

NO 259  
The

# OTHER SHEEP



OCTOBER 1951





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# *The rock Versus The Rock*

—“For their rock is not as our Rock . . . .”  
(Deut. 32:31)

**T**HIS PICTURE shows our Indian worker, Rev. Decker Yazzie, a full-blood Navajo who is stationed at Low Mountain in northern Arizona. The rock is supposed to be the image of a giant who lived long ago. Since they believe certain death will come to them before the day is over to punish them for going near it, the Navajos fear the awesome stone.

Brother Yazzie tried to convince the people of the folly of believing this old story and climbed on the rock. The day passed and nothing happened. The Indians were greatly puzzled. Then an old, wise man found the answer. He said, “The Chindee [the evil spirit] fears this man of God and he has no power over him.” But he continued, “If I or someone else had done this, we would have died that same day.”

Yes, this happened in the United States of America, not in a heathen land far away. Our poor, darkened Indian people need the message of our Lord. He saves from the power of the evil one. Thank God for the many who are finding Him.

*There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God (I Samuel 2:2).*

# 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; MIRIAM PARK, OFFICE EDITOR

Volume 38

October, 1951

Number 10

## Far Horizons



NOTHING is more heartening than to see a Christian who has breadth of vision. Such a person scans the horizons of life and concludes that the church with its distant goal of the Eternal City and the fadeless crown offers more than an ordinary opportunity.

Why did Adoniram Judson and his devoted wife suffer physically, mentally, and spiritually in Burma? They saw their children die with plague. They were persecuted and imprisoned. Were they not gazing on a far horizon?

Alone and in prison the Apostle Paul thought not of surrender but of world conquest. Believing that Christ was sufficient for all the world's desperate ills, he felt the urgency of his task and, in prison or out, kept the faith. It was the glow on a distant horizon which sustained him.

God the Father, in sending His only begotten Son, had ever before Him a far horizon. The verse which has been called the golden text of the Bible, John 3: 16, clearly indicates the breadth of His purpose.

Someone has suggested that taking missions from this verse would require the omission of the words "world" and "whosoever." What have you left when this is done? "Only a partial

God loving a part of the world with a partial love and making a partial gift of a partial Saviour that a part of humanity might have a partial salvation!"

Such was not God's plan, not Christ's program. The "world" is included, and "whosoever" includes all men. The task has been left with the Church.

Is our view limited? Do we have a narrow horizon? Are we interested only in our personal affairs? Is there a "slump" in faith? Have we lost in intensity? God forbid! Our faith is strong! Our program is extensive! Our gospel is powerful! We will make haste to carry to all men the news of salvation!

With a vision of God's desire for man, can we be content to lay up "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal"? The earthly house of our tabernacle will dissolve. What profit shall there be if we should gain the whole world and lose our souls? Ever keep the vision of the distant horizon to safeguard your own soul. Include the salvation of men in your thoughts and activities.

*The angels from their thrones on high  
Look down on us, with wondering eye,  
That where we are but passing guests  
We build such strong and solid nests.  
And where we hope to stay for aye—  
We scarce take pains one stone to lay.*

The Master admonished, "Lay up for yourselves treasures in heaven." From every nation, kindred, people, and tongue will be gathered a great multitude which no man can number. This is our far horizon.

# Looking Forward

WOULD it not be wonderful to see the General Board place forty to fifty new workers under appointment for missionary work at the meeting next January?

Could anything be more challenging than to increase substantially the amount of money being sent to the mission fields for necessary equipment to carry on the work? This fiscal year the foreign field budgets were increased \$100,000 above the previous year. Should we not endeavor to take another "step" forward? Will the General Board be able to grant a budget of \$1,070,000?

New Bible schools are desperately needed. Will the necessary appropriations be made for these training centers? Would you like to see more national preachers prepared for the task of reaching their own people?

There is no doubt a unanimous "Yes" to all of these questions. However, more is required than a favorable vote. The General Board can spend only what is received.

A substantial gift in the Thanksgiving Offering on November 18 from every member of the church would guarantee the above goals. For such a cause why should there not be \$1,000 and \$500 contributions from those who are able, and \$100 amounts from those who are working regularly? Christ waits for His Church to respond adequately, and the world calls for saving truth. When the day arrives—November 18—to present your gift, *look forward*:

1. To the January General Board meeting where budgets are set on the basis of income;
2. To sending many new missionary recruits to needy areas of the world;
3. To placing in the hands of our consecrated workers the means for promoting their work efficiently;
4. To the establishing of new stations, Bible schools, preaching places, schools, and dispensaries.

The General Board is ready for an advance.

YOUR GIFTS DETERMINE THE EXTENT.

GIVE GENEROUSLY ON NOVEMBER 18.



## Prayer Requests

**Pray** Let us pray for the safe journeying of our outgoing and furloughing missionaries.

**Pray** Mrs. Bessie Beals is recovering from a severe attack of typhoid fever in India.

**Pray** Continue to pray for Miss Louise Long in Africa. She has had several heart attacks and needs your prayers.

**Pray** Persecution is very strong in South and Central America. We need to pray that God will protect the very lives of our missionaries and nationals.

**Pray** In July the Douglasses in Peru moved inland to Yuma Yakat and, while they were journeying, their pack animals ran away and they lost their supplies. You may recall that only a short time ago their yacht exploded and destroyed all their possessions. Let us pray that God will sustain them in these hours of trial.

**Pray** Mrs. Harold Hampton's father is very ill. She returned a few weeks earlier than her scheduled furlough to minister to him. She needs prayer for physical strength and encouragement in these hours.

**Pray** Robert Jackson in Africa is suffering from an arthritic condition in his legs and will need to be furloughed after the African Council meeting.

**Pray** Mrs. Wesley Meek, who has been suffering for some time with poor health, needs our prayers.

**Pray** It is important in order to maintain a progressive world evangelism program that every member of the church realize his responsibility in connection with the thank offering for missions to be received on November 18.



# A Bunglesome Method

By C. Warren Jones, D.D.

SEVERAL YEARS AGO Dr. J. B. Chapman said, "This preaching of the gospel through an interpreter is a bunglesome method in getting the message out to men." We can appreciate the feeling of the Doctor at that time. We know how he must have felt not only that one time but many times. He traveled in many lands and was compelled to make use of the interpreter. He felt the way many others have felt under similar circumstances.

When one visits a foreign country, if he is to communicate with people or preach the gospel, he must rely on an interpreter. If no one is around to fulfill this office, then one is handicapped, sometimes exceedingly. We recall an incident that happened years ago when Mrs. Jones and I were traveling in Japan. We had been on the train most of the day, and were obliged to get off at a certain station and change trains in order to reach our destination for the Sunday services.

Late in the afternoon we alighted from the train with our baggage. We saw at once that it was a large railroad center and that the long platform formed a triangle. We knew that we did not have long to wait and we had no idea as to the direction from which our train would arrive. We were sure that there was some spot on that platform where we should be when that train arrived. Of course, we could see ourselves in the wrong place and so far away that the train might pull in and depart, leaving us stranded. We had been in the country long enough to know that the trains kept to schedule and as a rule the stops were of short duration. What were we to do? We knew that something must be done quickly. Just then we saw a man, and from his uniform we were sure that he was an employee of the railroad.

