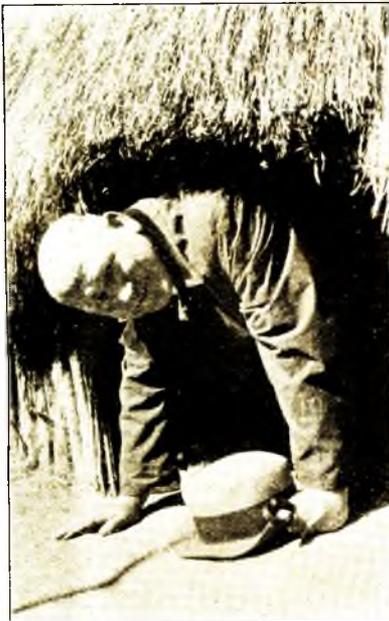


*"And other sheep I have, which are not of this fold: them also I must bring"*

*The* **OTHER SHEEP**

VOL. 19 KANSAS CITY, MO., DECEMBER, 1931 No. 6

THE MISSIONARY ORGAN OF THE  
CHURCH OF THE NAZARENE



DR. J. B. CHAPMAN  
A faithful General Superintendent doing  
pastoral work in a Swaziland home



# The Other Sheep

A monthly journal devoted to the Foreign Missionary interests of the Church of the Nazarene.

REV. J. G. MORRISON, D. D., *Editor*

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## "An Individual Report"

Floating in with the day's mail came a letter. In it was a report and ten dollars. The report said that seven dollars of the ten were for the General Budget, while three of them were for prayer and fasting. In the body of the report we read this:

"This is an individual report of a deaf layman, too badly afflicted to leave his room or to take part in public services; now in his ninety-first year of age. The pastor's salary is handed to him when he calls. These offerings cover fully my tithe."—G. W. T., Okla.

Surely we pray the blessing of God upon this aged, afflicted saint. To remember the needs of the general church while afflicted, deaf, aged and lonesome, is very commendable. We extend to this pilgrim, marching so near the river's crossing, our thanks and appreciation.

## The Burden, the Task, and the Privilege of the Saints

The daily press is publishing lists of manufactories which are resuming full-time production schedules. One paper contains more than a dozen such resumptions. This looks good, but we must remember that many months must elapse before the streams of returning business prosperity will very greatly affect the finances of the church. These must be maintained by God's good saints with keen sacrifice and much prayer. We have more faith for finances for the kingdom in God in His divine intervention, than we have in secular business prosperity. Financing the kingdom of God with its wonderful foreign mission features is the task, the problem, the burden and (we are glad to add) the happy privilege of the saints.

### Tithing in Hard Times

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying a five dollar bill for \$4.00 it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to ma-

terial betterment. But not always; and never, in any magical or nonmoral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

For though the fig tree shall not flourish,  
Neither shall fruit be in the vines;  
The labor of the olive shall fail;  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls:  
Yet will I rejoice in the Lord,  
I will joy in the God of my salvation.

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

## "Fine, Clean, Spiritual Men"

This refers to the New England District preachers "in convention assembled" (as the statesmen say when they hold a political gathering). Their papers and addresses were splendid, scholarly and apt. They were keen in discussion, and sometimes a bit spirited, requiring the restraining hand of "Father" John Gould, the District Superintendent. The gathering was at the historic Providence, R. I., church, where Rev. George D. Riley is pastor. His people royally entertained the guests, and furnished a fine audience for evening services.

Not quite all of the burning questions of the church were discussed and "settled," but most of them were. The range and piquancy of the program speaks well for the program committee. Large and enthusiastic place was given to foreign missions, and New England maintained her time-honored attitude on that sacred subject. Our Nazarene preacher material in Yankeeland is equal to the best anywhere in U. S. A. Stirring, enthusiastic, spiritual, true as a die to holiness doctrine, experience and life, and keen witted and scholarly, the New England District representatives are a fine up-to-date section of the great Nazarene army. May our Lord accord victory to every one of them.

### Will You do Your Share?

The crisis is on us when the world must choose between Christ or the new paganism. It must be made aware of the choice and all that is involved in it. All followers of Jesus must be aroused to the dan-

### A SELF-DENIAL CHRISTMAS

Modern commercialism has paganized the observance of Christmas. Senseless merrymaking, the exchange of worse than useless gifts, extravagant feasting and other unchristian doings now largely characterize the commemoration of our Lord's sacred natal day.

Let us to whom the Lord is precious, and who have had our hearts cleansed in His atoning blood, turn our backs on all worldly and senseless observances of this day, so peculiarly sacred to Christians, and observe it as holy men and holy women should.

Refuse to be inveigled into useless and senseless buying just because every store is filled with worthless things made merely to sell to Christmas shoppers who are made temporarily insane by the holiday mob contagion, and extravagant advertising.

Let us commemorate the birth of our divine Master in a humble, plain, inexpensive manner, and make a Christmas contribution to the cause He commanded us to carry out, viz., THE SPREAD OF HIS KINGDOM THROUGHOUT THE WORLD.

Remember He will inquire some day, "HOW DID YOU COMMEMORATE CHRISTMAS?"

ger and the duty of this day. They must be made to hear the call of service and to sacrifice. The banners of Christ must move forward or retreat. There is no ground now on which they can stand still.

**Volume One Number One**

A new venture in a district newspaper is The North Pacific Nazarene. It is the folio mouthpiece of the North Pacific District, and is edited by the District Superintendent, Dr. J. E. Bates. It is filled with local church and district news, is very generous with its space toward foreign missions, and pushes eagerly forward all the good causes of the Master's kingdom. It is a monthly, and sells for only two thin dimes for twelve numbers. From many years' experience with monthlies, weeklies and dailies, this editor wonders how these Pacific Coast Nazarenes can issue it at that price. Whether it comes out, however, with a whole financial skin or with portions lacerated with deficit, its first number is surely readable, interesting and worth while. Long may it wave!

**Successfully Operated Upon**

Thanks to the Master and the good surgeons in the Missionary Sanitarium at Nampa, Idaho, Miss Louise Robinson was successfully operated on for a major trouble. She hopes to take the field for deputation work in the spring. Her heart is in Africa.

**How it Began in America**

"In November, 1806, five students of Williams College, in Massachusetts, not one of whom was a minister, took refuge from a storm in the shelter of a haystack. While there they gave themselves in prayer and life purpose to the spreading of the gospel of Jesus Christ in other lands. Thus was the foreign missionary movement in America born. As a direct result of this meeting the first foreign missionaries went out in 1812. The enterprise then quickly spread to all the leading Christian denominations.

**Holiness Seed in Kishorganj**

"Holiness seed never rots," so Uncle Bud Robinson says. This is proving true over in Kishorganj, Eastern India. When our missionaries left there, closing up the field, Samed Babu, a Mohammedan convert preacher, was left as our Nazarene representative on the field. Now he writes to missionary Tracy that he has ten "members." Brother Tracy will baptize them on his next visit to that region, and cheer the devoted Babu on in his effort to reach his fellow countrymen with full salvation.

**Can the "Next War" be prevented?**

People talk as though the "next war" were inevitable. Possibly it is. Jesus seems to intimate that these horrible, cruel, devilish, wild, insane, murderous clashes by scientifically equipped armies, backed by angry nations, is to characterize the history of the world until He, the Prince of Peace, shall personally appear on the scene. But we believe

that the most effective preventive, if there be one, is desperately and persistently to push evangelism. Preach Jesus and His cure for sin. Preach righteousness between God and man and man and man. Hold meetings for prayer and proclamation of the Word. Every revival meeting is another addition to the bulwark against war. Every true convert to Christ is another added to the list of those who will pray and work against another possible war. Every missionary sent out, every heathen won to God, is another tiny addition to the coral reef surrounding humanity which will ward off war. Pray, preach, advance the gospel—there's nothing else so effective against war as this. The only final cure for war is a *regenerated humanity*. While peace associations and political representatives are wheezing and resolving, let us Nazarenes start a schoolhouse revival, a tent campaign, a hall evangelistic effort, and thus spread Christ's kingdom. This will do more to mix a leaven of regeneration among the people, and thus spread anti-war feeling, than all the resolutions ever adopted.

**ON WITH THE REVIVAL.** We're opposed to anything that the devil can use. He certainly uses war.

**Wake up, Church Boards**

Church boards, in some places, are the least missionary minded of any group in the congregation. A coal bill, a bit of repairing, a new building, or a carpet will often fill the church board's eye so full that it cannot see the mission of the church to all humanity.

**"Sons of Sires"**

Like parents, like children. In the home recently of the parents of Rev. Arthur Gould, of Brighton, Penna., we discovered where Brother Arthur secured his splendid qualities. A fine energetic Christian father, now retired from business, and a splendid old-fashioned New England, puritan, holiness mother—and how could a son thus blessed be anything but spiritual, worthy and successful. The home of the elder Goulds in Providence, R. I., was like a restful haven among close kin. Wonderful places we poor traveling holiness preachers drop into sometimes. The Goulds are up-to-the-minute in concern for foreign missions.

**Some Questions**

Is Christ the universal Savior of men? Can human society be redeemed? Is the Holy Spirit powerful and effective today? Is the Bible the supreme book of religion? Is the church God's instrumentality for the advancement of His Kingdom? **FOREIGN MISSIONS IS THE ANSWER. WHERE DO YOU STAND?**

**A Correction**

Brother J. I. Hill, our missionary on Barbados, calls our attention to an error in the October issue of The Other Sheep. It incorrectly read that Brother Hill had baptized *fifteen* new members, when it should have read *seventy-five*. A happy difference to which we are glad to call our readers' attention.

Brother Hill is well from his recent operation, and working with great zeal for the lost of Barbados.

**AN ANSWER TO OUR MISSIONARY DEAD**

(Miss Pearl Simmons, India, 1912. Mrs. Edith Anna Shirley, Africa, 1915. Mrs. Roger S. Winans, Peru, 1918. Mrs. Ella Perry, India, 1918. Miss Viola Willison, India, 1921. Mrs. Esther Carson Winans, Peru, 1928. H. F. Schmelzenbach, Africa, 1929. Miss Eltie Muse, India, 1930.)

**Rest yet in peace, ye sainted dead;  
The cause that ye so bravely led  
We've taken up. And we will keep  
True faith with you who lie asleep,  
With stones and turf to mark your bed,  
Where foreign winds blow overhead,  
Where once your heart beat crimson red  
For mission fields.**

**Fear not that ye have died for naught;  
The torch ye threw to us we caught,  
All Nazarenes will hold it high,  
No light in heathen lands shall die;  
We note the price that ye have paid;  
Our all is on the altar laid  
To go Christlike and unafraid  
To mission fields.**

—Adapted with apologies to the author, R. W. Lilliard.

