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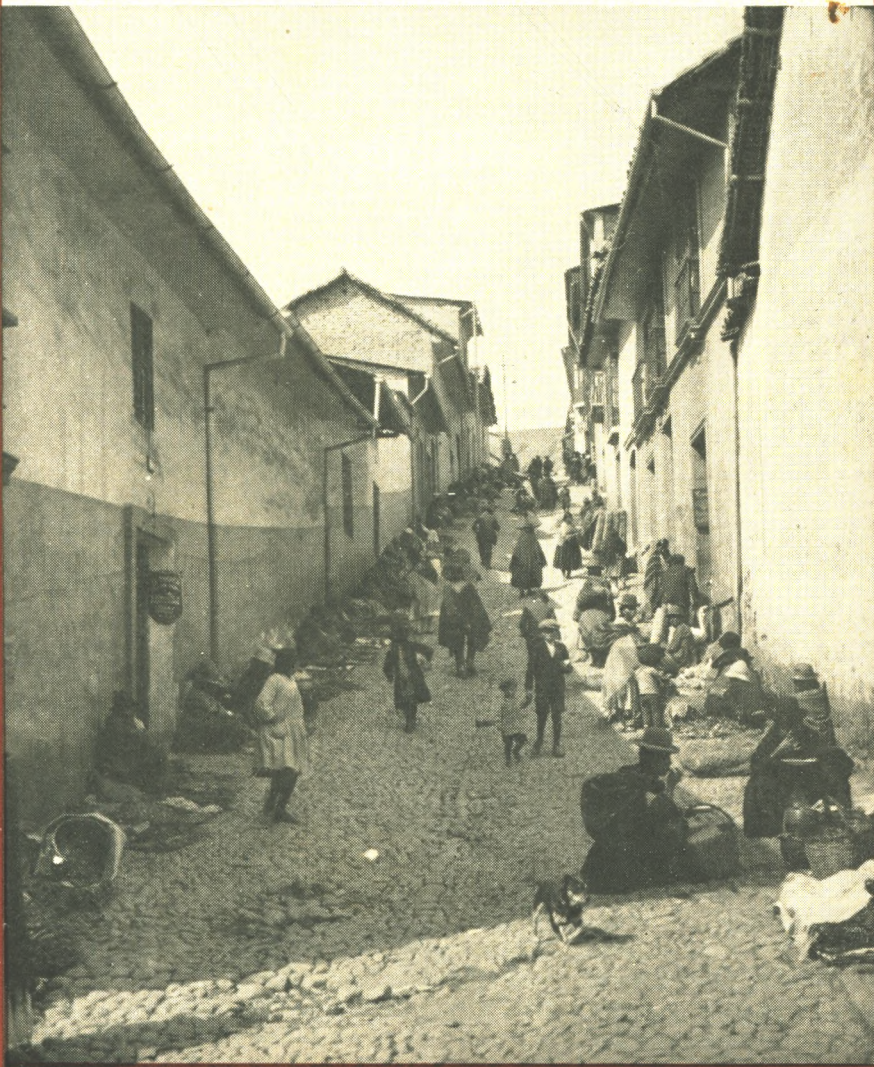
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OCTOBER, 1955

NOV 4 '55

Other ^{The} Sheep



Missionary Voice of the Church of the Nazarene

Nazarenes in Damascus, Syria

By Don DePasquale



Rev. and Mrs. Vartkes Keshishian, pastors of the Damascus Armenian Church of the Nazarene.

THE ANCIENT CITY of Damascus dates back some four thousand years, the oldest city in the world. It was here that the Apostle Paul was touched and received the divine confirmation of his call to missionary work. Here too, in the old section of the city, is the House of Ananias, who touched Paul's eyes, restoring his sight; and here is the famous "Street Called Straight" which terminates at Bab-Sharki (East Gate). In this same city Naaman, captain of the Syrian army, once lived—the man who was healed of leprosy in the Jordan River, when he obeyed the prophet's command to go and bathe.

It is no wonder that the Church of the Nazarene became interested in this great city and opened work here nearly twelve years ago. The first services were held in the living room of Rev. M. A. Thahabiyah, who superintended the work in Syria until he came to the United States for evangelism and retirement in 1953.

Soon after the work started, it was evident that a regular place of worship would have to be found. God wonderfully provided a suitable building in the Bab-Touma area where Syrian services could be conducted.

When the DePasquales arrived in Syria in 1945 a day school was organized and, at the same time, a Sunday school, young people's society, and women's meetings. The first two years saw a small enrollment, but by the third year a strong

teaching staff was ready to take over the school and church work. Today in the Nazarene Second School for Syrian children, we have a total enrollment of 200 children with the Sunday school averaging around 180 children each Sunday. The Syrian church in Damascus now has 24 full members with an average attendance of about 50.

In 1945, Rev. Nerses Sarian joined the Church of the Nazarene and brought with him a group of Armenian Christians who felt they would like to join efforts with the Nazarenes in Damascus. With their coming, we opened the Nazarene First School in Damascus, which cares for all Armenian children. It has an enrollment of 110 children. The Armenian Sunday school has an average attendance of 90 in the Bab-Touma area, and a second Sunday school carried on in Mezzra in the new city of Damascus has an attendance of 70 children.

Today the Armenian work in Damascus has progressed until we carry on preaching services in Armenian in four places within the city. All organizations of the church have been set up and we have a thriving N.Y.P.S. and N.F.M.S. among these people.

A new Sunday school for the Arabs has been organized in the new city and now a regular preaching service is carried on in Arabic in the Mezzra area.

In 1954, Rev. Vartkes Keshishian and his wife took over our Armenian work in Damascus and God has been blessing his efforts richly. A revival spirit is on and souls are finding the Lord. This year a fine group was taken into membership and very soon we shall have a second group ready for membership in the church.

The Church of the Nazarene has made good progress in the city of Damascus. Thanks to the faithful giving of our people to the Alabaster Funds, we now have two buildings, one for Armenians and one for Syrians. Our Sunday schools average about 350 children, and 5 preaching services are carried on in different parts of the city each Sunday. Our staff includes 4 national workers and 18 teachers in the day and Sunday schools.

Pray for our work in this ancient city. Our need is for a vital spiritual awakening among the people.

Other ^{The} Sheep

• Remiss Rehfeldt, D.D.
Editor
• C. Warren Jones, D.D.
Contributing Editor
• Helen Temple
Office Editor

OTHER SHEEP I HAVE, WHICH ARE NOT OF THIS FOLD: THEM ALSO I MUST BRING" (John 10:16)

Volume 42

October, 1955

Number 10

One of Many

IT WAS THRILLING to learn recently from Rev. H. K. Bedwell, missionary on furlough from Africa, that Jeremia Ngozo had been assigned work in Lusaka, Northern Rhodesia, by the African Council of Nazarene Missionaries.

Jeremia is from Nyasaland in the Central African Federation, so the new work in Lusaka is in the general area of his homeland. You must know the background of this development to appreciate fully the basis for our enthusiasm.

On November 10, 1952, I first saw Evangelist Ngozo at the Rehoboth Mission Station, fifteen miles from Johannesburg, South Africa. A striking, radiant, and capable person with the bearing of a prince stepped forward with several of his Nyasa men to present a special song in one of our services. What singing! And what a leader!

Jeremia had found Christ while working an eighteen-month shift in the gold mines of Johannesburg and had answered a call to preach. He had refused to return to Nyasaland, desiring to remain in the compound area, where he could reach the men of the mines with the gospel. Word was received that the chief at home had died and that, being of the chief's family, he had been selected to be their new chief. He was to return immediately.

It was a weighty decision. Honor, prestige, and wealth were at his door, but it would mean going back to witchcraft and polygamy. It would mean giving up Christ. Going to H. K. Bedwell, Jeremia unburdened his heart and stated that he wanted to remain true to Christ.

We had the pleasure of seeing Jeremia again during our visit. It was in a rally at Crown Mines. A special song was announced, to be sung by the Nyasaland men. Who should lead the way but Jeremia Ngozo! That radiant face and noble bearing marked him as a true leader.



