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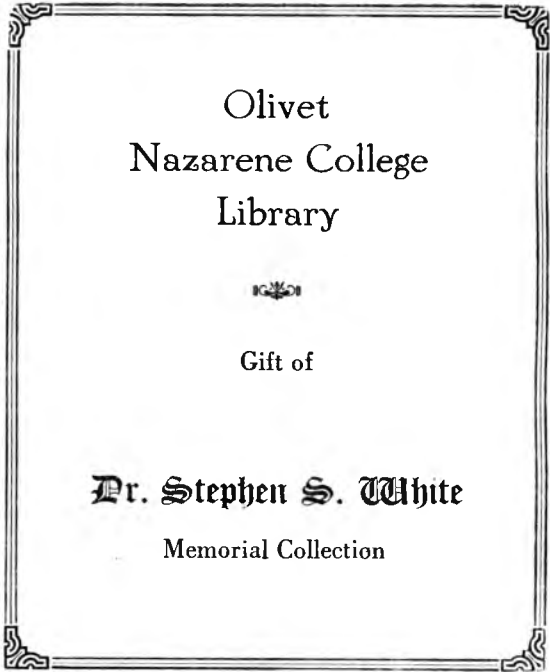
FIFTY YEARS OF NAZARENE MISSIONS

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Fifty Years of Nazarene Missions

Volume II

History of the Fields

by

Russell V. DeLong, Ph.D.

and

Mendell Taylor, Ph.D.

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FOREWORD

A history of Nazarene missionary work is overdue. Scores of requests are received each month for information about our mission fields and missionaries. Hence, this book will fill a valuable place. It will have thousands of interested and profited readers. All who appreciate world missions will find inspiration and instruction within its pages.

Author of the 1947 missionary study book, *We Can if We Will*, principal speaker of the international "Showers of Blessing" radio broadcast, and head of the Department of Missions and Evangelism of the Nazarene Theological Seminary from 1945 to 1953, Dr. R. V. DeLong is experienced and qualified for this task, which he began nine years ago.

Dr. Mendell Taylor, who shares the authorship, is head of the Department of Church History of the Nazarene Theological Seminary. In 1952 he wrote *Fifty Years of Nazarene Missions*, Vol. I, which presented the administrative and promotional phases of our missionary endeavor. Teacher most of his life and a historian of recognized ability, Dr. Taylor makes a logical as well as inspirational contribution.

The writing of the manuscript required more than one year. It is, therefore, impossible to include the latest developments in all the fields. And the second edition will contain corrections and additions to bring it up to date. The Missionary Study Literature Committee has requested a separate volume on the history of overseas home mission work; hence Vol. II is confined to foreign mission fields.

That it is no easy task which our authors have undertaken is an accepted fact. That great care has been taken, extensive research employed, and marked ability displayed in the preparation of this volume must be readily apparent to every reader. That it will be of great value in mission study groups, that it will enhance our appreciation of the marvelous missionary program of the church, and that it will contribute not a little to the clearness and fullness of our conception of world evangelism, I am fully confident. May God richly bless its authors and all of its many readers.

REMISS REHFELDT,
Foreign Missions Secretary

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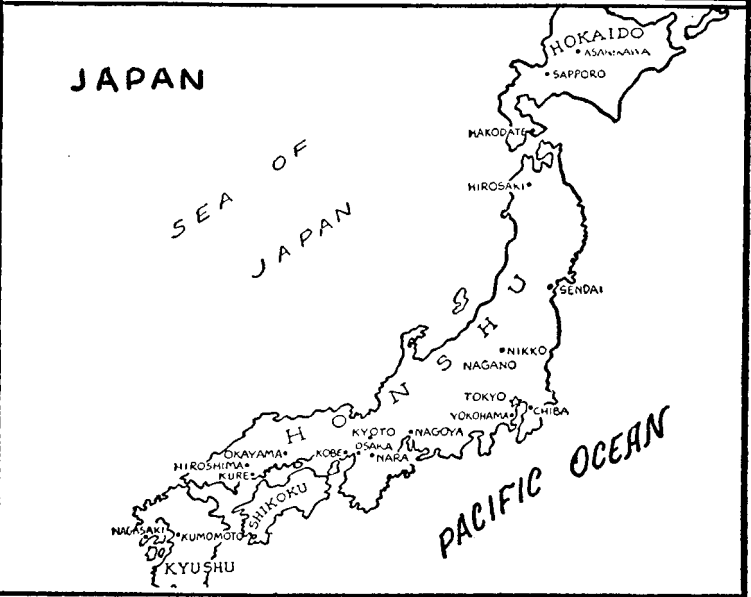
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PART I
THE FAR EAST





CHAPTER I

BEGINNING OF OUR MISSIONARY PROGRAM

Christianity is a marching religion. It demands campaigns and crusades. It writes great chapters in terms of battles. There is no place for a stalemate in its schedule. Its full strength is demonstrated in front-line trenches and in crossing new frontiers. It must expand or it will die.

When Christ established a beachhead in Palestine, the spiritual war for world indoctrination and conquest started. No armistice is in order. The teachings of Christ keep spilling over into surrounding areas, allowing the people in the next country to get a taste of blessings which can be derived from His presence. As this process multiplies, the global strategy of the Church becomes evident.

The blueprint for this world-wide expansion of the Church was clearly presented in the Acts of the Apostles. This New Testament book could more properly be called the "Gospel of the Holy Spirit" or the "Acts of the Holy Spirit Through the Apostles." For on the birthday of the Church, the Day of Pentecost, certain forces were set in motion which will keep operating until the end of time.

One of the outstanding miracles of that memorable occasion was the testimony that every man heard the gospel in his own language. The proclamations of the Spirit-filled disciples were used by the Lord in a way that each foreigner was permitted to listen to a message in his own tongue. Here was God's truth, but man's voice; the Holy Spirit's inspiration, but man's speech; a superhuman power, but a human organ. From that moment until now, the Church has been endeavoring to give the gospel to every person in his own native speech.

These early disciples reveled in the marvel, the mystery, and majesty of the Pentecostal experience. They were overwhelmed by the thrill of a divine revelation that swept them into the secrets of God. However, they found it impossible to keep the new discovery to themselves. They felt compelled to share it with anyone who would listen. Their consuming desire to proclaim this transforming spiritual dynamic took them into the streets, the homes, the next country, and

wherever people might be found. They proceeded to translate their cleansing into campaigning, their experience into an expedition, their worship into work, and their communion into a commission.

These founders of the first church were convinced that what they had to offer was exportable. They matched this proposition with a stinging awareness that they were expendable for the cause they represented. Here was an unbeatable combination. By fusing an exportable gospel with expendable people, the most irresistible force on this globe was released. A handful of plain and unpromising people were changed into heralds of a triumphant message which led civilization around its biggest corner.

Just at the turn of the twentieth century the Church of the Nazarene was conceived in the midst of Pentecostal outpourings of the Holy Spirit. The members of this holiness denomination were possessed of one passion. That was to spread out into all the world and give the gospel of full salvation by two works of grace to every creature. At the home base they held services under brush arbors, under tents, in schoolhouses, at street corners, and in homes, to give people a chance to hear about the wonderful works of God. These same messengers had love that reached around the world. They allowed the Lord to bind the hurts of a wounded world to their hearts. Therefore, they sensed the need of giving their means and men for a world-wide evangelistic crusade.

A survey of the early missionary activities of the two organizations which became organically united into the Church of the Nazarene in 1907 indicates an intense interest in foreign missions. The evidence proves that the Church of the Nazarene came to the Kingdom at this hour with a twofold purpose: (1) a mission—to absorb and consolidate aggressive holiness forces into a united effort; (2) a commission—to carry the doctrine of freedom from sin to the most remote area of this globe.

MISSIONARY ACTIVITIES OF THE ASSOCIATION OF PENTECOSTAL CHURCHES OF AMERICA PRIOR TO 1908

In December, 1895, the Association of Pentecostal Churches of America was organized in the city of Brooklyn, New

York. Three small mission churches comprised its constituency. However, before another year had passed, about fourteen other churches had joined its ranks. The new groups came mostly from the Central Evangelical Holiness Association (an association of New England holiness churches). One of the chief reasons for consummating a union of these two organizations was to provide a more effective agency for promoting missionary interests.

This new and enlarged Association of Pentecostal Churches of America quickly plunged into the task of getting some missionaries to the foreign field. A little over \$700.00 came in the first year to be used for missionary purposes. Some declared that this was such a small amount that it should be used for some worthy project at home; and then when larger amounts were on hand, the missionary program could be launched. This proposition did not appeal to missionary-minded leaders like Dr. H. F. Reynolds. The latter group insisted that the small nucleus should be reserved for the purpose for which it was given, and it would soon grow enough to support a missionary staff. Several persons had offered their services to go as missionaries. Among those available was Rev. M. D. Wood, who had served a missionary term in India under another board. The responsibility for helping to evangelize the world was weighing heavy on the hearts of the association's leadership, and they felt that something must be done at the earliest date to face up to this obligation.

These factors precipitated immediate action. By the time of the second annual meeting of the Association of Pentecostal Churches of America, April, 1897, a missionary staff of four was under appointment to sail for India as soon as the money was available. The first notice regarding this matter was published in the *Beulah Christian* (official paper of the association) in August, 1897. It carried the following announcement:

Our Missionary Party to India are out collecting money for their passage. They go from town to town. May the Lord go with them. The party consists of Miss Lillian Sprague, Miss Carrie Taylor, Mr. and Mrs. M. D. Wood. They hope to sail the last of October, 1897. They need several hundred dollars for passage. Any who would like to help them may do so by sending the amount to M. D. Wood (*Beulah Christian*, August, 1897, p. 1).

The same issue carried another notice which read in part as follows:

The India Missionary Party purpose to hold open air and other meetings; sing, pray, tell their experiences, talk missions, preach the gospel and solicit funds for their passage to India. If these dear children of God love the heathen of India so much that they gladly do this kind of Gospel work to raise funds to go there, should we not love the heathen of India enough to give of our substance to help take care of these dear saints after they arrive there? (*Beulah Christian*, August, 1897, p. 3.)

Interest in India reached such a peak that the money for the party was soon raised. Then about November 1, Brother F. P. Wiley offered to go with the party to India, "pay his passage and support himself for one year if at the expiration of that time he became our missionary." (He later married Miss Carrie Taylor.) This proposition was accepted; thus, the entire party of five embarked for India on December 11, 1897. The farewell service for the missionaries was impressive. The departing group stood on the deck and sang to their friends on the dock a hymn entitled "I Feel the Fire Burning in My Heart." Those on the shore answered back by singing "God Be with You till We Meet Again."

This event launched the first cargo of missionaries to sail under the banner of an organization which eventually became a part of the Church of the Nazarene. Since that time hundreds of others have sailed either in the air or on the water. By the kind providences of God, not one has met death while en route to the land of his first love.

The initial missionary band arrived in Bombay, India, on January 14, 1898. These five brave soldiers of the Cross were first confronted with a plague that was raging in Bombay. Then they had to find a place to live and labor. The area which opened for them to start their missionary work was Igatpuri, India, a village about ninety miles from Bombay. The first major chance to serve the Indian people came when a group of sixteen orphan children, rescued from the famine district, was turned over to the mission. The missionaries proceeded to turn this group of unfortunate children into students. From that time, educational missions have become an integral part of the missionary program.

The mission at Igatpuri proved too dangerous to the health of the missionaries, and the weather conditions made

it almost impossible to do missionary work much of the time. Therefore, the superintendent of the mission station, Rev. M. D. Wood, started looking for a new location. The opportunity to better conditions came when the missionary band was given a chance to move to Buldana, Berar, India. The new site is located near the geographical center of India, and is often referred to as "the heart of India." The transfer to the area was completed on September 9, 1899.

In this new environment the missionaries expanded their program of serving the needs of the people. Mrs. M. D. Wood, with her nursing experience, wanted to do something which would alleviate the horrible physical sufferings of the people. She encouraged disease-ridden people to come to her for medical aid. The response was so great that a make-shift dispensary had to be organized. These limited but heroic efforts brought relief from physical pain, and gave the people a chance to become aware of the moral pain in their consciences. This service to the body made them receptive to the gospel.

Advancement was made in the educational program. The schoolwork was rearranged so that both boys and girls could receive instruction. A part of the financial setup of the school was the development of a dairy and a farm. The students furnished the labor for these enterprises, and the income was used to pay the expenses of the students and of the school.

Rev. and Mrs. M. D. Wood felt that the harvest was ready for an all-out advance in promoting the missionary program in India. Therefore, they returned to the States in 1903, to give their message to the people of the Association of Pentecostal Churches of America. The appeal made by the missionaries emphasized the need of both recruits and money.

Their listeners in America gave an amazing response. Within a year they had accumulated thousands of dollars for property expansion, and a large staff of consecrated Christian workers was ready to go to India as missionaries. This group included the following: Rev. L. S. Tracy (1904-34); Miss Gertrude Perry (later Mrs. Tracy) (1904-34); her mother, Mrs. Ella Perry (1904-19); Dr. Julia R. Gibson (1904-10); Priscilla Hitchens (1904-17); Nellie G. Barnes (1904-6); Rev. and Mrs. James Davidson (1904-5); Mr. Elmer Burgess (1904-5).

These reinforcements in the form of man power and money power made a great difference in the mission program. Within a short time, several new buildings were erected and more farmland was acquired.

The publicity given the project through the columns of the *Beulah Christian* kept interest at a high level. More financial aid was sent to make the most of the magnificent opportunity to evangelize at "the heart of India."

The outlook for the future of the mission work appeared unlimited, except for the setback which struck the station in 1906. A misunderstanding had developed between the board of missions and Rev. M. D. Wood over auditing financial records and title to property. As the gulf widened between the two, Mr. Wood decided to settle his part of it by a general move-out. He had a list of the missionaries that he knew would take his part, so he designed a plan whereby they could make a sudden exodus. The fateful night arrived. All the missionaries except five, all the boys and girls of the school, all the national workers, all movable property, all funds were carried along with the fleeing missionary leader.

The faithful five who remained included Rev. L. S. Tracy, Mrs. Gertrude Perry Tracy, Mrs. Ella Perry, Miss Julia R. Gibson, and Miss Priscilla Hitchens. Though stunned by the above-mentioned upheaval, they plunged into their work with greater determination than before. Adjustments were quickly made, and the mission program continued in spite of the tragic reverse. (The rest of this phase of the work in India will be considered in the next chapter.)

MISSIONARY ACTIVITIES OF THE CHURCH OF THE NAZARENE PRIOR TO 1908

Prior to 1906, the Church of the Nazarene had not attempted to promote foreign missions in overseas areas, but had given special attention to foreigners in the United States. In 1904, Mrs. A. F. McReynolds became concerned about the spiritual welfare of the Spanish people in the Los Angeles area. She worked and prayed until several Mexicans were converted and sanctified, and in 1904 she was able to open a Mexican mission in Los Angeles. This was sponsored entirely by the First Church of the Nazarene in Los Angeles.

At the same time, the evangelization of the Chinese in the Los Angeles area was undertaken by Mrs. Hallowell and Brother Ko Chow. This work developed more slowly than the Mexican program; but before the close of 1904, a mission building had been erected and regular services were conducted.

Another foreign group which became the object of Nazarene evangelism was the Swedish people in the vicinity of Chicago. The first attempt in this direction was taken by Rev. C. G. Stuberg in October, 1905. In a few months he gave the following report:

We have opened another mission at 1923 North Clark Street, one week ago last Saturday night. The glory of God came down in such power as I have never seen it before. We did not have to make an altar call; there were altars all over the room. They got through. We are having victory in South Chicago; we have a band of workers that stand together in the unity of faith and have the fruit of the Spirit. In these nine months the dear Lord has given us three missions and hundreds of souls and has supplied all our needs according to His riches in glory by Christ Jesus (*Nazarene Messenger*, July 5, 1906, p. 15).

The initial step in developing an overseas foreign missions program came on April 30, 1906, when the Home and Foreign Missionary Board decided to assume the responsibility of the Hope Girls' School, in Calcutta, India. The *Nazarene Messenger* for May 10, 1906, was designed to convey full information regarding the India project to the constituency of the Church of the Nazarene. The front page carried a picture of the building and personnel connected with the school. The succeeding pages gave a detailed account of the history of the project.

The school had been originally opened by Mrs. Sukhoda Banarjee in January, 1905. She had been the victim of a child marriage which had taken place when she was five. She had her first daughter at the age of twelve. The cruel sufferings and heartbreaking experiences which Mrs. Banarjee was forced to endure through injustices and exploitation caused her to dedicate her life to lifting the status of womanhood in India. She constantly prayed that the way would be opened whereby she could come to America and give her message, for she knew the Americans would give her financial aid in promoting a school for girls in India. The way was opened

for her to come to the United States in 1904. She discovered a group of people in Portland, Oregon, who would give her enough money to rent a building and run her school for a year. Hence, in 1905, the school was opened with sixteen children enrolled. Assisting her in the work were Mrs. Avetoom and Rev. P. B. Biswas. The latter was a national preacher who had been converted under the ministry of Mrs. Banarjee, and had offered to serve the school if he was needed.

The blessings of the Lord rested upon the institution from the opening day. However, Mrs. Banarjee was confronted with the problem that she had the promise of support for only one year. Once more she made her way to this country, seeking a group to sponsor her work. By providential guidance she was brought into contact with Dr. P. F. Bresee and the Church of the Nazarene. When she explained her program Dr. Bresee recognized that the Lord's leadings had planned this contact. The terms of an agreement were worked out by the Board of Home and Foreign Missions and Mrs. Sukhoda Banarjee on April 30, 1906. The program worked out was as follows:

The Board of Home and Foreign Missionaries, in entering upon this work in India, have assumed the general expense of the mission; for the coming year, to be something over \$2,000. This includes the return of the two missionaries (Mrs. Banarjee and Rev. P. B. Biswas) who are now in this country, rent of the buildings, support of the missionaries, and considerable incidental expenses necessary to the work . . . This whole business has been like a new revelation and commission from the skies. Let the Church rejoice, and buckle on the armour afresh (*Nazarene Messenger*, May 10, 1906, pp. 3-4).

The Church of the Nazarene did "buckle on the armour afresh" for the cause of foreign missions. The churches invited the two missionaries to give their message to the people, and then raised an offering for the project. Before long, almost the entire amount promised for the first year's expense had been received. To point up this missionary emphasis, a pamphlet entitled *The Story of Mrs. Sukhoda Banarjee and Hope School* was printed and circulated. Also, each copy of the *Nazarene Messenger* had some information which publicized the India project.

The Nazarene Hope School in India became the nucleus around which the Eastern India District was formed. Soon

three additional missionaries were on their way to assist in developing a well-rounded mission program on the new field. These included Rev. and Mrs. E. G. Eaton (1906-14); and Mr. V. J. Jacques (1906-13). (The story of this development is given in the next chapter.) From this time on, the Church of the Nazarene has been promoting missions on foreign fields. Once a start was made, the Nazarenes became more and more missionary-minded, determined not to let up until our world has been girdled with salvation and holiness unto the Lord.

CHAPTER II

OUR WORK IN INDIA

CONSOLIDATING THE TERRITORY IN INDIA (1908-31)

Most of the early groups that joined together to form the Church of the Nazarene had some type of work among the teeming millions of India. Eventually, it became evident that the most effective work could be done if the field of labor was concentrated in one area. Several steps were taken to make this possible. This process of consolidation was completed in 1931. A survey of the fields will point up the significance of this vital date in the history of Nazarene missions in India.

Western India (1908-31)

1. *Igatpuri Area*—The original station at Igatpuri, near Bombay (see page 16, Chapter I), played an important role in this area. Although the mission activities here had been suspended in 1899, the work was reopened in 1906. Rev. and Mrs. W. J. Rogers (1906-8) had been sent to occupy the same buildings in which the first missionaries had started work eight years previously. The work was again closed in 1911. Igatpuri was also associated with the name of Mrs. Perry, who spent many years ministering to the sick of India. She was ministering to a sick man when her own strength gave way, and she became a victim of the dreaded disease of cholera. Her death followed immediately. In 1919, her body was committed to the soil of Igatpuri.

2. *Khardi Area*—This field was located a few miles north and east of Bombay. It was originally opened by the Pentecostal Mission in 1903. Two main stations were developed in this section. One was located at Khardi and the other at Vascind. At the time of the merger of the Pentecostal Mission with the Church of the Nazarene in 1915, there were six missionaries on this field: Rev. and Mrs. R. G. Coddling (1915-26), Miss Eva Carpenter (1915-20), Miss Bertha Davis (1915-16), Miss Olive Graham (1915-18), and Miss Jessie Basford (1912-20).

Although this district was three hundred miles from the Berar Mission in Central India, an attempt was made to "fuse" the two together at the time the home boards were united.

The most significant enterprise in this area was the boys' school at Khardi.

The list of the missionaries not already mentioned who served faithfully and heroically in this area includes the following: Rev. John McKay (1926—), Mrs. May Tidwell McKay (1920-35), Miss Eltie Muse (1919-30), Miss Bessie Seay (1919-25), and Miss Viola Willison (1919-21). The last mentioned had been in this area only two years when she suddenly died, in February, 1921.

In the light of developing conditions, those in charge of the missionary leadership in India saw the need of concentrating all efforts in a smaller area. This would produce greater efficiency and economy in administering affairs in India. The first step toward concentration came in 1931, when the western India field was closed and its forces were transferred to the Berar Mission area.

Eastern India (1908-31)

1. *Calcutta Area*—The original work in this area was started as an educational project sponsored by the Church of the Nazarene (see page 19, Chapter I). This work was maintained by Mr. and Mrs. E. G. Eaton (1906-14) and Mr. V. J. Jacques (1906-13). Since the work had been supported by a "hallelujah" march by the home church, the school and surrounding region was soon referred to as "Hallelujah Village."

The work at the Hope School received a special lift with the coming of Rev. George Franklin (1915-31). He, along with Miss Hulda Grebe (1913-31) (later Mrs. George Franklin) and Miss Hargrove (1912-22) (later Mrs. O. F. Hatfield), worked diligently to make this institution effective in this area. However, the location in Calcutta proved unfavorable. Several missionary groups were already actively at work in this region; also, the climate was extremely unhealthful for the missionaries.

Therefore, in August, 1918, the mission property in Calcutta was sold and the boys' school moved to Kishorganj. In 1919, the girls' school was also transferred to this field of labor.