### A Holiness Crusade Girdling the Globe

No doubt the preacher today faces the most difficult task ever confronted by heralds of the gospel. He is confronted by a sinister and sinful secular civilization. Tides of wicked unbelief are running throughout the world. Moral standards are upset, youth runs amuck. Irreligion grows, crime increases. The world's choice is Christ or a raw, atheistic materialism. The holiness preacher faces the task of all tasks. The greater the crisis the greater the challenge. Let him gird himself and so preach Christ, His forgiveness, His atonement in blood, His cleansing with the Spirit, His ability to fill and thrill the soul, as to make Him indispensable to this seething, wicked, wanton age. **PREACH A HOLINESS CRUSADE**, at home and abroad. Let us girdle the globe with salvation! Forward! All at it and always at it. All that God needs in the darkest hours of the world's history is consecrated preachers, blazing and burning with the Holy Ghost, clear eyed and unafraid. We must have a holiness crusade that will reach round the world.

### Is the Tithe Compulsory?

Nothing Christian is compulsory. Jesus began his ministry with an invitation. He extended it to a few men. At the very end of His work He wept over a city which He would have saved, "but ye would not."

Some things are compulsory. Income tax, for instance. Rent, unless you own your home. Property taxes, if you have any property. The cost of crime, though you are a law-abiding citizen. The cost of ignorance, whether it is your fault or not. All contingencies must be paid for, if they befall—accident, fire, flood, death. The cost of all these is compulsory.

The tithe is voluntary, but it is love's obligation.

### Partial Collapse of Coast to Coast Conventions

The coast to coast convention "train," carrying special missionary coaches, got its schedules a bit mixed. Many dates were perforce canceled. Others are being renewed with adjustments. The eastern team, headed by missionaries George Franklin and Eva Rixse, has held some splendid conventions. Readjusted dates are still keeping them in the field. The western team touched Canada, North Dakota, Rocky Mountain and Idaho-Oregon. Other portions of the western field are being redated with auxiliary teams. It is hoped to cover the whole church with intensive deputation work before the coming General Assembly in June, 1932. Let our people pour out a volume of prayer for this holy cause.

### Treason! Treason!

Any lowering of missionary standards, any lessening of its power, any cheapening of its motives, any withdrawal from its support is treasonable betrayal of the human race, an affront to Calvary, a slap at Jesus, God's Son, and a surrender of a part of the fortress that flies the flag of the brotherhood of perfect love.

### Either You Do or You Don't

When we think of the tithe as being God's plan for taking us into partnership, we are not dealing with the vague idea of hoping that tithing will make us better Christians. It is something definite, like joining the church. Either I am a church member or I am not. Either I pay the tithe or I don't.

### The Chief Glory of the Tithe

The tithe does produce revenue, but that is not its chief glory, nor even that it produces larger revenue than the old absence of method. The tithe's chief glory is that it is absolutely in accord with the program of holiness.

Jesus came to change men's center of gravity. Instead of self, others. Instead of being served, serving. Now money is personal in a most intimate sense. It serves the possessor in a thousand ways. He is protected in his possession. Well, if as a disciple of Jesus I put his authority first as a Golden Rule Christian, must I not make my money turn Christian also? The only way to do that is to admit God's first claim on it, as also on me; in other words, to pay Him the tithe—not as a money-getter for the church, but to make me a Christian all the way through.

In my work I am not to consider myself first, but my Master. And in my use of money I am under the same loving obligation which is, in a word, to put God first! The world has tried for centuries to run its affairs on the principle of "looking out for Number One," and has made a poor job of it. Christ's program shifts the emphasis: "Seek ye first the kingdom of God." Of course "all these things shall be added unto you."

But that is not the main product of Christianity. The kingdom is the great object and outcome. The Christian's well-being is its inevitable by-product. So is it with the tithe. Obedience here, as elsewhere, produces blessings both spiritual and temporal.

### OUR MISSIONARY TASK IS "PER-EMPTORY, COMMANDING, OUTSTANDING"

"One of the most peremptory, commanding and outstanding tasks of our Nazarene movement is to press the marvelous full salvation advantages which God has thus far accorded us in foreign mission fields."—J. B. Chapman, General Superintendent.

### "The Morning Star"

A missionary ship named "The Morning Star," was built for \$12,000 from the contributions of Sunday school children in America. It sailed from Boston December 2, 1856, for the South Sea Islands. If the 200,000 Sunday school scholars now in Nazarene Sunday schools should set out to duplicate "The Morning Star," it would cost them

six cents apiece—one cent apiece for six Sundays.

The Church of the Nazarene does not need any ships, but it does need \$12,000 very badly from Nazarene Sunday schools to keep the good ship "Nazarene Missions" afloat.

### How Inconsistent

What must our Lord think of one of His followers who confesses that He is the Son of God and therefore a universal Savior, and then repudiates his confession by his attitude of hostility or lukewarmness toward foreign missions? And so much the worse when that man is a preacher!

### During Depressions Push Forward

The burning zeal of Christ's early disciples to carry the gospel everywhere was not prohibited by disappointments, hardships, adversities and problems. "A great door and effectual," said Paul, "is opened unto me, and there are many adversaries." He did not mention the adversaries as an excuse to slow down, but as a challenge to go on. Real faith is never halted by depressions, deficiencies, shortages or anything else.

### "Till the Whole was Leavened"

William Carey went to India in 1794. He died in 1834, leaving a handful of Christian followers. There are now 4,000,000 people who call themselves "Christian" in India. When Gandhi's followers want to compliment him, and pay him the highest tribute, they say he is "Christlike."

### Nothing More Unselfish

It is at the point of highest surrender and most unselfish service that the missionary enterprise makes its demand.

### When Christ Came to Japan

There are 259,000 Christians in Japan today. Christianity is recognized as one of the religions of the country. A movement is on to win 1,000,000 Japanese to Jesus in three years.

### The Pawtucketites

Not yet Nazarenes but hopefully "looking our way," the group of holiness people in the independent Emanuel church, Pawtucket, R. I., gave us one Sunday good attention, attendance and contributions. Brother and Sister Arthur Ingler are their pastors. Thus splendidly led, these blessed saints shouted while we preached on foreign missions, and then gave generously to carry the gospel of holiness to foreign lands. We thoroughly enjoyed them. In the Ingler home we found spiritual fellowship and good cheer. The Pawtucketites and their spiritual leaders are a tribe among whom it is a joy to linger. Among their many good qualities we found this crowning one—some of them take and read *The Other Sheep*.

### Who Will Join the Prayer and Fasting League?

Behold! The lodge lodgeth together and they eat. The club clubbeth together and they eat. The business men take council together and they eat. The church hath a social and they eat. The young people's society elects officers and they eat. *And even when the missionary society meeteth together they eat. But this latter is in a good cause, because they eat in remembrance of the poor heathen who have nothing to eat.*

"Behold! Have man's brains gone to his stomach? and doth he hold so little regard for intellectual dainties that thou canst not get together a quorum or a baker's dozen except thou holdest up the baker's dainties as a bait?"

"Be it true that the day hath come when to get a crowd at a prayermeeting, the preacher must hold up a biscuit?"—The above is a stray tract that floated in on our mail. It is supposed to have been written by Safed the sage just before his death. Some think the awful discovery depicted above is what killed him.

### "The Kingdom of Heaven is Like a Mustard Seed"

In 1814 there was one communicant in the Protestant Church in China. In 1914, one hundred years later, there were 350,000. In 1931 there are 500,000. What hath God wrought?

### Jesus Christ is Missions

If any man opposes missions or neglects the missionary enterprise, he opposes his Lord and neglects the Christ who bought him. Jesus Christ is missions, foreign or home, and missions is He. The Son of God leads every evangelistic effort.

### Where are You?

Some people shrink from sinners but not from sin. Some believe in missions but not so it requires anything of them.

### A Thank Offering for Being a Nazarene

"I am not much of a mathematician," said the cigarette, "but I can ADD to a man's nervous trouble, I can SUBTRACT from his physical energy, I can MULTIPLY his aches and pains, I can DIVIDE his mental powers, I take INTEREST from his work, and DISCOUNT his chances for heaven."

Every Nazarene is saved from the deadly cigarette. Who will thankfully donate to the dying heathen an amount each day equal to the cost of what would have been his offering to this devil's incense, if he had not found Christ?

### Where is All the Money?

"Isn't there as much money in circulation as ever? If not, where is it gone to? Is it being held in trust by government or piled up by a few rich folk?"

"Are not the people holding it because they are afraid to let loose of it for fear of what is coming upon the earth; or in other words they don't know what next is coming? It's a fact some are out of employment, but the picture shows and other frivolous businesses do not suffer because of a lack of money.

"When people want to buy a new car, a big farm or piece of property they put up the cash for them. Some go on long expensive trips, and some have traveled more miles in the last two or three years than they have in a lifetime."—E. H., Kans.

### IT WAS JESUS

**What was it drove Shelton to Tibet, urged Livingstone up and down Africa, kept Paton in the South Seas, impelled Judson to his sacrifice in Burmah, and steadied Carey in his assaults on India? What was it? It was the same One who appeared to Stephen when he fell a martyr outside the Jerusalem wall, who halted the threatening Saul of Tarsus enroute to Damascus, and beckoned the Spirit-filled Paul to Macedonia. IT WAS JESUS. He is now calling the Church of the Nazarene to move forward to its mighty missionary task.**

### "As much for Missions as for Movies"

One great denomination urges its membership to give AS MUCH FOR MISSIONS AS FOR MOVIES. How grateful we are to God that no such an urge need be made among Nazarenes. No real Nazarene believes in or attends the movie. One hundred thousand Nazarenes now, and not a movie fan among them. Forty thousand N. Y. P. S. members and not a cigarette user or a movie attendant in the number. Thanks be to God forever more! Just the same, would it not be great if Nazarenes, free from the filthy movie sewer, would contribute the worth of a couple of shows a week to missions? Wouldn't that make the devil squirm and the natives stare?

### Our Lord is There

In twelve foreign lands your Church of the Nazarene has men and women who are sacrificing health and life to win souls to God and holiness. They are our Nazarene missionaries.

Are you there with them? Do you support them? Do their names bejewel your prayers night and morning? They and the work they are doing need and deserve the support of every Nazarene.

Jesus *the Nazarene* is there with them. Are you?

### Is It Fair?

Is it fair for Nazarene people to pay Nazarene money to send independent missionaries to the field when their own Missionary Department is struggling frantically to keep from bringing Nazarene missionaries home and closing Nazarene fields? What kind of loyalty or co-operation do you call that? Shall Nazarene parents give money to support a neighbor's child while their own children face starvation?

## FROM OTHER QUILLS

### Commendatory Letter About our Argentine Mission

Rio de Janeiro, Sept. 16, 1931

Dear Dr. Morrison:

Let me drop you a line about Ferguson's work at Buenos Aires, Argentina. I spent nearly 10 days with him. I was surprised and delighted with the extent of his work. I had no idea he had such a large work going on.

I regard the Church of the Nazarene in Buenos Aires as doing a most important, indispensable piece of work in holding up the standard, doctrine and experience of Christian holiness in this section of South America. It is the one mission that stands *four square for the doctrine of entire sanctification*. Brother Ferguson keeps a good line of literature going on this line, also, and has just arranged for a new edition of "The Christian's Secret of a Happy Life," in Spanish.