Immediately I left Mrs. Jones to care for the baggage and soon caught up with this stranger in a strange land. He could not speak English and the writer could not speak Japanese. Two Japanese words came to me, and they proved to be a sufficient vocabulary for the time and the occasion. I knew the word for train and I knew the name of the city (Fukuchiyama) where we wanted to go. Very enthusiastically I pronounced the two words (the best I could) and pointed to Mrs. Jones and the baggage about one hundred yards down the platform.

The years have passed by, but we have always been thankful for the intelligence of that railroad man. He grasped the situation at once.

He started off, and with a quick motion of the hand bade us follow him. That was one time when we were willing to follow a stranger. When we reached a certain place on the platform, he pointed to Mrs. Jones and the baggage and then pointed to the platform. A quick salute and I was off. Soon I had Mrs. Jones and the baggage on the spot. In a very few minutes the train arrived. We boarded the coach opposite the spot on the platform and soon we were on our way to Fukuchiyama. That was one time that we got by without an interpreter, but that was the exception and not the rule.

Well do we recall the first time that we spoke through an interpreter. It was in Livingston, Guatemala, where Rev. and Mrs. William Vaughters are located. At first it seemed next to impossible; but we soon realized that what we needed was practice, backed up with courage and determination. In a few days we met Rev. R. S. Anderson for the first time and he became our interpreter. During the first few messages he was bothered at times. It was not because he did not have Spanish. He spoke the language fluently, but we used some holiness phrases that he had never heard before. He had been away from the U.S.A. for several years. A few days and all this was overcome.

Across the past thirty years we have been obliged to use a number of interpreters. Many of them have been good and some of them very good, but we never had a better one than Rev. R. S. Anderson, who passed to his reward a few years ago.

Two things are necessary in an interpreter. First, if he is to succeed in his calling, he must have a good memory. He must be able to retain what you have given him and translate it correctly into the language of the people. If the interpreter possesses this power, you can give him a whole paragraph at a time. If you are obliged to give a sentence at a time, it is more difficult for the speaker, and it gives a choppy effect to the message.

In the second place, a spiritual interpreter is preferred. Save us from the mechanical interpreter, the one who pronounces words and rolls off well-rounded sentences. We just imagine that Stephen, the first martyr of the Christian Church, would have made an excellent interpreter. The author of the Acts of the Apostles says that he was full of the Holy Ghost.

We want to pay our respects to our missionaries and national workers who have borne with

the visitors and have done such a magnificent job as the go-betweens in getting the gospel out to the people. It may be a bunglesome way to preach the gospel, but it can be done. Of course, our missionaries cannot rely on this method. They must learn the language. The interpreter is for the one who visits the field probably once in a lifetime.

Space forbids our mentioning by name a long list of interpreters that have made a contribution and helped us in preaching the gospel to so many people. We have not forgotten these good men and women, and we feel sure that the Lord will reward them most bountifully.



#### SEVEN WAYS OF GIVING

1. *The Careless Way*—To give something to every cause that is presented without inquiring into the merits.

2. *The Impulsive Way*—To give from impulses as much and as often as love and pity and sensibility prompt.

3. *The Lazy Way*—To make a special offer to earn money for benevolent objects by fairs, frolics, and festivals.

4. *The Self-denying Way*—To save the cost of luxuries and apply them for purposes of religion and charity. This may lead to asceticism and self-complacence.

5. *The Systematic Way*—To lay aside an offering to God, a definite portion of our gains—one-tenth, one-fifth, one-third, one-half. This is adaptable to all, whether poor or rich, and our offerings would be greatly increased if this were practiced by all members.

6. *The Equal Way*—To give God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. *The Heroic Way*—To limit our own expenditures to a certain sum, and give away all the rest of your income. This was John Wesley's way! What is your manner of giving?

—Church Bulletin

#### STAYING BY THE STUFF

David pursued after the Amalekites with 600 men and came to the brook Besor on his way to make war with the Amalekites. Two hundred men stayed behind and 400 continued to pursue after the enemy. For David to lose so many men at such a time must have been very disheartening, especially in view of the forthcoming conflict with the Amalekites. One-third of the men stayed behind, while two-thirds went forth to press the battle as front-line soldiers. We readily agree that the percentage of those who stayed behind was too great. However, those who are staying by the stuff in the homeland, compared with those who are pressing the battle to the regions beyond, are far more out of proportion. I am quite certain there isn't one missionary pressing the battle in the regions beyond to every 1,000 who are staying at home by the stuff.

Had 595 of David's men stayed behind at the brook, by the stuff, and only 5 gone with him to meet the Amalekites in battle, I wonder if David would still have made such a statement as that in the last part of I Samuel 30:24 to some of his disgruntled soldiers concerning sharing the spoils alike with those who had stayed behind?

—Brown Gold

#### BRITISH GUIANA OPENS NEW CHURCH

We learn that Saturday, June 2, was a red-letter day for British Guiana Nazarenes. The beautiful new church in Georgetown was opened formally to public worship by the mayor of the city.

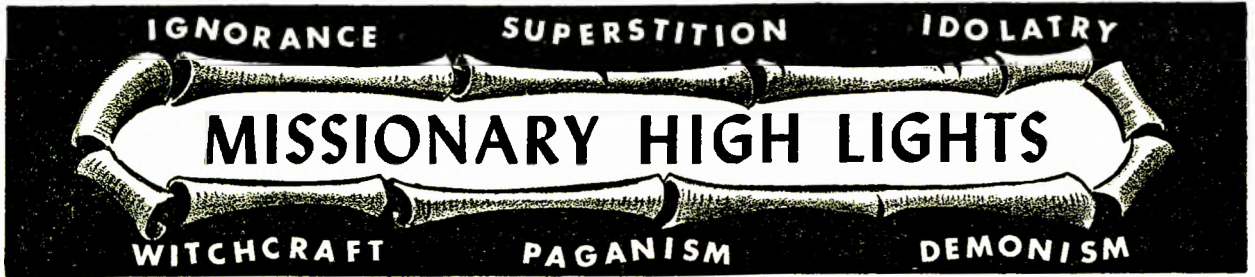
An inspiring service followed in which the minister, Rev. L. J. Rogers, extended a hearty welcome to the congregation, and Dr. Rigsby of the American Evangelical Society made an address. A number of visiting ministers and Christian workers represented other denominations. This church is the product of five years' hard work by the pastor and his wife.

—Trinidad Nazarene Echoes

A radio broadcast from Peiping announced "the reformation of Christianity in China" with three conditions under which Chinese Christian churches and foreign missionaries will be permitted to function: (1) Christian churches and institutions must be purged of all imperialist influence; (2) must, as soon as possible, decline to accept foreign support; (3) must, as soon as possible, unify their various sects.

—New York Times





## First Fruits

By C. S. Jenkins

Africa

**D**URING the past few days Galatians 6:9 has been brought to our notice very vividly: *And let us not be weary in well doing: for in due season we shall reap, IF we faint not.* Brother and Sister Esselstyn, Mrs. Jenkins, and the writer have just returned from one of our newest stations, the Blaauwberg, in the northern Transvaal. Blaauwberg is the Afrikaans for "Blue Mountain." We went up there for the camp meeting. Two years had passed since we had been there. What a change! A change in every way! The buildings are now nearly completed, just a native preacher's home needing the finishing touches. Brother and Sister Hayse, Miss Dixon, and Brother Graham have wrought well.

