

*The*  
**OTHER SHEEP**

*March, 1950*



# Our Opportunity

## Among the Mexican People

**T**HE Mexican people are the Samaritans to the church of North America. Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall witness unto me . . . in . . . Samaria . . ." In the Republic of Mexico there are 21,000,000 people. Besides these, many hundreds of thousands of them have crossed the border into the United States.

Only about 50 per cent of these millions are literate. Fourteen million of them are Roman Catholics; 5,000,000 are atheists; and the remainder are Protestant in name or inclination. The vast majority know nothing of a Saviour who saves the life from darkness and sin and the soul to life eternal. Truly the fields of our Samaria are white unto the harvest. Let us lift up our eyes to behold these near neighbors in their desperate need. Let us procrastinate the entrance into this door of opportunity no longer.

Among the Mexican people we now have four district organizations in operation. The Texas-Mexican District is under the leadership of Rev. Edward G. Wyman. The Southwest Mexican District, working the border territory from El Paso, Texas, west and including lower California, is superintended by Rev. Ira L. True, Sr. The North District of Mexico has Rev. Enrique Rosales as superintendent, while the South District is under the superintendency of Rev. David J. Sol. All of these men are fully consecrated to their task, and God is blessing their labors.

In these four districts we have about 115 churches organized and as many more

By

G. B. Williamson, D.D.

missions where the gospel is being preached. There are nearly six thousand members and probationers in these churches and missions. But what are these among so many? Let us pray that God will send forth more laborers unto the harvest, and that He will multiply the number of witnesses for Christ a hundredfold in the next few years. The hearts of the people are hungry and responsive. They listen eagerly to the gospel and flock to the altar of prayer when given a chance.

We are making a serious attempt to carry on a program of training for Christian workers. Classes have been sponsored through Pasadena College for many years. We now have a promising Bible Training School at San Antonio, Texas. Rev. Darrell L. Larkin is the principal. He is making some encouraging progress. The prospects for the future are brightening. There are also four classes for instruction carried on in as many different places in Mexico. In all there are probably seventy-five or eighty students enrolled. And now a program for promotion of home training for preachers is being inaugurated. Pastors' and workers' institutes are being fostered on all the districts.

For what has been accomplished let God be praised. But every Nazarene—and indeed every Christian—should pray earnestly for a great revival of evangelical religion in Mexico. Through Christian evangelism and education Mexico can become a strong nation and an effective ally of the United States. May God bless our neighbors of the southern border.

# 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 APPLE, OFFICE EDITOR

Volume 37

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Number 3

## Self-denial

**S**PEAKING in the General Assembly of 1923, Rev. George Sharpe, of the British Isles District, said, as he spoke on John 14:30, 31, "To be like Jesus one must—

1. Face the devil with purity;
2. Face the world with love;
3. Face the Father with obedience; and
4. Face the Cross with sacrifice."

This statement is particularly appropriate during this season of the year. The victory of Easter morning was preceded by the anguish of Gethsemane and the sacrifice of Calvary. Spiritual accomplishments are always realized by abandonment and self-denial. "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24).

To follow Him means to go in the direction of the lost. With the hosannas of angels swelling in an unending chorus, He heard the cry of a far-off planet and severed every heavenly tie to rescue man. What an example! Depriving himself of every earthly accommodation, He sought the hungry multitudes and finally gave His all to provide redemption for the race. What a Saviour! Catching the significance of Christian living, the inspired song writer said,

*Not just a part, or half of my  
heart;  
I would give all to Thee.*

Many accept this as a beautiful ideal; but when the claims of the lost are pressed upon them

and it begins to cost something, they go away "sorrowful." Their hearts are too cold and their feet too sluggish. They will never know the joy of abandoning themselves to the great cause of planting the banner of holiness on top of the highest hill and taking the Balm of Gilead to the weakest and most defiled in the lowlands of sin.

Though we may not have the privilege of serving in another land, we can finally enjoy a place with "those who reap" by accepting responsibility in seeing that the reapers are sent and maintained in their field of labor. It is in this connection that the annual Easter Offering for world evangelism presents such a high privilege and commanding challenge. When Christ gave His all and on Easter morning said, "Go quickly, and tell . . .," can we be content to let April 9 pass without denying ourselves for the promotion of His cause?

During this Lenten season, let self-denial prepare the way for an unusual expression at Easter. Bring a gift worthy of the Christ you serve. Let the staggering needs of the world grip your heart. Place yourself in the position of our devoted and sacrificial workers who call for assistance. Identify yourself with the purpose of Christ—the salvation of the world. Your gift will then be hallowed by the touch of sacrifice. Does not Christ wait for His followers to take the task seriously? "If any man will come after me, let him deny himself."



# Glimpses of Others

## Language

**M**ost of our fields are located in Spanish-speaking areas. That language is spoken in Mexico, Guatemala, Nicaragua, Bolivia, Peru, Argentina, Cuba, Puerto Rico, and some parts of British Honduras. Next in importance, so far as the popular language of our fields is concerned, is English. In some of our churches in British Honduras, as well as in Trinidad, Barbados, and British Guiana, English is used. This eliminates the problem of acquiring a language while also trying to learn the people, their habits and customs.

The languages and dialects in the Philippines are many and varied. While Tagalog is spoken by about one-fourth of the total population, nearly twice as many speak a Bisayan dialect, and more speak English than Tagalog. However, the latter has been made the national language.

In Japan they speak Japanese; in China, Chinese; and in Korea, Korean. But in India there are many dialects, although Marathi is the one most used in our territory, and Hindi is used in some areas.

Throughout the Holy Land both Arabic and Armenian are used, and we have congregations in Syria and Palestine for both of these language groups.

While the official language in Haiti is French, most of the common people speak Creole, a degenerate French with admixture of native West African and Carib and sometimes Spanish words.

There are two groups who speak Portuguese—the Cape Verdians and the residents of Portuguese East Africa.

Among our American Indian work there are various tribal languages. This is also true in some sections of Guatemala, Peru, and Bolivia, where a number of the people with whom we work are Indians.

