

AP 7 '51

The

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

OTHER SHEEP



March 1951

RECENT BOARD ACTIONS

CALL FOR SUPPORT

Fifteen new missionaries were placed under appointment for missionary service. The fields to receive reinforcements include Africa, India, Argentina, and Guatemala. EASTER is your opportunity to send them.

The financial support to the 196 active missionaries and 991 national workers in twenty-three foreign mission fields was increased \$100,000. Your General Budget giving made this possible.

Seventeen missionaries on furlough were approved for return to their respective fields. Let us send them with the inspiration of a TRULY GREAT EASTER OFFERING FOR MISSIONS.

Askings from our fields exceeded the amount allowed for the 1951-52 fiscal year approximately \$600,000. This fact should stir every friend of missions. The Board challenged the church with the resolution which appears on page three.

Thirty-three pioneer missionaries were voted financial allowances. These precious people have given their active years to missionary service. Their comfort during these declining years is our responsibility.

Furloughs for thirty-one tired missionaries were approved. They need a year in the homeland. Your EASTER offering will bring them home.

**GIVE LIBERALLY IN THE
EASTER MISSIONARY OFFERING**

MARCH 25, 1951

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; C. WARREN JONES, D.D., CONTRIBUTING EDITOR; RUBY A. THOMPSON, OFFICE EDITOR

Volume 38

March, 1951

Number 3

Risen in Power

CHRISt DIED in weakness but arose in power. The grip of death from which no man, however great, had ever escaped fastened itself upon Him. The state, the church, and the people united to dispose of Him. Satan brought every possible evil force to bear upon the situation. Neither military might, human hatred, nor satanic devices could hold Him. Easter proved His almighty power.

What hope Easter offers for our day! The warnings of leading scientists and notable leaders cause us to know that our only hope is in the all-powerful, risen Saviour. From the January issue of the *Prairie Overcomer* comes the following quotation: "Albert Einstein (2/18/50) said, 'Annihilation of any life on earth has been brought within the range of technical possibilities.' Dr. Allan Munn, one of Canada's foremost physicists (2/17/50), said, 'Explosion of the first hydrogen bomb might cause the world and all in it to disintegrate in less than a minute.'

"President Truman's committee said, 'The atomic war will be on at least by January 1, 1953.'

"H. G. Wells, the disillusioned historian, said, 'This world is at the end of its rope. The end of everything we call life is close at hand.'

"Dr. Robert M. Hutchins, president of the University of Chicago, said, 'I cannot see any future to our known world after nine years.'

"Kenneth de Courcy, the able editor of *Intelligence Digest*, sets 1952 as the period when Russia will be ready for aggression.

"General Douglas MacArthur said, 'We had

our last chance. The Battle of Armageddon is close at hand.'"

Questions fill our minds. Uncertainties hinder our decisions. The day is dark. For such a day, Easter holds a tremendous hope. In his recent message to all army chaplains Roy H. Parker, chief of chaplains, said:

"Easter is God's answer to all the disturbing questions we are asking. No forces of destruction are sufficient to defeat God's purposes. This is Easter's message."

Poets and song writers have magnified the power of our risen Redeemer. One of the greatest was Charles Wesley. The majority of his six thousand hymns testify to his great experience of salvation through the power of the risen Saviour. Peter Boehler told him: "If I had a thousand tongues, I would praise Jesus with every one of them." This prompted Wesley shortly after his conversion to write the immortal lines:



*Oh, for a thousand tongues to sing
My dear Redeemer's praise:
The glories of my God and King,
The triumphs of His grace.*

Christ's power is man's only hope. It offers a sufficient basis for real optimism. Let us turn to God for help. Let the Church obey the commission and take His gospel to every creature. The world situation today is no ordinary circumstance. It calls for action! Christ will supply the power. No hindering force can defeat His purpose. He arose in power.

Resolution

WE ARE GRATEFUL to God and our people for the loyal support they have given the 10 per cent program for world evangelism which was adopted by the General Board in 1949.

As a result, there has been a 33 per cent increase in monthly giving during the past five months.

Many churches have joined the ranks of those sending a tithe of their regular tithes and offerings to the general treasurer each month. The reports from these churches have indicated the blessing of God upon them in an unusual way.

We believe this method is supported by the teaching of God's Word as found in Nehemiah 10:38-39 and Numbers 18:25-29.

THEREFORE, we, your committee, recommend the following:

1. That our general superintendents and the General Stewardship Committee be commended for the church-wide promotion given to this plan.

2. That we express appreciation to the district superintendents for their co-operation in emphasizing 10 per cent giving on the sixty-four districts throughout the church.

3. That special thanks be given to the pastors who are co-operating with this general church program. We urge that all of the 3,600 established Churches of the Nazarene adopt this method of monthly support for the cause of Christ.

4. That this "tithe of the tithe and gifts" be looked upon as the minimum amount for world evangelism.

5. Realizing that many of our established churches can and should go beyond this amount, we recommend that each pastor challenge the total resources of his people for the total program of the church.

Respectfully submitted,

COMMITTEE FROM THE GENERAL BOARD

FOUR MONTHS OF CONTINUOUS PRAYER

The month of March finds us in the midst of a special four-month prayer period sponsored by the W.F.M.S. A continuous chain of prayer began January 1, which will not end until April 30.

PRAY - PRAY - PRAY

- FOR THE MID-CENTURY CRUSADE FOR SOULS.
- FOR THE CRITICAL WORLD SITUATION.
- FOR MISSIONARIES AND NATIONAL WORKERS.
- FOR THE 10 PER CENT PROGRAM FOR WORLD EVANGELISM.
- FOR A GENUINE REVIVAL THROUGHOUT THE CHURCH.

Visiting the Cuban Nazarenes

By C. Warren Jones, D.D.

HERE WE ARE on the island of Cuba, lying south-east of the state of Florida. This small republic covers an area 810 miles in length with an average width of 75 miles. Here is where the Spanish-Cuban-American war started in 1898, with the sinking of the U.S. Battleship "Maine" in Havana harbor in February of that year. Here is where "Teddy" Roosevelt became the leader of the "Rough Riders," a cavalry division that distinguished itself for courage and bravery and won the battle of San Juan Hill. The population of the island is five millions, with approximately one million in the city of Havana. Two-thirds of the people are Spanish while the remaining third are Negroes. Naturally there is a mixture of the two groups. Sugar cane, tobacco, coffee, rice, black beans, citrus fruits, and root vegetables are the principal crops grown. Approximately 90 per cent of the people are Catholics.