It is important that such an influential center as Buenos Aires should have a clear, clean-cut work on holiness lines and Brother and Sister Ferguson are doing a work that brings blessings to other churches besides their own.

Sincerely yours,

GEORGE W. RIDOUT, *contributing editor of Pentecostal Herald, professor in Asbury College.*

### Wants to Die on the Firing Line

"Let us die on the spot or keep firing till the war is over, rather than retreat. We should expect some of the marks and scars of veteran soldiers. But if we're to die, let us do so not one foot back of the line once held. It seems to me that anything short of this would be a soldier's disgrace. If I'm to die for the cause, I want it to be in action, and let me be buried as near the firing line as the spot where I fell. No 'Old Home Cemetery' for me. A humble soldier in the great war."—John Crider, Ohio.

### Indeed Why Don't We?

"On October 2, 1930, I had just finished reading the Herald of Holiness and its strong missionary appeals, and being alone I closed my eyes and meditated on what I had just read. In my imagination I saw all our Nazarenes assembled in one large amphitheatre, and I seemed to see our blessed Lord in our midst, appealing to us to support His beloved cause, appealing to us on the basis of a daily sacrifice. I pledged myself to give above my tithe not less than 10c a day for a year. I have faithfully done so, and the Lord has blessed me during the whole year with good health, steady work, and a six dollar cut in our house rent for the last three months, besides getting rent for one spare room amounting so far to about sixty dollars. To sum up: I gave \$36.50 and received \$78. Profit for the year: \$41.50. However, I did not give with such returns in mind. But it does pay. I have started out again with a pledge of not less than 10c a day for missions, and will continue as long

as the Lord furnishes the means. This is in addition to tithes and offerings.

"If 10,000 would do that much—and I believe there are that many who could do it—we would raise \$365,000 in one year. Why don't we?"

Your brother in Christ,"

C. A. ANDERSON, Minneapolis, Minn.

### Loyal to the Last Notch

"I am sad because of the deficit in the General Budget, which throws a strain on the work in general. The mistake our people are making is in believing they can't go over with the finances. Consequently many have let it go by little at a time, until a large sum is accumulated. The church here is small, but we take care of the General and District Budgets regularly. I note by the treasurer's report we have paid \$20 to date on this year's amount. This is quite a bit more than double the amount due from this church. I am encouraging all to do their best and hope to do more than our obligation. I surely hope we won't have to retrench. I am preaching full time with this little church and receive only \$5 per week as salary. tithe regularly, work for wages at whatever I can get to do and tithe and give all but a bare living. We hope to take some advance ground soon that will enable us to do more. This church is loyal to the last notch."—I. L. Bowman.

### Nazarene Heroism a Decade Ago

In 1917 there were only four Nazarenes in the Arkansas valley, in Colorado, four faithful women in La Junta, three of whom had each a husband who would not let a preacher come on the place. We determined to make a break somewhere in the southland, and prayed God to open the way. After looking over prospects an evangelistic team offered to go to Canon City if we would back them. We sent the tent and put up forty dollars on expenses. After that they were to root hog or die. They didn't die. We organized with eight members. What all happened to that little church in two years would make a book of 500 pages. But there was no give-up or surrender.—A. E. Sanner in Little Pastor.

### DON'T KICK OLD DEPRESSION

Don't fuss and fume and complain too much about the depression. All the great revivals of the past have occurred when times were hard, money scarce, and want with gaunt eyes was lurking just around the corner. God can't get the attention of people when they are fat and contented. They must have the sharp spear of need thrust into them, and the keen despair of empty stomachs haunting them, before they will listen to "the still small voice" of Deity. Don't kick old Depression; he may be one of the world's best friends. Christians especially must believe that all things work together for good to them that love God. Trouble, adversity and panicky times demand more faith, more consecration and more Christlikeness. Maybe when we get to heaven we shall see that old Depression did us more good than years of more prosperous days. Even in mission fields it is just possible that this haunting old Horror is forcing us to do many things that we shall be glad ages hence that we did do. Remember it was a wide-spread persecution, involving the death of Stephen, the first martyr, that scattered the early Christians everywhere, making Jesus' salvation a world-wide asset. It makes us wince and squirm and make wry faces to do so, but we're giving old Depression the right hand of fellowship.

### Returned Missionary Recommends Self-support

"While in Tientsin during the war period in China, I had an opportunity to meet up with missionaries from all over North China, and we held conferences and discussed plans, and heard how other missions carried on their work. Also had an opportunity to meet with the M. E. Conference in Japan, and heard many of their old and successful workers tell of their work and plans, and learned that about 90 per cent of their work there was self supporting. I believe this is the solution of our problem. We know the work must sooner or later come to this, and I contend the sooner our folks realize this and set about to do it, the better off we will be, and a greater blessing will come to the natives as well."—Dr. C. E. West, Regina, Sask.

**The Indiana Districts Back Missions**

"I want to get this district stirred to the core on missions."  
—J. W. Montgomery, Dist. Supt.

"We desire a personal church to church visitation, with one of our missionaries, for our district program. Count on us to do all in our human measure to assist the General Interests."—C. J. Quinn, Dist. Supt.

**Suggests a Fast Day**

"If God heard old Nineveh, and Queen Esther and her maidens, because they fasted, surely He will hear us today. I propose a day of fasting, each to contribute the worth of the food omitted on that day to missions. One day with one or two meals each ought to do it."—Mrs. T. E. B., Calif.

**"Do-Press-On"**

What an opportunity these days offer Nazarenes to glorify God. While the world is lamenting the fall of the money gods and weeping and crying "Depression, Depression, Depression," why not let the people of Jehovah-God adopt the slogan: "DO-PRESS-ON, DO-PRESS-ON, DO-PRESS-ON!" In the name of King Jesus let us march around the walls, blow the trumpet and shout, and see the walls come tumbling down, and then march in and possess the land.—The Little Pastor, Colorado District Organ.

**Praise God, Our People's Lives Were Spared**

"We regret that damage was done to our buildings, especially the hospital, in the recent trouble between robbers and government troops. We also greatly regret that Brother and Sister Deale's house was looted.

We thank God, however, for His protection accorded to our people— not one was hurt. Many of the combatants on both sides were killed, yet our people were spared."  
—Peter Kiehn, China.

**Listen!**

"I have heard from heaven: 'OUR MISSIONARIES SHALL NOT SUFFER DEFEAT!' Your article in The Herald of Holiness of October 7, had two 'ifs' in the last paragraph. They stared at me like two eyes that were sorrowful. They penetrated my soul. I spent a night in prayer. God gave me the above message. I believe Him."

M. L. CUSTER, *Norristown, Pa.*

**General Superintendent Chapman Urges on the Mission Cause**

"I know that the people called Nazarenes are among the most united and loyally co-operative to be found in all the great wide world. I know that tens of thousands of them will deny themselves of many things and will roll up at the close of the year when the General Board sits, an offering that will in the aggregate make possible the program of world evangelism which has been planned and is being carried out. I believe in God. I believe in the mission of the Church of the Nazarene. I believe in our people and our friends."—J. B. Chapman, General Superintendent.

**N. N. C. Subscribes \$400**

"Last Tuesday morning at the chapel service I was asked by the missionary society to present the matter of the missionary project for the year. Very quickly over \$400 was subscribed, \$400 being the figure we had set. With the amount of money we have on hand this will make \$500 as our contribution for the India school for girls which Sister Fitkin agitated last year."—R. V. D., Nampa, Idaho.

**Commends Other Sheep**

"I surely think the paper is better each time I read it. I think people are missing something worth while who are not getting it. I use the best things in it for posters, and mount them on beaver board, so they will not tear easily, and then hang them up."—Mrs. J. C. Bolin, Delaware, Ohio.

**A Question—And Its Answer**

*Question.* In these depressing times would it not be wiser for us to give more emphasis to the Stewardship of life and service, and less to that of money? For many people the giving of money now is much more difficult than it was two years ago.

*Answer.* The stewardship of life and service should always be emphasized, but the present moment is the very best time that most of us have ever known for stressing, in our own lives, the stewardship of money, as that is where the need of the kingdom is now most pressing. Some cannot now give at all, some can only give a portion of what they gave before, so that the rest of us need to give more sacrificially than ever. If "the Lord loveth a cheerful giver" in good times, how must He appreciate the faithful steward in the days when every gift costs all our strength!—Stewardship Spokesman.

**"PERFUMED BY UNSELFISH SACRIFICE"**

"An aged lady, not a Nazarene but one who is a subscriber for the Herald of Holiness, had her heart touched by a missionary appeal which she read therein. She tithed her meager funds, fasted some, and sent the General Treasurer three dollars. The sum is small, but it is hallowed by the tears of a saint, and perfumed by unselfish sacrifice. Her husband is an old-fashioned Methodist, aged, and now slowly dying, having been almost totally paralyzed. She cares for him day and night. They receive assistance from the county."—Mrs. F. W. Carson, Campbell, Calif.

**Are You a Dumb Thing?**

If we are dumb when God says "go," or "fast," or "give," or "sacrifice," or "speak to that soul," we'll be dumb when we try to speak to Him.

**"Money Talks"**

"Money talks, and it says: 'Catch me, and keep me if you can, but I have wings. Find me and bind me, and I mysteriously disappear. Dig and delve, scratch and scrape, grind and grasp in order to get me, and, lo, I am a broken bauble and a bursting bubble!

"Save me and store me for worthy ends—for budget and bonds, for rainy days, for self-improvement and for service to others, and I will be as faithful a servant as you are honest a master.

"Hide me and hoard me for selfish ends, to see my glitter and glow, to hear my click and crackle, and I corrode in your hands. I will pauperize your mind, poison your soul, paralyze your will.

"Give me and guide me to serve and to save others, to meet and to watch entrenched human need with incarnate human love, to share and to spend my brightest and best, and I will come back and crown you with satisfaction and success!"

"Money talks, and it says: 'I am you! You will be what you make of me!'"—Dr. W. H. Foulkes.

## AFRICA

### John Gump Memorial in Swaziland

By GENERAL SUPERINTENDENT CHAPMAN

A few years ago two noble Christian women in Ohio conceived the idea of erecting church buildings in needy outstations in Africa in memory of their deceased husbands. These women were Mrs. Florence E. Gump and Mrs. Ruth H. Becket. In due time both chapels were built and dedicated to the memory of the loved ones whose widows had furnished money for the carrying out of the plan. The Becket memorial was mentioned about that time in *The Other Sheep*; and I think a picture of it appeared. But the John Gump Memorial has not been brought to the attention of our people at home.

It was therefore a great joy to me while in Swaziland recently to make inquiry and to find that John Gump Memorial is one of our most fruitful outstations in Swaziland. This chapel is located about thirty-five miles from our Schmelzenbach Memorial station and is under the general oversight of the missionary in charge of that station, while there is a native pastor on the field who does the preaching and the direct work of evangelization.