Perhaps one of the most interesting spots, linguistically speaking, is Africa. The Shirley Press is now printing materials in five languages, the most recent addition being Sesotho. Printing is also being done in Shangaan, Zulu, Bantu, and, of course, English.

## General Board Meeting

The General Board met January 6-9 for its twenty-seventh annual meeting.

The Department of Foreign Missions held eleven full sessions in facing its responsibilities in twenty-three foreign fields.

Thirty-five missionaries were recommended for furlough next year and thirteen were approved to return in the near future.

Twenty new missionaries were placed under appointment to be sent this year.

Fields receiving new workers are Africa, India, Japan, Philippine Islands, Guatemala, Peru, Haiti, and Bolivia.

The budgets approved for operating and promoting the foreign missionary program of the church total \$877,003.

Upon the resignation of Miss Emma B. Word, Miss Mary Scott from China was elected to serve as General W.F.M.S. Secretary.

A resolution was adopted urging loyal support of the 10 per cent program of giving, with an emphasis on regular remittances.

A special of \$5,000 was approved for a Miller Memorial Chapel in Managua, Nicaragua, in honor of Dr. H. V. Miller. Individuals or churches interested in this project may contact the Foreign Missions Office.

## The Other Sheep

- *Send it to your friends.*
- *Subscribe for prospective members.*
- *Acquaint people with our world program.*

**ONLY THIRTY-FIVE CENTS PER YEAR  
THREE YEARS FOR \$1.00**

**Subscription Goal**

**50 per cent of  
MEMBERSHIP**



# The Challenge of the Ages

Mrs. Louise Chapman\*



*Go ye into all the world, and preach the gospel to every creature (Mark 16:15).*

A challenge is a summons to fight. "To all the world" and "to every creature" have always been a great challenge. But today we are faced with a new and greater imperativeness. It is today the challenge of the ages.

Do the things we see and hear mean that Christ will soon be coming?

Four hundred forty-four Nazarene young people have applied for missionary service. Their applications are on file in the foreign missions office. Among this group are numbers of fully qualified medical doctors, nurses, and teachers. There are experienced preachers and evangelists. They say the God of heaven called them. In our Seminary, our colleges, our nursing school, our churches, and our homes are scores of other talented young people testifying of a divine call to foreign service. One thousand would be a very conservative estimate of their number. If they go, they must be sent. Nazarenes, what are we going to say to these, our young people?

From every field comes the call, "Send us missionaries." India says they are her greatest need. Bolivia has one couple working alone. Thousands plead for even one to tell them the way of holiness. God has opened locked and bolted doors. Whole continents and countries are open. The great African continent is ready for the message the Nazarenes have. All Japan waits for our Christ. Koreans cry out, "More, more, tell us more."

God still lives. He is still up there. Christ commanded us to go. He opened the doors. He called the workers. The millions want our message. This is a challenge. This is a real summons to a battle.

I believe I see the way it can be done. Follow the plan God gave us January, 1949. Let every

Nazarene tithe into his local church. Let every local church tithe Sunday by Sunday into the general church. If \$200 comes in the offerings on Sunday, send \$20 to Kansas City for the General Budget. Any church doing this will never need to worry about its 10 per cent giving.

Nazarenes believe in tithes and offerings. With the tithe of total income we could pay the expense of the general church, all the life-line budgets, and have much for our forward program. Then we could pray and preach and have Easter and Thanksgiving offerings that would be real turkey and cranberries for missions.

We want a program big enough to use all our resources. Let us not be afraid to plan such a program. This month a good Christian lady handed me \$1,500 God told her to give to foreign missions. An oil man told me of how God put it on his heart to give part of his royalties to foreign missions. We read of great gifts our people have lately given to God's work. Thank the Lord! Why shouldn't we? Why shouldn't God's people build churches and schools and dispensaries? Why shouldn't they build mission stations and open whole new fields?

If every Nazarene would yearly win one soul at home, stand behind the whole program of the church, and follow this plan of missionary giving, nothing could keep us from going to the uttermost parts of the earth and preaching the gospel to every creature.

I challenge any district or any church in the name of the Lord to follow this program and see if the "baskets full" over and above are not left and if blessings spiritual and financial will not be poured out upon you.

\*General W.F.M.S. President

## EASTER OFFERING

April 9

\$500,000

for

World Evangelism

SHARE THE GOSPEL WITH OTHERS



# Reports

from the

# Fields

## *A Visit to Maio*

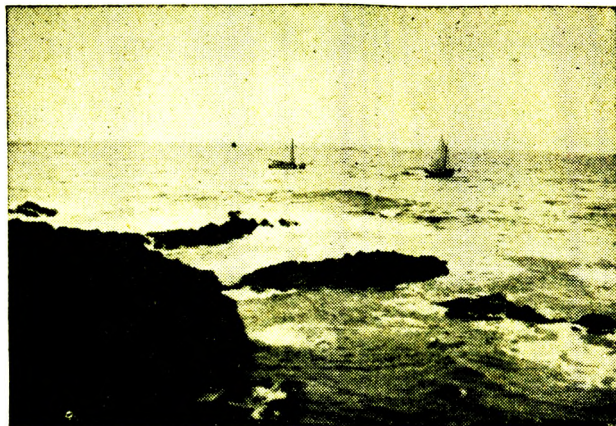
*Ernest Eades*

*Cape Verde Islands*

WE TOOK the little sailing boat called "Nauticas" to travel the twenty-one miles to this island, having to lie under the open sky on sacks of corn for two days and two nights. My, what an experience!—getting roasted during the day and frozen during the night, not eating a single bite, and being seasick all the way. Twenty-one miles in two days in this speedy age! But on nearing Maio, what a thrill to see the eager eyes and expectant faces of the Christians! We soon forgot the difficulties of the journey and were glad to be among these people.

We received a wonderful reception with at least two hundred persons in the service. The tears flowed from our eyes and our hearts throbbed with emotion as the Cape Verdians sang in their language "All Hail the Power of Jesus' Name." Every fiber of our human frame tingled and thrilled, and the waves of glory rolled, as the hymn was repeated again and again. The enthusiasm and love of this church inspired our hearts.