Jeremia Ngozo

If they had been good at Rehoboth on November 10 in the smaller meeting, they were "walking on air" now as they stood before 850 men from the mines. Jeremia was lifted "out of himself." Presently he ceased singing the melody of "Shall We Gather at the River?" and hit only the high places. The message they had attached to this melody must have been wonderful. In his remarks which followed the song, Jeremia told the men that the Spirit of God made them all one—various nationalities and tribes, but one in Christ. The crowd of men literally shouted their approval. Jeremia then turned toward the platform. Smiling, but humble and sincere, he spoke of the union of the Church of the Nazarene and the International Holiness Mission. His final statement was, "Now I know that this message will be taken to my people in Nyasaland."

The General Board approved expansion into Nyasaland in 1954. In their 1955 meeting, the board adopted the following: "Motion carried to approve the request of the African Council to expand into Northern and Southern Rhodesia if budget and present personnel permit."

The African Council of missionaries in its session one year ago took action after hearing the report of Superintendent Esselstyn in which he said, "I pray that this year God will enable us to establish a Central African Mission Field."

It was voted to appoint a commission to investigate the possibility of opening up new work in the Central African Federation, which includes Northern and Southern Rhodesia and Nyasaland.

While the official report of this investigating committee has not been presented to the African Council at this writing, we have statements from two of the committee members, and an article

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from C. S. Jenkins, which is published in this issue.

Superintendent Esselstyn, on June 28, 1955, wrote: "Nyasaland* is a progressive country. The natives are intelligent. With the exception of a few white officials in the background, they run their country—post offices, railways, customs, immigration, etc."

Rev. C. S. Jenkins, on June 20, 1955, wrote: "We have been greatly struck with the possibilities of grace in these territories."

At the present time, Dr. and Mrs. Samuel Young are meeting with the African Council, where matters relating to the extent of expansion will be discussed. The action of the General Board was very restricted because the "10 per cent for world evangelism" program had not gained enough support to permit personnel and financial increases for the African work.

However, it is heartening to note that the faithful missionaries in Africa have encouraged the Africans to accept the challenge. Native workers have been sent from Gazaland to Tete in

Portuguese East Africa, which is a great distance for these native Christians.

May God bless Jeremia Ngozo in all his efforts in Northern Rhodesia, and the Gaza native workers who have gone to Tete.

There are eleven hundred native workers on our mission fields who need the backing of our fervent prayers and our self-denial dollars. Since it is not a safe procedure to expand the work on "specials" alone, every member of the church should insist that his local church become a 10 per cent church. A "special" will help for the present, in a given circumstance, but only the assurance of continued 10 per cent support gives the proper foundation for expansion.

Jeremia Ngozo represents all our native workers. He is one of many. Let us back all of them with our 10 per cent giving.

The Floods Shall Not Come Nigh

By Betty Emslie, Africa

Surely in the floods of great waters they shall not come nigh unto him (Ps. 32:6).

On the morning when we had planned to set off on a long journey to take delivery of mission equipment, the pouring of heavy mountain rains greeted our ears. While we were waiting on the weather, we sat down to read Psalms 32, and verse 6 stood out in seeming defiance of the elements. *There is help for today,*" we said and within a short time our light delivery truck was rolling down the narrow track which is our main highway.

At the foot of the mountain our vehicle stalled in the middle of a swollen river. Water had splashed onto the plugs and we couldn't coax the motor to start. The river was rising steadily and help from trek-oxen seemed far at that early hour. My husband and our native helper tried to push the truck out of the river bed while the starter-button was pressed and each of us prayed. To our relief, and in fulfillment of the morning psalm, we rolled out and up over the steep bank as the power in the battery turned over the dead engine while it was in gear. We heard later that the river was uncrossable within an hour of this incident, but the Lord had not allowed the floods of great waters to stop us!

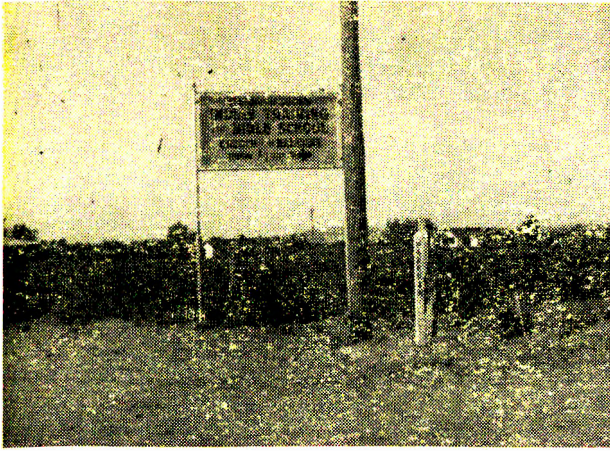
FRONT COVER

A Typical Market Street in La Paz, Bolivia
Photo by Three Lions

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Meet Our Indians

By C. Warren Jones, D.D.



The sign on Highway 85, nine miles south of the post office at Albuquerque, New Mexico.

WE WANT YOU to meet our Indians. For the most part, they live in the great Southwest. Our North American Indian District reaches from Oklahoma City to Los Angeles. That is the territory over which Rev. D. Swarth, the successful district superintendent, has traveled for the past ten years.

In the beginning, he had several small groups of Indians scattered across the country; today we have a district organization with a membership of nearly one thousand. Our Indian Nazarenes have a keen district consciousness. They support the entire program of the general church; they raise money for home missions, for the District Budget, and the General Budget. Last year, their giving to general interests amounted to 11½ per cent of their total giving for all purposes.

One of the problems encountered in working among the North American Indians is the fact that we are reaching several tribes, each with its own distinct language, and all of them most difficult to learn. This makes it particularly difficult to reach the older people, most of whom do not understand English. The younger generation have usually attended school and can speak English.

The largest tribe with which we work here in the States is the Navajo, of which there are some seventy-five thousand living in New Mexico and Arizona. In our recent District Assembly, out of 175 Indians present, 75 were Navajos.

It is interesting to note, at this point, that we not only work among Indians in the United

States, but we also have a thriving work among the Aymara Indians in Bolivia, and the Kekchi Indians in Guatemala. Rev. William Sedat is engaged at the present time in getting the Kekchi Indian language down in written form and translating the New Testament into it, so that they may have the Word of God in their own language.

The North American Indian Assembly, held at Albuquerque, New Mexico, this year, was well attended. Most of the Indians traveled over 125 miles to attend and a few came 750 miles. The day meetings were held in the chapel at our Indian Bible and Training School, but the night services were overcrowded and had to meet in the Southside Church of the Nazarene.

The foundation of our Indian District work has been laid, much groundwork has been done, and many difficulties overcome. There are still a few problems, but what has been accomplished already encourages us to move forward. With one thousand members already loyal Nazarenes, it should not be as difficult to secure the second thousand.

Our American Indian membership gains compare favorably with those on white districts.

In order to reach the Indians and build a solid, substantial church among them, an Indian Bible school is a basic necessity. We may have grade schools where we can have churches and missions, but we must have a central school where we can give high school and Bible courses. This we provide in our Bible and Training School located nine and a half miles south of the main business district of Albuquerque, New Mexico. The school has seventeen acres of land, all of which can be irrigated. On August 1, the main building was being completed. It is of cement block construction which later will be veneered with brick. The building has a frontage of 160 feet with an ell at each end extending back 64 feet. In one ell we have eight rooms for girls, and in the other the same number of rooms for boys. Then there is the office, the chapel seating 125, a dining room where we can seat 100 at a time, the library and study hall, and three classrooms. Several needed improvements on the campus will be made during the coming year.

Last year the school had thirty-two students and we are sure there will be more than that this year. Previously, there has been some grade

(Continued on page 6)

NOTES *and*

QUOTES

Spiritual Power in China

By J. W. Bergstrom*

THROUGH THE TESTIMONY of one Christian in southwest China, more than three hundred confessed their faith in Christ through baptism, and many defeated Christians came back to the Lord.

In Peking, the capital of China, two hundred university students came together for a seventeen-hour prayer meeting in cold weather only slightly above freezing. Chinese Bible students labor with their hands during part of the day and diligently study the Word during the remaining hours to prepare themselves for effective ministry as self-supporting pastors of local churches.

These are up-to-date accounts coming out of Communist China in recent months. They help to answer the vital questions, "Can the Church of Christ stand in the face of communism? Can Christians maintain a steadfast testimony in the presence of aggressive atheism?" Today, now that the first period of confusion due to the change-over to the Communist program has passed, the churches have rallied.

