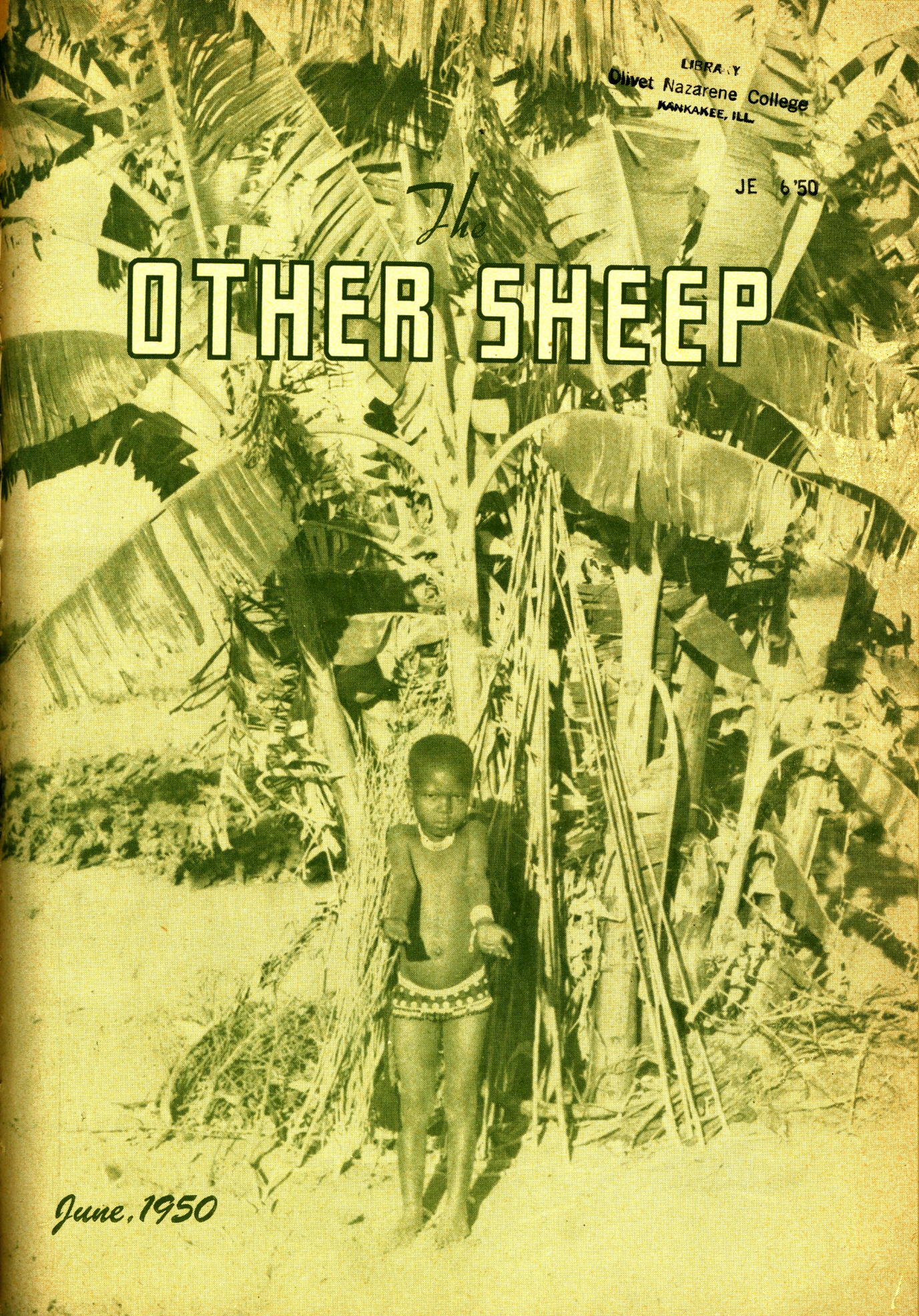


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*The*  
**OTHER SHEEP**

*June, 1950*





*Managua, Nicaragua*

## *Day Schools*



*British Honduras*

The picture on the front cover depicts the African natives' outstretched hands pleading for Christian education.

This particular little girl is an orphan who has been in our school in Bremersdorp, South Africa.

Because this type of picture is very difficult to get, since the native usually declines to pose, we are grateful for the efforts of the workers in securing this shot. Numerous means and tactics were employed to secure it.

The day school is a fundamental part of the missionary program. Education is not given priority, but it makes a vital contribution to the evangelistic emphasis which characterizes each mission field. In some countries there are no public schools and in others, where Romanism dominates the training, the only solution is the day school. Not only do children of believers attend, but many come from outside homes. The quality of the work done in our one hundred and thirty-three day schools recommends them and is just cause for appreciation.



*Second School—Damascus, Syria*

# The OTHER Sheep

And other sheep I have, which are not of this fold: them also I must bring. John 10:16.

A MONTHLY JOURNAL DEVOTED TO THE FOREIGN MISSIONARY INTERESTS OF THE CHURCH OF THE NAZARENE—  
REMISS REHFELDT D.D. EDITOR. (WARREN JONES, D.D., CONTRIBUTING EDITOR; RUBY APPLF OFFICE EDITOR

Volume 37

June, 1950

Number 6

## Winged Missionaries

**I**N HONOR of a great citizen, Canada has set apart National Wild Life Week.

It began three years after the death of Jack Miner in 1944, who had been tagging wild birds since 1909. After stamping his name and address on a tag and fastening it around the leg of a bird, he released it as his winged missionary.

Some time ago a reliable magazine carried the experience of a native named Justo Montero in Colombia, South America, who shot down one of Jack Miner's teal ducks. Attached to its leg was a silvery band bearing an inscription: "Write Jack Miner, Kingsville, Ontario, Canada. Let us consider one another. Heb. 10:24." Failing to understand English, he hastened to consult a lawyer in Barranquilla, who explained that the band had been put on by a man who lived three thousand miles away. The letter which was written as a result of this interview was one of approximately thirty thousand letters Jack Miner received from those who had read his scriptural quotations.

Like most men of the out-of-doors, Jack Miner was a truly religious man. Once he said,

"No man can live in the great out-of-doors and study the creatures which occupy it before man has any control over them, and consider the regularity of the sun, moon, and whispering stars, without being compelled to believe there is an overruling Power."



The idea of putting on Bible verses came to him one afternoon while his mother was reading a statement from a religious calendar. He said: "I got to thinking of the missionaries all around the world, and then of my birds and the strange places they fly to. I decided that they could become winged missionaries and provide food for both

body and soul." This they truly did.

Few can devote their time to this particular method of spreading portions of scripture, but all can participate in the church's program of printing the scripture in various languages and sending devoted Christians to explain and translate into actual life the truths of the Bible.

# Training Nationals

**T**HE MISSIONARY PROGRAM of the church includes training and sending national workers to their people. Native Christians possess marked advantages. Being accustomed to the climate, they require no furlough. Knowing the language, thought life, customs, superstitions, and soul struggles of their people, they are wonderfully qualified. Noted authorities have agreed that final success in this endeavor rests with the Christian sons and daughters of the soil. Alexander Duff said, "When the set time arrives, the real reformers of Hindustan will be well qualified Hindus." Dr. Nevins agrees by saying, "The millions of China must be brought to Christ by Chinese."

The 13 national Bible schools now training 289 workers and the 133 day schools with 4,619 students enrolled are performing a tremendous service in the evangelistic programs of our 23 mission fields.

July has been designated as Education Month in the missionary societies of the church.

Pray for the 882 national workers who have graduated and are already engaged in the work and for those now in training. Upon the successful operation of this effort rests the final success of our world evangelism program.

into the story. In fact, each chapter is a biographical exposition of the text, a suggestion for effective sermonizing if any pastor should chance to read this review.