Several Protestant denominations have a work on the island. The Baptist is the strongest group, but their work is divided. The Northern Baptists have the eastern half of the island and the Southern Baptists have the western half. Each group claims a membership of five thousand. The second strongest group is an independent crowd known as Los Tinos, and in doctrine they are close kin to the Baptist. The Methodist is the third largest group, and in some cities the Methodists and the Presbyterians have united.

The work of the Church of the Nazarene in Cuba is somewhat new. It was started four and one-half years ago. This is our second attempt to establish a work amongst the Cuban people. Forty years ago Grace Mendell and Leona Gardner began a work in the city of Trinidad on the southern coast. God blessed their labors and they gathered about them a number of believers. After a few years and principally for a lack of finance, the work was closed. Sister Gardner was transferred to Guatemala, and the field was lost sight of by the Nazarenes.

A few years ago, Rev. and Mrs. Lyle Prescott, with a burden for the Spanish-speaking people, were sent to this field that we had closed years before. The first few months were spent in language study. By the last of May, 1946, they were ready and opened the work. They stopped at Camaguey to spy out the land. After a few weeks they moved to Trinidad, where our first efforts were put forth. After a three months' sojourn here, they decided to invade the capital

city. For over four years our work has centered in Havana. From the beginning God has blessed in this work. In the spring of 1947, Rev. and Mrs. John Wesley Hall were sent to Cuba, and now for three and one-half years we have had four missionaries on this field that lies so close to the homeland. At the present time we have nine organized missions and fourteen other preaching places. In this way we are reaching the people with the gospel. Nearly all of these lighthouses are in and near Havana. There is one organized mission at Arroya Hondo in the province of Pinar del Rio. This mission has a full-time pastor and gives great promise of developing into a good church. It is located one hundred and seventy miles from Havana.

We have a Bible training school, giving a three-year course. When young men and women complete this course, they will be able to pass the assembly course of study and, with sufficient practical experience, our hope is that some of them will be ordained. The school is located on the property recently purchased adjacent to the city limits. This property consists of ten acres of land on which we have a large house for a missionary family and two buildings that house the school. In this property are great possibilities. It will not only serve as our headquarters in Cuba, but will be our district center. The property was purchased for \$13,500 but, with the rapidly growing city of Havana, it will very soon double in value. With the land and the buildings that we now have we can expand and in a few years have a great Nazarene center.

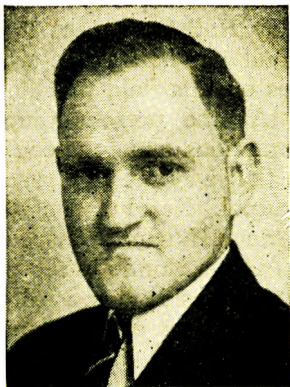
In addition to this central property, we have purchased two other properties where we have church buildings and parsonages. In another place land was given us, and we have built a parsonage for a full-time pastor. Thus far we have paid out for properties \$21,000. In two of these properties the local congregation assumed half of the purchase price and are making the monthly payments.

There is a future for us in Cuba. The thing we must do now is to enter every open door and press the battle.

Published monthly by the General Board of the Church of the Nazarene, 2923 Troost Ave., Box 527, Kansas City 10, Mo. Printed in U.S.A. Entered as second class matter, July 29, 1913, at the post office at Kansas City, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. Subscription price, mailed singly, 35c a year in advance; ten or more copies to one address, 25c a year for each copy.

Cover photo: Philip Gendreau.

Home-Going of Two Missionaries



Paul Schmelzenbach

On January 30 at 2:05 a.m., Paul Julius Schmelzenbach passed to his eternal reward from Samaritan Hospital in Nampa, Idaho.

Having been born in Barberton, Transvaal, South Africa, July 3, 1916, and residing in that country during childhood, he was well qualified for appointment as a missionary to Africa in 1944.

On May 21, 1940, he was united in marriage to Mary Kate Wheeler, with whom he spent a term of service in Africa.

Physical pain had been endured for many years, but he was always optimistic. When confronted with the possibility of passing a physical examination for appointment, he said, "All I ask is a chance to die in the will of God."

In March, 1949, the following word was received from the field: "The doctors here were amazed at what the X-ray pictures revealed. The fact that he is alive today is a modern miracle. How he needs help!"

His mother, Lula Schmelzenbach, now sixty-four years of age, first went to Africa on May 5, 1907, and is still serving the church in that country. Elmer, a brother, has been a missionary since 1936. His father, who pioneered our African work, died on the field in 1929.

The funeral service was held in the college church, Nampa, Idaho.

Mrs. Rosa Lowe Coddling

Rose Lowe, daughter of Mr. and Mrs. William B. Lowe, was born June 19, 1873, in Springfield, Tennessee.

Miss Rosa was converted in a brush arbor meeting in Springfield, Tennessee, in 1898. Under the ministry of Rev. J. O. McClurkan she obtained the blessing of entire sanctification. In 1902 she was definitely called to the mission field.

In 1902 she became acquainted with Rev. Roy G. Coddling, who had done pioneer missionary work in the jungles of Africa. They were married in April, 1903. They received their missionary appointment under the Pentecostal Mission and sailed for India in October of the same year.

In 1915 the union of the Pentecostal Mission with the Church of the Nazarene was consummated, and they became members of the Church of the Nazarene. After spending thirteen and a half years in India with furloughs in 1910 and 1917, they were obliged to return again to the States due to the severe illness of Brother Coddling. They came to Kansas City in the fall of 1926 and were associated with the General Headquarters of the church. Mrs. Coddling became the first general secretary of the W.F.M.S. and continued until her retirement in 1937. Brother Coddling passed away February 15, 1934.

Due to ill health she entered the convalescent home in 1939. After her twelve years of suffering, the Lord called her home January 16, 1951.

The funeral service was held in the First Church of the Nazarene, Kansas City, Missouri.



School of the Bible

By Oscar M. Stockwell

Africa

ON MARCH 1, 1950, the Bible school here in Portuguese East Africa was reopened after a number of years without sufficient staff to operate at all.

At present one missionary and three native helpers carry on the Bible teaching and the teaching of the Portuguese language, as is required for all our preachers.

We are soon to begin building five houses, each twelve feet square, in which some of the students can live. Each family will have its garden and an opportunity to earn money for a year of schooling. Some will remain for as long as three years.

At present there are twenty students, all mature and very serious about going to Bible school. All but five have families who will soon move here when the peanuts are harvested at their homes and when these buildings are completed.

