

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

NO. 2 '51



THE OTHER SHEEP

September 1951

King George Honors Miss Margaret Latta Of Bremersdorp, Swaziland

IT IS JUNE 7, the King's Birthday, a public holiday throughout all British territories, a day also when King George takes the opportunity of announcing those of his subjects upon whom he wishes to confer some "honor" as a recognition of the great service which they have rendered to his peoples.

The scene is a flat piece of land within the urban area of the little settlement of Bremersdorp, Swaziland, down by the stream which flows past our Bremersdorp Nazarene Mission Station. Around a flagpole from which flies the Union Jack, groups of Swazi school children are assembled. A small group of Nazarene missionaries is also present with about four hundred children from our Bremersdorp Nazarene School.

At 10:00 a.m. the district commissioner mounts the dais; the policemen are drawn to attention; the flag is saluted; the Birthday Honors for Swaziland are announced; three cheers are given for the King; "God Save the King" is sung, followed by the African National Anthem in the Zulu tongue. This little ceremony has been enacted at each of the administrative district centers in Swaziland.

At the Bremersdorp center, however, there is a hustle of activity around one little woman. Many are shaking hands with her and expressing congratulations. The explanation is that the King had been pleased to send an announcement to Swaziland that he had conferred the honor of M.B.E. (Member of the Order of the British Empire) upon Miss Margaret K. Latta, Nazarene Mission, Bremersdorp.

Miss Latta has made a great contribution during the past twenty years to the cause of Christian education among the Swazi tribe, having passed hundreds of children through our mission school and having established our training school for Christian Swazi teachers, from which have gone forth over two hundred teachers to the various mission schools scattered throughout the Protectorate. She has left the imprint of her life and Christian character upon all who have come in contact with her.



Miss Latta teaching a Sunday-school class at Bremersdorp, Swaziland

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

September, 1951

Number 9

A Missionary's Request

By David Hynd

Africa

PRAYING ALWAYS. . . for all saints; and for me." This was the urgent admonition and request of a missionary. His full statement reads as follows: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel" (Eph. 6:18, 19).

Life for a missionary is rugged and difficult. The New Testament record of the Apostle Paul's hardships furnishes a close parallel.

Opposition to the gospel is not confined to one age. Our workers face a tremendous tide of nationalism on the one hand and paganism on the other. Spiritual darkness is dense. In some places bodily persecution is a constant threat. In others the opposition is very subtle, but nonetheless real.

For example, one of our missionary nurses is not permitted to enter government clinics, but writes, "Who cares? I have a back yard." Five hundred treatments were given in one month in that back yard. This is truly a heroic spirit, but the circumstance is difficult.

Very recently one of our field superintendents wrote: "Two of our missionaries are suffering a lot of persecution. One of their outstations was burned, together with the homes of two of the believers."

Another worker received a letter some time ago stating that only three months were allowed him in the country. He writes: "Just another way to frighten us. There is One above, who guides, leads, and protects His own." Stones were recently hurled at this worker and a group of nationals, breaking the windshield of the car and wounding some of the occupants.

In referring to the fury of the nationals, a newspaper clipping from that country tells of the incident in the following manner: "After praying to the image, they flung themselves upon the de-

fenseless preachers, who were unable to repress the attack with kind words. The image, which was purposely put on parade, was in that instant a symbol of terror, and in its name an attempted but unsuccessful homicide was committed."

From another worker and still another country comes this word: "In one city alone, sixty preachers were killed. One of our best friends was tortured for two days."

The apostle's chief request, however, was not for protection. Pray "that utterance may be given unto me." was his chief desire. Understanding of a people: their language, traditions, customs, and habits, is very difficult. Fluency of speech in a foreign tongue is not easy to attain. Figures of speech which will present the glorious truth to darkened minds are advantageous. Pray that divine protection will be realized: but more than this, that utterance may be given to the missionaries, who labor for one chief purpose, the salvation of the lost.

Each missionary would unselfishly say, "Pray for all saints"; but would be forced by dire need to add, "and for me."

While only about one-half of one per cent of the people of Japan are Christians, a recent report from the Supreme Commander for Allied Powers says that "Christianity is on the upgrade with a significance far surpassing its numbers." According to the same source, Buddhists claim 55 per cent and Sectarian Shintoists 15 per cent of Japan's population.

Since the outbreak of the war in Korea 439 "full-time Christian workers" of all denominations have been lost. Thirty-two were foreign missionaries, the rest were Koreans, most of them pastors.

—Missionary Digest

Religious Racketeering

By C. Warren Jones, D.D.

A "RACKET" is a method by which people acquire things in an unlawful way. That acquired is generally in the realm of material things.

Tragic as it may seem, many things which are of a shady nature are done in the name of God and religion. On second thought, this is but the working out of an old law: the more genuine a thing is, the more will be the counterfeits. The counterfeit does not lessen the value of the real or genuine, but it does mean that we must be on our guard and be able to detect the counterfeit.

In our day we have many religious rackets, headed by selfish individuals determined to make a name for themselves and to acquire money to further their selfish ends. In no field is this more evident than in missions. We are beset on every hand with independent missions, and as a usual thing they are built around an individual. Many times they parade as a faith work and publicize the fact that their faith is in God and that every dime they receive goes direct to the mission field. The implication is that in the organized missionary work of a church the leaders do not trust God, that faith plays a small part, and that most of the money given to missions never sees the foreign fields.

These people are loud in their talk concerning faith. However, from years of observation we have come to the conclusion that their faith is in the public that relishes their sob stories concerning the condition of the poor heathen and jumps at the chance of contributing its money, putting it in "a missionary enterprise where every cent reaches the field." This sounds great and has its appeal to many good, sincere people who are generous and anxious to help build the Kingdom.

But we would like to call your attention to a few facts that will bear investigation and a few things worth remembering. These independent missionaries or missionary groups do not have to report to anyone. If they have a board, it is often just a screen to hide behind. Since they are a law unto themselves, their books are not audited. They are not obliged to give an account to a duly elected board or to a general conference.

Then, it is clear to intelligent people that in any business there is an overhead expense. It costs money for leaders and missionaries to travel the country; to pay for advertising, stationery, stamps, telegrams, etc. If all the money is sent to the field, who pays this overhead expense? It means that they must have some other method of raising money to pay the overhead expense.

Then, it must be remembered that as a rule the largest missionary offerings are to be had in holiness churches. Even missionaries that cannot be classed as holiness missionaries like nothing better than an opportunity to get into holiness pulpits. Not long since, an independent missionary that does not believe in holiness got into one of our pulpits on a Sunday morning. What did he do? He preached a second-blessing holiness sermon and then took a few minutes to tell of his wonderful missionary work and walked off with a good offering. When the writer was a boy, that would have been branded as dishonesty, getting money under false pretenses. Now and then one of these independent missionaries will change his church relationship. Seemingly they desire to get in with some crowd where the picking is a little easier. They are not interested in building their beloved Zion but, rather, in furthering their financial interests.

One more thing to be considered is that many of these independent missions on foreign fields are doing little to get the heathen saved. They establish a nice home, surround themselves with a group of servants, and live at ease. The rule is that the mission framework is built around an individual; and when that individual retires or dies, the work folds up.

We are not saying that every independent work is a farce; but we are saying that in many cases it is nothing but a religious racket, and if the people had all the inside facts they would not contribute another dime.

After years of close contact with the work, we are of the opinion that it is best to make all contributions through a regularly organized work, where all the funds are handled by a general treasurer who is under bond to give an account of all receipts and all disbursements. Not only so, but his books are audited regularly by a disinterested accountant and are always open to inspection by anyone that is interested.