James Wilson, a former sea captain, when converted was led to dedicate his life to the promotion of the gospel in Tahiti, one of the islands of the South Pacific. The text which so greatly affected his lifework was John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

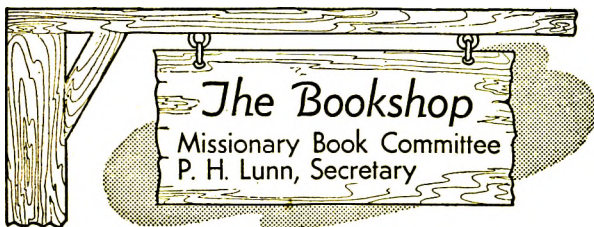
Alexander Mackay, a young Scotchman, gave his life and labors in Uganda on the shores of Lake Victoria, in Central Africa. This young missionary's favorite Bible character was John the Baptist. His inspiration was derived chiefly from the words of Jesus in Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me."

John Geddie was born in Scotland. While John was still a babe his father emigrated with his family to Nova Scotia. There John was converted, joined the Presbyterian church, and at the age of twenty-three was ordained as pastor of a congregation on Prince Edward Island. Through a missionary emissary his attention was directed to the needs of the unevangelized. As a result he dedicated his life to the cause of missions in Eastern Melanesia, one of the Pacific islands northeast of Australia. His text was that gem of scripture, Revelation 1:5, "Unto him that loved us, and washed us from our sins in his own blood."

Solomon L. Ginsburg was called "the Firebrand of Brazil." He was born in Poland, the son of a Jewish rabbi. His father had plans that Solomon should carry on the rabbinical studies and eventually succeed him. The boy rebelled and at the age of fifteen left home. Later in London a converted Jew led young Ginsburg to Christ. It's a thrilling story that tells of his call to missionary work and his effective ministry in Brazil. His favorite text was the sublime scripture passage, "The blood of Jesus Christ his [God's] Son cleanseth us from all sin." The chapter reads much as though it had been lifted from the Acts of the Apostles.

Hiram Bingham was a mighty messenger of God to the Hawaiians. He obeyed the Master's mandate, "Go ye into all the world, and preach the gospel to every creature." As a result of that heeding, thousands of Blood-washed souls will greet him in heaven.

Mary Slessor, who is now world famous as one of Africa's "hall of fame" missionaries, has one of the most interesting life stories of any pioneer of the Cross. She loved to preach from the text, "He that heareth my word, and believeth on him that sent me, hath everlasting



## *Blazing the Missionary Trail*

BY E. MYERS HARRISON

(Van Kampen, \$1.50)

**T**HIS BOOK chronicles the labors of seven missionary pioneers. Four of them are strangers to the halls of fame that ring with the plaudits of such heroes of the gospel as Livingstone, Carey, Brainerd, Grenfell, and other luminaries.

This book tells the life stories of the following: James Wilson, Alexander Mackay, John Geddie, Solomon L. Ginsburg, Hiram Bingham, Mary Slessor, and Sadhu Sundar Singh. An unusual and quite appropriate feature of each life sketch is the use of a verse of scripture which was prominent in the thinking and in the call as well in the service of each one of these seven missionaries. In each case the text is interwoven

life, and shall not come into condemnation; but is passed from death unto life."

Sadhu Sundar Singh, a native of India, by his zeal for Christ and his life of self-denial, was a living embodiment of that text which guided his entire life, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).



### *Against Such There Is No Law*

While the land was being cleared for a Christian hospital in India, several years ago, a missionary stumbled into an old image of some Hindu God. Assuming that he had right to dispose of anything found on his newly purchased property, the missionary threw the god over the fence into the edge of the government road. Some high caste Hindus, seeing how their god had been brought so low, took the case into court. The court ruled that land on which gods reside belongs to the gods. With the backing of this judgment, the Hindus built a small temple on the Christian hospital ground and re-enthroned their image. The government was Hindu; therefore, many times temples were built on government land with government money and defended by Hindu law.

Today, however, India is a democracy. The government has declared that no more government money will be given to build or support the Hindu temples, nor is it possible to get land for that purpose from the government. It is possible, however, though very difficult, to purchase land from the government for Christian churches.—BRONELL GREER, *India*.

### *"UNITED WE STAND . . ."*

A. Tholuck relates a story which illustrates the power of united prayer. A Negro woman was asked by the governor of Surinam why she and her fellows always prayed together. Could they not do it each one for himself? He happened to be standing before a coal fire, and the Negro woman answered, "Dear sir, separate these coals from one another, and the fire will go out; but see how brisk they flame when they burn together."

—*The Wesleyan Missionary*

### *"DANGERS SEEN AND UNSEEN . . ."*

I have just now returned from Endingeni, where I helped in a boys' camp and a girls' camp for two weeks. I have never been in one in the U.S.A., but felt that these were a success and shall fill a big place in our church work among the youth of Africa. It was a thrill to see 96 boys and 100 girls sing, play, and study for a week. We saw many pray through at the altar and have yet to see the full results. It rained or we would probably have had 150 girls. On Friday of the last camp there was quite an excitement when Teddy Esselstyn started to ring the bell and came back saying there was a snake in the path and it was black. That means "go cautiously" in Africa. Mr. Esselstyn got a croquet mallet and started. They found it as the description said, a deadly black mamba. Had it bitten a person, his minutes to live would be about twenty to forty. They finally surrounded it and killed it with chunks of wood and sticks. It was eight feet long. It could easily have killed many people, for it was near the girls' sleeping rooms. The first person I saw die was brought into the dispensary with a snake bite. She was conscious when they brought her in and asked for her month-old baby that they had taken from her. She soon lapsed into unconsciousness and died in a few minutes in spite of medical aid we could give. The day before a child died here in Stegi from a bite. They seem to be worse this year than usual.

—DELLA BOGGS, *Africa*

### *"OTHER SHEEP" SUBSCRIPTIONS*

A number of subscriptions were received from one of the churches in Detroit, Michigan, with the following notation: "You might be interested in knowing that forty-two of these subscriptions were paid for by a blind man, Donald Steele."

"Mission," from Latin "mitto," means "I send." A missionary is a "sent one." "Apostle," from Greek "apostello," means "I send." Words interchangeable. The fifth book of the New Testament is, rightly, the "Acts of the Missionaries."

"Proclamation" is a governmental word and refers to an authoritative announcement to be sounded forth in clarion terms.

"Gospel" means "good tidings" or "good news." News is to inform the ignorant; good news is to inform and bless the ignorant.

"Unconverted" means "not turned to." Hence it includes the willful rejecters as well as the ignorant.

"According to the command of Christ"—Matt. 28:19, 20; Mark 16:15; Acts 1:8b.

—*Bible Teacher's Notes*

## CONCERTS FOR MISSIONS

Rev. D. E. Patrone has been promoting missionary work by giving a musical concert during each revival campaign with the offering being used for some missionary project which has been suggested by the Foreign Missions Office. This is certainly commendable and is worthy of sincere appreciation.

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### WHY?

Why missionary reading? For enlightenment; for knowledge of need; for inspiration; for prayer list items; for widened horizons; for greater compassion for our brothers and sisters across the seas and in our homeland; and to feel more deeply Christ's great commission which rings true today: "Go!"

—*The Wesleyan Missionary*

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### SACRIFICE

The great cause of foreign missions is dependent on sacrifice for its propagation. It cannot be carried on and cannot live in the atmosphere of cold, calculating budgets. It must have the warmth of love-prompted sacrifice for Jesus Christ. It calls for sacrifice in men and it calls for sacrifice in money. In the first world war the slogan was "If you can't go, give." To win that war took the lives of those who went and the money of those who could not go. One was as necessary as the other. To carry on the great missionary work of the church takes the same. Those who can go are called to go, and those who cannot go are called to give.

—R. G. FLEXON, in *Foreign Missions Bulletin*

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### VISIT A MISSION FIELD

Would you like to make a trip to one of our mission fields? Go with one of our missionaries through a busy day? Receive a firsthand knowledge of their problems and difficulties, that you may know better how to pray for them? Share some of their very interesting experiences, see God work some modern miracles, and rejoice with them in their triumphs and victories?

You say the privilege of visiting our mission fields is only for our general superintendents? You say you can't afford the cost of the trip? You just can't possibly get away?

Don't let these questions bother you. If you really want to make a trip to the mission fields, you may do so *every* month by subscribing to **THE OTHER SHEEP**. Just think of it, twelve trips for only thirty-five cents.