This is a new language group, the vaPedi, a branch of the vaSutho. These good workers have labored under the handicap of learning a new dialect, and also without a regular native preacher to assist them. However, they have labored well and it was a delight to rejoice with them in this, the first camp meeting. At the last mission council Brother James Graham was appointed to this field. God has blessed his labors and there were people present from his two outposts.

The camp was well attended, the heathen coming in good numbers to hear the gospel. And are the heathen women ever picturesque in their dress! We have never seen the like in Africa, in the line of dress, unless it would be the Swazi young men when they are in gala attire. The little girls attired in their bead dresses especially attracted us.

Rev. Enos Ngwenya and Pastor Richard Mamiane, of our Acornhoek field, where workers together with us in this camp meeting. Rev. Ngwenya preached several times, and Pastor Mamiane was greatly used in interpreting. Both Rev. Ngwenya and Pastor Mamiane can interpret from English, Zulu, or Shangaan. These languages were used by either one or the other of the preachers. Sister Jenkins had charge of the children's meetings. The services were spiritual and the attention fine, considering

that this is a people just emerging from heathenism. Several times the altar was filled with those seeking either pardon or purity.

The climax came on Sunday. We had the early morning meeting with Rev. Ngwenya bringing the message. Then we traveled three miles by car and perhaps two miles on foot to get to the place of baptism. Beautiful! Up among the rocks where the setting could not have been more fitting, Rev. Ngwenya baptized a man and wife, two young men, an older woman, and four young women. These had served a probationary period of four years. Upon this foundation the Church of the Nazarene among the vaPedi is to be built in the tomorrows, if Jesus tarries. Can you imagine what it would be like to be among the few followers of Jesus in a heathen community like that? They need prayer. Pray for them.

We then returned to the church for a service. At the beginning of the service Brother Esselstyn received these newly baptized ones into the full membership of the church. Then the writer brought the message. At the close of the message we gathered around the Lord's table to remember His death until He come again. How sweet was the presence of our risen Lord! Twenty of us were there: seven missionaries; one native elder; one native pastor; two of our Swazi women who have felt the call of God to labor among this people—Alice, a Bible woman, and Dinah, a nurse; and the nine who were baptized earlier in the day. We are sure that our ever-living Lord smiled upon that small company remembering Him there.

The writer again brought the message at the closing service in the evening. Before the message there was a testimony meeting. It delighted our hearts to hear these "babes in Christ" tell of their love for our Jesus. Does it pay? Yes, a millionfold! If I had a thousand lives to live, I would live them *all* for Him. Thus closed the first camp meeting in this new area. Some of our young men there are telling of the call of God upon their hearts to preach the gospel. This is our hope.

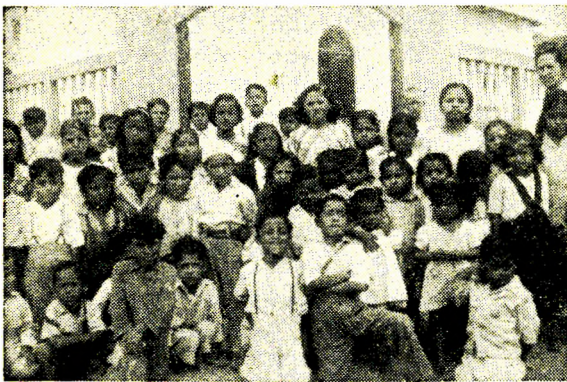
# Ten Days in Oyotun

By Marjorie Mayo

Peru

NEVA LANE and I went out to Oyotun with one of the Bible school girls to hold a vacation Bible school, equipped with beds, bedding, drinking water, and a small supply of food. We set up shop in one of the back rooms of the church and settled down for a ten-day Bible school. The church had made arrangements for us to eat at the "Astoria Restaurant." We found it a very interesting place. The dirt floor was swept very carefully every morning. I won't venture to say how often the bright red and green oilcloth on the tables was washed, but at least it wasn't worn out with too many scrubblings! The chickens and dogs that shared the dining room with us added a pleasant diversion. And we soon learned that the friendly horses and mules that stood in the doorway and waited patiently for their owners to finish their meals hadn't the least idea of doing us any harm. One day a nice big turkey appeared on the scene—we had him in the soup the next day—but I'll not tell you about the food. It will suffice to say that I had never eaten anything like some of the food we were served. However, the people who run the little place are Christians and were wonderfully kind to us. They gave us the very best that they had, and their wonderful spirit of co-operation and appreciation was worth much more than fine food and lovely restaurants.

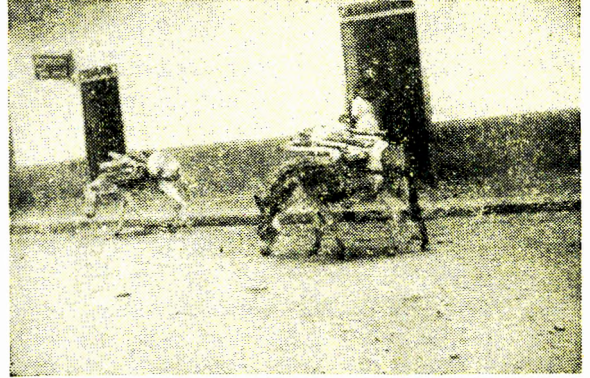
We had an enthusiastic group of children and a good school. The number of children who were able to attend was limited because of the



Bible school group at Oyotun taught by Susanna Terrones, one of the Bible school girls

season. We were there at rice transplanting time, and children nine years old and up work in the fields at that time. How they can stand in water up to their waists all day and work under this tropical sun is a mystery to me. I should think that they would simply be cooked.

The first Saturday night we walked to the next little town with some of the believers to help them in a service in one of the homes. A friendly policeman told us that it was approximately five kilometers—and the roads aren't exactly hard-surfaced. But some of the brethren



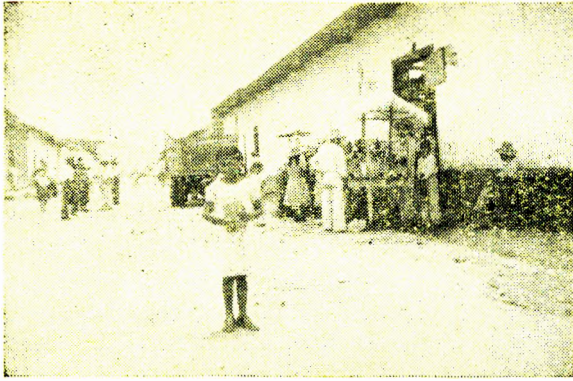
Typical street scene in Oyotun: mules delivering firewood

assured us that it was not more than two kilometers—"just beyond that little hill a short ways down the road." Because we wanted to go, we believed those who said two kilometers—but that was where we made our mistake! I was glad that it was a moonlight night, for there were any number of mudholes and rocks in the road. We arrived back at the church about eleven o'clock, very tired, but happy in the knowledge that we had done our bit in spreading the gospel.

On Wednesday afternoon we walked to a near-by hacienda for the missionary meeting. (It really wasn't so near by as it might have been.) Again we were graciously received and had opportunity to tell the wonderful story of love. I was glad for the opportunity to see firsthand the transplanting of rice and to see pineapples, avocados, bananas, cocoa, mangoes, and lemons growing. Since I come from Kansas, these were all new sights to me.