Many which closed their doors through fear of land reforms have been revived. Cottage meetings and prayer meetings are frequent, especially where political control interferes with regular services. Chinese home missionary societies are adjusting themselves to the new conditions, the evangelists earning their living while preaching the gospel. Many Christian books are being published.

*From "The Gospel Messenger," in Braille, July, 1955.

Ten Questions

1. Describe a Bolivian market place.
2. What missionaries made up the commission sent to Nyasaland?
3. What is our responsibility, now, toward our Chinese Christians?
4. What is a *bollo*?
5. Where is it the custom to have a feast after a special prayer meeting?
6. Who is Sam? What did he do?

7. What district is an 11½ per cent district this year?

8. Where did they have 292 more people present in Sunday school on the first anniversary of the opening of the work than they had had on the very first Sunday?

9. Where is Rally Day always the Sunday before Christmas?

10. In what city do we have Nazarene preaching services among three national groups?



PRAY for the Spanish Bible Institute at San Antonio, Texas. These students are our future leaders among the Spanish-speaking people, especially in Mexico. Pray that God will thoroughly establish them in the experience and understanding of holiness and that they may go out as consecrated firebrands to witness for Him. Pray for the teachers also, who labor with great sacrifice to teach these young people the way of holiness.

PRAY for our Mexican pastors and their people here in the United States. There are thousands of Mexicans in the States who need the gospel. Pray that God will bless and multiply the witness of our Mexican Nazarenes among their neighbors and relatives.

PRAY for our Indian Bible and Training School at Albuquerque, New Mexico. Pray that the young men and women who attend will feel a burning call to take the gospel back to their own people. Pray that they shall become firmly rooted in the way of holiness.

PRAY for our American Indian missions, and the missionaries. Many of them serve in more isolated spots than some who are on foreign fields. The need is great. They need our prayers. Pray also for the Indian Christians that they shall become witnesses among their people.

PRAY for the thousands of Puerto Ricans who now live in the United States. They are American citizens, but many have never heard the gospel. Pray that we may establish an effective witness among these needy people.



MISSIONARY HIGH LIGHTS

TESTIMONIES

STATISTICS

REPORTS

STORIES

PICTURES

FEATURES

An Unusual Prayer Meeting

By Betty Louise Miller, North American Indian District

MRS. BIG HORSE came to me after our regular Wednesday evening prayer service and asked if we could have a special called prayer service for her aged father, who was very ill. I said, "Of course; we will be happy to call a prayer meeting to pray especially for your father."

Her car had already come for her, and as she climbed in she asked me where she could bring the food. I was puzzled as to what the food had to do with a prayer service, but not having time to find out, I just called to her that it would be all right to bring it to the parsonage.

After she had gone, I told my co-worker about it and we both wondered what the food would have to do with a prayer meeting. We were so curious that we finally asked one of the Indian ladies the next day, and she said that it was a custom of these Indians to bring a feast along when they called for a special service of any kind.

Thursday evening arrived and the people began coming into the church. There were many more than I had ever seen at a regular service. I was surprised that so many would come when we were not having preaching, but meeting only to pray for an old man who needed God. You can imagine my amazement when I saw the old gentleman himself come into the church accompanied by his unsaved wife and two unsaved grown daughters. They were ushered to a back seat, and I wondered how we would ever carry on a prayer meeting for them when they were right there. How could we tell God about them when they would be listening to every word we said?

I was new and inexperienced in working among our Indian people, and I asked one of our Christians what we should do. She consented to take charge of the service, for which I was very glad.

After we had sung a few songs she asked if there were requests for prayer. To me it was a

very tense moment. I wondered what would happen now. No one said anything and it seemed to me the air became stuffy and heavy with suspense.

Finally the leader said, "Mrs. Big Horse, state your purpose for calling this meeting."

My heart sank into my shoes. I was sure the old man would stalk out of the service in anger.

But Mrs. Big Horse arose and said: "Well, you all know why we came here. My father is very sick; he is old, and he isn't a Christian. I want you to pray for my family. My sisters here need God, too."

The Christians were called to pray around the altar. After the prayer I was asked to read a passage of scripture. The Lord helped me as I explained the way of salvation to those who needed Him that night. Then the Christians were called to prayer again, and after we had prayed for those present who were sitting in spiritual darkness, someone started an invitation song in the Indian language.

God's Spirit settled down on the congregation and I felt led to invite the old gentleman, Mr. White Turtle, to give his heart to Jesus. The tears were running down his cheeks as he confessed his need and said that he would like to accept Jesus into his life. We helped him to the front, where he sat on a chair while we all gathered around and prayed for him.

God came and saved Mr. White Turtle that night. Another song was sung and the invitation extended to Mrs. White Turtle and her daughters. Mrs. White Turtle and one daughter yielded and prayed through to victory. What a glorious experience it was for all of us!

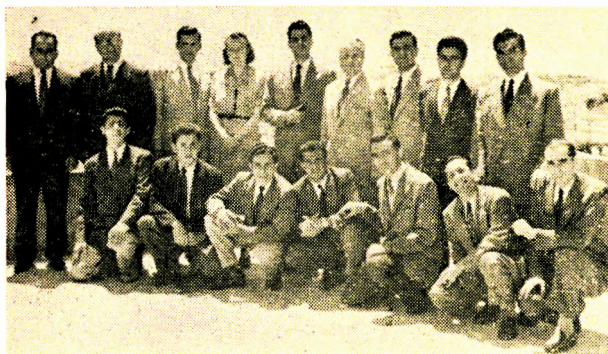
After all had gained victory Mr. White Turtle asked us to pray that God would heal his body. We did, and again God answered prayer and came in His healing power.

(Continued on page 11)

At Our Bible School Beirut, Lebanon

By Donald Reed

OUR BEAUTIFUL BUILDING has been completed and we have finished our first year of school. The first semester we had ten students—all young men studying for the ministry. Two more students came to us in the second semester. In addition, we have around sixty young people taking evening English classes. They are of all religions, but we are making friends out of them, which we feel is the first step in winning them



Bible school faculty and students

to Christ. Some have already begun to attend our services and a couple have been converted. Pray much for this work, for God is able to change this English class into an evangelistic group.

Life here at school has its joys mingled with sorrow. Last month sorrow came to us when the young wife of our only married student died. She left a joyful testimony, however, that she was going to be with Jesus. On the joyful side is the sweet baby girl born to our Arabic pastor's wife, who lives in the school building.

We wish you could know our students and love them as we have come to love them. We have not heard one harsh word among the students since they came to us at the beginning of school. They are teaching us how to pray and fast, for some of them fast as much as three days at a time. It is a common thing for them to fast for a day. We believe God is going to bless them in their future ministry for Him. During Easter vacation the students went many places to preach, and wherever they went God gave them precious souls. One student rejoiced to see his entire family converted.

Meet Our Indians

(Continued from page 3)

school work given, but the board has voted that after another year we shall not take in any students unless they are ready for the high school and Bible courses.

Rev. G. H. Pearson and the other faculty members are to be commended for the wonderful accomplishments in the new location. The city is rapidly extending toward the south, and in a few years the school will be just across the street from the city.

When passing through Albuquerque, stop long enough to visit our American Indian Bible and Training School.

The above accounts, and other information from various sources, though not abundant, bring conclusive evidence that evangelical missions which have been true to New Testament doctrine and methods have not been a failure.

While still in China, we saw, in miniature, what might happen to the Church under Communist rule. The churches in Shensi and Kansu sent their own missionary to a city in Kansu to work among the cave-dwellers. After several years of faithful ministry, a church was established. Then communism came and occupied the area. The young Chinese missionary found it necessary to refuse further financial aid from the supporting churches. He supported himself by working for the farmers during rush season, and doing clerical work in the Communist local government. He was beaten twice for doing what he considered right, but he persisted in preaching God's Word, and the church continued to function. Would this be a pattern for the future?

Communism is not merely a political system. It is a religious belief which commands the whole allegiance of its followers. It is basically anti-God and anti-Christian. However, except in certain isolated cases, it does not choose to persecute the Church outright, but rather to attack it on the political plane, accusing its members of being disloyal to the country. It prefers to treat religion with a certain sneering tolerance, and considers it an opiate which some members of society still need to sustain them.

