word for themselves; a church in which there are few who can give the teaching that the Spirit of God can use to lead others into the path of discipleship and usefulness. We see a rural church losing many of its more educated young people to the cities.

It is in the light of this situation that some in the Godavari saw the need for Bible school work. Of course, it is desirable that young people should be trained and taught in their own assemblies. But if the assembly is small and the older men illiterate, or without the ability to teach though literate, what then?

For some years short Bible schools of up to a fortnight have taken place in different parts of the Godavari delta region. We have seen the fruit of this work in young men developing spiritually, being more active in evangelism and more useful in their assemblies. We saw one young man, helped in such a Bible school, go with the commendation of the Godavari assemblies to work

sued for a Bible school. We wanted young men who wouldn't go to the cities to get jobs, leaving the rural assemblies impoverished. We wanted those who would, in the main, stay in their own assemblies, still work at their former occupations (mostly doing field work), be pastors and teachers in their assemblies, and leaders in the spiritual warfare against the powers of darkness in their locality.

We had with us for thirteen weeks eighteen young men, not highly educated but all literate, who received four hours instruction daily from the Word of God and in practical methods of Christian work. Many afternoons were spent in visiting surrounding villages for open-air preaching and tract distribution. Evenings and other afternoons were spent in private study, including the completion of Emmaus courses which, we trust, they will introduce to others.

And the result? One young man, the only one from the group educationally qualified to do so, has gone to the Hindustan Bible Institute with full time work in view. One, son of the first convert from the jungle area, has gone back home where he is already helping in evangelizing the tribal people. Most have gone back to their own villages where recent reports indicate they are continuing in the path of discipleship, active in evangelism and taking a pastoral interest in the believers in their assemblies.

What of the future? In the Godavari there are only three missionary and three Indian brethren able or free to engage in this type of work. Last year we were helped by an American missionary from Hyderabad and two Indian brethren from South Andhra assemblies, but we were all too few for the work. We hope the young men being trained today will become the Bible school teachers of the future. In the meantime, personnel with gift and calling in this direction have a vital role to play in "making disciples."

(Mention should be made of a Bible School for young women carried on by Miss Olive Rogers in Narsapur since January, 1964. Besides instruction in the Word, the girls are given practical training in teaching Sunday school, speaking at women's meetings and visitation of homes.—Editor)

...ol effort in the Godavari region of India.

Disciples in Godavari

...ROWN

declined during the past thirty-three years, while the population of the country has increased by scores of millions. New missionaries from non-commonwealth countries are not usually admitted.

In the light of this, what should our strategy be? It is essential that there should be a strong national church, a church of disciples, a church in which each individual is pulling his weight and playing his part in the fulfilling of the great commission. This is the ideal.

And what do we find in the Godavari? A church in which there

among the primitive jungle tribes in the hill country to the northwest of the delta. He was followed by another young man who had benefited from the teaching he had received at the Hindustan Bible Institute, Madras, where Messrs. Osborne and McCleary are among the lecturers.

Last year the Lord opened the way for us to conduct a three and a half month Bible school for young men. Near the house we were occupying was an old building, originally a meeting hall and later converted for use as a hospital, which was vacant and eminently

The High Priestly Ministry of CHRIST

H. G. MACKAY

Out of deeply trying experiences in recent years, Harold Mackay writes of the Priesthood of Christ. Mr. Mackay is well known in North America for expository ministry of the Word.

A thinking person is conscious of a threefold need in the spiritual area of life—pardon for a sinful past, provision for a challenging present, and peace of mind regarding the future over which hangs the curtain of uncertainty and suspense. The only satisfactory answer to these needs is to be found in a person—a divine Person—our Lord Jesus Christ. Through His death and resurrection He has provided a justification which is the perfect answer to our sin and guilt. In His life at God's right hand He makes complete provision for the demands of the present. And the promise of His coming again for His own is the blessed hope that quiets every fear and quells all alarm regarding the future.

What a tragedy that many of God's people are not living in the knowledge and enjoyment of this bountiful provision! All true Christians know something of the perfection of Christ's finished work of propitiation for their sins. Many rejoice in the hope of His imminent return. All too few seem to be living in the good of His present ministry for them.

The Word of God reveals Christ's present offices as at least sevenfold:

1. Saviour-Rom. 5:10; Heb. 7:26
2. Head-Eph. 1:22-23; Col. 1:18
3. Mediator-1 Tim. 2:5
4. Advocate-1 John 2:1
5. Shepherd-Heb. 13:20; 1 Pet. 2:25
6. Sanctifier-Eph. 5:26
7. Great High Priest-Heb. 8:1, etc.

There may be a general sense in which all of these offices are comprehended in the seventh; and Christ may, as our High Priest, fulfill the ministry suggested by the others. The purpose of the present study is to consider the high priestly ministry of our Lord, and, in doing so, we must keep three things in mind:

1. His priesthood is after the *order* of Melchisedek.
2. His priesthood is after the *pattern* of Aaron.
3. His priesthood is *superior* to both.

The Melchisedek order of priesthood was distinguished from the Aaronic by the fact that it was non-genealogic—that is, it was not dependent upon family or tribal connection, but upon the calling and oath of God (Heb. 5:10; 7:21). It was also non-transferable—it was not handed down from father to son. Thus Christ, who was of the tribe of Judah according to the flesh, was called of God an high priest *after the order of Melchisedek* (Heb. 7:11-16).

The Aaronic priesthood was preeminently representative. The

high priest stood before God on behalf of the people of Israel. To symbolize this he bore their names on his shoulders "according to their birth," and on his breast "according to their twelve tribes" (Exod. 28:6-29). The priesthood of Christ is *patterned after the Aaronic* as He "now appears in the presence of God FOR US" (Heb. 9:24).

But the priesthood of Christ is *superior* to that of Melchisedek because our Great High Priest is an infinitely greater person than was Melchisedek. The latter was "made like unto the Son of God" (Heb. 7:3) but Christ is "the Son of God" (Heb. 4:14). Melchisedek was "king of Salem" (Heb. 7:1) but Christ is "King of kings and Lord of lords" (Rev. 19:16).

The superiority of Christ's priesthood over that of Aaron is indicated by the writer of Hebrews in seven aspects:

1. A Superior Person-Hebrews 3:1-6; 7:26-28.
2. A Superior Covenant-Hebrews 7:22; 9:15.
3. A Superior Sanctuary-Hebrews 9:1-11, 24.
4. A Superior Redemption-Hebrews 9:12-13.
5. A Superior Sacrifice-Hebrews 10:11-14.
6. A Superior Access-Hebrews 10:19-22.
7. A Superior Appearing-Hebrews 9:28.

This, then, is the GREAT HIGH PRIEST who ministers continually before God on behalf of His people. What does His ministry provide for them?

I. SYMPATHY FOR THE TRIED.

"For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, sin apart. Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need."

Heb. 4:15-16

Many a person today suffers from fear and frustration through a sense of loneliness amid the trials of life. Such long for the sympathy of an understanding friend. Sympathy has well been defined as "two hearts tugging at the same load." Every believer can be assured of the sympathetic understanding and assistance of our Great High Priest.

II. SUCCOR FOR THE TEMPTED.

"Wherefore in all things it behoved Him to be made like unto His brethren that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." Heb. 2:17-18.

The people of God while in this world are never beyond the possibility of temptation, but through the succor of their Great High Priest, they can be delivered from the power of it. He is ever ready to come to the aid of all who appeal to Him.

"Wherefore He is able also to save them to the uttermost that come unto God by Him seeing He ever liveth to make intercession for them." Heb. 7:25

III. SECURITY FOR THE TEMPEST-TOSSED.

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedek." Heb. 6:17-20

Christians are not promised exemption from the storms of life. Our frail barks are continually buffeted by the winds of adversity and the waves of affliction. We may at times feel like praying the Breton fisherman's prayer,

"Dear God, be good to me; the sea is so wide and my boat is so small."

But the believer in Christ can rest assured in his security. He has a Forerunner who has taken His seat upon the throne of God, and securely anchored all His own to that throne. Two unbreakable cables—God's promise and His oath—reach from that anchor to the child of God and assure not only his security here but his entrance eventually into the calm harbor of the divine presence.



Walter Gammon Capango, Angola

One of the elders here, Serafim Lungongo, a very beloved brother and fellow-laborer in the gospel, is suffering from an inoperable cancer and is gradually sinking. I frequently visit him and yesterday found him very low. He said, "My body is almost finished, but oh, what peace I have in Jesus! How we thank God that He sent you teachers to reveal His Word to us, bringing us out of darkness into this wonderful peace!" As usual, he asked me to read God's Word and pray with him, and it was an inspiration to see the peace and joy in that dear brother's face as he drank in every word. Such incidents encourage our hearts. May we strive the more to reach others who are yet in heathen darkness.

Charles Marsh Fort Lamy, Chad Republic

A few Sundays ago two of the assemblies united and 89 were baptized in the near-by river. The following Sunday 45 were baptized from three of the smaller assemblies. Quite a large number of Christians were asked to wait for baptism.

We started a Bible study group for teen-agers in three of the assemblies, grouping them in one hall. Over 100 enrolled during the first week, and this will go on twice weekly through the holidays.

The translation of the Chad Arabic New Testament is virtually completed. I am now busy with consistency checks and with simplifying

the vocabulary and phrases of some parts of the epistles. Then the whole must be re-typed before it is printed.

We have produced an Arabic hymn-book, and 1000 copies are now in the post. These people love singing, and I hope they will very soon want a larger edition.

It is good to hear of some of those who have been studying Arabic and how to approach Moslems, and who are now witnessing. One man has been going around the Arab encampments. Another has left for Arab country and has taken with him a store of books. He is able to read the Arabic script.

But we have our problems, and just now the Evil One is seeking to spread division among the five assemblies in Fort Lamy. Please pray that the Lord will deal with the small group who are spreading division and turning the flock from the right path—and for me, that I may be given special wisdom and grace.

Albert E. Nock Elisabethville, Congo

We had hoped that as a result of the general conference which was held here last February, we would enjoy full fellowship again with all our national brethren from the various parts of Katanga, but the position seems to be as difficult as ever, and we hardly know what to do these days. Often, whatever we do seems to be wrong. Could we ask you for special prayer in regard to the position here in Elisabethville, where

A Chad Nomad's tent.



there is a confluence of tribes from all over Congo? It is very difficult to take a firm stand on Scriptural principles without full support from our national brethren and sisters. There is, of course, as in all African countries today, a strong desire for things such as education and health services, both of which should be supplied by the State, but which the State is unable to supply to the extent that they are needed; so the people look to the missionaries, and if they cannot do this, they are viewed as failing the people.

Our prayer is that young brethren and sisters, fully equipped for these services, may be touched to render their abilities to the Lord and to their African brethren, even for a few years, until they are sufficiently equipped to do the work themselves. We would willingly cooperate in this work. A most urgent need here in Elisabethville is for a secondary school to take care of those children who have finished their primary education in their own areas, but who are frustrated because they can find no place in a secondary school. Many go to R. C. and Methodist schools and are entirely lost to our assemblies. But, of course, we cannot think of a school unless we have the personnel to run it. We have no Africans at present who can teach in such a school, unless it be for the first year or two. The government is very sympathetic to such a scheme, and would cooperate with us if we had the necessary teachers. We place this matter before you for your prayers, for we realize how serious the situation is here in Elisabethville, with more than half a million people.

Kenneth Fleming Durban, Natal

The little meetings here in Durban have gone on well during our furlough and have appreciated the periodic help that Messrs. Ferguson, Gibbs and Monnik gave them from time to time.

There are still wide open doors for the gospel here in almost every direction, and we hope to use them as God gives strength and direction. We are particularly interested in training future instructors of the Word, which has been our emphasis all along, as well as work among young people. In this latter regard, we have another camp coming up in just over a week and expect our largest ever. A number of the Natal workers help us in this annually, and it has been the means of much blessing in times past.