As there is no instrument in the church at Oyotun, we took Miss Lane's little folding organ along with us to use in the school. Any time of the day or night that we wanted to get a crowd together we could just sit down and start playing the organ and they would begin to come. The children would gather around and watch very carefully, even getting down on their knees to look underneath the organ, to see what made the music! We would often see them at their play, running their fingers up and down an imaginary keyboard. As they would stand and watch us play, they would shake their





Sunday-school girl on the way to church with her Bible

heads in utter amazement. Anyone who could make music was a *magician* rather than a *musician*.

A priest and his family came to Oyotun while we were there. Many times a priest has come there, but the people who know the Lord have been able to pray him out of town. The people of the town are in sympathy with Protestant work. The church in Oyotun is praying. Will you join them?

## Begging for Bread

By Clifford Church

Africa

**T**ODAY the native leader was here in my study. We were making plans for going to the ten or more preaching places. Then an old man stopped outside the office door. I could see that he carried two crooked sticks under his arms. His clothes were not good, yet not the tatters that some of them wear. I told him to enter, and then he gave me three much-handled sheets of tablet paper. In very poor English was scrawled the fact that he was begging. He was an old man and could not work. I looked into his face and saw that he was quite blind. I also noticed immediately that he wore some witch doctor's medicine around his neck, neatly done up in a small pouch.

I studied the paper and could see that someone had said that the magistrate had given an amount equivalent to about seventy-five cents. But it was not the writing of the magistrate; rather the same scrawling hand, characteristic of a native. I questioned him if he were a Christian, if he knew the Lord. And he, anxious to please, readily answered, "*Yebo, inkosi, ngi ya'm'azi*" ("Yes, Master, I know Him"). To please is better far if it warrants a few shillings than to tell the truth and fail to receive the money.

"But Christians do not need the witch doctor's

medicines; they trust in God. You will give this to me." But then he refused to part with the little pouch. He informed me that he had paid a pound, about four dollars, for that dirty little pouch filled with perhaps a chicken foot, or part of an animal, or a few bitter herbs, whatever might be available.

My conscience would not let me give him money. But my Christian conscience would not allow him to go away hungry. I wrapped some bread and sent him on his way. But if we could have given him not only bread for his stomach, but also bread for his dark soul, we should have been much happier. He is gone, but there are thousands more about us every day. Even if they can see with their eyes they are blind in their souls. And though they beg for bread, they would steal to buy the witch doctor's charms. May God in His infinite mercy turn them from darkness to His glorious light.

Men, let's really go on missions. In an age when at home we have equipped ourselves with the most marvelous transportation by land, by sea, by air, we have let missionaries trek for days over jungle trails, across wind-swept mountain heights, over the burning sands. While out there fighting for the Lord we have given them bicycles when they should have had jeeps; we have given wheelbarrows when they should have had four-wheel-drive trucks; we have asked them to use a megaphone when they needed a great public address system; we have given them a handful of tracts when they should have had a million Gospels, a million New Testaments, a million Bibles at a time.

Come on, men, let's go for missions. Let's go with our funds as though we recognized missions to be the greatest investment in the world. Let's go with our time and intellect in reading and studying of missions. Let's go for missions with a prayer program that will bind us to at least one prayer-warrior partner as a battle-station to fight in faith for a nation.

—*Missionary Digest*

### CORRECTIONS

On the inside back cover of the July issue of *THE OTHER SHEEP*, item number two indicated that the budget for our twenty-three foreign fields was increased \$1,000,000. This figure should have been \$100,000.

Credit for writing the article about Miss Latta's recent honors (September issue) should be given to Dr. David Hynd. The article, "A Missionary's Request," was written by Dr. Remiss Rehfeldt.



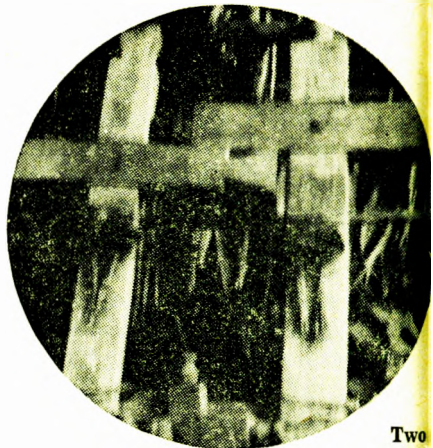


**Top:** "Do you want to watch me make some thread?" Here is a schoolgirl making thread for her mother. Notice the way she has wound it around a long spindle.



**Right:** Old friends can carry on a good conversation even in Spanish- and Indian-speaking Guatemala City. There's plenty of time here—and no taxicabs to clutter up the streets! But does the Christ of Calvary ever enter into their conversation?

**Bottom:** "This is the way we wash our clothes!" No, the washing machine isn't out of order; the women of Guatemala are used to doing their washing this way all the time. Just cold water and soap are required, but the clothes come out white. They leave them out on the grass one night and in the sun one day before the final rinsing.



Two  
ways  
Guat  
wool  
gawl

# Guatemala—La

To introduce you:

The most northern of the five Central nearest neighbor on the south. The name

Nazarene work was established in t  
Thomas Butler of the Pentecostal Mission  
Later Rev. and Mrs. R. S. Anderson joine

Our present missionaries serving  
ards, Vaughterses, Hunters, Sedats, an

The 3,606,890 inhabitants of Gua  
consequently, superstition and needl  
the people are not too busy to stop t

The challenge of Guatemala is ou  
have not believed? and how shall t  
and how shall they hear without a pr



# d of Challenge

merican republics, Guatemala is Mexico's  
Guatemala is Indian, meaning "many woods."  
country as early as 1904, when Rev. and Mrs.  
Nashville, Tennessee, organized the work.  
in Coban.



**Top:** "What is this? You've come to tell us the gospel story?" These young women, who have been making brooms and thread, pause to accept the tracts given to them by Christian young people.



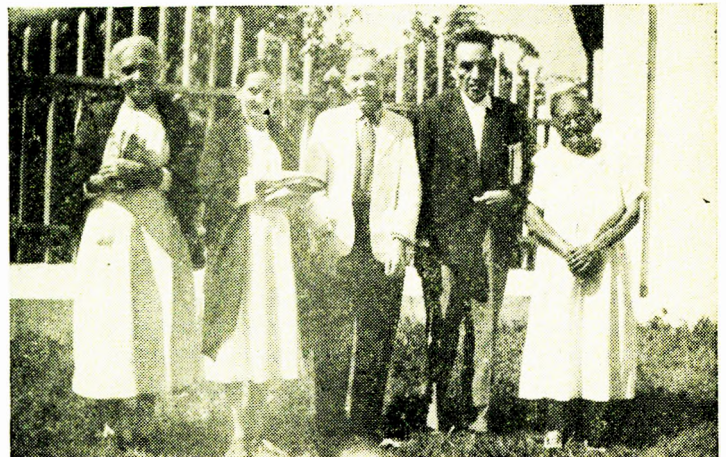
**Left:** "Buy something? Beans? Squash? Bananas? Nuts?" Guatemala is blessed in abundance with many tropical and semitropical crops, and in the city streets these are sold at reasonable prices. While this isn't a "super market," the same purpose is accomplished.