I met this pastor in the campmeeting at Schmelzenbach Memorial station. Brother Penn, who has had the general oversight during the last year, acted as interpreter, and I told the pastor that I was acquainted with Mrs. Florence Gump McColly, who built the chapel in memory of her deceased husband, and that I was glad to take back to her some report of the work being done. "What sort of a church building do you have?" I asked. "One of the very best among the outstation churches," he replied. "Its walls are built of stone, and it is quite substantial and durable." "In what condition of repair is the building?" "It is in good repair," he answered. "But what about furniture?" "We have plenty of furniture," he said. Using his hands to outline the walls of the building, he said, "We have a pew on this side, on this side, on this side, and on that." I expressed to Brother Penn that four seats did not seem very many. But he explained that a seat next to each wall was thought to be ample, as the majority preferred to sit on the ground in the open square anyway. "How many church members do you have out there?" "Between forty and fifty," the pastor replied. "And how many people ordinarily attend your services?" "Usually about seventy or seventy-five," he answered.

I have been thinking since of what a splendid memorial this is, and I have commended many times the wisdom of Mrs. Gump McColly in selecting such a needed and useful means of memorializing the life of her deceased one. The original investment was \$350, and here a work of salvation has been going on which has made the angels of heaven rejoice. And what is more, this memorial chapel will continue to act as a lighthouse during the years to come. No monument of stone to mark one's last resting place could compare in genuine beauty and usefulness with this neat chapel in a foreign field.

The minutes of the Missionary Council of the Church of the Nazarene in Africa for a number of years back contain the name of John Gump Memorial, and in the years to come the life of this good man will be remembered and blessed by those who have heard the word of life through the means of this chapel. And with St. Paul, we say, "Think on these things."



The three African nurses in the picture are the first Swazi girls who have been trained in the nursing profession at the Raleigh Fitkin Memorial Hospital at Bremersdorp, Swaziland. With them are seen Dr. David Hynd, on the extreme left, and on the extreme right is Mrs. Hynd, who acts as secretary. Next to her is Dr. Mary Tanner, now resident medical officer, and the matron and European staff are in the background. An interesting contrast between ancient and modern methods is provided by the old Swazi woman sitting in the foreground. She is the midwife who has been responsible for bringing into the world all the Royal Swazi babies, children of the wives of Sobhuza, Chief of the Swazis.

#### A SOLE CLAIMANT—A LONE CHAMPION

The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing politics. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and a lone champion of love and good will in a world of hate and war. Do you love it? Do you pray for it?

#### What Hath God Wrought?

By DAVID HYND, M. D.

That the African Mission council should have selected Bremersdorp as the centre for their medical mission in Swaziland reflects their wisdom, for the whole work has been built up around the witness which the Christian ministry of healing has made amongst the people. Indeed, the only missionary staff which we have had at the station has been the hospital staff. As we have labored on, doing with our might what our hands and hearts had to do, we have felt ourselves faced with a great sea of opportunity ever expanding as we went. Each step seemed to make the call for reapers more urgent and the walls of our habitation too confined for us. More sick people have come to us than our hospital seemed able to accommodate; more boys and girls have come to our mission school than we have had the staff to adequately care for; and more souls have been won for Christ in church, school and hospital than the missionary force has ever felt they deserved as fruit for their labors in view of the constant and exacting duty demanded of them in their care of the sick and suffering.

Six years ago our site consisted of a bare hilltop covered with long African grass, but step by step the Lord has made provision for the housing of the many who have sought help at our hands. Almost constantly building work has been going on during this time, and it has been difficult for us, even with a mind as open as possible to future expansion, to plan for the growing needs of the work.

We can well remember starting out and wondering when patients would come to us. The people had their own witch doctors and seemed to look on us with suspicion and fear. We recall our starting on our first case on the back veranda of what is now the nurses' home. There were no

faithful missionary nurses to help us in those days, nor eager African girls to attend to the needs of the sick. From that small beginning, however, the patients have increased as prejudices, lack of confidence and fear have been banished by all that the word "medical mission" implies. During last year our outpatient attendances numbered 4,662 and our inpatients 325 (54 of the latter were Europeans), and 68 operations of a major nature were performed, as well as a large number of a minor nature.

### The Demon School

By MISS MAUDE CRETORS, *Africa*

Since starting this letter two white policemen were here to see if all was well, and I gave them a cup of tea. I am glad for them to come, for it makes the African people see that I have protection, although I realize that God only is my safety.

I have been heavily burdened since Sunday, for I learned then that there was a demon school started on Cave's farm, where one of my women lives who has been brightly saved lately. I could not possibly leave, as I have to be here with the girls. So I sent Petros and one of the other men. They came back saying that the people there were dead drunk, and that my little woman had to cook for the school. My heart was heavy, but I went on my knees and looked up into Father's face for help and rest. I know that it does not help matters to carry all the load ourselves and it will kill us or we shall go crazy. He has told us to cast all upon Him, which I did for the night the best I could, although so burdened.

In the night they still carried on, and the man beat my little woman until the blood came and she ran off over here. My, but I wish you could have seen her. So sad and disheartened. She is still here, and I have her in school. She has her two wee children with her, so we have quite a family.

Last night after dark (you know the devil is ashamed of the light), here came one of the men after Lena, one of our girls who also is from that kraal. He said she was to cook for the school and that I could have her again after six weeks. I preached him a sermon and rubbed it in good. The Lord helped me, and I said, "If she goes she cannot come back to me. And if her own father comes I will tell him this also, that if they take Lena I will report about the way they beat this woman." Lena is still here. I told the police about it, and they said they were surprised that the Commissioner of Native Affairs gave license to those people to have those schools. I have written Mr. Cave telling him about it. We are on good terms, and he asked me to write passes for the people living on his place. You know, perhaps, that African men cannot go about here without a pass. I never feel discouraged or afraid. Praise the Lord.

### Too Late

By MISS ORA V. LOVELACE, *Africa*

She was old, bent, bony, wrinkled and grimy, when I first saw her. Her eyes had lost their luster, and between her toothless jaws she was muttering to herself as she sat in the garden digging nuts out of the ground with her skinny rough hands. Her only clothing was an old grass

sack tied around her waist. Her age, her poverty, her filth and her ignorance filled my heart with great pity as I saw her, and I went to her and told her the Story and prayed with her. Soon after this she came hobbling to church, supported by her long stick, and publicly became a Christian.

The next step was to put clothes on her. A good warm dress was chosen, but the problem that confronted us was how to remove the accumulation of filth from the old worn body. I decided on a rash thing. That was to get her into the house and into an old washtub of warm water and really give her a bath. I first tried to give her food, which she disdained—except the sugar which had the desired effect; and she was led into the kitchen, though scolding all of the time, saying that she had never heard of washing inside the house. Finally she laughed outright and said, "What would my people say if they could see me?" She protested so loudly that I was forced to leave the room, but returned in time to do the manicuring. Her nails were like the claws of an animal and well packed with mother earth. She steadfastly resisted any effort to trim these or dislodge the packing inside, but after a while she grew more passive, and the feat was accomplished. I had taken a picture of her, and thinking to please her I handed it to her. A look of horror stole over her face when she saw it and she begged me to take it away and never to let her people see it or they would think that she was a witch and possessed two personalities.

We usually took her some oranges when we had them and watched her as she peeled them frantically and swallowed them quickly, all except the peels, which she put aside to serve as handkerchiefs.

One day we felt burdened about her, as it seemed she could not live much longer, and she had never tried to pray that we knew of. We prayed as we went, and upon reaching her hut where she was sitting, just outside, the battle began. All efforts seemed of no avail until at last our companion suggested that she might repeat a prayer after us. After repeated efforts her face relaxed a trifle and she began. In the prayer I asked God to open her eyes that she might see Him, whereupon she again became rebellious and blurted out that she

would not pray such a foolish prayer, for we could not see God until we got to heaven. So I was forced to retrench and take another line. I asked God to remember her people who were still heathen. She again refused and said that she would not lay herself open to criticism by praying for them, as that was their own personal matter and not hers. At last we concluded and she seemed quite pleased with herself and insisted that she had prayed. Upon my suggestion that she continue to pray alone she indignantly replied that she was surely not expected to remember that prayer after we were gone.

On Christmas day a granddaughter came running to us in tears, saying that the ghosts had come in the night and carried her away, and they did not find her until morning, and she had been in the veldt all the night in the rain and was dying. I went to see her. Sure enough, she was completely exhausted. She looked up pitifully into my face and said, "They have killed me." The truth of the matter was that her mind was clouded and she had wandered into the veldt and could not get back. But no amount of per-

(Continued on page twelve)

### LEAVE A LEGACY

**Have you made your will? Did you bequeath something to foreign missions? This mighty work of spreading holiness in foreign lands must go on after you are safe in glory. Can't you let some of your money preach holiness in heathen regions when you are gone?**

**Nor do you know what a day may bring forth. You may be summoned soon. Make that will now. Do it today. Leave a legacy for missions. If you have a will made, add a codicil. Don't leave out God's kingdom in foreign lands.**

**The General Board is looking forward in its missionary plans, for our Lord tarries, for fifty years—till 1981. We expect then to have a million Nazarenes, with a hundred thousand of them in foreign lands. Make your money help. Leave a legacy, leave a legacy.**

# Woman's Foreign Missionary Society

Edited by Mrs. C. E. Hardy  
Trevecca College, Nashville, Tenn.

## Calvary W. F. M. S., Portland, Oregon

The Calvary Woman's Foreign Missionary Society is on the up-grade. Under the leadership of our capable, Spirit-filled president, Mrs. Carrie Ebert, we are marching ahead with a conqueror's tread.

Our society is only four years old, and we have forty-four members. Mrs. Kridler, our enthusiastic prayer and fasting secretary, has enrolled twenty-two members in her department. Mrs. A. G. Crockett makes the publicity and study work especially interesting. By God's grace we intend to stand by our missionaries on the field.

The Lord is greatly blessing our Other Sheep secretary. She felt led to obtain individual subscriptions in club lots. Already she has thirty-five paid up subscriptions. Her goal is "Ten new subscribers each month."

We hold our meetings at night in order that our business women may attend. We thank the Lord for a wonderful treasurer, Mrs. Marie Wadsworth, who is a bookkeeper by profession.

We have a large junior society under the leadership of Mrs. Lula Ferguson. In spite of the hard times and vacation season we have been able to make steady progress financially. In August we stood second in the district for total amount of money sent in.

Our district president, Mrs. J. E. Bates, visited us recently and encouraged us all with her timely suggestions and inspirational remarks, and our society expressed its appreciation of her by the presentation of a large bouquet of flowers and by a special song composed by our president.

The presence of God is in our midst, and we look forward to a precious year in the Master's service.

REPORTER.