—LOIS POTTER, in S. California  
District Challenger



### Weddings

After investigating wedding customs in Mexico, it seems that all of you girls would be interested in moving there immediately. You see, when a couple decides to get married, it is the groom who furnishes everything for the wedding, including the bride's trousseau, reception, decorations, etc. And in some sections, as soon as the couple is engaged the young man assumes support of the young lady!

There must be two ceremonies since the church is not authorized to perform weddings, and the civil ceremony must precede any church ceremony that is held.

When traveling through the Indian territory in the southwestern states, one often sees a small jug which has two openings, one opposite the other. This jug is known as a "wedding jug" and is used by the desert Indians of Arizona during a wedding ceremony. When a young man falls in love with a young woman, he goes to his maternal grandmother and tells her of his feelings. If she agrees that this young woman would make a good wife for him, she goes over to the girl's clan and contacts the girl's grandmother. If these two ladies agree on the choice, the young man has become engaged, but he must remember two things: first, that he must not look at his future bride; second, that he must not look into the face of his mother-in-law to be (this last rule holds even in afterlife).

The parents of the couple plan for the wedding feast, which lasts for two or three days, concluded by the wedding ceremony. The medicine man, who is their priest, calls the young man and young lady together, facing each other. He has the wedding jug filled with water and offers it to the young man first, then to the girl, each taking a drink from the opposite mouth openings. After both have had a drink from the same jug, they are pronounced husband and wife. The wedding jug becomes their most treasured possession. They hang it high in the rafters of their little home, high out of the reach of everyone; for if it should break, their married life also would break up.



# Reports

from the

# Fields

## To Cleanse or Be Cleansed

By Ronald Bishop

British Honduras

WE ARE lately come from a lively service crowned with four new souls praying through to victory in Jesus Christ. The little settlement is called Mt. Hope, and our worker there is Mr. Christian. Recently a school has been established in this little village along the new road. In the thatch schoolroom we found a large group of precious people waiting for the service to begin. One of the most important features of the service was the time set aside for testimonies. Mr. Christian invited several people to testify, saying, "I do not call you to preach, but to testify and tell what the Lord has done for you." It was a special service from their point of view, but we wanted to hear the spiritual reports of the people. While they consider our part of the service special, we consider the testimonies even more special, for they have a great bearing on those who hear their words and read daily the change that Christ has made in their lives.

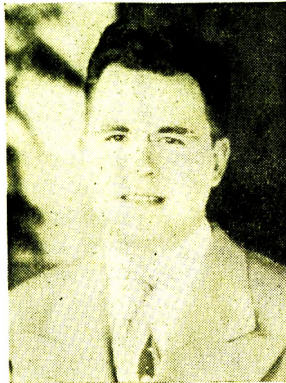
One good lady gave a testimony I would like to have recorded had it been possible. It was in essence a witness to the power of God in her life. She did not even mention about how her home had burned, her husband been stabbed to death, her son beaten and jailed; but she witnessed to the fact that Christ had come to her with salvation and a hope that endures. She said, "I am a poor woman, but I am not a poor woman, for I have treasures in heaven." She also said this: "I used to go to confession in the Roman church, and after confession they would send us to wash up the images; but now I know that I was not

washing up the real Christ, for He is the One who has cleansed me from all my sin."

Someone has said that religion is man seeking God, but Christianity is God seeking man. It is easy to say, "But there is one God and we all worship Him." The Word says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." To turn from paganism to Christ is to know the power of God. The easy-going doctrine of all the church spires pointing the same way might suit the tired taste of folk in some countries, but it has little place in a land of heathen religion. Religion doesn't save, and the heathen have proved it down through the ages. The crucified and risen Son of the living Father God standing at the door of the sinner's heart is the truth of Christianity. Christ, not the church nor the cross, saves.

To clean up a dead image or to be cleansed by the living Christ makes a lot of difference in time and eternity. We are praying for the day when the home front will see the difference in such a way that they will carry a *real* burden for the lost millions who grope in the confusing darkness of superstition. Oh, that God might be moved to give us a great revival among those who for centuries have cleaned the images, when they ought to recognize and admit into their hearts the Lamb of God, who taketh away the sins of the world.

Praise God for those who have left the basin, the soap, and the cloth that is needed to clean the images, and have come to Christ for cleansing!



# A Year Among Swazi Lepers

By Marjory Burne\*

ON SUNDAY MORNING, October 9, 1949, Rev. and Mrs. Esselstyn, Mrs. Jenkins, Dr. Hynd, Miss Cole, and others were seated before the congregation in a building where the Sunday service is held at the leper colony in Swaziland. We marveled as we looked at this large gathering of lepers, because of the great transformation which had taken place in their lives. The improvement in their condition, both spiritually and physically, was evident in their appearance. Our thoughts turned back to the days when they were living under great hardship in their old settlement a little more than a year ago, inadequately cared for and miserably unhappy, with their physical condition rapidly deteriorating; and we thanked God for all that He had done for them.

The patients sang heartily as Mrs. Jenkins played the organ. Brother Esselstyn preached a fine sermon, taking as his text Romans 5:8, 9, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him."

We prayed and sang again, rejoicing in the presence of God, and Mr. Sowden pronounced the benediction.

After the service we called at the hospital to visit the patients who had not been able to attend the service. We found blind Zulu, who has now had both legs amputated, still rejoicing in the Lord. Temba, a bedridden patient suffering from tuberculosis and leprosy, was also rejoicing. He said he had a request to make. He wanted a hymnbook so that he could sing. We sent him one a few days later, and since that time he has passed away victoriously.

We can attribute much of their spiritual well-being to the work of our Swazi Nazarene pastor, Rev. Samuel Dlamini, who was called of God to take up this work among the lepers. He is living at the colony, helping them in their difficulties, many of which are domestic problems resulting from their segregation from their families, and conducting church services and classes for church members and probationers. He has a great burden for these people, and we be-

lieve that his spiritual ministrations are proving a blessing there in the work of the church. Miss Cole has Bible classes for them; and it was a great inspiration at their Easter service to hear them recite verses, even chapters, of scripture which they had memorized. Many of them are Christians and some have real victory in their hearts.

Along with the spiritual ministry, the care of the sick plays an important part in the work at the colony. It is heartening to see the progress the patients are making. The awful marks of the disease are less apparent and in some cases have almost disappeared. Miss Cole and Nurse Earnshaw do the nursing of the patients who are hospitalized, the administering of medicines, and the giving of injections and other treatments according to the needs of these many patients. Fifteen patients have been discharged

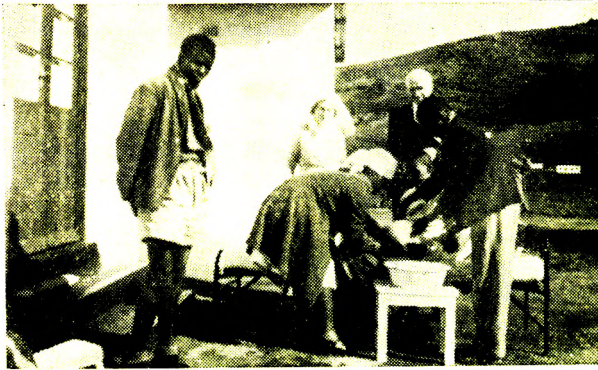
during the year as non-infectious. The inmates, who once felt that there was no hope of their recovery, are eagerly availing themselves of the medical service at their disposal because of the hope it holds out for them, and within the past few months they have given the colony a new name, *Temb'elihle*,

meaning "Good Hope." We feel that the relief and comfort which their sick bodies have received through the improved conditions under which they are now living, and the love and care given to them through this medical missionary work, have done much to touch their hearts and win them to Christ.

Occupational therapy is being initiated there. Mrs. Sowden has organized a branch of the Girl Guides' Association, and useful articles of needlework and knitting have been made by the girls for their own use. Patients are encouraged to cultivate their own gardens, producing their own food; some are given the care of the sick; and one has a small school—and so they are learning to occupy their time usefully and are tasting the joy of service for others.