We know that in the Church of the Nazarene 85 per cent of every General Budget dollar goes directly to world evangelism. We know exactly how much is paid out each year for overhead expense and, further, that every cent of every dollar given for a foreign missions special is sent to the field for which it is designated.

When our leaders pass on to their reward, our work is not disrupted. It does not fall to pieces. God buries His workmen but not His work. He always has another man to fill the place. The gap is closed and the church moves forward.



A recent photograph shows a marine in Korea. His face has a haunted, desperately tired look. Yet there is also the appearance of determination and courage. When asked by the photographer what he wished for, the marine replied: "A tomorrow." Surely this is the deepest hope of all of us: that we shall have a tomorrow in which life is worth living.

In a Moslem country 5,000 Moslems volunteered to take Mohammedanism to Africa.

We have too many men of science, too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. . . . The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living.

—GENERAL OMAR N. BRADLEY

UNPARALLELED OPPORTUNITY

After a full month in the Sunrise Kingdom we can vouch for the fact that Japan presents the most unparalleled gospel opportunity since Pentecost. To our knowledge never in history have so many millions been so open and so eager for the gospel of Jesus Christ. However, that day is swiftly passing. During the past year a notable change has begun to take place in the larger centers. There the foreigner is not respected as he was only a few months ago. This cooling off will spread. The great country areas, however, as well as the smaller cities and hundreds of villages, present the most amazing eagerness to listen to the gospel.

—L. E. MAXWELL.
World Conquest

One member of Congress said, "I have served in the legislative chambers of my country for a long time, and for the first time in my experience I have the feeling that there is no hope." He is right; there is no hope—that is, apart from the helping hand of God.—*Missionary Worker*.

PRAYER FOR THE NATION

Almighty God, who hast given us this good land for our heritage; we humbly beseech thee that we may always prove ourselves a people mindful of thy favor and glad to do thy will. Bless our land with honorable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogancy, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to thy law we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all of which we ask through Jesus Christ our Lord. Amen.

—*Herald of His Coming*

THE INDIGENOUS CHURCH

By this term we mean a church that has become adapted to the culture and customs of the land in which it is placed. Churches in mission fields that are managed entirely by foreign missionaries sometimes become islands of European and American culture in a sea of heathenism. Their sphere of activity is limited. But the indigenous church is one that has worked its way into the country and become an integral part of the activities of the country. Such churches have outgrown the swaddling clothes of foreign control and are largely self-supporting and self-governing.

NO GAIN BUT BY A LOSS

*There is no gain but by a loss;
We cannot save but by the cross;
The corn of wheat, to multiply,
Must fall into the ground and die:
Oh, should a soul alone remain
When it a hundredfold can gain?*

*Our souls are held by all they hold;
Slaves still are slaves in chains of gold;
To whatsoever we may cling,
We make it a soul-chaining thing:
Whether it be a life or land,
And dear as our right eye or hand.*

*Whenever you ripe fields behold,
Waving to God their sheaves of gold,
Be sure some corn of wheat has died,
Some saintly soul been crucified;
Someone has suffered, wept, and prayed,
And fought hell's legions undismayed.*

—BOOTH CLIBBORN

Faraway Places



"All the Way Along

It Is Jesus"

IT WAS in the early days of our work in Portuguese East Africa. The above hymn had been translated and taught to the people. At the close of the quarterly meeting Daniel, one of our pastors, returned to his home.

In the middle of the night they were awakened by a crackling sound, and upon looking out they found that the food hut, in which was stored their year's supply, was in flames. The harvest had just passed and all of the food between them and starvation was in that hut, including corn, peanuts, rice, beans, and sweet potatoes.

They lived an hour and a half's walk from the nearest water supply, and the only method of transporting it was by means of large waterpots carried on their heads. To extinguish the fire was a human impossibility. As they stood looking into the flames, the devil came along and mockingly asked, "Now, preacher, can you sing, 'All the Way Along It Is Jesus?'" Daniel testified that he looked into the face of the enemy and began to sing:

*"Ndlela hikwayo i Yesu,
Ndlela hikwayo i Yesu
Embilwini ya nga ku kona kutsaka
Ndlela hikwayo i Yesu."*

Of course, before he had finished the last line the devil had taken flight. Just then Daniel's old heathen father came along and reminded him that he had left their old life, etc., and now the evil spirits were angry with him and were bewitching him. Daniel looked into the face of his old father and began to sing, "Ndlela hikwayo i Yesu." The old father turned on his heel and slowly walked away, saying, "It is too late; my son has been bewitched by the white folk."

Shortly, Daniel said to his wife: "Mother, it is no use for us to stand here looking into the fire. We can do nothing. Someway the Lord will provide for us." They returned to their hut and to sleep.

In the morning all that was left of their long summer of hard work was a smoldering mass: As the preacher and his wife stood looking into the ruins, they noticed that perhaps fifteen women were passing in the path, seemingly on their

way to town. On their heads were large baskets filled with food; and instead of passing on by, they turned in at the gate, stopped, and placed their baskets in a row on the ground in front of the couple.

Then one of those redeemed daughters of Africa stepped forward and spoke: "Early this morning, pastor, we heard of the fire. We have been around to all of our bins and have taken out some of our food. You know that this is not a very good food year, but we have brought what we could. We appreciate you, pastor. If it had not been for you, we would be in the same darkness which now envelops the women all around us. . . ."

When the food was measured, there was MORE than had been burned. For has He not promised, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom"?

NOTE: This was received from C. S. Jenkins in Africa.

MRS. RUBY A. THOMPSON



THANK YOU

.... for five years of service in the Department of Foreign Missions.

.... for your thoughtful assistance to Dr. C. Warren Jones and to Dr. Remiss Rehfeldt.

.... for the many hours that you have spent organizing the material for THE OTHER SHEEP.

.... for the help that you have given to outgoing and furloughing missionaries.

.... for the inspiration that you have given in your column, "Faraway Places."

May God bless both Brother Thompson and you as you labor in your new charge, the Bordeaux Church of the Nazarene in Nashville, Tennessee.

THE OTHER SHEEP

IGNORANCE

SUPERSTITION

IDOLATRY

MISSIONARY HIGH LIGHTS

WITCHCRAFT

PAGANISM

DEMONISM

The Menace of Voodoo

By Paul R. Orjala

ACTUAL INSTANCES of voodoo rites or activity are very difficult to observe when one is looking for them, but sometimes they come unasked when you least expect them. Of course, we have the voodoo drums every Saturday night and holiday; but, in the towns at least, these drums usually indicate only a *bambush* or local version of a Saturday night dance. It is often the *bambush* which the tourist from Haiti describes as "a wild, orgiastic dance by possessed devotees to the accompaniment of secret chants and pulsating drums."

One evening recently in a palm-frond-covered arbor high on the side of a hill overlooking the bay, our Haitian Christians had gathered shortly after dusk to sing, to testify, and mostly to pray for revival. About forty people from our Port-au-Prince central church had come in a truck to assist in the all-night prayer meeting at the nearby village of Merger. Shortly after midnight somewhere on the road down below, a red-uniformed voodoo society of *loup-garou* had gathered for its nightly foray upon the intimidated peasants.

Before the praying Christians realized what was happening, they heard shrill whistles followed by a unison shout, and suddenly the queen of the society appeared. Our pastor from Mirebalais looked up and asked the woman what she wanted. To her indignant counterquestion, "Why do you ask?" he replied that it was not a good hour for a woman to be out in the night. Then just as suddenly as she had come she disappeared as if into thin air, and the rest of the *loup-garou* society with her. Our Christians felt that God's hand of protection had been with them; for over a two-week period about ten people in the Port-au-Prince area had disappeared, supposedly due to the action of the *loup-garou* (werewolf) societies.