Continuing with these beloved Christians for three weeks, we traveled by bicycle, on foot, and



Our means of transportation from island to island. The "Santa Clara" (with sail) and the "Nauticas."

muleback preaching in the villages and hamlets. On one occasion sixty of us set out to have a picnic and a baptismal service in the interior of this island. What a blessed time we had! Eight persons were baptized at this service, and Communion was given to those who had been baptized.

## *Graduation of Nurses and Teachers in Swaziland*

*Marjory Burne*

*Africa*

AN IMPRESSIVE Nurses' and Teachers' Graduation and Prize-Giving was held at the Bremersdorp Nazarene Mission Station on Tuesday, December 6, at 2:30 p.m.

After the singing of the opening hymn by the congregation, the Rev. J. Malambe read a portion of scripture.

Dr. David Hynd, C.B.E., presided and, addressing the guests seated before this large assembly of African nurses, teachers, and school children, he extended to them a hearty welcome on what was perhaps the greatest occasion in

the year, when young men and women are being sent forth for their future life's work. Dr. Hynd said that the great function of the mission stations scattered throughout Swaziland was to make known the knowledge of God and His Son, Jesus Christ. Most of the mission stations have been started by people from other lands, but we need only to look around the territory to realize that it will not be developed if it were to depend on people coming from other countries. The great solution lies in finding workers from amongst the people of the country to carry on the

work. It was thus that Christ perpetuated His work while upon earth, sending forth workers trained and imbued with His Spirit. These young nurses and teachers, who came from the hills or the bush of this territory, had given themselves for this ministry. Tribute was paid to all those who had so willingly devoted themselves to the training of these young people.

Six teachers had graduated this year, bringing the number of those who had gone forth as teachers in Swaziland, since Miss Latta started this work many years ago, up to approximately two hundred. The Teacher Training Department is now being carried on by Miss Parker and Miss Owen, and the high school by Miss Lois Drake, with Miss Latta as school principal. From the Nursing School, at present under the supervision of Miss Davis, the matron, fifty nurses had gone out into dispensaries in Swaziland and some even across the border into the Union. This year two nurses were receiving their certificates, and five would be taking their final examination within a few weeks. There had been a departure during the year, one young man having entered the Nursing School for training. Tribute was also paid to the other churches and missions for time and money expended in preparing many of these graduates up to Standards 6, 7, or 8 to equip them for their nurse's or teacher's course. Dr. Hynd expressed his gratitude for the financial assistance which had come from the government, because, over and above what the mission is doing, the government of the country is assisting in both these courses; and what is being accomplished now with the mission and government working together, neither could do alone. He also expressed appreciation for all the encouragement which comes from the general native and European population of the territory, many of whom were showing their interest by being present in the gathering. Dr. Hynd said that the local church on the mission station had given all the spiritual help possible to these young people during their training, so that they might be fortified to meet the stresses and strains and temptations of life, and it was the desire of the missionaries and African workers on the mission station that they go back to their own mission stations or government schools or government hospitals stronger than when they came.

The Rev. S. E. Bennett, followed by the Rev. S. Mapanga, committed the graduates, their work, and their own people to God in prayer.

Dr. Hynd said that it was a special pleasure to have the assistant district commissioner, Captain P. R. T. Walker, D.F.C., present the certificates and prizes and afterwards to address the gathering.

After the presentation, Captain Walker said that he was sensitive to the privilege that had been extended to him in giving away the prizes to those who had been successful and in speaking to all who were present. In addressing the nurses and teachers, Captain Walker said that both had chosen professions to which it would be hard to find an equal for doing good in the territory. They would both be filling perhaps the greatest needs that their country requires, and at the same time putting into use the teaching which they had received on the mission station, namely, the upholding of the Christian religion throughout the world. He said that as he travels around the Manzini District week by week, he is impressed by the great shortage of nurses as against the large number of people requiring medical attention, and these nurses who are going out will therefore be filling a great need, in bringing relief and happiness to the sick, and no one could do more for his God and his country. To the teachers he said that they, too, held a very great responsibility upon their shoulders. Today, the Swazi nation aims at self-government, and the speed with which that self-government can come depends upon the standard of education of the people. The teachers would be going out to bring education to the Swazi people and would have in their control the molding of the youngest generation. The older Swazi statesmen look to their children to improve upon the work which they have begun; but without the instruction which the teachers alone can give them they cannot progress towards the great end which we all have in mind. Captain Walker extended his congratulations to all those who had been successful in winning prizes.

To the school children he said that within a few days the school would be closing and they would be going home for their holidays to spend a happy time with their parents. He urged them to look back upon the past year and remember that they had acquired that which was priceless and that which no one could take from them; they had acquired knowledge—academic knowledge, the art of living with their fellow men; they had learned the discipline of school life, and had been taught the principles of the Christian religion, without which no man can have success. He expressed his thanks, on behalf of the students, to all who had had a part in their training.

Captain Walker extended a very warm welcome to Dr. Stark, who had recently arrived in Bremersdorp. He then wished the scholars a happy holiday and those going out to their task the best that God could give them as they went forth with the blessings of the mission, the government, and of everyone present.



# From "Fortunate Peace" to "Peaceful Prosperity"

By Elizabeth Varro\*

China



**B**Y ALL THE SIGNS it was not the proper time to start out on a trip to Anfu (the city of Peaceful Prosperity); for the weather was hot, and bandits had been reported on the road. But the big tent which had been pitched for three months in Anfu was to come down in ten days, and our workers had requested a woman worker to help pray with women inquirers who wished to repent. Miss Mary Hsu and I had made up our minds to go and trust our safety with the Lord. The night before we were to start someone told us that the military government was advising us not to go; so, feeling that we should obey those in authority, we went to bed resigned to putting off the trip. But the next morning Mr. Hsu (Mary's father), the third member of our party, came and said, "Aren't you getting ready?" I explained that I thought we'd been advised not to go. As it turned out, our "advice" was one person's opinion and not officially from the military government. This sort of thing is hard to get used to here. Behind what people say is often an ulterior motive; so you have to weigh everything carefully. But feeling strongly that the Lord was leading, we again prepared to go and hastily got together necessary flashlights, DDT, mosquito nets, etc., and started out in rickshas. It was hot enough to exhaust our energies, to say nothing of the poor ricksha men who pulled us. We felt so sorry for them and stopped often at roadside teahouses, so they could drink tea and rest.