Dr. Hynd supervises the work of the colony, carrying out general administrative duties and making a medical visit twice a month, when treatments are reviewed.

A year ago we said, "He hath done all things





well," because of the wonderful way in which God gave us this work in answer to faith and prayer; and today, looking back upon the first year's work, we can say, "He is able to do exceeding abundantly above all that we ask or think." We know that the One who loved and healed the lepers while here on earth is "the same yesterday, and to day, and for ever." And so, with praise in our hearts for what has already been done, we look forward confidently to the future, believing that "with God nothing shall be impossible."

\*Employee at the Raleigh Fitkin Memorial Hospital office

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## *It's Well Worth While*

By *Thomas A. Ainscough*

*Argentina*

WHEN a little boy at Sunday school, I had the privilege of reading of the exploits of missionaries, but I never had the privilege of seeing one until I became a young man. Even as a boy I dreamed of one day taking a big ship, being sort of a national hero, at least for a few hours, and then swaying the masses with my eloquence, and seeing a repetition of Pentecost every time I preached, and finally being buried in Westminster Abbey like David Livingstone.

However, only part of those dreams have come true. When God called me, I began to prepare for the big ship; but when God sanctified me wholly, I lost all desire to be a national hero or even to be buried in Westminster Abbey. I don't remember ever swaying masses with my eloquence, but I well remember how the poor natives so patiently hung on to my words as I tried to express, for the first time, the message of full salvation in a foreign tongue. I admired their patience.

I found that being a missionary means to be in a sleeves-rolled-up position twenty-four hours per day. It is a battle against the forces of darkness in spiritually high places. Every soul rescued from the darkness of paganism means sacrifice, intense devotion, a "this-one-thing-I-know" attitude. In South America, it means a continual bout with the forces of the established religion of Latin America. But for a Christian who has the Holy Ghost and who enjoys a fight, there is ample reward for his efforts.

A few days ago a young lady, recently converted, and whose mother and two brothers are members of the local congregation, was seriously ill. I went along to the hospital with my wife. To my surprise, after inquiring who we were and what we wanted, the porter sullenly allowed my

wife to pass through and gave me orders to stay outside. For a while I felt like telling the good man that other religious leaders enter when they wish, and why couldn't I do the same, seeing that I was the patient's pastor? However, I felt restrained.

I sat on a seat in the entrance, took out my New Testament, and began to read. Suddenly a Voice reminded me that I had an interesting tract in my pocket entitled "*Dios Ha Hablado*," "God Hath Spoken." Then the Spirit said to me, "Why not give one to the man who has forbidden you to enter the hospital?" I obeyed. A few moments later the porter turned to me and said, "You may enter, but not more than two words and leave." I was walking on air. I spoke only two sentences to the patient.

"Are you still trusting in Jesus as your own personal Saviour?" and, "Will you live for His glory should He raise you up again?" was all I said to the girl. Then she told me how that a few minutes before the operation, which lasted four hours, they tried their best to have her confess to the priest. The brave little Nazarene said, "I have confessed all to Jesus, and I don't need any other priest."

Can you wonder why a missionary feels so happy? To see God save, sanctify, satisfy, and glorify precious souls, hitherto bound hand and foot with the bonds of superstition and fear, besides all the sins imaginable that accompany these, is too marvelous to express in words. To have the joy of picking fruit by hand and to see it ripen until it becomes mellow and sweet is the most glorious experience. So it is to win an individual to Jesus, to see him go on to holiness, grow in grace, and go to heaven is almost too exciting to bear. This is the greatest business in the world because it is for time and eternity.

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### FROM CUBA

We now have twenty-three missions and preaching places. During this month and the next we will be able to open up four more preaching places. Last Sunday I received a fine youth into our church as a probationary member. A sincere minister of another group was at our altar Tuesday night seeking holiness. Also his wife came forward too. I believe that they are going to find the blessing. We are grateful for the blessing of God upon us, and appreciate so much your prayers and those of our loyal Nazarenes at home!

—LYLE PRESCOTT

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**Never try to evade your responsibility by saying that the heathen are living up to the light they have when you are not living up to the light you have.**

# Missionary Children's School

By Mayme Lee Alexander

Guatemala

WE HAVE recently finished the fourth term of the English school in Coban, Guatemala, for the children of the missionaries. This term we have had seven children enrolled. They were Earl Dean Hunter, son of Rev. and Mrs. E. D. Hunter, Peten; Maurice Broyles, son of Mrs. Lucille Broyles, British Honduras; John and Joan Sedat, twins of Rev. and Mrs. William Sedat, San Juan, Guatemala; Carl and Anita Birchard, children of Rev. and Mrs. R. W. Birchard, Salama; and Mary Margaret Paul-Best, a child of one of the miners who lives in Coban. With this group we have had three grades to teach.



We feel that God has chosen us to help in this part of His vineyard. In this work we have been reminded of some of the sacrifices of the missionaries. What if you had to say good-bye to your child and then not see him for several months? Then my heart has been touched to see the children sad after the parents depart. They surely need your prayers. We feel the school is good for the children and it gives more time for the parents to work for God. They would have to teach the children by the Calvert correspondence course if we did not have a school.

I am happy to tell you that after the first few days of adjustments the children seem to be contented in our home for them. We have had many happy hours together. They have won a place in my heart, and seem almost like my very own. They even call me "Mamaita" (little mama).

We have felt God has helped us with this work and will be glad if you continue to pray for us. Don't forget to pray for the children of the missionaries on every field.

# Called to Preach

By Joseph W. McMahan

IN SEPTEMBER of 1944, I went to Laredo, Texas, thinking that the warm winter climate would be good for my health. I had previously been called to preach and had been working in several of our Oklahoma City missions and churches; but as I suffered with bronchial asthma in the winter and hay fever in the summer, I found it necessary to leave and to seek a better climate. My desire was to go somewhere and start a new Nazarene work; and Laredo, a city of over fifty thousand, seemed to be an opportune place.

However, upon arriving I found the city to be over 90 per cent Spanish speaking. Soon after arriving I met Mr. Anton Deschner, superintendent of the Holding Institute, a boarding school for Mexican boys and girls operated by the Women's Society of Christian Service of the Methodist church. He asked me to come to teach in his school, a position which I readily accepted, feeling that the Lord was directing. I stayed at Holding a year and was offered a position for another year. Some of the boys and girls whom I had contact with that year are now in college preparing for the ministry.

I preached an average of three or four times a week while in Laredo. Also for six months I conducted services for Nazarene servicemen and their wives who were stationed in Laredo during the war. One day the Mexican Methodist minister asked me to preach in his church; so I paid one of my boys, Edgar Torres, fifty cents to help me translate one of my sermons into Spanish. I preached (or read) that sermon (on "The Cross") for the Methodists in Laredo and Nuevo Laredo, for the Fundamental Baptists, Salvation Army, and the Nazarene Mission which we started later.

Rev. Jimmy Timmons told me one day of a little chapel for rent. I wrote Rev. Ira True about it, and he came down and rented the building and sent a Mexican preacher. I bought a pulpit and four benches for \$5.00 and moved them to the chapel. Soon the Nazarene Spanish Mission had a good congregation. But the pastor became discouraged and left, and it was up to me to carry on, although I knew little Spanish. The people would come. I would lead the songs and read a tract in Spanish, then pray in English.

## Texas-Mexican District

This went on for several weeks until Brother Enrique Rosales came to my rescue and brought a Spanish pastor.

All of this time I had no desire to do Mexican missionary work, and often thanked God that He had not called me into this work. Several Mexican preachers and missionaries told me they were praying that God would call me into this work.

I left Laredo in October, 1945, and took a pastorate in Victoria, Texas. This was a difficult year, although we were able to help the church buy its first property. But the rainy coastal climate was not at all good for me, and I found it necessary to leave.