How much we need your prayers in this vital work of training our native preachers! God alone knows the darkness these men face daily in their home villages. Often in these past weeks there have been tears of joy, praise, and song for the beauties of the Book as they have begun to understand more clearly the One who is altogether lovely.

Below are some letters written to me in response to the question, "Why did you come to Bible school?" I shall attempt to translate them as "black" as possible, so you may see and feel their fervent longings and thus pray for them with greater understanding.

"It is the day of 5 of May while I am full of longing to learn because:

"1. to know the Spirit which is holy.

"2. to know of the love of God.

"3. to know to live with the Spirit which is holy all days.

"4. to know to cause to go forward the gospel.

"5. I desire the strength of the Spirit, Acts 1:8, and to live in the New Jerusalem."

"I thank Jesus, who was able to call me into the Bible school so that I will work for God in a good manner."

"Day of 9 of May. The word of mine in the beginning is to praise the Great Chief who found a way into my heart, that I would work for Him. To work for the Lord I say is to be a witness that is to testify in peace. I am ready thus, and to keep the laws of the Great Chief. There is no other word. I have nothing [nothing about which to complain]."

"Teacher, The Answer, I am pushed forward in the desire to learn so that I may stand up explaining the gospel to those in need. I do not wish to sit with the things I learn but indeed, Teacher, many relatives and friends are in sin which is darkness without the Word of God, which I long to explain standing before them.

"It is thus I am pushed forward as you see. I have not many words."

"Why I have come here to study the Bible is that I preach the Word of God and testify for the truth of God, and also that I may find strength to learn well the language of our rulers, that God's Word go forward. Thus it is bringing me here."

"From the time I repented and was freed and washed from sin in the blood of Jesus, I have found great peace and joy and also I have felt a great obligation to preach, and thus I come to school with a heart to make straight the work of the Great Chief of ours, Jesus Christ. I wish to carry my cross. It is so, Teacher, that I cause to go forward the work of God when my learning is finished."

"My heart wants to learn the way of God and to work for Him, to do His will and to know the Bible. I have no word [of complaint]."

"I have come here to be taught the way of preaching and the way of teaching in the churches, to know the verses of the Bible, to be helped in my heart by the Word of God. God made the heavens and the earth. I thank God because He has given a great Light, who is His only Son, to light me."

Do pray for these twenty students. Pray for your missionaries in teaching them. Remember that we are workers together with Him.

The Black Nazarene

By Joseph S. Pitts

Philippine Islands

DID YOU EVER HEAR of a black image of Christ? There is one in Manila. It rests on a high altar in one of the largest cathedrals of the city. It is clothed in the most gorgeous robes and is housed in a glass-enclosed case, where it has been for the past hundred years or more. It is called the "Black Nazarene." Devout Catholics from many distant countries make long pilgrimages to bow at this shrine. Only once a year is it taken from its place over the altar. That is at the annual fiesta of the church.

I was in Manila last week on business, not knowing it was fiesta time for this church. I noticed the traffic over the Quezon bridge was congested; but I had seen congested traffic in Manila before, so thought nothing of it as I walked up the sidewalk over this bridge. Then I noticed the sidewalk near the other end was jammed with people trying to see over the rail.

I pushed my way into the crowd, and, being taller than the Filipinos around me (for Filipinos are much smaller than Americans), I could see easily. The plaza below was surging with people—Filipinos whose black hair made the multitude look like a sea of black. In the midst was a band dressed in white. They had started on a parade, but were hemmed in by the multitude on every side until they could not move. But this band was not the center of attraction. In front of it the multitude was swaying back and forth, everyone pushing toward a central object. There it was! The black image mounted on a platform on a small wagon. It was dressed in royal robes with a crown on its head. Over its shoulders was the large, black ebony cross, about ten feet long. The top and bottom and the ends of the crossbeam had large, round knobs overlaid with pure gold.

Every person in the vast multitude was pushing toward the object, trying to get closer; just to touch the cross, if not the image itself. The superstition is that if they can touch this sacred image or its cross virtue will come out of it into their bodies and heal them of whatever sickness, ailment, or disease they may have. If they cannot touch it, they believe that if they can but throw a scarf or handkerchief over onto the image or cross, virtue will come out of the image into it, so

that they may then place the cloth on their own body and be healed.

There must have been 50,000 people in that plaza trying to do this very thing at the same time. Those who had gotten close enough were rubbing, kissing, and caressing the feet of the image or rubbing the foot of the cross and then their own bodies. Some who had gotten up against the wagon were being pressed into unconsciousness by the surging crowd, and friends were trying frantically to get the unconscious away. Those who could not get close enough were throwing handkerchiefs and scarves over onto the image or cross, and two caretakers on the platform were picking them up and throwing them back in the direction from which they came. I saw people grasping eagerly at their scarves and then rubbing their head or chest or body or some sore, believing there was healing virtue and a cure in that cloth for them. Time after time the little cart or wagon was almost upset by the wildly surging crowd.

My heart went out to this vast multitude of people whose object of devotion was a little black image. That was all that they knew of the "meek and lowly" Nazarene. Next year this whole scene will be re-enacted. Wild and deafening cheers will ring through the streets of this great city when this little black image is taken from its case over the altar in the huge Quiapo Church. Most of this multitude will live and die without ever hearing the truth about the saving and sanctifying power of the true Nazarene.

The other day I went back again to take some visitors to see this church and its "Black Nazarene." There were scores of people in the church on their knees praying. They come and go continually all day long, every day the same. Up the long center aisle, which is fully a block long, people crawl on their knees, counting their beads as they go. They start at the door of the church and crawl all the way to the altar just to have the privilege of kneeling there to pray. But the different beads do not represent different prayers. They are only for keeping count of the number of times they are to repeat one simple prayer which goes like this: "Holy Mary, Mother of God, pray for us sinners, both now and at the hour of

Sunrise Service

By Lyle Prescott

Cuba

our death. Amen." Interspersed with this will be their "Hail Mary, full of grace. The Lord is with thee. Blessed art thou amongst women and blessed is the fruit of thy womb—Jesus." Then over and over again they will chant, "Holy Mary, Mother of God, pray for us sinners, both now and in the hour of our death. Amen."

