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The

OTHER SHEEP



August 1950



THE ISLANDS

Wait for Us

By Samuel Young, D.D.

THE LUNCH BELL rang at eleven-thirty this morning on the "S.S. Serpa Pinto," and I started for the dining room. Then my eye caught sight of the island of St. Vincent. I hesitated about going on with my noon meal; but, remembering how slow they can be on some of these boats, I continued with my engagement. But soup and fruit was all I wanted. I, too, was thrilled and excited at the prospect of visiting the Cape Verdes, and I could hardly wait.

Revs. Howard and Mosteller did not wait for me to land in the regular way. They hired a small launch and, along with pastor Francisco Ferreira of St. Vincent and Pastor Antonio Gomes of Maio and several other good laymen, they gave me a royal welcome. From there on, Revs. Howard and Mosteller took over, and I had nothing to do but beam and say how glad I was to greet them. At least two hundred Christians were at the quay to welcome me, and among them Mr. Philip Pinheiro, a local attorney and a good Nazarene.

When we drove to the Mosteller headquarters, it was in the Willys jeep, affectionately called the Texas jeep. The Mostellers are delighted with it, and it seems so practical and necessary on this island.

St. Vincent and Praia are having a little rivalry in their Sunday schools right now. Last Sunday St. Vincent had 893 present for the 9:00 a.m. Sunday school while Praia had 783. The average last month in St. Vincent was 600. Brother Howard beamed as he gave me these figures, telling me that Brother Mosteller was a bigger man than he, but added, "A short while ago we had 1,057 in Sunday school, and that is 25 per cent of the total population!"

Tomorrow I go on the sailboat "Brave Valley" (*Ribeira Brava*); and while the captain and his crew are all Christians, I am taking my drama-mine pills along just the same. We sail for Brava. More in the next issue of *THE OTHER SHEEP*.



Sunday School at Praia

The OTHER Sheep

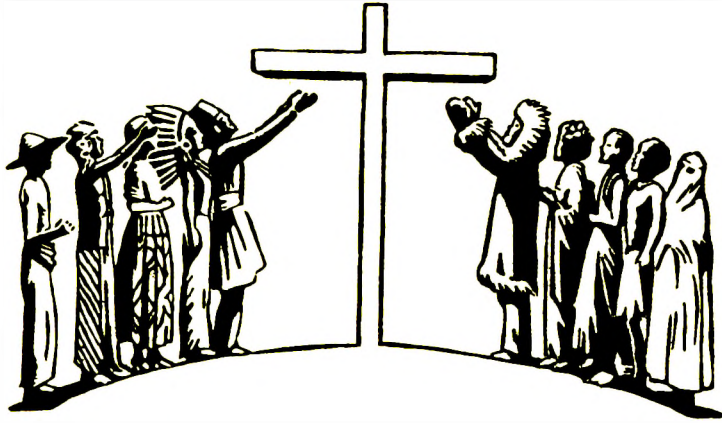
And other sheep I have, which are not of this fold: them also I must bring John 10:16.

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

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The Missionary Miracle

GOD HAS BLESSED the efforts of the church in a marvelous way. Only forty-two years ago our missionary activities began. To have twenty-three foreign mission fields in so short a time with 1,071 workers, missionary and national, is miraculous.

That the church has been assigned a super-human task is beyond question. Paul's commission illustrates the tremendous transformation which is to be wrought. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." The disabilities of men to embrace Christ are such that divine aid is imperative. Heathen men are blind spiritually, surrounded by moral darkness and victims of Satanic power.

This is no light undertaking. Only God's power can transform systems of error rooted for thousands of years, entwined with the laws, institutions, customs, and sentiments of the people. The missionary is therefore faced with a difficult task, as was his Master. He must see through His eyes, feel with His heart, and work with His energies. God alone enables workers to face obstacles and difficulties such as are occasioned by ignorance, superstition, falsehood, fear, selfishness, and corruptness.

Why undertake such a task? The one answer

is Christ. The authority is Christ. The power is Christ. The carrying forward of this program demonstrates our belief in and love for Christ. The church should make no apology for being in earnest about this thing of foreign missions, and we should be zealous about it until the Master releases us from this task He has assigned.

The gospel of Christ has unbelievable power. "A missionary goes to plant a miraculous seed in men's hearts." It has not failed. The missionary miracle is in evidence when the church is true to this task. God is with us in power. Every member of the church should be thrilled with the results of forty-two years of missionary endeavor. Stalwart national workers and active national districts are a strong argument in favor of missions. Not only is God's power in evidence on the mission fields, but the spiritual blessing enjoyed by missionary-minded churches furnishes further proof. We cannot repudiate our main purpose and remain the same. We suffer loss unless Christ's commission is carried out with sincere effort and utmost diligence.

Open doors for gospel work abound on every hand. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." This is a great task. It requires supernatural aid. Pray for the great cause of missions.

A Monthly Program

In the April 10 issue of the *Herald of Holiness* Mr. John Stockton, general church treasurer, wrote an article captioned, "Join the Ranks."

The 10 per cent program was emphasized and churches were urged to join the ranks of those sending 10 per cent of the income of the church each month for world evangelism.

From the regular channels of the General Budget approximately half of the amount needed per month has been received. If every church board will vote to send 10 per cent of its regular tithes and offerings at the close of each month, the Thanksgiving and Easter offerings can be normal expressions and spontaneous gifts.

This is not an appeal to individual church members to "spread" their tithe, placing 10 per cent into General Budget channels. Each member is urged to tithe his income to the local church. This is an appeal for 10 per cent of their tithes from the church treasury.

JOIN THE RANKS AT THE NEXT MEETING OF THE CHURCH BOARD.

Bread in Your House

At the close of the school for children of the missionaries last year, I went to Peten, Guatemala, to help in a church without a pastor. I lived in a national home while I was there, and had opportunity to know more about their way of living.

I observed that two of their choice foods were bread and meat. Quite often I heard the expression, "Do you have bread in your house?" After being there for awhile I found that they had only one big oven in the town. Only one man made bread. Therefore, most of the bread came across the lake from Flores. It was a happy time when the bread man came.

As I thought of this great pleasure in their lives, I wondered how many had the Bread of Life in their homes. As I visited among the people I found many did not have the real peace that Jesus can give. I visited one woman who boasted to me of the good times she had had with her idol. I told her I was not there to talk about her idol but wanted to know if she had peace in her heart. Poor thing could not boast of peace. How delighted I was to tell her about Jesus and the joy He could give to us. Pray that many such as she may know Him too.

MAYME LEE ALEXANDER, *Guatemala*

PUEBLA, MEXICO

This fine city of 150,000 population lies eighty miles southeast of Mexico City. It is reached by good highways, has excellent railroad facilities and a large airport. Our church here is only two years old, but at the present time we have more than fifty members. Our plan is to make this one of our Nazarene centers in Mexico.



Translation

It is sometimes said that the translator must not interpret the meaning of scripture as he translates. However, since he must choose various possible renderings of a verse, in this sense choice involves interpretation.

Among the most common errors in translating we find one to be mistakes in the choice of words. Without a deep understanding of indigenous religious beliefs, the translator becomes involved in a hopeless number of errors. The study of the indigenous sentence constructions must not be neglected. Some missionaries give considerable attention to such languages as French, Spanish, Portuguese, etc., but think that they can get by almost any fashion with the indigenous languages of the area.