Richard Mitchell Ejoka, Nigeria

We praise the Lord for Orikia, the wife of our dispenser, who two weeks ago was baptized and received into fellowship. That makes ten here

at Ejoka in fellowship; only one had been baptized when we arrived.

I was asked to come back to a village called Agaliga after holding a Sunday school one afternoon. On the following Wednesday I returned and found forty people waiting for me. Thirty-five of them said they had put the idols and pagan worship out of their lives and had been trying to lead a Christian life as best they knew how. Pray for us as we seek to teach these people the Word of Life and the Christian way.

William Green Bukoba, Tanzania

The Lord has given us some encouragement recently. A young Indian couple have been added to our number. He is a teacher in a secondary school. Two young African high school students came to us last week saying they wanted to learn the truth of the Word of God. They have been brought up Roman Catholics, but seem to have received the Lord Jesus Christ as Savior. One was here this morning to get an Emmaus course.

A fifteen-year-old half-caste school girl has recently believed in Christ. Her people are Muslims and will not let her come to meet with us.



D. P. Pillay—witness for Christ among Asians in Tanzania.

She is forced to go to the mosque, but she says, "When they pray, I pray to the Lord Jesus."

We had a literature booth at the Saba-Saba festival and sold Scripture portions in seven languages. We also enrolled 182 students for Emmaus courses in English and Swahili and distributed many tracts.

Dr. Gilmour Davies Tiruvalla, India

At the beginning of the month I was over in the Tamil country for special gospel meetings. A group of seventy young men from a Technical Institute attended regularly, and several professed salvation, with others. Later, more professed in meetings continued by an Indian evangelist. We praise the Lord for this. On the Sunday at a special meeting, sitting right in front of me

were an Indian Jesuit priest, two bank managers (Hindus), a Muslim Inspector of Income Tax, a lawyer, a Brahmin railway officer, two school principals, and others. It was quite an opportunity, and the Lord gave help.

Dale Rhoton Beirut, Lebanon

Since February, Dale has been enrolled in the American University of Beirut, working toward his second Master's degree. The purpose is twofold: (1) to have the opportunity to meet young people from all over the Middle East; (Some 64 A.U.B. students are from Saudi Arabia, 46 from Afghanistan, 35 from Nepal, etc.) (2) to be qualified to teach in some university in the Middle East. This area of the world desperately needs men to testify on the campus.

We thank God for the profitable contacts made among the students. A typical evening was the one in which two Afghans came for supper. They were utterly thrilled to be invited to an American home for a meal. The dinner was accompanied by a fascinating discussion of Afghanistan. After supper, we mentioned that we enjoy reading the Bible while finishing our tea. We turned to Isaiah 53 and asked our guests to try to answer two questions while we read: (1) About Whom is the passage? (2) When was the passage written? After reading the first few verses, one Afghan guessed that the passage was about God; the other thought it was about Jesus. We assured them that both answers were correct. As to the time of writing, both said that "of course" it was written after the death of Jesus. How amazed they were to learn that Isaiah had written these things several hundred years before Christ!

Besides the work at the university, Dale has been helping to guide the work of Operation Mobilization in the Middle East. This has included door to door visitation, holding meetings and making various personal contacts.

Kenneth Brooks Manila, Philippines

We have been thrilled over the way the work in Bahaypari has been growing. In June we had the joy of beginning to remember the Lord there. The first meeting we had only about fifteen who remembered the Lord; last week we had 25. There are a number who are asking for baptism.

Several weeks ago we began work in Dulong Ilog. We have had fifteen to twenty adults at every meeting and real interest shown. This is a section of the town of Bahaypari where Teresita Castro has been having children's classes and some ladies' meetings. The folks there re-

quested us to come and have meetings. Five of them were at the Lord's Supper last Sunday. We now split up when we go to Bahaypari in the morning; a Filipino brother goes to Dulong Ilog and I to Bucana to speak in the barber shop. In the afternoon we have the Lord's Supper, then a Sunday school, followed by a preaching service. Last Sunday there were over thirty in the last meetings and some sitting outside the house. They are praying about building a chapel.

Faith Academy is back in session again, and my wife is busy with Pioneer Girls there. They have been asking us to start the Boys' Brigade, and we are praying about this possibility.

Catherine McKenzie Peitou, Taiwan

We had a very happy and profitable time with the children in our two Daily Vacation Bible Schools. Peitou attendance averaged 160, and at Ban Chiao our highest was 116. This was our largest school yet at Ban Chiao. In each class precious young lives confessed Christ as Savior.

The Lord has blessed the witness of Mr. and Mrs. Leo at Ban Chiao. Several adults and teen-agers have been saved and baptised there this past year. The meetings are all held in their home, as well as the D.V.B.S.

Trifon Kalioudjoglou Vichy, France

What a blessed time we had directing the Youth Camp in Le Chambon, where we had 105 young people ranging in age from 14 to 23. With the personnel we just about hit 130! We did have an enjoyable and profitable time around the Word of God and marveled to see the Holy Spirit convicting many of these teen-agers of sin and also giving to the believers a new vision of what Christianity should be. We are happy to say that eighteen professed to be saved, and many of them came from Catholic homes, so we covet your prayers for their growth.

We were thankful for many sunny days out of the three weeks we had at camp, for with rain came troubles. As the water poured down on old American Army tents, we had to shuffle the beds around to find dry spots for the mattresses. There is an urgent need for buildings made out of cement before next summer's camp.

Recently the Lord has burdened us as to how to reach young people in general—not just through summer camp work. We were able to buy some good, used furniture from friends leaving France in August. In addition to beds, wardrobes and chests of drawers, which we bought,



"Asilo Infantile," Manfredonia, Italy.

they gave us 13 mattresses, army cots and pillows. Now we are praying about the possibility of building bedrooms above our chapel building in order to have retreats for young people. Statistics reveal that of the 48 million people in France, 16 million are under 20 years of age. Please pray with us that the Lord will clearly show us His will regarding this building project.

Francis Carboni Levanto, Italy

I am writing from Manfredonia, where I have been busy with a tent campaign for ten days. The Lord has saved twenty-seven people: on the first night thirteen accepted the Lord, and every night since then, some have come to Christ. These meetings were held in open country on the property of one of the brethren, and 250 to 300 have attended every day.

We are praying for a couple to care for the "Asilo Infantile" at Manfredonia, a group of about sixty children who need to be taught God's way. Please pray for this need.

Later this month we expect to baptize twenty-two in the sea along the Adriatic.

Ernest H. Trenchard Madrid, Spain

The light van for combined colportage and missionary visits to assemblies and groups is now a reality. However, if brethren Wickham and Stunt go on frequent trips—very much needed—we shall need expert help in the book depot and office in Madrid, which is the center for publication of our books and of circulation of many others. Pray for the right man.

At present my wife and I are in Villar, a primitive village in the heart of the green Galician fields, woods and mountains, which has a long history of evangelical witness. Mr. and Mrs. Puente use a missionary house and a flat above the hall for vacation study classes in summer—two weeks for young women and a further two weeks for young men. This year there were twenty-one in each group. The opportunities for teaching and for introducing the

Regarding Wills

If you are interested in remembering missionary work in your will, the following provisions are submitted for consideration, subject to acceptance by your local attorney.

(1) CASH AND PERSONAL PROPERTY

"I give and bequeath the sum of \$_____ to THE FIELDS, INC. of 16 Hudson Street, New York, N. Y. 10013, for distribution in furtherance of the Lord's work at home and abroad."

(2) REAL ESTATE

"I give, devise and bequeath lands and improvements with all contents thereof situate at (street number, city and state) to THE FIELDS, INC. of 16 Hudson Street, New York, N. Y. 10013, in fee simple absolute."

Canadian readers may write to Christian Missions in Many Lands (Canada) Inc., 23 Hobson Avenue, Toronto 16, Ontario.

idea of ordered Bible study are very good.

The Madrid conference is planned for the second week-end in October. Please pray for blessing in ministry, consultations, fellowship and committees responsible for a variety of activities. Continue to pray for religious liberty in Spain.

Dr. James Cocking Guatemala City, Guatemala

Now that the examination for licensure is past, we are anxious to move away from the capital and begin holding clinics. We believe that quite soon the way will open to move to Quezaltenango where Quiche is spoken. There are about 500,000 Quiche Indians, and many are untouched with medicine and the gospel.

The New Testament is being translated into Quiche, and the linguists have offered to help us learn the language. We are thinking of building a house in Quezaltenango with facilities for a very simple laboratory and storage of drugs, and we hope to work out from there to some of the many surrounding small towns doing out-patient medical work.

There is a school for the children of missionaries in Quezaltenango which will free my wife to help in the clinics.

Miss Mary Creeth Basseterre, St. Kitts

As you know, the Lord called Mr. Charles Brown Home on July 19th, and he will be much missed here. He and Mrs. Brown came to St. Kitts, along with Mr. and Mrs. Neilson and myself, in October, 1936. The work has prospered and hundreds have been saved. Though many of our young people have emigrated to England, St. Thomas and other islands, the majority are enjoying assembly fellowship where they are located.

There are six assemblies in St. Kitts and twelve Sunday schools where 1800 to 1900 hear the gospel every Lord's Day. When the work had been established in St. Kitts, then Antigua was claimed, and Mr. and Mrs. Crossley are caring for that work, with three assemblies and five Sunday schools. Nevis, our neighboring island, came next. The believers from St. Kitts had often conducted open-air work there, and the interest was good. Mr. Brown obtained a piece of land in the main town, Charlestown, and he with others built a lovely hall and home for workers. Mr. and Mrs. Carl Simmons are in charge and doing a fine work there. Quite a few of our young men moved to St. Thomas, an American island, and there is a little assembly there.

Mr. Thomas Morrell of England and Mr. William Ashby of Barbados

are now sharing the responsibilities of the work in St. Kitts and need much prayer. Please remember Mrs. Brown also in your prayers.

Donald DeWeese Santos, Brazil

We are so thankful for the continued interest on the part of visitors at the Sao Vicente chapel. Of these, one young couple have recently moved not far from the hall. Their coming to the services gave an opening to visit them in their home, and after a couple of visits, Sr. Rubens, a police officer, put his trust in the Savior.

Recently we were granted permission to visit the city prison in Santos, which houses some three hundred and forty men, plus another division for women. We distributed gospel tracts and cards with a free offer for the gospel course, "What the Bible Teaches." The sergeant at the prison, a Christian, told me yesterday that quite a large number of requests for courses had been received. While I was at the prison, the sergeant showed me the prisoners' visiting room where two large book shelves were filled, one with Spiritists' books and the other with Roman Catholic material. The need for a shelf of sound gospel books was suggested, and the assembly young people's group has taken this on as their project. Perhaps some of God's people at home would like to help in the purchase of selected gospel books for these men with so much time on their hands.

David A. Jones San Felipe, Chile

Brother Adams was here in our absence on furlough and worked hard in the gospel and ministry and the radio broadcast. The assembly has increased, and there is a good spirit among the Christians.

We are now concentrating on building up the Sunday school, and it is a pleasant sight to see the brethren arriving from various directions with children in tow. They canvassed the areas surrounding their own houses, and we had forty-seven, which is a good number. We hope it continues.

Our radio work has more than doubled since our return. We continue with the daily program, and it is now aired in network with a station in a neighboring city. We have also taken over the Sunday half-hour broadcast here in San Felipe which Mr. Stenhouse handled, and also in Puerto Montt where Brother McBride has been broadcasting for over three years. Chile provides marvelous liberty for making Christ known, and we look to God for enabling strength to take advantage of the opportunities during this day of grace.

Frank Kollinger Arajuno, Ecuador

On May 21st, four children and two teen-age girls were drowned when trying to cross the Arajuno River. Five of them were our school children coming on their way to school. The river was high with a very strong current, and the canoe was overloaded. The crying and death wails were continuously heard that week, and one could see that even among the believers, old customs and superstitions don't soon pass away. Dr. Tidmarsh came over to help for a few days and had special meetings with our school children. After one of the meetings, six girls asked the Lord to save them.