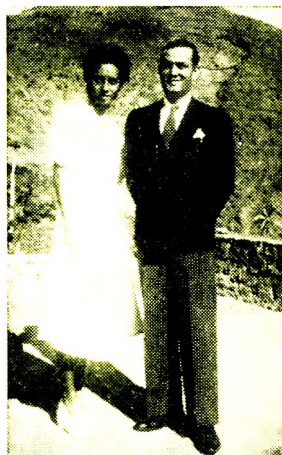
I received several calls to other places but didn't accept any of them. Instead I went to Mission, Texas, to visit my friends, the Terrys. The warm winter sunshine and abundance of fruit and vegetables of the valley appealed to me, so I accepted a position teaching in the East Donna School.

Here I found a group of sixty-seven boys and girls (all Mexican) crowded into one small room. But there was no discipline problem, and I soon fell in love with them. One of my pupils was Sabe Monreal, whose father was pastor of the East Donna Mission, and I worked with this mission for several months. The longer I stayed in Donna, the more I loved the Mexican people, and I began praying that God would send us a good Nazarene worker among them. One night, during a severe illness, when I was unable to sleep, God definitely revealed to me that He had already sent a missionary there and that I was the one.

Since that time, I have been active in the Mexican work! I love the people! God has helped me in the language! The first year of my Mexican ministry over three hundred people knelt for prayer in my services. Many of these were Mexican nationals who were working on farms here in the valley. God gave me strength some Sundays to conduct five ranch services in one afternoon. My desire is to spend the rest of my life in this field, sowing the gospel seed in Spanish, trusting the Lord for an abundant harvest.

## "Workers Together with God"

By Earl E. Mosteller Cape Verde Islands



**F**OGO, the third largest island of the Cape Verdian archipelago, now has two pastors. In the month of November, 1948, a new work was begun in Mosteiros (Monasteries), with the pictured young couple, Jose and Lina Correia, placed as pastors.

Senhor Jose, touched with love for this people, went about meeting them with a tear of compassion in his eye. At the close of that first day, he addressed the missionary, with a choked-up voice, and said: "I feel so intimately linked to this people."

To date (at the close of one year) God has given him the confidence of the people, a wonderful attendance, a Sunday school of 200 children, and nearly 150 conversions and sanctifications—"with persecutions."

Below is pictured a part of the Mosteiros Prayer and Fasting League at a natural, rugged, rocky seaside haven. Eight of the group are dressed in black because they are in mourning. Last month Mosteiros had more prayer meetings than days in the month.



# "What Hath God Wrought!"

By Hilda J. Davies\*

It was nearly dark. Two discouraged missionaries sat in the recently lighted room, wondering what the next move should be. The little son of one of the missionaries was dangerously ill with amoebic dysentery, and the other missionary was suffering night and day from a badly infected foot. Both had been under treatment for the past two weeks, but the local doctor seemed unable to help or relieve either the missionary or the little boy. Both had been discharged that day.

Suddenly out of the dark a cheery voice called, "Is anybody home?" Delight and amazed relief filled the faces of both missionaries as they recognized the friendly voice of Dr. Orpha Speicher from Basim. If ever anyone was sent by God to help in time of need, she certainly was. She had no idea that we needed her, but was on her way through to another station and had stopped in. What a joy it brought to realize God's tenderness and care in sending her to us just when we so badly needed her!

In her own inimitable way Dr. Speicher took charge, and both patients were whisked off to her home in Basim fifty miles away. It made no difference to her that she had no nurses to help, no one to look after treatments, injections, and dressings. That this might add to her burden of trying to run a hospital with no nurses, with constant demands both day and night, seemed to be of little consequence. True, the "hospital" at that time was a building which had been formerly used as a boys' school; but this made the job all the harder, for there was none of the usual hospital equipment to make the doctor's work easier.

The little lad and his mother were made comfortable in the guest room, and the writer was established in the doctor's office in the bungalow. There wasn't room anywhere else. That night treatment began for both patients. No set office hours here. Incredulous delight filled the little boy's face as he urged his mother again and again to taste the lovely strained pulse and rice which were his first food in about ten days. "Look, Mommy, do taste it."

In between calls to the hospital, clinic, and outside patients, Dr. Speicher took care of her

bungalow patients. She seemed tireless, and it was often after dark when she got to the job of dressing the writer's foot. And never once in the midst of it all did she deviate one iota from her consecrated, cheery, lovable self.

In ten days the little boy was home, and in two weeks the writer was able to be back at her work again—on both feet.

This seemed wonderful—and it was. Our hearts have never ceased to praise the Lord, and to thank the Nazarene mission for all the good which came to us through Dr. Speicher, not only on this occasion but on many others.

But this was only part. This happened in 1941.

In December, 1949, the writer returned for a second visit—this time for surgical aid. Ever since our arrival we can only look and marvel at what God and Dr. Speicher have wrought. Instead of the school building as it was, now it is surrounded by a wide veranda and there is a large covered entrance to the hospital. Kitchens and bathrooms have been added to the private rooms. Close by the hospital nestles a gem of a chapel, the John Hill Memorial. Simple, chaste, and quiet, it cannot but lead one's thoughts to Him who inspired all this work. The chapel is always available to the busy nurses—a quiet, serene spot in the midst of the bustle of the hospital, where they may stop for a moment to commune with the Master Healer.



Dr. Orpha Speicher

And right close by, going up as fast as masons, carpenters, workmen, and Dr. Speicher's enthusiasm and encouragement can build it, is a big airy surgery, the Larry Hicks Memorial with two spacious theaters, and the various necessary smaller rooms. Covered passages leading from the wards and private rooms are being closed in and covered. And in the midst of it all—the plaster, the tiles, the boards, the wire, the cement, and the general confusion—one finds the Doctor Miss Sahib checking, measuring, adjusting, overseeing all the work. It is a sight indeed to walk through the compound and to see Dr. Speicher directing the laying of the roof—telling them accurately with a naked eye which piece is crooked and needs straightening. And in a land where workmen usually do not like to work for women, these men work like mad

for the Doctor Miss Sahib—and love it! Such respect do they have for her judgment that, after adjusting something which was off about two and one-half inches, one said, “It is only one-half inch off now, and no one would ever notice that—but you!”

And the writer—again to the doctor’s office? Oh, no, this time to a lovely two-suite annex, beautifully cool and airy, and so sunshiny! In building for our Indian folk the missionaries’ needs were not forgotten. And when the operation was performed, Dr. Speicher was not alone. Dr. Witthoff was here to help her, and Nurse Jean Darling was here to set up properly and to give the anesthetic. And afterwards there were the splendid Indian nurses, the results of Miss Darling’s meticulous and careful training, to take over and do a fine job of caring for the patient. And we could only lie there and marvel and praise and wonder at what God had wrought.

To those at home who have made these things financially possible we want to say a heartfelt “Thank you.” Sickness is never pleasant; but when one must be ill, a place such as this is a veritable oasis in the desert. Not only competent medical help, clean airy surroundings, and adequate nursing care are available; but all this is enhanced by the consciousness of His love and the warmth which radiates from the doctors and the nurses, Indian and European, who so gladly, so nobly, and so willingly serve both Indian and European alike in the true spirit of Him whose they are and whom they serve.

The writer is well enough to return home again now. Standing and watching the busy scene, the buildings which are visible evidence of God’s blessing on this place, one can only bow head and heart in adoration and praise, and say with awe and wonder, “What *hath* God wrought!”

\*With the Christian and Missionary Alliance Mission, The Women’s Bible Training School, Khamgoon, Berar, Republic of Bharat.

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*The Radio Missionary Log*, official organ of the World Radio Missionary Fellowship, reports that more than 1,000 gospel programs in a dozen languages are now going out over radio station HCJB each month.—*The Gospel Messenger*.

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Communism has failed in Japan according to Abbot Kocho Otani, head of 10,000 Buddhist churches in Japan. He said that one reason is an upsurge of religious feeling, and another is the prestige of the United States as represented by General MacArthur.

—*ICU Newsletter*.

## Memorable Days

By D. L. Larkin\*

THE CHAPEL SERVICE began at its usual hour—8:00 a.m. It was just another morning. The message was not unusual. As we sang the first song, there was no visible evidence that this day would stand out among the others. But God could not ignore the many night-hour pleadings and the multiplied prayers of faith. After all, He, too, is deeply interested in our Bible Institute and in each of our students.