Another error is the neglect of indigenous "text" material. By this we mean phrases, sentences, and stories that are spoken by the nationals in completely natural situations and not in response to any such questions as, "How do you say 'so-and-so'?" Then, the translator must study the length of sentences, not just mechanically as to the average number of words, though that is important, but he must know how many clauses are normally permitted in a sentence, where such clauses may occur, how they may be related to one another, their relative order and possible subordination and co-ordination.

In training the indigenous helper, time must be taken to explain the work. And in making corrections, the missionary and helper should find mistakes together. The translator's task is to direct the indigenous helpers to find the mistakes and to identify them as though they were their own discovery. One of the primary functions of the missionary translator is to suggest alternative expressions when mistakes are found.

If the translation is to succeed properly, it must be a co-operative enterprise involving both missionaries and nationals, so that the spirit of teamwork dominates the entire procedure. This spirit of teamwork must control the relationships between missionary and indigenous helpers and among the indigenous helpers themselves, even though they represent different ecclesiastical, geographical, or dialectal divisions.

Palestine and Transjordan

By C. Warren Jones, D.D.

THese are countries of the Near East, adjacent to one another. The people are closely related. The Jews and the Arabs are relatives, Abraham being the father of both groups. Recently, they have had serious trouble. Many lives have been lost and much property has been damaged or destroyed. They are neighbors but not good neighbors to each other. At least, neither of them follows the Golden Rule. The Jordan River is the boundary line between the two countries. Transjordan is the country over Jordan to the east. Though this country is populated by the Arabs, the Jews lay claim to the country, for Joshua gave it to the children of Gad, the children of Reuben, and the half tribe of Manasseh.

Today, we find two separate and distinct countries, with Jerusalem as the capital of Palestine and Amman as the capital of Transjordan. These two cities are about seventy miles apart, being connected by a good highway.

There are several historic places in Transjordan. East of the Dead Sea and the Jordan River, we begin in the south with the land of the Edomites. Going north we come to the land of the Moabites, the land of the Ammonites, and the land of the Gileadites. The Edomites are descendants of Esau, while the Moabites and the Ammonites sprang from Lot, the nephew of Abraham. When we think of the Moabites, our attention is called to Ruth, that Moabitish maiden of long ago. She it was who went back to Bethlehem with Naomi and married Boaz and became the ancestor of King David and later of Mary, the mother of Jesus Christ. Today, the plains of Moab are a beautiful country, largely given over to the raising of barley and wheat. On the hills we find the shepherds with their flocks. The country and her people have changed but little in four thousand years. In the north one comes to the land of Gilead, lying on either side of the Brook Jabbok, which empties into the River Jordan. Elijah was born and reared in these hills. This is a rugged country and seemingly left its stamp upon Elijah, a man of rugged character and one who fills a prominent place in sacred history.

There are at least three interesting places in Transjordan. There are Mount Nebo, from which Moses viewed the promised land; Peniel on the Brook Jabbok, where the angel wrestled with Jacob until the break of day; and the place where

John the Baptist was beheaded. King Herod had a palace near the northern end of the Dead Sea. Herod was afflicted with a skin disease and spent much of his time at this palace. The prison near by was where John the Baptist was incarcerated. When the daughter of Herodias asked for the head of John the Baptist on a charger, it was an easy matter for the guard to go to the prison. He went and returned to the banqueting hall with the head of the man of whom Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist."

Palestine lies between the Dead Sea and the Jordan on the east and the Mediterranean Sea on the west. Today Palestine, or Israel, is partitioned between the Jews and the Arabs. At present, the United Nations is trying to internationalize the city of Jerusalem. Neither the Jews nor the Arabs have agreed to the plan. While the fighting has ceased, the tension is keen and, to say the least, the future is problematical. The return of so many Jews to the Holy Land has opened up the sore that is ages old.

There are many historical places in and around the old city of Jerusalem. Two of the most important are Golgotha, or the hill resembling a skull, where Jesus was crucified, and the tomb near by where His body was laid to rest. These are sacred places and are visited by a never-ending march of tourists. Inside the walled city is the Temple Area, a plot consisting of about thirty-five acres. Here Solomon built the Temple. On this spot one now finds the Mosque of Omar, a beautiful Mohammedan temple. This mosque is built on the top of what in Abraham's day was Mount Moriah. In the center of the mosque is a large stone on which they claim that Abraham offered up his son Isaac. The Mohammedans claim that from this mount or stone Mohammed was translated. In the eastern wall and facing the Brook Kidron is Stephen's Gate. Near this gate, and just to the right as you leave the walled city, is the spot where Stephen was stoned to death. A few yards from here one crosses the brook and enters the Garden of Gethsemane. You are now at the foot of the Mount of Olives. On reaching the summit you can see Bethphage and Bethany, both near by.

Six miles to the south of Jerusalem, we came to Bethlehem and visited the Church of the Nativity, looking on the manger where Jesus was born. Twenty miles still farther to the south we

came to the city of Hebron. In this vicinity the spies gathered the grapes of Eshcol. Here David was crowned king over Judah. In this old city we visited the tombs of Abraham and Sarah, and a short distance from the center of the city we stood under the oak of Mamre, made famous by the patriarch Abraham.

There seems to be no end of interesting places in the Holy Land. However, the people that inhabit the land at the present hold our attention. It is not so much what has happened; rather, it is the present and especially the future in which we are interested. As opportunity affords, we must do our best to reach these people with the gospel. Many are the events that will transpire in Palestine, and that in the near future.



OVER THE TOP!

They celebrated the Pastor's Day (May 19). Their goal was 400 in Sunday school and an offering of \$25. The enthusiasm was such that the attendance climbed to 481, with an offering of \$25.35. The building was packed. It was a fine day.

This Sunday we had 580 in attendance for Sunday school. The offering was \$55.34. On Sunday, the nineteenth, I took advantage of the Sunday-school hour to present them an evangelistic message. Nine persons prayed through. This last Sunday morning I did the same thing. Nine more individuals came to the altar and were saved. During the evening service, another nine persons gave themselves to the Lord. The church is experiencing a fine spirit of revival.

—J. R. LEBRON-VELAZQUEZ, *Puerto Rico*

PROTESTANT VICTORY IN ARGENTINA

Protestant missionaries in Argentina are rejoicing over the defeat of two measures which were before the congress of that country. One of the measures, in effect, would have "reserved" the Indian tribes of Argentina for evangelization by the Roman Catholic church alone. The other would have given the government the power and privilege to examine, censure, and intervene in the functions of all non-Catholic religious organizations.

—*Foreign Missions Bulletin*

Jerusalem lies high upon the plateau of the Mountains of Judea range, 2,450 feet above sea level, some thirty-two miles from the Mediterranean and about eighteen miles from the Dead Sea over the desert of Judea. It is alternately swept by the cold, moist winds of the Mediterranean and the parched siroccos of the desert. The average rainfall is only about twenty-seven inches, and the question of water has plagued it from ancient times.

—*Pentecostal Herald*

KOREAN WORKERS CONVENTION

We have just closed our workers' recreating meeting which was held in the Sooh Won Church. It was the first meeting of this kind of our church since our Church of the Nazarene was organized here in Korea.

It was a most blessed and happy meeting as all of our workers came together and prayed until the blessings of our Lord came upon us.

The services began at five o'clock every morning. This early morning prayer meeting was a time of heart searching and heart melting. Everyone met our Lord individually and set the things right with Him.

In the forenoon and afternoon Bible study class meetings were conducted. Our workers went deep into the Truth like the bees in their honeycombs. Every hour was a blessed hour in this meeting.

The evening services were evangelistic meetings. Our hall is not large. It could hold a little over two hundred in Korean sitting. The hall was filled every service and the altar was packed. The Lord came and met us in mighty power.