Guatemala are the Ingrams, Hesses, Bryants, Birch-  
me Alexander and Evelyn Ver Hoek.

know primarily a form of pagan worship;  
ars abound. Busy in providing a livelihood,  
few minutes to hear a gospel message.

How then shall they call on him in whom they  
believe in him of whom they have not heard?  
?" (Romans 10:14.)

**Bottom:** This group of elderly workers at a camp meeting in Salama must be replaced with young men and women of Guatemala. The message of Christ can be spread best by national workers in Guatemala. When these workers are no longer able to carry on active work, young people must fill the ranks. Who will take their place?



crosses at one of the many  
times that dot the highways of  
In most cases, the cross is  
far more than the Christ who  
is thereon.



# Acquainted With Pusad?

By Ruth Freeman

India

**P**USAD no doubt is a strange word to you. But Pusad is one of the five main stations of our India District Church of the Nazarene. Our little church here was built in 1940 in memory of May McKay. On the membership roll we find the names of about forty Indian Nazarenes. With the leadership of a good Indian pastor, these people work to carry on a Nazarene program in Pusad.

The village of Pusad, with its 15,000 souls, presents a challenge to the church, as well as to the missionaries who are resident there. This all-Indian village, with its many rich people, middle class, and many, many poor people, is surrounded by cotton and food grain fields. The four cotton gins in the village afford employment three months out of the year for the poor classes who seek some means of livelihood.

Missionaries find much to make life interesting in Pusad. Assisting the pastor with major problems, dealing with the individual members of the church, and talking with those who call at the front door are an important part of their daily routine. Village visitation work among Hindu and Mohammedan women carries its blessing and reward. Then trips to small outlying villages must not be neglected. They, too, wait to hear the gospel message. There the missionaries first visit among the women and then hold a street meeting for all who will come to listen to a gospel message.

We must not forget the medical needs of the people of Pusad, as well as surrounding villages. In treating the sick, Nurse Wilcox is always willing and happy. This is another opportunity to get the gospel out to hungry and needy hearts. The evangelistic workers plan to be on hand often in the waiting room. This is their opportunity to hold an evangelistic meeting with the women who sit waiting their turn to get medical attention.

Your missionaries and Indian workers in Pusad gather daily for prayer in the mission house. This is a small portion of His harvest field, but the needs are great. Missionaries meet together to pray over the problems which they face daily. Christ never fails to encourage and uplift. We believe you will join us in praying for souls as we march on in the battle with Christ as our Captain.

# "A Little Child Shall Lead Them"

By Grace Russell

Palestine

**O**N HIS RETURN from the States last year Rev. Krikorian commenced regular Sunday services for the Armenian people of Zerka. Up to this time our only Armenian work here was a weekly women's meeting and Sunday school, which is still carried on by our faithful Armenian teacher. The Lord has blessed this work, and I would like to pass on the testimony that I heard recently from one of our church members, Brother Samuel Tastjian, a native of the city of Tarsus.

"It was in a meeting held last summer that Rev. Krikorian was making an altar call when my son, Jirair, aged eleven years, arose from his seat and walked out to the front for prayer. Then something seemed to strike me like an electric shock and I thought, If my son feels his need of salvation, what about me? Then I followed him out to the altar and trusted God to save me.

"For the next two weeks I continued to smoke cigarettes as before, not feeling the least bit convicted about it until my seven-year-old son, Kegham, said to me, 'If you are redeemed, Dad, why are you smoking?' At this I wept. After dark when the family were asleep, I slipped out into the yard to have a time alone with God. I faithfully promised Him that I would not by His grace smoke another cigarette. The next morning when I first opened my eyes the thought did not enter my head to smoke, as had been my habit for years as soon as I awoke. Praise God!"

This delightful family, consisting of Brother and Sister Tastjian and their five sons, was our first contact in Zerka over three years ago when we first came to live in this village. Four of their boys have been attending our day school since it began. Recently they were converted and baptized in the River Jordan and later trusted the Lord for entire sanctification and became members of our church. Please pray for this family.

---

*No service in itself is small,*

*None great, though earth it fill;*

*But that is small that seeks its own,*

*And great that seeks God's will.*

—MISSIONARY WORKERS HERALD



# "Round About Jordan"

By Frank Ferguson

Texas Mexican



A typical scene: Mexican converts being baptized in a river.

**I**T WAS not exactly the literal Jordan, but the scene brought to mind the verse, "Then went out to him Jerusalem . . . and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

The place was a settlement called Los Lirios ("The Lilies") located in the municipality of Teran, State of Nuevo Leon, Mexico, some sixty miles beyond Monterrey near the Pan American Highway.

The date was May 1, 1951, observed through most of Latin America as Labor Day. Brother Enrique Rosales, superintendent of the North Mexican District, had selected this day and place for the baptism of a number of persons who had been converted in this section of his district.

About 10:00 a.m. two busses, well filled with over a hundred grown people and a number of children, left the Monterrey church for the scene of the baptisms.

After a pleasant drive through the Montemorelos Valley, which was made beautiful by rich foliage that backed the high mountains, all gathered on either side of an irrigation canal, which runs in front of a small chapel, the meeting place of a group of Nazarenes in that section.

The service beside the canal, led by the pastor of the Monterrey church, opened with songs and prayer. Then came a brief exhortation by a visiting brother based on Mark 1:8 and Acts 2:38. The believers were exhorted not to look on baptism as a finality in their religious experience, but as an initial step to be followed by going on to a deeper experience expressed by John the Baptist's words, "He shall baptize you with the Holy Ghost."

Then the candidates began to enter the water in groups of ten. First came a group of young ladies, then a large company of elderly women, and finally boys and men. Ages ranged from eleven-year-old boys to men in their seventies.

It was inspiring to see a good number of young people with most of life before them taking this initial step to a Christian life. However, there were prospects of difficulties ahead in a land where there is much opposition to the gospel, and the way of the Cross is not an easy one.

What a thrill to see men who had lived long years in sin but had found deliverance from slavery to drink and vice! Then there were many elderly people, both men and women, who from childhood had known only the teachings of the blind who seek to lead the blind. What a deliverance, although late in life, to be brought into the glorious light of the gospel of the Son of God!

Apart from those who came from Monterrey and other near-by towns, there were those living in sight of the scene who probably had never seen such a service before.

Fifty-one candidates, having declared their faith in the Lord, took this step in obedience to His command.

Thank God for the harvest of souls among the precious people across the border, where the gospel goes forward in spite of years of false teaching and growing opposition.

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## CURACAO NEWS

Letters received from Curacao indicate that the opportunities for gospel work there are wide open. Our brothers and sisters there are holding the fort and witnessing fearlessly to full salvation. Let us be faithful and earnest in praying for this branch of our work.

—Trinidad Nazarene Echoes

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Vanderbilt, the railway king, when asked if he were happy replied: "Why, I have not had an hour's happiness in my life. I cannot eat or drink more than other men; I cannot wear more clothes; I require only one bed to sleep in. All the rest is the cause of perpetual trouble. My millions cause me ceaseless anxiety, day and night."