I have heard them pray many, many times, but I have never heard them pray a single intelligent prayer with any originality to it. They are taught to pray only to Mary and that she will intercede with Christ for them. They know nothing about coming "boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

I saw some go to a little basin, dip some "holy" water to make the sign of the cross, then proceed with their devotions. I saw one woman kneeling with a bottle of whisky in her hands. But what difference would that make with the priests? They teach the people that there is nothing wrong in drinking intoxicating liquor—if you do not get drunk! But the priests get drunk. They attend the cockfights, horse races, etc. They smoke and play cards—so why should not their followers do the same?

In an anteroom off to the side near the front entrance of this huge church is another image of the "Black Nazarene." But this image is nailed to the cross and is never taken out. There is an altar in front of it and to the side an image of the Virgin Mary. Since no one could touch the "Black Nazarene" over the high altar at the other end of the church, except once a year when it is taken out at fiesta time, the procession of devotees going into the anteroom is continuous. Everyone who goes in invariably goes around behind the little altar, where he can rub the feet and legs of the image and kiss them. Usually the people rub a scarf or handkerchief on its feet and then place this cloth on their heads or on some ailing portion of their bodies. Then they come back around to the altar and kneel while they again count their beads or rosary.

This has been going on for over one hundred years. Someone is supposed to have seen an apparition of Christ as being a black person, and so this black image was made of Him and this huge cathedral was built to house it.

Heathen idolatry could not hold the people in more superstition than these people are in. Oh, how I long for a Church of the Nazarene to be established in that great city of Manila, a city of nearly one and a half million people, so that the pure gospel of the "meek and lowly" Nazarene may be preached to these people!

EASTER MORNING the sun rose golden above a long, low bank of dark blue clouds on the eastern horizon, while a group of Cuban Nazarenes stood on top of Hill of the Burro in Havana and sang joyfully "He Lives." In the early morning a cold wind whipped over the round hilltop and the Christians buttoned their coats tighter or rubbed their hands together briskly, but it was warm about the heart as various workers read the glorious scripture accounts of the resurrection of Jesus.

In the slum community just below the steep hill a group of people gathered to listen to the glad Nazarene chorus. And they needed a message of cheer; for just one week before, early on Palm Sunday, there had been a disastrous fire in that crowded village of shacks, and 1,200 little houses went up in flame and smoke. One man, drunk in his house, had burned to a pile of ashes. In the midst of the burnt-out section stood a humble chapel and a Christian's home next door that had been miraculously spared from the flames that swept all about.

After the sunrise service, the thirty-six Nazarenes descended to the Lawton Chapel and joined in a beautiful Communion service. God was present and hearts were touched and blessed.

Easter was a busy day for the missionaries. I conducted or participated in eight services, and I know the others were going all day long testifying to the redeeming power of a living Christ. But all of us shall long remember the beauty and sweetness of this sunrise service because the Son rose too.



A Glimpse



Certificate Class of Arabic-speaking students from the Nazarene Second School in Damascus



"Full salvation is still our experience and gospel message in the Near East, praise the Lord!"

—M. A. Thahabiyah

(recent letter)



Salheia Church in Damascus. Rev. [Name] is shown on the [Name] row.



Group of Arabic-speaking children from the Nazarene Second School in Damascus, Syria



Kindergarten group from the Nazarene Second School for Syrian Arabs in Damascus



Fourth Class of the Nazarene School in Bludan

of Syria



**"It is our earnest prayer that the Lord will help us during this year to have a great spiritual awakening."
—Don DePasquale**

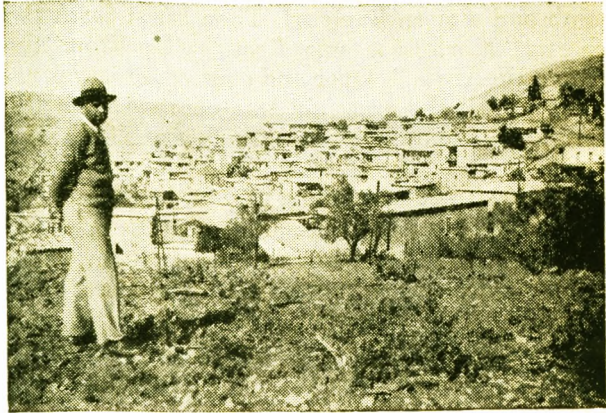
(recent letter)



Group of children from the Nazarene First School for Armenians in Damascus



ew section of Sarian, pastor, id of the front



Lot in foreground is the property in Bludan where the Nazarene church and school are to be located.



Rev. Najieb Marzook and family, pastor of the church in Bludan



Church and school staff in Bludan, Syria

Easter

By *Jessie Eades*

Cape Verde Islands

EASTER has come and gone, but not the Easter blessing. And no wonder, for what an Easter! We have never enjoyed a better. On awakening on Easter morn, we felt a stirring in the air, and a new sense of the privilege of our being God's messengers of the glorious gospel of our risen Lord.

With light steps and singing hearts, we hurried to the church, there to join with our Cape Verdian brothers and sisters in worshipping our resurrected Christ.

Sunday school was the first treat. With 245 in attendance, our little church was filled. The administrator of this island, who is one hundred per cent Nazarene, gave a beautiful Easter lesson illustrated with flannelgraph. What a thrill as he put the final scene on the board—an empty tomb and a risen Saviour! Then burst forth the chorus "Morte Ele nao ficou," "Up from the Grave He Arose." Over and over again it was repeated until the very air was charged with the resurrecting power of Jesus. Praise God! The majority were singing from a personal experience of a living Saviour reigning in their hearts.

The Sunday school was followed by a devotional service with a congregation of 140, in which eight children were dedicated to the Lord. We rejoiced in knowing that eight more little ones had been rescued from the darkness of Romanism and would have the privilege of growing up in the knowledge and love of Jesus.

Sunday night brought the day to a wonderful climax. On arriving at the church, we found people, and more people. Four hundred of them waiting to get into our little building, which seats only two hundred. They had gathered to hear a service of song entitled "The Life of Jesus" that was to be rendered by the choir of thirty voices. How you would have thrilled to hear their singing! The congregation sat captivated while the choir for an hour and twenty minutes portrayed the life of Jesus in song and Bible readings. This service carried us back home to one of our Easter conventions. If you want to hear really good singing, visit the Brava Nazarene church! When the final piece was sung and the benediction pronounced, no one made an effort to move; so a favorite piece was repeated. Brava, the "Cradle of the Gospel" in the Cape Verde Islands, is now famed by the Nazarene choir.