2. *Kishorganj Area*—This section of India is located about three hundred miles northeast of Calcutta. The work was first opened here by Miss Myrtle Mangum (1912-17) (later Mrs. R. H. White) and Miss Lela Hargrove. They had been sent to assist in the work at Hope School in 1912. However, they were soon searching for a more suitable place to do intensive evangelistic work. A tribe of nomadic Garos living in the hills in the Kishorganj region seemed to present the type of challenge they were trying to find. A small group of Christians had already been carved out of this tribe, and it looked as if the whole native community would furnish a fertile field for evangelistic endeavor. These dauntless women anxious to pioneer a new area trekked this three hundred miles and settled down to promote the interests of the Lord.

Two years later, in 1914, the original two missionaries in this region were heartened by the arrival of two additional missionaries. The two coming to double the missionary staff were the Grebe sisters, Miss Hulda and Miss Leoda (1913-20).

These efficient missionaries soon won the good will of both the natives and the government authorities. The opportunity presented here became so attractive that it was decided to move all our work from Calcutta to the open door of Kishorganj in 1919.

In keeping with this policy, the missionaries in Calcutta moved to the new headquarters for the work in eastern India. During the next two years a host of first-term missionaries were assigned to this region. This contingent of reinforcements included: Rev. and Mrs. A. H. Kauffman (1919-22); Miss Agnes Gardner (1919-25 and 1937-42); Rev. F. E. Blackman (1920-23) and Mrs. F. E. Blackman (1920-53); Miss Ruth Williams (Crooks) (1920-25); Miss Lou Jane Hatch (1920-25); and Nellie Ellison (Mayhew) (1921-37).

This larger staff of missionaries operating from the Kishorganj base attracted the attention of the natives. One of the ministers was singled out for a special honor by the natives. Rev. George Franklin received an appointment to the position of honorable magistrate. This office afforded him a chance to make valuable contacts with influential people in the district.

However, the task of actually winning the population of this region to the Christian faith was slow and difficult. This, combined with the frequency of famine, earthquakes, and political unrest, led to another momentous decision. In 1931, it was deemed wise by those administering foreign missions affairs to consolidate all interest in India into one compact area. After carefully investigating all issues involved, a decision was reached which closed the eastern India field, and all missionaries and movable equipment were transferred to the central India district.

Central India (1908-31)

1. This term applies to the Berar territory, which is the official area assigned to the Church of the Nazarene in the heart of India. Our church is the only Protestant missionary agency laboring in this region. Neighboring territories have been acquired until now this field has a total population of two million people living in three thousand villages and on small farms. If these teeming multitudes ever hear the gospel, it will have to come from a messenger sponsored by the Church of the Nazarene. The total area that our church is responsible for covers nine thousand square miles and measures about two hundred miles long and forty miles wide. The largest town is Basim with a population of twenty thousand.

2. *Effects of Merger on Home Front in 1908*—In 1908, at the time of the union in Pilot Point, Texas, this territory had a staff of four missionaries, which included Rev. and Mrs. L. S. Tracy, Mrs. Ella Perry, and Miss Julia R. Gibson. This struggling group of missionaries felt sure that the union would bring sorely needed reinforcements. Just as it began to appear that such hopes were in vain, the missionary staff was unexpectedly increased by 100 per cent.

The reason was that the Holiness Church of Christ had sent Rev. and Mrs. L. A. Campbell (1907-15), Miss Olive Nelson (1907-15), and Rev. A. D. Fritzlan (1907-32) to India in 1907. They had arrived in Bombay in the early part of 1908. Soon after their arrival they received news regarding the forthcoming union meeting, so they started trying to find the Nazarene work operating in India. They were directed first to Igatpuri, and from there to the headquarters station in Buldana.

Late in 1908, the new missionaries knocked at Rev. Leighton Tracy's door. Imagine Mr. Tracy's surprise when he discovered that Mr. Campbell and his band had come to become a permanent part of missionary personnel in Central India. Mr. Tracy wrote:

I will never forget the thrill of surprise and joy when Mr. Campbell appeared at the door announcing that there were three more besides him. We thought no new missionaries were coming from home or could come for some years; but here were four right at our door. If ever missionaries were dropped right down from the skies to help those who needed encouragement and to help push the battle for souls, these four were (P. L. Beals, *India's Open Door*, p. 132).

Soon after the arrival of the new recruits, the first united council of the Church of the Nazarene was held in India with Mr. Tracy presiding. Rev. R. G. Coddling was elected as superintendent of the newly combined field. Later Mr. Tracy became superintendent and served continuously in this capacity until 1920.

3. *Turn for the Better (1909)*—About 1909, the situation in Central India took a turn for the better. The inspiration of new missionaries was soon counterbalanced by the desperation of battling the dreaded disease of typhoid, which had seized the body of Mr. Tracy. It was a foregone conclusion that this disease was fatal to anyone in this area. With limited medical supplies and inadequate means of sanitation, it looked as if Mr. Tracy's case would follow the pattern of everybody else so stricken. Mr. Tracy lay at the point of death for weeks. All hope for recovery was abandoned. But intercessory prayer was offered for this faithful warrior almost day and night. This volume of prayer changed the situation for the better. As a result, the government doctor in charge of the case, the people of the town who knew about the illness, and the missionaries all agreed that a miracle had been performed. The saying was noised abroad that the God who answers by healing must be the true and living God.

This is evidenced by the fact that three years afterward a Parsee lawyer at the point of death called for Mr. Fritzlan and Mr. Campbell to pray for him. The lawyer said, "I want you to offer the same prayer that was used to heal Mr. Tracy."

Another turn for the better at this time was the remarkable conversion of an outcaste man by the name of Babaji

Mhaske. He is considered the first native convert of Nazarene missions in Central India. This outstanding transformation took place at Chikhli, which is fourteen miles south of Buldana. This station had been opened in 1905 through the efforts of Miss Gertrude Perry (later Mrs. L. S. Tracy) and her mother, Mrs. Ella Perry. But at the time the first convert was won the mission was in charge of Miss Julia A. Gibson. This trophy of grace is a tribute to the unceasing toil of a woman laboring alone in a mission station.

The first convert proved to be a valuable example of what divine grace can do for an outcaste. After Babaji's conversion he married a Christian girl from a neighboring mission. He never wavered in his testimony. He set a high standard of Christian ethics for other nationals to follow. He was always enthusiastic in his service for the Lord. He actively distributed scripture portions until his last illness in 1922. He is now in an environment where the caste system is abolished forever, where the redeemed sons of God are so engulfed in the glory of the Lord that no racial barriers can exist.

Another turn for the better at this time was occasioned by an enlargement of the mission field. Adjustments of boundaries with other mission groups in the area, particularly the Christian and Missionary Alliance, placed responsibility for added territory upon the Church of the Nazarene. These concessions almost doubled the size of the original area, and opened an opportunity to operate as much as fifty miles northwest and fifty miles southeast of Buldana. In the former region, Jamner was the outpost; and in the latter section, Manubai was the outpost.

These outpost areas were only touched by the missionaries during the touring seasons for the next two years. Then it was decided that permanent work should be established at some of the extreme points. Therefore, in 1912, Rev. and Mrs. Campbell opened a permanent work in Mehkar; and Miss Nelson, accompanied by a new missionary, Miss Pearl Simmons (1911-12), laid the foundation for the work in Jamner. The work of Miss Simmons was cut short, for she soon succumbed to an attack of smallpox. She was buried in a lonely grave near Jamner. Though stricken in her youth

and at the threshold of her usefulness, her influence and example inspire those of another generation.

The unfinished task of Miss Simmons was assigned to Miss Daisy Skinner (1912-32). A year later she became Mrs. A. D. Fritzlan. For some years following, the work at Jamner was to feel the impact of this devoted couple.

Another source of encouragement was the arrival of several new missionaries at various intervals. These were Virginia Roush (1913-19); Lizzie Leonard (1915-20); Maude Varnedoe (Parker) (1917-30); Connie Caudle (1918-22); and Myrtlebelle Walter (Elmore) (1918-23).

4. *Conversions Among the Robber Caste*—About 1919, another major crisis was in the making for the Central India field. The handful of overworked missionaries were beginning to show signs of ill health and exhaustion. Frightening reverses mounted until the very existence of the mission program was threatened. This testing time proved to be the darkness that is most intense just before the dawn. For many things were in the making which could not be detected on the surface. One of these items was the gaining of new evangelistic successes, particularly among the robber caste.

Mr. Tracy and Mr. Fritzlan had conducted some meetings among a group of men who were classified as criminals. Several of these had professed to be saved. One day Rev. A. D. Fritzlan was startled to see about thirty of his new Christians passing the missionary bungalow with handcuffs on their wrists. The missionary was baffled by this action and proceeded to investigate the trouble. He was informed that a big robbery had been committed the night before, and these men had been seized because of their past record. Some were classified as desperadoes, and any time the law was violated they were accused of the crime. Since most of these had become Christians, Mr. Fritzlan talked to the head police officials and asked that the men be given a fair chance. The officers replied as follows: "Every time these men serve their sentences and are released from jail they commit greater depredations than ever before. As far as the police are concerned they are a hopeless lot. But now that they are interested in Christianity, we are willing to give them a chance if you will take them into your care." The results are de-

scribed as follows by Rev. P. L. Beals, who had a chance to observe the development firsthand:

Mr. Fritzlan had enough faith in the transforming power of the gospel of Christ to take the risk—and risk it was—for he took these men together with their families and gave them room in his back yard. Here they were when we arrived in India a few months later. Well do we remember how we were awakened twice every night by the voices of the police as they, from the road, called these men by name until they awakened and responded in order to make sure they were not out on some new foraging expedition. The police, not yet realizing what the grace of God could do for such men, did not yet trust them; consequently the men had lived on our mission yard for more than a year before this practice was discontinued.

Twenty years have passed, but we are happy to tell you that from that time to this there has never been a single criminal record against any of these men. Some have already entered into glory, saved by the blood of the Lamb; and numbered among the children of these converted robbers are some of the finest young workers we have in our mission today (P. L. Beals, *India's Open Door*, p. 137).

5. *A Series of Encouraging Developments*—The success of these and other evangelistic efforts brought about the organization of the first Nazarene church on Indian soil in 1919 at Buldana.

Another item that should be mentioned in this connection is the fact that the General Board made provisions for sending new missionaries to the India field. About 1920, a fresh vision of the needs of the mission fields was gripping the home church. The impact of this consuming concern caused a gigantic wave of sacrificial giving. The product of this movement was felt around the world. Dedicated man power was matched with consecrated money power, and reinforcements for the foreign fields were forthcoming. The momentum generated in this foreign missionary crusade brought important results through a three-year cycle.

In 1919, Rev. and Mrs. K. Hawley Jackson (1919-24); Miss Eltie Muse (1919-30); and Miss Bessie Seay (1919-25) arrived at the Central India field. The next year the home board sent one of the largest groups of missionaries to Central India in the history of Nazarene missions. The group included: Rev. and Mrs. P. L. Beals (1920—); Rev. and Mrs. F. A. Anderson (1920-29); Miss Lulu May Tidwell (McKay) (1920-35); Miss May Bursch (1920-28); Miss Ruth Rudolph

(1920-40); and Miss Amber Tresham (1920-24). (Accompanying this group were four other missionaries who went to the eastern field, who have already been mentioned.) After this, the next missionary sent to India was Miss Amanda Mellies (1928-35) in 1928.

The second item that inspired optimism on the India field was the visit of Dr. H. F. Reynolds in 1921. This was the second of his famous visits to this area; the first occurred in 1914. He presented powerful challenges which inspired the missionaries to work to the limit of their capacity in the place of service the Lord had given them. One of the missionaries remarked: "The visit of General Superintendent H. F. Reynolds to our field in 1921 brought us just the inspiration and encouragement we needed" (P. L. Beals, *India's Open Door*, p. 139).

Another development that serves as a landmark in the history of the work in India was the erection and dedication of the first Nazarene church building. This was accomplished at Buldana under the supervision of Rev. K. Hawley Jackson. As early as 1919, the "mother church" of India had been organized. But it did not have a permanent building until a lovely edifice was erected in 1921. It was named the "Kansas City Chapel." This symbolized that the Church of the Nazarene was rooted deeply enough in India's soil to stay until the end of time.

6. *Low Tide Comes to India*—The work on a foreign mission field is not always moving forward. It is not possible in the scope of this book to give all of the high and low tides. But a sampling of what takes place can be observed by looking at the promising India field as of 1926. By this time, several changes had been made in the missionary staff. The Andersons had been compelled to return home because of the serious illness of their daughter, Lois. Miss Tresham had married a missionary of another denomination. The Jacksons had gone home on regular furlough. A cutback in missionary funds had made it necessary to call home the five unmarried ladies. Also, the Coddings were forced to return home because of Mr. Coddling's ill health. Thus, by 1926, what had been a well-staffed mission field was now being operated by only four active missionaries, namely, Rev. and Mrs. P. L. Beals and Rev. and Mrs. A. D. Fritzlan.

In December, 1926, Mr. Beals's health reached a point where it was dangerous for him to continue active work on the field. This necessitated a furlough for this missionary family. So for a short time, only the Fritzlans were left with all of the field responsibilities. The climax of this series of reverses came in November, 1928, when a tragic motor accident took the life of their seven-month-old son, Horace Edwin Fritzlan.

Eventually it became evident that the Lord had some long-range plans in the making. For in 1930, General Superintendents Williams and Goodwin visited India. They were confronted with a major decision. The question before them was whether our church could properly develop three widely separated areas with work in different languages, or whether we should concentrate all effort in one section. The final recommendation of the general superintendents was to consolidate our endeavors in the region of Buldana. In 1931, the process of mobilizing our resources under a united front was completed.

DEVELOPMENTS PRIOR TO SELF-GOVERNMENT (1931-37)

Preparation for a Fresh Offensive—The concentration of forces brought a new day for missions in India. The administrative office of field superintendent was continued in the hands of Rev. L. S. Tracy.

Since the work had been united geographically, Mr. Tracy sensed the need of having the members of the Christian community united spiritually. As the disciples were of one accord on the Day of Pentecost, the missionary leaders knew that there would be no Pentecostal revival fires until a spirit of oneness prevailed among all believers. A feeling of strained relations had developed among some of the Indian brethren. Some had decided that they had been neglected and treated unfairly. These attitudes had hindered the unity and fellowship of the Christian family.

In the fall of 1932, Mr. Tracy asked the national Christians to come together for special services. On the fourth morning, Mr. Tracy had received guidance from the Lord about the procedure from this point. In accordance with the plan, he brought a wire wastepaper basket and placed it on the

stone floor in front of the altar. Then pieces of paper were passed to all present, and they were instructed to write out their grievances. Then each person marched by the basket and deposited his slip of paper. A large circle was formed inside the church. As Mr. Tracy touched a match to the papers, all joined hands and started singing "Blest Be the Tie That Binds." An eyewitness reported the following scene:

Over and over we sang it, and how their faces shone! Never have we heard that song sung as it was that day. And why should they not be happy? Were not their grievances being consumed by the power of Christ's love just as those papers were going up in smoke? Yes, the old account was settled in the Buldana church on that twenty-second day of November, 1932 (P. L. Beals, *India's Open Door*, p. 147).

The First Jungle Camp—Emerging from the "love feast" mentioned above was a general opinion that something wonderful was in the making. The nationals and the missionaries were touched by the Lord and were ready for any kind of service. Growing out of these conditions, arrangements were made for the first jungle camp. This type of meeting is comparable to a camp meeting in the homeland.

The initial jungle camp was held in December, 1932. The camp site was about seven miles north of Buldana. The last part of the journey was over a narrow cart path winding between many teakwood trees. This led to a large opening surrounded by a thicket of trees. The tabernacle was located in a cleared spot. The construction was crude, but it served its purpose wonderfully well. The sides of the tabernacle were of bamboo matting and the top was covered with canvas. There are no benches on the inside, since the people have a custom of sitting on the ground, with the men on the right and the women on the left.

The people who come to camp build themselves row after row of bamboo matting shelters under the thick foliage of the trees. Those attending this spiritual feast bring enough supplies to last during the eight days of camp. These supplies often include cows, chickens, and buffaloes.

The campers gathered by the hundreds for this occasion. The schedule of daily services was as follows: early morning prayer meeting about six-thirty; morning evangelistic service, eight-thirty; group prayer meeting in a grove during the

rest of the morning; group meetings in the afternoon for discussion of personal problems relating to the Christian, and a question-and-answer period, closing by the group marching back to the camp in step with the rhythm of a spiritual song; an evening evangelistic service climaxed the day. The emphasis in this service was to persuade people to make a decision to seek pardon or purity. By the last Saturday everyone who had come to this camp with a spiritual need had sought and found victory. These victories were so far-reaching that the missionaries consider the camp a turning point in the history of our work in India. Almost overnight "our churches were changed into giving churches, revival churches, and witnessing churches" (letter written by Rev. P. L. Beals, January, 1955).

The last Sunday of the camp was given over to song, prayer, and praise. More than a hundred nationals testified to either the saving or sanctifying power of the Holy Spirit experienced during the camp. Since 1932, a jungle camp has been a permanent part of the program of evangelism for the Buldana area.

The Annual District Meeting Inaugurated—The missionary leadership in India has endeavored to give the Indians a full measure of responsibility in conducting the work of the Kingdom. As a result, Mr. Tracy called for the First Annual District Meeting in September, 1933. This was only an embryo assembly, but it was a start. For at that time there were only two organized churches and two probationers' classes on the field. (The latter is the first stage of a church. After a national is converted he is placed in a probationers' class for two years to receive more instructions and prove his faithfulness to the Christian way of life. After the period of testing, the probationers' class is formed into a church of baptized believers.) Nevertheless, preachers and delegates from these four places conducted a miniature assembly.

By the Annual District Meeting of 1935, the work had grown until there were thirty-seven delegates present, representing every department of the work of the church. The schedule at this meeting included the following activities: During the mornings and afternoons reports were given by pastors, other preachers, Sunday-school superintendents, local N.Y.P.S. presidents, and W.F.M.S. presidents; also reports of

nine assembly committees were acted upon; the evening services were evangelistic. The natives were so successful in handling the business of the assembly that it soon became evident that they should be organized into a self-governing district. Two years later this step became an accomplished fact.

Expansion of Mission Territory—In 1934, Rev. L. S. Tracy, after completing thirty years of service, retired from active duty as a missionary and as district superintendent of the India field. His successor as district superintendent was Rev. P. L. Beals. One of the first tasks of Mr. Beals was to work out negotiations which would greatly enlarge our working area in India.

The success which accompanied these efforts resulted in our acquiring from the Methodist church the Basim territory in July, 1935. This region is adjacent to the Buldana territory, stretching to the southeast for more than one hundred miles and about forty miles wide. This acquisition practically doubled the size of the mission field in India.

Much valuable equipment was received through this merger. The buildings acquired in the city of Basim included two missionary bungalows, a Bible training school plant, an edifice suitable for a hospital, and a substantial church building. Outside of Basim, there were two missionary homes where some converts were worshipping, and four outstations with some improvements.

Several hundred church members also were received by the merger. The distribution of the membership was as follows: Basim, 129 believers plus 100 Christian children; Pusad church, about forty miles from Basim, 66 members; at Umerkhed church, about sixty-two miles from Basim, 19 members.

One step that helped weld the two groups together was a Preachers' Convention. This was an occasion when national workers, both preachers and teachers from over the district, met for a two-week period of study, fellowship, and devotion. The mornings and afternoons were filled with lectures on doctrinal and devotional subjects, and also studies in homiletics. The lectures were followed by discussion periods. Occasionally a question-and-answer time was placed on the

agenda. The evening services were always devoted to evangelism. At the Preachers' Meeting in 1935, three vital points were impressed upon the Christian workers: (1) tithing and giving in the churches; (2) helping every Nazarene into the experience of holiness; and (3) doing more than ever to get people saved from idolatry and sin.

Another phase of the "get acquainted" program between the two territories was a camp meeting held in Basim in November, 1935. Rev. and Mrs. John McKay and Rev. P. L. Beals were the speakers. From this point on, the Basim Christians were one with the spirit, enthusiasm, and evangelism of the Buldana Nazarenes. (Note: Mr. Beals has pointed out that Basim is the place where Rev. M. D. Wood settled for a short time. Here he left the Indian charges he had brought from Buldana, placing them under the care of the Methodist mission. Now thirty years later, this very territory passed into the hands of the Church of the Nazarene, bringing with it one of the best equipped plants our mission now has. "God does overrule in marvelous ways.")

Permanent Home for Bible Training School—A Bible training school was considered essential for the preparation of nationals for effective Christian work. As early as 1927, the first Bible school department was inaugurated by Rev. A. D. Fritzlan. The school had closed intermittently because no permanent home could be secured. However, a part of the Basim annexation included a building which was exactly suited for this purpose. So under the leadership of Mrs. May Tidwell McKay the school was reopened in 1935. This provided training for prospective Nazarene workers in a Nazarene environment. For several years Rev. and Mrs. Leslie Fritzlan (1940-53) and others have supervised the work of the Bible school.

Increase of Missionary Personnel—In order to give proper attention to the newly acquired territory it was necessary to have some new missionaries from the home front. Among those responding to the challenge of India about this time were: Margaret Stewart (1932-39); Rev. and Mrs. R. A. Cook (1935-50); Rev. and Mrs. J. W. Anderson (1936—); Dr. Orpha Speicher (1936—); Mary Hunter McKay (1937—); and Henrietta Hale (Christianson) (1939-41).

A SELF-GOVERNING DISTRICT (1937—)

The Assembly of 1937—The ultimate goal of missionary endeavor is the organization of an indigenous church. It is a long road between penetrating a non-Christian field with the light of the gospel and bringing it to the point where the administration of the mission field can be turned over to Christian nationals. Such a transition requires an endless amount of patience, discipline, indoctrination, and close supervision. As a tribute to the success of our missionaries in India, it appeared that this eventful step was ready to be taken in 1937. The missionary staff was not willing to trust its own judgment in the matter, so General Superintendent J. B. Chapman was called upon to give counsel regarding the final settlement of the matter. He and Mrs. Chapman, and their two sons, Harold and Paul, arrived at the India field on October 9, 1937.

Dr. Chapman proceeded immediately to visit the churches, talk with national pastors and workers, and gather information that would shed light on the momentous decision that would carry such weight in determining the future of the work. After spending six weeks of investigation, Dr. Chapman was convinced of the procedure to follow. On November 24, 1937, the representatives of the Nazarene church in India convened for the Fifth Annual District Meeting. One of the first items of business was the recommendation of Dr. Chapman regarding self-government.

As chairman of the meeting, he announced: "On behalf of the Board of General Superintendents and the home church, I hereby declare this to be the First Annual District Assembly of the Church of the Nazarene in India." Henceforth, the work in this area has been known as the India District of the Church of the Nazarene.