It was soon evident that morning that Someone besides Brother Franco was speaking. It was Someone who knew the innermost secrets of each heart, who knew the defeats and carnal uprisings. The altar filled once, but the Spirit would not release us. I made a second call. The altar filled again. Now and then a student would arise from the place of prayer and go to another student or to a faculty member to make confession or restitution and to ask forgiveness.

The hours slipped by and the work of the Spirit went on. Classes were forgotten. The dinner bell went unheeded. Prayers had given way to public confession, to testimony, praise, and rejoicing. Several times I tried to close the service. But always just one more had to testify. Finally, at one-fifteen, five hours and fifteen minutes after the service started, we had the prayer of dismissal. These were memorable hours at the Spanish Nazarene Bible Institute.

The following week Dr. and Mrs. C. B. Widmeyer were with us for three days. The work of the Spirit already begun caused their messages to fall on fertile ground. Some came to the altar several times. But there were seriousness and determination in the seeking. The response among our students was no impulse of the moment. We witnessed some real old-fashioned dying out and digging through.

Some excitable persons had told me that when we faced problems here we would surely have a Latin-American style revolution. Well, we had a revolution, but it was the heaven-sent style, the kind that assassinates King Carnality and that overthrows the devil’s rule. God is on His throne and He is in our school.

We shall not soon forget these memorable days in the Spanish Nazarene Bible Institute.

\*Principal of the Spanish Nazarene Bible Institute located at San Antonio, Texas

# South of the Border

By *Ira L. True, Sr.*

## *Southwest Mexican District*

JUST RECENTLY I had the privilege of visiting one of our new works. It is located fifteen miles south of San Luis, Sonora, Mexico. It is a rural community with nothing of a town, a local small store being the extent of business in that section. Mr. and Mrs. J. P. Ainsworth are the workers there and are doing a great job. No doubt something should be said of the conditions under which they are working. Their house is a typical native home. It is built of poles and covered with mud and roofed over with thatch. To keep out some of the rain and cold, they have covered the roof with a large tarpaulin, which gives the building rather a half-tent look. The floors of the building are plain old dirt. The church building is worse. It is a pole structure covered over with old canvas. The roads beggar description. I was reminded of what one person said in a testimony, "Sometimes up and sometimes down."

I was met at the line by Brother Ainsworth, and we embarked on our journey. I had worn a blue suit, but in a few moments you would not have known it. Great clouds of silt dust enveloped the car. The poor old Dodge bumped and thumped and scraped along through dust, ditches, and mud until we arrived at the mission.

I kept wondering what kind of services we would have. The Ainsworths said the people would come, but I wondered. About 6:30 p.m., the folk began to come in over the hills and down the roads. The tent began to fill up, and we soon had 107 people present. They began to sing the songs of Zion in their own manner. They had sung so long without musical instruments that some of the tunes were hardly the same as the original, but this made no difference.

I was to have three services with them, and this gave rise to the question of what to preach. The missionaries kept repeating that I was to tell them what the Church really was and what it stood for. So the first night I tried to preach on the new birth and holiness. You will see that I would have to take a little time. But such hunger you never saw on the faces of the people. They sat on the rude benches and drank in the gospel without moving. The afternoon of the second day we had some 50 out for an afternoon meeting. That night we had 100 in attendance.

This time we talked to them about the fruits of repentance and then wound up with entire consecration as a requisite for holiness of heart. After a lengthy sermon some twelve or more moved up front to seek holiness.

I came away so touched by the experience that my prayer was, "O God, in some way let this vision fall on our church." Today is our day. We must man the fields which are ripe unto harvest.

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## *The Precious Word*

By *Clifford F. Church*

*Africa*

HOW PRECIOUS is the Word of God! To buy the Scriptures in their own language is a privilege not offered to some of these black people. Many of the men here are of the tribe called Shangaan. They count it a real privilege to own a Bible in their own tongue. They bring their Bibles to church in cloth sugar or flour sacks, or else in little wooden suitcases, which they have perhaps made themselves. During the war and since, Shangaan Bibles have been very scarce, and only now a few are trickling through. On this day we had about twenty Bibles to distribute among the men. You should have seen their faces gleam when we related the good news. I noticed one man during the reading of the Scriptures. The cover was gone from his Bible and the cheap paper was all brown and the pages chewed from use.

After the benediction there was a wild scramble to obtain the Bibles. Had they not been Christians, I think they would have fought to acquire one of those precious books. They pay three shillings for a complete Bible, about forty-five cents. One man stood waving a pound, a bit of paper worth about \$2.80. He stretched his arm as far forward as possible to try to make sure that he received a volume. But alas, the last book was taken by the black man before him. I saw the light go out in his eyes, and his arm and countenance drooped like a cut flower without water. I felt deeply hurt when I saw that man so disappointed, standing there with the crumpled pound in his hand but no Bible to read. And I thought, "How precious is the Word, and how we ought to hide it away in our hearts!"

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### A DEFINITION

"Christian missions is the proclamation of the gospel to the unconverted everywhere according to the command of Christ."

—DR. ROBERT H. GLOVER

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**Do you enjoy the money you spend on yourself and begrudge what you give to missions?**

# Who's Who



WILLIAM AND FRANCES VAUGHTERS

William Clayton Vaughters was born August 3, 1915, at Davenport, Iowa. He was born again on January 5, 1930, joined the Church of the Nazarene that year, and was sanctified two years later. He graduated from Franklin High School, Portland, Oregon, in 1935, and in 1944 received his A.B. degree from Pasadena College. He held pastorates in Princeton, Idaho; Palouse, Washington; and Le Mars, Iowa.

Frances LaVerne Boyd was born October 7, 1913, at Danville, Illinois. She was born again on March 12, 1932, and was sanctified the same year. She attended Decatur High School, God's Bible School, and Pasadena Academy. She became Mrs. Vaughters at Eagle Rock, California, on June 3, 1937. The Vaughters' have four children: Martha Ruth, born October 29, 1938; Larry William, born July 17, 1940; Charlotte Lynette, born December 8, 1945; and Janet Lorean, born October 22, 1948.

They first reached Guatemala February 10, 1945. Having served four years as evangelists in the interior jungle regions of Lake Izabal, they returned home for their first furlough on March 29, 1949. While here in the States on furlough, Rev. Vaughters held many missionary services; and Mrs. Vaughters, in her spare time, took Spanish and psychology courses. On March 25 they returned to Guatemala.



HELENE IRENE JESTER

Helen was born October 10, 1904, at Indianapolis, Indiana. She was privileged to have a Christian mother, who brought her up in the nurture and admonition of the Lord. She was saved January 26, 1919, sanctified on February 2, and united with the church that same year.

Helen attended Kingswood Academy, Central Normal College, and received her A.B. degree from Taylor University in 1932. Languages interested her and she studied Latin, Greek, and Spanish.

Not only did she obtain experience in the teaching profession, but she was also ordained in 1935. And just to round out her experience and education, she gained a knowledge of bookkeeping and learned to lead singing.

Her training in bookkeeping has been useful on the field, since she has served for some time as treasurer on the field in Africa, having left for her first term on May 7, 1938. She has also served in the evangelistic and educational fields during her years as a missionary.

Furloughing in May of 1947, she had the opportunity of attending the General Assembly in St. Louis and sailed for her second term on July 23, 1948. At the present time she is stationed at Pigg's Peak in Swaziland.



LOUIS AND EVELYN RAGAINS

Louis Gorman Ragains was born October 16, 1915, at Choctaw, Oklahoma. He was saved in 1936 and sanctified in 1940. He received his A.B. and M.A. degrees from Pasadena College in 1940 and 1942, respectively.

Evelyn Elaine Hunt was born April 29, 1920, at Pasadena, California. She was saved in 1940 and sanctified in 1941. She graduated from Pasadena Junior College in 1938 and also attended Pasadena College. On June 20, 1942, Louis and Evelyn were married at Pasadena.

They served in the pastorate at Coeur d'Alene, Idaho, for two years and then, having been placed under appointment for missionary service in Latin America, they returned to Pasadena for the summer session to study Spanish. They left for their first term of service April 15, 1948.