## Indianapolis District Annual Meeting

The annual meeting of the W. F. M. S. of Indianapolis District was held in connection with the District Assembly at Seymour, Indiana, August 17 and 18. The first service opened on Monday evening at 7:30 with the district president, Mrs. Minnie Quinn, in charge. Mrs. Vura N. Morris, a returned missionary from India, brought the message.

The district president has been faithful in the duties that have been hers and God has wonderfully blessed the work in the district. We now have 47 societies with a membership of 1,336. Ten of these are standard societies and 34 are taking the prescribed study course. We have nine life members and one junior life member. There are 23 Junior Bands with a membership of 566. There are 380 members of the prayer and fasting league.

The following officers were elected:

*President*—Mrs. Minnie Quinn, 1621 E. Raymond St., Indianapolis.

*First V. P.*—Mrs. Etta Maish, 431 Collier St., Indianapolis.

*Second V. P.*—Mrs. Nora Pendry, 634 S. 18th St., Newcastle.

*Rec. Sec.*—Mrs. Gertrude Terry, Morristown.

*Cor. Sec.*—Mrs. Glenna Stofer, 318 E. Emerson St., Princeton.

*Treasurer*—Miss Carrie Polen, 332 Lesley Avenue, Indianapolis.

*Supt. S. and P.*—Rev. Mrs. Vura N. Morris, 516 E. Chandler Avenue, Evansville.

### Secretaries of Committees

*Prayer and Fasting League*, Mrs. Effie Towns, 1049 King Ave., Indianapolis; *The Other Sheep*, Mrs. Lizzie Carter, 2115 Olive St., Indianapolis; *Box Committee*, Mrs. Freda Wright, 920 Division St., Indianapolis; *Calendar*, Mrs. Ida Beavins, 34 N. Walcott St., Indianapolis; *Indian-head*, Mrs. Lennie

Greek, 629 Broadway, Princeton; *Native Workers and Orphanage*, Mrs. Bert Smith, 800 N. Jefferson St., Indianapolis; *Hospital and Medical Supplies*, Mrs. Flossie Weida, 314 S. Jackson St., Oakland City; *W. F. M. S. and Junior Life Members*, Mrs. Laura Peters, 818 S. 11th St., Bloomington.

Mrs. Vura Morris, Dist. Supt. S. and P., was elected delegate to the General Assembly.

This session adjourned at 4:30, after singing the good old hymn, "Majestic Sweetness Sits Enthroned." The convention had been marked throughout by a sweet spirit of love and fellowship. A number of missionary books and a few prayer and fasting charts were sold, and when the benediction was pronounced we felt that it was good to have been there because of the presence and blessing of God upon the services.

On Thursday evening General Superintendent Rev. R. T. Williams brought a stirring message on his trip to the mission fields. Especially did he dwell on India and her problems and her needs, causing us to feel and to know that India's only hope is in the salvation that Jesus brings to all mankind.

MRS. VURA N. MORRIS, *Supt. S. and P.*

## Annual Meeting of the Ohio District W. F. M. S.

It opened Monday evening, August 31, on the district camp grounds at Columbus, Ohio. The attendance was large for the opening address given by Rev. George J. Franklin, our returned missionary, who gave us much valuable information concerning our work and the general conditions of India.

We feel that our work has prospered much in this district. Much good has been accomplished by a reading contest and question box, put on by our very efficient study and publicity teacher, Mrs. Mary Lee. She has been everlastingly on the job and has created marked interest along the line of study. Especially has this interest been manifested by the ladies of the W. F. M. S. of First church in Dayton, Ohio, who walked off with all the prize banners.

Of the 49 societies reporting 27 took part in the reading contest. There were six persons who read every word in each copy of *The Other Sheep* for the entire year. There were fourteen different persons who read the same for six months. A nice increase in the Junior work was noted this year, there being seven new societies organized.

Another marked feature was the ingathering of the Indian-head funds, on which we raised \$199.73. Of that amount \$160.35 was raised by the society of the Warren Avenue church, Columbus, Ohio.

Too much cannot be said about the perfect report kept by our district treasurer, Mrs. Pearl Nock, of Dayton, Ohio. Through all departments, she reported for the year \$3,077.76.

*Officers for the ensuing year are:*

*President*—Mrs. Charles A. Gibson, 1433 Meadow Road, Columbus.

*First V. P.*—Mrs. J. I. Moore, Troy.

*Second V. P.*—Mrs. Charles Lee, 433 South Harris Ave., Columbus.

*Rec. Sec.*—Mrs. Effie Dobson, 143 Nestmoon Ave., Columbus.

*Cor. Sec.*—Mrs. Grace Newman, 60 N. Harris Ave., Columbus.

*Supt. S. and P.*—Mrs. Mary Lee, 281 Nrexham, Columbus.

*Treasurer*—Mrs. Pearl Nock, 1805 Oakridge Ave., Dayton.

MRS. GRACE NEWMAN, *Cor. Sec.*

## Kentucky District Annual Meeting

The annual meeting of the Kentucky District W. F. M. S. opened Monday evening, August 31, prior to the District Assembly, with a good stirring song service led by Professor

A. S. London, with Mrs. London at the piano. God was with us from the very first.

After a good season of prayer, and a special song by the London Party, Miss Eva Rixse from Africa was introduced and gave us a stirring message. We were greatly blessed by having this good speaker with us.

The following day brought to a close the greatest convention that old Kentucky District ever had. The attendance was by far the largest, the interest the greatest, and the optimistic spirit that prevailed could not be beat. In spite of the national depression our women had a note of victory that we never saw or felt so clearly before. It makes us feel the great truth of the scripture, "If God be for us, who can be against us?"

As the local presidents and the district officers gave in their reports we found that we had an encouraging increase on all lines. The treasurer's report showed that we have raised \$1,600.42. Four societies got their standard certificates; we hope to have at least eight next year. All our standing committees showed increase in their departments, for which we thank the Lord.

Mrs. M. F. Grose, wife of the pastor of Lexington First church, was the entertaining president. She made us feel welcome. Mrs. S. N. Fitkin, our General President, did not reach us in time for the convention, but arrived on the following Thursday, accompanied by Miss Mary Cove, and gave us some very helpful facts. We were also blessed in having with us Brother George Franklin from India. Brother Clive Williams represented our sanitarium in Nampa, Idaho.

*Officers elected for the ensuing year:*

*President*—Mrs. L. T. Wells, Science Hill, Ky.  
*First V. P.*—Mrs. M. F. Grose, 233 E. Shelby St., Lexington, Ky.

*Second V. P.*—Mrs. Hugh Clark, Cumberland, Ky.  
*Cor. Sec.*—Mrs. R. E. White, 333 E. 4th St., Frankfort, Ky.  
*Rec. Sec.*—Mrs. J. F. Simpson, 713 Major St., Frankfort, Ky.  
*Treasurer*—Mrs. W. E. Albea, 213 Roosevelt Ave., Bellevue, Ky.

*Supt. S. and P.*—Mrs. R. L. Ihrig, 52 Winn St., Mt. Sterling, Ky.

*Standing Committees*

*The Other Sheep*, Mrs. N. G. Mink, Augusta, Ky.; *Calendar*, Mrs. W. L. French, Owens, W. Va.; *Box Work*, Mrs. Glenn Vanhook, London, Ky.; *Prayer and Fasting League*, Mrs. O. O. Mills, 1018 W. Sharp Street, Nashville, Tennessee; *India Programs*, Mrs. J. E. Shouly, Science Hill, Ky.; *Native Workers*, Mrs. W. W. Stover, 2318 Standard Ave., Louisville, Ky.

MRS. L. T. WELLS, *District President.*

**Kansas City District Annual Meeting**

The opening of the seventh annual meeting of the District W. F. M. S. was held at Coffeyville, Kansas, August 31. A very fine spirit prevailed throughout the entire session. God has been very gracious to us and has blessed us both spiritually and financially the past year. Six new societies have been organized. There are fourteen prayer and fasting leagues with 313 members. We have four standard societies. A fine interest is shown in the study courses. Total amount of money received, \$2,595.27 of which \$1,215.25 was prayer and fasting money. During the past year we surprised our district president with a certificate of life membership, also voted to make Mrs. Codding a life member. We were fortunate to have Mrs. Fitkin our General President with us, who gave us a very helpful message. Also Miss Eva Carpenter of India and Mrs. C. H. Wiman of Japan. Following are district officers and committees for the coming year:

*President*—Mrs. N. B. Herrell, 1500 S. Main St., Carthage, Mo.  
*First V. P.*—Mrs. S. K. Moxley, Caney, Kans.  
*Second V. P.*—Mrs. Lida Brandyberry, Coffeyville, Kans.  
*Rec. Sec.*—Mrs. Anna Hildreth, Carthage, Mo.  
*Cor. Sec.*—Mrs. Irene J. Cronk, Buffalo, Kans.

*Treasurer*—Mrs. Allen Davis, Kansas City, Mo.  
*Supt. S. and P.*—Miss Mary Bunker, Topeka, Kans.

*Standing Committees:*

*The Other Sheep*, Mrs. E. J. Fleming, Kansas City, Mo.; *Native Workers*, Mrs. Anna Hildreth, Carthage, Mo.; *Calendar*, Mrs. R. E. Tabor, Goff, Kans.; *Latin America*, Miss Ruth Williams, Topeka, Kans.; *Prayer and Fasting*, Mrs. R. L. Dodson, Carthage, Mo.; *Life Members*, Mrs. L. A. Reed, Kansas City, Mo.

MRS. ANNA HILDRETH, *Rec. Sec.*

**Report of W. F. M. S. Money Handled by Mrs. J. T. Benson, Gen. Treasurer, for Second Quarter 1931-1932—Aug., Sept., Oct., 1931**

District	Total	General	Special
Abilene	47.15	42.00	5.15
Alabama	99.61	99.61	...
Alberta	136.93	134.28	2.65
Arizona	109.16	96.26	12.90
Arkansas	67.26	64.51	2.75
Central Northwest	90.91	83.56	7.35
Chicago Central	2017.51	1976.03	41.48
Colorado	769.93	708.87	61.06
Dallas	210.67	183.42	27.25
Eastern Okla.	296.50	266.95	29.55
Florida	184.71	177.15	7.56
Georgia	63.80	62.90	.90
Idaho Oregon	367.34	334.24	33.10
Indianapolis	1095.77	962.71	133.06
Iowa	624.76	576.83	47.93
Kansas	576.81	545.05	31.76
Kansas City	353.46	331.95	21.51
Kentucky	329.86	279.58	50.28
Louisiana	96.77	91.17	5.60
Man-Sask.	55.23	54.68	.55
Michigan	906.85	720.20	186.65
Mississippi	22.85	22.85	...
Missouri	768.23	664.32	103.91
Nebraska	394.01	378.41	15.60
New England	1470.94	1470.94	...
New Mexico	99.49	99.49	...
New York	2488.05	1689.25	798.80
North Dakota	258.11	245.62	12.49
Northern Calif.	829.21	768.65	60.56
Northern Indiana	721.16	671.07	50.09
North Pacific	1011.27	994.69	16.58
Northwest	236.72	221.75	14.97
Ohio	490.70	464.50	26.20
Pittsburgh	1793.66	1676.62	117.04
Rocky Mountain	103.90	100.03	3.87
San Antonio	154.98	135.56	19.42
Southeast Atlantic	125.36	124.46	.90
Southern Calif.	1826.64	1482.50	344.14
Tennessee	494.04	461.54	32.50
Wash.-Philadelphia	726.36	688.47	37.89
Western Okla.	580.98	534.59	46.39
Grand Total	23,007.65	20,687.26	2,320.39

**Dead Already**

Some missionaries, going to a dangerous field, were told that if they persisted in going on they must be ready to die any time. They answered, "We died before we started." What can be done against a courage like that—the product of entire consecration?