Providentially, while stopped at a teahouse, we met a man and his wife who were Christians and who very graciously invited us to spend the night in their home in KuKiang, which was where we

planned to stop for the night. They spared no pains to make us comfortable, fixing bath water, and fixing an extra special supper for us. The squash and the eggplant had been fried with red peppers, which were almost too hot for us who were unaccustomed to it; but the ham, vegetable marrow soup, omelet, and string beans, along with our bowls of rice, were immensely enjoyed. We assisted these fine people in their regular Wednesday service that night. Being a foreigner and playing an accordion, I drew a crowd that caused a near riot. It was next to impossible to maintain any order; so the preacher almost had to shout to be heard, and punctuated his remarks with "Please be quiet." These Christians pleaded with us to establish work in KuKiang, but as they are still claimed by another mission we have not felt free to enter. Their plight has weighed heavily on our hearts ever since, however, and we wish we might do something for them.

The next day we got an early start, for we had over twenty-three miles yet to go to reach Anfu. The previous day was the most wearisome task, for the ricksha men had been climbing forty-five hills; but the second day they found it even harder in some respects, for the rickshas had to be carried across sixteen unfinished bridges. The planks had been set wide enough for cars but too wide for rickshas.

We felt a bit queer when we passed through the lonely mountainous stretch where the bandits were reported to be, but at the same time felt conscious of God's protecting presence, and ready to face whatever lay before us. We arrived at the public park in Anfu, where our tent was pitched, at eight o'clock that night without any untoward event. We were heartily welcomed by our workers and taken to the home of a friend they had made. We were too weary, sunburned, and hungry to attend service that night; so we retired early.

The next morning we started morning services, which were fairly well attended considering the fact that services had not been held in the morning previously. Each morning following this day I portrayed the story of Christ from the Garden of Gethsemane to the Ascension with the flannel-graph. At first, amazement and curiosity were registered in the faces of those who came to listen, but we noted a real hunger and a measure of conviction on the faces of some as the days passed. The first day seven women came to re-



pent and be prayed with; and before we left twelve in all had come to our room to confess their sins and pray for forgiveness. Trying to talk with them was discouraging. Miss Hsu and I both speak the national language, and she couldn't understand much more of the local dialect than I could. It seemed that half the time they couldn't understand us and we had to guess at about eight-tenths of what they said. This discouraging barrier caused me to go to my knees many times and plead God's help.

Finally came the day when we took the tent down and expected to get it on a boat in a couple of days. The plan then was for the whole party to come back by boat. But we soon got news that the county government had seized all boats to load rice. We even went to see the county magistrate, but little could be done to speed us on our way.



Mary Hsu and Elizabeth Varro on their "barrow" ride

Not wanting to delay any longer, we came ahead. If there had been any rickshas or sedan chairs, we would have chosen to ride them; but since there seemed to be no other choice, we came by wheelbarrow! What started out to be a novel experience soon turned into an endurance test of misery. We bumped along with our legs folded up like a jackknife. The sides were so narrow I kept fearing I would fall off. The day wore away somehow, and darkness found us still bumping along, trying to reach a certain village for the night. Our hotel would certainly not be recognized as such by you at home. The host took our supper order and then proceeded to measure out two ounces of oil. Soon afterwards the hostess

announced that she didn't know how to fix *chi tan ch'ao fan* (which we had ordered and which is a very common way of fixing rice); so Miss Hsu had to fix it herself while I occupied myself with washing off a few layers of dust. We were charged with two bowls of rice, so much firewood, so much salt, oil, eggs, and green vegetables, which seemed like a peculiar way of itemizing things. After eating we were anxious to retire, but the innkeeper's wife insisted that the room should be smoked first in order to get rid of mosquitoes and also to deodorize the room. She didn't succeed in deodorizing it, however.

The next day we did a great deal of walking because the barrow man had difficulty in pushing us up the numerous hills. Sometimes we preferred to walk because it was less tiring than bumping along on the wheelbarrow. The last few miles seemed endless, but we did finally reach Kian and the welcome sight of home. Although very weary in body, we rejoiced that we had had a part in extending God's kingdom.

\*Written prior to the evacuation of missionaries from China

### *After the Furlough*

"Truly, I feel God has led me here. I'm very happy. There is so much to do I'd like to be in a dozen places at once. Oh, the sickness! I thought I had lots of used clothes until I saw the people. There are crying needs everywhere. I am amazed at what has been accomplished with so little."

—LYDIA WILKE, *Cape Verde Islands*

"I arrived safely and have been busy ever since. The young people planned a welcome service. They came from nearly all the churches and missions. We figured there were about 275 in the San Jorge church. After the welcome songs and speeches, I preached in Spanish for the first time in about a year. At the close there were eight young people at the altar. The spirit prevailing on the field is wonderful."

—CORAL WALKER, *Nicaragua*

"Our work is progressing well. The services in all our places are well attended and folk are responding to the gospel. Souls are being saved and sanctified. We have a young man who is above the average in education and outlook. At present he is teaching with us in the Cayo school. He has been saved from a life of deep sin. His testimony is a great blessing to our people and a sermon to the whole community."

—RONALD BISHOP, *British Honduras*



# Bible Training Is Imperative

**T**HE HOPE of every Bible school is succeeding in its

Needs are supplied by missionaries able to send enough workers on every hand. They do what missionaries do with the people with the language and customs of the area, a tremendous advantage understood, which workers are indispensable.

The missionaries of the church as well as the living.