Besides this sad experience, this past year has also brought many good memories. Many new Christian friends have been made among the Quichuas, and there were opportunities to help them. I attended two Quichua conferences, with about 400 in attendance at each, and souls were saved. There were two trips to the Curaray settlement, and several trips to visit our school at Ansuc. There was the exciting trip by land and canoe with some of the Quichuas to visit the Aucas. At Arajuno there were the daily tasks of administering the school, assisting in the meetings and trying to help the sick. Quichua language study was begun, but progress was slow.

When the Farstads return from furlough, I plan to stay on in Arajuno for language study. My own house is almost finished—bamboo walls, leaf roof, dirt floor for the kitchen with a fire in the center. Once I can speak Quichua well enough, I hope to visit regularly a number of places where we have an opening, living at each place a number of weeks or months, giving out the gospel message and instructing the believers in Scriptural truth.

Willi Gyger Cayenne, French Guiana

At our first vacation Bible School this summer we had an average attendance of 75 boys and girls, and a number of parents came to the closing program. At present we are holding another such school in the slum district of Cayenne, in the house of one of our Christians. With 70 children in attendance the house is really packed out. The Lord has blessed, and we do trust that there will be fruit for eternity. About 70% of the children who come to these Bible schools are from Roman Catholic homes.

Our Daniel (2½) put his right arm into the washing machine wringer about three months ago. The little arm is not yet wholly healed, and we covet your prayers on his behalf.



Bible Launch "MensaJero" on River Paraguay.

Philip E. Tate
Asuncion, Paraguay

The Lord has been working in answer to your prayers, and we are preparing to go out with the launch again this week. After much waiting, the Lord has brought six of us together to form a crew for two months. Two of these are workers with the Pocket Testament League:— Jorge Kramer is an Argentine evangelist in fellowship with the assemblies, a son-in-law of the late Nicolas Doorn; the other is an American missionary with mechanical experience who will look after some of our equipment. Then we are taking along a couple, commended workers, who are looking to the Lord for guidance concerning their future service. Two of their children will be staying here with my wife, who must remain to keep things moving in Luque and to forward supplies to us. Sr. Ramirez will fulfill his customary and indispensable role, and so complete the crew.

Praise the Lord with us for this small beginning, and seek His help and guidance for those who will later come to take part in the work.

Summary of Receipts for August 1965

The Fields, Inc. issued receipts 22930-23261 totaling \$31,430.49. Of this amount, \$1,229.85 was specified for administrative expenses and the balance for workers.

A Sea Called India

Have you read R. E. Harlow's beautifully illustrated book, "A Sea Called India"? This book gives the reader a splendid introduction to assembly work in India. Available from The Fields, Inc., 16 Hudson Street, New York, N. Y. 10013. Price: Fifty cents per copy.

The Fields Conference

Annual conference for brethren sponsored by The Fields will be held at Kenilworth, New Jersey, Saturday, November 20. Assembly responsibilities regarding missionary work will be the theme, with Messrs. Adam Ferguson, T. E. Wilson and John Smart as speakers and panelists.

Note

Brethren in the services posted to Korea are invited to contact Edwin A. James for addresses of chapels and schedule of meetings. Mr. James' address is: International Post Office, Box 1168, Seoul, Korea.

ADDRESS CHANGES

Angola

GRANT, VIVIAN (C) (F)
c/o Missionary Service Committee
23 Hobson Avenue
Toronto 16, Ontario, Canada
WOODWARD, DR. ROSS (M)

(C) (F)

3534 Enniskillen Circle
Cooksville, Ontario, Canada

Chad Republic

MAC DOUGALL, JANET (C) (F)
Box 176
Westlock, Alberta, Canada

Congo, Republic of

BAISLEY, Miss MARYEN
DAWES, Miss MARGARET E. (C)
DEANS, WILLIAM A. (M)
WATSON, Miss MARY
WINTERBURN, Miss PEARL (C)
Mission Nyankunde
B.P. 52, Bunia
Republique democratique du Congo

South Africa

FLEMING, KENNETH (M)
47 Riley Road
Durban, So. Africa

Japan

MC ALISTER, JAMES (M) (B)
(A)
231 Minami Machi, Koriyama Shi
Fukushima Ken

Laos

CHOPARD, LESLIE (M)
Mission Evangelique
c/o Postmaster
Mukdahan, Thailand

New Guinea

WUNSCH, GERALD (M) (F)
c/o Wm. Van Prooyen
741 Kent Hills N.E.
Grand Rapids, Michigan

Philippines

COX, CHARLES (M)
P.O. Box 2380
Manila

Alaska

ZINN, MRS. ETHEL
c/o E. V. Richards, Jr.
Sp. 51,2205 Boniface Parkway
Anchorage, Alaska

Republic of Honduras

TIDSBURY, WILLIAM (M) (C)
Apartado 8, Progreso, Yoro



EDITORIALS

1. Every Believer A Missionary
2. Emmaus Bible School

ARTICLES

1. "Land of the White Elephant" A. G. Clarke
2. Overcoming Demon Powers . . . E. Gordon Williamson
3. Making Disciples in Godavari David J. Drown
4. The High Priestly Ministry of Christ. . . H. G. Mackay

PRAYER POINTERS

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Brazil

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589 O'Connor Drive
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Canada

Chile

MC KINNIE, CHARLES
c/o The Fields, Inc.
16 Hudson St., New York, N.Y.
10013

Ecuador

FARSTAD, RICHARD (M)
Casilla 2424
Quito

TIDMARSH, WILFRED (M) (B)
(A) (F)

163 Sycamore Avenue
North Plainfield, N. J. 07060

Venezuela

SAWORD, SIDNEY J. (M) (C)
Apartado 38
Puerto Cabello

PERSONALIA

Arrivals

Miss Janet MacDougall from Chad Republic in September.

Miss Vivian Grant from Angola in October.

Charles McKinnie from Scotland in September.

Departures

Mr. and Mrs. Sidney Saword for Venezuela in August.

Mr. and Mrs. Charles Cox for Philippines in September.

Mr. and Mrs. James McAlister for Japan in September.

George Foggin for Taiwan in October.

Mr. and Mrs. Ian Rathie for Dominican Republic in November.

Mr. and Mrs. David B. Long for Angola in November.

Mr. and Mrs. Leslie Chopard for Laos in October.

William Tidbury for Republic of Honduras in October.

New Worker

Douglas Baergen, commended by Grace Gospel Chapel, Doylestown, Penna. for Argentina, left in August to attend language school in Costa Rica.



Douglas
Baergen

Prayer Pointers

Pray for **F. W. Rogers** (Chad Republic) and his co-workers as they translate the Old Testament into the Mbai language.

Roy Wood (**Angola**) writes: "Unless some of the missionaries get back and new workers, called of God, are raised up, stations will be closed or left without workers." Earnest, believing prayer is needed.

In answer to much prayer, **Mr. and Mrs. David Long** (Angola) have been granted visas and hope to return to Angola in November. Pray for Mrs. Long's restoration to health following recent surgery, and pray for their two sons who will remain in Toronto to complete their education.

Pray for those carrying on houseboat evangelism in **India** and for those who faithfully distribute literature in markets.

Remember **Clella Hopkins** (Angola) as she handles the radio work in Lusó during the absence of Clifford Beggs.

Paul Gross has been receiving encouraging reports of the effectiveness of his radio work in Nigeria. Continue to pray for this work.

Pray for **Mr. and Mrs. Donald Jeffreys** who have recently gone to Portugal and for the work throughout that country.

Gordon Horton (Colombia) has been ill with paratyphoid and "black-water" malaria and requires a few months of rest. Pray for a good recovery.

Charles Hart (Jamaica) reports 237 professed to be saved at the gospel effort in Annotto Bay this summer. Prayer is requested concerning a suitable site on which to build a meeting place for the continuance of the work.

Pray for **Mr. and Mrs. Leslie Chopard** as they return to Laos, leaving Carolyn (16) in Seattle and Connie (14) in school in Bangkok, Thailand. He writes: "There is still a wide open door for the preaching of the gospel in Laos... Yet during our furlough... not one person in the U.S. or Canada seems to have accepted the challenge that is Laos." Pray for this needy field.

Everett Batchelder (Alaska) reports that he has made a good recovery after his serious accident, but has been advised to remain at home for a few months in case further need of medical care should arise. Remember our brother and his family.

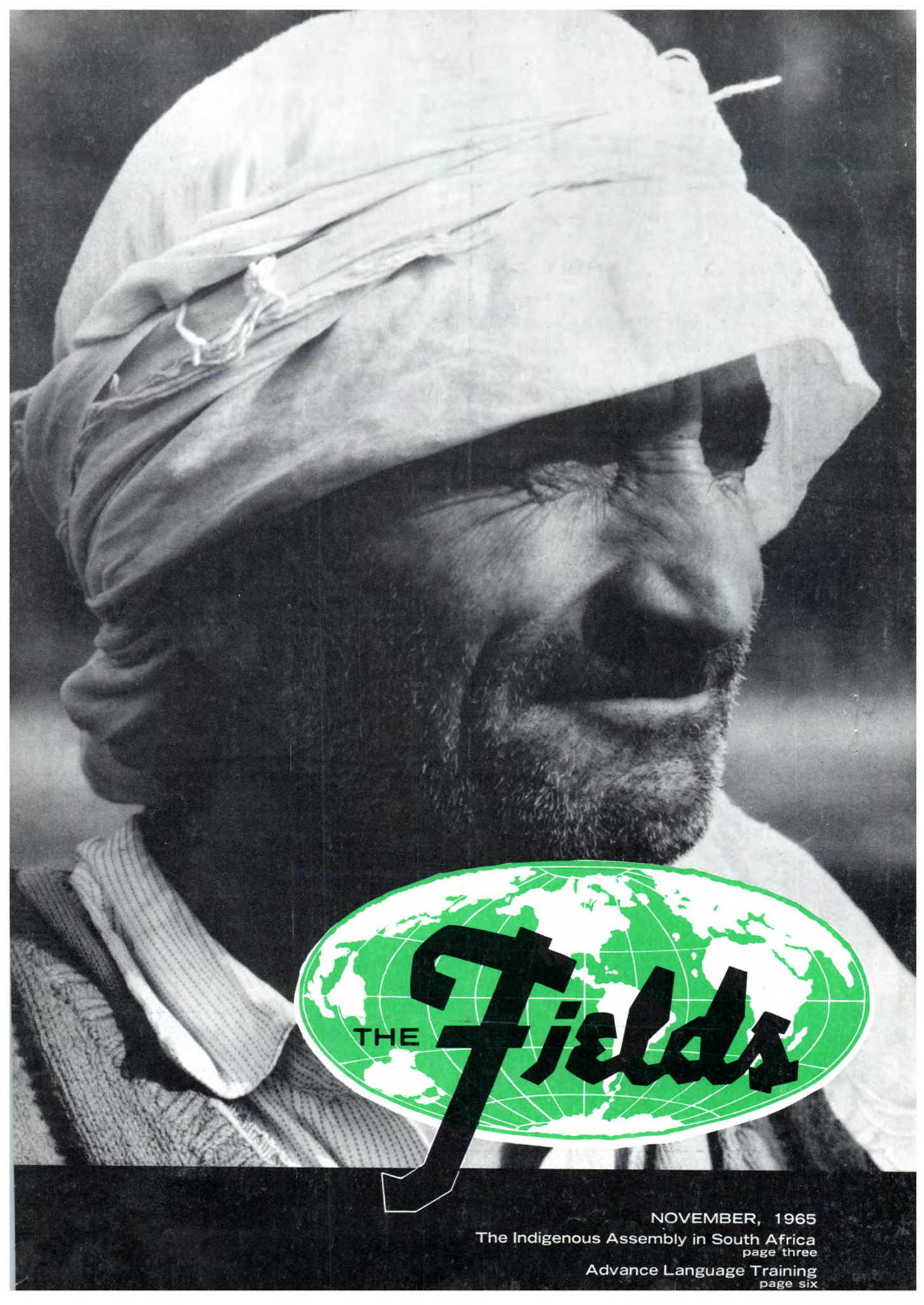
The Fields extends sincere sympathy to **Mrs. John McClelland** (Brazil), **George Foggin** (Taiwan) and **Alexander Clarke** (Colombia), who have suffered the loss of their mothers in recent weeks.