This development meant that the major offices of the church in India would be under the direction of national leadership, with the missionaries serving in an advisory capacity.

The local churches could now call their own pastors, elect their own delegates to the District Assembly, and elect their own district officers, including the district superintendent. As a district organization there would be a District N.Y.P.S.

Council, District N.F.M.S. Council, and District Church School Board.

From now on, the missionary who had general supervision of the field would be known as chairman of the India Mission Council.

Another item early in the business of the assembly was an ordination service. The Mission Council recommended six men for this distinction. All of these had completed the required six-year course of study, and had sufficient experience to worthily qualify for this honor. In preparation for this ordination service on the India field, all of the benches were removed from the church to make room for the congregation. The people were asked to crowd into the church, standing as close together as possible. A signal was given and all dropped to the floor. Then the six candidates received a dynamic challenge from Dr. Chapman regarding the significance of being messengers of God. Following this, Dr. Chapman gave elders' credentials to these nationals: Samuel J. Bhujbal, S. Y. Salve, W. H. Kharat, David Bhujbal, G. S. Borde, and B. D. Amolik.

The business of greatest interest following the ordination was the election of a district superintendent. This officer had to be selected from among these ordained ministers. As a result of the balloting, Dr. Chapman announced that Rev. Samuel J. Bhujbal was elected first district superintendent of the India District. He has been elected to that office many times. Except for four years (1945-49) he has continued to serve in this capacity. Since first being elected as district superintendent, he has gained an international reputation as a powerful preacher, great soul winner, and an outstanding administrator. (G. S. Borde was the superintendent for the four years mentioned above. During a year of this time, Bhujbal was doing deputation work in the United States. The other three years he effectively served as the official district evangelist.)

At the close of this first District Assembly, Dr. Chapman made the following remark: "I have been agreeably surprised on three points: first, the caliber of the Indian people; second, the degree of their organization; and third, the depth of spirituality of the Christians."

Since the major responsibility for promoting mission work has been placed in the hands of the nationals, the church has grown consistently. This vital step has produced incalculable results. Statistics will indicate that more churches are being organized, new chapels are being built, and outstations are being opened at a pace never witnessed before.

Founding the Reynolds Memorial Hospital—The major development in medical missions was the opening of the Reynolds Memorial Hospital at Basim in June, 1938. The person who spearheaded this work was Dr. Orpha Speicher (1936 —). She has the distinction of being the first doctor on the Nazarene field in India. She had arrived in India in December, 1936. She applied herself diligently to language study. By 1938, her language study was completed, and she proceeded with plans to open the hospital work in Basim. Among the properties acquired in the Basim annexation was a large, commodious building that could be converted into a hospital. So Dr. Speicher assumed the responsibility for making the change-over, and happily announced that the medical center was open for women and children patients in June, 1938. The medical staff consisted of Dr. Speicher, one missionary nurse, and some untrained Indian help. Both the building and equipment were crude and inadequate, but at least medical missions were having a chance to serve in India. Since that time, an endless stream of physically hopeless Indian women and children have been touched with medical healing. The spiritual aspect of life is also emphasized, for there is a daily chapel service conducted for the benefit of the patients.

Emergencies During Wartime—Although little fighting took place on Indian soil, yet India was to experience much anxiety during the war years. India declared herself on the Allied side in the opening days of the war, in September, 1939. Some of India's troops and military supplies were transported to Egypt and Libya to bolster the defenses in the Suez Canal area. On the home front, it looked as if the Japanese would penetrate the eastern boundary of India following the capture of Singapore and later Burma. The southeast coast of India was bombed on Easter Day, 1942. The main barrier to full-scale invasion was the scare produced among the Japanese by General Jimmy Doolittle's raid on Japan. This surprise

maneuver so frightened the Japanese that their fleet which was in the Bay of Bengal was ordered to move to home waters. By the time the Japanese fleet returned, the Indians and the British had developed defenses strong enough to repulse any invasions attempted by the Japanese.

The war, however, forced the missionaries to make many adjustments. Dr. Evelyn Witthoff (1947—) and Miss Geraldine Chappell (1946—) were interned in a Japanese concentration camp at Santo Tomas in the Philippines from 1942 until the close of the war. They were due to arrive in India by January, 1942, but interruption of their journey by the Japanese delayed their arrival in India until 1946. During their internment, they suffered extreme forms of punishment, including hunger and mental torture. They witnessed the death of many fellow prisoners, and many times it looked as if the end had come for them; but by divine providence they were spared, and now serve the people whom they love better than their own lives.

Under the pressure of wartime emergencies, the missionary staff was gradually reduced in the light of the warnings issued by the American consular general. Eventually, we had only four missionaries on the field. These were Rev. and Mrs. P. L. Beals and Rev. and Mrs. L. C. Fritzlan. Rev. P. L. Beals served as Mission Council chairman, and Rev. L. C. Fritzlan supervised the educational work and served as mission treasurer. Through many anxious moments this group discovered anew that the Lord was able to give special assistance when we serve Him beyond the line of duty.

Reinforcements for the Postwar Era—As soon as the embargo on passenger transportation was lifted, the flow of missionaries back to the field started. At first, only those without children were allowed to travel; but when all restrictions were removed, the return of missionaries to the field was accelerated. Among the new missionaries assigned to the India field about this time were: Rev. and Mrs. Bronell Greer (1944—); Miss Jean Darling (1945—); Miss Ruth Freeman (1945-51); Rev. and Mrs. G. W. Franklin (1946-52); Rev. and Mrs. Earl Lee (1946—); Miss Geraldine Chappell (1946—); and Miss Agnes Willox (1946—). Before the end of 1946, the total missionary personnel in India reached an all-time high of twenty-two. The large and efficient staff

was ready to move into every open door which the postwar era afforded.

The Beginning of the Coeducational Schools—The first step in establishing a coeducational school on the India field came in 1945 under the direction of Mrs. P. L. Beals. At that time, a boarding home for boys was built at Chikhli on the grounds where a girls' school was already operating. In the initial stage, the boys and girls attended classes in the first four grades together. The next year the merging process was completed, when the coeducational program was extended to include the first nine grades of school. By this time the school was under the supervision of Mrs. Ralph Cook. Mrs. Cook was able to secure accreditation from the government education department for the curriculum through junior high school. Also, a commodious dormitory which will house 175 boys has been constructed.

These advances have enabled the school to have a remarkable growth. According to the latest statistics, there is an enrollment of 134 in the primary department (grades 1-4); and 157 enrolled in the middle school (grades 5-9); and an additional 17 students boarding in the dormitory while attending the Chikhli government senior high school (grades 10-11). At least 27 of the boarding students come from Hindu and Moslem homes. Many of these young people are embracing the Christian faith and taking their new-found joy back to their non-Christian homes. At present, Rev. and Mrs. Cleve James (1951—) are in charge of the school.

Junior Bible School Is Founded—When the boys' school near Buldana was transferred to Chikhli to be fused with the girls' school, a building was left empty at the former location. Consequently, in 1945, a Junior Bible School was started to take care of a need which was not met by the regular Bible Training School. The type of training offered is designed to improve and encourage lay leadership in village churches. Usually the work is with couples who are desirous of mental and spiritual improvement. In many instances the students must be taught the rudiments of reading and writing before pursuing the study course. The classes are in session for six months, and the complete course runs for two years. This type of instruction will train a lay leadership which will be valuable in the future of the church. There is

an average of five couples graduating from the school each year. The missionaries agree that the fruits of this training will be felt in the coming years.

Establishing the Nurses' Training School—A Nurses' Training School was started in 1947 as a part of the medical program of the Reynolds Memorial Hospital in Basim. The training of national nurses became a special concern to Dr. Orpha Speicher and Miss Jean Darling. Again with limited facilities and inadequate personnel, a major project was launched; but the development of the institution has proved that such a move was favored by the Lord. A big moment came in 1949 when a group of four nurses became the first class to graduate from the training school. These nurses, and those who followed them, are making a big difference in the physical and spiritual lives of multitudes of people. At present ten student nurses are enrolled in the training course, and a large measure of responsibility for the work is carried by Miss Nalini Yangad, a graduate nurse and a second-generation Indian Nazarene.

Indian Leader Visits the Homeland—To cement friendly ties between the homeland and the foreign field, a special plan of visitation was worked out in 1948. Instead of all the visit-ing being done by representatives of the General Board going to a foreign field, the order was reversed in 1948, and one of the Indians came to represent his people in the homeland. The person selected for this assignment was Rev. Samuel Bhujbal, first national district superintendent of India. Mr. Bhujbal won the hearts of the people wherever he went. His preaching, his command of English, his winsome per-sonality made a profound impression on those who had been paying and praying for missions in India over the years. He symbolized the dividend which an investment in foreign mis-sions can provide. Out of this enriching experience coming to those who had a chance to meet him, a fresh revelation was received of what missions can accomplish. Mr. Bhujbal took part in a series of Coast-to-Coast Missionary Conven-tions, and then served as a delegate to the 1948 General Assembly in St. Louis.

New Jungle Camp Site near Chikhli—The jungle camp has been a part of the evangelistic program of the mission-

aries since 1932. A valuable addition to this method of spreading the gospel was the opening of a new camp site near Chikhli in 1952. The money for purchasing ground for this camp was furnished by Dr. and Mrs. G. B. Williamson. Both of them visited the India field in the early part of 1951 as a part of their six months' tour around the world. They collaborated in producing an outstanding book regarding the missionary work in India under the title of *Yesu Masiki Jay*. The royalty from this publication has been dedicated to forward our work in India, particularly the development of this new campground near Chikhli. They not only helped the homeland secure a vivid insight into the field at the heart of India, but they made an eternal investment in the heart of the Indians by this generous gift.

Reynolds Memorial Hospital Enlarged—The need of a men's section for the hospital in Basim became more evident from time to time. This situation was squarely faced in a jubilee service at Kansas City First Church on a Sunday morning in 1951, when \$15,000.00 was pledged for this project. A twenty-five-bed surgical ward has been constructed to house the new development. In 1952, Dr. Ira Cox was appointed to supervise the medical activities of this new men's section of the hospital. Dr. and Mrs. Cox (1952—) studied the language, and they are ready to begin on the ministry of alleviating the sufferings of those whom they deeply desire to serve.

Historic Revival Season—At the Workers' Conference in August, 1954, an unforgettable visitation of the Holy Spirit was experienced by our missionaries and national workers. Since the first of the year, many had been praying and fasting for a sweeping revival that would be felt throughout the length and breadth of our mission field. This faithful period of self-sacrifice was gloriously climaxed when the Holy Spirit came upon the Workers' Conference in flood-tide proportions. Those present found themselves overwhelmed by the mighty power of the Spirit of God. The workers were caught away in the Spirit to the extent that the clock was forgotten, and one service would not end before it was time for the next scheduled service to begin. Almost around the clock there were praying, rejoicing, exhorting, testifying, and the bringing

in of those who had spiritual needs. The victories were too numerous to count.

All-night prayer meetings have become a regular practice. Services extending into several hours were characteristic of the movement. The revival fires were sweeping with such force that they were not limited to the workers only. Soon the dynamic thrust of this Holy Ghost visitation broke out in the Bible school at Basim, and then to the coeducational school at Chikhli. From these vital centers the spirit of revival has fanned out in all directions and touched the entire district. There are many indications that this same spirit of aggressive and evangelistic Christianity is going to be transferred to other denominations and mission stations neighboring our field. Many of those who have a chance to observe the workings of the Spirit in this setting declare that the Day of Pentecost can be a recurring experience, rather than a date on the calendar of the Church.

Recent Additions to the Missionary Staff—The following missionaries have also been assigned to India in recent years: Rev. and Mrs. Clarence Carter (1950—); Miss Alberta Fletcher (1951—); Miss Mary Harper (1952—); and Miss Esther Howard (1952—).

SUMMARY AND CONCLUSION

High Lights of Evangelistic Missions—

1. Touring—This method of evangelizing was introduced by Rev. L. S. Tracy when he took over the leadership of the Buldana work in 1906. Touring is a systematic visitation of villages which need the gospel message. This has become the most permanent and widely used method of winning people to Christ. The time of year for this type of work is during the cold season of November, December, January, and February. The workers are divided into bands of four or five members. Each party takes bamboo poles and a large piece of canvas. During the afternoons the workers call in the homes and deal with the people by personal contacts. After the touring party has completed a series of meetings in one place, the preacher residing in that section does follow-up work. The resident preacher urges those who have been saved to accept baptism.

2. Inquirers' Meetings—As a climax to the “touring” season a call is made for all interested persons to come to a central place to receive further spiritual illumination. These are called “Inquirers' Meetings.” Sessions of this type usually extend through four days.

3. The first convert was Babaji Mhaske, in 1908. In 1920, there were 24 church members; in 1931, there were 183 members; in 1937, there were 603 members; in 1950, there were 1,670; and in 1953, the total reached 2,221 members.

4. The Sunday school has been a vital part of the teaching program of the church since the beginning of work in India. One of the methods of evangelism has been village Sunday schools for non-Christian children. These Sunday schools have been effective in making friends and opening new homes. Every Sunday school is a potential church. At present there are 149 Sunday schools being operated by Nazarene workers, with a total enrollment of 4,698, and an average weekly attendance of 3,700.

5. The first Nazarene church was organized in 1919 at Buldana; the second was organized at Chikhli in 1932; in 1937 there were eight churches and three probationers' classes; in 1953 there were twenty-eight organized churches, and fifteen outstations, and other places having regular worship services.

6. The first jungle camp was in 1932. This has been held each year, and now reaches an attendance of about seven hundred. Other camps have been started since then. The latest is in the vicinity of Chikhli.

7. The annexation of the Basim area in 1935 doubled the size of the mission field and brought the population under our supervision to 2,000,000.

8. The first church building was constructed in 1921 at Buldana; by 1953, there were thirteen churches and chapel buildings.

9. The District N.Y.P.S. and N.F.M.S. organizations were inaugurated in 1937. These have functioned as a vital part of the church since then.

10. The missionary staff at present is composed of twenty-seven persons.

High Lights of Educational Missions—

1. The first mission school was a combination orphanage and dairy farm in Buldana, established in 1899. This original work was closed in 1906.

2. A district boys' school was established in Buldana in 1919, and continued until 1945, when it merged with the school at Chikhli.

3. A district girls' school was started in 1932 at Chikhli. This was continued until 1945, when it became a coeducational institution.

4. A Bible training school was founded as early as 1927. It was moved from place to place until a permanent home was secured in 1935 at Basim. At present Rev. John McKay has charge of it, and the enrollment is twenty-four.

5. The Nazarene Coeducational Christian School was formed at Chikhli in 1945. At this school classes for grades one through nine are conducted. The enrollment of the school is about three hundred.

6. A Nurses' Training School was started in 1947 in connection with the Reynolds Memorial Hospital in Basim. At present ten student nurses are enrolled for training.

7. A Junior Bible School was organized in 1945 near Buldana. The type of training offered is designed to improve and encourage lay leadership in village churches. About ten persons are enrolled in this school at present.

8. Three day schools have been operating since 1949. These were established to make Christian education available to those who were not able to be admitted to the boarding school. The present enrollment in these schools is about one hundred.

High Lights of Medical Missions—

1. Mrs. M. D. Wood was a trained nurse and when she moved to Buldana, 1899, she did extensive dispensary work. This type of medical endeavor was followed up by Mrs. Ella Perry and Miss Julia Gibson.

2. The major development in medical missions was the opening of the Reynolds Memorial Hospital at Basim in June, 1938.

3. In 1940, Dr. Speicher received a station wagon and converted it into a mobile dispensary. This makes it possible to go to the larger towns of the district, and hold one- or two-day clinics, with a missionary doctor diagnosing and prescribing the cure.

4. A second medical doctor was added to the staff at Reynolds Memorial Hospital when Dr. Evelyn Witthoff arrived in 1947.

5. A dispensary was opened in Pusad in 1948, through the efforts of Miss Agnes Willox. For three years she rendered medical service in two small rooms of a rented house. But now a building has been erected to take proper care of the dispensary work in this area.

6. A men's wing to the Reynolds Memorial Hospital was constructed in 1952. This has a twenty-five-bed capacity and a surgical room. Dr. Ira Cox is in charge of this phase of our medical work.

7. Last year 15,178 persons were treated by our medical agencies in India. All of them were brought into contact with the gospel either by personal testimonies of the missionaries or by chapel services.

High Lights in National Workers' Activities—

1. The first native worker was Babaji Mhaske, who was also the first convert in the India field. He distributed Gospels as a colporteur from 1910 until his last illness in 1923.

2. A class of six national workers were ordained in 1937. Since then eight others have received ordination.

3. At present there are ninety-four national workers sponsored by the Church of the Nazarene in India.

4. There are forty-four homes for national workers maintained by the churches.

High Lights of Publishing Interests—

1. The predominant language of the Nazarene field in India is Marathi.

2. One of the first pamphlets published in the vernacular was on the Wesleyan doctrine of holiness. This manuscript was prepared by Rev. L. S. Tracy. The title was *Jesus Saves from Sin*. It was issued about 1920.

3. Enough books have been translated to establish a regular course of study for ministers. This book list includes: *Holiness Manual*, by Watson; *Wholly Sanctified*, by J. O. McClurkan; *Christian's Secret of a Happy Life*, by Smith; *Helps to Holiness* and *Theological Compend*, by Ellyson; *Holiness Triumphant*, by Chapman; and *Manual of the Church of the Nazarene*. An average of one new book each two years is being translated and printed in the Marathi language.

4. *The Nazarene Evangel*, a monthly devotional paper for the Indian Christians, was started in 1935. It is still being published.

5. A special magazine designed to aid the Christian workers, entitled the *Preacher's Magazine*, was started about 1946 with Rev. Bronell Greer as editor. This magazine is published each two months. It features articles written by the missionaries and Indian preachers.

6. The missionaries and national workers are constantly engaged in distributing Bible portions, Testaments, Bibles, and tracts. About twenty-five thousand pieces of literature are put in circulation each year through these efforts.

Memorial Honor Roll—The following missionaries have made the supreme sacrifice and their bodies have been planted in India's soil. May the fragrance of their example cause the seed now falling in Indian hearts to spring up unto a great harvest.

1. In 1919, Mrs. Ella Perry, mother of Mrs. L. S. Tracy, died of cholera at Khardi, and was buried at Igatpuri.

2. In 1921, Miss Viola Willison was stricken with malignant malaria while at Murbad, and died before her work was hardly begun.

3. In 1930, Miss Eltie Muse was stricken by confluent smallpox while preaching to the people near Murbad.

4. In 1935, Mrs. May Tidwell McKay was killed in an automobile accident on the road between Buldana and Basim.

5. This list would not be complete without mentioning the three small mounds in the Buldana cemetery marking the graves of the deceased children of missionaries. The names on these markers are: Marvin Arnold Campbell, age four

years; Horace Fritzlan, age seven months; and "Buddy" McKay, age six years.

Administrative Honor Roll—The field superintendent has the major responsibility for administering the affairs in a foreign district. Prior to the time when India became a self-governing district, the following served in the capacity of field superintendent: M. D. Wood (1899-1904); L. S. Tracy (1905-19), with Rev. R. G. Coddling and Rev. A. D. Fritzlan alternating as superintendents during the furlough periods of L. S. Tracy; K. Hawley Jackson (1920-24); R. G. Coddling (1925-26); A. D. Fritzlan (1926-29); L. S. Tracy (1930-34); P. L. Beals (1934-37). Since 1937, the highest administrative office among the missionaries is the position of chairman of the Mission Council. Those who have served as chairman are the following: John McKay (1938-42); P. L. Beals (1942-47); John McKay (1947-48); Leslie Fritzlan (1948-53); and Earl Lee (1953—).

There have been two nationals who have served as district superintendent since India became self-governing in 1937: Samuel Bhujbal (1937-45, 1949—) and G. S. Borde (1945-49).

Honor Roll of Second-Generation Missionaries—As a tribute to pioneer missionaries, special attention is called to those parents who have had the honor of seeing their children follow in their steps and became missionaries. This list includes the following: Rev. Leslie Fritzlan, son of Rev. and Mrs. A. D. Fritzlan; Mrs. Orpha Blackman Cook, daughter of Rev. and Mrs. F. E. Blackman; and G. W. Franklin, son of Rev. and Mrs. George Franklin.

Final Word About India—

1. The Church of the Nazarene has sent a total of 95 missionaries to the Indian field. These missionaries have accumulated a total of 543 years of service.

2. The Church of the Nazarene has about ninety buildings and properties on its mission field in India. These have an estimated value of \$250,000.00.

The total statistical picture reveals that the Church of the Nazarene is receiving a marvelous return from its investment in missionary dollars for India. The principles of Christ

are being absorbed as never before. Scores of Hindus are becoming Christians every year. However, the church must continue to contribute her utmost in praying and giving, for the open door of India offers an ever-increasing challenge. Let it never be said that the Church of the Nazarene failed in the moment of its greatest opportunity. Our missionary lifelines must be continually lengthened and strengthened.

CHAPTER III

OUR WORK IN JAPAN

STRIVING FOR A Foothold (1908-14)

From Tokyo to Kyoto—Although these two leading cities of Japan have the same letters, still there are many differences between them. Tokyo is the new capital of Japan and therefore much more famous. Kyoto is the old capital of Japan and is located about three hundred miles southwest of Tokyo. The first attempts to establish work in Japan had been undertaken by Miss Lulu Williams (1905-19) and Miss Lillian Pool (1905-16) under the auspices of the Holiness Church of Christ. Their initial work had been in the neighborhood of Tokyo, but at the time of union between the Holiness Church of Christ and the Church of the Nazarene (1908) they had started laboring in the Kyoto area.

Anyone observing the situation in Japan at this time would have been impressed with the unlimited opportunities which the Kingdom of the Rising Sun presented. For the nationals of Nippon were eager to contact anyone from the Western world. Recently it had dawned upon the consciousness of the Japanese that if they were going to become a world power they must learn everything possible from the Western world. The Nipponese were ready to be taught everything that the English-speaking world had to offer, particularly the English language. Therefore, all the missionaries had to do to get an audience was to announce that classes in English would be taught daily and without charge. This gesture won the attention and affection of the nationals. At the same time the missionaries would always throw in something spiritual to remind the nationals of the claims of Christ upon their lives.