While not denying that the danger to the Church by patronage and thought-control is far more dangerous than outright persecution, we are genuinely confident that the Spirit of God is able to use the situation to promote the growth of the Church and to cause the wrath as well as the subtlety of the enemy to serve His purposes.

The spiritual vitality of the Church and the power of faith and prayer are forces that the Communists have not recognized. The cause of Christ shall yet triumph in spite of the attacks of its enemies, and the misgivings of its friends.

The abiding results justify all the investments of intercession, concern, support, and lifeblood which have gone into the work throughout the years.

Our responsibility now is to pray as never before that the churches of Christ may be victorious, demonstrating that their foundation is the Lord Jesus Christ, on whom they are solidly built to be a glory and an honor to His name.

New Mexican Church At Plainview, Texas

WHEN SAM PICAZO graduated from San Antonio Nazarene Bible Institute, he wanted to go to work, so he asked the superintendent of the Texas-Mexican District if he had an assignment for him.

The superintendent didn't want to discourage the young man, so he sent him to Plainview, Texas, to make contacts, and see what he could do about gathering a group together for a Sunday school. Eventually, perhaps a man of experience could build on Sam's inexperienced beginning, and someday there could be a church there.



Group of students at Spanish Bible Institute. Sam Picazo is second from right in middle row.

Sam went. The little room where he started his church opened its doors on June 5, 1954. God came and blessed each service. The second Sunday they had forty-one in Sunday school and a large part of those were adults and young people. The district superintendent went down to hold a two-week revival to help Sam get under way. Eleven adults were converted during those meetings.

Seeing the rapid strides the work was taking, the district superintendent also sent Sister Maria

Garcia, mother of the Mexican pastor in Houston, to live in Plainview and do the visiting among the ladies and young women of the Mexican families there, since Sam is not married and cannot carry on that part of the visitation work.

In one month the Sunday school grew to fifty, and showed healthy signs of continuing its progress.

But Sam Picazo was not willing to stop there. He saw the hundreds of Mexicans in Plainview whom he had not yet reached, and could not reach through his own efforts alone. He knew of the Spanish Radio Hour from his brother who works in the radio studios in Haiti, and just recently wrote for a sample recording to take to the radio station in Plainview to see if he could get the program on the air.

Sam Picazo is a willing and enthusiastic worker for the Kingdom. His "church" is moving ahead, and the future looks bright. God is using him to win souls. He is just one dividend for the investment the Church of the Nazarene has made in the Spanish Bible Institute in San Antonio. There are others scattered over the United States, Mexico, and Central and South America, each one serving God and winning souls among their people.

May God's richest blessings rest upon these Spanish-speaking nationals as they take the Word of God to the thousands of needy souls in their homelands.

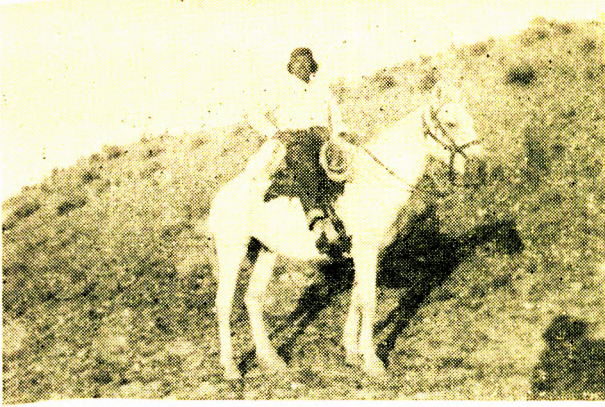
He Will Keep

The Lord shall preserve thy going out and thy coming in from this time forth, and even for more (Ps. 121:8).

When I was leaving Praia, three years ago in April, to come to Santa Catarina, the Lord gave me this verse. All of my things were packed in the truck and I came to Santa Catarina all alone. It was one of the hardest things I have ever done in my life. I had never been alone on a station before, and I had always said that a missionary shouldn't be alone, but it was necessary and so I was going.

That verse has been my stay all during these three years. I can testify today as never before that I know it is true because He has blessed in many ways. I have no fear for the future, I'm not lonely, and I have real happiness and joy. Sometimes the way gets hard and I don't know which way to turn, but I've found anew that the Lord does "preserve thy going out and thy coming in." Blessed be His name! I thank God for the privilege of being in Cape Verde. I wouldn't want to be in any other place, because I know this is where the Lord wants me at this time.—
LYDIA WILKE, *Cape Verde Islands.*

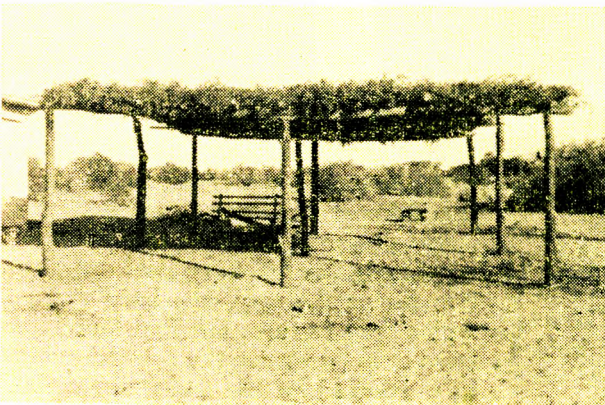
On the North D



An Indian chief—of the Turquoise Clan at Cochiti



A group of Papago Indians at the Tucson Mission



A brush arbor shelter at the Cocopah Nazarene Mission, Somerton, Arizona.



An Indian maiden and her baby sister, Emerson, Oklahoma.



Comanche Indian in the Oklahoma Territory.



Mojave Sunday-school children

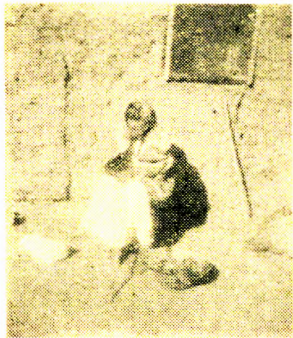
American Indian District



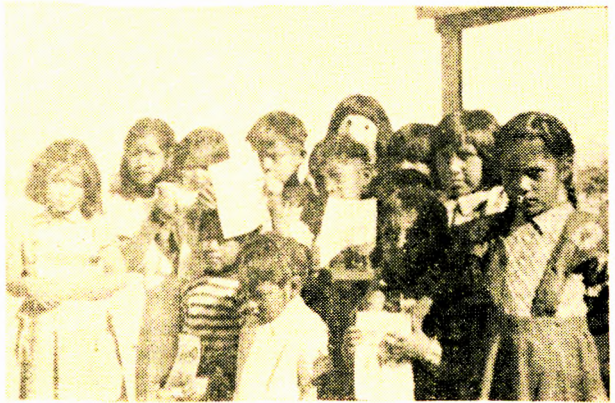
Some of our Indian ladies making *tortillas* on an open fire for a big dinner, one afternoon.



Children at Indian parsonage background.



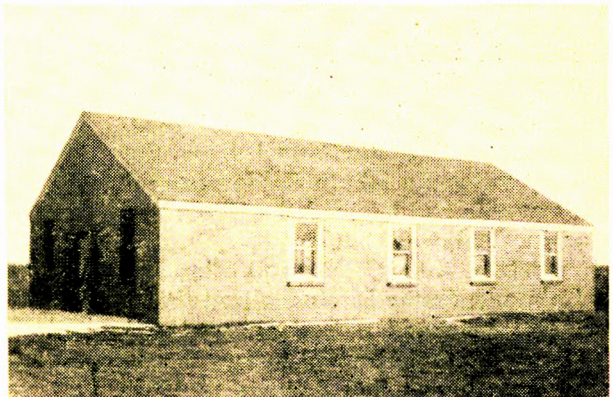
A Pima woman, over one hundred years old, who, so far as we know, never heard the story of Jesus until the Nazarene church came to Lehi.



Papago children at the mission in Tucson, Arizona



Children at Needles, California



The church at El Reno, Oklahoma, serving Cheyenne-Arapaho Indians.

It Happened This Way

**By Leo Flores, pastor
Mexican Church of the Nazarene
Corpus Christi, Texas**

IN 1947 I entered the United States Air Force and was stationed at Salina, Kansas. My sins caught up with me and I was put in jail, facing a ten-year sentence and a dishonorable discharge from the service.