ROBERT CHUNG, *Korea*

Our hearts were thrilled to learn that Sister Lucille Broyles, having placed her twelve-year-old son in the mission school in Coban, Guatemala, has accepted the work in Crooked Tree. This is a settlement of some six hundred people, with numerous neighboring villages. This lone missionary has gone to teach, preach, and administer medical aid to darkened souls and weakened bodies. Content to live in a one-room hut, because a more adequate house and dispensary could not be provided, she labors on for the Master. Last month some three hundred patients were treated and the Sunday school averaged seventy in attendance. Without even a refrigerator to make life a bit more pleasant, she lives unselfishly and without complaint. With her son some miles away and without another missionary on the station, she gives herself to the task for Christ and the church. The harvest is plentiful in this new work.



Reports

from the

Fields

“Seedtime and Harvest....”

By Ruby Blackman

India

THIS IS the touring season and we are out in some village almost daily, or as often as time from the station here will permit. This is the harvesttime, not only for the harvesting of the fall grain, but for souls. Our Nazarene district is divided into circles, each circle having its own group of workers. We are out and off to some village by sunup, as it is necessary to be in the village very early before the people get away to their fields for the day's work. Then sometimes we go out and camp in some large village, and work in all the near-by villages each morning, concentrating our efforts on this largest village each night.

This is a great work and I love it. God is blessing the seed that is sown. Winning souls in India is not the easiest task in the world; but in spite of the many hard things, some are responding to the gospel message and are leaving their idols and heathen worship and are turning to Christ. The people are friendly everywhere and are always respectful listeners to all our services. Sometimes it looks like a hopeless task, but when we return to our own compound and see the fruit God has given—our boys and girls in our school here—we take heart and push on. There are so many diamonds yet to be found.



The evangelistic tonga, Mrs. Ruby Blackman, her Bible woman, and the Chikhli pastor, just returned from a trip to a village after a profitable time of “seed-sowing.”

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Around the Island

By Ruth Miller

Trinidad

MANY OF YOU have asked about the nature of the mission work here in Trinidad. Up to now, we have written very little about it; so we would like to take this opportunity to present a somewhat sketchy view of the efforts of the Church of the Nazarene in Trinidad.

At present there are two organized churches, St. James and Tunapuna. Miss Carlotta Graham, who has been trained at E.N.C. in Boston, is pastoring a fairly well established congregation at Tunapuna. We are the pastors at St. James, the central church. It is slow, uphill work, but signs of a revival break are indicated. The Sunday school has nearly doubled in the past five or six months. Our attendance was 126 last Sunday. The Friday night young people's society averages an attendance of forty. A wonderful interest is being manifested in the Tuesday night Bible class. We started with an enrollment of thirty-seven. There were very nearly eighty present this last Tuesday night. Prayer meeting and Sunday congregations are good. The building is always well filled Sunday nights. This gives you an idea of our "big" *First Church!*

Then there are two small churches, one at Couva and the other at Arima. These are barely struggling for existence, the reason being a lack of trained workers. The field is ripe, but the laborers—where are they? Arima is pastored by a woman, the mother of eight children. She does her best, and God helps and blesses her, but it is difficult. Her husband is not a Christian. We have just held two short series of revival services at these places. At Couva there were no great visible results. A few seekers manifested a desire to become Christians. At Arima, the little church was filled and crowded each night. Many, especially among the youth, knelt at the altar. One young Hindu was an outstanding convert. These two little churches need a great deal of nursing that we are unable to provide because of our own pastoral duties at St. James and the general district affairs, which absorb much of our time.

At present we have five outstation Sunday schools: Balmain, Four Roads, Five Rivers, Barataria, and Dibe Road. One of these, Balmain, meets in a shelter which will soon be mission property. This is to be called the Hayter Memorial Chapel in honor of Mrs. Hayter of the Michigan District. The Sunday school at Bara-

taria meets in a very tiny little room of a friend's home. The Four Roads Sunday school meets on a long, narrow porch of a private home. There is no Protestant church in the village of Four Roads, so we are praying that God will help us to establish a work there. The Sunday schools at Dibe and Five Rivers are growing and thriving. In the past two weeks we have been enabled to secure leasehold land in both of these localities, and before long we hope to have a palm-thatch shelter at Five Rivers and a permanent chapel at Dibe Road. On a fair Sunday our sum total Sunday-school attendance reaches 450 to 500.

She Was Determined

By Spurgeon Hendrix

Argentina

ONE AFTERNOON in our small preaching place in Chilavert I had gone to give the Lord's Supper to the small group of believers we have in that town, which is just a few miles outside of Buenos Aires. I was preaching from the text in Mark 8:38, where we read: "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." I was trying to challenge them to be courageous in their testimonies and in their lives, warning never to be ashamed of our Lord and Master, who gave himself on Calvary for our salvation. In the middle of an illustration I noticed that Dona Juana (one of our strongest believers and members in that place) was taking in enthusiastically every word of the message. She apparently could stand it no longer. She stood to her feet and asked me if she could say a word. Like most preachers, I did not like to be interrupted right in the middle of my message, especially when the Lord was blessing; so I kindly asked her to wait until the message was finished and then I would give her a chance to speak.

At the close of the message and just before the Lord's Supper, I gave her the opportunity to say a few words. She stood to her feet in the presence of us all and said something like the following: "While the pastor was preaching and giving that illustration of one who was beaten for his testimony for Jesus, it made me think of

some of the things I have also had to suffer since I became converted. My husband has beaten me until my eyes were black and my body was bruised and sore. My son, sixteen years old, encouraged by the attitude of his father, has hidden my clothes to keep me from going to the *culto* several times. One time he took my best Sunday clothes and shoes and threw them in the sewer, so I would not be able to go to the *culto* that Sunday. [*Culto* is the word used for church service in Argentina.] Worse still, my husband called a policeman to come and take me to the police station on charges of disturbing the peace in the home and in general, when in reality all I wanted to do was go to church to worship my Lord, who has so graciously saved me from my sins. The commissary told me I would have to quit going to the Protestant services. He also said I could be as religious as I wanted to be, but I must stay at home. I told him I was not going to do it and besides, if it were necessary, I was even ready to die for my Lord and Saviour, who had given His life for me on the cross. I thank God for His great love and mercy toward me, and that He gives me the privilege of serving Him."

Needless to say, I was glad to have given her the chance of saying a few words. I received a great blessing from her testimony, and it illustrated still more forcefully the truth of the message I had tried to preach. Dona Juana is always faithful to the services. Her husband has given up trying to keep her away from church and her son has done likewise. She was willing to pay the price to go with Jesus. Yes, she *was* and *is* determined to go with the Lord, and God is using her for His glory.

When we remember that Jesus teaches us that one soul is worth more than the whole world of material objects, shouldn't we rejoice greatly when we see God work in the hearts and lives of lost souls? And isn't it great that we can have a small part in it through means of the General Budget?

The contrasts which this land presents are truly amazing. A few days ago Sobhuza III, Paramount Chief, phoned from his native kraal where he has an up-to-date office and told us he was bringing in two patients to see the doctor. He duly arrived in a beautiful modern car dressed in his native regalia. If only the Spirit of God could get a mighty hold on that man! It would be a difficult road for him, but others have done it and he could too. We must keep praying for him.

MARY S. MCKINLAY, *Africa*

Conversion Of Hermelinda

By Roger Winans*

TRYING TO WALK a footlog over a rushing mountain stream, Hermelinda slipped and fell into the water. The water carried her rapidly downstream. Her thoughts were of eternity and the state of her soul. She knew she was unsaved and unprepared to meet God. In her desperation she cried out to God and a voice seemed to say, "Send for the Protestant preacher." About that time the water washed her up against a big rock out in the stream, and a little later the menfolk helped her reach the bank. She had never been in a Protestant service, and there was no preacher in that section of the country.