Shortly before this episode we prayed one night for a woman to receive her speech. She had

Haiti

been held captive by a *loup-garou* for two weeks. When she was released, she was deprived of her speech, so that she could not tell what had happened to her. When she returned again for us to pray for her, she was able to speak a little and is probably quite normal now.

Even voodoo has not escaped commercialization. The *loup-garou* often sells his captives, we are told. Recently, in an area where we have two country churches, a protection racket was forced upon the peasants. For a price (which the peasants could hardly acquire, much less afford), they were promised immunity from harm. The rural police have largely stopped that.

Most Haitians fervently believe in the power of the *loup-garou* which he attains through drinking a midnight potion given him by the *houngan* or witch doctor. The *loup-garou* captures people late at night with a rope made of human entrails, from which escape is said to be impossible. He turns these people into pigs, horses, oxen, dogs, or other animals, according to local belief. The victim is usually killed and eaten eventually. Haitians have told us in all sincerity that the *loup-garou* can sprout wings and fly, become invisible or go through a closed door, take the form of any animal or object instantly. This is only one fragment of voodoo belief and practice. Certainly, though we believe human personality cannot be violated, in addition to actions and events which have a rational explanation, Satan may give these devotees of his supernatural powers—there is real physical and spiritual danger involved.

But our Christians do not have the all-consuming fear of those without Christ. The memory verse of our first hectographed Sunday-school leaflet was, "*Pa pe, kwe selma,*" "Fear not, only believe." These words have been a sort of keynote for mutual encouragement. Our Haitian Christians know that no harm, either physical or spiritual, which is outside God's will can come to them as long as they leave their lives in God's hands.

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, when mailed singly, 35c a year in advance; ten or more copies to one address, 25c a year for each copy.

They Burned Our Chapel

By Larry Bryant

Guatemala

FIRE! FIRE! Come on! Our chapel is burning.” At one o'clock in the morning the enemy had set fire to our chapel in the Indian village of



Guillermo Paau and Indians standing at the location of the burned chapel

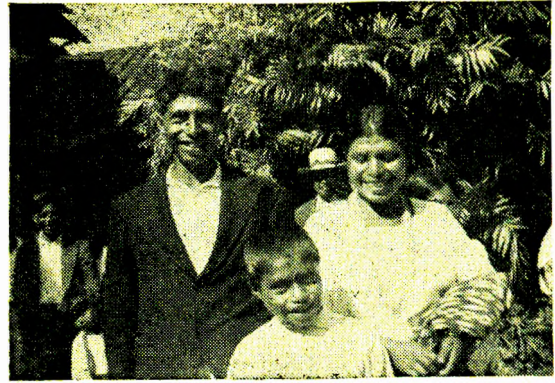
Chihoja. The night before the tragedy the devil had been defeated. A brand-new convert and his wife had called in their pastor and friends to witness the burning of their house idol. St. Anthony, their household image, had been split in pieces and burnt on the dirt floor of their hut. The smoke from the wooden god was incense to God; but it incensed the devil, who inspired an uprising the next night that set fire to the chapel they had built with their own hands.

The native Christians arose from their mats and, since they sleep in their clothes, were immediately on their way to put out the fire.

When we arrived on the scene later, the ruin of the charred poles presented a discouraging sight. However, when we visited the first hut our spirits were lifted by the glow of salvation on the faces of our native brothers. Guillermo Paau, the pas-



Believer's home where the missionaries stayed. In the foreground is the maguey plant used for rope fiber. The youngsters called the balloons we gave them "thin leather bottles."



This family, new converts from Chihoja, burned their idols in their hut; and the next night the Nazarene chapel was burned by the enemy. They walked twelve miles to camp meeting, where this picture was taken.

tor of the church in Chamelco, has been climbing the six-mile mountain footpath to preach to them each month. All the brethren know and appreciate him.

Every home we visited was radiant with the glory of God, and the people were anxious to have services in their humble homes. We held three services during the few hours we were there.

Already they have plans for a new chapel in a more central location. This is another instance of the devil's head getting bruised with his own club. This is not a defeat for us, but a victory. Our greatest defeats occur when we are so lukewarm that the enemy cannot be stirred.

Kantuash

By Mabel Park Winans*

Peru

ONE AFTERNOON during the summer vacation a small group of Aguarunas came to our house. The youngest of the group was the spokesman. He said: "We don't want to go to the fire. My father said for you to come to our house and we would all get converted." This was quite a surprise, as we did not remember having seen any of them before. Doubtless some of our precious schoolboys had been at their house working for the Lord. My husband answered that we would visit them soon, and they went away satisfied.

Several days later a group of six or eight of us set out to visit Kantuash and his family. We traveled in a large dugout canoe powered with a small outboard motor. We made rather slow progress against the current, and it took us about four hours to reach the place. We tied the canoe by the river and climbed the steep hill to the house. Kantuash, the head of the family, had gone hunting, but the others made us welcome. Soon he returned and we started a service. The schoolboys who had accompanied us took active part and after the message explained further the



The old man on the left in back row is Kantuash. Boy on left in front row said, "We don't want to go to the fire."

way of salvation. Six people, or all but one woman and one boy, earnestly sought the Lord and gave testimony that they had found peace. We sang and rejoiced together with these newborn souls.

We were served food on large leaves instead of plates, and thanked the Lord for the food and for the newborn souls. When night came on, they unrolled a split-cane mat which serves both as a mat and as material to close the mouths of small streams when they fish with poison. We put down our own bedding on this and were soon asleep.

The next morning we went across a little draw to the house of Kantuash's oldest son. We took breakfast with them, and after breakfast the four members of the family sought the Lord. That made ten souls won for the Lord on one trip. On our return three boys from this family accompanied us to enter school.

*Retired missionary to Peru

At Moron

By John A. Cochran

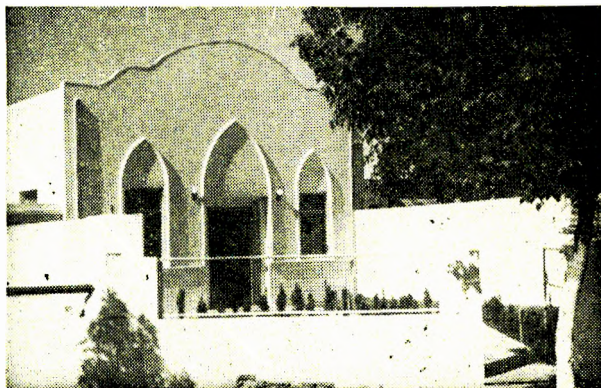
Argentina

THE MORON CHURCH of the Nazarene was comfortably located near the railroad station, of easy access to any who might wish to attend, in a town of some 60,000 people in a section of greater Buenos Aires. One day, without previous notice, the congregation was notified that the house was to be sold in public auction by order of the government. We were told to move. The scarcity of houses made it impossible to rent a place. They were invited to occupy a large room in the home of a good lady sympathizer of our work. She lived quite a distance from where we had been working and in a section almost inaccessible when it rained.

The congregation found a nice lot in the same section where they had been worshipping for years

and only five blocks from the station, on the main thoroughfare on that side of town. By permission of the Department of Foreign Missions the lot was purchased and building began.

As my wife was the pastor, the responsibility of the building campaign fell on me. It required much of my time. But with the help of several of the pastors, we did much of the work; and the church was dedicated and opened to the public on November 1, 1950. This church has accommodations necessary for their work for several years to come.