After three weeks, a man by the name of Samuel R. Green, now in heaven, came to visit me and told me of Jesus. I had heard the gospel many times before when men held jail services, but I would not listen. But Mr. Green told me that I could become a Christian and that day I wanted to be. On August 24, 1948, at two o'clock, I gave my heart to Jesus, and He saved me.

Not only was I freed from the jail where I was captive, but God delivered me from the habits of drink and marijuana smoking, which had already bound me, though I was only eighteen.

In gratitude to God for His goodness I began to attend the Garden of Prayer Mission. There I met and married a sweet little girl named Nancy Mayo.

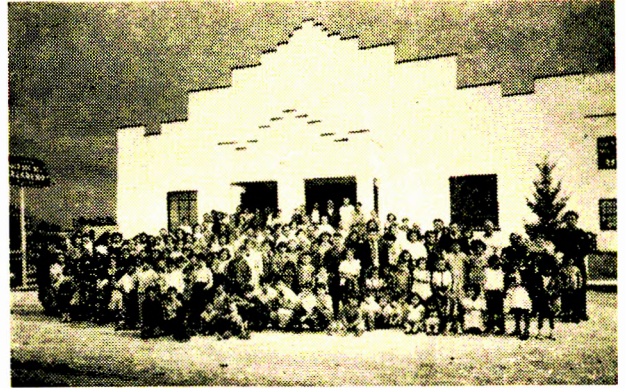
We were moved to Louisiana, and one day we visited a Nazarene church in Bossier City, where there was a revival meeting going on. We felt at home because my wife had no use for make-up and I had no use for tobacco or picture shows. One day I told my wife that I was going to get sanctified, and I laughed, because I really didn't believe in the blessing. But Brother Griffeth preached on second-blessing holiness and I could not help but hunger for it. The people sang in the Spirit, and they looked and acted like saints. I was the first one to hit that old altar that night, and I got so blessed that I ran out of words in English and I started to pray and praise God in Spanish. I guess I scared everyone because the people probably thought I was speaking in tongues—which I was, but not unknown tongues.

The Lord sanctified me and it has held good.

Later I was honorably discharged from the service and went to see my folk in California, and after a while my wife and I joined the Church of the Nazarene in Coalinga, California.

During a meeting with C. W. and Florence Davis from Colorado, Sister Davis realized that I was not where I belonged and she introduced Brother True and Brother Howard to me. I was invited to the assembly at San Antonio in 1953, and my wife and I hitchhiked down there from Avenal, California. We fell in love with the people there. Back in Coalinga our pastor helped us to sell our few possessions and get

ready to go to San Antonio, we supposed, to attend Bible school. But when we arrived Brother Howard asked us to go to Corpus Christi, where he wanted to start a Mexican Church of the Nazarene. We waited around, afraid to start out because we hadn't had any experience. But finally a little place opened up which we rented for thirty dollars a month. November 1, 1953, we had our first Sunday school with twenty-four present. We have worked, visited, and prayed and fasted, sometimes by necessity when there was no food, but God has kept us.



Corpus Christi congregation and Sunday school one year from date of starting this Mexican church.

In our first report, we had an average attendance of 60; 111 souls seeking salvation; 35 members; and only \$500.00 in finances.

We kept on praying, visiting, and working and six months later we had an average Sunday-school attendance of ninety-five, eighteen new members, making a total of fifty-three, and \$1,435.00 in finances.

Through the generosity of Alabaster giving we secured money to help us buy a large Baptist church which will seat at least four hundred people.

During October, 1954, we averaged over 100 in Sunday school, and on our first anniversary we had 316 there for the Sunday-school hour.

Our little church believes in 10 per cent giving, and if there are any doubts about the wisdom of this among the brethren, take it from this: God gives dividends when we obey Him. God is wonderfully blessing the work in Corpus Christi because we are honoring Him and believe His promises.

I am glad that I ever joined the Church of the Nazarene. I have never regretted it one moment.

**DID YOU READ
YOUR BIBLE TODAY?**

Progress on the North American Indian District

By D. Swarth, District Superintendent

THE YEAR which closed April 30 has been a good year. We have found that God's blessings have crowned the tireless efforts of our faithful missionaries again this year. Not counting hardships, privations, and needed sacrifice, they have pressed the battle against the enemy of the souls of men. Many of our Indian people have found salvation through Jesus Christ. Our congregations have grown steadily, some even exceptionally. Outstanding has been the eagerness with which so many of our missions have shouldered the responsibilities of reaching "those others." They have given of their means unstintingly. Many have given much of their free time in reaching neighbors, friends, and strangers. All this has created a spirit of revival in many of our churches. We thank God that this new life has reached missions which in the past seemed dormant. We must pray fervently that this new year will be the year when a real, Holy Ghost-directed revival shall spread over our district, reaching all our missions and bringing salvation to the multitudes of unsaved Indians.

We want to express our gratitude to Brothers Scrivner and Komah, our zone supervisors. Under God they have worked most successfully in uniting the people on their separate zones. Their examples and counsel have meant much to the missionaries and their people.

We have a total of twenty-five missions and four outposts. During the year a good contact was made at Navajo Station, northwest of Gallup, New Mexico. Rev. and Mrs. Robert Pino conducted a special tent meeting resulting in the salvation of a goodly number of Navajos.

Mr. and Mrs. Walling have succeeded in starting a new congregation of adult people in conjunction with the Youth Center in Albuquerque. They have a good membership already, and are looking for adequate housing for their group.

The total membership of the district has now reached 970, an increase of 73 over last year.

Some of our stations have gone far above what was expected of them in finances. Our Ramah church raised \$711.00 for general, district, and field budgets in addition to hundreds of dollars for running expenses and making needed repairs on their mission building. They have bought their own pickup, paying \$500.00 cash and the

rest in regular payments. They expect to complete payment as soon as the wool crop comes in. Their missionaries taught them to bring in their tithes to the storehouse, and they have done so from the beginning.

Others, of course, have done as well. In fact, nineteen of our missions have paid their budgets in full, or have overpaid them.

The American Indian District gave a total of \$2,477.47 for General Budget, making us an 11½ per cent district.

The N.F.M.S. has contributed loyally to the success of the district. Their total membership this year was 325, and they raised \$1,131.23 for General Budget, \$131.15 for Field Budget, and \$488.90 for Specials—a total for all purposes of \$1,751.28.

Great strides have been made in the Sunday-school enrollment and attendance. We now have a total of 1,644 enrolled in our schools. Clinton, Needles, Twin Butte, Somerton, Parker, Nazarene Center, and some others have almost doubled their attendance over last year.

There has been an increase of activity in our N.Y.P.S. this year, with 13 societies reporting a membership of 280.

Our camp meeting held at Winslow Mission was especially valuable to our people, who showed great eagerness to learn more about God. The altars were filled again and again with earnest seekers, who happily became finders of this great salvation which is to the uttermost.

Since last assembly, the last addition to the first unit of our C. Warren Jones Indian Bible and Training School at our new location has been completed. It provides a girls' dormitory, dining hall, kitchen, dean's apartment, classrooms, and chapel. Foundations have been put in for two more classrooms, a study hall, an office, a library, and a boys' dormitory.

The school year was one of the best in the history of the Training School—thirty-two students were enrolled, one couple graduated from high school and four others from the eighth grade.

An Unusual Prayer Meeting (from page 5)

The next week Mr. White Turtle, who was already past eighty years of age, was out picking cotton. Praise God, who still hears and answers prayer!

Did we have the refreshments after that prayer service? Oh, yes, indeed. When the prayer service ended, everyone was invited by Mrs. Big Horse to come to the parsonage for a feast. It was not merely refreshments, but a real feast with boiled ribs, soup, fry bread, sandwiches, rice pudding, and fruit. It was a joyous time of fellowship and victory for everyone.

The John McKays
India



Mary Miller
Peru



Rev. John McKay was born in Coatbridge, Scotland, January 17, 1896. He completed primary school in Scotland, and then came with his parents to America. He attended Olivet and Trevecca colleges. Brother McKay is a veteran missionary, having spent some seventeen years in India. He first went to the field in 1927, and was stationed at Khardi, India. Later he moved to Buldana. His first wife, May Tidwell McKay, and his small son, Buddy, were tragically killed in 1935, in an automobile accident on the field, when Brother McKay was forced from the narrow road to avoid hitting a panic-stricken Indian man.