As we go to press, the political situation in **Dominican Republic** appears more hopeful. Pray for a stable government and the progress of the gospel there.

Remember the growing development in **Indonesia** through Bible School of the Air broadcasts and follow-up with Emmaus Bible courses.

Dr. Leslie Bier is encouraged by a visit from his son, Dr. Norman Bier, at Boma Mission Hospital, Angola. Dr. Norman will help for some months with surgical and other patients before returning to his home in Canada. Pray for continued blessing through this ministry.

Social and other problems are making an impact upon assemblies in **Katanga**. (See letter from Mr. Nock in this issue). Pray for spiritual solution of the problems faced.



THE **Fields**

NOVEMBER, 1965

The Indigenous Assembly in South Africa
page three

Advance Language Training
page six

Editorials



IS THERE ANY SUBSTITUTE?



Evangelicals are agreed that there cannot possibly be any substitute for the Gospel of God concerning Jesus Christ our Lord. Every true believer takes this position on the Gospel and refuses to budge an inch. No substitution, no dilution, no addition can be tolerated. The Gospel—how that Christ died for our sins and rose for our justification—is absolutely essential. It is basic; any tampering with it is not to be tolerated.

However, it is a matter of no little concern to thoughtful observers that many who would tolerate no dilution of the truth of the Gospel, are quite prepared to accept substitutes in place of clear-cut New Testament teaching respecting the life and witness of the local church. In fact, in some cases, there seems to be little concern whether or not local churches come into being through the spread of the Gospel. There is laudable concern that souls be converted to God; but this may be accompanied by unconcern regarding the natural outcome of evangelism—the birth of new churches.

But the more the matter is considered, the more it is evident that if we insist upon the Gospel of the New Testament, we must, to be consistent, follow through with New Testament church life. If there can be no substitute for the Gospel, can there be any substitute for sound spiritual churches? If we regard the Gospel message of the first century as absolutely essential in the twentieth century, why are not the church ideals of the first century regarded as necessary for the twentieth century also? Are Christians at liberty to pick and choose in this fashion? Is it right to insist on the truth of the Gospel and at the same time ignore or water down truth concerning the Church, which is the Body of Christ,

the house of God?

The Spirit-begotten, Spirit-filled, Spirit-directed, Spirit-empowered churches of the New Testament were the glory of the first century. The want of such is the tragedy of the present hour. There are many organizations at work today in evangelism (and for all such we give thanks), but is not the very existence of many of them a confession of impotence in modern church life? The local assembly is God's basic building block. New Testament activity centered in, and issued from, the churches. They were praying churches — missionary-minded churches — giving churches — hence their impact upon their generation. Each was a center of spiritual life, powerfully influencing the community around.

The loss of this ideal is to be mourned in our day. We have all sorts of organizations doing all sorts of Christian work, but it is seriously to be asked—could not more, *much more* effective work be done by churches of New Testament character?

It is our conviction that there can be no adequate substitute for New Testament assemblies. By this we do not mean assemblies that conform to a certain crystallized ecclesiastical pattern, spending their years in religious barrenness. We are thinking of dynamic churches, moving onward under the impulse of the Spirit of God, in communion with the Lord, reproducing themselves elsewhere.

“Evangelize or fossilize” is the slogan of many. So far, so good. But let us bear in mind that the grass roots of the Lord's work in the world today are found in the productive soil of spiritual local churches. God give us more of them. He will, if his people really desire them.

COVER PICTURE Middle Eastern Arab

Photo: J. E. Lacey

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THE INDIGENOUS ASSEMBLY IN SOUTH AFRICA



Mr. and Mrs.
Ferguson.

ADAM FERGUSON

One often feels that Scripture ministers a quiet rebuke to modern missions by its account of the growth of the church at Thessalonica. Paul spends only a brief period, generally assumed to be three weeks, in that city, preaching the gospel and establishing the infant church. When he writes his first Epistle to the Thessalonian assembly, he commends the believers for their complete dissociation from idolatry, their allegiance to the living God, their remarkable faith so widely known, and their grasp of the truth of the Lord's return. He counsels the believers concerning godly walk and stresses their necessary obedience to the elders and guides over them. Here is a truly 'indigenous assembly, marked by separation from evil, godliness of walk, and ability to govern and guide in assembly affairs without Paul's personal presence and further labor among them. There is no appeal on Paul's part to the home assembly at Antioch for financial help to erect new buildings, to support workers, or to send new missionaries.

It is true that the social and economic conditions in Thessalonica differed very largely indeed from those in any part of Africa. Yet how humiliating to realise that after one hundred years (not three weeks!) of missionary endeavor in Africa, and the building of mission stations and missionary institutions of various kinds, the conviction has only recently in a general sense taken root that the church in Africa should be indigenous, that is, self-governing, self-propagating, and self-supporting. Well may missions in Africa accept with repentance the Thessalonian rebuke.

It is not that the "indigenous church" concept had never been

A veteran missionary to Natal, Adam Ferguson writes of developing church life in his field.

considered. From the very inception of missions in Africa, no matter by which mission body, the goal of their work ever loomed before them that the churches in Africa should stand on their own feet. During the past two decades the subject has been most prominent in missionary conferences. The pros and cons have been measured, weighed, assessed, analysed from every viewpoint; then somehow they have been conveniently shelved, and mission bodies have continued with their building programs of every sort, expanding their work along "Western" lines, seemingly giving little thought to

the idea that the African churches, with their meager material resources and spiritual inexperience, must ultimately carry this heavy burden.

The revolutionary changes of the last few years throughout Africa, affecting every phase of African life, brought all mission bodies to realise that the indigenous church was no longer a future hope but a grim, present necessity and demand. Policies and programs changed almost overnight. Every missionary society launched out on its own indigenous program, implementing the new course with a speed that strangely contrasted with former reluctance.

In our assembly missionary activity, our concept of the church had ever been the New Testament ideal, striving to avoid denominational practices of entire paternalism and seeking to recognise and encourage the development of leadership and gift as the Spirit of God was pleased to manifest His functions among the African brethren. Nevertheless, our part in the administration of assembly life and testimony was a large one and almost taken for granted. We still recall how this was brought home very keenly to us several years ago when sore dissension between the missionary personnel in Natal and the African brethren occurred over the introduction of new workers without first consulting the African brethren as to their mind and approval on the matter. Again, in the administration of finance, we were often conscious of the African brethren's assuming that the white missionary must get the cash from overseas and they would exercise control in Africa! We, as missionaries, were at fault, allowing our sympathy with their poverty to override our patience to wait until they could give more liberally; and such sympathy led us to be zealous in providing the best we could, forgetting that humble buildings along African lines and within African means would serve for spiritual exercise and growth more effectively than providing everything on a "Western" scale far beyond their means to erect, and later, when truly indigenous, to maintain.

As we consider African assembly life and testimony in Natal today, what assessment can be made as to spiritual growth, stamina and experience? The white



Opening of Chapel in Durban. Kenneth Fleming in foreground.

missionary has largely loosened his grip. His ministry is more a ministry of co-operation than control, of counsel rather than command. Among the African believers, certain features stand out that give cause for thanksgiving to God. Would that you could hear in ministry and gospel preaching Harry Gambushe of Mansfield, Oliver Ntaza of Murchison, Simeon Ndlovu of Johannesburg, Autumn Thathambi of Pondoland, Joseph Gumbi of Durban and Thomas Mteshane of Elim. Preaching comes very easily to the African, but in referring to these men we are not speaking simply of their liquid flow of words but of their teaching to profit, their solid grasp of the gospel, their spiritual wisdom in exhortation. Listen to any of these men, particularly at the conferences or at the annual Natal Bible Week, and missionary and African brethren are alike edified and refreshed.

Let us remember, however, that the ability and gift of these men do not result from simply being launched on independent indigenous lines. They have been God's chosen instruments for many years, encouraged and taught by the Spirit of God as they have gone forward in the work of the Lord. We are grateful to God that with larger responsibility in their hands, the African assemblies have men of spiritual gift and ability to lead and to teach. In their teaching of Scripture, the African brethren deal mostly with the local aspect of a passage rather than the wider comparisons, implications and significance of relating one book of Scripture to another.

These aspects are touched in the more concentrated Bible Classes among the African brethren alone. In their application of Scripture to the rank and file of the African believers, the native leaders bring the teaching to bear on African life and testimony and service, very often with illuminating touches that bow the missionary's heart in worship at hearing such things through African lips.

Another feature of strength is the African leaders' outreach to open new centers of testimony. The current upsurge of occult communications, superstition and pagan practices, all encouraged in certain South African circles today because they mark true African "culture" (!), presents a real challenge to the godly African leader who longs that his people may receive only the truth of God as presented in the Scriptures. Paganism is still deeply entrenched among South Africa's nine African tribes. The aggressive evangelical thrusts by our African brethren are welcome, for they penetrate more effectively than any undertaken by the white missionary leader.

A third feature of strength is the courage of the African leader to rebuke sin. I have listened to African speakers touch aspects of a passage of Scripture in a way that cuts sorely into African conscience, handling the matter in a way the white missionary never could—or should. And the Spirit of God has wrought conviction in the hearts of the believers to the extent that under such ministry cold hearts and backslidden lives seek forgiveness and restoration.

One must also mention the loyalty of the believers to the assembly. The alarming growth of so-called Separatist Sects throughout South Africa makes terrible inroads into the work of the established mission bodies. Many a missionary group has suffered depletion of membership because of the alluring, spectacular practices and compromising principles of these strange sects. To date, the assemblies stand fairly firm, held together through faithful Bible teaching. One group of Christians from one of the sects mentioned sought fellowship with our assembly testimony in southern Natal. We dealt with them with much caution. Circumstances later arose that threatened complete disruption from us, but one of their leaders spoke up, affirming that while difficulties still remained, they desired to continue with the assembly, mainly because they had never heard the Word of God preached before with such clarity and power.

All these are aspects of progress. May the Lord strengthen these bonds to maintain the church steadfast, immovable, always abounding in the work of the Lord. But it would be a false presentation to stress the sunny side and leave out the shade. The indigenous assembly testimony in South Africa has problems in its progress, weakness in its strength. First of all, we must remember that the believers in this indigenous church, now endeavoring to "go it alone," had a social and cultural and spiritual background whose roots are centuries old in pagan superstition both unspeakably corrupt and cruel. The rank and file of African believers before conversion have been nourished and nurtured in all this. No matter what separation from it all the Christian seeks to maintain, he is still surrounded by it on every hand in kraal life, daily labor and even in school. The more we missionaries learn of it, the better we understand the reason for the low moral and ethical standards among so many; and the more we sympathize with the repentant African believer when, under conviction through Spirit-directed ministry of the Word, he confesses to occult practices and cries for our prayers for his deliverance. Lying, stealing, uncleanness, malice, witchcraft, the exchange of secret supersti-

tious signs that bode ill for the recipient—all these affect adversely the healthy spiritual growth and moral tone of the believer and the assembly. Moral and ethical teaching needs to be stressed as emphatically as possible, and New Testament standards held before the believers as the norm of Christian living. We can well understand Paul's grief in his letters to the Corinthian church when, after all his counsel, his rebuke, his demand for discipline, he must still state: "For I fear, lest when I come, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed." (2 Cor. 12:20, 21.)