Church of the Nazarene, Moron, Argentina

Somerton

By Maxine Kline

American Indian

Just a few words from our W.F.M.S. We are well into the present assembly year and we are coming along fine. Our society meets twice a month. Most of the women bring their dimes to each meeting, and we truly appreciate their faithfulness. The first of June we began the regular study course, with Mrs. Hope Swift Arrow Miller teaching it in the native language. We also are having read and interpreted *Twenty-two Missionary Stories from Japan*, by Basil Miller. We also have a copy of *The Challenge of the Orient*, by Howard Hamlin, that we are going to pass around to the ones who read. Articles from THE OTHER SHEEP are given from time to time.

Our average attendance is between eight and twelve adults. Our bus picks the women up around ten, and we begin about ten-thirty or eleven. They bring their lunches, and at one-thirty we assemble to sew. We sort out the woolen pieces that are too worn to be of value as clothing and make quilts.

We are encouraged about the work here, and we believe the Lord has great things in store for the Cocopah mission here in Somerton. We believe that our greatest need here, other than deep spirituality, is a world-wide missionary vision and a broader outlook in this present sphere.

Along the

In April the two Mexican districts north of the Rio Grande convened for their annual meetings. These districts have 1,078 church members, 49 national preachers and missionaries, and properties valued at \$345,350. Rev. Honorato Reza, head of the Spanish Department, served as interpreter.



Texas-Mexican District

Preaching in English and interpreting in Spanish is a pleasure when there is a reception such as was afforded by the delegates and friends who met in the Hatfield Memorial Church in San Antonio April 17 through 18 for the Texas-Mexican Assembly.

The choir numbers and special songs given by the students from the Instituto Biblico Nazareno were excellent. Rev. Edward G. Wyman, the staff at the school, and the district officers and pastors are doing a great work. Theirs is a tremendous task with one million Mexicans in the state of Texas.

North

Eight state
104 delegates
November 2
Ninth Annu

Rev. Enric
intendent, g
people on th
ish singing v
gational
trained cho
God is usin
markable wa

Let us pra
district migh

Southwest Mexican District

The newly elected officers of the W.F.M.S. on the Southwest Mexican District remained for this picture after their installation service on April 23.

Following this convention the Twenty-first Annual Assembly con-

vened and maintained such a high level of efficiency in business sessions and praise in worship services that it was indeed inspiring to be present. Congratulations to Rev. Ira L. True and his splendid workers!



Field Sup

Texas-Mexican Dis
G. Wyman, 1007
Antonio, Texas

Southwest Mexican
L. True, Sr., 1
Pasadena 7, Calif

North Mexican Dis
Rosales, Aparta
N.L., Mexico.

South Mexican Dis
Sol, Box 9019,
Mexico

o Grande

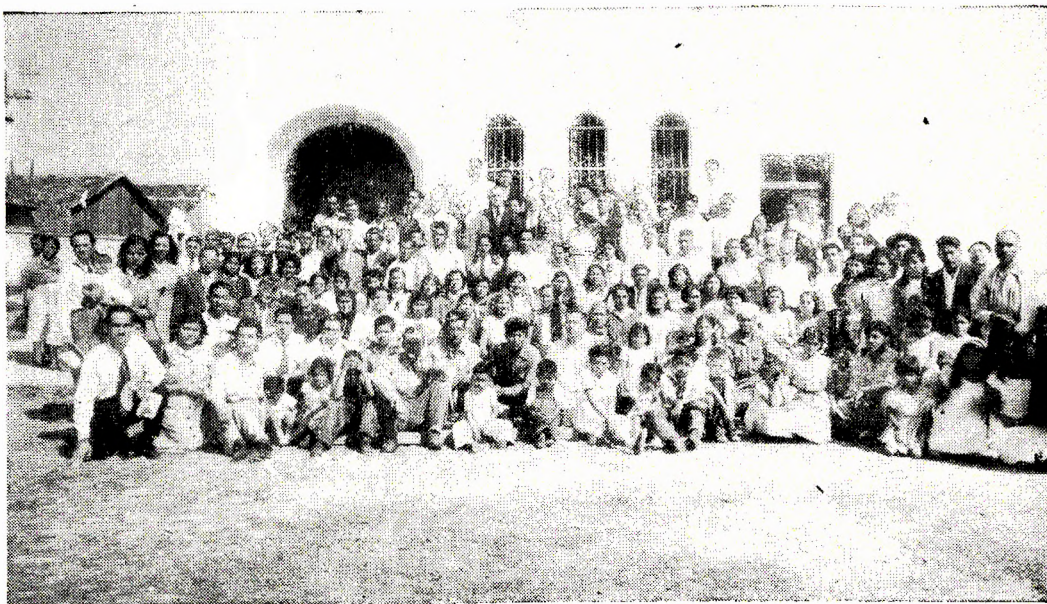
South of the Rio Grande there are two districts with 71 churches and 85 national preachers. The 59 properties which have been erected through General Budget channels are valued at \$127,653. The annual assemblies pictured below were held last fall with Rev. Ira L. True as the interpreter.

n District

represented by the
et in Guadalajara
igh 28 for their
ably.

les, district super-
ome four hundred
y night. The Span-
ing, both congreg-
cial. Their well-
sed the assembly.
workers in a re-

God will bless this
the coming year.



South Mexican District

The Veracruz Church of the Nazarene housed most of this group December 1 to 3, as well as providing a place for the services and assembly sessions. Meals were cooked on top of the building, and sleeping quarters

were both "in" and "on" the church.

All of the seven states where Nazarene missions are being operated in South Mexico were represented. Rev. David Sol and his workers are reaching new states with the gospel message.

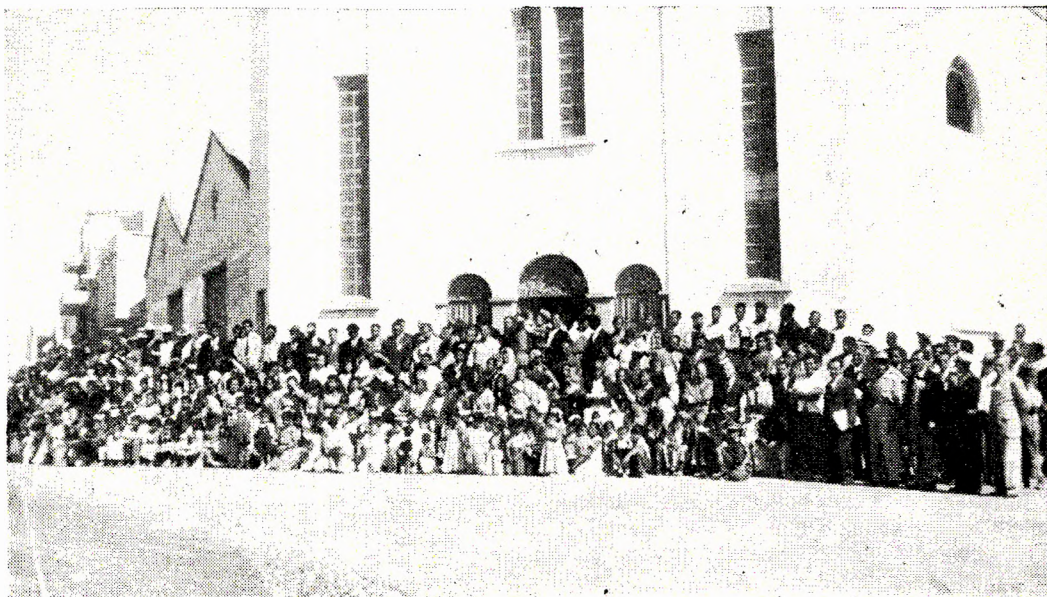
ents

ev. Edward
os St., San

t, Rev. Ira
th Wesley,

ev. Enrique
Monterrey,

v. David J.
City, D.F..