Mary Hunter McKay was born in Charlotte, Tennessee, September 10, 1901. She attended school, including business college, in Chattanooga, Tennessee. She was employed as a bookkeeper for fifteen years. Miss Hunter went to India in 1937, where she and Rev. John McKay were married. They have one daughter, Katie Beth McKay, born March 2, 1941.

They remained in India until 1948, except for the war years, when they were requested to come home. In 1948, the illness of Katie Beth necessitated their return to the States for an extended period.

In 1953, the board appointed them to the field once more; and in June, 1954, the McKays returned to India, where they are presently serving.

During their last extended time at home, Brother McKay pastored the Church of the Nazarene in Princeton, Florida.

On the Indian field, Brother McKay has served

Mary Moffat Miller was born in Port Shepstone, South Africa, April 10, 1929, the daughter of missionary parents, Rev. and Mrs. R. R. Miller. She lived in Africa until she was sixteen. Brother and Sister Miller have since transferred to Trinidad, where they superintend our work.

Miss Miller was saved while still very young and was sanctified when she was eighteen. From childhood she felt that she wanted to be a missionary, but the call was not positive and certain until she was in Bethany College.

She attended Durban High School and Bible Holiness Seminary in Africa, and Bethany-Peniel College, where she received her B.A. degree. She took six months' language study in Mexico City just before leaving for Peru.

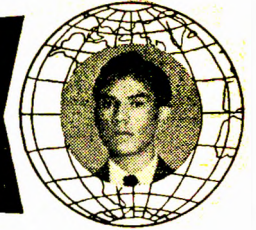
Her language background gained in earlier life has been an asset to her, for while in school in Africa she had to learn Afrikaans, Latin, and French, and has now added Spanish. Her college training prepared her for elementary school teaching and she served in this capacity for a year in Texas, besides doing part-time teaching in the Nazarene Bible School in Trinidad, while she was with her parents there, before receiving her own appointment to missionary service.

She has been in Peru since December, 1954, and is working in our schools there.

in evangelistic work, educational work, and as a builder for some of our mission property. He is at present in charge of our Bible school at Buldana.



YOUTH PAGE



Have You Ever Seen a "Bollo"?

By Noreen Roth, Peru



Noreen Roth, missionary, holding a "bollo."

A "BOLLO" is a doll, made of very special materials for one special day of the year—"All Saints' Day," November first. It may be two inches tall, or it may be almost as large as a real baby. It is made from bread dough, shaped while damp, and allowed to dry before baking it in the oven. Bright-colored paper is sometimes used for the eyes; the nose is pointed and the mouth is made with a harmless dye. The same kind of dye is used to color the dress or suit with which the doll is adorned.

Here in the sierra areas of Peru, many people believe that from noon, October 31, until noon, November 1, God gives liberty to the souls of all who have died. *Bollo* dolls are made to represent the loved ones in each household who have died. On the night of October 31, each family who have lost loved ones put their *bollos* on a table and burn candles to them in honor of those who have passed away. Offerings must also be given to the *bollos*; not offerings of money, but of the favorite food of the dead person when he was alive. Some offer a plate of potatoes, a guinea pig, chicken, candy, cigarettes, or whisky. They leave their gift in front of the *bollo* during the night, believing that the soul of the dead person will

come to eat the food. Sometimes white night moths flutter around, attracted by the candle-light and the smell of food, and many people will not kill them because they believe they are the souls of their dead loved ones, coming to eat the food. Water mixed with salt, which has been blessed by the priest, is sprinkled over each *bollo* and the offering, and prayers are said before the *bollo* for about half an hour before going to bed.

On November first, the family burns a small amount of the food offering, so that the smoke will rise up to the sky as a form of incense for the souls of the dead. The remainder of the food becomes a feast for the family.

Almost everyone who is not a Christian observes this custom in our area of Peru.



GENERAL PRESIDENT'S NOTES

A CLOUD, THE SIZE OF A MAN'S HAND I Kings 18:44



Louise R. Chapman
General President

The Crusade for Souls was launched some years since. Every thinking Christian is aware of our great need for revival. Recently I have seen clouds the size of a man's hand and have heard a sound of coming showers.

A pastor of a certain large church told of his yearning to see the power of God released upon his own life and upon his church. He read how Jesus spent days and nights in fasting and prayer and of how the Apostle Paul spent three years in the desert. So he went to a certain nearby desert and spent three days and three nights in fasting and prayer.

God so met his heart, filled and blessed him, that on Sunday when he tried to tell his people, the whole front of the church filled with sobbing Christians. They spent most of the rest of the day and night in prayer.

It was such a blessed and profitable experience that he returned several times to the desert for seasons alone with God, and one day his faith took hold in an unusual way and he was able to claim his whole city for revival and God.

In another of our larger churches, for several months they have been observing three hours of prayer daily. The men gather from seven to eight o'clock morning and evening, and the women from ten to eleven o'clock. They say they are "tarrying until" God comes in the kind of revival that church and all of us need.

A district superintendent and a number of his preachers gather once a week for a midnight prayer service. They are asking God for a greater district-wide visitation. They report definite progress and wonderful meetings with God.

They tell me that the eighth of each month is reserved on one of our

foreign fields by all the church as a day of fasting and prayer, calling upon God for revival.

These are the clouds that bring rain. They bring hope to the soul. If all who long for revival would find some way to join these who are pushing out in front, soon there would be the abundance of rain.

A NEW CHORUS AVAILABLE

Mrs. Rhea F. Miller, N.F.M.S. Council member from the Eastern Zone, has written several good songs and choruses, among which the best known, perhaps, are "I'd Rather Have Jesus" and "He That Goeth Forth and Weepeth."

Recently she has written another chorus, "Take Care of Him," based on Luke 10:35. This chorus is especially suitable for use with the tenth chapter of the new study book, *The Master Says, "Go."*

Copies of this chorus may be obtained by ordering from the Nazarene Publishing House, 2923 Troost Avenue, Box 527, Kansas City 41, Missouri.

Price: 10 cents a single copy
\$1.00 a dozen
\$5.00 one hundred

Since this is a service item, sold at cost, or less, we urgently request that you do not ask that this item be charged to your account. Your order should be accompanied by your check, money order, or cash.

DISTRICT CONVENTION BRIEFS

Washington Pacific—May 9-10

The annual missionary convention of the Washington Pacific District climaxed a successful year with a convention that was inspired and blessed of the Lord. The convention was held at Seattle First Church, May 9 and 10. The theme, "I Must Work, the Night Cometh," was carried out very effectively in background decorations.

It was a real privilege to have Harmon Schmelzenbach, who spoke to us about our work in Africa. All were moved toward a greater effort for missions this year.

It was also a delight to have Mrs. Ralph Cook, returned missionary from India, telling us of high lights of India. Mrs. Gordon Olson, General N.F.M.S.

NOVEMBER EMPHASIS THANKSGIVING OFFERING



Will your Thanksgiving Offering, November 20, be a true measure of your thanksgiving to God?

Council member, brought us greetings and high lights from the council meeting held in January.

Mrs. E. E. Baker was re-elected district president by an overwhelming vote of confidence.

The convention was climaxed with a great message by Dr. Hardy C. Powers, telling of his recent visit to New Guinea. We will work this year with a deeper sense of the urgency of our task, knowing in our hearts that "We Must Work, the Night Cometh."

Mrs. E. K. BRYANT, Reporter

Nebraska—May 31

The Thirty-second Missionary Convention of the Nebraska District convened at First Church in Lincoln, Nebraska, on Tuesday, May 31. The theme, "The Cross Compels Us," was the background for the entire convention. The theme chorus was written by Mrs. Ida Bohlke. A skit, "The Teen-agers of Today Are the Called Missionaries of Tomorrow," bore a very convincing and challenging message.

Our guest speaker, Mrs. Louise Chapman, was again a great blessing as she preached to us under the anointing, emphasizing the need for every Nazarene becoming a member of the missionary society.

Mrs. J. H. White was elected president for the coming year.