She sent word to a town about a day's journey by mule where there was a congregation. They delivered the message to the preacher on his next visit, and in due time he made the trip. Hermelinda not only gave her heart to God, but she gathered in all the neighbors to hear the messages. Heavy rains detained the preacher two weeks, and they had splendid services. Some others also professed conversion, but failed to stand true in the wave of persecution which followed. A year later, when the preacher was able to return again, he found Hermelinda and her husband faithful. The owner of a near-by plantation and his wife were converted on the second trip. Many others showed an interest in the gospel message, and no doubt in time a congregation will spring up in this neighborhood. These people live in a part of the mountains far from towns or beaten paths, so no missionary has ever been that way. Twenty years ago it was known as the center of bandit territory, and we contributed a mule to one of these outlaws at the point of several guns.

*Retired missionary to Peru

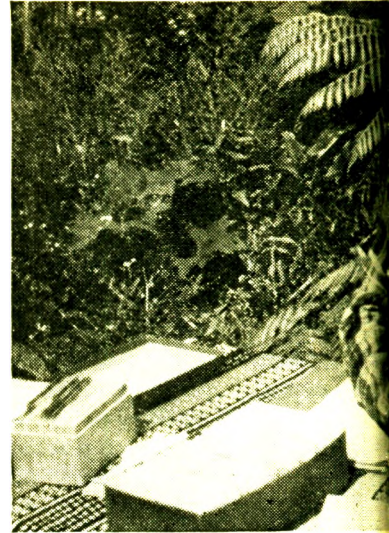
We had a fine year at the school with a good spiritual atmosphere. Our Hindu students and Moslem students gave fine testimonies at the close of school. We had thirty-five non-Christians and all of the others are Nazarenes. We expect a very large enrollment this year. Every section will be full with over three hundred in boarding. We could have five hundred if we had the room.

ORPHA COOK, *India*

Whatever is right or wrong in our world is exactly what is right or wrong in the individual human heart.—MARGARET LECKIE.



This Kekchi native is one of several Indians who have assisted in the exacting task of translation.



AT THE HEADQUARTERS of the American Bible Society in New York City is a large panel which lists every language into which the Bible has been translated. There one will find listed the Aguaruna language, credited to the diligent efforts of Esther Carson Winans. One of the more recent ones, however, is Kekchi, which is the work of William Sedat, another Nazarene missionary stationed among the Indians in Guatemala.

He joins a long list of noble pioneers who have opened gospel channels to the minds and hearts of millions of heathen around the world through the printed Word.

The Gospel of John and the Gospel of Mark have been translated and printed, as well as a primer of selected scripture passages. Brother Sedat has estimated that it will take five more years to complete the entire New Testament.

Just two days before Christmas in 1909, in the East Prussian town of Nurnishken, William Sedat was born. Emigrating to the United States, his parents settled in the Southwest, where the son received his schooling, eventually graduating from Pasadena College in 1945, even after serving

for a time on the mission field. He went to Guatemala in the middle thirties as a missionary, and his natural aptitude for languages and a suggestion from the Wycliff Translators led him to concentrate his efforts on translation work. He, of

Translating

Adapted from "C



A native young woman becomes an avid reader of the Bible.



Reducing the language to writing is, in itself, a mammoth task. Even the movement of the glottis must be checked to catch the right sound formation, so that it may be properly interpreted in terms of the alphabet.





A Kekchi boy reads the primer which is based on key passages from the Bible.



It was in 1941 that he joined the Church of the Nazarene with five years' missionary experience already to his credit. But it was not until October, 1945, that he and his family returned to Guatemala under our board. In the meantime Brother Sedat kept his linguistic abilities sharp by instructing in languages at the Bible Institute of Los Angeles and Pasadena College. He also did foundational work in the colossal task of putting the Kekchi language into writing.

On August 17, 1940, he married Elizabeth Rusling, a San Diego girl, in Guatemala City. Elizabeth had spent two short terms in that country as a teacher. They have four children, and the youngest, William Rusling, was born in Guatemala City on May 27, 1948. The twins, John William and Jean Elizabeth, were born August 17, 1942, in Culver City, California, and Nancy Ann was born in Pasadena on November 16, 1944.

the Kekchis

course, knew his mother tongue, German; the language of the land of his adoption, English; the Latin American Spanish; and, later, the language of the Kekchi Indians of Guatemala. But for translation work he had to have a thorough knowledge of Greek and Hebrew as well, and this he acquired by dint of hard study. To equip himself further, he attended the Summer Institute of Linguistics at the University of Oklahoma for four summers.

reads passages Bible with a group men.



The help of many native assistants, not all Christians, was needed to obtain accurate interpretations of the Scripture.

Mrs. Sedat has been a faithful worker in typing manuscript and gathering detailed material.



During this term on the field the Sedats have devoted their time almost exclusively to the intricate and exacting task of translation. Counting the time spent in translation work before joining the Church of the Nazarene, the Sedats have spent seven years in preparing the translations so far completed. At present they are on furlough in the United States.

The task has not been a simple one. Although there are 150,000 Kekchis, only 1 per cent are literate, and their language had never before been reduced to writing. There was nothing to do but start "from the ground up" to translate the Bible for them. A detailed study had to be made of how words were formed, which in turn had to be interpreted in terms of the written alphabet. All of this involved the assistance of many helpers, including the natives themselves. Brother Sedat tells of an interesting experience with one of these native assistants who was not a Christian. "One of the translation helpers, listening to the reading of the Word and discussion concerning it around the translation table, accepted the Lord as his Saviour." Experiences like this are not the by-product but the central purpose which motivates the translator in his tedious and painstaking task.

Mexicali, Mexico

By Ira L. True, Sr.

Southwest Mexican District

MEXICALI lies just over the border from Calexico, California. It is a thriving city with the modern conveniences of life if you have the money for them. Here, as elsewhere in Mexico, you can see wealth and poverty side by side. We entered this field last July by sending Victorio Alvarado and his family as workers. There were no members. It was difficult to find a house in which to live and a place for worship, but God made a way. Brother Alvarado kept working at the task, and from time to time the reports were good.

On a southern trip I visited them for one night. To my surprise they were building a small place of worship. When I say small, that is just what I mean. It is about the size of a single-car garage. This was to be the first service. There were no windows, and the walls were so built that you could look out from any angle. Into this small place some fifty people crowded for a service.

After a message from John 3:16, a number came to the new altar, thus indicating their desire for salvation. As I looked on the scene, I was again impressed with the spiritual need in this country. We must do more while we have the opportunity.

Zunis Irrigate Waffle Gardens

By D. Swarth

American Indian District

THE "WAFFLE" GARDENS of Zuni are picturesque examples of what may be accomplished by native ingenuity. The so-called "waffle" gardens get their names from their appearance. They are laid out in small, rectangular basins like the squares of a waffle.

Like the terraced fields of the Incas, these checkered gardens of Zuni may have been conceived in days of antiquity. Topographic problems of the region forbade the use of dams and irrigation ditches, while torrential floods of the Zuni River discouraged agriculture in the low areas along the riverbanks.

The problem was solved by old-time Zuni farmers, and the system still is in use. Half-buried sections of logs divide the plot into small rectangles. A wall of wooden staves reinforced by adobe surrounds the plot, protecting it from damage by violent floods, breaking the force of destructive winds, and barring hungry burros and sheep.