Blisters— And Blessings

By Lyle Prescott

Cuba

I HAVE JUST RETURNED from our work at Arroyo Hondo, Pinar del Rio. My heart is encouraged over the blessing of God upon the group, and I believe you will be encouraged too.

Monday night I preached to forty in the thatched cottage front room. As ever there was a nice number of new people present. At the close of the message a woman fell beneath such conviction that she could scarcely get to the altar. She sobbed openly as friends assisted her forward. I believe that she prayed through to real victory. About two weeks before, her aged father had prayed through to good victory under the ministry of the native pastor.

During the service I received two men into the church as probationary members. One of them had just been discharged from a hospital where he had spent two weeks recuperating from burns received in a gasoline explosion. He was praising God for sparing his life.

The following afternoon I hiked about an hour to another country mission where thirty-one were gathered to hear the gospel. Here an elderly lady, wife of the man converted two weeks earlier, gave her heart to God at the altar. And here too I had the happy privilege of receiving another probationary member into our church.

That night I did a five-mile hike by moonlight to reach still another country home where I had the privilege of preaching to twenty. They were very interested, and I believe God will give us souls saved and a mission there.

From there it was only a short walk to the highway, where I caught a bus to Pinar del Rio; then changed to the big, modern bus to Havana. I arrived home at four-thirty in the morning after walking the last three miles carrying four pieces of baggage. I have a nice assortment of blisters on my feet, but there is a song in my heart, for God is helping us in Cuba. I cannot complain over the walking, for I still have not worked so hard as I used to at deer hunting in Colorado. Until I can exceed the difficulties of those Rocky Mountain climbs, done for sport, I must never talk about any sacrifices made for Christ.

The new chapel at Arroyo Hondo is beautifully built and will seat over a hundred people. Already the Nazarene work is a landmark in the hills of Pinar del Rio. What will it be in the future? Let's pray that it will be a great revival center!

Refreshing Showers

By Lesper Heflin

Nicaragua

A FEW DAYS AGO early in the morning I heard people talking and laughing gaily as they met and passed on the street. Looking out the window, I saw many standing in their doorways, some waving their hands excitedly. Children were running and playing in the street. Everyone seemed to be happy, and they had cause to be. It had rained during the night, the first time for months. How refreshing was the atmosphere! No dust! How good to inhale the fresh air cleansed by the falling rain! Our surroundings looked different. They were different. The dry, thirsty ground had quickly absorbed that for which it had long thirsted, but was still moist. The trees with their faded green and brown dresses were bright and shiny. The rain had wrought many changes.

With the beginning of the rains come thoughts of seedtime, of the soon coming tender ears of corn (*chilote*), that the natives like so much in soup. Then, also, plenty of water in the wells. This is no little blessing.

The effects of the refreshing rain were felt all day. My thoughts were directed toward another kind of refreshing—spiritual refreshing from above. The burden and prayer of my heart became: "Lord, how much Nicaragua needs showers of blessing from Thee! Send Thy Holy Spirit upon us, that Thy people might be refreshed, that those who are thirsty might be filled, that those who are indifferent will be awakened. Send a Holy Ghost revival upon us for Jesus' sake." The scripture came to me, "He shall come down like rain upon the mown grass, as showers that water the earth."

That night was prayer meeting. Not many could come for the service at Buenos Aires: neither could the national pastor be present. We could not get the kerosene lamp lighted, so we were left with a little lantern. Scarcely could we see the words of the hymns, but we sang. The poor light did not put a damper on the service. We read God's Word, prayed, and testified: and the Holy Spirit did come to bless and refresh our hearts. Several were burdened and prayed especially for a revival.

We do believe He will come in refreshing showers, and Nicaragua will feel the effects. Help us pray that it may be soon. God has promised even to Nicaragua: "There shall be showers of blessing."

A Hindu Temple Glorious Victory

By Hazel Lee

India

THE MORNING was bright and windy. Fine particles of dust blew into our eyes, and the wind seemed bent on catching up every bit of paper or dried leaf and throwing it into dusty whirlpools. It was an unseasonable day, and it gave a forewarning of the hot season soon to come.

Mrs. G. B. Williamson, Miss Jean Darling, and I drove into the center of the village to a large Hindu temple. After receiving permission to enter the temple, we removed our shoes and went from the outer court into the small inner court and on into the very dark interior, where only Brahmins are allowed to enter. It took a few minutes to become accustomed to the dark after leaving the fierce sunlight outside. By the light of flickering candles we saw the hideous outlines of one of the thousands of stone images worshiped in India. It was dark, grotesque, wearing a perpetual and evil grin. The sight of the god did not bother me so much as the sight of a fine-looking old man who worshiped it. As I listened to his low, monotonous tones and watched him offer gifts to that senseless and unseeing image, I thought my heart would break. To the left of the tiny room was a swing attached to the wall, so the god could rest when he became tired. We watched other men go into the inner chamber. Women kept back a little farther. No one turned around and left, but always backed out, and bowed low just before losing sight of the image.

As we were leaving, one of the women who lived in the temple courtyard met us and showed us around the entire temple, constantly telling stories of the exploits and miracles for which this god was responsible. When I asked her who had seen these things, she looked rather surprised. She said, "We do not need to see. We just know!" Then I began to tell her about our living God and His Son Jesus Christ, who had died to save such as her. She listened quietly, and I told her I would pray to our God for her. Her darkened mind was exposed to a mere sunbeam of light.

Just before leaving the temple I turned and looked at the startling white tower against the vivid blue sky. Pigeons were gracefully circling above it or resting on the eaves. Yes, it was a beautiful picture—but it brought a pain to the heart. For beneath this white tower in a dimly lit room Hindus were seeking to find an illusory peace at the foot of a graven image.

Our responsibility is to tell these people of the One who said, "I am the way, the truth, and the life."

By Mrs. A. O. Hendricks

Barbados

ROMANS 8:28 is still true. Only a few weeks ago the wife of one of our pastors took very ill with jaundice and was forced to remain at home. Sister Waithe was Sunday-school superintendent at Shop Hill several miles away.

Out of what seemed defeat came victory. The children in her own village begged her for a Sunday school right there. Day and night they made their way to Sister Waithe's home. In and out they came, begging her to teach them. The passionate heart of this pastor's wife could no longer resist. She gathered them about her in her small front room.

Dr. Hendricks and I accepted an invitation to their first program. What a program for a two-week-old Sunday school! It was both spiritual and colorful, for after their songs and recitations the little girls loaded me down with May baskets filled with flowers of their own picking. The little boys placed a garland of lilies about my neck.

Two weeks ago I met with this group again. They had moved to an open shed in the yard. This too was decorated with lovely flowers. Here they presented their Silver Jubilee Program and an offering amounting to \$6.50, for this is our Silver Jubilee Year on the Barbados District.

Yesterday was the day of triumph in Thorpe Cottage. We purchased a nice chapel fully equipped and moved it to this community. Minor repairs and a good paint job inside and out made it one of the most attractive buildings in the village. Yes, yesterday was the dedication of the Church of the Nazarene in Thorpe Cottage. The church was packed, and others stood outside. The district has launched a two-week revival campaign in this community, which opened last night with a full church and fifteen earnest seekers at the altar. We are looking to God for glorious victory. Brother and Sister Waithe now have two churches to minister to, all because Romans 8:28 is true.

Approximately 2,500 Christian missionaries are at work in Japan. From reports issued by the Allied Occupation, it was learned that of this number about 1,500 are Catholic and 1,000 are Protestant. Of the total now in Japan 1,900 entered since the beginning of the Occupation.