**"Many a Nickel Makes a Mickle"**

Maybe that is not correctly quoted, but the mickle needed is in the General Contingent Fund, which has run low. You know that it provides for the tracts and other literature, stationery, all incidental or contingent expenses. The rule has been 10c a member annually; but the Executive Committee voted in their meeting last January to ask all our women to give 15c a year instead of the ten. Has your society done so? Let every local president make sure that her society has met this requirement, or does so in the immediate future.

MRS. S. N. FITKIN.

**Too Late***(Continued from page nine)*

suation could convince her but that some of her dead ancestors were seeking her life.

Perhaps you will ask if she will be admitted into the Holy City, and I will answer that I believe she will. Perhaps the fault is ours and not hers, for the Story came too late to penetrate into the darkened mind and sweep away the labyrinth of superstitions of generations past. God grant it may not be so with others.

**Willie's Wedding**By REV. W. C. ESSELSTYN, *Africa*

The next day was set for the wedding of our teacher, Willie Young, as well as of another couple at the Schmelzenbach Memorial station. We all wanted to be there and I had to be as I was to perform the ceremonies. We had to rise early in the morning and get ready for the twelve mile horseback ride. The wedding was to be combined with a Christmas service and was to begin at eleven o'clock. We left here about eight, with little Anne snuggled down on the saddle in front of me. Always before she had been carried on these long trips on the back of a native girl, but this time we thought that we would try carrying her on horseback. She enjoyed it and was such a good horsewoman that we were able to gallop in most of the places where the horses could, and so made the trip in two hours and twenty minutes, which is fairly good time. Ever since she has begged to get on the horses each time she sees us getting on.

In Africa a wedding is never supposed to be on time, and those who are to be married must be urged and scolded and almost whipped before they will get dressed and ready.

So it was after twelve before the two long lines of natives, headed by the brides and grooms respectively, formed and began to sing and march toward the church. The room was crowded with heathen, so that many of the Christians were forced to stand outside. First, Brother Penn brought a splendid Christmas message and then, after prayer, I arose to perform the marriage. I felt that Christ was with us as upon that day when He blessed the marriage in Cana with His presence. Willie and Carolina

had arranged to be married in English instead of Zulu, and a wave of astonishment swept over the congregation as I started to read the English service. I confess that I, too, was a bit nervous, for it was the first wedding I had ever performed in English. However, all went well, and as the other couple, Enoch and Ruth, were married in Zulu I got over my nervousness. The brides seemed actually happy that they were getting married and even smiled, a thing heretofore unheard of. In fact, the whole day was filled with the unusual. When we went to the dining room to eat the combination Christmas and wedding feast what did we find but that the bridal party and missionaries together with evangelists Josefa and Samuel and teacher Lillian were all to eat together. Mrs. Penn and Misses Robinson and Chism had surely prepared a feast. There was roast beef, and mashed potatoes, and rice, and gravy, and pumpkin tops with peanuts (a delicious African dish), and green corn, and a load of other good things rounded out at the end with a wonderful blackberry cobbler and wedding cake. When we went in I really felt sorry for the natives, for they had never eaten with forks and knives before and many of them were in the habit of eating without even the aid of a spoon! Being married was enough in one day without being made to go through this ordeal, and that before the very

eyes of the missionaries! I would have collapsed. But they waged a valiant fight. Starting first with their spoons, they soon became bolder and picked up the knives and forks. Then the nervous tension vanished and we began to laugh and talk and enjoy ourselves.

**A South African Composition**By Nathaniel Kunene, one of the seventh grade school boys,  
Subject—"The Bible Story that I like best."

The story in the Bible I like it better, are the words of Christ. One day when He was about to go to heaven, He told His disciples many things. But at end of His speaking He gave the promise to His disciples. He said, Go to Jerusalem and wait for the Holy Ghost. He said, When the Holy Ghost comes you will receive power, you shall be my witness from Jerusalem, Samaria and through the world. I like the word which says you will receive power. For I remember when I read my Bible, that before Jesus went to heaven His disciples had no power to do many things of the kingdom of heaven. They knew the things of the world more than things of heaven. But when the Holy Ghost which is fire came upon them they had power to stand before the rulers of the world shamelessly about the word of God, for the fire was pushing them. They did many wonderful things because they had power, to all they did they were led by the power of heaven; they had no will to do what they want, but they capable of doing good things according to the kingdom of heaven. The power of the Holy Ghost is incalculable. No matter how small can a person be, but when he has Holy Spirit can do many things, for the Holy Ghost is power and strength. Even a person who does not know how to speak well, but when he has Holy Ghost can do many wonderful things with his tongue and mouth.—Sent in by Margaret Esselstyn, Pigg's Peak, Swaziland.

**ONLY THREE WORDS**

**"To any youth eager to learn to write well, I would say three words: READ THE BIBLE."**—William Lyon Phelps.

**And to any youth eager to write (or preach) with passion, sympathy and feeling, we would say three more words: "STUDY FOREIGN MISSIONS."**

**ARGENTINA****A Tent In Buenos Aires, But It Needs Seats and Lights**

By MRS. FERGUSON

It is marvelous what the Lord does in answer to prayer when His people cry unto Him. Bless His name. We are kept busy. Brother Chapman visited us in June and was a great blessing. The Lord

has allowed us to pray for years for a tent. This is a great country for open air work. We knew He had heard, and so we waited in faith. The money was handed in by one who had recently been pronounced by physicians as in a very dangerous condition. Prayer was made, God heard, He answered—Glory! His healing touch was granted. The tent was somewhat of a love offering to Him. Hallelujah! It pays to serve Jesus. The tent is an asset and also a liability. We need money to buy the seats and to have lights installed. Also join us in prayer for the money needed to rent a lot here, then another there, in different sections of this great Babylon, to stretch the tent.

This is a city of over two million people, then we have a number of outstations, and we want to hold a meeting in as many places as workers and means will permit.

We want to ask the prayers of the Lord's people for these tent meetings. It is a new step and a forward step here for our people, and we can move forward victoriously only in answer to the cry of the Holy Spirit through His people. Pray that we may be guided as to the location of the tent in the different sections; pray for the speakers that they may speak under the power of the Holy Ghost; pray for conviction on sinners and that they may have that godly sorrow which worketh repentance to salvation not to be repented of

(2 Cor. 7:10). Pray for believers that they may be convinced of their need of sanctification. We are a very small bunch, but when we remember that our God can take a worm and thrash a mountain we are encouraged to press on. You can not be present here but you can prevail with God there and He will work here. Who will help us in this very great undertaking?

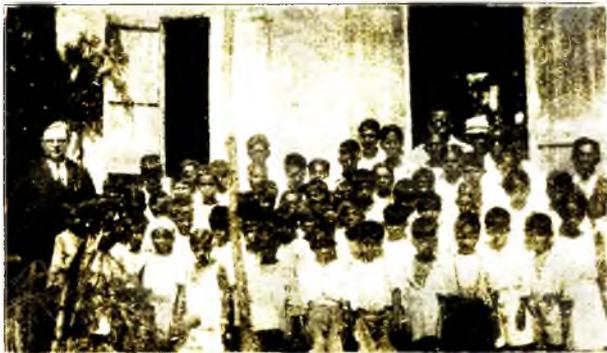
## BRITISH WEST INDIES

### A New School in Trinidad, B. W. I.

By REV. G. W. SURBROOK

Recently we have opened a new Sunday school in Chaguanas, a village twenty-one miles from Port of Spain, where sixty East Indian boys and four girls attend regularly, their ages ranging from ten to twelve. These children attend a Hindu day school, and most of them cannot read English. One young man who has been saved recently is teaching them English at night, and we have promised Bibles to all who learn to read.

There is no Christian church in that community, only a Hindu temple, and the people want the gospel. One of our local men, Brother Scales, goes up each Sunday by bicycle, riding the twenty-one miles and back in the hot sun. He holds one service and the Sunday school. Already these children have learned many of our hymns and to repeat whole chapters in the Bible.



They are calling for regular services, and I am expecting to begin special services there on October 18. We are now holding the Sunday school in a little shack which can hold only seventy persons crowded, but shall have to hold the revival under a bush arbor. Now we wish we could take the tent, but we haven't the money to do it.

There is a splendid hall in that community which can be rented for \$10 a month, and we want you to pray for that needy field. We consider this one of the best opportunities we have had in Trinidad, and we feel we must not let it slip.

### Day School in Trinidad

By MRS. SURBROOK

In answer to prayer we were enabled to open our day school on August 31. We have public schools in Trinidad but in the district where our St. James hall is the only East Indian school is Roman Catholic. For this reason the priests were forbidding the children who came to our Sunday school to come to their day school, so that the parents were forced to take their children away from us. We now have fifty-four enrolled, with a regular attendance of forty-eight and they are doing splendidly.

Our teacher is a native of Trinidad who has taught school for the Salvation Army and is well qualified for the work both mentally and spiritually. As we visited the school yester-

day and listened to the children reciting the second chapter of Matthew and singing their hymns, we prayed earnestly that these might grow up into stalwart men and women of God. We are using the New Testament as a text book in reading.

Already our Sunday school has made a big increase as all these day school children now come to Sunday school. There are many more who want to come but the priests are threatening the parents and they are afraid.

The same day we opened our school a Roman Catholic school was opened just next door to our home. For three hours out of the time these children are in school they are saying prayers and crossing themselves. One little five year old girl said, "Mamma, I do not want to go back to that school, all we do all day is say prayers and cross ourselves." If they are so anxious to train their children in Catholicism how much more anxious we should be to instill in ours a knowledge of the Holy Scriptures.

## GUATEMALA

### Through Mud and Rain in Guatemala

By REV. R. C. INGRAM

During the six weeks spent in Peten I was enabled to visit most of the inhabited parts and conduct revival services in a number of different places. As it was the rainy season the roads were very bad in places, so that a time or two I had to wade through mud half way to my knees. But the Lord took us through always and gave strength so that we were always ready for service at the end of the journey. The prospects for the work there are very bright. The believers are earnest, spiritual and evangelistic. It is really remarkable the progress they have made with so little help. I believe that this part of the district can be made self-supporting from the very first. With the exception of a little missionary oversight and Bible instruction the church will be able to manage its own affairs. I rejoice greatly in this, and I know that you will be glad too. I organized the church with thirty-seven charter members. There were several others at quite a distance from Flores who might have been received as members but were not present. There are other believers in other towns, and besides these a number are on probation.