Prayer Sticks

By D. Swarth

American Indian District

PRAYER STICKS are important instruments in Acoma Indian rituals and represent the prayer of the individual who makes them and deposits them at a shrine or other place for the gods to see.

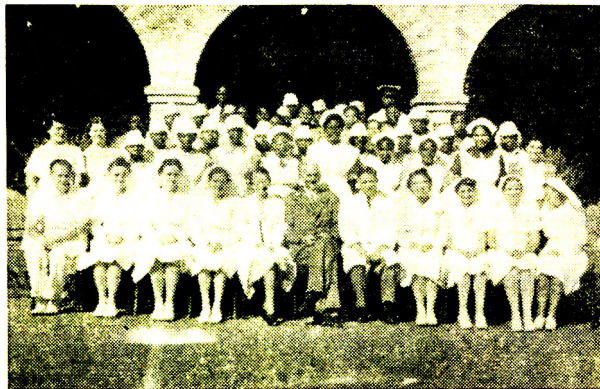
Usually they are made of willow, although spruce, cedar, and sometimes oak are used. The sticks always are cut from living trees and are felt by the Indians to be animate. They cut and decorate them with faces and then deposit them in twos or fours.

They serve as a vehicle for prayer. The feathers which are tied to them are light and "float like clouds," carrying the message to the gods.

At old Acoma most of the prayer sticks are thrown over the cliff, although some are buried at the base of the cliff near some great rocks which stand at the foot of the sand trail. Sticks also are deposited in the canyons or clefts in mesas some distance from Acoma. No one touches a stick after it has been planted.

Prayer sticks, either in the shape of a cross or a single stick with the cross painted on the head, are offered to the Catholic god of Acoma.

Raleigh Fitkin Memorial Hospital



By David Hynd

Africa

TWENTY-TWO YEARS AGO at a place called Bremersdorp, which is the geographical center of the small British Protectorate of Swaziland, the Church of the Nazarene opened a small hospital building to which was given the name Raleigh Fitkin Memorial Hospital. This was in memory of the son of Mr. and Mrs. A. E. Fitkin. Mrs. Fitkin was the first president of the Woman's Foreign Missionary Society of our church, and with her husband gave an initial donation which helped greatly in the initiation of this medical missionary project in the heart of Swaziland. The Woman's Foreign Missionary Society rallied to the effort and gave sufficient money to make it possible to open the hospital in 1927, when Mrs. Fitkin, general president, and Mrs. Bresee, vice-president, came out specially to be present at the opening.

It contained small wards which accommodated fourteen beds, and at the back were some grass-covered rooms for cases which did not need too much nursing, but whose homes were too far away for them to attend as outpatients. The hospital is situated in a part of the country where from time immemorial the inhabitants have been subjected in their times of sickness and suffering to the practices of the witch doctors and native medicine men.

The staff at the opening consisted of Dr. and Mrs. Hynd, three missionary nurses (Misses Carpenter, Martin, and Munro), and two Christian native girls, whom we thought we might be able to interest in following the example of the white nurses and make them the nucleus of a hitherto unheard-of profession for Swazi girls, namely, nursing. It was with suspicion that the native

Africans looked upon the proposed hospital, and few would venture at first within its walls.

The staff now consists of three doctors, six missionary nurses, a radiographer, a housekeeper, a bookkeeper, a secretary, and a clerk. The two native Christian girls held on to the vision given to them by the example of the early white nurses under the inspiration of the Holy Spirit and were the foundation of our nursing school, which now has twenty-six fine African students. African nurses have gone out from the hospital and are now serving in seven dispensaries scattered over our Swaziland district, where with the preachers and teachers in our outstations they are creating real centers of salvation, enlightenment, and healing.

The importance to the work of the church of medical missionary work in a heathen, witchcraft-ridden community has to be seen to be realized adequately. It fortifies every aspect of the church's endeavor, and opens doors that otherwise would be closed to the penetration of the gospel. In traveling around the country, one continually meets with those who first saw the light while patients in the hospital. The British government has also appreciated the great contribution which the church has made in this respect.

In contrast to the early diffidence and suspicion of the people, the number of patients for last year will indicate the need that is now being met. The inpatients treated in the mission hospital and dispensaries were 2,926 and the outpatient attendances were 34,818. Major operations numbered 237 and X-ray examinations 151. Our motor ambulance traveled 7,786 miles bringing in 291 patients.

In Sonora, Mexico

By Ruth Ainsworth

Southwest Mexican District

WE RECENTLY CAME into possession of a portable phonograph and several Spanish records—sermonettes and songs. My husband took the phonograph outside our little house on the porch that leads to our small kitchen, where we were about to serve breakfast. He was playing “My Jesus, I Love Thee” in Spanish as I called breakfast. Just then three men rode up on horseback. Hearing the music, they were attracted.

One said in good English, “Are you enjoying the singing in Spanish?”

My husband replied, “Very much. We know the songs in English and we understand some Spanish.”

These men were strangers, just passing by. Record after record was played, among them “Calvary” and many other records that are dear to the hearts of Christians. Soon another rider joined them. My husband forgot his breakfast and played many records for them. I sat at the table in the kitchen, looking from my window where no one could see me, and prayed with a burdened heart as I watched the expression on each face as they listened.

One man especially, sitting on his horse with a little boy behind him, seemed much moved by the testimonies and songs. His face was thin and covered with many days’ growth of beard. His clothing was ragged and on his feet were sandals, handmade, of wooden soles and straps, reminding one of Bible days. The little boy, too, was thinly clad. Another man, well dressed, listened quietly. The last one who joined them was a son of one of our members, who is disobedient and runs away from home; but the records seemed to attract him especially this morning, and I had a special burden on my heart for him. I thanked the Lord for the small room (our kitchen) and the privilege of seeing and sharing in the work of the Lord from our open window where, unseen by those who pass by, I have been able this day to bear burdens for those who come to our door (our passers-by).

Yesterday Josefina, a very lovely, sweet mother of three children, came for medicine and she was *muy mala* (very sick), she said. I greased her chest and throat, gave her aspirins and pills, and also doctored her sweet little rolypoly bby who has big brown eyes and is very fair. She told me in Spanish how much she appreciated us because we had brought them the gospel of Jesus Christ. Before she left, I put my arms around

her and we wept together as I prayed God’s richest blessing on her and her dear little family. She went away with her face glowing with the light that Jesus alone can give.

I am thinking today of other would-be passers-by, two elderly blind people. The wife recently started out alone to find me, as they were destitute for clothing. We did not know that, but later had occasion to pass by their house and stopped. When she heard my voice and our language, her face lighted up with gladness as she clasped her hands and said, “Oh, *Ruca la Americana!*” She was so happy that we had come. She had inner tubes tied on her feet, rags hanging on her, nothing in the cupboard (and hadn’t had for three days). Her son, their only support, was on a big drunk in San Luis. She told how she tried in her blindness to find our house but could not find the way and had no one to lead her. Our would-be passers-by became our charges from then on. God surely directed our footsteps. My husband for two or three days had said: “We must go to see those blind people.”

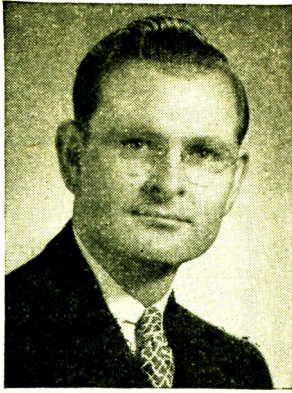
We have so many! Sometimes we find it hard to take on new ones whom we know will become charges, but we can’t turn them away.