With this magnificent challenge before the Church of the Nazarene, still the work was extremely slow in becoming established. Some of the problems can be envisioned by looking at the following incidents. By 1910, the two pioneer missionaries, Miss Pool and Miss Williams, were due a furlough. To carry on the work during their absence, four new missionaries were sent to the field. These new recruits in-

cluded Rev. J. A. Chenault (1910-12), Miss Minnie Upperman (1910-12), and Mr. and Mrs. Thompson (1910-11). However, the plan did not follow through as expected. Within a year Mr. and Mrs. Thompson had returned to the homeland; also, Mr. Chenault and Miss Upperman had married and because of ill health they had returned to the homeland. At this juncture the future looked discouraging. No resident missionaries were on the field, no permanent property had been purchased, and no natives were trained to carry on the work.

Nevertheless, the Lord was preparing someone to fill in the gap and keep the mission operating. In 1912 two Christian ladies, Miss Cora Snider (Russling) and Mrs. I. B. Staples, were on a sight-seeing tour of Japan. A part of their itinerary was to visit the mission work of the Church of the Nazarene in that area. When they discovered that the missionaries were gone and that the mission was struggling for survival, they became deeply concerned about the matter. Both became overwhelmed with a burden for the work, and Miss Snider immediately offered her services to the missionary board. Mrs. Staples also declared her desire to return as soon as circumstances in the homeland permitted. As the two traveling companions parted company, each pledged the other to become a prayer partner in behalf of the mutual burden that had been placed on their hearts. Miss Snider (1912-14) courageously faced the herculean task of mastering a language, serving as a missionary, battling loneliness, and keeping the work alive in Japan.

Fortunately, a national of Japan who had been converted earlier and had gone to the States and enrolled in Pasadena College for training was now ready to return to his homeland. This national, Rev. J. I. Nagamatsu, and his wife returned to Japan in 1912. The talents of Mr. and Mrs. Nagamatsu were effectively used in assisting Miss Snider with the work. This opened the way for establishing permanent mission stations in Japan.

Opening the Work in Fukuchiyama—With the arrival of reinforcements, Miss Snider started looking for better facilities. The search ended when she found a building which could be rented in Fukuchiyama, only a short distance from Kyoto. So the work in Kyoto was closed and everything moved to the new headquarters. The building seemed to

adapt itself to church services, Sunday-school activity, and other endeavors which were sponsored by the mission group. This latter type of work included a kindergarten, and also special instruction periods for nationals interested in preparing for Christian service. With these advancements, Fukuchiyama became the first permanent mission station in Japan.

In 1914, when Dr. H. F. Reynolds visited this station, he was greatly surprised at the wonderful interest the Japanese were taking in the gospel. During the revival he held, night after night it was necessary to have two services to accommodate the crowds. As soon as the first meeting was over, the congregation was asked to file out, so that those waiting on the outside could come in for a service. This demonstration of spiritual hunger caused the General Board to make plans for expanding the work in Japan.

PERIOD OF EXPANSION (1914-19)

Dr. Reynolds' Exploration—In anticipating the missionary needs of Japan, Dr. Reynolds had brought four missionaries with him. These included Miss Williams and Miss Pool, who were returning from furlough, and Rev. and Mrs. L. H. Humphrey (1914-15), who were coming for the first time. Evidently, at first Dr. Reynolds thought all of the efforts should be concentrated in one place. But as his contact with the field enlarged his vision, he soon decided that the more branch outlets we had, the faster the work would grow. He recognized that the Japanese were eager enough to hear the message of Christ, that anywhere a preacher was stationed a church would soon develop. So he decided the best policy was to scatter our efforts rather than concentrate. The missionary budget seemed too limited for this type of program, but the Lord flashed a "green light" and this was the plan for the future.

When Dr. Reynolds beheld the sweeping results of his evangelistic efforts in Fukuchiyama, he concluded that a new mission station must be opened in Kyoto. Misses Pool and Williams were elected to be assigned the task of reopening work in the vicinity of their former labors.

Upon further investigation, Dr. Reynolds decided that Kumamoto, located in the southland of Japan, should be the next area opened for mission development.

Dr. Reynolds made one more major decision before leaving the Japanese field. Since ill health forced Miss Snider to give up her missionary activity, Dr. Reynolds appointed Rev. L. H. Humphrey to become superintendent of the work. His work concluded in Japan, Dr. Reynolds left with an assurance that one of the greatest harvest fields in the non-Christian world was Japan. He envisioned unlimited progress for this field.

Arrival of New Missionary Personnel—In order to capitalize on the opportunities afforded by the Japanese field, new missionary recruits were assigned to this area. Mr. and Mrs. I. B. Staples (1915-25) arrived in Japan in 1915. Ever since her first visit to Japan in 1912, Mrs. Staples had had a consuming desire to return. Her special love for the Japanese impelled her to start working among them in California. She found her most fruitful labor among the Japanese in Upland, California. Among those converted at a citrus workers' camp in this area was Hiroshi Kitagawa. The burden for Japan became greater and greater upon the heart of Mrs. Staples, and she finally prayed through all of the barriers and was appointed to go as a missionary to Japan. Everything worked out so that her family could accompany her.

In 1916 the way was opened for two more outstanding missionaries to start serving in Japan. This marked the beginning of the illustrious missionary career of Rev. W. A. Eckel (1916—) and Mrs. W. A. Eckel (1916-52). Belle Talbott (1916-38) was also added to the staff as an associate missionary.

During the next year, 1917, three more recruits were added. They were Rev. and Mrs. P. C. Thatcher (1917-19) and Miss Ethel McPherson (1917-19). In 1918, Miss Cora G. Santee (1918-20) and Rev. and Mrs. Howard Wagner (1918-19) arrived on the field. In 1919, Miss Bertie Karns (Ferguson) (1919-23, 1936-41) and Miss Gertrude Privat (1919-22) arrived on the field.

In the meantime, in 1915, Rev. and Mrs. Humphrey and Miss Pool were forced to return home because of illness. However, during this period of expansion the foreign missionary staff carried on effectively because the above-mentioned missionaries took their posts of duty.

Arrival of New National Personnel—Japan has been singularly blessed with a highly trained national ministry. During the period under consideration, two other nationals started expending their efforts and talents in helping to establish centers of holiness evangelism for the Church of the Nazarene. They were Hiroshi Kitagawa and Nobumi Isayama.

Mr. Kitagawa had come to America after his graduation from high school to take advantage of material gains which America offered industrious and frugal workmen. He became a timekeeper for a citrus workers' camp in Upland, California. When he listened to Sister Staples preach at this camp, he became convicted and went to her home to have her pray with him until his spiritual victory was won. Along with this triumph, there came a call to preach. He immediately started ministering to the workmen in his camp, and soon a thriving Japanese Nazarene church was organized. At the same time, Kitagawa enrolled in Pasadena College for further training. After three years of intensive study, he was ordained by Dr. P. F. Bresee in 1914. Then the next year Kitagawa desired to return to his native land and minister to his own people. In 1915 he arrived in Japan and entered upon a long and fruitful ministry. He has been assisted over this extended period of effective service by his charming wife.

The other national who returned to Japan during this period, Rev. Nobumi Isayama, had also come to America to build a fortune. One day while walking down a street in Los Angeles, he stopped out of curiosity to listen to a street meeting. He became so drawn to the workers conducting the street meeting that he followed them to their mission. One of the workers at the mission was Rev. W. A. Eckel. There Isayama prayed until the deep longings of his heart were satisfied. At this point, "the greenbacks slid down the scale of values to a rather inferior place, and the meaning of human destiny took on new significance" (William D. Eckel, *Japan Now*, p. 71). Isayama started witnessing immediately about his experience with the Lord.

The problem of securing a wife became foremost in his thinking for a while. Since there were so few single Japanese girls in this country, he decided to make a trip to his native land to find a bride. He was able to gain the attention of the young ladies, for he had been to America and was plan-

ning to return to America on the honeymoon. His conversational ability about his travels won him a sweetheart from an influential family. This courtship culminated in marriage. But the honeymoon to America did not materialize.

During the time that Isayama was back in Japan, he had kept in close contact with Rev. W. A. Eckel and other missionaries, and had taken an active part in religious services. Now that he was married and about to sail for America, the missionaries started showing him the advantages of remaining in Japan and doing Christian work in his homeland. He soon sensed that the Lord was leading him in this direction, and he attached himself to the mission program in 1916. Out of this decision has come one of the most vital influences in shaping the destiny of our church in Japan.

Opening the Work in Kumamoto—As soon as Mr. and Mrs. Staples and Rev. Hiroshi Kitagawa arrived in Japan in 1915, they made their way to Kumamoto, the place where Mr. Kitagawa was born and reared. This is located in the southern part of Japan, and it is the area which Dr. Reynolds singled out as the next region for development. The efforts of Sister Staples and her convert were so successful that within four months everything was prepared for organizing the new Christians into a church. Rev. L. H. Humphrey, the superintendent of the field, was invited to come to Kumamoto to form a regular church. When he gave the invitation for charter members to come forward, eighteen persons responded. This became a historical landmark, for it was the first Nazarene church organized on Japanese soil.

Beginning in Other Areas—In 1917 work was started in Okayama under the direction of Rev. and Mrs. P. C. Thatcher. They had pursued an intensive language program and then moved into this new section to open a mission station. They found a building that had formerly been used as a liquor store and rented it for propagating the Holy Spirit rather than unholy spirits. The Lord demonstrated His favor upon their project by giving them eighty seekers in the first service.

In 1918 Rev. and Mrs. W. A. Eckel and Rev. Nobumi Isayama were guided by the Lord to start a mission station at the southern tip of Japan in the city of Kure. A large

naval base was being established here, and multitudes of people were moving into this region. After the work was properly established, it was committed to the supervision of Rev. Shiro Kitagawa, a younger brother of Hiroshi Kitagawa.

In 1919 Miss Bertie Karns opened a station in the large coal-mining city of Omuta.

Through this series of outlets the impact of Nazarene missions was being felt in many areas in southern Japan.

The Birth of a Bible School—Among the eighteen members who joined the first organized church at Kumamoto, in 1915, there were four who had answered the call to preach. As work was opened in other places, the same divine mission to declare the Word of the Lord was experienced by other Japanese. It soon became evident that a Bible training school should be started. Rev. Hiroshi Kitagawa, knowing the value of training, and being equipped to supervise such a program, assumed the responsibility for opening this type of work. He rented a building in Kumamoto and announced that classes of Bible study would be conducted. The number of students who availed themselves of this training program was most gratifying. The efficiency of Mr. Kitagawa in the educational field has provided Japan with an outstanding group of national ministers.

TOWARD A SELF-GOVERNING CHURCH (1919-35)

Formed into a Mission District—In 1919 Dr. H. F. Reynolds was again inspecting the work in Japan. The growth of the work during the five years that he had been away surprised him. He had expected great things to happen in Japan, but what he witnessed exceeded his fondest hopes. As he visited each of the five mission stations, he found that revival fires were blazing brightly.

Once more Dr. Reynolds was impressed with the fine quality of national leadership that was available for promoting the work. As he took inventory of the pastors, he decided that the best move was to place a large measure of responsibility for the work in the hands of these consecrated Japanese. Therefore, he took the first step in making this field self-governing by organizing it into a mission district. This meant that Japanese pastors would take over as many of the local

churches as possible. Also, there would be an annual assembly when the missionaries and nationals would come together to make reports and lay plans for the future. In order to assure the Japanese that the home board had complete confidence in their ability and efficiency, a Japanese was appointed to serve as district superintendent. The person singled out for this honor was Rev. J. I. Nagamatsu, who had been the first national worker on the field. His term of service was interrupted by his return to the United States. His successor was Rev. H. Kitagawa, and he continued to serve in this capacity during the next ten years. This advance step proved to be a wholesome development for all persons concerned. The missionaries and nationals have forged ahead through many problems because they worked as a team in promoting the interests of the Kingdom.

A cross section of the work in 1919 shows that there were ten fully organized churches and about six hundred members. With this nucleus the church in Japan started making its influence felt in many areas.

Bible School Moved to Kyoto—With interest in the Bible school training mounting, Rev. H. Kitagawa, the director of the school, recognized the necessity of moving the school to a central location. Since Kyoto was near the center of Nazarene activities in Japan, it was decided that this would be the strategic place for the Bible school to operate. Therefore, in 1921, the school was transferred to Kyoto and became a part of the Honmachi Church of the Nazarene, located in Kyoto, Japan.

Features Developed in the Churches—The churches became more and more aware of the responsibility thrust upon them by the organization of a mission district in 1919. In the light of this development, they assured the missionaries that they wanted to incorporate into their organization all of the features which characterized the home church.

Each church soon indicated an interest in having a local Woman's Foreign Missionary Society. Each wanted to start a Sunday school. The Japanese Nazarenes also saw the advantage of setting up a zone plan and promoting closer co-operation by having zone rallies.

They coined a new word to describe their interest in evangelistic campaigns. They had heard of revivals and were

holding the same, but there are no *v* nor *l* sounds in their language. So the word they originated to describe this type of religious activity was *rebiburu*.

They also caught the spirit of intercessory prayer. All-night prayer meetings became common. Sometimes they would come together for days of prayer and fasting, refusing to let up in their intercession until the answer came. They made use of early morning prayer meetings and cottage prayer meetings to draw upon invisible resources that would be sufficient to solve every problem.

Entering Every Open Door—The leadership in Japan was alerted to enter every open door that presented itself for establishing new work. After 1919, there was an average of about two churches and almost one hundred members gained annually. A sign of the eagerness of the missionaries and nationals to make use of every opportunity is the fact that a church was started in a tuberculosis sanitarium. One of the large tuberculosis sanitariums in Kyoto had been visited by Mrs. Staples and a corps of workers, and several of the patients were saved and sanctified. About 1930, these converts were organized into a Church of the Nazarene, and this church has its own pastor and regular services. Some have been healed of the dreaded disease. This church usually has been pastored by a national who has been converted and healed and called to preach.

Request to Become Self-supporting—About 1934, a group of thirteen Japanese churches had reached financial and spiritual maturity, and they informed the missionary board that foreign aid was no longer necessary for their support. These churches requested that the funds which would normally come to them should be diverted into channels which would give assistance to struggling churches or to the founding of new churches in Japan.

Another Step in Self-government—The year 1935 marks a special epoch in the history of Nazarene missions in Japan. An inventory of numerical growth as of that year reveals the unusual progress that accompanied the efforts of those laboring in Japan. For by this time there were thirty-three regularly organized churches with a membership of about sixteen hundred. Since many of the churches had declared

their intention of becoming self-supporting, and since there was a highly trained staff of native workers, it seemed advisable to urge upon the Japanese churches a large measure of self-government. With all signs pointing in this direction, 1935 was also the year that Dr. J. B. Chapman, representing the Board of General Superintendents, was asked to visit the Japanese field.

In preparation for his coming, each local church was asked to elect delegates to the District Assembly. These delegates, along with the native preachers who would be ex-officio members of the assembly, assembled with Dr. Chapman as the presiding officer.

When the roll was taken, it was found that there were 131 members of the assembly. In the opening session, Dr. Chapman declared this gathering to be the First District Assembly of the Church of the Nazarene in Japan. From this point on, the Japanese were to assume responsibility for transacting the business of the assembly, elect a district superintendent, recommend candidates for elders' orders, and take full charge of running the affairs of the mission district.

As the business of the assembly was transacted, it soon became evident that a special order of importance would be the election of a native worker as district superintendent. This distinction was bestowed upon Rev. Shiro Kitagawa, who was elected to this office.

Another significant item was the ordination service. A total of fifteen candidates were recommended to the assembly for ordination by the Committee on Orders and Relations. However, before the actual moment of having the hands of the general superintendent set them apart as elders, six of the ministers voluntarily confessed their feeling of insufficiency in accepting this high honor. The other nine, after a careful examination of their own spiritual and mental qualifications, solemnly accepted their charge as God's chosen servants.

The self-governing district was given the name of Kwansai District.

Missionary Personnel Arriving During This Period—
Those added to the missionary staff during the time covered

by this section were the following: Rev. and Mrs. C. H. Wiman (1920-22); Rev. and Mrs. C. Warren Jones (1920-21); Rev. and Mrs. Paul Goodwin (1920-22); Rev. Joseph Bates (as special superintendent) (1924-25); Rev. Frank Smith (1931-34); and Pearl Wiley (Hanson) (1934-41).

FACING THE TURBULENT WAR YEARS (1936-45)

Creating Another Missionary District in Japan—By 1936 the influences of the Japanese war lords and their military government were beginning to be felt throughout the whole structure of Japanese life. In spite of mounting barriers placed across the path of Christian advances by a pagan program of military regimentation, the Church of the Nazarene made plans for further advancement. Thus far, all of the missionary holdings of the church had been in the southern part of Japan, and these churches had been formed into the self-governing field called the Kwansai District. In 1936, it was deemed advisable by those planning the future work for Japan to start permanent mission stations in the north-eastern part of that country. So a line was drawn across Japan at Nagoya, and everything south of that point would be part of the Kwansai District; everything north of that line would be in the new field called the Kwanto District. In the latter area the strategic cities were Tokyo and Yokohama.

The General Board assigned Rev. and Mrs. W. A. Eckel and Rev. and Mrs. Nobumi Isayama the task of pioneering in this new field. These workers decided to concentrate their initial efforts in the vicinity of Tokyo, the renowned capital of Japan, with its population of 5,000,000.

Advances in the New District—Unusual success accompanied the efforts of the Christian workers in the new district. Remarkable advancements were achieved from the moment the workers arrived on the field. A brief survey reveals the miraculous manner in which the Lord honored the labor of His servants. Within two years (1936-38), ten churches were organized in the Tokyo area. The membership increased by the hundreds. Talented natives responded to the call to preach and accepted the responsibility of working as pastors in these new churches. Rev. N. Isayama soon gave full time to the supervision of the work as district superintendent.

To take care of the growing demand for training the nationals who were divinely commissioned as ministers, a Bible training school was started in November, 1938. This was operated in connection with the Shimokitazawa Church of the Nazarene in the vicinity of Tokyo.

One thing stood in the way of the rapidly marching progress of the holiness forces; that was the nationalistic and militaristic spirit that was filtering through the whole gamut of Japanese life. First the invasion of China in 1938, then the catastrophe of Pearl Harbor and World War II in 1941, converted the nation into a war machine rather than a harvest field for the gospel.

Regimentation of the Churches During War Emergencies—Many directives in the form of government orders started falling into the hands of all foreigners, particularly those who were connected with the Christian Church and thus were considered antagonistic to Shintoism, the national religion of Japan. The first ill omen that indicated that difficult days for the church were ahead was the notification that all churches should be registered with the minister of education. Then came the order that the thirteen sects of Shinto should select one person, the sixty-four sects of Buddhism should select one person, and the forty-five Christian denominations should select one person to represent religious interests in councils of government. This meant that soon the war lords would be dictating to each representative what could be taught and what could be preached; and if those under the representative did not comply, then punishment would follow.

Foreign Christian workers were spied upon, shadowed, and placed under constant surveillance. Plain-clothes men lurked at every turn to make sure that the missionaries preached the proper sermon and prayed the right kind of prayer.

As the pressure became more intense, one after another of the missionaries became aware of the fact that the only security was to escape from Japan if a chance were offered. One day in Tokyo a friend of Dr. Eckel, who knew what was in the making, whispered to Dr. Eckel these words: "You know, Missionary, I'm your friend; what I tell you, repeat

to no one. Get out of Japan while you can or you may never make it." (Eckel, *Japan Now*, p. 93.)

With this warning, the Eckel family left all earthly possessions behind and started making plans for escape. Since reservations for passage had increased sharply during these tragic days, they found that only a miracle could open the way for a safe return. The providences of the Lord did provide safe passage for them, but more than a hundred missionaries were not so fortunate.

The gravity of the situation for the nationals mounted until the Nazarenes in Japan felt that there must be a personal conference between their representatives and the officials of the General Board. The consensus was that if these two groups could sit around a conference table and could think through some of the complex problems confronting the Japanese church, someone might come up with an answer that would help the church survive.

In the light of these conditions, Revs. Hiroshi Kitagawa and Nobumi Isayama were selected to attend the General Assembly in June, 1940, at Oklahoma City. There they could meet with the leaders of the home church and receive guidance for handling the complex problems ahead.

The main decision emerging from these conferences was that the two districts in Japan—Kwanto District in the north and Kwansai District in the south—should be merged into one functioning group. It appeared that both sections would have a better chance of survival if they operated as a unit. In completing this unification program, Mr. Isayama was appointed to serve as district superintendent of the entire field.

While the two Japanese church leaders were away, more restrictions had been issued by the military government to eclipse the identity of the church. The new orders declared that from henceforth no Christian denomination could use its official name but must secure a number from the government and be known by that number only. To secure a number, a requesting group had to have a cumulative membership which would justify governmental recognition. At the outset, the war cabinet made it clear that only eleven numbers would be issued, and any group that did not come within

this spread would forfeit its property and right to conduct services.

The scramble for these limited and precious numbers was already under way when Brother Kitagawa and Brother Isayama docked in the Japanese port. For instance, the Presbyterian church was known now as No. I; the Methodist church as No. II; the Congregational church as No. III; the Baptist church as No. IV; the Lutheran church as No. V; the Oriental Missionary Society as No. VI; the Japanese Evangelistic Band as No. VII. The numbers were going fast and, when inventory was taken, it was found that several of the holiness denominations, including the Church of the Nazarene, did not have enough members to secure a number if each group applied separately.

In the absence of Messrs. Isayama and Kitagawa, several of the leaders in other holiness bodies had discussed the matter and decided that the only safe procedure was to have all holiness denominations join together and make a single application. The urgency of action was so acute that Bishop Tsuchiyama, of the Free Methodist church, rushed aboard the ship as soon as the gangplank was lowered. He went immediately to the two Nazarene leaders and presented the facts of the emergency. The latter indicated their readiness to have a conference on the matter.

Four holiness groups had representatives at the meeting. The following were included: Scandinavian Missionary Alliance Church, World Missionary Society Division in Tokyo, the Free Methodist church, and the Church of the Nazarene. After an all-night session the representatives agreed on a plan that would unite the four holiness bodies, and also qualify them to apply for a number from the government.

They had acted in time, and when the application was processed the holiness groups were known as No. VIII. The progress of amalgamation included the following changes: (1) Bishop Tsuchiyama was selected to act as moderator of the united group; (2) Rev. Hiroshi Kitagawa was to serve as supervisor of all schools and training activities; (3) a single paper was to be the official organ of the four bodies, and it was called *Saika*. (*Sai* literally means "holiness," and *ka* is translated "completion of the act.")