Mrs. JOHN LUNDY
Superintendent of Publicity

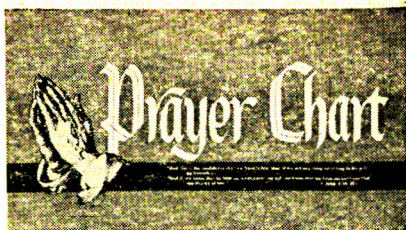
Rocky Mountain—June 1

The Rocky Mountain District N.F.M.S. held its annual convention June 1 at Billings First Church, Billings, Montana.

Mrs. David Figg was re-elected president on a nearly unanimous ballot.

A wonderful spirit of devotion and enthusiasm characterized the convention. Gains were reported in nearly every phase of the work. We were fortunate

(Continued on page 15)



CHOOSE ONE OF THESE REQUESTS:

1. Building site in Corozol, British Honduras
2. Refreshings for Crooked Tree, British Honduras
3. Guidance concerning Major Clinic, British Honduras

INFORMATION CONCERNING REQUESTS:

For years we have diligently endeavored to obtain land for a building site in the needy coastal town of Corozol. Satan hindered us. Now it seems, with God's special help, we may be able to secure land if we mightily pray.

Our fine national Nurse Johnson, is holding forth at Crooked Tree as pastor, nurse, director of all the many divisions of the mission work on this station. God is using her greatly. They use and love the Prayer Chart. They request prayer for revival and general refreshment.

Pray that God will move upon the authorities to grant us the privilege of bringing in equipment and building supplies free of duty. They need God's direction in all plans concerning the medical work in British Honduras.

District Convention Briefs

(Continued from page 11)

indeed to have Miss Mary Scott as our convention speaker. Our hearts were strangely warmed and our "sights raised" as she spoke to us on "Prayer" and "The Keys to the Kingdom."

Rocky Mountain District again has the privilege of giving of our number to bear the good news to far-off lands. The climax of the day came as the convention rose to its feet to pledge to pray faithfully for our outgoing missionaries. Frank and Mary Van Develder, who soon leave for Bolivia.

MRS. MURRAY J. PALLETTE, *Reporter*

North American Indian—June 7

The North American Indian District held its Tenth Annual N.F.M.S. Convention at the new location of the C. Warren Jones Indian Bible and Training School near Albuquerque, New Mexico, June 7. Mrs. D. Swarth brought a wonderful devotional message. Mrs. Fern Scrivner presided very efficiently. Sixteen societies reported from 4 states including 20 tribes with over 175 Indians in attendance. There was an increase in every department with \$400.00 in Alabaster offering and an offering for the Spanish Broadcast programs. It thrilled our hearts to see what God hath wrought among the Indian people in eleven years. They have a vision for greater accomplishments in the future.

BERTHA HUMBLE, *Reporter*

REQUESTS FROM YOUR MISSIONARIES

THANKS

First of all I have received two requests from missionaries asking me to express their thanks. The first is from William Harvey Coats in Casa Robles, who so recently went through serious surgery. He writes:

I wonder if I might take space for an expression of thanks, gratitude, and appreciation for all the cards and prayers that brought me through the crisis of my recent major operation.

The second request for space to express thanks is from Mrs. Ann Stark, of Africa. She writes:

Is there a more faithful family than our Nazarene family? You read an SOS for bandages in the April *Other Sheep* and you did something about it, taking hours of your time and dollars from your pockets. The bandages are already meeting a great need. If you will just be patient with us, we will get around to acknowledging all the parcels. Thank you for your faithfulness.

REQUESTS

Mrs. Leonard York, of British Honduras, writes:

It has been some time since I have received any used clothing, and as I noted the needs of my people I felt prompted to drop you a line.

The winter weather will be coming on in a few months. This extremely hot country takes on a bitter chill during our winter months, catching most people unprepared. Many of our people live in little thatched houses on a dirt floor. Sometimes water seeps in, making their homes damp as well as cold. I'm wondering if there would be some of our people at home who would have old bedspreads, blankets, sweaters, and even coats to help keep out the winter chill. Dresses, men's, boys', and girls' clothing are all needed just now.

Parcels should be addressed to:
Mrs. Leonard York
El Cayo, British Honduras
Central America

Parcels should be sewed in canvas, heavy muslin, or oilcloth bags if possible—no box needed if only used clothing is sent. Weight limit is twenty-two pounds per parcel. Mark the parcel, "Used Clothing for Free Distribution." There will be no duty. Declare the value of entire parcel at 50 cents or \$1.00. The Yorks can use clothing of medium, light, and extremely light weight—cotton most suitable; jackets and sweaters may be used.

New England—June 20-21

The N.F.M.S. Convention held at Wollaston, Massachusetts, June 20-21, was unique and outstanding. The theme was "We are laborers together with God." Our beloved district president, Mrs. J. C. Albright, was re-elected with an almost unanimous vote. Wonderful gains were shown in every department.

Miss Mary Scott was our convention speaker. We shall long remember the God-given, heart-stirring messages brought by her.

A teen-age candlelight service presented by sixty of our young people, showing the great percentage lost to our church, was deeply impressive. The all-male choir was an enjoyable part of the convention. Representation was the best ever from over the district.

KATHRYN BENSON, *Supl. of Publicity*

ATTENTION!

You will find much valuable information on National Groups in the U.S.A. in this issue of the "Other Sheep." You will find several articles about our mission work among the North American Indians and Mexican people. The center spread of this issue highlights the work among the American Indians.

South Dakota—June 20-21

The Sixteenth Annual District N.F.M.S. Convention of the South Dakota District was held in the First Baptist Church, Mitchell, South Dakota, June 20 and 21.

Mrs. Crawford Vanderpool, who has been elected to replace Mrs. Irvin Kennedy as district president, presided.

From all reports given, the district has made some good gains this year and we are happy to report that our baby church in Rapid City has an organized society, which is doing well.

Mrs. Crawford Vanderpool, wife of our district superintendent, whom we have learned to love and appreciate, was re-elected district president with a nearly unanimous vote.

We were privileged to have Miss Fairy Chism as our convention speaker. She brought an inspirational message on "The Measure of Love," using as her text John 3:16. She gave many instances of the sacrificial love of the African Christians, inspiring the congregation to measure their love to Christ.

MRS. YEARL FISHER
Reporter

Northeastern Indiana—June 27-28

The Annual N.F.M.S. Convention of the Northeastern Indiana District convened at the Nazarene Campground, Marion, Indiana, Monday evening and Tuesday, June 27 and 28.

The convention was directed in an efficient and effective manner by our capable Mrs. Paul Updike.

Our hearts were stirred by the challenging and inspirational messages of Miss Lydia Wilke as she told of how lives of the Cape Verdeans were changed by the light of the gospel. A beautiful spirit prevailed throughout the convention and reports showed splendid gains in many phases of the work.

Mrs. Paul Updike, wife of our district superintendent, was re-elected with a wonderful vote. Our theme was the "Christ-centered Seven-Point Goal," and we are looking forward to a new year with more societies reaching this goal.

MRS. J. T. TRUEAX
Reporter

ALABASTER CORNER

I just thought I would like to tell you what a wonderful time I am having filling my Alabaster box. While in Florida this winter I picked up a lot of little shells. A lady showed me how to make pins out of them. Then I decided all the pins I made and sold I would put in my Alabaster box. I know I have put in over twenty dollars that way. Then when I save anything I put that in. I got such a thrill out of that, so decided to put a silver offering in my box every day that I had it, and I haven't missed many days.

BERTHA HUMBLE
Kankakee, Ill.

Boy's and Girl's PAGE

Elizabeth D. Hodges, Editor
6401 The Paseo, Box 6076, Kansas City 10, Mo.

DEAR BOYS AND GIRLS:

Many of you have just been promoted in Sunday school. Some of you have been promoted from the Primary Department to the Junior Department. Perhaps you received a lovely Bible when you were promoted to the Junior Department.



This month we have a letter from one of our missionaries in Nicaragua telling about a little girl who received a Bible as an award. We also have a picture of her with her new Bible in her hand. This is the letter from Miss Esther Crain:

"I am sending you a copy of a story written by an eleven-year-old girl in our day school in La Chocolata, and a picture of the little girl and her sister.