At last my husband has just come in to his cold breakfast and says: “Well, I had a good time talking about salvation to the man who could speak English.” He had taken him into the tent and they talked a long time. “He says he will be coming to the services.” While Jim talked to the one who spoke English, God spoke to the hearts of the others through the phonograph as I carried a burden in my heart with tears for their souls.

I have always loved the poem: “Let me live in a house by the side of the road and be a friend to man.” We love this ministry by the side of our road and our prayer is, “O God, help us never to fail to grasp the opportunity to deal with the souls of our passers-by.”

With a burdened heart for the souls of these whom the Lord has given to us to win for Him, we close. Pray for us. “Cast thy bread upon the waters: for thou shalt find it after many days” (Eccl. 11:1). “In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good” (Eccl. 11:6).

Who's Who



JOHN AND PATRICIA HALL

John Wesley Hall was born June 14, 1917, at Cromwell, Oklahoma, and was saved and sanctified in 1935. He began to preach at the age of eighteen and was granted a district license at the age of nineteen. Since that time he has been in active Christian work.

Patricia Irene Phillips was born March 16, 1921, at Council Grove, Kansas. She was converted at the age of four years, sanctified at the age of seventeen, and called to preach.

On July 29, 1941, John and Patricia were united in marriage at Pasadena, California. John received his A.B. degree from Pasadena College in 1946. Patricia also attended Pasadena College, studied Spanish, French, and music, and taught Sunday school and vacation Bible school classes. Both have done evangelistic work.

They left April 4, 1947, for their first term of service in Cuba. Although illness has curtailed Patricia's service to some extent, yet they have done a grand work on that island in opening up new stations and attending to all the many duties that accompany missionary work.

John and Patricia have four children: Patricia Aileen, born November 14, 1942, at Pasadena, California; John Wesley, Jr., born November 14, 1943, and Iris Darleen, born October 12, 1944, both at Los Angeles, California; and Janet Coreen, born January 21, 1948, in Havana.



MARGARET KEDDIE LATTA

Margaret is another one of our missionaries from the British Isles, and she has served in Africa since 1931, having left her native Scotland on July 10 of that year.

She was born January 21, 1888, at Uddingston, Glasgow, Scotland; was converted at the age of nineteen, and sanctified six years later. She was brought up in a Christian home, and her father was a member of the Church of the Nazarene, though her mother died when the church was still being organized and was a member of the Church of Scotland at her death.

Margaret obtained a teacher's diploma from the Jordanhill Teacher Training College of Glasgow (the official government college) in 1909. She has been a licensed deaconess in the Church of the Nazarene since 1932, and has had experience in evangelistic work both in the British Isles and in Africa. She also taught for twenty years in government schools and in night schools. Much of her work in Swaziland has also been in teaching.

During her term of service in Africa, she has had two furlough periods, and on the last one was able to come to the States and attend the General Assembly at St. Louis in 1948. While here she did deputation work in parts of Canada and the States.

In a recent letter she wrote: "God has been good to us this year. The work is taking on a deeper spiritual note. The prayer meetings are growing, and God is helping. God is blessing me in my own soul."



WILLIAM AND MARGARET ESSELSTYN

William Clayton Esselstyn was born August 23, 1902, in Eaton County, Michigan. He was saved in 1923 and sanctified in the winter of 1926. He received his A.B. degree in 1925 from Eastern Nazarene College and his M. A. degree in 1927 from Boston University. Besides this, he attended Michigan Agricultural College and the University of Southern California. He studied Latin, French, and Zulu.

Margaret Eleanor Patin was born July 7, 1897, at Uhrichsville, Ohio; was converted in 1912, and sanctified in 1928. She, too, received her A.B. degree from Eastern Nazarene College, in 1926, and received an R.N. degree from the New York Hospital Training School for Nurses in 1921. She has studied French, German, Latin, Greek, and Zulu.

William and Margaret were married June 23, 1927, at her home. In answer to the call of God upon their lives, they left the United States June 27, 1928, for their first term of service in Africa.

To this union have been born four children: Marion Anne on October 27, 1929; Eleanor Shay on July 5, 1932; and Theodore Patin on March 7, 1937. James Lewis, born February 26, 1934, died on the field.

During the first semester of 1948-49, Brother Esselstyn served as resident professor of missions at Nazarene Theological Seminary.



The W. F. M. S.

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

SEPTEMBER EMPHASIS



Yes! you guessed it. September is Reading Course month. Here are the books for 1950-51:

STUDY BOOK—*Jerusalem and Beyond*, by Miss Alice Spangenberg . . \$.75
READING COURSE BOOKS:

1. *Crossing Boundaries with Christ*, by Hardy C. Powers \$1.25
(Publication date to be announced later)
2. "Look on the Fields," by C. Warren Jones (Ready July 15) \$.50
- *3. *Miracle in Cape Verde*, by Basil Miller \$1.50
- *4. *Blazing the Missionary Trail*, by E. Meyers Harrison \$1.50
- *5. *Nineteen Missionary Stories from the Middle East*, by Basil Miller . \$1.50
6. *Reaching Arabs for Christ*, by Ralph Fried \$1.00
- *7. *Near East Panorama*, by Glora M. Wysner \$1.00

Youth Reading List

*(The four books that are starred on the senior list as given above.)

5. *Witch Doctor's Holiday*, by Charles Ludwig \$1.50

All credit card orders are to be sent to your district superintendent of study. District superintendents of study will order credit cards from our General W.F.M.S. Secretary, 2923 Troost Ave., Kansas City, Missouri.

See the W.F.M.S. Handbook, pages 26-30, for detailed information about the Reading Course.

Please order all books from the Nazarene Publishing House, Box 527, 2923 Troost Ave., Kansas City 10, Mo.

MRS. EARLE W. VENNUM,
General Supt. of Study

HOW MUCH OUGHT I TO GIVE?

Give as you would if an angel
Waited your gift at the door;
Give as you would if tomorrow
Found your giving was o'er;
Give as you would to the Master
If you met His loving look;
Give as you would of your substance
If His hand your offering took.

—Selected

GENERAL PRESIDENT'S NOTES

W.M.F.S. Membership Dues

*Some pay their dues when due.
Some pay when overdue.
Some never do.
How do you do?*

A Missionary Church

"A missionary church is a living church, a growing church, a conquering church. A missionary church has a vision of world need, a concern for lost souls, a sense of personal responsibility which cannot be evaded. A missionary church must have a missionary pastor and missionary officers. Missionary leadership makes a missionary church. A missionary church will have a missionary policy and program which will challenge every man, woman, and child all the year round. A missionary church is not content until it takes its full share of the evangelization of the world."—*Select-ed.*

GUATEMALA

We are pleased with the spirit of the convention, and the reports and the programs prepared. The W.M.S. district project is the evangelization of the Izabal Lake section, which, because of its unhealthful climate and transportation problems, challenges to sacrificial praying and giving. God has called our former district evangelist, Rev. Fred Guillerme, to dedicate his efforts this year to that section, and he is doing a good work there, with his canoe and outboard motor, ministering to many isolated groups along one hundred miles of lakeshore and inland villages within a radius of five or six miles, encompassing thirty or more villages.

Our newest society, organized in Guatemala City with twelve active members, is going ahead nicely under the leadership of the pastor's wife, and sent its delegate to the convention.

The seven-point program of our U.S. societies was interpreted to our Guatemalan sisters, and each society leader is doing her best to keep these before her society. Our women are humble and prayerful and love the interests of His kingdom. Through their efforts during the year 2,241 persons were evangelized, 10,151 tracts were distributed, 30 persons were converted, and 35 were sanctified wholly.