They have three children: Rees William, born May 18, 1943, at Glendale, California; Donna Elaine, born January 26, 1945, Altadena, California; and Paul Lloyd, born August 16, 1949, in Nicaragua.

At the present time the Ragains' are stationed in Managua, Nicaragua, but in June they expect to go to San Jorge.



# The W. F. M. S.

Edited by Miss Mary L. Scott, General Secretary, 2923 Troost Ave., Box 527, Kansas City 10, Mo.

## JULY EMPHASIS

### "Why Mission Schools?"

Perhaps you, too, have asked, "Why spend money for school buildings and the support of teachers when every cent of it is needed for world evangelism? Our task is to get the gospel to the heathen." A missionary in Africa answers this question as follows:

"If the money now devoted to the educational work of the church were taken and used solely for evangelism, we would obtain more converts for a time. But the advantage would be short-lived and we would not build a solid, lasting work. As long as we keep the spiritual, evangelistic spirit on them, our schools will continue to be of inestimable value in spreading the gospel."

The chief objective of the Church of the Nazarene is, and shall always be, world evangelism. However, the following are some of the reasons why mission schools are a fundamental part of this great task.

In most countries we have found that day schools are indispensable to our mission program because, with only one or two exceptions, the illiteracy rate is very high. Before the people can interpret the great truths of the Bible for themselves, they must be taught to read. In a few of our fields the government encourages the establishment of schools by giving substantial grants toward teachers' salaries and maintenance.

Each field presents its own difficulties, but in the South and Central American countries our Nazarene children will be required to be educated in the schools sponsored by the Roman religion unless we establish our own day schools.

Many children will come to a day school whom we cannot reach through a Sunday school. One of the best ways to win the hearts of the parents is to win the hearts of their own flesh and blood. "A little child shall lead them."

Bible training schools are a necessity. Statistics show that of the 292 teachers in our mission schools, 224 are nationals, most of whom have been trained in our own Bible schools.

Our missionaries agree that if we are going to contact the lost of all nations with the message of holiness, it must be done largely through consecrated, sanctified national workers, trained in the doctrines of the Nazarene church.

If we in this country feel that the training of our young people in our own schools is necessary and vital, how much more is it necessary to steep the young people of heathen background in the essentials of definite, personal Christian experience and holy living!

MRS. REMISS REHFELDT,  
Educational Secretary

## LOCAL W.F.M.S. TREASURER



The local treasurer of the combined W.F.M.S. or chapter treasurer should secure the W.F.M.S. treasurer's book published by the Nazarene Publishing House; price, 25c. This book may be adapted to the need of the various chapters or the combined society.

All chapter treasurers should turn in their funds to the treasurer of the combined society, and she in turn makes one remittance for all chapters to the general treasurer and district W.F.M.S. treasurer.

Treasurers of the combined societies should secure the name and address of the district W.F.M.S. treasurer, as the funds for the General Expense, Relief and Retirement and Memorial Roll, and District Expense are remitted to her. It would be well to write her name and address on the inside cover page of the Treasurer's Record Book.

Funds for the General Budget and Foreign Missions Specials should be sent to the General Treasurer, Mr. John Stockton, General Board, 2923 Troost Ave., Box 527, Kansas City 10, Missouri.

## REMITTANCE BLANKS

In your work as local W.F.M.S. treasurer you will use two kinds of remittance blanks:

1. Blank "D" (yellow) for local treasurers to remit General Expense, Relief and Retirement, Memorial Roll,

and District Expense Funds to the district W.F.M.S. treasurers.

2. The Monthly Report Blank to the General Treasurer (white), to be used in remitting General Budget and Foreign Missions Specials to the general treasurer at Headquarters. You will receive one of these white blanks each time the general treasurer sends you a receipt.

## A CHALLENGE

Did you do anything about accepting the challenge of our general president to adopt as our Prayer and Fasting slogan for the coming Assembly year: "A family altar in every Nazarene home"? It is not enough just to read the challenge, or even agree that the goal set up is a good one. We must do something about it. Why should I have a family altar in my home?

"The family altar benefits those who kneel around it. It makes the little child feel secure and loved by God and family; it gives the young man and woman an abiding faith in the midst of conflicting ideas and ideals; it fortifies the mature with the sense of power that comes from complete dependence upon Christ as Saviour. Although there are many forces abroad to destroy the home, it never can be destroyed from without, but only from within. Poverty, sickness, slander, accidents have a tendency to weld members of a good home into closer union. But let selfishness, envy, jealousy, unholy ambition enter, and true home life is gradually destroyed.

"The family altar goes into all the world. Its influence cannot be circumscribed. Definite prayer for others in other homes, in other communities, and in other lands is truly a method of going into all the world."\*

Yes, there are many hindering elements that cause us to push aside this most important practice in the home. There is timidity or self-consciousness because of unsaved companions or unsympathetic grown children. There is the problem of finding a time in this busy industrial age when all the members of the family can be together for prayer. It may mean some homes will have to have two "family altars" to accommodate all. But, blessed and happy will be those who find a time and a way for family prayers.

\*The Women's Missionary Magazine



## AN APPRECIATION

TO ALL OUR W.F.M.S. FAMILY:

Words cannot adequately express what is in my heart for the wonderful shower of birthday cards, telegrams, and flowers. I feel so unworthy of this kind expression. I wish it were possible for me to acknowledge every one personally, but it is impossible to do so. Please accept my sincere thanks for your thoughtfulness to me on this, another milestone in life's journey. The Lord has been good in allowing me the privilege of living these eighty years, sixty of which have been spent in service for Him.

While I am inactive in the work, yet it is a great joy to know that I can still have a part in the great work of God by way of the throne.

*In His name,*  
S. N. FITKIN,  
General President Emeritus

## THE ROAD TO PEACE

*The days are very evil;  
The world is sick with sin;  
The times are more uncertain  
Than they have ever been,*

*With nations torn asunder—  
Where want and famine stand  
With hands outstretched to plunder  
The remnant of the land.*

*The fields are white with harvest.  
Why idly stand and wait?  
But gather up the golden sheaves  
Before it is too late.*

*And build again the altars,  
Whereby the Christ shall stand  
To bless and heal the stricken hearts  
Of every war-torn land.*

*And let your prayers like incense  
rise,  
That His kingdom alone shall reign,  
That the war clouds of destruction  
Shall never rise again.*

*The world indeed is bound by sin,  
But He can give release.  
And the coming of His kingdom  
Is the only road to peace.*

—MRS. FLORENCE B. HAYES

(The author of this poem is our general president's aunt.)

## MICHIGAN MIDYEAR CONVENTION

The Midyear Convention of the Michigan District W.F.M.S. was held March 7, in the Midland church, with a splendid representation of all societies. Reports of various departments show a surging forward for this year. Interesting displays, talks, and skits were presented in behalf of box work, Indian work, Prayer and Fasting, and OTHER SHEEP. Sixteen

hundred subscriptions to THE OTHER SHEEP were secured by our district superintendent, Rev. O. L. Maish. Our district W.F.M.S. is sending the president to the British West Indies this month to dedicate a chapel named in her honor.

Our special speaker was Rev. James Jones, from Barbados, British West Indies, who inspired our hearts with messages of God's working in his field. It was indeed gratifying and uplifting to fellowship together in the interest of missions. We are trusting God for greater vision and zeal for the future.

VIRGINIA CARRIER,  
Superintendent of Publicity

## GENERAL PRESIDENT'S NOTES

*I know of lands that are sunk in shame,*

*Of hearts that faint and tire;  
But I know a Name, a precious Name,  
That can set those lands on fire.*

*Its sound is a brand, its letters flame.  
I know of a Name, a precious Name—*

'Tis JESUS.

—DOROTHY THOMSON

"Nothing lies beyond the reach of prayer except that which is outside the will of God, and we know that carrying the message of salvation is always within God's divine will. The commandment of Jesus is to GO."—J. HUDSON TAYLOR.

"Brother Jones preached from the scripture containing the narrative of Mary's love gift outpoured upon her Lord. The result was an offering of \$300."—Indianapolis District News.