"The Sunday before Christmas is always a rally day in our Sunday school and each church usually gives prizes for those who bring the most to Sunday school on that day. This little girl brought nineteen to Sunday school and the Bible was her prize. The next day in school she asked her teacher if she could write a story and the enclosed is what she wrote. The teacher helped her some in the writing but the thought is her own idea. She read it to me the next time I visited the school and I asked for a copy to send to you.

"I thought you might be interested in reading her story and seeing her picture.

"Would you like to hear more about our day

school children in Nicaragua? I have other pictures and many interesting things to tell you about them.

"Sincerely,

"ESTHER L. CRAIN"

A TRUE STORY

I received the Holy Bible as a prize from the Nazarene Mission Sunday, December 19, 1954.

I understand that God gave me this Bible to be my helper all the days of my life. May it keep me and guide me so I may take His Word to others who have never known God or His Son, our Redeemer, Jesus Christ.

May God bless the Nazarene Mission for having brought the gospel to this place, and for having given a school where many children are learning as I am.

May God bless Nina Esther, Inspector of the Nazarene schools.

My fellow schoolmates together with me send greetings to all the boys and girls.

MARIA GUMERCINDA MUNIZ

La Chocolata

Nicaragua, Central America

Aren't you glad, boys and girls, that you can have a part in sending missionaries to Nicaragua, so that boys and girls there may learn the wonderful story of Jesus? Aren't you glad that Maria received her Bible and that she wants to tell the story to others?

If you want to hear more about the boys and girls there as Miss Crain suggests, let us hear from you. We have had several nice letters from Juniors telling us the countries they would like to hear from. We are always glad to hear from you and will try to get letters from the missionaries and countries you have suggested. It takes a long time though to get letters from other countries, so try to be patient until we have the letter you have asked for.

Best wishes to all of you.

ELIZABETH B. JONES

New Horizons

By C. S. Jenkins, Africa

WHEN WE CAME to Africa in 1920, our African Nazarene world centered around Pigg's Peak in Swaziland. We had three main stations there: Peniel—now Schmelzenbach Memorial, the first station of the church, which was established in 1910; Pigg's Peak station, opened in 1914; and the Popenyana station, which opened a few years later. We also had a small beginning at Sabie in the Transvaal, where the Shirleys had gone.

Now we have 21 main stations in Africa. Supervised by these main stations are 354 outstations. These are manned by men who have been saved, sanctified, called, trained, and sent out in full-time service. It has long been our conviction that God will save Africa *through* the African. Since 1910 we have been branching out to our present outreach. In 1952 came the amalgamation with the International Holiness Mission of Britain, and that brought in other main stations and outstations.

During the past few years we have had in our location and compound work a goodly number of men from Nyasaland, who have been saved and sanctified at our altars. In 1953, our field superintendent, Rev. W. C. Esselstyn, together with Rev. George Pope and Rev. Norman Salmons, visited Nyasaland and brought back a report of the need and opportunity. At the 1954 council meeting a commission was set to investigate further. Those composing this commission were: Rev. W. C. Esselstyn, Mr. James Graham, Rev. R. E. Jones, and Rev. C. S. Jenkins. On the ninth of May the first party, composed of the Esselstyns and the Grahams, left, going to Nyasaland via Furancungo, Tete, in Portuguese East Africa. They had a blessed week there in a Bible conference, revival meetings, and other special services.

Our Tete station is on the frontier of our work, greatly isolated from the other parts of our present field. Rev. and Mrs. H. C. Best were there for many years. The Hapgood-Stricklands were also there, and then for a good number of years Rev. and Mrs. G. H. Pope heroically carried on. Now Rev. and Mrs. Norman Salmons are there and doing a very good work. Last November four of our workers from the Gaza native church, in southern Mocambique (Portuguese East Africa), felt the call of God and went to that station. Truly they are "sent ones," being over one thousand miles from their homes, and among a people of a strange tongue. They are experiencing, as their white missionaries have experienced before them, what it means to learn a new tongue and new customs.

The second party of the commission, composed of the Joneses and C. S. Jenkins, left on the sixteenth of May. They passed through a portion of the Transvaal in the Union of South Africa, and Southern and Northern Rhodesia, and finally into Nyasaland, where they met the first party at Lilongwe. They stopped at Lusaka, the capital of Northern Rhodesia, where we have a nice group of European (white) Nazarenes.

Nyasaland is bordered by Mocambique on the east, west, and south, with a bit of Northern Rhodesia touching this area also; and on the north by Tanganyika. It is a strip of land in central Africa about 520 miles long and from 50 to 150 miles wide, with 31,879 square miles within its borders.

So far as the present Nyasaland is concerned, history begins on September 16, 1859, the day on which David Livingstone arrived at the southern end of Lake Nyasa. Nyasa means "broad water" in the language of the Yao people. (We have a man in our Bible school in Swaziland from that tribe.) Nyasaland has a native population of 2,392,031, or 66 to the square mile. There are 4,075 white people in the province.

It is estimated that at any one time there are 120,000 Nyasa men absent from the province, working in other parts, especially in Southern Rhodesia and South Africa. The principal tribes, all of which are of Bantu stock, are the Cheva, Nyanja, Tumbuka, Yao, Ngoni, Ngonde, and Thonga.

One of the outstanding Nyasa men, who united with us while working in South Africa, is Jerry Ngozo. He is of the Ngoni tribe. He traveled with us all the time we were in Nyasaland and was invaluable to us. He speaks several of the dialects and understands them all. Chinyanja can be heard anywhere in the country.

People! And more people! I can see them in my mind's eye as I write. Thousands upon thousands of them, thronging the roads everywhere. What a harvest field! Because of the slave trade, which brought many Arabs to these parts in the early days, Mohammedanism was introduced. Many of the Nyasa people, especially in the north, are of that faith. However, it is not the fanatical type found in north Africa. They need the gospel as bad as the heathen. The Mohammedan chiefs whom we visited received us kindly. It was very gratifying the way the various district commissioners received us also. All proved to be very sympathetic with our desire to enter the Nyasaland province.

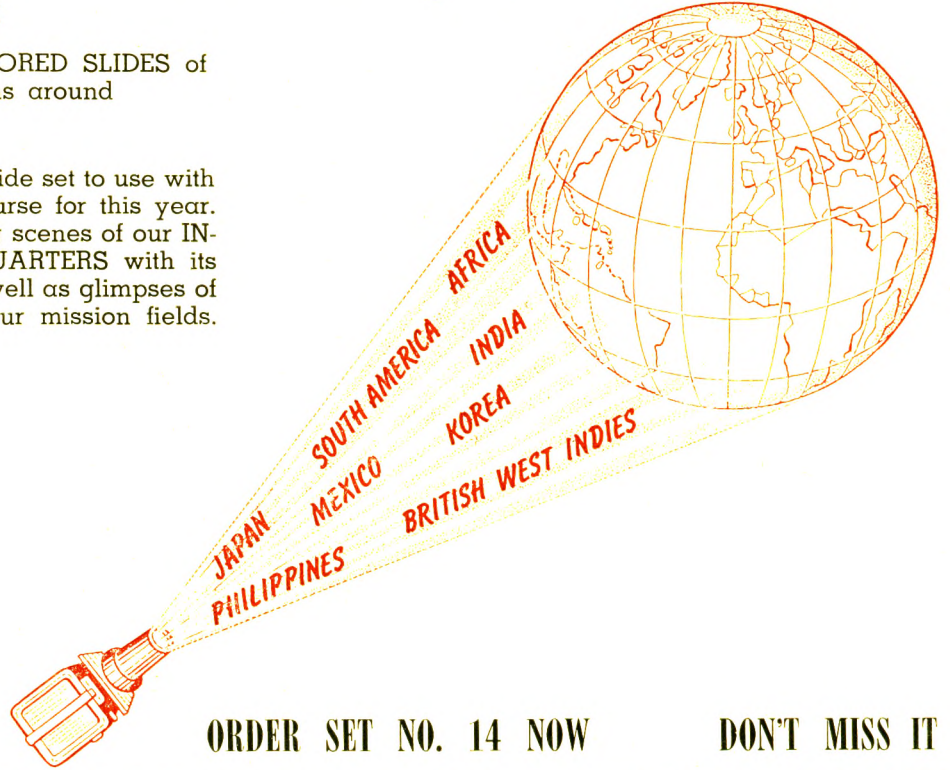
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