Again, the African control of finance is not altogether steady. To be made custodian of church monies, even though the precautions demand deposit in the bank, and countersigned checks, places temptation before the African church treasurer. He is well aware that the money is not his, but is it not all right to use a little of it for personal use, he is tempted to reason, since he will surely pay it all back? The missionary requires to help the African brother in his care of finance that the seemingly inherent African weakness regarding money may be overcome by a sensitive conscience and a spiritual outlook on his responsibility.

Another weakness lies in the matter of the imposition of disci-

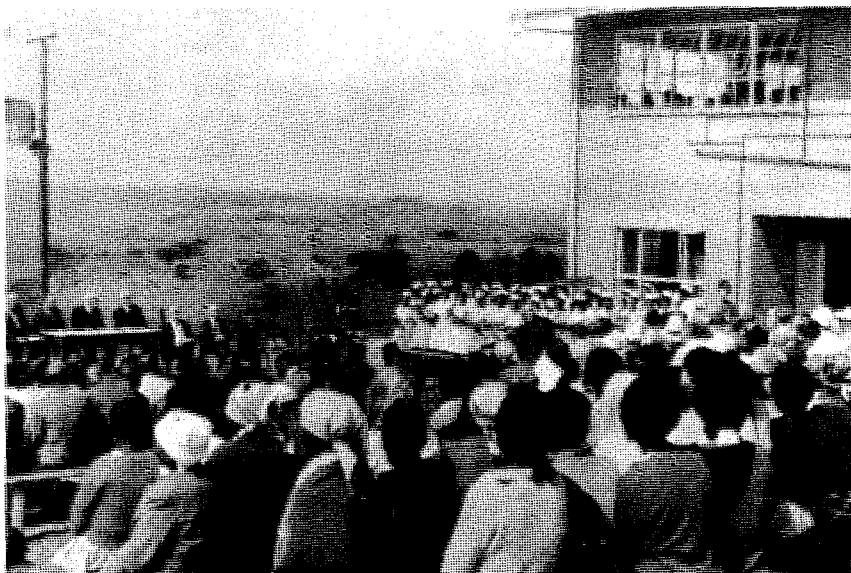
pline. Unless the leaders are strong spiritual men, the negotiations and investigations into a case of sin can drag on indefinitely. Fear of one another, personal and family relationships, the delay in bringing Scripture to bear on the question, the innate love of the African for long and detailed discussion can delay the final decision. The missionary tries to avoid making the decision for them, but by wise counsel and Scriptural teaching he seeks to bring the elders to the place where they see their duty and responsibility.

The lax care of property provides another instance of weak administration. The practical, handyman missionary, with his array of modern tools, could polish off the repair in one day or less. But that is no moral help to the African, jealous of his authority in church affairs. Unless that sense of responsibility extends to mending a roof or fixing of fences or repairing windows, his idea of church administration is still vague. It is painful to the missionary, accustomed to giving due care to preserve the tidy appearance of the assembly hall, to wait for the African to be exercised about necessary repairs or to offer his services and financial aid to co-operate with the missionary in effecting these repairs.

Again, the African leaders need a new vision with reference to child evangelism. One wonders whether we missionaries are not responsible for their poverty of

(Continued on page 11)

Opening of new wing of Murchison Mission Hospital, Natal.





Language School, Costa Rica

Advance Language is almost c

Robert Gray, New York businessman, writes his observations of a Costa Rica language school for missionaries.

Untrained missionaries, with much zeal and sacrifice, may not fully communicate for many years."

"The deep sense of frustration experienced by many is often due to poor language orientation."

"The commonest reason for failure is insufficient time given to this phase of training."

These statements were made by Dr. Eugene Nida, foreign language secretary, American Bible Society. They reflect the thinking of a growing list of prominent Chris-

tians with a heart for the whitened harvest fields.

Are men and women won to Christ today in the same way they were a generation ago, or in the days of Livingstone, Moffat and Arnot? Obviously, "Yes," for salvation can only result from a conviction produced by the Holy Spirit. But in the events leading up to the surrender, the methods used to attract attention, gain the interest and "reason together," there has been a revelation in the past twenty-five years. The causes for this are not hard to find:

1. Distances have shrunk to little more than a day's journey to anywhere on earth. This has stirred the ambitions and hopes of all peoples.

2. Political ideologies are in open conflict. Money flows into the poor countries for roads and schools. Things are looking up.

3. Communists have attacked the entrenched position of wealth versus poverty, the age-old pattern in Latin countries. They champion the less-favored and condemn all "Yankees" with the rich.

4. The level of literacy among Latin Americans has risen. In Costa Rica 80% can read and write . . . in Chile even more.

5. The population growth is important to reckon with everywhere, but doubly so in Latin America. Their birth rate is just twice the world rate. Three-fifths of all the people are under age twenty.

Are Christians showing less interest in the work of foreign missions? Certainly many are not, if this picture tells a story. Here are about 175 missionaries in the final stage of their training for the Lord's service in Latin America. Language learning is the last step before going to their chosen field in any of the twenty republics of Mexico, Central America, South America or the Caribbean Islands. The setting is the Instituto de Lengua Espanola in San Jose, Costa Rica, where they spend eight or twelve months learning the Spanish language well enough to go right into fruitful service.

Some are veteran missionaries who after as much as eighteen years in the Spanish-speaking countries have come in for a four-month refresher course, as they recognize that the improving educational and cultural levels of the nationals call for a better style of speech than they have been using. Only three of the students in the Institute last spring when this picture was taken were not missionaries, including the author (extreme right) and another couple as special students.

About 40% of these missionaries are from recognized denominations, the others from independent mission boards. Since 1950, when this school was established in its present setting, and up to graduation this year, 2,520 missionaries have been trained here.

All evangelical applicants are accepted, but none from the "cults" nor Roman Catholics, although they have often asked to enter. Several U.S. and Canadian missionaries from the assemblies (C.M.M.L.) have been trained here, including at least one this fall, Douglas Baergen of Pennsylvania.

the school was much above what you'd normally expect as a foreign service requirement.

If there were any without college degrees, we didn't encounter them. In addition, most had taken two years in either a seminary, a missionary training school or a Bible school. Then, if they were from some of the strong mission boards, they had been required to preach at home for at least two years before being finally accepted and sent to the language school, the final rung on the ladder of training. One might expect this much learning and polish to result in a sort of too-professional and stuffy approach to the Lord's work. This was the second surprise—the reverse was true.

There was a Bible message in chapel each day, usually given by a student. In four months, only two were questionable; the others would have sounded well from an assembly platform. They preached around the city, wherever there was an open door; they preached regularly in the country's two largest prisons, in spite of having to spend eight to ten hours a day in language study.

Perhaps their zeal for the pure gospel had drawn them from home and friends to foreign work. In any event, the impression is inescapable that any missionaries going to the field today need to be not only dedicated, but highly competent—our best men wherever possible.

There's still another reason for language school. Foreign service gets more expensive every year. Where a man lacks enough advance training, he must spend unfruitful early years on the field in language study, while still requiring full financial support.

A single missionary in Latin America today needs about \$150 a month. But few are single. The typical starting age of the trained missionary is thirty, so they're married, most with a child or two.

A couple with two children needs \$5,000 a year in most cities or towns, more in areas of higher inflation. One well-known mission requires a support level of \$5,280 for the couple with two children. Cost varies a little by countries, with Mexico lower, Venezuela and Brazil higher.

In the school in San Jose the first objective is, naturally, to learn

(Continued on page 10)

ROBERT GRAY

6. The national universities have become very important in this generation. They point the future. The University of Costa Rica, fairly typical, has ten thousand students. It has many beautiful buildings on a large campus. It doesn't cost anything to attend, but only the superior student can enter. Apparently all secondary school graduates can try, but the entrance examinations are stiff enough to turn back all but the best.

This is building for the first time a highly intelligent middle class to constitute the political and business leadership of the future. Romanism is strongly fortified in the upper strata, also in the poorer ranks, so this intelligent middle

group holds the key to much of the progress or defeat in the spread of the gospel, the open door.

To approach nationals at this level with a missionary who is untrained in some important capability would certainly be unfruitful. Mission boards generally understand this. In fact, to approach the poorer classes without a good understanding of the Latin temperament and a good grasp of the language can seriously handicap the new missionary.

The author had two real surprises in his four months' step into language study—apart from chagrin at learning how smart he wasn't! First, the educational level of practically every missionary in

Training must today

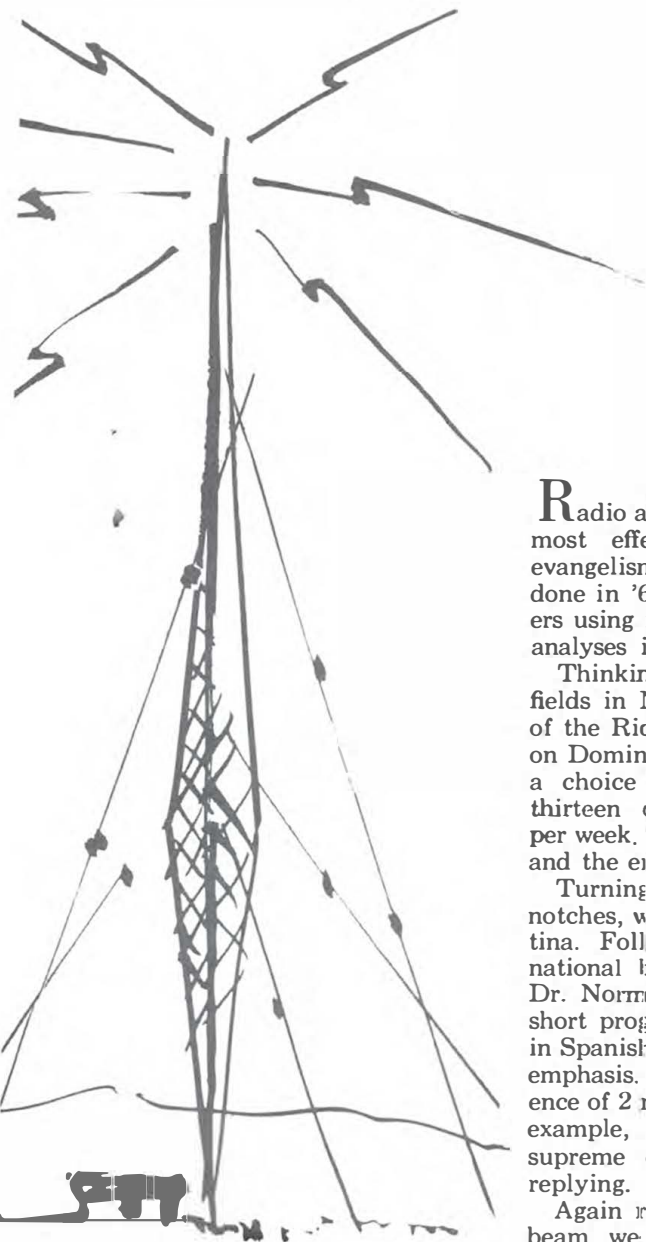


Dr. Norman Hamilton taping radio messages in Argentina.



K. Brooks, G. Dean and L. Brooks broadcast Bible School of the Air in Manila, Philippines.

Radio recor



Assembly M

R. E. HARLOW

Radio and literature may be the most effective means of mass evangelism today. What is being done in '65 by commended workers using radio? Let us make spot analyses in each continent.

Thinking of foreign mission fields in North America as south of the Rio Grande, let us tune in on Dominican Republic. We have a choice of three stations and thirteen quarter hour programs per week. The language is Spanish and the emphasis is gospel.

Turning the dial a few more notches, we might pick up Argentina. Following the example of national brethren in the capital, Dr. Norman Hamilton puts on a short program every day. This is in Spanish, expository with gospel emphasis. Out of a potential audience of 2 million, many listen (for example, the judge of the state supreme court) but few bother replying.