MRS. PEARL INGRAM, President

BRITISH ISLES

We had a splendid Convention and Assembly and it was a great joy to have Dr. and Mrs. Samuel Young and Dr. and Mrs. C. Warren Jones, also our furloughed missionary nurse, Miss Agnes Clark, and our outgoing missionary, Dr. Samuel Hynd, with us.

Mrs. George Frame, wife of our district superintendent, was again elected president; but she has been very, very ill since and is in great need of our prayers.

MRS. J. MACLEOD,

Corresponding Secretary

AKRON DISTRICT

The first N.F.M.S. Convention was held at Akron, Ohio, May 2, 3. Mrs. D. D. Palmer, district president, presided efficiently. The theme of the convention was "Only the Cross can bridge the gap."

Reports were encouraging and showed substantial gains in all departments. The membership now numbers 3,116—an increase of 377 over last year. We now have 70 societies, with 38 attaining the seven-point goal.

Mrs. Helen Lehman presented the "Alabaster Giving Plan" in a very heart-stirring manner.

Rev. Robert Wellmon was present and gave an inspiring report of the work in Nicaragua.

It was also a delight to have Rev. C. Warren Jones in our services.

A very interesting service was arranged by our district superintendent, Rev. O. L. Benedum. With the men in charge, over two hundred men attended, marching into the service in a group. The speaker, Dr. D. I. Vanderpool, inspired our hearts for increased sacrifice and greater achievements in the future.

The district has greatly appreciated the work of our president, Mrs. Palmer, who was elected again to this office.

A fine spirit prevailed, and all returned home with a determination to double their efforts and have a greater zeal for the cause of missions. It was also determined to make the coming year the best in the history of missions on the Akron District.

MRS. E. M. PARKS,

District Supt. of Publicity

NORTHERN CALIFORNIA

The Northern California District W.F.M.S. held its Twenty-seventh Annual Convention May 16 at Beulah Park in Santa Cruz.

Mrs. F. Arthur Anderson was again elected almost unanimously on the nominating ballot as president for the ensuing year. For this efficient and anointed leader we thank God.

Reports showed advances in all lines of missionary endeavor. Seven new societies were organized during the year, making a total of 96, with the membership now standing at 2,778. Over \$41,000 was raised for all purposes, with \$3,880 in Alabaster Offerings and \$3,500 for work among the colored people of California.

Miss Esther Crain, missionary to Nicaragua, spoke twice during the day and challenged us to greater prayer for the missionaries everywhere. Rev. and Mrs. Winans from Peru, Rev. and Mrs. Don DePasquale, and Rev. Harry Wiese were present in the evening service.

Dr. Hardy C. Powers brought an anointed message, climaxing the day with victory and blessing. Northern California W.F.M.S. launches out on a new year with a mind to work and sacrifice, that the lost of earth may hear the glorious gospel message.

MRS. GEORGE COULTER,
Superintendent of Publicity

WASHINGTON PACIFIC

The Sixth Annual W.F.M.S. Convention of the Washington Pacific District convened May 1 and 2 in Kelso, Washington. God's Spirit was manifest in many ways as the convention progressed under the capable leadership of our beloved district president, Mrs. Vernon Wilcox.

Our convention theme "Winning Others" was carried out in the decoration of the auditorium.

Mrs. Wilcox gave her annual report in the Tuesday morning session, and the wonderful vote of confidence given her in the election is indicative of the united spirit which we enjoy as we labor together for the cause of missions.

There are 39 W.F.M. Societies on our district with a total membership of 883, with a total giving of \$14,402, an increase of \$358 over last year.

The Spirit-filled messages brought by Mrs. Ira Taylor of Peru were an inspiration to all. Dr. Hardy Powers brought a soul-stirring message on Tuesday night, challenging our faith to expect great things of God.

ALICE BUTCHART, *Reporter*

OREGON PACIFIC

The Seventh W.F.M.S. Convention of the Oregon Pacific District was held at Medford on May 8-9. Mrs. Weaver W. Hess, district president, presided with her usual grace and dignity and

the business was dispatched with efficiency.

It was a keen disappointment to the convention when Mrs. Hess, who has served so faithfully as a member of the District Council for seven years and district president for three, declined the nomination for another year. She gave a very inspiring report. The convention then presented her with a gift of money as a token of appreciation and esteem.

Mrs. Gordon Olsen of Eugene, the district W.F.M.S. treasurer, was elected to succeed Mrs. Hess as president. The reports showed healthy gains over the district. We now have a missionary society in every church, with a membership of 2,002, a gain of 240. The treasurer's report showed receipts amounting to \$27,156, of which \$5,055 was Prayer and Fasting money. There was \$18,504 paid on the General Budget. We subscribe for 2,587 OTHER SHEEP.

Rev. and Mrs. Prescott Beals both brought inspiring missionary addresses to the convention. On Monday night Rev. and Mrs. R. E. Griffith, who with Connie have recently returned from a world tour, brought us an up-to-date report and challenge to missionary interest.

The convention closed with a Spirit-filled message by our General Superintendent Dr. Hardy C. Powers. The large audience sat in rapt attention as he poured out his heart in the interest of foreign missions.

MRS. P. J. BARTRAM,
Superintendent of Publicity

FROM THE SECRETARY'S MAILBAG

NOTICE: LOCAL AND DISTRICT OFFICERS



Please pass on all supplies to the newly elected officers. If, for example, you received the July-August - September *Council Tidings* and are not continuing your office this coming year, give your

Council Tidings to your successor. Don't waste your secretary's blanks, treasurer's supplies, etc. Pass them on!

ALABASTER SUPPLIES

Please order Alabaster Boxes and seals from the General W.F.M.S. Secretary, 2923 Troost Avenue, Kansas City, Mo.

BOX INFORMATION: IMPORTANT

Japan—No relief packages (that is, packages for the nationals of Japan) are to be sent through the APO address. This does not mean that you may not send relief packages. It simply means that they must be sent through international mail channels. There is a small customs charge.

Packages and all other kinds of mail for *missionaries* may still be sent through the Army Post Office (APO).

If you are planning to send relief parcels to Japan, write headquarters in Kansas City for further details.

Used Cards: Mrs. A. O. Hendricks writes: "Used cards are very acceptable. Simply wrap and tie SECURELY and mark PRINTED MATTER."

THE MASTER'S VOICE

I am happy to announce that our general president emeritus, Rev. S. N. Fitkin, is reprinting "The Master's Voice," the Mid-Century Crusade for Souls song sent out as a Christmas remembrance last year. These are available, free of charge, to all who can profitably use them in winning souls. Order your copies from the W.F.M.S. Secretary, 2923 Troost Ave., Kansas City, Mo., Order enough, but let's not waste any copies just because they are free.

ALABASTER CORNER

"Lovest Thou Me?" (John 21:17)

Love will find a way. Love finds a way to express itself. The more we love, the more we will want to express it, the greater will be our gift.

The Alabaster Box should be in a prominent place in your home. This is a wonderful means of pouring out your love gifts to Him. This is a wide-open channel to the foreign field for buildings. How much do you love? Let's arise and provide every need for "the other sheep" to have the gospel. I appreciate what you have already provided through the September and February breakings — \$66,337.95 through May 31. Money has already been sent to various fields for hospitals, missionary homes, Bible school buildings, and churches.

But let's begin to show we love the Lord by providing the other needs that our General Board recommends. How much do we love? Do we love enough to come up to the greatest breaking yet and provide through this next opening in September the entire amount needed for buildings? (At least \$75,000.) God is counting on us.