The "Grand Finale" was yet to be. Monday night was the night! On approaching the church, what a noise! What excitement! Crowds of men, women, and children, six hundred in all, and

everybody wanting to get in first! The Portuguese are good sardine packers, but to put six hundred in a building which seats only two hundred was impossible. It seemed that we would never reach the church door, but fighting our way through, with the help of the administrator and the local policeman, we succeeded. Just over one-half of the anxious throng was fortunate to get an entrance; the rest crowded the windows and doors. During four hours, suffering the heat and crushed bodies, the program was enjoyed by all.

Leaving the church at 1:00 a.m., feeling tired in body, but happy of heart, we wended our weary way home, praising God for the wonderful opportunity of having presented the gospel to thirteen hundred souls throughout the Eastertide.

Easter Offering

By *Ronald Denton*

Uruguay

LET ME TELL YOU about our Easter offering. Here also the brethren believe in missions, as they have been privileged to see the value of them firsthand.

The group is small, but we had set a goal of \$50 Uruguay money. Large posters were made with the titles, "Millions Without Christ" and "What We Will Do." On these posters were pictures of China, India, Africa, and other nations. It showed the idol makers in China and underneath was Isaiah 45:16. On another was a beautiful harvest scene in colors with the verse, Rev. 14:15.

Thursday, Friday, and Saturday we had special services. A big thermometer was made divided into four sections: Jerusalem, Judea, Samaria, and the uttermost parts of the world. Each evening we "took the temperature" of the group and painted in red the pledges.

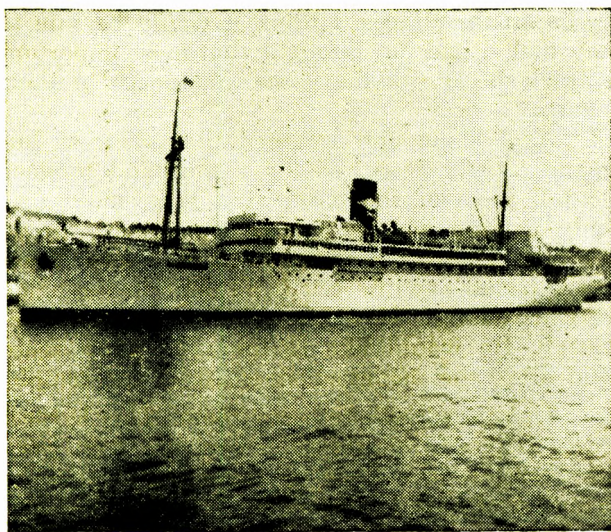
Sunday arrived. In the morning service three or four brethren gave \$37.50. That evening the rest arrived, and we reached the goal of \$50.00. Then the group voted to take \$10.00 out of the church funds and \$5.00 out of the Sunday-school funds. We had arrived at \$65.00! Still there are a few pesos to come in. Easily we reached \$70.00. Praise the Lord! Don't forget that 70 pesos is the same to these folk as \$70.00 at home—in spite of the fact that it equals only \$30.00 U.S.A.

Missionaries Visit Havana

By Lyle Prescott

Cuba

ON MARCH 28 the graceful steamer "Quirigua" of the Standard Fruit and Steamship Line sailed into Havana Bay, Cuba, en route from New Orleans to Livingston, Guatemala. Aboard the ship were Rev. and Mrs. William Vaughters and their four children, returning to their field after a year's furlough in the States. When the Prescotts learned that fellow missionaries were in port, they practically fought their way through rows of Cuban policemen to board the ship and have a glorious visit for an hour. The women displayed their youngest children, the men talked missions, and the older children sported their latest yo-yo achievements. Then the police requested that the visit terminate. The hour's leave was up. But the Prescotts took three of the Vaughters children home with them for the night.



"S.S. Quirigua"

The next day the Vaughters', the Prescotts, and the Halls got together for a fuller visit, unlimited by policemen. Everybody talked as fast as he could, giving and taking news from home. There were delightful times of prayer and fellowship in the Lord.

Then came the next day—time to sail away. The missionaries said the last good-bys, and the Prescotts whisked around the bay drive to the harbor entrance to wave farewell as the "Quirigua" should sail out to sea. A deep-toned ship's whistle sounded down the bay, and the white liner appeared and approached in the bay channel. As the "Quirigua" drew closer, the Pres-

cotts could make out William and Frances Vaughters standing on the foredeck, Brother Vaughters holding the baby, and Sister Vaughters waving good-by. Then the ship passed silently, slipped out into the gulf stream and headed for Guatemala.



The Vaughters Family

The Prescotts felt saddened somehow as they stood on the Malicon Drive and watched the smoke trail behind the disappearing ship. Perhaps it was something of the eternal mystery and loneliness in the movement of a great ship. But more likely it was because the Prescotts knew the Vaughters' were going to one of the most unhealthy places in all Central America. They meditated over the willingness of those Nazarenes to lay down their lives for others, and they thought of the great Nazarene, who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

So they drove back to their home and to their own mission work, grateful that they too could help bear the cross of Jesus.



A Pagan Procession

By Marjorie Mayo

Peru

*Oh, for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace.*

Surely in Peru we are desperately in need of "a thousand tongues" to tell the old, old story of love and to proclaim to a lost and dying people the gospel story of One who is willing and able to save them and set them free from the bondage of sin and superstition.

This week as I watched "The Procession of the Lord of the Miracles" my heart was saddened and I felt as never before the responsibility that rests on us to get the gospel out.

Some years ago a Negro painter here in Peru painted a picture of Christ on the cross on the wall of a building. After some time an earthquake destroyed all of the building except the wall with the picture. Immediately someone conceived the idea that this picture must have some strange, miraculous power. From this meager beginning has emerged the great parade that takes place every October here in Lima.

The first of October I began to notice that many of the women were wearing an odd-looking deep purple dress with a white rope belt. Finally my curiosity got the better of me and I began to investigate. I discovered that this purple garb is a sign that they have received help from "The Lord of the Miracles." That is to say that they have been cured of some disease or some other miracle has occurred in their lives. The men wear purple ties, and then on the days of the parades they wear a sort of sleeveless robe. Even the children are not exempt from this fantastic belief. One can see tiny little girls and boys decked out in purple. I even saw one baby wrapped in a purple blanket!

The procession is made up of three parts: a banner, the significance of which we were unable to ascertain, the picture itself, and a cross. The banner came first, apparently as a sort of herald of what was to follow. The picture was mounted on a platform carried on the shoulders of eight or ten colored boys—all dressed in purple. According to tradition an old woman is supposed to carry the cross, but we could not see her for the mob.