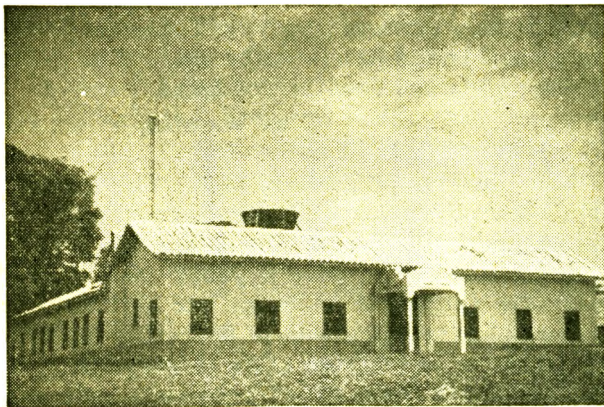
There are now three foreign fields herewith are in the District.

May God's blessing be on R. Mott who said, "daughters of the Christian work and"

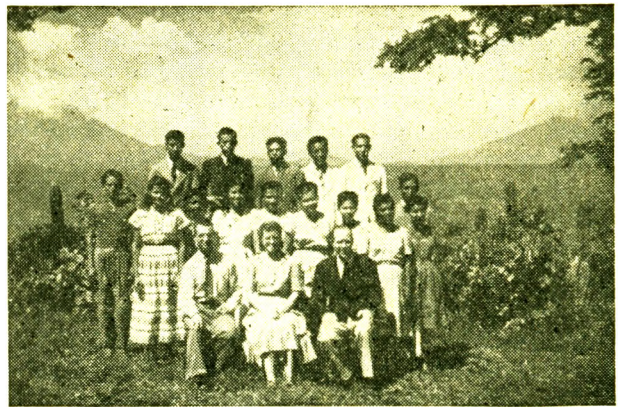
The church in Bible schools are these schools are lives by ritual and Confucianism by the foolishness of preaching school



Bible School students in Nicaragua, taken in front of the Bible School building, which overlooks Lake Nicaragua.



Bible School building at San Jorge, Nicaragua



Bible students in Guatemala with Harold and Ruth Hess



ion field is a well-staffed and fully organized  
at this point will keep the mission from  
evangelism.

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success rests with the Christian sons and  
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ning these "champions of truth." Hence,  
ive. We must not fail here. "Hinduism  
organization, Buddhism by meditation,  
of manners; but Christianity lives by 'the  
' Every field should have a Bible train-



Scene in Cuba



Bible School students in Monterrey, Mexico



# LET'S GO TO APONPUA

By Neva Flood

Nicaragua



LET'S go to Aponpua." It was one of our Bible school students who was inviting me to go with him. I was somewhat reluctant to give my consent at first, for I knew it meant a long horseback ride under a merciless tropical sun. And, besides, it had been over a year since I had ridden a horse. However, in the end, I accepted his invitation to go to Aponpua, a neighboring town some distance from our main station, San Jorge.

I felt quite courageous as we bounced along the dusty oxcart trails toward our destination. The morning sun had not risen in its full glory as yet, and traveling on horseback was a pleasant adventure. After riding for three-quarters of an hour we paused a few minutes at the home of one of our native Christians. Truthfully, I was glad for a few minutes of rest. In this home, we persuaded one of our Christian girls to accompany us on the journey. After our brief stay, we were once more jogging along the narrow trails toward Aponpua. Much of the time great clouds of dust enveloped us, making it difficult to breathe and more difficult to travel. After having passed through several towns, I began to wonder when we would arrive at our destination. Always the answer would be—a little farther on. Finally, we entered a village that looked much like the others through which we had passed. But Alfredo, our Bible school student, announced, "This is it." And I thought to myself, What do we do next? Where do we go from here?

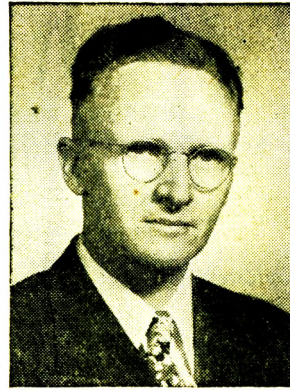
Alfredo had brought some tracts along. We each took some and began our visitation program. Riding from house to house, we offered the *tratados* to all who would accept. My enthusiasm gained momentum as we distributed the literature, for I found that most of these people were accepting us gladly. We also announced to them that we planned to have a service in their town in the near future, and many promised to attend.

This reception was such a contrast to the usual attitude of hate and distrust that we had observed in other places. Upon further investigation, I discovered there was a reason for this difference in attitude. Aponpua had no resident priest; therefore, the minds of the people had not been poisoned with seeds of bitter opposition and hate. They welcomed the coming of the *evangelistas*. A tinge of sadness swept over me as I realized how untouched this field was; not an evangelical mission in the town! Some of the natives couldn't remember when a missionary had ever visited them.

The noonday sun was beating down upon us unmercifully, so we turned our horses homeward. It was noontime when we arrived at the home of one of our native Christians. The *Senora* very graciously served us our dinner, which included rice and beans, boiled potatoes, hard-boiled eggs, and milk. Although it was a simple meal, it tasted like a Thanksgiving dinner to me. After resting an hour or so on a hard board bed, which felt that day as good as a feather bed, we once more mounted our horses and started on the last lap of our homeward journey.

Although every bone in my body ached and I was painfully sunburned, there was a peculiar thrill in my heart and a feeling of deep satisfaction. I had lifted up my eyes and had received a glimpse of the whitened harvest fields so near by. But with the glimpse came the realization that our little band of missionaries in Nicaragua could never reach all these whitened harvest fields. And besides, as missionaries, our effectiveness was limited. I had discovered in our visitation that the two native young people who accompanied me were able to give a testimony of deliverance from the bondage of an idolatrous religion—a testimony I could not give. Then, too, my language was faulty. At one home I had offered a woman some *retratos* (photographs) instead of *tratados* (tracts). The native young people conversed in their own language with perfect ease. I realized that day as never before how vital our Bible school was to the future success of our work in Nicaragua. The prayer of my heart was, "O Lord, give us more consecrated young people, properly trained in our institution, who can effectively carry the gospel to these neglected fields and build a Kingdom for Thee in Nicaragua which will last for eternity."





## Who's Who

DON AND FRANCES DEPASQUALE

The work of the Church of the Nazarene in Syria was greatly bolstered and strengthened when, in the fall of 1945, Rev. and Mrs. Don DePasquale arrived to join Rev. M. A. Thahabiyah in promoting the work of the Kingdom in that section of the Holy Land.