Oskaloosa, Iowa, First Church reports \$610 in its Alabaster Fund. God bless these people. May their tribe increase.

## TELEGRAM

"The Chinese Christian Women's Prayer Group of Formosa have just learned of message sent by Woman's Missionary Society of Nazarene Church (via General President Emeritus S. N. Fitkin) to President Chiang (Stop) They ask me to express our deep appreciation of your prayers and hope that members of your society will join us in fasting and prayer on Good Friday for salvation of our country and of our mainland fellow countrymen who are under Communist oppression."

(Signed) MADAME CHIANG KAI-SHEK

Though the telegram arrived too late (April 6) to join in prayer and fasting on Good Friday, it is not too late to arrange a prayer and fasting service with this item as a major petition. Women, can we do less than

comply with this most urgent and sincere request from our sisters in China?

## THANKS

Haiti, West Indies

March 7, 1950

DEAR PRESIDENT OF W.F.M.S.:

I avail myself of this opportunity to announce you, the Church of the Nazarene in Haiti present her thankfulness from my voice (in) a general manner for the clothing that she received from many W.F.M.S. of the Churches of the Nazarenes, U.S.A. . . . Remember to declare we have received also some other articles together with these used clothing, that is to say, food, soap, etc.

Please to tell them God shall reward each of them for their great work.

I beg to remain respectfully,

Yours in the Master's service,

REV. C. L. EGEN

Note: According to Brother Egen's list he has received seventeen parcels and wishes me to express to each one individually his "thankfulness."

There are not quite 1,000,000,000 minutes in 1,900 years. More than 1,000,000,000 of the 1,400,000,000 in non-Christian areas are yet ignorant of the gospel. One person for every minute since Christ gave His great commission is still waiting.

## ATTENTION: LOCAL PRESIDENTS

Your district W.F.M.S. secretary will need the names and addresses of all newly elected chapter chairmen in your society. Prepare this list and give it to your district W.F.M.S. secretary at the Annual Convention.

## ALABASTER CORNER

In February I brought my Alabaster Offering to my Lord. As I knelt before the altar with my gift, I felt that in some way my offering lacked that sweet fragrance of spontaneous, uncalculating love which prompted Mary to pour out the contents of her Alabaster Box at Jesus' feet.

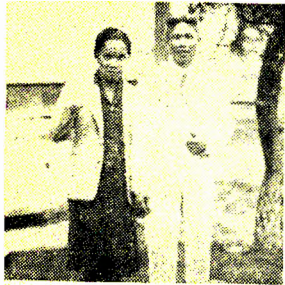
My offering did represent self-denial and even a bit of sacrifice, but I felt it lacked that warmth and glow of love.

A money box? Yes, but not alabaster—not that extravagant pouring out at His feet. "Forgive me, dear Lord, I cried," and once more let me fill my box, this time with spikenard precious to Thee, because it is poured out from a heart full of love."

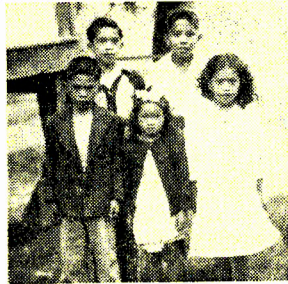
—Adapted from an article sent in by EULA TOMBAUGH, Dietitian, Samaritan Hospital.

# BOYS AND GIRLS PAGE

Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.



*Mr. and Mrs. Encarnacion*



*The five Encarnacion children*

Next month we will try to get in something about an interesting trip to this Balacag church which we mentioned. You would like to see that little chapel, I know. It's one of those nipa build-ings, made of bamboo and thatched with nipa leaves for a roof, and with a hard dirt floor. Many of the houses outside of the larger cities are like this. You see, it has been very hard to get supplies to build churches since the war. Our missionaries are working day and night with the people, tearing down buildings left from war activities, and carrying boards, etc. away up into the mountains, to build into churches, etc. So the brave people in Balacag went to work, using supplies that were near by, and put up this neat little chapel themselves. Doesn't Maura look like a happy little Christian girl? I think so. You see, it is because God meets with them as they worship in this little chapel.

Be faithful Juniors, all of you, during the summer months, and try to win some friend to Jesus Christ.

*Lots of love from your "Big Sister."*  
MARY E. COVE

HELLO AGAIN, BOYS AND GIRLS!

We were planning to have these pictures on the July page, but then we feared it might not reach some of you in time for your first Junior Society meeting in July. So be sure to save this paper and take these pictures with you to class. During the month of July the Juniors will be studying the Philippine Islands. Mrs. Pitts, our missionary over there, sent these pictures and the explanation of them.

No. 1 shows Rev. and Mrs. Encarnacion, our first native pastor and his wife. No. 2 shows their five children. Beginning at the left they are, in the front row, Bee, Oxia Jane, and Daisy Mae; in the back row, Eli and Marshall.

Then the smiling girl in No. 3 is Maura Veras, daughter of the pastor of the Balacag church. And No. 4 is the picture of what the war bombs did to a house right near where the Encarnacions live. Don't miss your Junior Society in July, when you will hear some wonderful stories of things that happened in the Philippine Islands. We will have more pictures later.



*A Filipino pastor's daughter*

*Ruins of a building near the Encarnacion home*



THE OTHER SHEEP

# OUTGOING MISSIONARIES



**Rev. Ray Miller**  
*Trinidad*



**Mrs. Ruth Miller**  
*Trinidad*



**\*Rev. Robert Chung**  
*Korea*



**\*Rev. Samuel Krikorian**  
*Palestine*

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9



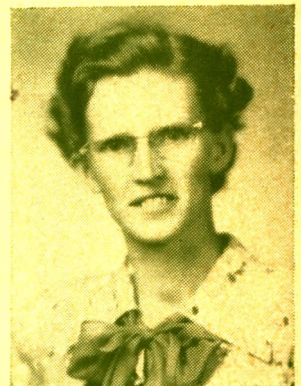
**\*Rev. Carl Mischke**  
*Africa*



**\*Mrs. Carl Mischke**  
*Africa*



**Dr. Kenneth Stark**  
*Africa*



**Mrs. Anne Stark**  
*Africa*

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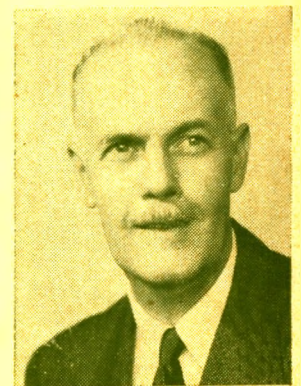
**\*Cora Walker, R.N.**  
*Nicaragua*



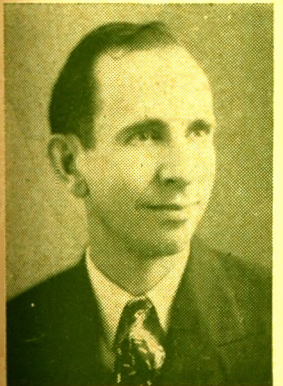
**\*Rev. Bronell Greer**  
*India*



**\*Mrs. Paula Greer**  
*India*



**\*Rev. Ira Taylor**  
*Peru*



**\*Rev. William Vaughters**  
*Guatemala*



**\*Mrs. Frances Vaughters**  
*Guatemala*



**Rev. Lawrence Bryant**  
*Guatemala*



**Mrs. Eunice Bryant**  
*Guatemala*

\*Returning to the field

# FOREIGN-FIELD STATISTICS

As of January 1, 1950

Number of fields	23
Number of missionaries (on field and furlough)	194
Outgoing missionaries this year	17
Number of national workers	920
Number of churches and main stations	615
Number of communicants and probationers	27,717
Sunday-school enrollment	34,586
N.Y.P.S. membership	6,532
W.F.M.S. membership	7,250
Y.W.F.M.S. membership	383
Junior Society membership	4,101
Number of Bible training schools	13
Enrollment in Bible training schools	322
Number of day schools (elementary and secondary)	135
Enrollment in day schools	4,619
Number of dispensaries (two hospitals)	23
Number treated in hospitals and dispensaries	109,264

## GENERAL BUDGET DOLLAR