We stood at an intersection, and as far as we could see in any direction the space was packed solid with people. We were actually afraid for our very lives. Everyone was so intent on getting as close to the picture as possible that he was oblivious to those around him. A

curious stillness hung over this large crowd. A band was playing some sad, mournful music, but the people themselves were quiet—almost as if charmed.

As the procession wended its way down the street, we could see people throwing flowers from their balconies down onto it; for they believe that if their flower falls on the picture or the platform it is mounted on they will have some miracle wrought in their lives! Others brought beautiful floral offerings and placed them on the platform. By five o'clock, when I was trying to get through the streets to get a bus to go home, the band had disappeared and the people were singing as they moved slowly down toward The Plaza San Martin. I couldn't understand what they were singing, but it was sufficiently sad and mournful to make me hasten my steps homeward.

I longed to ask some of the people in purple about the miracle that they thought the picture had wrought in their lives. Judging from the looks on their faces, I think it would be safe to say that it had not wrought that most important miracle of all—divine grace and peace in their hearts.

As I stood and watched that mass of humanity, truly I wished for a thousand tongues to tell them of the peace that they could find only in Him who rose from the grave. In no heathen country could you find a procession more pagan—and here it is all done in the name of Christianity. How grieved the Lord must be! Surely He would like to take His whip again and drive the money-changers from the temple.

Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest (Luke 10:2).

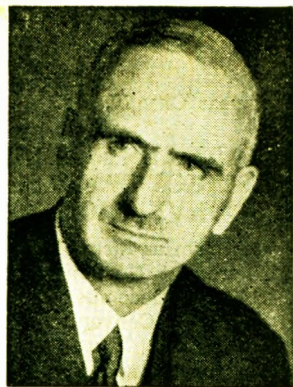
FROM THE BACK OF MY BIBLE, BY C. T. P.

A Christian father stood one day on top of the Cheviot Hills holding the hand of his little son. Pointing northward over Scotland, then southward over England, then eastward over the German Ocean, then westward over hill and dale, and then sweeping his hand and his eyes around the whole circling horizon, he said: "Johnny, my son, God's love is as big as all that!"

"Why, Father," the boy quickly replied with sparkling eyes, "then we must be right in the middle of it."

—Church Calendar

Who's Who



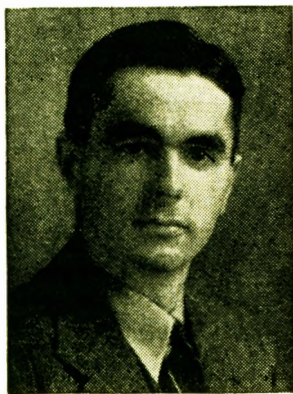
DAVID AND KANEMA HYND

David Hynd was born October 25, 1895, at Perth, Scotland. He was saved when twelve years of age and sanctified when sixteen. World War I interrupted his university course; but before leaving college he had become interested in Agnes Kanema Sharpe, daughter of Rev. George Sharpe, the founder of the Church of the Nazarene in the British Isles.

On January 16, 1893, Kanema was born at De Peyster, New York. However, she was reared in Scotland, where she obtained her training to teach in the Nazarene Bible School. By the time she received her M.A. degree in 1917 the cruel war had stripped the Bible school of its students and it was practically closed. She worked in a business office for a few months; and on January 2, 1918, she and David were united in marriage at Glasgow, Scotland.

It was in May of 1925 that David and Kanema first sailed to Africa, the land of their adoption.

Twice during his years in Africa David has received the honor of C.B.E. (Commander of the British Empire), the last time being when he was decorated by King George in 1947. During these years David has been in charge of the medical work. The Hynds have three children: Isabel, born September 20, 1919; Samuel, born December 18, 1924; and Margaret, born July 13, 1933.



SAMUEL WILSON HYND

While his father was completing his medical training, Samuel was born at Glasgow, Scotland, on December 18, 1924.

He was converted in 1937, sanctified in July of 1947, and, after living on the field during the early years of his childhood, returned to Scotland for his education. He, too, graduated from the University of Glasgow, as did both his parents, receiving his M.B. and Ch.B. degrees in 1949.

This is another of our second generation Nazarenes returning to the mission field on which his parents have served and are serving. Samuel had the advantage of growing up in this land of his adoption, learning the Afrikaans and Zulu languages as a child. Samuel plays the piano and organ and sings.

For a number of years he has felt that God was leading him to follow in the footsteps of his father to study medicine and return to Swaziland for missionary service. His study through these years has been in that direction, and all his plans and dreams were centered around that call.

On July 13, 1950, he sailed from Southampton for Africa.

In writing of his arrival on the field, Samuel says, "I could not help but lift a prayer heavenward in thanksgiving to God for His help in allowing me to reach the land to which He called me. . . . At Bremersdorp the welcome was no ordinary welcome for me, because not only was it the arrival of a new missionary, but I was one of the sons of this very mission station. It was a 'home-coming' day."



JACK AND JANET ARMSTRONG

John Alfred Armstrong was born March 3, 1920, in London, England. At an early age he came to Canada with his parents. At the age of fourteen Jack was converted, and it was in January, 1940, that he was sanctified. For twenty-four hours Jack had been fasting and praying for the experience. It was just a few months earlier that he had felt the call to missionary service.

Jack attended Olivet Nazarene College, obtaining his A.B. degree in 1945, and his Th.B. degree in 1946. He graduated from the Nazarene Theological Seminary in 1949.

It was during the summer of 1948, while studying at the School of Linguistics in Norman, Oklahoma, that he met Janet Beverly Gates. Janet was born March 4, 1921, at Eddystone, Pennsylvania, was saved at the early age of six, and was sanctified in 1941. Her definite call to the mission field came about two months later. On November 5, 1949, at Darby, Pennsylvania, Jack and Janet were united in marriage. The next few months were spent in deputation work, and some additional training for Janet.

In direct answer to the desires and prayers of both of them since they were in their teens, Jack and Janet sailed from New York on May 26, 1950, for Bolivia, South America.

Little Linda Kay came September 1, 1950, to bless their home.



The W.F.M.S.

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

**APRIL EMPHASIS
MEMBERSHIP
GOAL: EACH MEMBER
SECURE
ONE NEW MEMBER,
ACTIVE OR
ASSOCIATE,
DURING APRIL**

GENERAL PRESIDENT'S NOTES



On March 1, God willing, I will leave New Orleans by air. During the month of March I shall have the great privilege of visiting our Nazarene work in British Honduras. I will be in the camp meeting at Belize

and later in the month visit all of our stations. In April I will be in Guatemala and Nicaragua. Will all of the Nazarene family pray that God will make me a blessing to our people in Central America, and that they in turn shall bless and help me, that I may be a better and more efficient worker and leader for God and a lost world?