Born of Syrian extraction, in Oakland, California, April 18, 1914, Don received his early education in that city, subsequently attending Pasadena Academy and Pasadena College, California, from which school he was graduated with the degree Bachelor of Arts with honors *magna cum laude*.

The year 1938 saw his marriage, in Pasadena, to Frances Myrtle Daykin. Two children have blessed this fine couple's home—Donald Lawrence and Marilyn Alice, the former having been born in Placerville, and the latter in the Holy Land.

The DePasquales held pastorate in Placerville, California, prior to their appointment as missionaries to Damascus, Syria, in October, 1945.

"Our call to the field of Syria," wrote Don in making application to be placed under appointment, "has not been a matter decided in a day or two. Ever since the Lord saved me there has been the conviction of God's call. It has steadily grown until today it is a consuming desire to do God's will. We shall do our best and, by God's grace and help, we trust to spread scriptural holiness. We deeply love our church and the doctrines for which it stands."

Frances' glowing testimony is both inspiring and uplifting: "At the present time I feel that God sweetly saves, sanctifies, and keeps me day by day. My constant prayer is that I may be in the center of His will."

"From childhood, even before I became a Christian, I knew that my life should be and would be used in special work for the Lord. Since my conversion, my heart has felt that God would have me go and seek out those who need to be touched by the blood of Christ. I feel that in active service, I can, in a way, repay our Lord for the wonderful grace He has wrought in my life."

Don, besides being intensively engaged in evangelistic and educational work in Damascus, has held the position of acting superintendent and is currently treasurer of the work of the church in that area.

In an impassioned letter recently received we read:

"We are living in troubled days throughout the whole world. It only spurs us on to greater faithfulness and deeper devotion to our Lord. We trust that, in the midst of all the changes here on earth, we shall be able to build something permanent for the glory of God."

RUSSELL AND MARGARET BIRCHARD

Born of deeply religious parents on October 20, 1907, in Bradley, Michigan, Russell Birchard was destined to be an evangel of the Cross in a land that worshiped idols and indulged in the most nefarious practices of heathenism. Converted in March, 1923, and filled with the Holy Spirit seven years later, he soon felt the definite call of God upon his life.

Entering Olivet Nazarene College in 1929, he began to prepare himself for his life's work. After having been graduated from college, and with the mark of another holiness institution stamped deeply upon his life, he entered the pastorate in Villa Grove, Illinois, where he worked diligently and well for two years. Immediately prior to his leaving for the field, he pastored the Church of the Nazarene in Altoona, Pennsylvania.

Margaret L. Anderson was born in Coban, Guatemala, April 21, 1907, to parents who were missionaries in the Central American field. With so glorious a heritage, it is small wonder that Margaret caught early the vision of perishing souls and a willing, waiting Saviour. Educational opportunities in the United States were afforded her and, after having been graduated from the University of Rochester Nursing School with the degree R.N. in 1931, she was united in marriage to Russell Birchard at Nashville, Tennessee, June 15, 1933. Later, she attended Olivet Nazarene College, from which school she was graduated with a bachelor's degree.

Five children have been born to these faithful servants of God: Mary Margaret, Anita Mae, Carl Russell, Lois Jane, and Rose Elaine. Their eldest daughter, Mary Margaret, has remained in the States for schooling since the last furlough of her parents.

On the field, Brother and Sister Birchard are engaged in pastoral, evangelistic, educational, and medical work, besides participating in the activities of the Bible school and the printing shop.

Before their departure for Guatemala for their third term, and as the time of their second furlough drew rapidly to a close, the Birchards sent greetings to their many friends:

"As we turn our steps toward Guatemala for our third term, we carry cherished memories of old friendships renewed and new friendships established. Choice remembrances of precious fellowship and unnumbered kindnesses come to mind as we attempt inadequately to express our appreciation. Truly God has been good to us, and our hearts well up with thanksgiving to Him for all His mercies . . . May God richly bless you.

"Yours in His glad service,

"MARGARET AND RUSSELL BIRCHARD"

# The W.F.M.S.

## EMPHASIS FOR APRIL

April is Membership Month in all the local societies. Local membership secretaries should strive to get every woman in the church to join the missionary society.

The Efficiency Standard requires 5 per cent increase in active membership to measure up to point 3 on the 7-point goal.

There are many women in our churches who are not enlisted in any missionary society. Invite them to be special guests in the April meeting, plan an interesting program, and strive to arouse their interest in missions.

Do not, however, stop at the April meeting. Send out invitations every month to all the women of the church. Make them feel at home in the missionary meeting. Introduce them publicly and do everything you possibly can to maintain their interest. Plan to give each new member or visitor a copy of the OTHER SHEEP and a missionary tract.

## REASONS WHY YOU SHOULD BE A MEMBER OF THE W.F.M.S.

### BECAUSE

Of the great unsaved throng.

Christ died to save the world.

He depends upon Christians to evangelize the world.

A true Christian desires to have a part in saving the world for Christ.

To do it, she must know the need.

To know, she must hear and read and study.

The W.F.M.S. is one of the best places to hear and learn.

The W.F.M.S. sets in motion influences which help other souls to know Christ.

The W.F.M.S. is broadening—it keeps one in touch with the distant parts of the world.

It is educational—one's horizon is enlarged through mission study.

It is social—it promotes fellowship with earnest, thoughtful women.

You are to be a colaborer with Jesus Christ our Lord.

Therefore—you need the missionary society.

I. The W.F.M.S. needs YOU. It needs your brain, your hands, your sympathy, your wisdom, your money, your prayers.

II. The world needs YOU. Its sad, suffering, hopeless, degraded women and pitiful little children need your help.

III. The Department of Foreign Missions needs YOU—to furnish the missionaries who will go, and the means to support them, to maintain schools, hospitals, native workers and provide buildings, etc. Gifts must increase as the work increases on the fields.

Be a part of this great missionary movement.