The people in general seem to be hungry for the gospel. In one town we held a meeting at the close of which we offered to give a gospel to anyone who would read it. In two minutes we gave out all that we had—forty or fifty—and could have given out many more, as the people came forward begging for a portion of the Word of God.

My trip by aeroplane gave me a wonderful opportunity to get a bird's-eye view of our mission field, note the sections most thickly populated, locate rivers, roads and trails, and see the best probable way of reaching isolated places. We are making plans to carry the gospel to every part.

## INDIA

### Latest Population Statistics of India

By REV. L. S. TRACY

An abstract of the latest government census of the population of India, taken in March of this year, is just published. Let the friends of India fix these few figures in their minds.

The present population of all India is now almost 353,000,000, representing an increase of more than ten per cent in the past ten years, the figures then being about 320,000,000. One extraordinary revelation on which the wise ones are making various comments is that there are 11,000,000 less

females than males. Some say that this shows the practice of female infanticide, while others have other explanations.

One thing that is interesting to us is that the adherents of the Christian religion rank third in point of numbers. Hindus are, in round numbers, 238,000,000, Mohammedans a little less than 78,000,000, and the Christians almost 6,000,000. The next largest religious community is the Sikhs who number a little more than 4,000,000.

During the last decade the Hindus have had an increase of 10 per cent—probably due to birth as theirs is not a convert-making religion. The Mohammedan increase is 13 per cent due to both birth and conversion, while the Christian increase is 32 per cent, due to birth as well as to conversion. There has been an increase in Christians of almost a million and a half.

## PERU

### Testimony of Senora Rosa A. Viuda de Gaona

Translated from Spanish by D. H. Walworth

Not only that others may know that I am a Christian, but also to satisfy a longing in my own soul in the presence of my God, I give my testimony. I have nothing to give to Jesus in return for His precious blood with which He redeemed me.

I was born in Catholicism so that at the age of about ten years I was a fervent Catholic with fastings, large candles, going the rounds of the three crosses, adoring many images, etc. I believed myself very happy. I forced myself to comply strictly with all the offices of the church. I had never heard of the beautiful gospel of Jesus Christ.

I had so many images that I did not know which I should pray to the most. When I was frightened by an angry hog or ox or other thing I called on all of them. When I became older I understood that I ought to worship but one image, that which was the greatest miracle-worker. I turned to the "Miraculous Lord of the Captive" that is worshiped in Ayabaca. I seemed all right for a time with this one, but it did not work the works that I desired, for all of my candles and offerings. Then they told me to worship the "Virgin of Eternal Help." I did not want to because I was tired of reciting Ave Marias, litanies, etc. Then my friends told me to worship the Cross. I tried to do so, as I did for the rest, but it cost so much and I lost so much time, because I had to attend with candles, and had to dance, which I could not do because my beloved parents had never taught me in spite of their never knowing about the gospel. In the ballroom all my girl friends were dancers and I was not. This troubled me, and I wanted to be at home. The result was that I got nothing from all this and was ready to lose confidence.

One time I was with a fervent Catholic woman devotee of the Cross seated at the foot of a cross that was very high and had ugly lighting candles. I did that which I saw her do. I felt that she was without devotion because we talked about other things and not once about that which was before us. Then I murmured within my heart, "How is it that they love the cross so and do not honor it?" A still small voice answered me, "This pole is worthless." I took note that it was a pole and nothing more. It was nothing less than the voice of the Spirit of God that had spoken to me.

I could not feel content because my works were evil. One day an evangelical periodical came into my hands. Then my anxiety grew and my sins loomed up more than ever, because the periodical spoke of things so new and beautiful that my conscience afflicted me. A short time afterward there came to my hands a copy of "Andrew Dunn." Then it was that I abandoned the false beliefs. A little later I bought a Bible, but I did not understand even a little bit of it. At last a Christian brother, having compassion for me,

sent me a tract called, "Death and Man." Ah then, I nearly shook with fear, so that at the first opportunity I was converted, but I had so many struggles and difficulties that they made me backslide and I shall never be able to explain the manner God used to punish me. It was terrible, and I thank God that He loved me so that He punished me. I will not say that after this I had no struggles to conquer. Yes, I had them, and very strong ones, in different ways, but God has talked to my heart in a very clear manner, and has freed me from many dangers in my solitude and times of affliction.

All that I needed has come to me from God, even the holiness which I so longed after in my soul. I was not content without it. My Lord, who is so merciful, gave it to me one night while we were praying at home with my brethren. Glory to God!

Note: Senora Rosa A. Viuda de Gaona means Mrs. Rosa A. Gaona (widow). She is one of our native workers at Sunsuntsa station, and quite useful in God's work. Her salary so far is six soles a month (about \$2.00 American gold) but we must give her a better salary soon in order to increase her usefulness.—D. H. Walworth.

### News Items from the Headshrinkers

By REV. AND MRS. D. H. WALWORTH

The Woman's Foreign Missionary Society of Monsefu, Peru, which now numbers about fifty, made a number of little dresses for the Aguaruna babies. Many of these little dresses have names embroidered on them. Since most of the Aguaruna babies never have a name until they are three or four years old, when the fathers come for a dress in every case they ask for a Christian name for their little one. So we give it the name that is embroidered on the little dress. There are between thirty and forty children with such names as Moses, Daniel, David, Paul, Martha, Mary, Loida, etc. Some of the parents show their gratitude for the dress and the name. One man brought eight hens' eggs, another a head of bananas, another fish, to pay for the dress.

The Indian woman never leaves her baby at home, but always carries it with her, generally on her bosom hung in the folds of her dress. She goes to work in her garden, rain or shine, carrying the little one.

There is individuality with the Aguaruna. Each one has his (or her) own way of painting his face. One is always seen with a bright red streak around his mouth, making it resemble two mouths. His eyes are deep set each in a ring of red. His cap is the skin of an owl and criss-crossed on his naked breast are beads of contrasting colors, all quite artistically arranged.

The Aguaruna almost worships his dog. Except when hunting it is kept tied to the bedpost. From the house to the little farm and back each woman carries her dog under her arm. It is allowed to run free while hunting. If the dog has trailed the game, the owner cannot give away any of the meat but is allowed by his superstition to invite his friends to come to his house and eat of it. None of the meat may be given to other animals except the dog that helped in its capture.

If a parent is bitten by a snake, as long as he is ill the children must eat only what the parent does, which is very sparingly.

Ginger root is a "cure-all" and is found in large quantities.

There is a pernicious skin disease prevalent among the Aguarunas. The diet for it is alarmingly restricted. No

fats of any kind, but salt, sweets, peanuts, and milk are allowed. Ginger is given in heroic doses, but while taking it the patient is prohibited from bathing or exposing himself to cold.

We have vaccinated about one hundred Aguarunas against smallpox. They came without even coaxing them. Some returned with greatly swollen arms from infection. One afternoon several women with infected arms gathered in front of our kitchen door to be treated. After exchanging greetings and ejaculations about each other's wounds, they spat, each on the wounds of the others. One woman pressed out the pus from her wound and smeared it on our doorpost.

The Aguaruna believes that if he is true to the Aguaruna idea of goodness the great "Father-of-all-of-us" will finally give him a happy home in "His Red House." He also believes in a devil and a fiery hell.

He believes that there is as much (perhaps more) virtue in worshipping the devil than the "Father-of-all-of-us" and his imagination leads him to the use of vision producing herbs that cause him generally to see a head without a body. From this come his religious reasons for shrinking the heads of his enemies. From the headshrinking comes the vision of the head without a body. It is an exceedingly vicious circle.

### Following the Nomadic Aguarunas

By REV. D. H. WALWORTH, *Peru*

I have just returned from a 16-day trip down the Marañon river, and have established a mission on Chinimpe creek, with a fairly large native house and gardens. I am installing our native worker, Toribio Suarez, a school teacher to bring in the children and start something soon.

This new outstation will, in reality, become the important central mission station that was so much talked about. There is enough water in the creek, with sufficient fall, to supply a small amount of electric light and power for domestic purposes, but only in the rainy season would there be enough for industrial power purposes in case such were desired. The house is quite handy to the river, and there are many Indians living near by, as well as a great number that can be reached by the launch on the river. There is a good place to moor the launch, and later a runway and house can be built for it to keep it in the shade above high water. The gardens are of different kinds of soil and suitable for many kinds of produce. In spite of the rain, corn ripens there and the seed corn can be kept dry above the fireplace until needed. The balance can be fed to the domestic fowls for the table.

About one day's journey on foot from this new mission begins the great population of Aguarunas on the inner highland. These can be reached easily and a worker can be placed among them who can be in close contact with the missionaries.

The river is much less rapid there, and the launch can be used anywhere from Yupicusa (50 miles above Chinimpe) and the ocean (as you like), so we can get in many commodities from Iquitos with much less trouble and cost than from the coast.

It is possible to communicate from Chinimpe to Sunsuntsa and vice versa by a very narrow and steep trail and canoes. This trail follows in, out and across streams and mud for several miles, but the Aguarunas, with their women and children, travel over it continually. Our missionary women must be brave and wade water at times up to their waists. It will be possible for one or two, if not all of the missionaries, to attend the Annual Council Meeting in Monsefu provided it comes in the dry months of August, September or October. At other times the Marañon is in flood and the roads impassable, that is, about Yupicusa.

### Thumb Nail Remarks

A tight fist means a shriveled soul.

The pastor is the hub of the missionary wheel.

It's useless to pray if you withhold God's tithe.

A stingy church is always a starved, powerless thing.

Covetousness is the blight that withers many churches.

Stinginess is a greater curse to God's cause than all other evils combined.

The world is floundering in a sea of depression and unrest. Now is the harvest time for missions.

Dr. Chapman reports that self-support is nearer in our Nazarene mission fields than we think.

Some pastors are afraid to preach to their people the financial references of Jesus in the New Testament.

The religion of Jesus is a missionary religion. When Christianity ceases to be missionary it ceases to be His.

It is our barefaced robbery of God in withholding tithes that makes us helpless before the white harvest fields in mission lands.

The Aguaruna Indians have largely migrated from the region around our mission site. Brother and Sister Walworth are planning to follow them.

No pulpit ministry is complete without a rich emphasis on world-wide spread of holiness. People are richer in spirituality when ardently missionary.

The Ada Bresee Girls' Home in Africa, cared for by Maude Cretors, is threatened by the encroachment of the government's plan for reforesting that region.

Rev. Frank B. Smith, long Superintendent of Northern California District, has been vacationing with his family in Japan. He is recovering from a severe auto accident.

There is a very close connection between our fidelity to God in temporal things and our spiritual prosperity. The old prophet said: "Bring the whole tithe," then there would be an outpouring greater than we could hold (Mal. 3:1).