MISSIONARY CHRISTMAS GIFT FUND

Would you like to read some interesting facts and figures about the Missionary Christmas Gift Fund to which you contribute each year?

\$5,581.76 has been received to date (December 31, 1950).

Two-thirds of the districts paid their apportionments in full.

The following amounts were sent:

To missionaries and children on the field	\$3,325.00
To missionaries on furlough	505.00
To retired missionaries	480.00

To missionaries' children in the States (parents on the field)	75.00
To overseas home missionaries	500.00
To miscellaneous (American workers on the Mexican Districts, among North American Indians, Spanish and Indian Bible schools)	550.00

Total sent in gifts . . \$5,435.00

Space does not permit the printing of all the letters of thanks to the W.F.M.S. family (and C.M.S.), but here are a few typical ones:

From a missionary on the field:

"We want to say, 'Thank you very much,' for this unexpected and gracious gift. We appreciate the gift itself and the interest and prayer back of it."

From a missionary on furlough:

"Thank you very much for the Christmas gift. Every member of the family turns you deep, heartfelt appreciation."

From a retired missionary:

"Your letter in which was enclosed a Christmas check from the W.F.M.S. was received and very much appreciated. Will you kindly thank the W.F.M.S. for their timely gift at Christmas?"

From an overseas home missionary:

"Your kind and beautiful letter of December 11 came to hand today with the enclosed check for \$30. We appreciate this kindness and expression of sweet Christian fellowship more than we can say. Our hearts have been deeply touched and special needs have been met. Convey our gratitude to all who may be concerned."

From one of the "miscellaneous group":

"We wish to express to you our appreciation of the Christmas check you sent. It was truly an answer to prayer."

From missionaries' child in States:

"I received your letter with money and thanks a lot for it. It sure was nice of the W.F.M.S. to send me the gift. Money always comes in handy, especially at Christmas time. I'll write and tell my folks how the W.F.M.S. remembered me."

SECOND AUSTRALIAN DISTRICT W.F.M.S. CONVENTION

Delegates from as far as 1,600 miles apart gathered at Northmead (Sydney), N.S.W., on December 27 for the Second W.F.M.S. Convention of the Australian District. It was a joy to see each of the ten societies now organized represented. But it was the "representative" of our beloved American church, Sister G. B. Williamson, who made the occasion memorable. Her gracious personality, manifest spirituality, and wise counsel greatly endeared her to all and placed new ideals before us. Her stimulating Bible reading on Ephesians 4, and later her presentation of the new emphasis—A Seven-Point Member—searched and encouraged and challenged us each one; and our hearts, thus warmed to love our Lord yet more, determined to walk worthy of such a glorious calling.

Letters from the general president, Sister Chapman, were much appreciated, and the Call to Prayer by our leaders met with sincere response. District reports showed that great advance had been made in all activities since the last convention. The L300 (approximately) given during the year exceeded the sum of all monies previously raised by the Australian W.F.M.S.; Alabaster giving in particular had been enthusiastically supported. Local reports also evidenced the benefit of organization as presidents testified to the blessing received by systematic study, definite prayer, and directed giving. It is hoped next year to increase the number taking the Reading Course.

Our beloved district president, Sister Grace Dawson, was re-elected with confidence on the nominating ballot; and the installation service, conducted by District Superintendent Berg, was a time of dedication for all.

Following the Convention, Sister Williamson met the local presidents and delegates for an informal discussion of problems, suggesting helpful modifications and giving welcome advice in regard to the various offices. Throughout the afternoon, her practical assistance and spiritual ministry enabled us to plan more effective and devoted service for the Master, and by His grace we will give ourselves wholeheartedly to missionary endeavor in 1951.

M. SIMMONS,
Superintendent of Publicity

Mrs. Emily Frame, wife of Dr. George Frame, superintendent of our British Isles District, our loved friend and member of the General W.F.M.S. Council, was promoted to higher service and glory on January 3, 1951. She has done what she could and her works do follow her.

CALL TO PRAYER

NAZARENES AROUND THE WORLD WILL GIRDLE THE GLOBE WITH CONTINUOUS PRAYER DURING MARCH. KEEP YOUR LINK IN THE CHAIN STRONG.

REQUESTS FOR PRAYER:

AMERICAN COLORED WORK

1. A mighty manifestation of God's power and blessing upon this work.
2. A realization of the tremendous opportunity for the evangelization of this tenth part of the population of the United States, which hitherto is totally untouched by the Church of the Nazarene.
3. Our Nazarene Bible Institute, Institute, W.Va.
4. For 60 new students for the Nazarene Bible Institute.
5. For 100 Sunday schools during this quadrennium.
6. Pentecostal outpouring of the Holy Spirit upon our 30 churches and missions.

BARBADOS

1. For unretarded progress in our building program.
2. Pray for our educational work. We must have ministerial training for our nationals.
3. Pray for our extension work. This is our day in a very real sense. Right now there are several wide-open doors, especially in Speightestown district.
4. Pray for a mighty sweep of spiritual victory through evangelism. We must evangelize or we will die!

CUBA

1. A revival in every church and mission.
2. Native pastors.
3. That new Christians will be established.
4. Bible school.
5. Continued good health of the missionaries.

GUATEMALA

1. Revival blessings in all of our 35 organized churches.
2. An increased sense of leadership responsibility on the heart of each pastor, W.M.S. president, and N.Y.P.S. president.
3. Health of our missionary families, especially those living in our coastal climates, the Hunters and the Vaughners'.
4. Construction of our new Bible school buildings in Coban, and right selection of students for new school term to open in June of 1951.
5. Divine direction in respect to the establishment of a separate grade school under native administration.
6. Construction of buildings on two church properties in the capital city.

HAITI

1. For a revival (this should probably have been first).
2. For wisdom in the formulation of basic policies, as we are organizing the field for the first time.



"I am the resurrection, and the life"

YOU CAN SHARE
in proclaiming the Easter message
by bringing a generous
EASTER OFFERING
March 25

3. For the successful conclusion of our official business with the immigration department—so that we may obtain a residence visa without having to go out of the country, as the present information seems to indicate, and other matters.

4. For the rapid acquisition of a practical knowledge of both French and Creole by the missionaries, so that we may soon begin to teach and preach in the languages of the people.