India, the land of 700,000 villages with 330,000,000 people, is today the greatest single mission field on earth. Almost 500 states in India are without the gospel witness.

Operating for Christ In Swaziland

By *Kenneth Stark*

Africa

AS I LOOK BACK upon 1950 it is with more pleasure and thankfulness to God than I have ever known. There has been more accomplished of worth-while and eternal value than any year in the past.

This is our first year on the African field, and our opportunities for leading souls to Christ have been greater than elsewhere—or is it that we have been able to see and use the opportunity more often? In any case, it has been a more blessed year than ever before.

These are a few of the “treasures of darkness” that God has promised to give us. Lokufa is an old grandmother that was picked up at one of our (Bhekinkosi) clinics, accessible only by jeep. She had a large tumor on her right hip, which the witch doctors were unable to cure by their cutting and sucking through a cow’s horn. It was a rather dangerous operation, as the tumor extended very close to the femoral artery and vein; but the Lord helped us and healed her and she was able to walk again. A month later when we were able to visit the clinic again, we took her back home. I asked her if she was happy. She seemed just bubbling over. I thought she was going to say how happy she was to be able to walk again and to be going home; but instead she said, “I’m happy now; I’m white inside.” She had accepted Christ while in the ward.

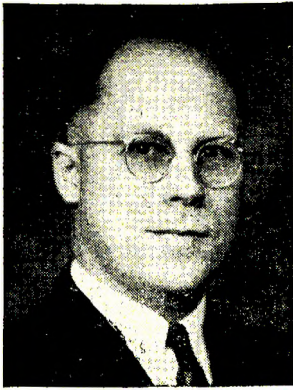
One day a truck brought in another woman that had been found out in the veld (pronounced—felt) near a river. She had been caught by a crocodile and in some miraculous way had escaped from its jaws, although she was terribly mangled. When she came into the ward she was very much determined to have nothing to do with or to hear of our Jesus. She was a witch doctor. As the days passed into nearly a week, we began to have hope that we might be able to save her life, although—in spite of penicillin, sulpha, intravenous therapy, vitamins, and dressings—she still remained quite toxic. One night after having to get up to care for a maternity case, I heard her crying in the ward. I found that she had been having a terrible dream. We started to try again to speak to her of the Lord, and how He could help her. She seemed very open to the gospel this time. When we asked her if she would like to have us pray with her to become a Christian, she was very anxious to do so. We tried to show her the way, and after praying she seemed re-

lieved and serene. We felt God had indeed forgiven her. She went to sleep and never awakened again. We expect to meet her in heaven.

In Swaziland one just doesn’t operate on everyone that comes in, even in emergencies. There have to be due permissions given by representatives of the family, usually the mother or grandmother or the husband. Kellina came in one night in severe pain in her left side. After examining her we found her abdomen was soft and very tender with a small mass that was barely palpable. Other signs indicated that she might have an ectopic pregnancy that could be in the process of rupturing. When told that she might require an operation, she was very strong in her objections. After contacting the family we found that they were agreeable, but still she did not give in. A couple of days went by and her condition became very serious. Her conjunctivae became pale and the palms of her hands were nearly as white as paper. She consented at last; we operated and God spared her life. When Kellina left for home to return to her heathen husband I asked her why she didn’t want an operation. She replied: “I was afraid to go to sleep. I was afraid to die. I knew I wasn’t ready. Now it is changed. I’m not afraid any more because I am a Christian now. Please pray for me.”

It is easy to pray for her and many others like her that go back to heathen kraals. They find Christ at the hospital but their life is very hard. Perhaps they are only one of several wives living in an environment that is anything but conducive to leading a Christian’s life. Do pray with us for them. Time and space would not permit me to tell of many other such cases that find Christ when they come to the hospital, where they perhaps hear the gospel for the first time. It may have been the ambulance driver or laboratory technician that sowed a seed. Perhaps it was in a daily ward service where native Christians of every walk of life help to give the gospel. Undoubtedly the witnessing of a nurse-aide or influence of a nurse in training or staff nurse did much to cultivate a desire for spiritual help. It is this combined group here and you there at home that is yielding a harvest of redeemed souls.

It has been a pleasure and privilege to work in Christian service with our nurses and doctors in the most essential occupation of all time: that of directing the lost to Christ.



IRA L. TRUE, SR.

Ira Llewellyn True, Sr., was born in Omaha, Nebraska, on July 16, 1898. He married Valora Mae Bliss on July 31, 1919, at Spokane, Washington. Both attended Northwest Nazarene College, from which Ira graduated. They have two children: Ira L., Jr., who was born in Spokane, Washington; and Berta, who was born in Monsefu, Peru.

The Trues left the United States for their first term of missionary service to Guatemala on September 1, 1921. Ira reports that his call was "a divine urge that would give me no peace of mind until I said yes to God for Spanish work." In 1924 the Trues were transferred to Peru, and in December of the following year they arrived in the United States for their furlough. While in Peru, Ira was the superintendent of the work from 1924 to 1925.

In the following years he served in the pastorate and was associated with Northwest Nazarene College and Samaritan Hospital for a number of years. The Trues began work among the Mexican people who lived near the border of Texas on June 1, 1942. They were moved to the Southwest Mexican District in May, 1945, when Ira was appointed district superintendent.

A review of the history of the Southwest Mexican District reveals a colorful past. Through the years work opened in Deming, New Mexico; in El Paso, Texas; in San Diego, Pasadena, Cucamonga, and Ontario, California; and in Ensenada, Mexico.

The foundation work of these early years has seen a growing superstructure under the leadership of Ira L. True, Sr. Work has been started in Tucson and Phoenix, Arizona. In California work has been opened in San Bernardino, Sacramento, San Fernando, and the El Monte Sunday school; and further work has been established in Mexicali and San Luis, Mexico.

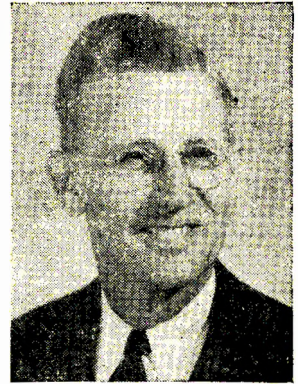
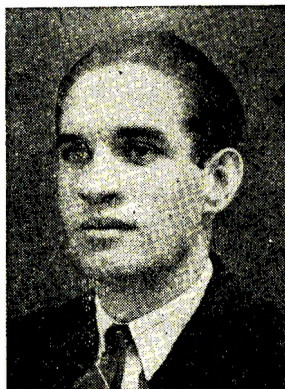
Who's Who

EDWARD WYMAN

Edward Grant Wyman, the district superintendent of the Texas-Mexican District, was born in Grand Rapids, Michigan, on May 12, 1914. He was married to Ruth Boling on November 26, 1935, at Winnetka, Illinois. Both Rev. and Mrs. Wyman are graduates of Greenville College, Greenville, Illinois. They have three children: John Wesley, born March 17, 1937; Ransome, born February 23, 1938; and Franklin Dean, born December 23, 1940.

Edward spent seven years in pastoral work before leaving for the mission field. He was appointed to the missionary staff in 1944. He states that his call came to focus while he read the book, *The Monk Who Lived Again*. His was more than a call to preach in general, for he felt "a sense of obligation to preach where the need was greatest and the laborers few." While he was in Peru, he engaged in colportage work, evangelism, and also in teaching in the Bible school in Monsefu. The Wymans arrived in the United States for their furlough in 1947. In 1950 he was appointed the superintendent of the Texas-Mexican District. In 1951 he was also appointed the principal of the Bible school in San Antonio, Texas.