Again riding high on the radio beam we descend on Portugal. The program actually comes from Monte Carlo, one quarter hour

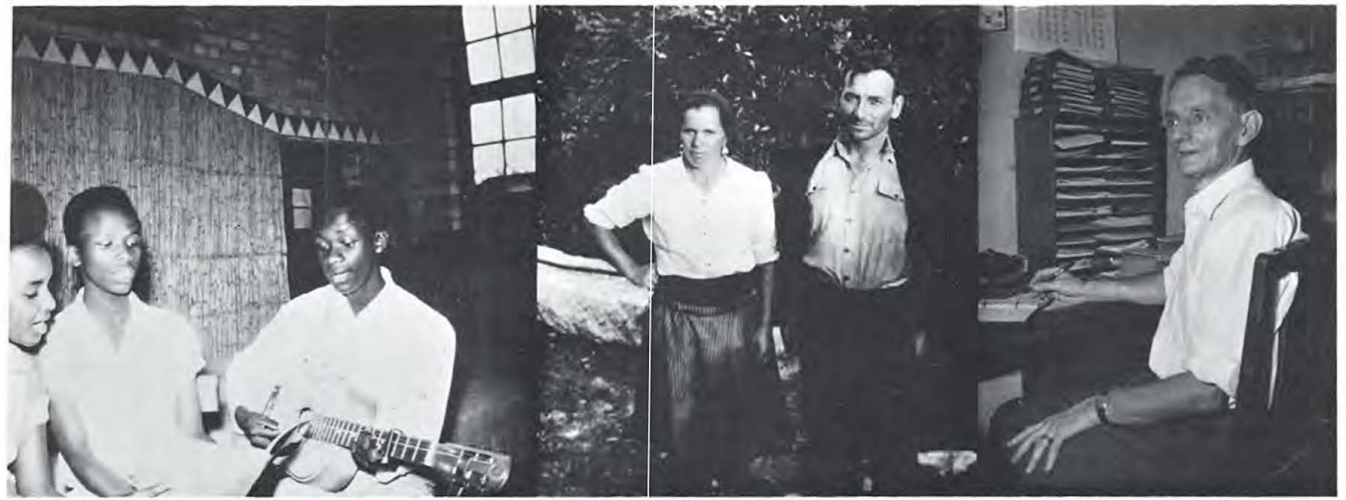
per week. The potential audience is 5 million people, but at present response is poor. It might be possible to transfer this program to Trans World Radio's new station at BONAIR in the Caribbean area.

Reflecting southward we might pick up one of seven weekly programs in Igala, a language of Nigeria, prepared by Paul Gross, broadcast by ELWA. Only one eighth of the time is allocated for music, the balance combining both gospel and teaching. The potential audience might be half a million.

Also from ELWA two programs per week are beamed back to Angola. There are in all seven quarter-hour programs, one in Chokwe, the rest in Portuguese. From the potential audience of two million, several thousand letters have been received since the work began.

About 5000 miles northeast by east of Luso, Angola, we come on Bombay, the headquarters for the LIVING WATERS broadcast. Some tapes in Indian languages are prepared here; others in various parts of India. The programs are broadcast from Manila, another 4000 miles east.

Mr. Harold McGregor, Dr.



nda.

Portuguese couple saved through T.W.A. Poland's broadcasts from Monte Carlo.

Harold McGregor who directs "Living Waters" broadcasts for India.

Missionary Radio Work

Short and other colleagues in India prepare thirteen quarter-hour programs per week in four Indian languages, plus English. These long distance broadcasts must be by short wave, and only a small percentage of the people have this type of receiving set. Still, this amounts to two million in India, each set probably the center of a family gathering. Nearly 3000 letters were received by these workers in 1964.

Tuning in at last on the Far East Broadcasting Company DZAS in Manila, we find a remarkable arrangement. Glynn Dean reports twenty-five programs per week, mostly 30 minutes, including his own programs. Locally, Mr. Cyril Brooks and his sons, Leonard and Kenneth, share in this work in English. Dean reports that two hundred programs are sent in by assembly workers and aired on FEBC in various languages. Dean himself receives an average of 130 letters per week, but when some special offer is made, such as a pocket calendar, the number skyrockets to four or five times that total.

Howard Budd's Japanese programs are also heard on short

wave stations in Manila and medium wave in Okinawa, all belonging to the Far East Broadcasting Company. In Japan itself Mr. Budd broadcasts from Osaka and Shikoku. His program is heard six times each week. Approximately twenty million people can hear the broadcast in Japan. An average of twenty new contacts are obtained for each program, but a single program once pulled 175 replies.

In summary these workers, but representative of many more, prepare, sponsor, finance about 80 programs per week, a total of 1450 minutes. These programs, true to the Word, are aired on 38 stations in ten languages. The potential audience reminds one of the number of angels around the Throne. The totals given come to 30 million, but others simply say "many millions." The out of pocket expense to the missionary ranges from two dollars and fifty cents to \$40.00 per program, averaging about five dollars each. In most cases if funds were available, the same program could be broadcast again with very little extra effort on the part of the missionary.

Radio a mass method? These

missionaries are trying to make it a personal contact method as well. Thus in the Dominican Republic the broadcasts are coordinated with the local assemblies. In Manila all who respond are immediately enrolled as correspondence students, receive a personal letter, and if possible, a visit. In Angola an Emmaus course is offered on the program itself, and those who respond are given a further offer of a Gospel or New Testament. Most workers send out a personal letter or the offer of literature.

The apostles did not have radio as a means of evangelism. They saw greater results because their method was backed up by prayer. We still have the opportunity and potential of prayer. Could we use it more? Radio plus prayer could prove to be a tremendous combination. The gospel is going out to the millions, but we need to win individuals for Christ. The imperative is Go—Preach the gospel. It is also Go—Make disciples. These servants of God are preaching the Gospel. Our prayer could make all the difference in bringing many individuals to the eternal blessing of knowing the truth of God.

Advance Language Training

is almost a *must* today—

(Continued from page 7)

the Spanish language, but the student also learns much more. Perhaps it is the first time he has been thrown together with many of the Lord's servants from other backgrounds. He enjoys the company of these persons who love the Lord and His leading, without having any idea of what "handle" they bear. Yet he can detect and shun any obvious error if it arises, again without classifying it as denominational.

Even more important, he gains a lot of knowledge about the general Latin American temperament and living patterns. The Spanish-speaking nationals are everywhere, in the homes, streets, shops, buses.

An example of Spanish temperament is seen in the Latin's love of speech. In the U.S. the preference is to "be brief;" south of the border it is just the opposite. Language there is more for personal expression than for conveying information. They take plenty of time to approach a subject. First, they must exchange pleasantries for some time. Then

they use a full voice, facial expressions, motions or gestures, and engage the subject from many angles. Strong men can carry crowds for two to three hours with their personalities through speech. A barefooted countryman can stand up and talk for thirty minutes.

When they become Christians, they're nearly all preachers, and most souls are actually won through the efforts of these nationals, but they lean heavily on the missionary for training and planning. They want a leader in Christian work as in everything else, because for five centuries the men of "the Church" have been dominating everything they could. The missionary must keep pushing and moving away from the overlord position and remain a simple believer busy at training and energizing.

The foregoing is a very small sample of what orientation classes teach, sandwiched between language phonetics, grammar, conversation and vocabulary.

As more and more of the Orient is being closed to American missionaries, numbers of those who have pledged their lives to the Lord's foreign service must seek new fields. Several in the school

spoke two to four languages, yet were learning another.

They told the story of one missionary wife who had struggled through two Eastern languages, and then her husband was transferred to South America. She cried, "I just can't undertake to learn still another language!" To which her husband replied, "Darling, I just dare you to keep quiet in any language."

Latin America is at our southern doorstep. With 200 million population, only six million are even nominally Protestant. All others are claimed by the Roman Catholics, but many ignore any responsibility.

Every country south of us is open to the gospel, although a few rural spots are still touchy. In Argentina the assemblies are said to constitute the largest Protestant group, yet the more remote portions are still considered a mission field, often very needy.

The missionary listings show 158 assembly workers from the U.S. and Canada, including wives, in the entire area of Mexico, Central America, Caribbean and South America. These are areas of opportunity and challenge for workers willing to take the time to "get understanding."

John J. McGehee

John J. McGehee passed peacefully into the presence of his Lord early Saturday, September 11, 1965, at his home. He had retired for the evening but awoke to live forever with the Lord he loved.

He was born in Tennessee on April 11, 1912. A graduate of Memphis State College, in 1938 he married Miss Helen Elizabeth Humphreys of Memphis. John and Betty left for China as missionaries in 1940—the last Americans to be admitted to Free China.

Kunming was bombed four weeks after they arrived. Packing a few articles, they left for Rangoon. The Japanese shortly occupied Rangoon, and again John and Betty were forced to leave. They arrived in Kalimpong, India, on the border of Tibet, and remained there for two years, teaching in schools and witnessing for the Lord. During the last six months of World War II, John served as a civilian advisor in

China.

After the war, the family returned to Memphis, but their stay in this country was a short one. In 1946, they again felt the call of the Lord to carry the gospel to China. In November, 1949, the Chinese communists began a sustained campaign to undermine his gospel efforts. He was ordered to cease his public ministry, but at great personal risk, he continued to witness whenever opportunity presented itself.

In September, 1951, Mrs. McGehee and the children were expelled from China. Several days later John was arrested on a trumped-up charge of espionage. He was taken to prison and placed in a windowless cell. Communist interrogators on 49 successive nights tried to get him to confess that he was an American spy. The Lord gave him this promise from His Word: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." Out of this experience, John later would urge young

Christians to read and memorize God's Word. "There may come a time when the only Bible you have will be those verses you have committed to memory."

John's communist captors ordered him to be executed as a spy, but on September 6, 1952, he was released and ordered out of the country—in answer to the prayers of many hundreds of Christians across the country.

After several years in Memphis, the McGehees moved to Cincinnati, Ohio. John joined the faculty of Princeton High School in 1958 as a teacher of English and Social Studies. He later became a counsellor.

He was one of the prime movers in establishing a testimony to the Lord Jesus at Northern Hills Bible Chapel. He was constantly visiting, preaching, witnessing and encouraging others in their faith.

All who knew him loved him, and many lives have been enriched through his life and ministry. The Fields extends loving sympathy to his wife and family.

LETTERS

Miss Dorothy Shubel Chilonda, Angola

In the last week of July the official school jury finally arrived to test our 4th class pupils. They were most congenial, and most of our students passed their exams. The children were jumping with joy when the results were posted and decided to show their appreciation by singing a hymn in Portuguese, which in turn,

pleased the jury.

Continue to pray about Christian missions in Angola! All of the stations are very short staffed, and many of us are thinking about furlough. Six years (as it soon will be) for a first term seems like a very long time, although I am very happy at Chilonda. I appreciate the Coles as senior missionaries; they couldn't be more understanding and helpful to me.

Miss Marjorie Beckwith Luma, Angola

We have just finished our camp for teen-aged girls. There is a real work to be done with this age group, as we are still striving for the "new generation of grandmothers" for whom Dan Crawford prayed. We still have very few grandmothers who are really free of the old customs which they teach to the young girls. We pray that constant teaching of the Scriptures may enable this generation to be "free indeed" in Christ.

The medical work is a little less busy now than it was earlier in the year. Recently a number have trusted the Lord at our gospel meetings. It is a little easier with numbers down to spend time visiting the patients in the sick camp for personal talks. To many the gospel is so new that in the meetings they appear not to be taking in very much, but a little personal talk makes it plain. We pray that our work may always be used to win souls for Christ and to help believers to walk in His way.

The Indigenous Assembly in South Africa

(Continued from page 5)

vision in this respect. We have made much of every phase of young people's work and Sunday-school activity, using modern methods with flannelgraph, slides, flash cards, and such, then giving at the end of the year lovely prizes of garments to faithful attenders, all sent by the overseas churches. The African leader knows he cannot duplicate our methods and awards and so is content to leave that field of service to the white missionary. Now that we would hand over this responsibility also to the African church, they are hesitant to start. Much encouragement must yet flow from the missionary to the African in this respect, using a simpler approach and arousing in him a burden of heart for his children's conversion and spiritual instruction.