# Peace Personified

By Florence Walling

American Indian

SECLUDED in the Sierras, I sat beside a lake at the close of day. On every side were huge, thick-set groves with golden oranges glistening from the rays of the sinking sun. The blue mass of calmness spoke of peace, for not even the wind disturbed.

Near by, a quiet little river flowed into this majestic pool. At the beginning of the lake and the ending of the river stood a clump of willows; while tucked away inside a dove sat serenely upon her nest, totally unaware of the multitudes speeding by on the highway only a short distance away.

"Symbols of peace," I murmured, while the words of a hymn rolled through my mind:

*Master, the terror is over.*

*The elements sweetly rest.*

*Earth's sun in the calm lake is mirrored,*

*And heaven's within my breast.*

At the dawn of the day I gazed again, not at the symbols of peace, but at peace personified, while Luke 1:78-79 was made a reality. "Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the the way of peace."

A few years ago Mary John sat in darkness. Sin, superstition, fear, habits of custom overwhelmed her. Not many miles away an assembly of devout worshippers sang over and over again:

*"Behold their hands stretched out for aid,  
Darkened by sin and sore dismayed . . ."*

This had been their custom for more than three generations while the soothing benediction, "I'll go where You want me to go . . . I'll be what You want me to be," was more words than action.

For many moons Mary John and her people had cried, "Is there no balm in Gilead? Is there no physician there?" But at last there was a mission ten miles from their home. Immediately she started on what proved to be a regular tramp every time there was to be a service, and she rarely missed one, conducted at the Twin Butte Nazarene Mission. Ten miles and return—twenty miles each time—she walked, trying to grasp a few words of meaning. More often than not the message was poorly interpreted, but eventually Mary John went to the altar. Simply but truly she found that "the kingdom of God is not meat

and drink; but righteousness, and peace, and joy in the Holy Ghost."

A few more years of grasping for truth, even though the cost included wading through snow, rain, opposition from family and friends, so that now five years have passed since she first sought peace at the mission.

It is two o'clock in the morning. The car has just pulled away from the mission with five young men and two girls for the Indian Training School, where they will study for Christian work among their own people. One is the very attractive daughter of Mary John. The mother's face radiates the emotions of her soul as she sits with another proud mother who has said good-bye to a son, at the last moment thrusting into his hand a Navajo lunch of baked corn.

For some time they sit, satisfied with thoughtful silence, but the hallowed expression testifies that peace personified is theirs. Hath He not said, "Peace I leave with you, my peace give I unto you. . . . Let not your heart be troubled, neither let it be afraid"?

---

The following are desirable traits in missionaries as set down by Ann Judson many years ago: "In encouraging young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound sterling talents, of decent accomplishments and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place, to be least of all, and the servant of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake without being proud of it. These are the men we need."

—*Missionary Digest*

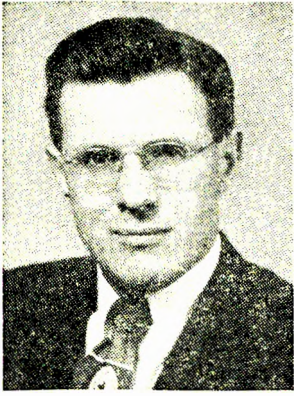
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## Front Cover

The front cover features a young native girl of Haiti bringing home the laundry after doing her washing at a near-by stream. The wooden container is rough-hewn from a log. Life and customs of these people, descendants of aboriginal West African Negroes, have changed little since their forefathers were first brought to Haiti as slaves over two hundred years ago.

Cover photo: Philip Gendreau, New York





CLEVE AND JUANITA JAMES

A new missionary family representing the Church of the Nazarene in India was among the passengers on the S.S. "Queen Mary" that left New York City on September 6, 1951. From Southampton, England, the Jameses transferred to London, boarded the S.S. "Chusan" and sailed for Bombay, India, where they will first touch Indian soil.

Clifton Cleve James was born on February 12, 1921, in Stambaugh, Michigan. In 1933 he was saved, and in 1935 sanctified. In 1941 he joined the Church of the Nazarene.

Juanita Genevieve Dennis was born into the home of a Methodist minister in Rockford, Illinois, on November 28, 1920. Her experiences of Christian grace also date to the 1930's, the time of her affiliation with the Church of the Nazarene.

The Jameses were married on May 26, 1945, at Rockford, Illinois, and have two daughters: Linda Kay, born December 4, 1947, in Kansas City, Missouri, and Mary Lynn, born December 12, 1950, in Laramie, Wyoming.

Both attended Olivet Nazarene College, from which Cleve received his Bachelor of Arts degree and also his Bachelor of Theology degree in 1945. Cleve graduated from the Nazarene Theological Seminary in 1948, receiving a Bachelor of Divinity degree.



# Who's Who



EVELYN IVA VER HOEK

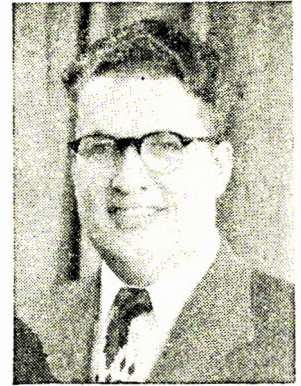
Among our newest missionary nurses is Evelyn Ver Hoek, who was initiated into the rugged life of a missionary during her recent jeep trip to Guatemala with the Sedats.

Evelyn was born on New Year's Day in 1918 in Chicago and has lived in over seven different states. Her Christian experiences of salvation and sanctification date back to 1936, the same year that she united with the Church of the Nazarene. She reports that she became acquainted with the church through a neighbor.

Her call, clear and definite, is expressed in her own words: "As a child I recall having felt that God wanted me to be a missionary. It has been a growing passion, and the experience of my life seems in retrospect very much in keeping with such a calling. It also has motivated me in choosing nursing as a course of study and in taking every extracurricular activity that would make me a well-rounded individual on the mission field. Not only do I have a scriptural basis for my wanting to go, but I feel I have been providentially led in this direction."

Her educational qualifications include an R.N. degree from the Samaritan Hospital School of Nursing (1941), and a Bachelor of Science in Public Health Nursing from New York University (1947). She has also attended the Northwest Nazarene College and Hope College.

From the mission field Evelyn writes: "No matter where we have traveled, we have found some who have heard and have accepted the gospel. It is a real challenge to me to find others and give them the Good News, and there are still those in Guatemala who have never heard."



ARMAND AND JUNE DOLL

On August 16, 1951, Armand and June Doll boarded the S.S. "Vulcania" bound for Lisbon, Portugal. Here they will study the Portuguese language before entering Portuguese East Africa late in 1952.

Armand Millard Doll, who has served as a pastor on the New England District for several years, is primarily a native of Pennsylvania. He was born in Reeders, Pennsylvania, on February 11, 1916; and his future wife, June Pauline Bower, was born in Balls Mills, Pennsylvania, on June 1, 1917. They were married in Allentown, Pennsylvania, in 1937.

Both of the Dolls evidence definite testimonies to the saving and sanctifying power of Christ, the early 1930's marking the time of these crisis experiences in their lives.

Prior to their union with the Church of the Nazarene in 1948, the Dolls were members of the Pilgrim Holiness church and for fifteen years were in active service in pastorates, evangelism, and on the mission field in Barbados and Trinidad.

The formal education of the Dolls for Christian service can be credited to Allentown Bible Institute and to Eastern Nazarene College.