The other numbers were soon gone; but for the above-mentioned holiness bodies, No. VIII stood for the symbol of survival during the trying days ahead. A year later No. VIII, along with numbers I-XI, were told that the symbolic numerals were to be dropped and the one name, *Nippon Kirisuto Kyodan* (interpreted "Christian Church of Japan") had to be accepted.

Reverses During Wartime—One of the first reverses which the shooting war brought was the closing of Nazarene-sponsored schools. This setback was not directed toward the Nazarene schools only, for the edict from the military government declared that all church-related educational institutions were illegal. The only exception allowed was that the Christian Church of Japan could maintain one Japanese school for men and another school for Japanese women. Since there was universal conscription of both young men and women, the chances for an enrollment in these schools were nullified.

The destruction wrought by war was inestimable. In Tokyo, all but two of the ten thriving Churches of the Nazarene were destroyed. All of the pastors were forced into secular jobs of one kind or another to get food. During the war months, two of the native preachers died of tuberculosis because of malnutrition and overwork.

An inventory of losses sustained in our mission work during the war indicates the terrific punishment which Japan was dealt by Allied attacks. These tragic statistics are as follows: number of Nazarene buildings before the war, 28; number at close of the war, 10; number of Nazarene ministers before the war, 35; number at close of the war, 26; number of members before the war, 2,500; number at the close, 1,800.

Those pastors and members who escaped death wrote a brilliant record of heroism as witnesses for Christ. Only achieving faith accompanied with miraculous answers to prayer enabled them to survive. They were all tried in the crucible of fire, but emerged victorious because the Lord intervened in their behalf.

One of the most interesting accounts of wartime heroism was connected with Rev. Nobumi Isayama and his attractive new church building. One night after a bombing raid it

looked as if the section of the city in which his church was located had been turned into an incinerator. The leaping flames filled the air with burning cinders. The wind wafted this burning mass of flame right in the direction of Brother Isayama's church. From a human point of view nothing could possibly be spared in that section of the city. Brother Isayama realized how critical the situation was; but he stood at his post of duty and told the Lord that if his church burned he would allow the same flames that turned the church into charred ruins to consume his body also. After his praying like this and expecting the building to burst into a fiery holocaust at any moment, the unbelievable happened. Suddenly the wind shifted to the opposite direction and swept the fire away from the church. Once more the Lord had delivered His own from the fiery furnace.

Since the Western powers planned to occupy and patrol Japan until a final peace treaty was signed, the Japanese decided that it would be best to have a Westerner supervise the rehabilitation program for our Nazarene work there. The one person best qualified for such a gigantic undertaking was Dr. W. A. Eckel.

FAVORABLE DEVELOPMENTS IN THE POSTWAR ERA (1945—)

Religious Freedom Granted by Occupational Administration—The leadership of the Christian statesman, General Douglas MacArthur, was felt throughout the Republic of Japan as soon as the occupational government started administering affairs. One of General MacArthur's first acts was to declare an emancipation for the nation of Japan on October 4, 1945. His "Bill of Rights" provided and protected the following privileges and immunities: (1) all legislation that impaired freedom of thought, religious assembly, and speech was declared null and void; (2) all extralegal secret societies and spying organizations were to be disbanded; (3) no public funds could be diverted into channels which financed Shinto religious functions. Such legislation indicated that all difficulties were removed, and a "green light" was flashed which opened the way for the Christian Church to move in and occupy this unprecedented field of harvest.

Nazarene Servicemen Take Interest in Rehabilitation—

Numbered among the thousands of occupational troops which marched into Japan were several Nazarene servicemen who took a vital interest in fellow Nazarenes on foreign soil. They were the type of courageous Christians who wanted to show their colors whether at home or abroad. As these Nazarene servicemen realized the prodigious task of rehabilitation for the destroyed Churches of the Nazarene, they offered their services in every way possible. The first contact between the Americans and the Japanese was made by Chaplain Joseph Pitts. After his arrival in Japan he started searching for a Nazarene church and pastor amidst the rubble of Tokyo. He did find a church still intact, even though all of the buildings in that area had been severely damaged. He soon found the pastor of the church, Mr. Isayama, and the latter greeted him as follows: "I have been praying that the Lord would send some Nazarenes to us. I thought perhaps there would be some Nazarenes in your army that might look us up. I prayed for it."

Other servicemen followed the example of Chaplain Pitts and established contact with Japanese Nazarenes. This honor roll of "ambassadors of good will" included the following: Dr. Howard Hamlin, Chaplain Lowell George, Major Robert H. Shaw, Lieutenant Doyle Shepherd, Captain Glenn Overholt, Orval Nease, Jr., Raymond Bolerjack, Ardee Coolidge, Viola Roberts. This group not only attended services, but gave liberally of their money to alleviate the pinch of poverty that gripped the Japanese Nazarenes, and also donated their labor to help rebuild some of the churches.

Two of the above-mentioned persons deserve special citation, for they turned their visit to Japan into an extended residence. These two were Dr. Howard Hamlin and Lieutenant Doyle Shepherd. The former held a responsible position in the medical staff of the occupational forces. He served as assistant chief of the Surgical Section and chief of the Orthopedics Division of the Forty-ninth General Hospital in Tokyo. He used his influential position in pushing forward the interests of the Church of the Nazarene in Japan. His service in this connection made an invaluable contribution to the re-establishment of our church in that part of the world. Dr. Hamlin's family eventually joined him, and during the next

few months he gave himself unrelentingly both to his important government job and to the work of missions.

Lieutenant Doyle Shepherd (1948—) became so concerned about the needs of Japan and so impressed with the opportunities afforded in this new republic that he offered his services as a missionary. The General Board accepted his application, and he and his family went to Japan in 1948, where they have given a full term of service. They furloughed home in June, 1954, and plan to return to Japan in 1955.

Preparation for Forward Movement in Japan—As the General Board became impressed with the brilliant future which the Japanese field evidenced, a decision was reached that Dr. W. A. Eckel should return and supervise the work of rehabilitation. He resigned his position as district superintendent of the Rocky Mountain District and set sail for Japan in January, 1947. His first impression of the thriving field that he had left prior to war was depressing because so much had been destroyed by Allied bombing. But he called a meeting of the national pastors, and he sensed that they were optimistic and had a mind to build. From that moment the outlook became more and more encouraging. By January, 1948, the future appeared so freighted with possibilities that Dr. Eckel was back in the United States to unfold his vision for the work in Japan to the General Board.

He described the challenge of Japan in such glowing terms that the General Board sensed the urgency and sent top church officials to take inventory of the prospects. These officials were authorized to investigate the immediate possibilities of the field and determine what amount we should plan to spend in our postwar missionary program for Japan. The persons selected for this special mission were Dr. Hardy C. Powers (general superintendent) and Dr. John Stockton (general treasurer of the Church of the Nazarene). They were privileged to have personal conferences with many high officials in the government, including General MacArthur. Their report confirmed many of the items already cited by Dr. Eckel, and the church was ready to launch upon a new scale of expansion for the Japanese field.

Bible Training School—A part of the program of acceleration for Japan was the re-establishment of a training school for prospective preachers.

The initial \$25,000.00 that went into this project came through the channels of the Woman's Foreign Missionary Society. This organization had raised \$70,000.00 as a special token of appreciation for Mrs. S. N. Fitkin, who had served as general president of the W.F.M.S. from 1915 to 1948. It was originally planned that these funds would be spent to establish a Bible training school in China, and Mrs. Fitkin's name would be perpetuated through this medium. However, the field in China was closed before these plans were realized, so \$25,000.00 of the total offering was allocated to Japan for a Bible training school.

A site was selected in Tokyo for this new project. On March 10, 1951, a ground-breaking ceremony was conducted by Dr. W. A. Eckel. The construction moved rapidly and the cornerstone-setting service was conducted on October 30, 1951. The building was completed in the spring of 1952, and on April 18, 1952, the building which housed the Nippon Nazarene Seminary was dedicated and christened the Susan N. Fitkin Memorial Building.

The administrative officers and teachers in the seminary were the following: Dr. W. A. Eckel, president; Rev. Hiroshi Kitagawa, vice-president; Rev. Harrison Davis (1950—), dean; Mrs. Harrison Davis, Rev. Makoto Oye, Rev. Aishin Kida, Rev. Susumu Okubo, and Rev. Yozo Seo, instructors. Rev. and Mrs. Merril Bennett (1952—) were added to the faculty in November, 1952.

Sixteen students registered on the opening day of school, and the first classes were held on April 23, 1952. As the second year opened, twelve new students were added to the sixteen first-year students, bringing the total to twenty-eight. Those associated with the school were overjoyed when news came from the civil authorities of Tokyo informing them that the Nippon Nazarene Seminary had been given permission to operate on college level. The institution was honored in a singular way by this early recognition.

At present, a church building is under construction to be used in connection with the seminary. When this is completed, the seminary property will exceed \$100,000.00 in value.

New Missionary Personnel—Among those who have recently gone to Japan as missionaries are the following: Rev. and Mrs. Hubert Helling (1952—); and Rev. and Mrs. Bartlett McKay (1954—).

HIGH LIGHTS AND SUMMARY

Memorial Honor Roll—At the head of this list is the name of Mrs. W. A. Eckel. Her demise occurred in the spring of 1952. The finest tribute that could be paid her was written by her husband. His word picture relating to this matter is as follows:

The words died on her lips as she slipped away, dropping her hand across her chest and closing her eyes, and her earthly battles were over. She laid down her cross. The army offered to do the unusual. They said they would embalm the body and ship it to Tokyo. They would place it in one of their steel caskets and deliver it wherever we desired—America if we wished. They treated her as though she had died on the battlefield, as indeed she had. Her remains were placed in the long line of soldiers from Korea who had made the supreme sacrifice. As they were—so was she—covered by the Stars and Stripes, then placed in a soldier's casket and given a soldier's burial. If these experiences can be beautiful, this was so. This year is our 40th anniversary for the Church of the Nazarene in Japan. She had wondered what contribution she could make that would be unusual this year—she made that unusual contribution (letter of Dr. W. A. Eckel to one of his friends, dated July 29, 1952).

Publications—Since 1914, there has been a religious journal published by the Nazarene Japanese to place fine Christian literature in the hands of those interested in becoming followers of Christ. At first the periodical was called *Tengoku no Michi* ("The Way to Heaven"), but now it is called *Kiyoki Kichi* ("The Way of Holiness"). At present this periodical has a circulation of seven thousand copies.

Immediately following the war, the need of a monthly newsheet to give publicity to events happening in the Japanese Nazarene churches became apparent. The solution was forthcoming when the District Assembly voted to publish a monthly news bulletin. The title given it was *Nazarene Shinpo* ("Nazarene News").

Final Word About Japan—

1. The organized churches of the Nazarene in Japan now number forty-five. In addition, there are thirty-seven places

where regular preaching services are held. The district is divided into six zones, and each zone is headed by an ordained Japanese elder.

2. The churches and regular preaching points have a membership of six thousand baptized Christians and probationers.

3. At present there are twelve missionaries under the sponsorship of the Church of the Nazarene. These missionaries are ably assisted in the work by the labors of thirty-one ordained national preachers and eleven licensed ministers.

4. There are fifty-five Sunday schools regularly operating on the Japanese field and these have an enrollment of six thousand.

5. The value of the church's property holdings in Japan is about \$300,000.00.

One of the amazing features of the Japanese work has been the way the Japanese Nazarenes have applied themselves to the task of building the Kingdom. The missionary staff in Japan has always been small. However, the host of national preachers has multiplied the efforts of the missionaries so successfully that a huge constituency has been established.

This Land of the Rising Sun presents a new dawn for Christian missions, and the Church of the Nazarene is girding herself to make her service commensurate with the opportunity.

CHAPTER IV

OUR WORK IN CHINA

ENTERING AN OPEN DOOR (1911-16)

China Becomes a Republic—Late in 1911, the political world watched anxiously the gigantic developments which were in the making in China. The democracies of the world waited almost breathlessly to see which way the political pendulum of China was going to swing, for the Nationalists of China were engaged in a revolution against the Manchu government. If the former emerged victorious, then China would be a republic and join the ranks of constitutional governments. If the old order squelched the rebellion, then China would continue to be ruled by an autocratic government. The Nationalist forces were victorious. The new leaders kept their political promises and declared China a republic. This brought the teeming millions of China on the side of the democracies of the world.

A new China was born. Old customs and practices which had retarded the progress of the people for centuries were abolished. As these destiny-shaping events were in process, a mammoth door was opened to Christian missions. The people of China were anxious to receive anything that would improve their standard of living.

An Opportunity Presented—Those responsible for the missionary program of the Church of the Nazarene immediately sensed the magnitude of this new opportunity. Plans were soon made to open a new mission field in China. The foreign missions secretary, Dr. H. F. Reynolds, was greatly excited about penetrating this new and challenging field.

As Dr. Reynolds analyzed the problem, he concluded that the first problem was to acquire a field in which to labor. At the same time, he figured that the field was so ripe for the harvest that experienced missionaries who already knew the language and the customs of the people should be secured.

Attacking the problem according to this twofold plan, Dr. Reynolds started negotiations leading to these objectives.

For the purpose of co-operation and to avoid overlapping of mission efforts, the different denominations had by common agreement accepted an area in which they would work. Any new society coming to China, if they were to co-operate with the plan, must find some society who would share some of their area with them. Dr. Reynolds communicated with the missionary division of the National Holiness Association and asked if part of its territory could be relinquished to the Church of the Nazarene. Rev. Woodford Taylor, who was superintendent of the National Holiness Association mission in Nankuantao, Shantung, assured Dr. Reynolds that some arrangement could be worked out that would be satisfactory to all interested parties.

The next big hurdle was to find experienced missionaries who might be available to serve the Church of the Nazarene. This problem was solved when Rev. and Mrs. Peter Kiehn, who had previously been missionaries in China, offered their services to the Church of the Nazarene for the specific purpose of opening the work in the new field.

Securing the New Field—Dr. Reynolds had such a keen interest in this challenging opportunity that he decided to go to China to see that everything was properly adjusted. Accordingly, in December, 1913, he and a group of missionaries set sail for the Orient. Included in the party were three persons who were going to play a vital part in the China field: Rev. and Mrs. Peter Kiehn (1913-38) and Miss Glennie Simms (1913-28).

In February, 1914, Dr. Reynolds and the Kiehn family started the arduous trip into the interior. Miss Simms stayed at Tsinanfu for language study.

The final stage of the journey required four days of dangerous travel by mule cart. The missionaries of the National Holiness Association gave a cordial welcome to the Nazarene group. Soon the matter of territorial allotment was under consideration. After a period of prayer, Rev. Woodford Taylor and his colleagues unanimously agreed that an area of ten counties should be given to the Church of the Nazarene. This section is a part of two provinces, the southern end of Hopei and the western portion of Shantung. This region is three hundred miles from the coast, part of it stretching along

the unpredictable Yellow River. The entire territory measured about one hundred miles long and thirty miles wide. The population numbered about one million five hundred thousand. Within this boundary were ten cities, several market towns, and about four thousand villages.

The National Holiness Association mission group went beyond previous expectations in this generous grant. Then as a token of good will, the group offered the services of one of its best Chinese preachers, Mr. C. H. Li, to help get the Nazarene work started.

Occupying the New Field—Rev. Peter Kiehn looked for a strategic place to open a mission station. Chaocheng, a walled city of about five thousand population, was selected. It was surrounded by more than five thousand villages with about two thousand inhabitants which were easily accessible from the city.

By April, 1914, Mr. Kiehn had rented some property, had given it the name of a "mission compound," and had opened for business. The compound was exactly like other Chinese compounds; a very small yard surrounded with mud-wall buildings, with earthen floors, and tiny paper windows. The premises were surrounded by the dirt and squalor characteristic of Chinese cities, including odors which tainted the fetid atmosphere with "bad breath."

The new missionary family had no difficulty attracting a crowd. The people were so curious about these strange-looking and strange-dressing newcomers that crowds gathered in the yard and peered through the windows and doors, day and night. Many wanted to see what the missionaries ate to make them white.

Since the Kiehns could already speak Chinese, they preached to these milling throngs as they gathered around the house. The natives responded almost immediately to the call for a new way of life.

Interest reached such a peak that Miss Simms was asked to cut short her language study and come to help with the thriving work at Chaocheng. She answered this call, and assumed her share of the responsibilities in the fall of 1914. Her first assignment was to start a day school for boys and

a day school for girls. These schools proved to be fruitful channels for winning the adults.

The ingathering was sufficient at the end of the first year to start a church. In May, 1915, the first class of converts was baptized and the first Church of the Nazarene in China was organized with thirteen charter members.

The property problem became acute. A permanent home for the church and the missionaries needed to be purchased. An appeal to the home board brought no funds; however, permission was granted for the missionaries to solicit funds from any source. In March, 1916, suitable property was found and through the generosity of a special gift from Rev. C. S. Brillhart, in memory of his son Clifford, the Brillhart Memorial Chapel was erected. Even this was inadequate, for it was necessary to conduct three or four overflow meetings to accommodate the eager people. The progress of the first two years indicated that astonishing things were in the making.

A DECADE OF ADVANCES (1916-26)

Increase of Missionary Personnel—During the next ten years the China field received the largest contingent of missionary recruits it has ever received in a similar period. In 1916, Miss Ida Vieg (1916-37) transferred from the National Holiness Association. In 1917, Rev. and Mrs. O. P. Deale (1917-32) and Miss Pearl Denbo (1917-22) were dispatched to this field by the General Board. In 1919, Rev. and Mrs. L. C. Osborn (1919-42) joined the Nazarene mission staff after serving an independent mission three years. In 1920, Dr. and Mrs. R. G. Fitz (1920-36, 1948-49), Rev. and Mrs. A. J. Smith (1920-27), Rev. and Mrs. F. C. Sutherland (1920-41), and Rev. and Mrs. Harry A. Wiese (1920-49) arrived in China. At the same time Miss Catherine Smith (Nankevell) (1920-23), the sister of Mrs. Kiehn, joined our mission, transferring from the Mennonites. In 1921, Dr. J. Hester Hayne (1921-41) and Miss Blanche Himes (1921-26) were added to the mission staff. In 1924, Rev. and Mrs. C. J. Kinne (1924-30) and Miss Margaret Needles (Williams) (1924-28) were sent out by the General Board. In 1925, Dr. Charles West (1925-28) was transferred from the African field to

China, and Miss Mary E. Pannell (1925-41) was sent from America.

The list of missionaries varied from time to time because furloughs necessitated changes. But the all-time record of missionaries resident in China was reached in 1924, when there were twenty-three missionaries in the council meeting.

Developing New Mission Stations—The mission center in Chaocheng still needed enlarging. The situation was partially relieved in 1919 by the construction of a missionary home known as the Fraley Memorial Home. The gift was made by Mrs. Lizzie Fraley in memory of her husband, who was a member of First Church, Los Angeles, California. Soon a building to house the day school was constructed. The equipment needed in Chaocheng was adequately met in 1922 when a church building, with a seating capacity of over eight hundred, was erected.

With Chaocheng as the hub, evangelistic parties were sent in all directions to win converts in the surrounding areas. By 1919, through the efforts of a national worker named Chang Hua Hua, an entire village turned to Christ, its idols were destroyed, and it became known as the "Christian Village." At the same time, two other villages showed sufficient interest that a house was procured in each, and a national preacher stationed there.

With the arrival of several new missionaries, it became evident that the time was ripe for launching an aggressive evangelistic campaign. When the Osborns arrived in 1919, they were put in charge of the main station at Chaocheng, and the Kiehns moved to Tamingfu (or Taming) to pioneer the work in a new field. This city was about forty miles from Chaocheng and had a population of forty thousand inside the city wall, an additional thirty thousand in the four suburbs clustered at the entrances of the four city gates, and about thirteen hundred villages in the country. Although the Kiehns started out in rented quarters, they visualized a marvelous future for the new work. In keeping with this vision, the next year Mr. Kiehn negotiated the purchase of a twenty-acre plot in the north suburb of the city. This site was enclosed with a brick and adobe wall, ten feet high. The first task was to provide a building for the church services. Soon a tabernacle that would seat one thousand was erected. This well-protected area was

destined eventually to become the headquarters for the China field and equipped to take care of large district gatherings.

The southern end of the Nazarene area also needed a mission station. The largest city in that section was Puhsien (formerly Puchow). This city is located about thirty miles southwest of Chaocheng, near the Yellow River. It has a population of ten thousand, and is surrounded by seventeen hundred villages, bringing the total population to three hundred and twenty thousand. As soon as Mr. Deale finished language school in 1919, he was assigned the task of opening the new work in Puhsien.

With these three main stations in Taming, Chaocheng, and Puhsien, the Church of the Nazarene was in a position to make its influence felt in all sections of the territory allotted to it.

Expanding Areas of Service in Times of Crisis—The Church of the Nazarene has rendered an invaluable social service to the China field during special emergencies. The first activity along this line came during the famine years of 1920-21.

The devastation wrought by drought drove countless thousands of Chinese to dire extremities. The hungry masses tried to make food out of leaves and grass roots. Uncounted numbers died of starvation.

The missionaries rallied their resources to meet this distressing situation. As descriptions of the dying multitudes reached the home front, about \$25,000.00 was raised to be given to famine sufferers. The missionaries planned a building program that would provide work for able-bodied persons needing food.

At Taming a group of five hundred foodless workmen gladly exchanged work for food. This was referred to as the "feeding of the five hundred." Millet soup was the menu three times a day. If there happened to be a surplus, the extra was given to the waiting, hungry crowd outside the gate. Since many of these people had no homes, they stayed just outside the compound wall night and day.

Also at Taming, several students that the missionaries called "famine girls" were given security. Many of the poorest families sold their little girls to secure money for food. Often

these girls were kept for slaves, or sold again into a life of vice. However, about thirty of these girls were highly fortunate. They were redeemed by Nazarene missionaries and returned to their parents. The parents were required to sign an agreement not to resell the girls, and to send them to the mission school, where they would be cared for.

At Taming, the American Red Cross consulted with Mr. Kiehn regarding a worthy project to give able-bodied men something to do to earn at least a meager living. His suggestion was that the oxcart road from Taming to Hantan, the nearest railroad station, be converted into an automobile road. This project was approved, and the forty-five miles of road was vastly improved.

At Chaocheng a different procedure was followed. Since straw braiding was a chief industry in this area, the mission purchased the braided straw produced by a thousand families. A market was eventually found for the product. While several hundred of the women were doing braiding work, they were also taught phonetics. As a result, 107 were able to read when the period ended.

Over four hundred children coming from the poorest homes in Chaocheng were placed in school and given enough food to keep them alive.

At Puhsien over two hundred children were formed into a school and given proper care.