Full-time Zulu workers.



Thus the Church in South Africa, as far as assembly testimony is concerned, moves on to stability. With spiritual concern and much prayer we watch its growth, warning against political alliances, counselling the Christians, young and old, to "cleave unto the Lord with all purpose of heart," keeping out of the way as much as possible to enable them to find their feet, yet keeping near enough to help them when they stumble. Some of the African leaders regret that the missionary is no longer in control. It is said that the disillusioned Africans in the northern independent territories often ask: "When is this independence coming to an end?!" Not a few of the African believers feel this way as to full-scale indigenous principles. But there can be no return. The indigenous church is truly on the march. Problems innumerable confront it, not only internally but also in the changing conditions of the age, the renewed antagonism of depraved African culture, the insidious working of communism, the growing attitude towards the Bible as being purely the white man's book, racial hostility and ardent nationalism. The missionary need not stand aside and allow the young church to meet these problems alone. However unnecessary he feels he must gradually make

himself, he must at the same time cultivate: *adaptability* to the new conditions of the age, fully acquainted with its problems and challenge; *humility*, taking second or third place to African leaders and recognising the authority and sovereignty and prerogative of the Spirit of God to confer spiritual gifts on the church according to the Lord's express purpose as outlined in I Cor. 12 and Ephesians 4:7-16; *spirituality*, maintaining a robust spiritual life for himself as an example of African believers; *utility*, using all his gifts as the Lord leads but ever as servant to the church; *fidelity*, in season and out of season, come praise or blame, making full proof of his ministry everywhere and at all times.

In view of the situation and its many problems, how great the need for intercessory prayer on the part of the Christians at home on behalf of the assemblies in South Africa and the missionaries. The difficulties of the road make By-Path Meadow of any description very inviting, irrespective of its danger in leading to Doubting Castle and the clutches of Giant Despair. Let prayer be unhindered and unabated, so that it may be fitly said of the churches in Africa and of the African believers everywhere: "They go from strength to strength." (Ps. 84:7).

Miss Jane Winterling Jadotville, Congo

My four weeks in Leopoldville passed quickly. The conference there was profitable and I was grateful for the opportunity to attend. Here at Jadotville I am comfortably settled in the mission guest house. Jadotville is a nice town, larger than Bunia, with large copper mines in the area. We live close to downtown and can walk to the bookshop in about eight minutes. The bookshop is open five hours a day, and Mr. and Mrs. Want, also temporary workers, are helping with that responsibility. We also have an African giving part-time help at the bookshop.

All of the Emmaus course work has been put in my hands, and it has kept me busy. We are sending out posters to advertise the courses, thus hoping to build up the work.

I have been enjoying the women's meetings. To some places we go only occasionally, but there are weekly meetings at the local prison and at the army camp. Mrs. Want and I take turns going to these places.

I arranged with the prison director to place some Bibles in various languages in his office which the prisoners can borrow. The director was very cooperative and said that he would be happy to see that the Bibles are available to the prisoners, for, he said, they are there to be "educated." He also gave permission to have an Emmaus advertisement posted.

William A. Deans Nyankunde, Congo

The tremendousness of the present opportunity on both sides of the border (Uganda-Congo) overwhelms my soul, and there is a sense of sadness that young men in assemblies at home do not feel their responsibility to offer themselves to the Lord to meet this challenge.

In Kampala there is the nucleus

of an indigenous assembly. Spontaneously, a number of sincere believers have left their denominations and have come out unto the Lord before making any contact with us. The leader in this work is a godly young African named Joseph Kayo. Through an ad for the Emmaus Bible School (Uganda) in the Kampala newspaper, he was able to make contact with our office and has since come to our home at Lubowa, outside of Kampala, where we have been meeting Lord's Day afternoons to remember the Lord. There are from time to time other exercised individuals—British doctors, teachers at Makerere University College, and other friends concerned about scriptural principles. I could very well spend my whole time in Uganda, but the best I can do is to come across from the Congo monthly and have a week or so in the Emmaus office and with the Christians. What is needed is a missionary couple to come to Kampala and live in this lovely city.

We are incorporating the Emmaus Bible School in Uganda and this will permit us to arrange for the immigration permits necessary for the possible coming of assembly workers to labor in association with Emmaus and in a general ministry. There is a persistent call for Bible classes and ministry of the Word in various parts of Uganda. I have had opportunities to broadcast from Kampala and also from Burundi, where messages are beamed in English to East Africa. Our courses are going into all kinds of homes—Muslim, Hindu, pagan, Catholic, Anglican, Pentecostal, as well as true Christian homes. Would God that young, educated, consecrated workers would be raised up for Uganda!

On the Congo side of the line I am equally burdened and greatly desirous of giving more time to ministry in bush assemblies. For the time being, I must stay close to Nyankunde,

as rehabilitation and general work, the rebuilding of the literature work and the Emmaus center require my presence. The decision to have the Inter-Mission Evangelical Medical Center and Training School at Nyankunde involves much in the way of planning and coordination of effort with those who will be joining in the work.

Miss Mary Watson Nyankunde, Congo

Here's a little testimony as to how the Lord leads in a life.

Lively, interested, eager six-year-olds! "Give me the children who want to learn to read! I like the younger ones," was my desire as I finished college. So I taught the younger ones until we had to leave Congo in 1961 and I went to Sakeji. There I was given a class of sixth graders and then fifth and sixth. I found they weren't as difficult to teach as I had imagined!

Arriving back in Congo in June, 1962, I found that Lolwa was short a fifth grade teacher. I took the class, and the next year I taught fifth and sixth.

Back at Sakeji this year, replacing Mary Poole on furlough, I taught 8th and 9th graders English, Latin and Geography, and 6th to 9th graders French. At Kasaji, Katanga, during the long dry-season holidays, I helped in a teacher training school, in French, teaching a few classes a day in Ancient History, Math, and French Grammar. These experiences with older students prepared me for the invitation to teach in a new Christian High School starting near Bunia in September. I am willing, as long as I may still have two days a week free to look after our primary schools.

How is it that a first-grade teacher may teach in a high school? The Lord foresaw this need years ago when He gave me my education. When in college, I was wearied of studying and very anxious to get out and use the knowledge I had. I wanted to leave with a Three Years' Teacher's Certificate, but my father insisted that I finish the four-year course. I graduated with a Bachelor of Science degree in Primary Education.

When I had completed a French course in Belgium and a pedagogy course, my Bachelor of Science degree was pro-rated according to government standards, and I have a certificate entitling me to teach in any Primary or Secondary Mission School in Congo.

Africa is desperate for high school teachers. Are there not some Christian teachers, trained to teach teenagers, whom the Lord could use out here? The need is NOW. Math and Science majors are particularly scarce. Would any of them consider coming just for a year to help out?

Some of the faithful elders at Nyankunde—Ezekeli Ngwera second from left.



Malcolm Gross Ayangba, Nigeria

At the men's monthly meeting in August three evangelists reported having spent a week in house to house visitation in two largely populated centers. Six professed to be saved. Reports indicate good reception of the Igala Scriptural programs from ELWA.

The Christians are concerned about the crippled and poor among the believers and have decided to give a special offering in every assembly to help them.

Plans are going ahead for a program of mass evangelism, every Christian a witness. There will be a special training period, and the people are encouraged to form prayer groups and meet daily for prayer.

Dr. Kenneth Dick Iyale, Nigeria

I thank the Lord for sending the Rohmanns here, as they are a great help to us, especially as prayer partners. The Lord has been using Herb in teaching in the assemblies and also in reaching many pagans with the gospel. He spends hours with them in their homes preaching through an interpreter, and many have been saved. We have also joined together in prayer over some patients who we believe were demon-possessed. Some were delivered after one or two sessions of prayer, and others have taken months of prevailing prayer, but all are delivered.

The hospital work is temporarily suspended as far as construction is concerned, but of course, the treatment of the many who come for help must continue. Our TB patients are a source of joy, because so far, all have come to the Lord—more than fifty of them in the last year.

James Hess Sakeji, Zambia

As local government schools have three weeks' holiday in August, we had a week-long camp for boys during the first of these weeks. I was asked to act as camp director and senior counsellor and found the experience a real challenge. The personal experience alone was most refreshing and valuable, as one realized again the responsibilities created by such a gathering. Our biggest concern now is that those who came out for the Lord will go on for Him. They have separated and gone back to trying situations and pressures, and though we are trying to follow them up, we know Satan will seek to tempt them.

Through newspaper advertising and posters, we have been seeking to increase our contacts with Africans further afield. We do thank the Lord as we see the increasing number of Emmaus courses going out. We had

a visit with Mr. Faulkner of Kolwezi a few days ago concerning the courses he is translating for us, and we hope to have these ready in mimeographed form before our furlough next year, D.V. Besides this, we are expecting two new courses from the printers in South Africa.

At present we are waiting for the proofs of the revised hymnbook that we have been working on in the past months. After the closing of our press, most of the stock was left with us, and it has been our responsibility to have the hymnbook re-printed.



Sakeji children at play.

Lyndon R. Hess Sakeji, Zambia

We have completely altered the primary room and have improved the lighting. The roof of the addition is almost finished, and in a few weeks there will be no further need for the old school building which will soon be a memory. Many of our former pupils, now in the 30 and 40 year age bracket, toiled patiently in those rooms. The termites have honey-combed the walls, and the building is no longer safe for use as a school. We thank the Lord for the addition soon to be completed.

I enjoyed getting out to the villages during vacation, and every visit impresses me with the need that exists all around us. Christians are glad to see us, and the unsaved gather to hear the Word. Some are scornful, but most listen patiently.

Our Sunday school work will begin again very soon and we value prayer for this work. Some have asked for Sunday schools in their villages, and few refuse to send their children.

Montgomery Browne Hiroshima, Japan

In August I was a week at camp for the area around Hamamatsu and Nagoya. Attendance held pretty steadily at seventy, and three young people made profession of faith in Christ.

I also spent a week in Tokyo having examinations at three clinics. None was able to give any reason for the continuing loss of vision in my

left eye. I cannot read with it now. We do value your prayers regarding this.

Our work in Hiroshima has suffered a serious set-back. Our zealous brother in the hospital has fallen into a trap of Satan and is not in the least repentant. His actions have caused a blot on the testimony in the area around the hall and in the hospital, too. Now it is no longer possible to hold meetings in the hospital, and a very sensitive sister has left the meeting.

Word has come that Brother Okada has decided to commence a testimony on the island of Shikoku across the water from us. It will be in Matsuyama, the city from which we broadcast. He is hoping for help from here.

Please remember us as we begin to teach Marcia at home soon. This will take up our mornings and promises to be a real chore.

Theodore Carlson Tokyo, Japan

I enjoyed the Ikaho conference very much. For people with such diversified backgrounds I believe there is a generally warm and helpful spirit among the workers in Japan. The ministry, discussions, etc. were most profitable. One major concern is for the many young Japanese believers (particularly young men) who have expressed a desire for a deeper, more concentrated study of the Word. This fits in exactly with my own personal exercise, and perhaps in time, as I acquire the language, the Lord will lead me into a ministry along this line. How thrilling it is to see the Lord work things out as we give ourselves to Him and learn to follow His leading. Though in many ways the world picture becomes increasingly dark, I cannot but rejoice in the wonderful things He has in store for us. While not without trials and testings, these past two years in Asia have certainly been most thrilling, challenging and rewarding.

John Rae Honolulu, Hawaii

Building costs are terrific here in Hawaii, and actually we cannot see our way through the building of a new chapel. We hope to build on the area of our old site left by the highway department after taking the portion they require. But we've been quoted up to \$80,000 for a small chapel to seat 125. To load such heavy expenses on a new and small assembly seems serious. Yet our neighborhood is one where the average home runs to \$40,000 and 50,000. To go too far in trying to cut costs would in the end defeat our purpose.

We are continuing in the elementary school, but already our Sunday

school and general attendance is suffering. Yet two weeks ago three 17-year-old boys professed to be saved. All three were problems in their homes, so God does continue to work.