Versatile, the Dolls are gifted in singing together and in playing many musical instruments.



# The W.F.M.S.

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

**EMPHASIS FOR NOVEMBER**  
Thanksgiving Offering

**LET US  
GIVE MORE  
THAN THANKS**

**GIVE TO THE  
THANKSGIVING  
OFFERING  
SUN., NOV. 18**



**CHURCH OF THE NAZARENE**

Thanksgiving Offering envelopes sufficient for both the church and W.F.M.S. will be sent to your pastor.

## GENERAL PRESIDENT'S NOTES



*Awake, awake, Deborah: awake, awake, utter a song: arise . . . . lead thy captivity captive . . . . (Judges 5: 12.)*

The enemy is mightily oppressing some of the children of God. Hath not

the God of Israel commanded Nazarene women to draw near in faith and prayer, that He may deliver the host into our hand?

An SOS has been sent out. Our missionaries are ill. Some are brought home. Others will soon be forced home unless God touches them physically. Here is a battle that may be fought and won.

This is the plan. We will ask for the physical healing of all our missionaries that God sees fit to heal—those on foreign soil, those on furlough, and those now retired and in the homeland. The time set to pray will be the last quarter of the year of 1951. A list of the names of sick

missionaries will be published. This will be a fitting climax for our year of prayer.

Certainty of victory wins battles before they are fought. The God that loved the lost world, the God that called and sent these workers, He will heal them. The victory is almost here. "Awake, awake, Deborah; awake."

## PRAY

The cost of our mission work around the world is comparatively easy to figure in dollars and cents. One has but to keep careful records of all monies spent. But how can we compute the cost of preaching the gospel in terms of the health of our missionaries? Enervating tropical climates, restricted diets, disease, and unsanitary conditions prevalent in the lands where they labor—all take their toll of the missionary's physical resources. Yet they say, "We'll continue to tell the Good News even if it means our health." Thank God for their consecration!

Some of our missionaries are in need of a definite physical touch from the Great Physician. Let us unite our prayers in their behalf, asking God to restore their physical strength. Some whose physical needs have come to our attention are: Mrs. Robert Wellmon and Miss Cora Walker, of Nicaragua; Mrs. William Vaughters, of Guatemala; Mrs. Wesley Meek and Miss Louise Long, of Africa; Mrs. Everette Howard, of the Cape Verde Islands; Rev. Lelan Rogers, of British Guiana. Let us truly pray for these and others whom you may know in physical need.

## DISTRICT CONVENTION BRIEFS

### Eastern Michigan—June 11-12

The second annual convention of the Eastern Michigan District W.F.M.S. convened at Pontiac, Michigan, June 11 and 12, with our faithful and efficient president, Mrs. W. M. McGuire, presiding.

The various departments showed substantial gains.

Jean Darling, recently returned from India, thrilled our hearts as she told us of the "Miracles of India." Her pictures of the field were exceptionally enlightening.

Eastern Michigan W.F.M.S. accepts a new and greater challenge to "move forward for missions."

MRS. GEORGE HUFF,  
Superintendent of Publicity

### Rocky Mountain—June 19

The Rocky Mountain District W.F.M.S. Convention was held in Billings, Montana, First Church, June 19.

Rev. and Mrs. C. Cleve James, our outgoing missionaries to India, stirred our hearts throughout the day with missionary messages. Miss Elizabeth Cole, visiting missionary from the work among the lepers in Africa, was a real blessing to the convention and enlarged our vision and inspired us to do greater things for Christ.

Dr. and Mrs. G. B. Williamson spoke in the closing service of the convention concerning their recent world missionary tour, directing our attention particularly to the Near East, and stirring our hearts afresh.

Mrs. Helene E. Collier, district W.F.M.S. president, was re-elected on the nominating ballot.

We are looking forward to greater things ahead with more of God's blessing upon us.

MRS. ALYCE M. FIGG,  
Reporter

### Colorado—July 3

The annual convention of the Colorado W.F.M.S. convened at the district campgrounds July 3, with the president, Mrs. Mae Mylander, presiding. The splendid vote with which she was re-elected indicated our appreciation of her and her capable leadership.

A unique and impressive service was conducted by Rev. Florence Davis, vice-president of the General Council, in the installation of the officers for the coming year.

It was a privilege to have one of our own missionaries, Miss Lorraine Schultz, with us. We were stirred and challenged to a greater missionary vision and zeal as she told of the work in Africa and the ripe harvest field.

The convention closed with an inspiring message by Dr. Maynard James, general superintendent of the Calvary Holiness Churches of England.

MRS. ALICE LITKE,  
Superintendent of Publicity

### West Virginia—July 5

The annual W.F.M.S. Convention of the West Virginia District was held at the District Center at Summersville, West Virginia, July 5, with the district president, Mrs. E. C. Oney, presiding. Our hearts were made to rejoice as the local societies reported great gains in missionary activity.



Dr. Remiss Rehfeldt, foreign missions secretary, stirred our hearts to greater sacrificial giving and deeper devotion to this great cause of world-wide missions. We of the West Virginia District are determined to pray, give, and go "that they might know Him."

Mrs. Oney was re-elected. We believe that God will give us another great year under her capable leadership.

MRS. J. C. WALLACE,  
Superintendent of Publicity

#### Maritime—July 9-10

The eighth annual W.F.M.S. Convention of the Maritime District was held in Moncton, N.B., July 9 and 10, with Mrs. M. E. Carlin, district president, presiding.

Messages of Miss Fairy Chism stirred our hearts and challenged us to greater service with deeper love for our Master.

Mrs. M. E. Carlin, who has served with a passion and burden for the missionary cause, was re-elected.

Total receipts for all purposes was \$1,884.12. Alabaster box giving amounted to \$182.45, and a total of \$191.00 was raised for box work. Over twenty boxes were sent last year.

Mrs. Vera Melvin, Moncton, N.B., was elected as delegate to the General W.F.M.S. Convention.

With praise to God for past guidance and blessings, we look to Him for a victorious year in the Maritimes, as our men and women unite their prayers and efforts to advance the great cause of missions.

M. SHARPE,  
Reporter

#### Michigan—July 9-10

The thirty-third annual W.F.M.S. Convention of the Michigan District convened at the Nazarene Assembly Park, Vicksburg, Michigan, July 9 and 10, with Rev. Dorothea M. Hayter, district president, presiding.

We were fortunate to have our general president, Mrs. Louise Chapman, as the special speaker. Her messages made us more conscious of our duty to strive to attain the seven-point goal as individuals and societies. As we heard how God blessed Mrs. Chapman's recent visit to Central America, we rejoiced in the many victories and were challenged to meet the great needs. The ill health of many missionary families was the burden of her plea for definite prayer on their behalf. The convention pledged to join her in carrying this burden for the health of our workers and in more devotion to the cause of soul saving.