5. For God's blessing and guidance for our national preachers, especially the Haitian leader and founder of the work, Rev. C. L. Egen, through whom we now make most of our contacts.

6. For the assimilation of the native Christians into the program and tradition of the Church of the Nazarene, especially with regard to the Nazarene spirit, doctrine, and practice, since this is their first contact for any length of time with the Church of the Nazarene.

KOREA

For Korean Christian leaders.

SOUTHWEST MEXICAN DISTRICT

1. Revivals in Phoenix, Arizona; in First Mexican Church, Los Angeles.

2. Restoration of the health of Rev. Juan Madrid, pastor in Pasadena, California.

3. Pray for the new church at San Luis, Sonora. They are undergoing a great deal of persecution at this time.

4. Pray for our assembly the first week in April, that God will help us initiate some plans for a district-wide revival.

5. Pray for a break through in Sacramento, California. It is a hard field to break through.

6. Pray for El Paso, Texas, church. It is in a crisis right now, and only God can bring the victory.

SYRIA

1. Pray for a revival spirit to grow and culminate in sweeping revivals in our main preaching stations in Damascus and Bludan.

2. Pray that God will help us to train and build up a group of native pastors who will be able to give ef-

fective service to the Church of the Nazarene. We need holiness to be preached and lived among our people. Pray that God will lead our native workers into a Spirit-filled, and Spirit-empowered life.

3. Pray that God will help us in the location of a suitable building for our work in Damascus.

4. Pray that God will direct us in the best methods to train our native workers and the young people who feel called to Christian work.

5. Pray for our day schools. In these schools we reach children from many other church groups. Moslem, Greek, Orthodox, Catholic, Gregorian, and Protestant children are in attendance in our day schools. Pray that God will give us wisdom in dealing with all these groups.

UNITED STATES

A revival that will turn America back to God and the Bible.

ALABASTER CORNER

Mrs. Esselstyn, district W.F.M.S. president of the Africa District, writes:

"We have had our first opening of our Alabaster boxes. This was participated in by only the missionaries (Africa). The nationals will open theirs at their next annual conventions. Since we have not had our boxes a full year, we had not expected a very good offering. But we were happy to find that we had L42-2-6 in the boxes. At the present rate of exchange (\$2.82 to one L) that amounts to \$118.79! Now I am wondering how this compares with Alabaster offerings there in the States.

"We are so thankful for the Alabaster money this field has received. God bless our sacrificing people at home!"

At its recent January meeting the Department of Foreign Missions approved a new Alabaster list of needed buildings totaling approximately \$128,000. Let's meet every one of these needs before board meeting time next year!



BOYS AND GIRLS PAGE

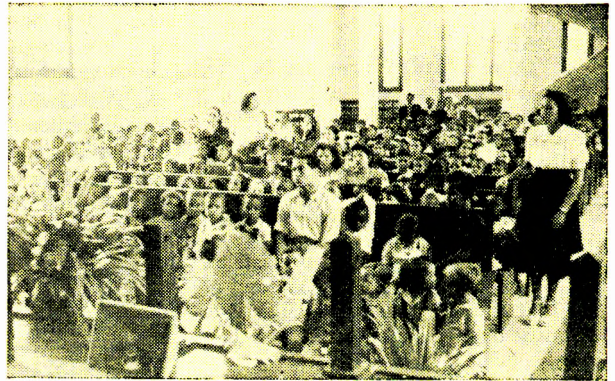
Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.

HELLO AGAIN, BOYS AND GIRLS!

Here are some pictures for your Junior Society Block-Letter Notebook. They are to be used in April, when you study the Cape Verde Islands. Our "Juniors' Own Missionary," Miss Lydia Wilke, sent these pictures for your books. Wasn't she nice? But the two objects in the picture below—you can't guess what they are; can you? Miss Wilke said they looked like "walking haystacks." And she said she couldn't make out, for the life of her, how they could see the road. Well, these boys have been out in the bean fields. Instead of just picking the pods of beans, as we do, they have pulled up the whole plants. They pile them—leaves, vine, beans, and all—into thick piles, and then just set the big stacks on their heads and walk off with them. You see, their donkeys and goats will eat everything but the beans. The beans won't go to the animals, I'll assure you, for that is what about everybody in Cape Verde eats at least once a day.



Now here's another picture. This is only part of a crowd of three hundred children in Praia Christmas morning. Do you notice there are only the children's classes in this picture?



How many Sunday schools in our country have three hundred, if they do not count any of their young people's classes or grownups? Probably many of these little folks are wearing suits and dresses sent over by our Junior Societies and Sunday schools here in America. You see, they have had many famines over there because of lack of rains. That means that many of them have no fruits nor vegetables to sell, and that means almost no money for clothes and food. But our people over here feel that Christians all over the world are our brothers and sisters. So we are glad to do what we can to help them.

And of course every Junior will work hard to bring in a great EASTER OFFERING this month! So many in other lands are far worse off than we are, and as we give to send help to them it will make us very happy on Easter Day, and it will please our Christ, who rose from the dead on that glorious day.

Lots of love from your "Big Sister,"

MARY E. COVE

Missionary Incentives

I have glorified thee I have finished the work
(John 17:4).

TO GLORIFY GOD is to finish the work He has given—for Christ and for us. To leave the task unfinished reflects no glory to Him. This is the true motive for missions.

A passion for God's glory should characterize all our activities. We contribute, not to a budget, but to our Saviour. Every Alabaster Box and offering plate bears the print of the nails like the open hand of the risen Redeemer. Who can put a mean or paltry offering into such hands? Our per capita giving shrinks into insignificance when we think of His "per capita."

We go and we give with eager passion because His glory is at stake. "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11) was the motive for Paul's endeavor. Out he went to the nations! Non-Christian religions were not only inadequate but they were intruders and usurpers. His Lord was a jealous Lord. Idolatry, superstition, falsehood, and impurity grieved his Lord. Therefore he preached Christ, in whom are hid, not some, but "all the treasures of wisdom and knowledge."

Missionary work is not easy. In fact, no task is more difficult. But God has designed the plan for His glory. We have only to wait on God. His power is infinite. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isaiah 40:28-31). If we would glorify God, let us finish the work He has given us to do. His power is back of this enterprise.

May we join in the prayer of Ignatius Loyola, a missionary with a passion for Christ. "Teach us, good Lord, to serve Thee as Thou deservest; to give and not count the cost; to fight and not heed our wounds; to toil and not ask for any reward save that of knowing that we do Thy will."



Sunday
March 25



EASTER OFFERING
CHURCH OF THE NAZARENE