May I make a suggestion? Take your Alabaster Box to your prayer closet with you, put it before the Lord, and ask, "What wilt Thou have me to do in this September box breaking?" *Love will find a way.*

Get the boxes out to every church member and friend. Call attention to this September box breaking. I believe we can do it. Faith says, "YES."

MRS. FLORENCE DAVIS,
Alabaster Box Secretary

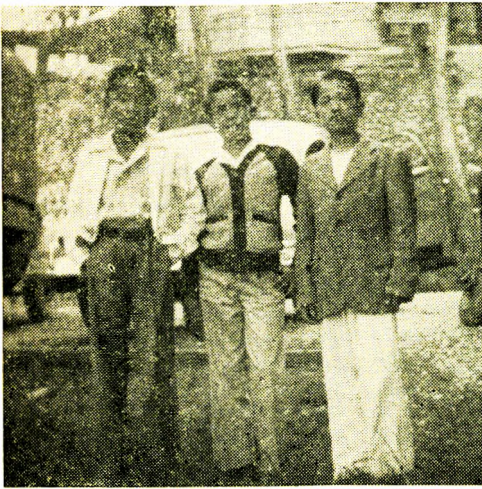


BOYS' AND GIRLS' PAGE

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

HELLO AGAIN, BOYS AND GIRLS!

Last month we told you that we would print some of the rest of Mrs. Pitts's letter from the Philippine Islands. But first, look at this picture. Beginning at the left these



fine boys are Marshall and Eli Encarnacion, and Ricardo Carpio. Pray for them, that God will keep them and use them in His work in the Philippines. And now for more notes from that letter.

A Trip to Balacag

You remember the group was visiting the little nepa chapel in Balacag in the Philippines. There were several services held in the chapel, but we wanted especially for you to read this description, which we are copying: "One thing that impressed me so much was the way the people came to church at night. We could see torches coming from every direction, making a complete circle around the little chapel—far in the distance. Closer and closer came the torch lights, as if they were drawn. And truly they were. It is Christ, who draws all men to Him, that makes these people pick their way by the light of their torches on a night like this, over trails that are difficult even in daylight." Many went to the altar that night and wept and prayed until God came and satisfied their hearts.

The trip back was much more difficult than the trip into the interior, for the party had no *cartella* to ride in. They had to walk all the way, and wade through several creeks, and even some mud. But the missionaries and their visitors felt that they were well paid for all their efforts.

Lydia Wilke and the Juniors' Christmas in Cape Verde Islands

Lydia Wilke is one of the "Juniors' Own Missionaries." Now she is working for a time in Cape Verde Islands.

To show you what our annual Christmas offering means, we wanted you to see part of the letter she wrote. Here it is:

Caixa Pastal 5, Praia, Cape Verde Islands

DEAR MISS COVE,

I've been waiting to get you some good pictures, but the wind blows all day long, filling the air with so much dust that it is hard to get clear pictures. But here are some [which you will see in your Junior Society hand-work later]. We received \$45 from the American Juniors to help buy Christmas gifts. We have around two thousand children to remember, not counting Brava and S. Vicente. So this money was a great boost. Two of our pastors came in, and when I told them they were receiving this help they shook my hand and thanked me heartily. I told them not to thank me, but the Juniors of America. Can you pass this thanks on for me? Thank you. . . . It is only a little gift that each one receives at Christmas. I couldn't keep my eyes off one little girl in the service. She was almost biting her fingers off in her excitement and the tears were ready to brim over as the other girls received the dolls. Finally her name was called. She ran up, took her dolly, and hugged it to her heart, almost weeping for joy. They were just cheap little dolls, dressed by my friends in the W.F.M.S. at home. But how these precious girlies do love them! You know there has been a very serious time of famine here, and the people have suffered very much.

God bless you in your work; yours in Him,

LYDIA WILKE

Send in Your Christmas Offering Early

When you study about Cape Verde Islands in a few months, we will tell you more that was in this letter. But don't forget to send in soon that "extra dime" for the children's Christmas in foreign lands. Send it through regular channels, as you do your other Junior Society money, marking it "Special for Juniors' Christmas Fund."

Lots of love, from your "Big Sister,"

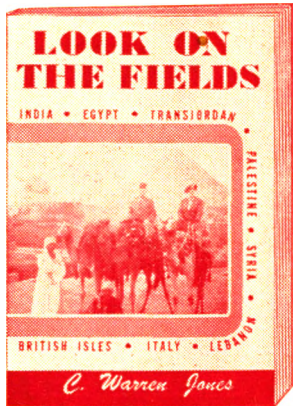
MARY E. COVE



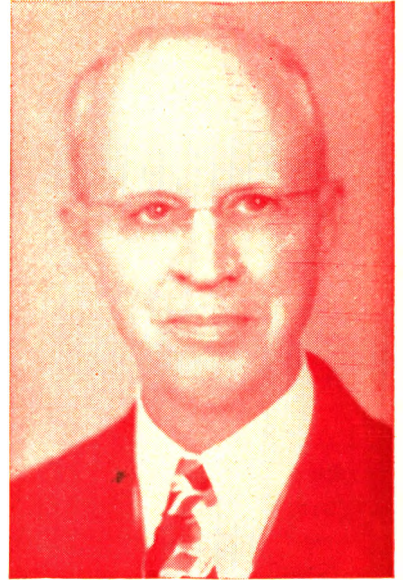
Some of our Cape Verde children with "Christmas" clothes distributed last Christmas.

THE OTHER SHEEP

It's a pleasure
to present...



LOOK ON THE FIELDS



... the story of 30,000 miles of missionary travels, a trip around the world taken by Dr. and Mrs. C. Warren Jones in the spring of 1950, which was written up as the various mission fields were visited. In this journey they visited India, Palestine, Transjordan, Syria, Egypt, Italy, Holland, Denmark, Sweden, Ireland, and England.

As one who has been associated with the missionary work of the church as foreign missions secretary for twelve years, Dr. Jones had the rare privilege of viewing at first hand our missionaries at work.

It was a thrilling although arduous ten weeks of constant travel, speaking, and visiting. Dr. Jones tells of all this in his own direct manner. The entire trip, what they saw and where they went, was motivated by an intense interest in people, incidents, and events, for his heart has throbbed with a compassion for a needy world these many years.

The book is readable, informative, and up-to-the-minute on Nazarene missions on the fields visited. The pen-sketches of various Christians encountered in these travels will be especially interesting and helpful to study groups throughout the church since it has been selected by the Missionary Study Committee as one of the reading course books for 1950-1951. It is a big book built on the handy-size scale.

The price has been kept at a reasonable figure to make it possible for everyone interested in missions to obtain a copy. Fifty cents sent to the Nazarene Publishing House (fifty-five cents in Canada) will secure your copy. Order today.

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JOHN WILL GIVE

HIS LIFE

Our missionaries are gladly investing their lives in the great Kingdom-building program of the Master. Their estimate of the worth of this work is indicated by the urgency which is upon them. Without exception they are eager to go and upon return for furlough earnestly plead, "Let me go back."

They are depending upon the folk "at home" to pray and give, so that millions may be reached through the work of the mission.

The General Board has recommended a minimum goal of 10 per cent for this great cause. If a church spent \$10,000 last year for all purposes

and the missions portion of this total was less than \$1,000, attention should be given to its giving for world evangelism.

Your prayerful interest and hearty co-operation will be appreciated by the church and rewarded by the Master.

10%

FOR WORLD EVANGELISM