—Adapted

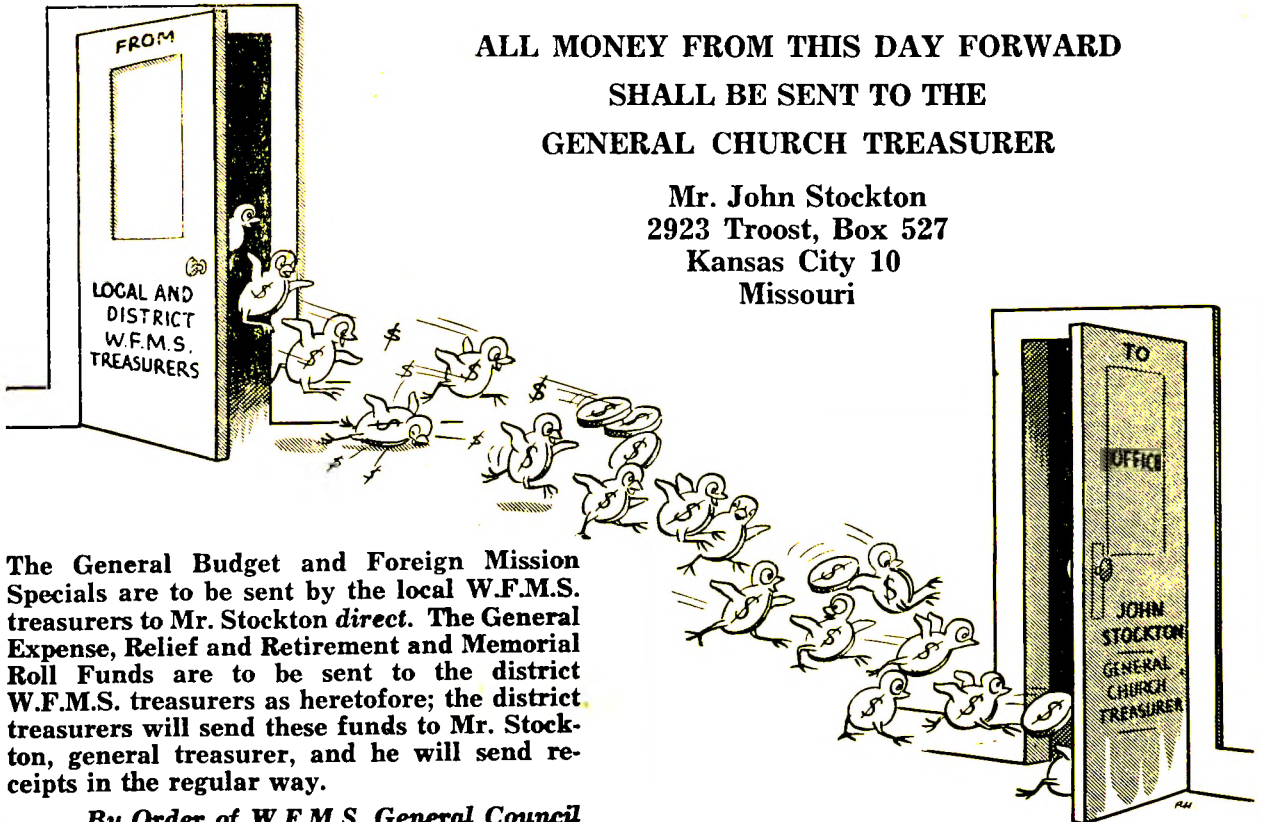
“As darkness descends on nation after nation, there remains one guiding Light to suffering and bewildered humanity—the Word of God. THAT LIGHT MUST NOT GO OUT.”

## IMPORTANT NOTICE

### W.F.M.S. Treasurers

ALL MONEY FROM THIS DAY FORWARD  
SHALL BE SENT TO THE  
GENERAL CHURCH TREASURER

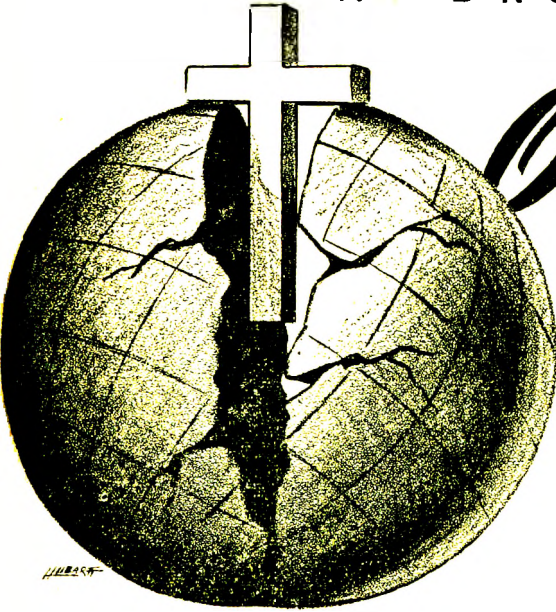
Mr. John Stockton  
2923 Troost, Box 527  
Kansas City 10  
Missouri



The General Budget and Foreign Mission Specials are to be sent by the local W.F.M.S. treasurers to Mr. Stockton *direct*. The General Expense, Relief and Retirement and Memorial Roll Funds are to be sent to the district W.F.M.S. treasurers as heretofore; the district treasurers will send these funds to Mr. Stockton, general treasurer, and he will send receipts in the regular way.

By Order of W.F.M.S. General Council





*Only the Cross*  
*can*  
**BRIDGE THE GAP**  
 and bring healing  
 to the nations...

## HALLELUJAH FOR THE CROSS!

**T**HANK GOD FOR THE CROSS! Thank God for Easter! Only the Cross bridged the gap and brought healing for you and for me, my sisters.

I shudder to think where we might have been tonight had there been no Cross for us. We might have been, like our Chinese sisters, behind the iron curtain. We might have been pinning paper gods on our mud walls and kneeling before them in fear, vainly seeking rest for our broken hearts and bodies.

Had there been no Cross in our lives we might, like our Indian sisters, be casting our children to the hungry crocodiles or living our lives as unloved, despised temple widows.