Another period of special service came in 1922 when the Yellow River went out of control in a devastating flood. The dike near our station in Puhsien washed out. This widened the path of destruction. Immediately, the International Famine Relief Commission started looking for someone to oversee the relief program in that area. Our missionary, Rev. Harry Wiese, was the one selected. He was personally responsible for distributing over thirty thousand bags of grain. At one time during the reconstruction of the dike he had ten thousand men working under his supervision.

Founding the W.F.M.S. and the N.Y.P.S.—The Christian Chinese women were anxious to assume some responsibility in helping get the gospel to every creature. As early as 1922 these zealous women asked the missionaries about starting a Woman's Foreign Missionary Society. The missionaries decided to have Dr. H. F. Reynolds pass on this request, since

he and Mrs. Reynolds were planning to visit the China field in 1922.

After the foreign missions secretary had investigated the situation, he gave a favorable reply to this request. Therefore, during the tour, wherever it seemed advisable societies were formed. The product of this organizational activity was the formation of societies in: Chaocheng, twenty members; Fanhsien, fifteen members; Puhsien, sixteen members; Liangehuang, eleven members; Sunchuang, eleven members; Tuchuanguang, fifteen members; Chengan, sixty-three members; and Taming, thirty-two members.

The district functions of the W.F.M.S. were supervised by Mrs. Kiehn. Within five years the work had expanded until there were 16 societies with a total of 682 members. One of the outstanding phases of the work was the Prayer and Fasting League.

A similar pattern was followed by the young people of the area. Contemporaneous with the beginning of the W.F.M.S. was the organization of the N.Y.P.S.

Formation of a Bible Training School—Since the opening of the field in China, national workers have played a vital part. For a long time the training of these nationals was done by the personal tutoring of the missionaries. By 1922, there were almost one hundred nationals doing active work for Nazarene missions. As Dr. Reynolds was presiding over the 1922 Mission Council meeting he insisted that something be done about establishing a regular Bible training school. Before the end of the year Rev. F. C. Sutherland was placed in charge of the school in 1923.

One of the unusual features about the school has been the large number of students wishing enrollment. Requests for registration far exceeded the students who could be taken. At one time the student body numbered 132 but the waiting list numbered 200.

A Periodical About China Published—To give the homeland an adequate understanding of the work in China, a special paper was started in 1923. This was called the *China Nazarene*. It was published quarterly. The expenses for this publicity bulletin were paid by the personal gifts of the missionaries. The first editor was Rev. F. C. Sutherland. The

publication aided in tying the Chinese and home fields together.

Advances in Medical Missions—One of the constant needs in China is medical aid. The missionaries recognized this acute problem and made plans to remedy the situation. The first step was the opening of a dispensary at Taming on September 10, 1921, under the direction of Dr. R. G. Fitz. He gave the following report to the Mission Council two months later:

In the two months that have passed since the opening of the dispensary, there have been 415 patients registered for treatment, 1,081 treatments given, 16 operations performed, 3 of which were general anesthetic. No treatments were given without instruction in the doctrine. We have seen 7 professions in the dispensary, and others who have heard the gospel before repented afterward in the chapel. Many patients came from faraway villages who would not otherwise come in contact with Christianity.

This two-month survey reveals the unlimited opportunities wrapped up in medical missions. As this possibility gradually sifted back to the homeland, Rev. C. J. Kinne became burdened about establishing a large hospital on the China field. He wanted to build it as a memorial to Dr. Bresee. His vision for this type of work became so overwhelming that he decided to visit China in 1923, to check at firsthand the intricate problem involved in such a project. He investigated Chinese hospitals operated by other denominations, computed material and labor costs, and collected data relating to a building project of this type.

We went to the homeland to present his findings to all who might be interested. He had an unusual response to his appeal; so he returned to China in the fall of 1924, ready to start construction. An appropriate ground-breaking ceremony marked the beginning of the excavation for the foundation. Within a year the main portion of the Bresee Memorial Hospital was built and many of the rooms furnished. Full-scale hospital activities were started in October, 1925. At that time, the dispensary was closed, and all medical efforts were concentrated in this new center. These facilities afforded a chance to give special care to thousands of Chinese and at the same time touch them with the gospel message. The benefits of this vital medical center were apparent from the moment its

doors were opened. The work of bringing all of the plans for the building to completion was not finished until 1930. At that time its total bed capacity was increased to 100. At the same time a number of other buildings comprising the hospital plant were constructed. These included homes for Chinese doctors, homes for workers, a dormitory for men nurses, and the Mary Buffington Home for women nurses.

One of the important features associated with the hospital was teaching the inpatients to read during their period of convalescence. A special phonetic script was used in this teaching program. Thus, many who came to the hospital ignorant of both letters and love returned to their homes able to read the New Testament to their people and to testify about the love of Christ.

In addition to the hospital work, the medical staff conducted "field clinics." In this procedure, a doctor, nurses, and preachers went out to distant villages and towns and held clinics. They invited all who needed help to come for free treatment. While a large group was waiting to be treated, a Chinese preacher brought a message. Thus, many heard the gospel for the first time while the work of mercy was in process.

Personal Gifts Advance the Work—Mention has already been made of personal gifts that made possible the Brillhart Memorial Church and the Fraley Memorial Home. Another important series of gifts came through the generosity of Mr. Trumbower, a layman in Southern California. At his own expense he accompanied Rev. C. J. Kinne to China in 1923. His interest in missions became intensified by this eyewitness observation of the field. He made a large contribution to the hospital fund which Mr. Kinne was sponsoring. Also, his gifts made it possible for buildings to be constructed at Chin T'an Chen, Huang Chin ti, and Cheng An. The concern of Mr. Trumbower became so great that he planned to establish a permanent residence in China. However, he died before he could wind up his business affairs in the homeland.

POLITICAL AND MILITARY INTERFERENCES (1926-36)

Antiforeign Agitation—Just as Nazarene missions in China reached a new level of effectiveness and fruitfulness, a long chain of reverses started to form. As each link in this

chain was forged, the outlook for missionary work became darker and darker. The first development in the reverse direction was an antiforeign uprising in 1926.

The Chinese had been impressed with the advanced standards of living in Western civilization. They had associated this progress with the influence of Christianity upon the Western world. Since the Chinese desired to incorporate into their national life everything that would be conducive to better ways of living, they had welcomed Christianity as one source of improvement. However, by 1926 the Chinese mind had reflected further on the matter, and had concluded that Western greatness was based on industrial power and military might. This shift of thought was combined with a wave of restlessness that was anti-Christian and antiforeign.

The impact of this aggressive resentment was felt throughout the length and breadth of China. The nation was turned into an incubator of hate. Like a prairie fire, ill will flamed forth, producing lawlessness, banditry, and chaos.

The pressure of this situation penetrated our own field. Only miraculous protection saved the missionaries' lives many times. Each day brought threats and dangers. In spite of the desire of our missionaries to stay, in the face of mounting opposition the General Board asked the missionaries to move to safer quarters. Reluctantly, in March, 1927, these heroic missionaries who wanted to stay and die with "their people" accepted the instructions for readjustment. About seventeen missionaries were furloughed. Seven others, including Rev. and Mrs. O. P. Deale, Rev. and Mrs. L. C. Osborn, Dr. West, Miss Pannell, and Miss Needles, were to remain in China but they were to evacuate the field and find shelter in an international settlement on the coast.

During the interim of waiting, the staff was whittled to five. Miss Needles became the bride of a minister from another mission, and Dr. West returned to the States. This group of five listened daily for news that would proclaim that the emergency was over. Finally an announcement was made that it was once more safe for foreigners to circulate freely in China. On their return to our field the mission staff was pleasantly surprised to find that buildings and equipment were intact. However, a new series of government restrictions indicated that the status of the foreign missionary was

somewhat changed. Mission schools were closed because the government insisted that ideas be taught in the schools which were not compatible with Christian principles.

The discouraging elements did not weaken the enthusiasm of the five missionaries. They sent optimistic reports to the General Board about the challenge of the future. The appeal carried sufficient weight that the board decided to send reinforcements to China. As a part of the program to resume major operations, the missionary staff was enlarged. In addition to the experienced missionaries who returned, the following three new missionaries went to the field: Catherine Flagler (1929-37); Myrl E. Thompson (1930-35); and Bertie Karns (Ferguson) (formerly in Japan) (1934-36).

In 1930, a new method of evangelism was introduced. Two tents had been made available to the missionaries. Tent meetings were held in strategic locations. Mr. Wiese reported that he "pitched a tent in a large market village where there was not a resident Christian, and in forty days he saw sixty heathen converted, and this was the beginning of a new church." Reports of this type of success caused money to come in for the purchase of additional tents, and before long several were being used in evangelistic campaigns. More calls for tent meetings were coming to the missionaries and the Chinese evangelists than they could possibly fill. It looked as if a new day was dawning in this fertile field.

Another factor which contributed to the new surge of optimism was the completion of the Bresee Memorial Hospital in 1930. This work had been started six years earlier, but the building program had been interrupted several times. Sometimes lack of funds stood in the way, and at other times the work stoppage was caused by outside interferences. But now the last walls had been plastered and the woodwork painted; the 100-bed hospital was ready for full-scale activity.

The renewed vision for the mission field, however, was cut short. This time it was an economic problem—the world-wide depression.

Economic Depression (1932-34)—As factory wheels stopped and unemployment skyrocketed in the thirties, it was natural that the church world would cut its expenditures to the barest necessities. The repercussions of this cutback

eventually affected the budgets for foreign missions. As the China field felt the pinch of retrenchment, it was forced to undergo many readjustments. The missionary staff was reduced. The appearance of bandit and lawless groups once more terrorized the countryside. On one occasion the mission headquarters in Taming was shelled by roving desperadoes. About the same time, a devastating flood rolled through the southern end of our field. One whole mission compound was wiped out during this disaster. In combating an endless list of hardships imposed by these untoward circumstances, another chapter of heroism was written by Chinese missionaries.

By 1935, the outlook became brighter. As the grip of the depression was relinquished, the chance for normal activities was once more at hand. Along with economic recovery, there came to the Chinese people a new sense of their own responsibility to the true and living God. The resurgence of interest in Christianity produced many promising signs of hope. In 1936, a group of Chinese Christian educators made a tour of the government universities and conducted special evangelistic services. Interest in this project reached such momentum that no auditorium could be found that would seat the crowds that wanted to attend the services. During the series of conventions, six thousand students declared themselves as inquirers, and six thousand others testified to being believers. This was only a symptom of the fact that China was ripe for revivals. With multitudes dedicating themselves to the Christian way, the leaders of the Church of the Nazarene recognized the great things that were in the making in China.

Once more the General Board was ready to consolidate the gains of the past and launch an offensive for the future. As evidence of the church's confidence in the opportunities which China afforded, many new missionaries were sent to this field. During this period of recovery and awakening the following missionaries were appointed: Dr. and Mrs. Henry C. Wesche (1934-41); Rev. and Mrs. J. W. Pattee (1936-49); Rev. and Mrs. G. W. Royall (1936-41); Mrs. Rhoda Schurman Jones (1936-41); and Evelyn Eddy Engstrom (1938-41).

The total picture had so many bright hues that the missionaries decided to resume full-scale operations. This included the opening of the Bible training school. The work of

training the national workers had been curtailed for a number of years. The unfortunate circumstances which stood in the path of this type of work had seemingly been removed. So as the work in China was convalescing from its many ills, the Bible school was revived. It was reopened in 1935 with forty students enrolled.

An inventory of all phases of religious work shows that the ceiling was seemingly unlimited in 1937. The Bible school was crowded, with several hundred on the waiting lists; the hospital had a large and increasing circle of usefulness; new villages were calling for preachers; and the sale of Bibles and Christian literature was limited only by the supplies available.

The situation was suddenly thrown into reverse as the news filtered into the interior that on July 7, 1937, the Japanese military forces had started an invasion of China.

Japanese Invasion of China—The Nazarene mission field soon felt the impact of this clash. Rumors were rampant about what the Japanese planned to do with China. During the autumn months of 1937, the grim reality of the war hit our missionaries as a wave of planes flew over the headquarters of the mission field in Taming. Everyone wanted to see if the planes were marked with Chinese or Japanese colors. To the astonishment of those anxious observers, these planes were easily identified as belonging to the Japanese. This alerted the people to make preparations for air raids. However, no bombs were dropped on the city of Taming on this first flight of the Japanese. But soon the enemy planes returned and dropped small bombs on the city. By this time, the city had organized air-raid alarms and shelter areas.

The Nazarene missionaries were busy preparing for such an emergency. The American flag was painted on the roofs of all the buildings inside the mission compound, and Mr. Wiese rigged up an air-raid alarm by using an old car horn and a car battery.

On one of these raids six Japanese planes bombed the area all around the mission station but had respect for the American flag that was well displayed on our buildings. Since so many targets in the vicinity of the mission headquarters had been leveled, the mission council called an emergency meeting. It was decided that all of the mission-

aries but two should leave the Taming area before the next day's bombings started. Even though each missionary hoped to be one of the two destined to stay behind, the lot fell to Rev. and Mrs. Harry Wiese. The rest of the missionary staff in Taming made a hurried trip to the coast, where a safety area had been established.

Early in 1938, the Japanese ground forces moved into the vicinity of Taming. This threatened the existence of the mission station even more. The danger became so great that Mr. Wiese persuaded his wife and children to flee while he stayed behind, alone. Reluctantly Mrs. Wiese, for the sake of the children, followed this advice. Sorrowfully the last missionary family in this area became separated, and Mr. Wiese stood singlehanded.

The events which followed demonstrate the heroism which characterizes one of Christ's faithful servants. Knowing that the Japanese would move into the city at any moment, Brother Wiese fixed a cellar that was beneath his house as a hiding place for himself and a few of his Chinese Christian friends. This cellar was stacked with food and equipped with bedding to take care of an extended period underground if such should be necessary.

One day the enemy soldiers started battering the outer wall of the compound. Those inside the wall hurried to their stronghold. The soldiers finally broke through the protective wall and started milling around on the compound grounds. They went to the house where Mr. Wiese lived, fired a few shots into it, and since no one responded, they passed on. Eventually Mr. Wiese decided to venture forth and see what might be happening in the general area of Taming.

As soon as he began this excursion he observed evidences that the Japanese were in control of the city. Realizing that he would eventually have to make his presence known, he boldly went to the military headquarters and introduced himself to the Japanese officials. He explained his mission in that area, and through the Lord's help was able to gain the confidence of the military officers. They in turn granted him permission to go ahead with missionary activities.

His first difficulty out of the way, he started serving the Chinese in many ways. He requested that he be allowed to bury the bodies of Chinese soldiers who had fallen in

battle in the vicinity of the compound. A favorable reply was forthcoming. He was, however, able to bury only about forty of these unfortunate victims, because starving dogs in the neighborhood devoured the remainder before the missionary could get to them.

Mr. Wiese gained the good will of the authorities to the degree that by 1939 normal missionary functions were resumed. The missionaries who had moved to the coast returned. The home board became encouraged and decided to send reinforcements to the Japanese-occupied Nazarene mission field.

Among the new missionaries appointed to China were Mr. and Mrs. Arthur Moses (1939-41); Miss Mary Scott (1940-49); and Rev. and Mrs. Michael Varro. (Due to passport difficulties the Varros did not reach China until after the war.)

But just at the moment that an optimistic outlook was developing on the field, the most serious threat of all was in the making. News of what could turn into a global conflagration filled the atmosphere. Each day's topic of conversation centered around the outbreak of war in Europe and the rapid involvement of nation after nation in the death struggle. The major question was, "When will Japan enter the war on the side of the dictatorships?"

Japan Enters World War II—As the year 1941 opened, the Japanese occupying the Nazarene mission area in China became more and more belligerent toward the foreign missionaries. New restrictions were imposed upon the missionaries from day to day. It soon became evident that it would be impossible to hold the missionary staff together. As the pressure of anti-American sentiment mounted, the missionaries agreed once more to a sifting time. It was decided those due for furlough and the wives and children should return home in the interest of safety. Those who remained on the field were: Rev. and Mrs. L. C. Osborn, Miss Mary Scott, Rev. J. W. Pattee, and Mr. Arthur Moses.

Then came Pearl Harbor, December 7, 1941. Japanese soldiers around the world must have known of this sneak attack. For about three o'clock in the afternoon of that eventful day, Japanese soldiers marched into the mission compound and notified the missionaries that a state of war existed be-

tween the United States and Japan and that they were under arrest.

These "faithful five" were interned in the city of Taming for several months. Rev. L. C. Osborn was considered by the Japanese as the spokesman of the group, and was placed in a separate prison from the others. He underwent some tense moments during the next forty days.

Mr. and Mrs. Osborn and Mr. J. S. Pattee were repatriated in June, 1942, and were allowed to return home on the first sailing of the famous war refugee ship, the "Gripsholm." Mr. Moses and Miss Scott were kept in Taming until September of that year and then were transferred to Peking, where they found welcome refuge and fellowship with other missionaries in the Oriental Missionary Society compound. They remained here until March, 1943, when along with all other enemy nationals they were removed to a large concentration camp in Weih sien, Shantung.

A small pin point of light broke through this period of internment when the name of Mr. Moses was called by the guard one day in September, 1943. He was informed that he was being repatriated and would be allowed to return on the second sailing of the "Gripsholm" that would take Americans home.

This left Miss Scott as the only missionary representative of the Church of the Nazarene in China. The long and seemingly unending days dragged on until the unforgettable day of deliverance came. On August 17, 1945, American paratroopers were dropped in the area just outside the concentration camp and liberated the inmates. The thousands of praying friends of Mary Scott throughout Nazarene-land rejoiced as information was radioed back to America that this heroic missionary was safe. In February, 1946, she was once more on American soil.

The arrival of V-J Day seemed to offer promise that once more the mission field in China would be ready for reoccupation. But this flickering light was soon dimmed.

Civil War in China (1946)—Another setback to the work in China was the civil war between the Communists and the Nationalists. This bloody chapter of Chinese history opened after the cessation of hostilities between the major combat-

ants of World War II. During the war years, General Chiang Kai-shek had placed the Chinese Eighth Route Army, a recognized Communist organization, in charge of the defenses in northern China. At the close of the war, this Communist army was not going to give up the places where it had become entrenched. Instead, it was ready to put up a battle to acquire more territory.

Since the Communists were active in the northern part of China, and our mission field was located in this section, the question was soon raised, "Will the missionaries be allowed to re-enter our mission field in China?" In trying to find a logical answer to this interrogation, it was decided that Mr. Wiese and Mr. Pattee would serve as a surveying party and bring back a report of their findings. In 1946 they sailed from San Francisco. Upon arriving at the coastal towns of China, these dauntless missionaries were informed that the Communists were arresting all missionaries who penetrated the interior. In view of the hopelessness of the situation, the two advance guards reported that it would be impossible to return to the Taming area. So it became necessary for the Nazarene work in the Taming field to be carried on by the nationals if it was to be carried on at all. None of our missionaries have been allowed to settle in this field since the evacuation in September, 1942.

However, the work here has not been in vain. The nationals are building on the foundations constructed by our intrepid missionaries. The latest figures from that area date back to the war years, but at that time the following statistics were available: there were 120 Chinese who had been called into active Christian service; 54 organized churches; 91 other places having regular worship; 2,120 full members; 3,412 probationers; 40 Sunday schools with an enrollment of 3,345; 1,358 active members of the W.F.M.S.; 130 students in the Bible training school; and 5,300 patients treated in the hospital.

OPENING A NEW FIELD IN SOUTH CHINA (1947-49)

Entering Kiangsi—Rev. H. A. Wiese and Rev. J. W. Pattee did not have their burden for the lost of China removed by the fact that their former field of labor was closed. They

started exploring the possibility of opening a new field. Letters were written to several mission boards who had been allotted territory in South China. Since this region had not been molested by the Communists it looked like the logical place to start a new work. Finally, the missionaries felt guided of the Lord to write the National Christian Council in Shanghai, since one of the functions of this organization was to allot mission territory. In reply, the Church of the Nazarene was offered one of several different fields. After prayerful consideration, the area selected was in the Kiangsi Province.

This new field of labor is located about 750 miles south of the Taming section. The population of the Kiangsi Province is almost twice that of the old field, numbering approximately 3,500,000. The two main cities in this area are Kian and Kanhsien, both county seat towns with populations of 90,000 and 60,000 respectively.

With this promising opportunity opened to the Church of the Nazarene, the General Board immediately outlined plans which would lay the foundation for advances in the new field. Several experienced missionaries as well as three new missionaries were assigned to the challenging call of pioneering in an undeveloped area. The former group included Mrs. Wiese and Mrs. Pattee, who joined their husbands in China, Dr. and Mrs. Fitz, and also Miss Mary Scott. The new appointees were Rev. and Mrs. Michael Varro (1947-49) and Miss Ruth Brickman (1947-49).

Developing the Kiangsi Area—As the new field in Kiangsi Province presented a fresh challenge for our work in China, the missionary staff decided to concentrate their efforts in the two major cities, Kian and Kanhsien. Rev. and Mrs. H. A. Wiese and their assistants directed the missionary affairs in Kian. They were able to establish some fine contacts, both with Christians and non-Christians.

Once more the work advanced until there was a demand for a new Bible training school. The news of this need inspired the Woman's Foreign Missionary Society to engage in a campaign to raise enough money to establish a Fitkin Memorial Bible School. A goal of \$50,000.00 was set by the W.F.M.S. as the amount to be raised for constructing and

endowing the school with an operating expense fund. The effective efforts of the women enabled them to exceed their objective by \$20,000.00. The site selected for the new school was in Kian. The church compound in Kian was used for a temporary place of meeting. On October 12, 1948, the Fitkin Memorial Bible School was officially opened. The enrollment reached twenty-six during the first year.

The other main center of activity was Kanhsien. This was about one hundred miles south of Kian. Rev. and Mrs. J. W. Pattee and their associate missionaries were directing the work in this area. The doors of service were quickly opening and the prospects in this area were bright. The outstanding feature of the work here was the way the Chinese Christians assumed responsibility for the progress of the church. During 1948, the people of the church chose the national pastor, Mr. Yu, and he ably led the church forward. This progress toward self-support was characteristic of all the new field. The four stations opened in addition to the two main stations all assumed full support when the missionaries were forced to leave.

Just at the moment when a spirit of optimism prevailed and the future looked bright, another serious crisis developed. This time it was not an outside foe stepping in to annex Chinese territory. But it was again the cutting blade and the oppressing hammer of communism further embroiling China in a devastating civil war.