The Texas-Mexican District is of rather recent origin. At present this district covers the Mexican work in Texas. In 1950 the following statistics were reported: 15 native workers, 10 main mission stations, 8 outstations, 317 communicants and probationers, and 14 organized Sunday schools.



DOWIE SWARTH

Dowie Swarth was born on September 11, 1885, in Franeker, the Netherlands. Three years later, on February 13, 1888, his future wife Theresia Strikwerda was also born in the same town. Dowie graduated from French College, an international law school, in the Netherlands. The Swarths were married in Grand Rapids, Michigan, on February 11, 1911. They have one daughter, now Edith Christina Lokey, who was born in Portland, Oregon. Immediately following the General Assembly of 1944, the Swarths began their work with the American Indians.

Dowie reports that his first interest in the Indians of North America was aroused when he served as district superintendent of the Alberta District. He has also served as the superintendent of the Arizona District.

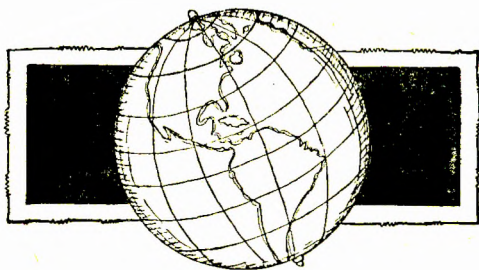
The North American Indian District was organized officially in 1944 after the General Assembly, although work had been carried on among the Indians prior to that time. At present this district includes work in New Mexico, Oklahoma, California, and Arizona. Concerning the work among these Indians, Dowie Swarth has written: "The greater majority of the Indians in our territory do not know the 'Jesus-way.' Although situated in the midst of Christian America, they have been passed by. Missionaries to the North American Indians have been very few." He has also added the thought: "There never was a more receptive race than the Indians of today. Deeply religious and aware of the presence of the Great Spirit in all of life, they are immensely interested in the message of the missionary."

In 1950 he reported that his district had 12 native workers, 19 main mission stations, 16 organized churches, 4 outstations, 819 communicants and probationers, and 20 organized Sunday schools. Further, the C. Warren Jones Indian Bible and Training School at Lindrith, New Mexico, is doing much to insure the future of this growing district.

The W.F.M.S.

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

October Emphasis—American Indians



**SHALL WE OPEN THE DOOR OF SALVATION
TO MILLIONS OF NEEDY AMERICAN INDIANS
IN NORTH, CENTRAL, AND SOUTH AMERICA?
DETAILED INFORMATION REGARDING
OUR WORK AMONG INDIANS IN
THE THREE AMERICAS IS GIVEN
IN THE CURRENT COUNCIL TIDINGS**

DISTRICT CONVENTION BRIEFS

Ontario—May 15

The sixteenth annual W.F.M.S. convention of the Ontario District convened May 15 at First Church in Toronto. God's Spirit was felt throughout the day as the convention progressed under the leadership of our district president, Mrs. R. F. Woods, who was re-elected on the nominating ballot.

Miss Jean Darling, missionary home on furlough from India, spoke three times during the convention and challenged us to greater and more sacrificial prayer in behalf of our missionaries and lost souls.

Dr. Hardy C. Powers brought an anointed message, climaxing the convention with victory and blessing.

MRS. D. NEES, Reporter

Northern California—May 15

The Northern California District W.F.M.S. held its Twenty-eighth Annual Convention May 15 at Beulah Park in Santa Cruz. Reports showed a commendable gain in all departments.

Miss Elizabeth Cole, missionary to the lepers in Africa, spoke twice during the day and gave us a glimpse of what it means to the lepers to have someone care for them.

Dr. D. I. Vanderpool brought a challenging message in fitting climax to the victorious spirit that had pre-

vailed throughout the day. The W.F.M.S. of Northern California begins the new year with a determination to increase our efforts and meet every goal that has been set before us.

MRS. R. STEPHEN BENNETT,
Superintendent of Publicity

New England—June 18-19

The Annual W.F.M.S. Convention was held at Wollaston, Massachusetts, with our district president, Mrs. Ann K. Stead, presiding.

Dr. Powers brought the opening message. Rev. and Mrs. Armand Doll, outgoing missionaries to Africa, were our speakers and told of their call to the mission field.

All reports were encouraging and showed progress on the district. The Alabaster Box giving showed an increase of \$1,000 over last year.

We are looking forward to a great year together.

MRS. KATHRYN BENSON,
Superintendent of Publicity

Minnesota—June 26

Minnesota District annual W.F.M.S. convention was held at Minneapolis First Church June 26.

Mrs. Opal Morgan was unanimously re-elected district president.

Miss Mary Scott, convention speaker, gave us some very interesting facts of W.F.M.S. accomplishments which thrilled our hearts. Praying and never ceasing to pray is a challenge to Min-

nesota W.F.M.S. We want to keep our link in the chain of prayer strong.

A round-table quiz, participated in by all W.F.M.S. presidents, with Miss Scott asking the questions, was held in place of usual reports.

MRS. RALPH NEIL,
Superintendent of Publicity

New York—July 3

The New York District W.F.M.S. Convention was a time of spiritual inspiration and blessing. Rev. and Mrs. Armand Doll, convention speakers, were loved and appreciated by all.

Through the untiring efforts of our district president, Rev. Augusta Visscher, and the co-operation of local societies, gains have been made along all lines.

As we left the convention it was with a greater determination to work harder and sacrifice more, that the gospel may be preached to all nations.

VERA L. NYLIN, Reporter

GENERAL PRESIDENT'S NOTES



The different means of travel in Central America are interesting indeed. The regular passenger planes were comfortable, and much of the time we could see the country over which we were flying. The transport planes have no conveniences. One sits anywhere he can find a seat between the sacks and bundles. We hopped down into native villages and chicle camps on uneven open strips cut out from jungle forests. The airports here are single palm-thatched huts. A small coastal steamer loaded with cars, animals, bundles, and many people of every color took us to see the towns and villages along the coast. At times we went by river or lake boats and were scarred and tormented by blistering sun and relentless sucking and stinging insects. On Lake Peten we journeyed by dugout canoe to see the little Nazarene congregations on the island and coastal regions of this beautiful lake. Where plane, boat, canoe, and car could not go, we took to the faithful little jeep. We bumped along over everything, road or no road, through the jungle, over the

mountains, and through the lagoon—where only a dry crust kept us from sinking into deep mud. There are many ways to get to a place when one makes up his mind to.

NOTICE

The Missionary Reading Course for this quadrennium covers three years instead of four. This is necessary in order to put our reading quadrennium on the same basis as our church statistical quadrennium. The books for 1951-52 are to be credited to the *FIRST* year of the new quadrennium.

CALL TO PRAYER

Does prayer bring results? Let one of our missionary couples, Rev. and Mrs. Ronald Bishop, in British Honduras, answer:*

"This has been a great year in our lives and the best ever in our work here. Since March [letter written June 13] we have been having daily prayer meetings at 5:00 a.m. God has met with us and answered prayer. Sometimes we don't pray so long, but sometimes it's 7:00 a.m. before we know it. We had an all night of prayer not so long ago, and the effects in our regular services proved the worth of all-night prayer. Little Carol, six years old now, got broken up in the Sunday morning service and hit the altar the first time in her life; and sixteen other people, adults and children, followed. The next Sunday morning about eleven were at the altar, and then we had a great time praying folk through also in the evening service. I never saw the effects of prayer so manifest in the life of these nationals. The forces of sin and wrong are weakening."