The wise counsel, interest, and co-operation of our district superintendent,

## Helps for Junior Society Supervisors



Following are the helps available for all local Junior Society Supervisors:

#### Order from the Junior Society Commission:

General Information Packet .....	Free
Constitution and Bylaws .....	Free
Junior Society Project Chart .....	Free
Junior Society Picture Poster .....	Free
Book List for Junior Reading .....	Free
Missionary Star Cards .....	Free

#### Order from your district Junior Society director:

Missionary Bonds (\$5.00 contribution for missions by Junior) ..	Free
Reading Certificates .....	Free
Standard Society Certificates (for the society) .....	Free

#### Order from the Nazarene Publishing House:

Missionary Handwork, 1951-52 .....	15 cents a set
Junior Society Leader (Lesson Quarterly) .....	25c a quarter

#### Missionary Handwork

The handwork set for 1951-52 will center in the study of part of the Spanish-speaking countries of Central and South America and Italy. In each set there will be directions for making stand-up frames for scenes in these countries; directions for making a "shadow box" with stand-up figures showing the dress worn in these countries; coffee farm scenes; oxcart and oxen; a coati, an alligator, a quetzal bird, and a gondola on the Grand Canal in Venice, Italy.

Each set provides material for an entire year's work for a Junior. A set for each boy and

girl is best. They sell for 15 cents a set.

#### Junior Society Leader

The *Junior Society Leader* is the quarterly which carries the lessons for each Sunday evening Junior Society meeting. The first month each quarter is devoted to missionary study. The lessons for the other months are devoted to the establishment and development of the Christian experiences of the boys and girls and to growth in Christian character. The subscription price is 25c a quarter or a dollar a year.

The *Missionary Handwork* and the *Junior Society Leader* should be ordered from:

THE NAZARENE PUBLISHING HOUSE  
2923 Troost Ave., Box 527  
Kansas City 10, Missouri

ent, Rev. O. L. Maish, were greatly appreciated.

Rev. Dorothea Hayter gave her nineteenth yearly report as our president; and this year's report is one of the best. We have made many advancements. Much of the progress in the W.F.M.S. work on the district is due to her wise leadership.

Mrs. O. L. Maish was elected as our leader for the next year. We look forward to a great campaign for

bringing into the fold those "other sheep."

MRS. CLEO HENDLEY,  
Superintendent of Publicity

#### ALABASTER CORNER

Grand total received in the Alabaster Box from the beginning, 1949 through August 31, 1951—

\$192,104.32



# BOYS' and GIRLS' Page

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

HELLO AGAIN, BOYS AND GIRLS!

This is the month when those of you who are members of the Junior Society will begin the interesting new study. We will have imaginary trips to many wonderful places, where we will see what our money helps to do for those who are in great need.

Many of you will make the "Lighted Pictures Box" in your handwork periods. It will be fun to see which boys will be the best carpenters.

Here are some more pictures for that box. Trace these pictures on thin paper. Then use carbon paper to transfer the pictures to drawing



paper. Color these, as suggested below. Then cut them out and paste them on the large paper roll in the "Lighted Pictures Box." Directions for making these boxes appear in the handwork sets, advertised this month on the W.F.M.S. page. These pictures are copies of more that were painted by the same Guatemalan Indian painter mentioned last month.

Now this is the way to color:

1) Girl from Tactic on a Trip: Ground, light brown; fields and hills, green; sky, light blue;



woman's skirt, red; blouse, white; headdress, white with red; baskets, etc., brownish yellow.

2) Man from San Cristobal Playing at a Fiesta: Color man's suit white; hat, brownish yellow with black band; musical instrument, brownish yellow; drum, brownish yellow with black straps; boy, pinkish brown trousers; blue coat; straw-colored hat; ground, light brown.



3) Couple from Tactic Going Out to Sell Lumber: This looks like the same Indian lady as the one in No. 1. Color her clothing as No. 1. Add the straw-colored basket on her head filled with something red. Can you carry a load like that on your head very far?

The man beside her is probably her husband. Color his trousers lighter blue, and his coat darker blue; shirt, white; hat, straw color; pack on back, light brown; ground, light brown; hills and cornstalks, green; sky, blue.

We hope that you will like the stories about our neighbors to the south of us. And we feel quite sure that you'll love to work on the many handwork projects. Keep praying for all our fine missionaries working down there.

*Lots of love from your "Big Sister,"*

MARY E. COVE

THE OTHER SHEEP



# OUTGOING MISSIONARIES, 1951



**Rev. Don DePasquale**  
*Syria*



**Mrs. Frances DePasquale**  
*Syria*



**Rev. Harry Zurcher**  
*Peru*



**Mrs. Helen Zurcher**  
*Peru*



**Dr. Orpha Speicher**  
*India*

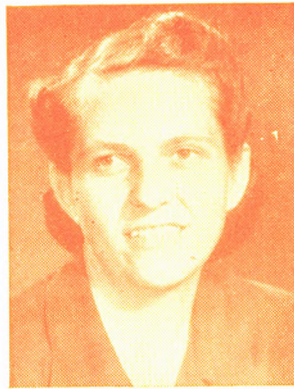
*Therefore said he unto them. The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*  
—Luke 10:2



**Miss Ruth Dech**  
*British Honduras*



**Rev. C. G. Rudeen**  
*Nicaragua*



**Mrs. Edna Rudeen**  
*Nicaragua*



**Rev. William Sedat**  
*Guatemala*



**Mrs. Elizabeth Sedat**  
*Guatemala*



**Miss Ruth Brickman, R.N.**  
*Swaziland*



**Miss Della Boggs**  
*Swaziland*



**Miss Elizabeth Cole, R.N.**  
*Swaziland*



**\*Miss Alberta Fletcher, R.N.**  
*India*



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

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**THE OTHER SHEEP**  
 Box 527  
 Kansas City 10, Missouri



# Good News For All!

## "OTHER SHEEP" SUBSCRIPTIONS BY DISTRICTS

*"Go ye into all the world, and preach the gospel . . ."*

As of July 15, 1951

DISTRICT	SUBSCRIPTIONS	DISTRICT	SUBSCRIPTIONS
Abilene	1,596	New England	2,518
Akron	5,851	New Mexico	701
Alabama	2,063	New York	686
Albany	885	North American Indian	195
Arizona	835	North Carolina	718
Arkansas	1,746	North Dakota	582
Canada West	1,184	Northeastern Indiana	3,225
Central Ohio	6,827	Northern California	3,244
Chicago Central	1,890	Northwest	1,778
Colorado	1,797	Northwestern Illinois	1,170
Dallas	1,577	Northwest Indiana	1,530
Eastern Michigan	2,903	Northwest Oklahoma	1,632
Eastern Oklahoma	1,826	Ontario	797
East Tennessee	980	Oregon Pacific	2,948
Florida	1,497	Pittsburgh	5,376
Georgia	778	Rocky Mountain	774
Houston	756	San Antonio	992
Idaho-Oregon	2,131	South Carolina	590
Illinois	2,014	South Dakota	677
Indianapolis	5,094	Southern California	3,850
Iowa	1,983	Southwest Indiana	2,070
Kansas	1,965	Southwest Oklahoma	1,651
Kansas City	2,169	Tennessee	1,727
Kentucky	2,796	Virginia	793
Maritime	292	Washington Pacific	1,213
Louisiana	1,896	Washington-Philadelphia	2,047
Los Angeles	1,459	Western Ohio	3,256
Michigan	2,568	West Virginia	2,677
Minnesota	956	Wisconsin	904
Mississippi	695	Foreign	995
Missouri	1,486	U.S. Possessions	95
Nebraska	817		
Nevada-Utah	204	Total	115,037

Price: Thirty-five cents a year—one dollar for three years.