The Civil War in China—Before the close of 1948, the strategy of the Chinese Communists became evident. It was now clear that the Communist armies were dedicated to the task of bringing all of China under control. As the Nationalist forces engaged the Communists in a few battles, it became apparent that the Communists had superior equipment, numbers, and technical know-how for carrying on the war. Because of Communist propaganda, the people lacked the will to resist, and Generalissimo Chiang Kai-shek was forced to retreat in battle after battle. The atmosphere was saturated with dire forebodings regarding the future.

The American consul, sensing the danger of the situation, issued warnings for nonessential personnel to leave as soon as possible. Once more the missionary staff was confronted with

a sifting time, when some would go and others stay. The first decision of the group was to have the wives and children of the missionaries move to safe quarters. Separations between fathers and families again tested the courage of consecrated missionaries. Those evacuating to the States in December, 1948, included: Mrs. Varro and the three Varro children; Mrs. Pattee and daughter Grace; Mrs. Wiese, James, and Lura Mae; and Guilford Fitz, the eighteen-year-old son of Dr. and Mrs. Fitz. Those remaining on the field were Dr. and Mrs. Fitz, Rev. Harry Weise, Rev. Michael Varro, Rev. J. W. Pattee, Miss Brickman, and Miss Scott.

During the spring of 1949, reports of the war forced every right-thinking person to realize that it was only a matter of time before the hundreds of millions in China would be under the totalitarian control of the Communists. Again warnings were sent to foreign personnel that, for the sake of safety, all non-Chinese people should return to their homeland.

The seven Nazarene missionaries did not heed these emergency calls. These faithful warriors fighting for a spiritual cause preferred to stay with the people they loved. On May 4, 1949, the missionaries received a cablegram from the General Board advising them to return to the States. Reluctantly the missionaries left this promising field. However, time has proved that the advice of the Chinese Christians and the General Board was sound and timely.

The escape of the missionaries was freighted with dangers. When they were safely sheltered from Communist danger, they suddenly realized that disaster was more imminent than they thought. Only two months after the missionaries left Kiangsi, the murdering hordes of communism seized the cities where our mission stations were located. This area has been held under the iron heel of the Soviet satellites since that time.

The Bamboo Curtain Is Pulled Down—The Kremlin of Russia has established an iron curtain around its European outpost, but it has also pulled down a bamboo curtain around the Oriental outpost of China. The bamboo curtain eliminates all contact of the outside world with China, but spiritual communication systems are still operative. Let us make the most of our invisible resources.

GENERAL OBSERVATIONS ABOUT CHINA

Memorial Honor Roll—Although many missionaries in China have been held as prisoners of bandit and warring forces, still only one of our missionaries has been buried in Chinese soil. That was Miss Ida Vieg. She was one of the first of our missionaries to China, and she labored successfully and heroically until her death on May 3, 1937.

Statistics as of 1949—The latest report regarding our work in North China was compiled in 1949, and indicated the following: 48 organized churches; 43 stations or other places having regular worship; 5,000 communicants; 7 ordained nationals; 30 unordained nationals; 30 organized Sunday schools; 1,200 Sunday-school enrollment. In the province of Kiangsi there were 2 main stations and 4 other places with regular services. Three of these had organized churches. There were 4 ordained nationals; 5 unordained nationals; 6 Sunday schools with 300 enrollment; 6 Nazarene Young People's Societies with over a hundred enrollment. There were 70 church members and 200 probationers, who could not be received as full members until they had been Christians in good standing for one year.

Administrative Honor Roll—Those who have served as superintendents of the China field deserve special mention. They have carried heavy burdens and shouldered many responsibilities. This group includes: Rev. Peter Kiehn (1914-24); Rev. A. J. Smith (1924-27); Rev. Peter Kiehn (1927-33); Rev. H. A. Wiese (1934-40); Rev. L. C. Osborn (1940-42); Rev. H. A. Wiese (1946-49).

A Word for the Future—The church can assure those who served in China to spread the gospel that they have not labored in vain. For our church is still offering prayers and tears as a sacrifice to God in behalf of those nationals who are now serving and witnessing for Christ in an enemy-infested country. We believe that God is distilling those tears, wafting them over the bamboo curtain, and allowing them to fall as showers of spiritual refreshment on those who are faithful to Him. We believe that God is taking our prayers and turning them into a secret weapon that is penetrating the bamboo curtain and scattering spiritual benefits to those surrounded by atheistic communism. We believe that the

living God is going to bring the national Christians through this test by fire and make them a nucleus for establishing His kingdom in a greater way in the interior of a new and progressive China.

CHAPTER V

OUR WORK IN KOREA

AN INDEPENDENT HOLINESS GROUP JOINS OUR CHURCH (1948)

The Work of Rev. Robert Chung—The work of the Church of the Nazarene in Korea has been largely the results of the labors of Rev. Robert Chung. He is sometimes referred to as the “Billy Sunday” of Korea. As a native of this little country which has become one of the most famous places in the world, Mr. Chung became burdened for the spiritual welfare of his people. He saw the teeming millions, for Korea has a population of 30,000,000, groping in darkness and not knowing which way to turn toward the light.

The holiness environment of Asbury College, where he received his training, inspired him to desire to take this glorious doctrine to his people. Immediately after graduation he returned to Korea and organized the Korean Holiness Evangelistic Band, which has been responsible for church and tent meetings in almost every city in Korea and Manchuria.

While this work was prospering, he always kept in mind that someday he would have his church affiliated with a denominational group. During his years in America he had come into contact with and developed a deep appreciation for the Church of the Nazarene. Also, some of his favorite classmates at Asbury were Nazarenes. As he toiled among his people, he became more and more persuaded that he should become associated with the Church of the Nazarene. As early as 1936, he established contact with Dr. W. A. Eckel, superintendent of our work in Japan. This association ripened into a warm friendship.

Uniting with the Church of the Nazarene—By the time of the General Assembly of 1948, Mr. Chung had fully made up his mind that the best step for the future of his work was to join with the Church of the Nazarene. This matter was considered by various committees of the General Assembly and at the proper time submitted to the General Assembly as a whole. In all of these deliberations a favorable vote was cast.

A letter was then written to Mr. Chung by Dr. C. Warren Jones, reviewing the action of the General Assembly, and stating that a general superintendent would be coming to the field to make an official acceptance. When this letter was circulated among the nine preachers of the holiness group, all of them agreed that they would "stand together to wave the banner of the Church of the Nazarene for lost souls."

By October of 1948, General Superintendent O. J. Nease was in Korea, and he officially received Rev. Robert Chung's organization into the Church of the Nazarene. There were 9 completely organized churches that moved under the sponsorship of the Church of the Nazarene; these churches had a membership of 835.

For several years the Church of the Nazarene had been operating a mission station in Seoul under the direct supervision of the superintendent of our Japan district. As early as 1936, there is a reference to this particular work. In that year, Mrs. S. N. Fitkin visited the Orient, and she stopped in Korea to investigate the possibilities of penetrating this area. She was met in Korea by Dr. W. A. Eckel and Rev. N. Isayama of Japan. Soon after this survey program, a national worker was sent from Japan to Seoul to evangelize for our church. The labors of this servant of the Lord were rewarded with souls. In 1947, a Nazarene air force officer was in Seoul, and he attended the Church of the Nazarene in this city. He reported to the *Other Sheep* that there were about one hundred in the Sunday school, and about fifty were present for the regular service. This church, added to the nine that came in under Mr. Chung, gave the Korean district a total of ten churches and approximately nine hundred members. Since our strength had been multiplied many times by this merger, the Church of the Nazarene was in a position to make its impact upon the religious life of the Koreans.

RECENT DEVELOPMENTS (1949—)

Holding a Christian Workers' Convention—In order to weld his group into a functioning unit, Rev. Robert Chung announced that there would be a Christian "workers' recreating meeting" at the Suwon church in 1950. This turned

out to be an inspiring "recreating meeting." When all the workers had registered, it was announced the services would start each morning at five o'clock. This early part of the day would be devoted to a prayer meeting that would be a "time of heart searching and heart melting." The remainder of the morning and the afternoon were designated as Bible study meetings. Mr. Chung wrote of these sessions: "Our workers went deep into the truth like the bees in their honeycombs" (Robert Chung, the *Other Sheep*, August, 1950, p. 4). The evening services were occasions of intensive evangelistic effort. The building in which the meetings were held was packed every night, and the altar in the front of the auditorium was often filled with earnest seekers.

Barren Korean Hills Given a Bath of Blood—During the fateful month of June, 1950, the Communist hordes started sweeping once more in the direction of Seoul. By June 27, it became apparent that the Red scourge could not be stopped. The evacuation of Seoul ensued. One of the most thrilling missionary stories of modern times relates to the marvelous escape of Rev. Robert Chung. As he and his family fled to safety, their lives were surrounded by miracles. By God's help they crossed the Hon River bridge just before it was destroyed; secured gasoline for the car (even at the cost of eight dollars for five gallons) when it seemed none was available; found a patch to fix a flat tire; were protected from two Red Koreans who tried to force Mr. Chung to give them his 1947 Chevrolet, which had been a present from his Asbury classmates. Through many answers to prayer, the Chungs' lives were spared and they secured an expense-free passage to the United States.

The months that followed have been vividly impressed upon the minds of the world through headlines and news reports. The avalanche of tragedy that encircled our world and affected many families has left a trail of tragedy and heartache which only eternity can cure. Then came the almost interminable stalemate which proved to be a battle of nerves, patience, and inexplicable indecision.

The Chungs Return to Korea—With the tide of battle shifting in favor of the United Nations, Rev. Robert Chung could no longer refrain from making the dangerous trip into

Korea to help his people. He and Mrs. Chung arrived at Pusan, Korea, on November 27, 1952. They viewed their homeland with mixed emotions. They were happy to be in the Lord's service again, but their hearts were breaking as they viewed the destruction of our chapels and heard of the death of many Nazarene laymen and workers.

An inventory at this time revealed that only five preachers, three Bible women, and two church buildings survived this ordeal by fire. It was impossible at this time to determine the number of laymen who had been killed.

Program of Reconstruction—By July, 1953, Mr. Chung reported that twelve places of worship had been built or repaired and were being used as centers of holy evangelism. The Koreans donated much of the labor for these building programs. Their loyalty is worthy of special mention.

The Korean Workers' Recreating Meetings have been revived. The 1953 convention was held at the Suwon Church of the Nazarene. It was reported that this was the greatest meeting of this type in the history of the Korean work. During the evening evangelistic services six to seven hundred people were packed into the church to hear the gospel message. The response of the people was gratifying. A spirit of optimism prevailed among the Christians.

Another phase of the reconstruction program was the plan to send two resident missionaries to the field. The persons selected for this task were Rev. and Mrs. Donald Owens (1954—). They arrived on the field May 29, 1954, and are giving themselves unreservedly to their work. The addition of these reinforcements should accelerate the expansion of our work in this area.

Property has been purchased and a Bible training school opened in Seoul. This will provide training for those who are responding to the call of the Lord. This school will make a valuable contribution to the fresh surge of revival fires kindled in a war-free Korea.

Summary and Conclusion—There are two missionaries laboring in Korea with a group of fifteen national workers.

This staff is effectively functioning in eleven organized churches.

The number of members and probationers attending these services is approaching 800.

The auxiliaries of the church have been organized in several places. The Sunday schools number 11 with an enrollment of 1,100; there are 5 N.F.M.S. organizations and their membership is 139; there are 5 N.Y.P.S. groups and they have a roll of 142.

The value of the property used by the Church of the Nazarene in Korea is generally estimated at \$35,000.00.

The future of the field is unlimited since the war has been settled. The people of this country appear to be eager for the gospel.

CHAPTER VI

OUR WORK IN THE PHILIPPINES

ACTIVITY PRIOR TO ARRIVAL OF NAZARENE MISSIONARIES (1929-48)

Location and Population—The thousands of islands which comprise the Philippine Islands stretch in a long string under the tropical sky. The number of islands in this group has been set at 7,083, and the distance from the first tip of land to the last in the chain is 1,152 miles. Occupying this extensive formation of islands are approximately 20,000,000 inhabitants.

A National Becomes Interested in His People—The first introduction of the Church of the Nazarene to the Philippine Islands developed through the endeavors of a Filipino named Marciano Encarnacion. As early as 1919, when he was twenty-six years of age, he journeyed to the United States. His supreme ambition at that time was to become a pharmacist. He selected the University of Washington (Seattle) as his training center. While in school at Seattle he came into contact with the First Church of the Nazarene. In August, 1920, he discovered a new way of life by trusting the Lord for salvation.

He became so attached to the Church of the Nazarene that he took the vows of membership. He attended Northwest Nazarene College one year (1922-23). Then he returned to the University of Washington to complete his course in pharmacy. In 1926, he returned to his own country to work as a druggist and to give his witness for the Lord when opportunity afforded. He soon married and his wife was one with him spiritually, so they made a strong team of Christians.

During a period of fifteen years these two exalted the Lord before their fellow men. Then came the war with all of its horrors and forced changes. However, the war brought about circumstances which were destined to set a series of spiritual influences in operation.

Nazarene Chaplains Show Interest in Philippines—Among the Nazarene servicemen stationed in the Philippines was

Chaplain J. E. Moore. His post was on Luzon. He heard about the Nazarene layman (Encarnacion) who had been testifying for several years, and he traced him to Baguio City. Chaplain Moore went to this city and made inquiry about Encarnacion. The chaplain was greeted with a pleasant smile in one drug-store, and upon being asked about a Nazarene druggist by the name of Encarnacion, the clerk replied, "I am he."

The meeting was a joyful one. Marciano told how for twenty years he had prayed for the opening of a Nazarene work in his homeland. He lost no time in picturing the need of his people to Chaplain Moore, and insisting that his home town, Cabanatuan, Nueva Ecija, held wonderful prospects. He urged Chaplain Moore to organize a church there, hoping that missionaries would come after the war.

Before steps could be taken for such an organization, Chaplain Moore was transferred to another field of service. However, there was another Nazarene chaplain on Luzon, Arnold B. Woodruff; and Chaplain Moore conveyed the information to him before leaving the Philippines.

Chaplain Woodruff made contact with Encarnacion, and they went to the latter's home town of Cabanatuan. Here they gathered a group of prospective members from various localities who were anxious to form themselves into a Church of the Nazarene. The home of Encarnacion's sister, Mrs. Espina, was opened to the group for the purpose of holding services. The chaplain proceeded to organize a church in May, 1946, with twenty-nine charter members. Marciano Encarnacion was urged to serve as pastor and he accepted this responsibility.

Another chaplain stationed in the Philippines during the liberation in 1945 was Rev. Joseph Pitts. He became impressed by the spiritual hunger of the people and the lack of vital religion to meet this need. When he received his discharge from the army, he found himself receiving another charge from the Lord. Upon returning to the States, he had occasion to talk with an official in the Church of the Nazarene and to tell him about the opportunities in the Philippines. Mr. Pitts was asked to pray about the matter of returning to the Islands to open work. As he prayed for God to raise up missionaries for these needy islands, the Holy Spirit spoke to his own heart with a call to return. The General Board

placed him under appointment, and Rev. and Mrs. Joseph Pitts (1948—) and children were on their way to the Philippines in January, 1948.

PIONEERING THE NEW FIELD (1948-50)

Reception for the Pitts Family—On February 10, 1948, the ship conveying the missionary family to their new field of labor pulled into Manila harbor. They scanned the multitude of brown-faced people on the pier, wondering if there was someone to meet them. In the crowd they saw a very small, middle-aged man climb to the top of a pile of timber, look toward the deck of the ship, and wave his Bible; then he would open it, point to the printed page, and wave it again. A beaming smile covered his face, and every move showed the gladness that was in his heart. He was there to meet and welcome the first missionaries who would serve under the sponsorship of the Church of the Nazarene. This reception committee of one was none other than Marciano Encarnacion. He proceeded to escort the Pitts family to Cabanatuan, where the first church on the Islands had been organized less than two years previously.

Organizing New Church at Iloilo City, Island of Panay—In June, 1948, Rev. Joseph Pitts received a letter from Rev. and Mrs. Catalina, who are pastoring a Nazarene Filipino mission in Pasadena. This letter informed him of a group of people in Iloilo City, on the island of Panay (three hundred miles south of Manila), who might be interested in joining the Church of the Nazarene. Mr. Pitts followed up this lead. In July he went to look over the situation, and lost no time in capitalizing on the opportunity. The first Sunday he was there he organized a church with forty-five charter members. Among them were five or six young people called into Christian service. These will be future helpers in proclaiming the message, and will afford a chance for more preaching places to be developed.

Entering Every Open Door—After laboring six months in Cabanatuan, Mr. Pitts thought it was time to branch out into a new area. The place selected for a new work was Baguio City, the city located in the mountains and sometimes referred to as the "Mile-high City." Here a house was rented and services were held in the front room.

The next major move came as a result of an invitation to hold services in a small independent church at Balacag. Brother Pitts accepted the chance to preach in this little bamboo and nepa chapel, and after the first message eighteen people bowed at the altar, including the pastor. This meeting continued for two weeks and the attendance increased in a phenomenal way. After the revival the converts wanted to become Nazarenes. A period of instruction and indoctrination was conducted by the missionaries, and another Church of the Nazarene was formed here in 1948.

Another chance to start a Sunday school and lay the foundation for a church is connected with the barrio of Aringay. While Mr. Pitts was still in the army, he had given a ride to a hitchhiker. He became interested in the man and decided to go out of his way to take him all the way home. The generosity of the chaplain impressed the man and he wanted him to meet his family. After the introductions, Mr. Pitts found that one child was very ill. The future missionary to the Philippines promised to return with some medicine. These gestures of Christlike service were not forgotten. When as a missionary Rev. Joseph Pitts once more contacted the national, the man returned the kindness and encouraged the missionary to start a Sunday school in their barrio. Now a Sunday school and regular preaching services are held under his mother-in-law's house.

Starting on Another Island—One of the faithful members of the Cabanatuan church moved with her family to the island of Mindoro, in the village of Pinamalayan. As soon as she was settled in her one-room quarters she started gathering the children of the neighborhood in her home every Sunday to teach them about Jesus. She wrote to Mr. Pitts and asked him for some literature that would help her in this work. Not only did she receive the literature, but Rev. and Mrs. Joseph Pitts visited her to look over the work. The opportunity was great but the workers were too few. All the missionaries could say when they left was, "We'll be back, but we don't know when." Fortunately, a revival broke out in the Baguio City church, where Mr. Pitts was pastor. One of the new converts felt called to preach. Later the missionary asked him to take his family and go to Mindoro to evangelize. Once more a Church of the Nazarene is in the making through

the guidance of the Holy Spirit and the obedience of consecrated workers.

RECENT DEVELOPMENTS (1950—)

Expanding Missionary Personnel—In this enlarging mission field the addition of missionary recruits became a necessity. In 1950, Rev. and Mrs. J. W. Pattee (1950—), former missionaries to China, started serving in the Philippines. In 1952, three persons were added to the staff: Rev. and Mrs. Adrian Rosa (1952—) and Miss Frances Vine (1952—). In 1954, Rev. and Mrs. Roy Copelin (1954—) went to the field and were stationed in Manila. This group of missionaries will furnish the man power for progress in the future.

Inaugurating the Preachers' Institute—In order to bring the national workers into closer fellowship and give them special instructions, a Preachers' Institute was started in 1950. The program is usually opened on Sunday. Several services are conducted that day with the national preachers doing the speaking. Then on Monday morning the teaching sessions start. A class two hours in length is taught in the morning; then another class of two hours' length is offered in the afternoon. The evening service is evangelistic. This schedule is followed from Monday through Friday. The power of the Holy Spirit accompanies these classes and services. This annual festival of spiritual things has become a vital part of the training program for the national workers, and a rich harvest is in the making through their efforts.

Starting a Bible Training School—In 1952, a property was purchased for a Bible training school. It is located in the beautiful Trinidad valley adjoining Baguio City. The school was officially opened in July, 1952, with an enrollment of thirty-seven students. This average has been maintained since that time. It is called the Fitkin Memorial Bible Training School. Rev. J. W. Pattee was the director of the school until 1954. Rev. Adrian Rosa is now its director. He is ably assisted by Mrs. Pattee, Mrs. Joseph Pitts, and Miss Frances Vine. The response of the nationals to this educational program is most gratifying.

Summary and Conclusion—There are nine missionaries serving on the field. Their efforts are multiplied through the effective endeavors of seventeen national workers.

Churches have been organized in five localities, and there are twenty-five other preaching points and Sunday schools.

These services are attended by about 550 members and probationers. The enrollment in the Sunday schools amounts to 1,050.

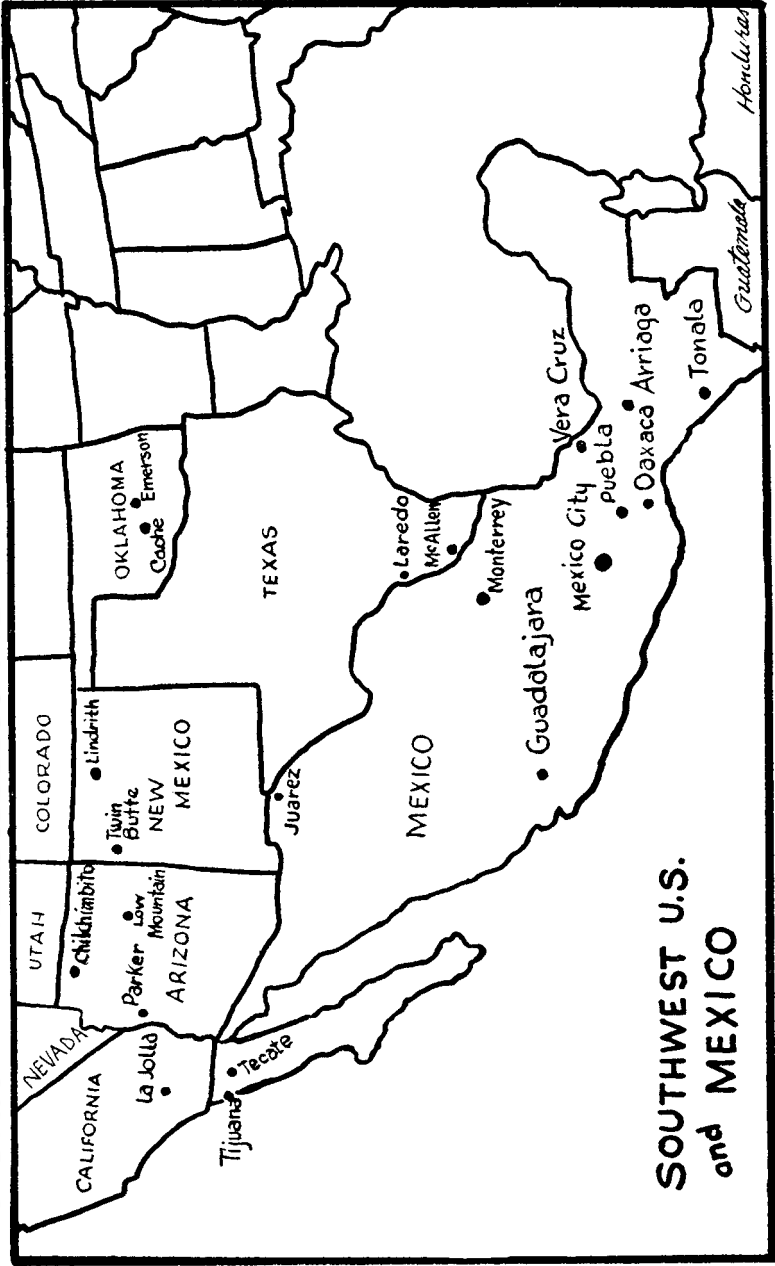
The Bible training school has thirty-seven students.