Had we been of the Dark Continent, like our African sisters, we might tonight be in deepest heathen darkness, sold as mere chattel, worshipping demons, or even perhaps eating or being eaten by our unfriendly cannibal neighbors.

It could have happened to you or to me had there been no Cross for America. It happened to millions of others because they did not hear of the cross of Christ. The sin that broke the world put them where they are today.

Sin broke man. Christ came and broke sin. His cross bridged the gap for all mankind. Man may be whole again. Hallelujah, what a Saviour!

Thank God for Easter morning. Thank God for a risen Christ. Thank God for a woman's commission, "Go, tell."

How far and with how much speed should we "go telling" this Easter season? Let us change places with some poor heathen woman waiting in chains of midnight's deepest blackness and then ask ourselves again, "How far and how fast should one go who has the blessed story of the healing power of Jesus?"

Let us bow our heads in prayer and thank the Christ of the Cross for His healing touch on our lives. Let us ask Him who gave His all to tell us what we should give this Easter season for the dying ones who still wait and watch for the messengers who bring the story of the healing Cross.

Only the Cross can bridge the gap and bring healing to the nations!

*Hallelujah, for the Cross!*  
*Hallelujah! Hallelujah!*  
*It shall never suffer loss!*

—LOUISE R. CHAPMAN



# BOYS AND GIRLS PAGE

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

HELLO AGAIN, BOYS AND GIRLS!

Last month we told you about our "Juniors' Own Missionaries," Rev. and Mrs. Shepherd, in Japan. We had to leave part of Mrs. Shepherd's letter for this month. Here is another picture of Samuel Shepherd, holding his baby sister, Doylelene. The picture was taken in the hospital in



Tokyo. Aren't those beautiful chrysanthemums! The wife of one of the Japanese pastors brought these favorite Japanese flowers to little Doylelene's mother. But I know you are anxious for that letter, so I'll stop.

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

MARY E. COVE

*Tokyo, Japan*

DEAR FRIENDS OF THE JUNIOR SOCIETY.

See how happy my little son is to have a baby sister to play with. He has no American playmates, but he is very fond of his Japanese friends. Like some American children, some Japanese children are not so well trained. One day when we first came to our Japanese home, Samuel was in our back yard speaking to a little neighbor boy across the fence. Perhaps this boy thought the American boy seemed strange, for he began to throw things at Samuel. I called Samuel and told him that Jesus said to be good to those who are not good to us. So we decided he should take some graham crackers to the little boy. It was probably the first time that he had ever seen such crackers, and he liked them very much.

When one gives something to a Japanese person, he always gives something back. You cannot get ahead of a Japanese in giving. Soon the little boy brought out a piece of his coarse brown roll (bread) for Samuel. Now this little boy wasn't very clean, but Samuel ate the bread, and it didn't seem to hurt him any. Best of all, they have been good friends ever since then.

It is a great joy to know that so many Juniors are praying for our work here in Japan. Many of the boys and girls here, and their parents, think there are many gods but that they do not especially love us. They try to do something to cause the gods to answer their prayers. Sometimes a person who wants something done for him will stand before a shrine (of the Shinto religion) and hold a heavy object straight out in each hand until his strength is gone. He is trying in this way to get his prayer answered. There are large gateways called *torii* at the entrance to each Shinto shrine. These are made with two large, tall posts, one on each side of the road, with a crosspiece from one to the other over the top. Sometimes a person will try to throw a rock up to the top of the *torii* in hopes of making it stay on top. If it does, the person feels that his prayer will be answered.

In some places there are big images of a Buddhist god called Nio. At the entrance to these Buddhist temples there are, on either side of the roadway, something like cages with very ugly idols inside behind wire screens. These ugly idols are supposed to frighten away any evil spirits which might dare to enter the temple grounds. Sometimes people write their prayers on a small paper, then wad the paper and throw it toward one of these idols. If a paper lodges behind the screen, that person feels that his prayers will be answered. These people do not know that there is a loving God who loves all of us and wants to answer our prayers.

Many in Japan today have decided that these idols and images do not answer prayer, but they have not learned the real way of salvation. May God bless your hearts as you pray that we may help many in Japan to know the true God.

*Love to each of you,*

MATTIE B. SHEPHERD

THE OTHER SHEEP



# Special Resolution

The Department of Foreign Missions deeply appreciates the wide acceptance of the "10 per cent or more of total annual giving" goal adopted by the General Board one year ago. It also appreciates the heartfelt, passionate leadership of our Board of General Superintendents, the president of our W.F.M.S., the foreign missions secretary, the general treasurer, and the other departments of the General Board. We further appreciate the wonderful response of the districts and local churches, many of whom have already adopted a program of regular monthly giving.

In furtherance of this plan which God gave us, we adopted the following resolution:

**WHEREAS.**

We are faced with the present world conditions, the deepening hunger for the gospel by the people of all nations, and the increased "open door" possibilities pressing from every side;

**WHEREAS.**

God has signally blessed our church and has given a responsibility of stewardship over great potential resources which can be further used in the efforts of world-wide evangelism;

**WHEREAS.**

This is the mid-century portion of our time to arise and make inroads into the powers of darkness and superstition;

**WHEREAS.**

God is challenging the church in giving us one thousand young people who have answered the call when many denominations are experiencing few missionary recruits, and has given us the facilities for preparing these young people for efficient service; be it

*Resolved:*

That we continue the program of "life-line" giving and intensify the efforts to get every local church into a regular program of giving the minimum of the tithe of the total income of the local churches to world-wide evangelism; be it further

*Resolved:*

That we continue, through our great leaders and the Stewardship Committee, the promotion and promulgation of the great challenge to the whole church in sacrificial and regular giving to the amount of our goal or beyond.

The above resolution was adopted by the General Board on January 9, 1950.



RUTH E. GILLEY  
OLIVET NAZARENE COLLEGE  
KANKAKEE, ILLINOIS  
OS 10-52 CC

# *Easter Offering*

## April 9

- In Obedience to Christ's Commission
- In the Face of World Needs
- In View of Open Doors Everywhere
- In Response to Appeals From Our Workers

Let  
Self-denial  
Characterize  
Your Gift