Can we at home afford to stop praying until we see God working in our homes and communities, overcoming the forces of sin and evil?

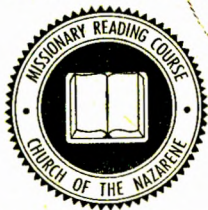
You will find the schedule of prayer in the current *Council Tidings*. I trust every church and district will continue the prayer chain.

*Taken from the "Northeastern Indiana (N.E.I.) Newscaster."

QUADRENNIAL CERTIFICATES

HONOR CERTIFICATE

This Certifies That
Has Completed Three Years in the Missionary
Reading Course: 1948-49, 1949-50, 1950-51.



Louise P. Chapman
General President
Mary L. Scott
General Secretary
Elizabeth Vennum
Gen. Supt. of Study

Local Superintendents of Study

Perhaps you have already met with some problems in determining who is entitled to an Honor Certificate for reading, how Honor Certificates are to be ordered, and so forth. Some specific directions and information may be of help to you.

1. Quadrennia! Honor Certificates are to be ordered from your DISTRICT SUPERINTENDENTS OF STUDY.

2. When you order Honor Certificates, be sure to give the following:

- 1) NAME of the reader as it should appear on the certificate.
- 2) RATING of the reader: that is:
 - (a) minimum—at least 3 books each year.
 - (b) plus—5 books each year.
 - (c) maximum—all books on the list each year (7, 7, and 6).

(The rating of a reader is determined by the lowest number of books read for *any one year*. For example, suppose Mrs. Smith read seven books the first year, five books the second year, and six books the third. She would be entitled to *plus* rating.)

3. Use your regular credit card order blanks. Indicate the reader's rating (minimum, plus, or maximum) in the Quadrennial Certificate column.

District Superintendents of Study

Your task of ordering Honor Certificates is one which will require careful records, much time, and more patience. Previous instructions advise that "the district superintendent will issue Honor Certificates to each local society according to its final report to her for this quadrennium" (1948-49, 1949-50, 1950-51).

1. In order to avoid confusion and save postage, please do not order *quadrennial certificates* until after September 30.

2. When you order be sure to include the following:

- a. Number of certificates needed.
- b. Number of Special Honor seals needed.
- c. Number of Highest Honor seals needed.

3. If you wish us to send these certificates direct to the society instead of to you, be sure to give the name and address of the one to whom certificates should be sent.

4. Special order blanks have already been sent to you. More are available if you need them.

ALABASTER CORNER

Yes, I will surely send you a picture of the new church at Bank Hall. It will be about another month yet before it is complete. You see, things move slowly here. All the lumber has to be planed with small hand-planes; all the pews likewise. I shall never, never forget the thrill I experienced the day we received the Alabaster funds for Bank Hall lot. I personally had successfully approached Mr. Rogers, the president of the Canadian

Bank of Commerce, about the possibility of securing the funds to tide us over until those funds came in. He so graciously came to our help, which saved us from losing the grandest opportunity of our lives. At that time we did not yet even have the assurance that it would be passed on, but Mr. Rogers allowed us to issue an overdraft check of \$2,010. I'm telling you it was a thrilling moment when I walked up to him and said, "The

big check is here." That Bank Hall church is one of the greatest modern miracles anywhere in the world. There is a wonderful story connected to it. As our mother church of this district it was *dead for twelve years* and no sign of a resurrection. This Silver Jubilee year, God has given us the most wonderful location, a beautiful stone church, and a grand home-coming!!! It is too long a story for now.

—Mrs. A. O. HENDRICKS

BOYS' and GIRLS' Page

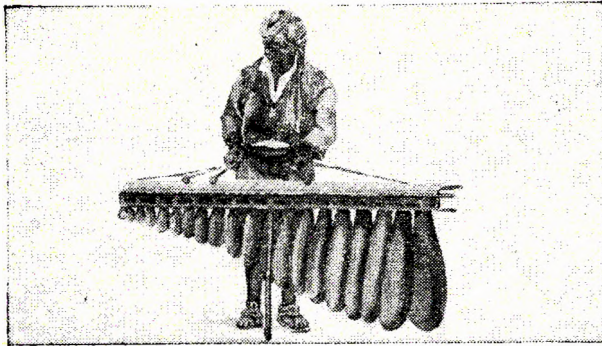
Edited by Miss Mary E. Cove, 124 Phillips St., Wollaston, Mass.

HELLO AGAIN, BOYS AND GIRLS!

Aren't these fine pictures of people in Guatemala! I wish you could see the originals, painted by an Indian man in Guatemala. The colors are lovely, and I'll tell you how they look, so that you can color some tracings of these and put them in your "Lighted Pictures" box, so that all can see them.

Your supervisor in your Junior Society will show you how to make the "Lighted Pictures" box. It is part of the handwork that comes in your special set for this coming year, beginning next month.

Here is the way to color these pictures:



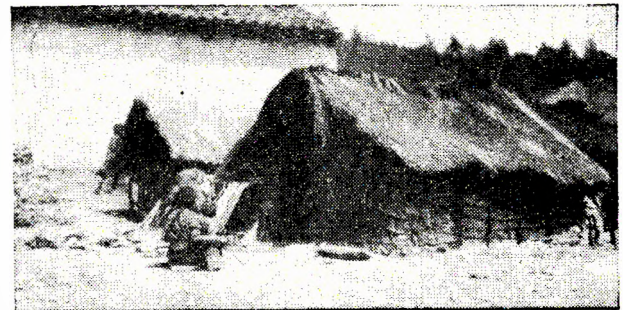
(1) Man with marimba. This is an odd-looking marimba, for the pieces down below are made of gourds. You'll learn more about these in your story about Guatemala. The marimba is of different shades of light brown. The man's headpiece is dark green with bright yellow stripes. His outer suit is dark blue, with red sash and edges on jacket. Inner shirt is light blue.



(2) Man preparing the load of wood to carry home. Trousers, blue with red sash, and light blue shirt. Brown hat. Shrubs, green or brown, and gray mountains in the distance. Wood, brown.



(3) Water carrier. Waterpots, brown. Man's clothing: dark blue trousers and outer coat, trimmed with red sash and edges. White inner shirt. Headpiece, brownish red with yellow stripes.



(4) Guatemala home. Walls of houses, dark gray. Thatched roofs, brownish yellow. Woman weaving, blue dress. Weaving yarns, bright colors. Trees in back, green. Ground in front, light brown. Tiles on roof of house in back, red.

Mrs. Sedat, our missionary in Guatemala, sent me these pictures. She says that the man, Carlos Ruano, had had no training in painting when he made these pictures. But soon after that somebody discovered him, and he has studied and become a fine artist. So we are proud to have some of his very first pictures.

I suppose you are glad to get back in school. Be sure to ask God to help you to show other boys and girls how He can help you to live true Christian lives. In that way you may help others to know about Him, and that will make His heart glad.

Lots of love from your "Big Sister,"

MARY E. COVE

THE OTHER SHEEP



World-wide Communion Day

Sunday, October 7

- ✓ Twelfth annual observance.
- ✓ Christians of five continents and the islands of the sea will participate.
- ✓ Seven hundred million Christians on this unglorious earth are invited to the table of our Lord.
- ✓ There will be a continuous commemoration of the Lord's Supper in various parts of the world during the twenty-four hours on October 7.
- ✓ Be present without fail for this memorable occasion. Christ invites you. Your church expects you.
- ✓ Read carefully the following passages in preparation for this day: John 6:53-58 and I Corinthians 11:23-29.

Ruth E. Gilley
201 Olivet Circle
Bourbonnais, Illinois
OS 10-52 CC