Joseph Spacek Honolulu, Hawaii

In August we had a baptismal service at one of the public beaches, when seven were baptized. A number of the people on the beach came close to listen and to watch.

This week we are meeting nightly at the chapel for prayer. The burden of our hearts is the need for revival in our midst—in our lives—and then for a definite leading of the Lord in a united gospel effort in our area.

We rejoice also at the prospect of a wider ministry with the Emmaus correspondence courses. This can be



Joseph
Spacek

such an effective outreach among the military as well as among the local peoples in these islands.

Miss Marian J. Iverson Puerto Plata, Dominican Republic

The Lord is blessing the work in Puerto Plata. Over 400 attended the conference in a nearby country area. It was a refreshing time for the believers who have suffered during these four months. Fifteen made profession of faith in Christ. Two weeks ago fourteen were baptized in Puerto Plata.

A group of new believers in a town to the northwest of us are presently looking for a building to rent, or a lot to purchase, in order to build a chapel and found an assembly. The believers of our assembly have been preaching the gospel there for a few years.

William Gibson Kingston, Jamaica

We are still being encouraged in the work, and some are confessing the Lord Jesus as Savior each week. Last week five were saved at Maranatha Hall, and three last night. The gospel has lost none of its ancient power.

We are to commend a young Chinese couple as whole-time workers at Galilee Hall this week. We now have about forty local workers—most of them in the country parts and inland towns and villages. Please pray for these workers.



Galilee Gospel Hall, Kingston, Jamaica.

Dr. Norman Hamilton Neuquen, Argentina

We are having an Argentine preacher for special meetings at each of the halls while celebrating the 25th anniversary of the inauguration of the hall at Cinco Saltos and a conference for believers in October. We pray that it may be a time of refreshing from the presence of the Lord resulting in a revival among His people and the salvation of precious souls.

It is also anniversary month for our radio programs—the third. We are offering a free copy of "Safety, Certainty and Enjoyment" to those who write in. Rather disappointing thus far! However, we have made a few fresh contacts.

We have been hunting for a suitable piece of land for a future hall here at Neuquen, but all in vain, as prices are so high. We have decided to pull down our garage and a couple of small rooms behind it, covering roughly 33' by 24', and build on this property. On a larger section we could have had a larger hall and more conveniences, but perhaps we can build upwards (balcony). We feel it is time to get better quarters so as to be able to make public announcements of our meetings. How we could do with more workers!

Herbert A. Gerrard Oran, Argentina

We have just finished our annual conference at Oran. These are always very much looked forward to by the believers and the Lord has graciously blessed these special efforts. The number of visitors from other places was somewhat less this year, one possible reason being that we urged the visitors not to bring their children with them. Our accommodation is quite limited, and last year we found it exceedingly difficult to cope with the number who came from other places. The conference is really meant for believers, but each night we have a gospel message, and the last night two remained for help. They

both professed to accept the Lord as Savior.

On the first night of the conference we had a baptism when two sisters and six brethren obeyed the Lord. Four of these came from outside places and four from the city.

James Nichols Sacramento, Brazil

We keep busy with a variety of activities—visiting, furnishing transportation for the sick, the meetings, etc.

We are now having two gospel meetings each Sunday evening: first, an open air meeting a few blocks away and then the meeting in the hall. There are many who will listen with interest who will not come to the hall. It was for this reason that we have started showing a Bible story film strip here at our home on Saturday evenings. Though the hall is nearly right across the street, and there is much more room for meetings there, many folks just won't go there.

Our three older boys continue in the Brazilian school, and all four of the boys are doing school work in English at home, too. We have ordered Calvert courses for the two older boys. Please continue to pray for them and their schooling needs.

Pray for the salvation of the wife of a man recently saved and baptized. She has an incurable disease.

Carl Lehmann Medellin, Colombia

My wife was able to return to Colombia in July. We shall be remaining here at the Bible Seminary of Medellin until the end of the school year in the middle of November. Then we hope to return to the Indian work, in the will of the Lord. It has been a privilege to be able to work with other evangelical groups here in this metropolis of over a million people, and to get to understand some of the problems which the outreach of the gospel encounters in this fanatical area of Colombia. Many of these seminary students bear the marks of violence for preaching the gospel of Christ.

Joseph Martin Asuncion, Paraguay

During the summer we had several baptismal services. One was in a town fifteen miles from here when thirteen were baptized and a new assembly formed. Another was at Yaguaron, thirty miles from here, when three believers were baptized. There the national believers are carrying on the work of the assembly with some little help from Asuncion. A third was in Itaugua, twenty miles from here, when six were baptized.

Here in the capital we are kept very busy, but the Lord has given a measure of health to cope with the situation.



Ed Christensen constructing the water cooling tower for Record Press.

Edwin P. Christensen Chosica, Peru

My wife and son have been in the States for some six weeks. Returning to Peru, they will be joined by Miss Elizabeth H. Warwick of the Fort Lauderdale assembly who will be working with us here.

We are seeking to coordinate activities so that we will be able to make tape recordings of special gospel messages for reproducing later on, on twelve-inch long-play records. Fernando Vangioni of Buenos Aires will be our speaker. Please pray for Brother Vangioni in the preparation of these messages, which will be made available to our brethren in all the Spanish-speaking countries.

Some of the additional equipment which is required to change over our present record press for moulding the larger records is already in the port of Callao. We are much encouraged in this project and trust that many of the believers, equipped with these messages, will have the joy of leading many precious souls to the Savior.

LITERATURE WORK

Literature Crusades reports:

From **Bogota**, Colombia—"A little assembly has been started, and there is good attendance of interested contacts at the Sunday afternoon Bible study."

From **Bombay**, India—"We've been out doing considerable selling lately. To date we've sold over 5000 Gospels and books."

From **Manila**, Philippines—"Our efforts are concentrated for the moment on the young people. We sold 1900 books the first week."

From **Caracas**, Venezuela—"We have distributed 9000 Gospels, and the requests for courses have started to arrive. We have been working in some of the upper class areas and have made some good contacts."

Emmaus Bible School Excerpts:

Miguel Valbuena, **Morocco**—"I have just returned from a trip to Spain and I saw how great a tool is your Bible course ministry for our follow-up work there. Please pray for this precious seed sown in Spain."

Mrs. Dena Speering, **Uganda**—"We hear from all quarters what a blessing these courses are to the people. Many of the Christian leaders have told us that they praise the Lord for leading us here."

Ken Pullenger, **South India**—"The educated people are studying the Word of God as never before in this country. Government officials, soldiers, doctors, businessmen, school teachers, and students are requesting these courses. These Bible studies are in turn opening up opportunities for contact and personal work."

Mrs. Maria Papp, New York—"Please pray that the Lord will give me wisdom in translating the courses into **Hungarian** and pray especially for the courses that go behind the Iron Curtain."

Notes

Christian Youth Convention—A committee of brethren in various Ontario and Quebec assemblies have announced a Youth Convention with a missionary emphasis to be held at Albert College, Belleville, Ontario, December 27-31. For full particulars, write: E. Parker, 157 Water Street, Trenton, Ontario, Canada.

Ebenezer Gospel Chapel, Montreal, Quebec, announces a forthcoming **missionary conference** to be held November 13 and 14, 1965.

The **Washington Area assemblies** are now holding a Missionary Study Class on the third Saturday of each month. Any missionaries who can arrange their schedules to speak at these meetings should write to the Washington Area Missionary Study Class, c/o Mr. Clarence S. Witmer, 2110 Hildarose Drive, Silver Spring, Maryland 20902.

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John Reid *Office Manager*

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LEONARD MR & MRS J.R.
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PERSONALIA

Arrivals:

Mr. and Mrs. Bruce Cumming (Venezuela) in August.

Mrs. Richard Hanna (Chile) in August.

Mr. and Mrs. James Currie (Japan) in September.

Mr. and Mrs. Reginald Powell (Argentina) in September.

Departures:

John Ruddock (Republic of Honduras) in October.

Mr. and Mrs. William McBride (Chile) in November.

Wilbur Kent (Dominican Republic) in September.

Mr. and Mrs. Ian Rathie (Dominican Republic) in November.

Births:

To Mr. and Mrs. Herbert Rohmann (Nigeria) on August 20, 1965, a son, Timothy Herbert.

To Mr. and Mrs. Everett Bachelder (Alaska) on September 4, 1965, a son, Philip Gabriel.

ADDRESS CHANGES

Angola

HORTON, Albert (M)
Missao Evangelica de Cavungo
Nana Candudo, via Teixeira de Sousa

Republic of Congo

WATSON, Miss Mary
B. P. 381, Bunia
Province Kibali-Ituri

Zambia

FERGUSON, Lorne (M)
Lukolwe Mission
P.O. Chavuma, Balovale

Japan

McALISTER, James (M) (B) (A)
24-2 2 Chome Kaisei
Koriyama Shi, Fukushima Ken

Italy

McCONNELL, Robert (M)
Casa Cares
Via Pisana 77, Florence

Portugal

DOOLAN, Arnold (M) (C) (F)
Missionary Service Committee
23 Hobson Avenue
Toronto 16, Ontario, Canada

JEFFERY, Donald (M)
Rua Calvete Magalhaes, 10
Laveiras, Caxias

Alaska

McCORMICK, James (M) (F)
Camp Elim
Woodland Park, Colorado 80863

RICHARDS, Harold (M)
Box R
Palmer, Alaska 99645



Raymond Dibble (Nigeria) requests prayer for a teacher for the missionaries' children at Ika, to replace Miss Brown when she goes on furlough next year.

Walter Gammon (Angola) reports the opening of four new assemblies, each among people of a different tribe: Umbundu, Songo, Luimbi and Chokwe. Pray for growth and stability.

Remember Miss Edith Mieras (Natal) who is suffering from a skin condition caused by an allergy. Ask the Lord for healing.

Kenneth Brooks (Philippines) asks prayer for the small groups at Tarlac and Bahaypari, also for the short-term Bible school to be held at San Juan chapel every Sunday night of October and November.

Pray for Mr. and Mrs. John Ruddock (Republic of Honduras). He has returned to Honduras, while she is remaining in the States to care for her aged mother-in-law. Pray for guidance in these varying responsibilities.

Continue to pray for believers in

the Dominican Republic whose lives have been so disrupted.

Remember the students and staff at the Bible School in Villa Maria, Argentina.

Pray for Miss Mary Rollings (British Guiana) as she conducts women's and children's classes.

Pray for the multitudes of India and Pakistan in their need, and for the Lord's people in those lands.

Remember Michael Howell as he establishes a literature ministry at Ndola, Zambia.

Pray for those workers still awaiting opportunity to re-enter Angola.

Ask the Lord to bless the teaching staff and the missionaries' children at Sakeji School.

Remember young workers who are now engaged in language study.

Pray that Ronald Harris (Mexico) may be sustained in his service as co-ordinator of the Emmaus correspondence work in Latin America.

In view of the continuous plea from workers for reinforcements—"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Guatemala

COCKING, Dr. James (M)
Apartado 78
Quezaltenango

Republic of Honduras

RUDDOCK, John (M)
Tela

Argentina

POWELL, Reginald (M) (C) (F)
3 Bartonville Avenue
Toronto 15, Ontario, Canada

Chile

HANNA, Mrs. Richard (F)
Midland, Ontario, Canada
McBRIDE, William (M)
Casilla 9, Talca

Peru

WARWICK, Miss Elizabeth Hope
Apartado 4715, Lima

Venezuela

CUMMING, Bruce (M) (C) (F)
5525 Halley Avenue
Burnaby 1, B. C., Canada

Retired Workers

MacJANNET, Malcolm (M) (Angola)
P. O. Box 1603
Vista, California 92083

Summary of Receipts for September 1965

The Fields, Inc. issued receipts 23262-23595 totaling \$35,884.50. Of this amount, \$1,344.20 was specified for administrative expenses and the balance for workers.