Practically all who participated in the production of the film called the King of Kings are now dead, diseased or out of work. The curse of God is on every one who depicts the life of His Son for money. We'd rather be a humble holiness preacher pulling hard for foreign missions.

The movies are a filthy, stenchful mess. No real Christian can attend them without betraying his Lord. Thank God, Nazarenes do not imbibe such filth. Send to our General Treasurer for missions the money you would have squandered on the stenchful movie had you never found Christ, and then take a day off praising God for a salvation that delivers one from such a devil's mess.

"There is undoubtedly a great future for our work in Japan. The people are in a receptive mood, multitudes having learned that they can expect nothing from idols. The Japanese people accept and appreciate enthusiastic, spiritual, and aggressive evangelism, and the Nazarene program seems to suit them."—Frank B. Smith.

### Missionaries of the Church of the Nazarene

- Schmelzenbach Memorial Station**  
Miss Fairy Chism, Miss Dora A. Carpenter, Pigg's Peak, via Barberton, Swaziland, S. Africa
- Pigg's Peak Station**  
Rev. and Mrs. W. C. Esselstyn, Miss Ora V. Lovelace, Pigg's Peak, via Barberton, Swaziland, S. Africa.
- Christopher Hahn Memorial Station**  
Rev. and Mrs. H. A. Shirley, Box 42, Sabie, Transvaal, S. Africa
- John Short Memorial Station**  
Mrs. Lula Schmelzenbach, Miss Anna Lee Cox, Stegi, Swaziland, S. Africa.
- Ebenezer Station**  
Rev. L. C. Ferree, Secretary of Council; Mrs. L. C. Ferree, Miss Mary M. Cooper, Miss Mimmie C. Martin, Manjacaze, Gaza, via Lourenco Marques, Portuguese E. Africa
- The Reef Work**  
Rev. J. F. Penn, Treasurer of Council; Mrs. J. F. Penn, P. O. Box 81, Boksburg, Transvaal, S. Africa
- Raleigh Fitkin Memorial Hospital Station**  
Rev. C. S. Jenkins, President of Council; Mrs. C. S. Jenkins, Dr. Mary Tanner, Miss Myrtle A. Pelley, Miss Bessie Scay. Address: Bremersdorp, via Mbabane, Swaziland, S. Africa.
- Bethel Station**  
Miss Maude Cretors, Private Bag, Sabie, Transvaal, S. Africa.
- ARGENTINA.** Rev. and Mrs. Frank Ferguson, Avd. Gaona 2578, Buenos Aires, Argentina.
- BRITISH WEST INDIES.** Rev. and Mrs. J. U. Hill, P. O. Box 253, Bridgetown, Barbados, B. W. I.
- Trinidad.** Rev. and Mrs. George W. Surbrook, P. O. Box 67, Port of Spain, Trinidad.
- CAPE VERDE ISLANDS.** Rev. John J. Diaz, B.ava, Cape Verde Islands.
- CHINA**
- Tamingfu.** Rev. and Mrs. Peter Kiehn, Rev. and Mrs. O. P. Deale, Dr. and Mrs. R. G. Fitz, Miss Catherine Flagler, Miss Mary E. Pannell, Tamingfu, Hopei Province, North China.  
Miss Myrl Thompson, care of Union Language School, Peiping, Hopei Province, North China.
- Chaocheng.** Rev. and Mrs. L. C. Osborn, Rev. and Mrs. H. A. Wiese, Chaocheng, Shantung Province, North China.
- GUATEMALA**
- Coban.** Rev. and Mrs. R. S. Anderson, Miss Neva Lane, Miss Bessie Branstine, Mrs. Eugenia Coats, Mr. Harry Coats (Associate), Coban, Guatemala, via New Orleans.
- Salama.** Rev. and Mrs. R. C. Ingram and Miss Leona Gardner, Salama, Guatemala, via New Orleans.
- INDIA**
- Buldana.** Rev. and Mrs. A. D. Fritzlan, Rev. and Mrs. Prescott L. Beals, Rev. and Mrs. L. S. Tracy, Miss Amanda Mellies, Buldana, Berar, India.
- Chikhli.** Rev. and Mrs. John McKay, Chikhli, Berar, India.
- JAPAN.** Rev. and Mrs. W. A. Eckel, 18 Okazaki Cho, Kyoto, Japan. Rev. Hiroshi Kitagawa, Nazarene Church, Honmachi, Kyoto, Japan.
- MEXICO**
- Mexico City.** Dr. V. G. Santin, 14 A Del 5 de Febrero 231, Mexico D. F., Mexico.
- Juarez.** Rev. Santos Elizondo, 3304½ Alamogordo St., El Paso, Texas.
- Mexican Border Work.** Rev. and Mrs. E. Y. Davis, 1669 Locust St., Pasadena, Calif.
- PALESTINE.** Rev. and Mrs. A. H. Kauffman, Rev. S. C. Krikorian, P. O. Box 176, Jerusalem, Palestine.
- PERU**
- Sunsutsa.** Rev. and Mrs. D. H. Walworth, Jaen, via Chiclayo, Peru.
- Monsefu and Chiclayo.** Rev. and Mrs. Guy C. McHenry, Miss Elsie Haselwood, Apartado 85, Chiclayo, Peru.
- SYRIA.** Rev. M. A. Thahabayah, Bludan, Syria.

### FURLOUGHED MISSIONARIES IN WAITING

- AFRICA.** Miss Leona Bellow, Melissa, Texas. Mrs. Minerva B. Marshall, 182 Union St., Franklin, Mass. Miss Sarah Munro, care of Rev. George Sharpe, 8 Buchanan Gardens, Tollcross, Scotland. Miss Eva Rixse, care of Mrs. Maud Bridgman, 308 E. Maple St., Ponca City, Okla. Miss Louise Robinson, care of J. M. Robinson, La Center, Wash.
- CHINA.** Miss Hester J. Hayne, 816 Kentucky, Lawrence, Kans. Miss Glennie Sims, 1286 A N. Sierra Bonita Ave., Pasadena, Calif. Miss Ida Vieg, 1201 Rucker Ave., Everett, Wash.
- INDIA.** Rev. and Mrs. Geo. J. Franklin, R. 1, Box 51a, Oswego, Ore. Miss Maude Varnedoe, 828 E. 31st St., Savannah, Ga. Miss Eva Carpenter, 1007 W. Douglas Ave., Nashville, Tenn. Miss Agnes Gardner, 303 Whitman St., Walla Walla, Wash.
- PERU.** Rev. and Mrs. Ira L. True, 328 N. Ninth St., Tulare, Calif. Rev. and Mrs. R. S. Winans, 1507 N. Wesley Ave., Pasadena, Calif.

### RETIRED

- ARGENTINA.** Rev. and Mrs. Carlos H. Miller, 605 Redfield Ave., Los Angeles, Calif.
- CHINA.** Rev. and Mrs. F. C. Sutherland, 107 Ivy St., Nampa, Idaho. Rev. and Mrs. A. J. Smith, 412 Fourth St. E., Saskatoon, Sask., Can. Miss Blanche Himes, Beaver Lodge, Alta., Can. Dr. C. E. West, 412 Fourth St. E., Saskatoon, Sask., Can.
- EASTERN INDIA.** Miss Ruth Williams, 725 Lane St., Topeka, Kans. Miss Lou Jane Hatch, 1372 Elizabeth St., Pasadena, Calif. Miss Nellie Ellison, Geneva, Nebr. Mrs. Myrtle Mangum White, 166 Lafayette St., Pasadena, Calif.
- JAPAN.** Miss Bertie Karnes, care of Bethany-Peniel College, Bethany, Okla. Rev. and Mrs. C. H. Wiman, 5714 Norton Ave., Kansas City, Mo. Rev. and Mrs. Paul C. Thatcher, 734 Pacific St., Comas, Wash. Rev. and Mrs. Paul Goodwin, 1920 N. Sierra Bonita, Pasadena, Calif.

- WESTERN INDIA.** Miss May Borsch, Buffalo, Kans. Rev. and Mrs. K. Hawley Jackson, care of Dr. C. Dixon, Newburg, Ore. Miss Ruth Rudolph, Antelope, Tex. Rev. and Mrs. Roy G. Coddling, 2915 Forest Ave., Kansas City, Mo. Rev. and Mrs. F. Arthur Anderson, 225 N. Lemon Ave., Ontario, Calif. Miss Jessie Basford, care of Trevecca College, Nashville, Tenn.
- PALESTINE.** Moses Hagopian, care of Eastern Nazarene College, Wollaston, Mass.
- PERU.** Miss Augie Holland, 1607 Douglas Ave., Nashville, Tenn.

### Tent Meetings in China

By REV. H. A. WIESE

For nearly a year now we have been giving most of our time to tent meetings. When the tent reached us last fall, we got the poles ready, and ropes and before a week was passed we had it pitched out in a needy field and have been going ever since, stopping after Christmas only when it snowed so much and became so cold that the people could not sit still long enough to stay for a service. The snow did not last long, so we soon were able to put it up again.

While in China before I had prayed much for a tent and hoped to bring one back with me when returning from furlough. But after three years on furlough waiting to be sent back it looked as though the tent proposition was more than hopeless. But God spoke to a man in California about this matter. I was about to say that it was a mere accident that we met, but God was directing him, and when he told me the Lord was talking to him about sending a tent to China and that he would send it with me I hardly knew whether I was dreaming or not. That first night I could not sleep, I was pitching that tent all over the Puchow district, driving stobs, pulling ropes and preaching, so that the next morning I felt as if I had really worked all night.

It is no dream. The tent is here and working for the Lord. We just came in yesterday after being out a month with the tent—came in to go to Tamingfu for assembly meeting. I do not have exact figures, but fifty or possibly sixty were saved at the last place.

One man, after repenting at close of morning service, went to his home in a village less than a mile from the tent and tore down his gods, the god of wealth, the kitchen god and the door god, and took the incense pots and broke them by throwing them against the wall. He is a man of sixty years. His two sons are not at home. His older daughter-in-law hung herself about two months ago. The other daughter-in-law and his wife said, "What has happened to you? You have gone crazy; you have lost your mind." "Yes," said he, "I am a different man, but you are the ones who are off in your minds. My mind is as clear as can be." He came back to the tent that afternoon saying he had eaten the biggest meal of two months, and felt extra fine over it too. The next day five women came from that village who had been listening to the gospel and said they wanted to repent also. This man, after three days, convinced his wife that he was a different man and she came out to hear a religion that could do such wonders for a person. She said at once she wanted to repent, but the women told her to come and listen some more till she would know what it meant to repent.

I remember one man was asking about different cities around, to know if there was a mission in these places. When place after place was mentioned and we assured him that a mission was there and could give him the name and place of the mission, he could not doubt us. Then he asked in surprise, "How is it then that we happen to be the last ones to have the gospel come our way?" To talk to a group of people who you know are hearing for the first time the story of love gives you a strange feeling that is beyond the power of words to describe. But God opens their minds and many of them are finding the Savior. Praise His name.

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