There is some medical work administered through one dispensary.

The value of the property has been estimated at \$100,000.-00.

The church has realized a good harvest in such a short time and with so few missionaries. With a full program now in operation, the Philippines can be considered one of our fastest growing fields. Doors are opening faster than we can enter, but with an enlarged missionary and national staff we should soon be in a position to accept more of these opportunities.

PART II
NORTH AMERICA



**SOUTHWEST U.S.
and MEXICO**

CHAPTER VII

OUR WORK IN MEXICO

PIONEER MISSIONARY ACTIVITIES (1903-12)

Early Work of Rev. Samuel M. Stafford—The name of Rev. Samuel M. Stafford (1903-10) is associated with the initial activity which opened the way for holiness evangelism in Mexico. He was associated with one of the holiness groups from Texas which joined with the Church of the Nazarene in 1908, so his efforts became a part of the history of Nazarene missions. As early as 1903, Mr. Stafford went to the southernmost state of Mexico, Chiapas, settled in the important city of Tonalá, and started evangelizing. The response of the Mexicans to his message was most gratifying. He soon envisioned the construction of a building and the establishment of a permanent church.

The opportunity was of such magnitude that Brother Stafford immediately asked for recruits. The person accepting this challenge was Rev. Edwin H. Hunt (1903-14). As soon as the two missionaries were together, they started a building program. Evidently the Lord was working on both sides of the border, for a wonderful layman in Donalsonville, Georgia, felt impressed to donate enough money to build a church and parsonage. This layman, Mr. T. J. Shingler, was obedient to the guidance of the Lord, and soon a fine church and parsonage were erected in a choice location at Tonalá. The project was named the Shingler Mission.

Expanding the Program—After the building activities were completed, Mr. Hunt continued as pastor for the following year, and Mr. Stafford started searching for other open doors of service. The quest of the latter brought him back to the United States, where he could secure more reinforcements to match the gigantic challenge of this field.

The appeal of Mr. Stafford had a telling effect. Before the close of 1906, many new missionaries were on the field and others were added from time to time. The missionaries who answered the call to Mexico were: Dr. A. G. Lowe

(1906-12); Rev. and Mrs. Charles Quisenberry (1906-12); Rev. W. J. Sewell (1906-12); Rev. Charles Miller (1906-12); Mrs. Leona Turner, later Mrs. Charles Miller (1908-12); Rev. and Mrs. J. Howard Estes (1907-12); Rev. and Mrs. J. D. Franklin (1908-12); Miss Jalie Payne (1908-12); Miss Carrie Lewis, later Mrs. Edwin Hunt (1908-14); Mrs. Henryetta Richards (1908); and Rev. and Mrs. J. Eaton Wallace (1908-14). Most of these had to be self-supporting. However, they were willing to take this step by faith in order to help build the Kingdom in this area.

With this enlarged missionary staff, the leaders of the missionary program searched for additional places where services could be held. One new mission station was started in Jalisco (now Arriaga), Chiapas (the same state as above mentioned). Here, some property had been donated to the missionaries and full-scale evangelistic activity was launched.

Some of the missionaries became concerned about the spiritual welfare of the vast multitudes inhabiting the capital, Mexico City, and plans were projected to start a mission station in this strategic center. The person taking the initiative to promote this project was Rev. Charles Miller. In January, 1907, he went to Mexico City to declare the gospel of full salvation. This turned out to be one of the most important moves in the early history of our missions in Mexico. During the first year, a Mexican medical doctor was attracted to the mission and reached a point of full surrender to Christ. This doctor, Dr. V. G. Santín, was destined to become an instrument in God's service.

The account of his spiritual awakening has been described as follows:

One Sunday morning as he was passing by a humble hall where Rev. Charles Miller was preaching, he heard the singing of some well-known hymns. This interested him greatly, so he entered the building. Brother Miller was inviting those who wanted to be saved or sanctified to come to the altar. Dr. Santín felt a need for the second work of grace, and willingly made his way to the mourners' bench. The following caption appears in his personal Bible: "I was sanctified on May 5, 1907. Praised be the Lord" (Honorato Reza, *Washed by the Blood*, p. 14).

Through the influence of Dr. Santín some of his fellow countrymen were brought into the experience of entire sanc-

tification. This harvest increased steadily until, by December of 1908, a Church of the Nazarene was organized in Mexico City with a group of thirty-nine persons as charter members. This church and Dr. Santin have played an important role in the development of our mission work in Mexico.

Colonization Project—The dynamic leadership of Rev. Samuel Stafford has already been demonstrated in the spread of the mission program in Mexico. By 1910, he had worked out an elaborate plan which would facilitate the evangelization of southern Mexico. His idea was to establish a Nazarene colony, composed of several families. This group was to cooperate in a farming and stock-raising project which was expected to bring a huge dividend from the original investment. At the same time, a hospital, a day school, and a printing plant would be established to promote the general welfare of the colonists as well as the Mexicans.

During 1910, about thirty people answered his invitation by moving to the Nazarene colony at Jalisco, Mexico. Among those associated with the enterprise were the following: Rev. J. D. Scott, Rev. Dennis Rogers, Rev. W. H. Harmon, and Mr. D. C. Ball. The latter was a printer and took charge of the print shop.

The project was plagued by difficulties from the moment of its inception, until finally changes in the government of Mexico brought it to an end. The Mexican Revolution broke out in 1910, and the disturbances accompanying this armed conflict made it unsafe for foreigners to remain within the borders of Mexico. Most of the colonists stayed on until May, 1912, but at that time they boarded a train for the coast. Traveling was so hazardous that the train made only twenty miles a day. Finally, the Port of Salina Cruz was reached, and twenty-seven safe but disappointed colonists sailed for the homeland.

PERIOD OF READJUSTMENT (1912-19)

Legislation Regarding Religion—The revised constitution promulgated in 1917 provided that no foreign missionaries could reside in Mexico. The Mexican people were allowed to follow whatever religion they desired, but they were not to be influenced in this decision by foreign missionaries.

This meant that whatever work would be done in the future would have to be promoted by nationals.

Another law regulating religious organizations declared that all church property was to be nationalized and thereafter would belong to the government. However, upon application, the government could grant a permit to a congregation worshipping in a building allowing them to continue to use it. Any congregation planning to purchase or build a church would have to receive a permit from the government. The permit stipulated that the title to the property would be transferred to the government, and then the government would allow the group holding the permit to worship in the building.

At the same time, foreigners were barred from preaching or officiating at church functions. No church-sponsored Bible schools were allowed unless they were conducted in a church building that had been licensed by the government. Violations of any of these regulations would cause the permit to be revoked, the church and school closed, and the building confiscated by the government.

Effects upon Nazarene Missions—These regulations produced some effects which are unique in the history of our missionary program. Since 1912, the national workers have been responsible for administering and promoting the interests of the Church of the Nazarene in Mexico. Special honor is due the heroic service rendered by these national leaders, for they have won to Christ and the church about seventy-five hundred members. Again, through this national leadership an emphasis has been placed upon self-support, and many advances have been made in this area. Also, the national leaders have inspired their co-workers to prepare themselves for ordination as ministers of the gospel. As a result, a large number of nationals have been specially trained and then ordained as ministers.

Retaining a Foothold—During the time of revolution and readjustment, the mission work which had such a promising beginning in Mexico became temporarily eclipsed. When the missionaries made their exit in 1912, the missions in southern Mexico were closed. The buildings were used for military purposes by the warring parties. The only part of the work that remained active was the Church of the Nazarene in Mexico City under the able leadership of Dr. V. G. Santín.

He became the object of persecution and criticism during these critical years, but he prayed and preached and held a remnant together.

The lowest point during this period of unrest came in 1914. In that year Dr. Santín reported a membership of twenty-two and a Sunday school of thirty-three.

About this time, Dr. Santín decided to operate a medical clinic as a part of his program. He was assisted by his daughter, who was a nurse. By offering medical aid, the influence of the church was increased. In 1916, about fourteen hundred patients received medical treatment through the facilities of the clinic.

As the political conditions inside Mexico became settled, and as the evangelistic efforts of the church reaped a greater harvest, Dr. Santín became optimistic about the future of the Church of the Nazarene in Mexico. He started making plans to promote the cause to which he had dedicated his life.

DEVELOPING THE MEXICO DISTRICT (1919-39)

Creating the Mexico District—In the General Assembly of 1919, Dr. Santín was given an opportunity to address the membership of the assembly and his impassioned message stirred the huge audience. After describing the needs and challenge of the field, he concluded with these remarks:

I feel tonight that a heavy burden which I have been carrying for years has fallen off my shoulders, and I hope that God will now lay this burden upon the shoulders of the entire Church of the Nazarene; the burden of the evangelization of the world . . . especially on the robust arms of our General Foreign Missionary Board, to which Mexico looks for evangelization (*The Other Sheep*, November, 1919).

Reinforcing the appeal of Dr. Santín was a report submitted by Rev. J. D. Scott regarding our work in Mexico. Prior to the General Assembly of 1919, he had been sent by the General Board to inspect conditions in Mexico and give a recommendation regarding the same. He had been favorably impressed with the opportunities that were in the making in Mexico, and he relayed this information to the Foreign Missions Board. With the report of Rev. J. D. Scott and of Dr. Santín before the Foreign Missions Board, a decision was

reached which authorized the formation of Mexico into a foreign missions district in 1919. Dr. Santín was appointed superintendent of the work, and was granted permission to continue his pastoral relations with Mexico City First Church.

This step laid the foundation for a brilliant program of advancement.

Reviving Closed Missions—One of the first aggressive moves by Dr. Santín was to launch a program to revive the missions which had been closed when the Nazarene missionaries left, back in 1912. Upon his return to Mexico in 1919, Dr. Santín dispatched Bernabé Delgado to reopen the missions in the state of Guerrero; and he assigned Antonio Bautista to the same task in the state of Oaxaca. A worker was also sent to the state of Chiapas. These helpers not only revived former missions, but went further and opened several new places of worship.

Establishing a Nazarene Bible School—The sudden growth of the work, combined with the fact that many Mexicans were answering a divine call to preach, necessitated a training program. Accordingly, in 1922, a Nazarene Bible school was established by Dr. Santín in connection with the First Nazarene Church in Mexico City. The course of study presented by the school required four years for completion. Classes were taught in the fields of theology, Bible, church history, and preaching methods.

By 1926, the first class of full-time workers was ready for graduation. This class was composed of three young men and three young women; two of the group were Dr. Santín's children.

The name of Dr. C. E. Morales has been associated with the success of the training school. At the time of its inception, he served as secretary of the institution and taught several classes. He continued in this capacity for nine years, and in 1931 he became the principal. His directorship of the school extended over the next ten years.

Dr. Morales has been connected with other educational developments in Mexico. In 1947, the Bible school ceased to function, and as a substitute, ministerial training classes were organized in several churches. One of the first classes of this type was formed in 1948 at the Puebla church, where Dr. Morales was pastoring.

Publishing Program—Early in the history of the Mexico District, Dr. Santín recognized the importance of developing literature in the language of the people to effectively promote the Nazarene program. Various publishing projects were sponsored which would meet this need. The first in this series of publications was to start a periodical entitled *La Antigua Fe* (“The Old Faith”), in 1924. This was a church bulletin for the congregation of First Church Mexico City. Gradually, the section of “Thought for Today” was expanded into articles with devotional emphasis; and the column on news became enlarged to include the activities of all the Nazarene churches in the area instead of just news of First Church. With this broadened scope of interest, in 1927, *La Antigua Fe* became recognized as the official district bulletin for the Mexico District.

The next project in the publishing program was the printing of Sunday-school materials. In 1932, a periodical was issued with the title *Luces Bíblicas* (“Bible Lights”). This was to be used as the study guide for Sunday-school lessons. These Bible studies were adapted to the particular needs of the Mexican Sunday schools. Dr. C. E. Morales was the first editor of this publication. He was able to secure a large subscription list because of the first-class material incorporated in the format of the periodical.

Another important development in the publications field came in 1933 when the devotional and promotional periodical was started under the title of *El Heraldo Nazareno* (“The Nazarene Herald”). This publication was designed to make available to the public articles which would explain the cardinal doctrines of the Church of the Nazarene. Special emphasis was given to the doctrine of entire sanctification. Through the treatment of this and related subjects, many Mexican people were informed regarding the unique position of the Church of the Nazarene in the modern church world.

Another vital contribution to the literature of the Mexico District was printed in 1933 in the form of a hymnbook. Dr. Morales took the initiative in making this project a reality. The hymnbook was entitled *Lluvias de Gracia* (“Showers of Grace”). It contained 315 songs, and about 100 of them were personally translated into Spanish by Dr. Morales.

(Most of these publications were channeled through the Department of Spanish Publications when it was started in 1946. This development will be discussed later.)

Merging with Other Forces—A major accession was made in 1933, when a large congregation in Guadalajara, Mexico, merged with the Church of the Nazarene. At Guadalajara a minister by the name of Rev. Víctor Godínez had been led into the experience of holiness by searching the Scriptures to find the answer to the deepest hungers of his heart. After this spiritual discovery he was able to lead many of his congregation into the experience of complete victory over inward and outward sin. He was soon opposed in this spiritual advancement by the leaders of the denomination with which he was associated. He was expelled from his pastorate, but his people stood loyally by his side.

Soon he formed an independent congregation. By an unusual providence he named the group the Evangelical Church of the Nazarene, although he knew nothing of the Church of the Nazarene. News gradually filtered through to him about the Church of the Nazarene, and at the same time information about the Evangelical Church of the Nazarene seeped into the headquarters of our Mexico District. This combination of events reached a climax when the leaders of the two groups became personally acquainted with each other. Immediately, steps were taken to bring about a merger. In December, 1933, the friendly relations between the two groups were consummated in an organic union. By this act, the Church of the Nazarene acquired a church of two hundred members located in the north central section of Mexico. This new church became the center of many activities for opening work in an area of Mexico where nothing had been developed by the Church of the Nazarene.

The measure of growth in this area is evidenced by the fact that in 1954 there were four churches in the city of Guadalajara. The largest is First Church with approximately four hundred fifty members. This group worships in a fine building that has a seating capacity of more than eight hundred.

Moving Toward Self-support—The work in Mexico has been unique, not only in its program of advancing under the leadership of national workers, but also in its emphasis

upon self-support. The first move in this direction was made in 1939. At that time, the leaders of the Mexico District worked out an important plan for helping to finance new building projects on the district. This plan as adopted by the General Board included the following provision: in all building activities the nationals agree to raise an amount equal to one-half the total construction cost. In other words, for every dollar that was appropriated from the General Budget for building purposes, the nationals would raise a peso to go with it. This arrangement has challenged the Mexicans to give generously and sacrificially for the building of the Kingdom in their country.

This concept of self-support has been applied in another way. The Mexican churches have been encouraged to assume the responsibility for paying the salary of pastors. This emphasis has brought results, for, as of 1954, one-fourth of the pastors in Mexico are paid by the funds raised in their own churches.

PERIOD OF REGROUPING (1939-53)

Formation of the Mexico North District—The section of northern Mexico in the vicinity of Monterrey was not penetrated by Nazarene workers until 1939. In that year, a converted insurance executive by the name of Enrique Rosales moved into this area and started holding services. He had previously labored among the Mexican people on the Texas side of the border, but now he was anxious to devote his time to his own people on the Mexico side. (A full account of his activity is reported in the next chapter on work among the border Mexicans.) A year later, he witnessed the organization of a fine church in Monterrey. This church became the center of evangelistic endeavors for this region of Mexico.

Branch Sunday schools and branch missions were constantly opened by workers fanning out from Monterrey First Church. As these branch outlets grew, they soon became large enough to be organized into new churches. The brilliant service rendered by the Monterrey First Church has resulted in the formation of no less than twenty-five other churches.

In 1942, the border work was regrouped in such a way that the northern part of Mexico was affected. At that time,

the border work east of El Paso, Texas, was formed into the San Antonio-Monterrey District. Rev. Ira L. True, Sr., was appointed superintendent of the new district. However, he was not permitted by law to preach on the Mexico side; so he appointed Rev. Enrique Rosales to be his assistant, and he supervised the work in that region. (This is discussed in the next chapter on the border work.)

With this responsibility assigned to Mr. Rosales, the leaders of the work in the Mexico District decided to enlarge his area of supervision. Therefore, in 1942, the churches in the Guadalajara section were attached to the Monterrey work.

The program of evangelism sponsored by Mr. Rosales reaped a bountiful harvest. Within four years, advancements were made until the leaders decided to form the Monterrey-Guadalajara section into a regular foreign missions district. This step was taken in 1946, and the name given the district was Mexico North District. Rev. Enrique Rosales was appointed to serve as superintendent of the work.

The regular phases of a well-rounded district program were soon in operation. The Sunday school, the W.F.M.S., and the N.Y.P.S. were all organized on the district and local levels.

In 1948, two training classes were started on the district. These courses were planned to offer three years of instructions to those who were called to full-time Christian service. One of these was opened in Guadalajara and the other in Monterrey.

In 1952, another regrouping was worked out which affected the Mexico North District. The Guadalajara area was separated from this district and became a part of the new district that was formed in the central part of Mexico. At this time, Mr. Rosales was transferred to the new Mexico Central District, and Rev. Carlos Stopani became superintendent of Mexico North District.

Regrouping Affecting the Mexico District—In 1939, Dr. V. G. Santín decided to devote full time to his pastoral duties at Mexico City First Church, and he asked to be relieved of the superintendency of the Mexico District. In the light of this development, Rev. A. H. Santín was appointed to succeed his father as superintendent.

This arrangement continued until 1943, when those having jurisdiction of the work decided that the Mexico District

should be divided. At that time two districts were formed. One was called Mexico Central District and the other was Mexico Southeast District. Rev. A. H. Santín continued as superintendent of the former and Rev. David Sol was assigned to the latter.

In 1947, another regrouping took place. At that time the two districts were again merged into a single district, called the Mexico South District. Rev. David Sol was appointed as superintendent of this group.

By 1952 the work in Mexico had grown to such proportions that it became necessary to regroup the twenty states into three districts. Accordingly, the Mexico Southeast, the Mexico Central, and the Mexico North districts were formed by the General Board. Rev. David Sol became affiliated with the first as superintendent, Rev. Enrique Rosales as superintendent of the second, and Rev. Carlos Stopani as superintendent of the last.

CO-OPERATIVE PROJECTS (1946-53)

The Department of Spanish Publications—The Spanish-speaking population of the world is so large that special projects have been launched which enlist the co-operation of all Spanish-speaking districts. Through united efforts several distinctive advancements have been made. The first move in this direction was the formation of the Department of Spanish Publications as a part of the publishing program of the Nazarene Publishing House and the Department of Foreign Missions.

In January, 1946, formal authorization of the Department of Spanish Publications was voted. On July 1, 1946, Rev. Honorato Reza was appointed as supervisor of this work. An office was set up in Kansas City, Missouri, and a staff was selected. By October, 1946, the first Spanish publication came off the press. This was *El Herald de Santidad* ("The Herald of Holiness"). By January, 1947, periodicals for the promotion of Sunday school were circulated. Important books translated into Spanish have appeared from time to time. Through the medium of the printed page a gigantic stride forward has been taken. During 1954, 715,000 pieces of holiness literature were sent into 24 countries of the world

from this department of our work. (A complete history of the Spanish Department is found in Volume I of *Fifty Years of Nazarene Missions*.)

Nazarene Bible Institute of San Antonio, Texas—A co-operative movement for the Mexican districts and the nearby Spanish-speaking districts was the establishment of the Nazarene Bible Institute in 1947. This is located in San Antonio, Texas, and is designed to provide training for Christian workers. Every publication of the Mexican districts, including the border and Mexico areas, contains materials advertising the Bible Institute. Each of these districts has a committee on education at district assemblies, and these committees always make reference to the Bible Institute as a part of their educational program. The success of the school demonstrates what can be done through united effort and co-operation of foreign mission districts. (A history of the school is given in the following chapter.)

"Showers of Blessing" Radio Program in Spanish—Another forward step for promoting Nazarene interests in the Spanish-speaking world was taken in July, 1953. At that time the first "Showers of Blessing" radio program in Spanish, entitled "La Hora Nazarena," was produced. Since that time, a weekly religious service in Spanish has been made available to the Spanish-speaking districts. The principal speaker for the program is Rev. Honorato Reza; the narrator is Moises Castillo; the singing is directed by Professor Ray Moore; the technical director is Rev. Stanley Whitcanack; the choir is composed of several singers from the English "Showers of Blessing" program.

This adventure in the field of radio broadcasting has been exceedingly profitable. Many stations have given free time to air the program. In 1954, there were twenty-one stations through which this program was released. These stations had a listening potential of several million Spanish-speaking people. Once more these districts are demonstrating what can be done through united effort.

MEXICO NORTH DISTRICT (1952—)

Summary of Statistics—Since 1952, Rev. Carlos Stopani has served as superintendent of this district. He has been assisted in the work by a group of about forty national workers.

There are thirty-four organized churches on the district, and four other places where regular services are held. Attending these services are approximately twenty-two hundred members and probationers. The largest church is Monterrey First Church with almost two hundred members.

In the neighborhood of forty Sunday schools are being operated, and these have an enrollment of more than twenty-five hundred. There are thirty N.F.M.S. organizations, and these have a membership of one thousand. There are twenty-five N.Y.P.S. groups, and they have about five hundred members.

Bible Training Classes were operated in Monterrey, but recently the training center moved to new quarters in San Juan, N.L. There is an enrollment of fifteen students.

In the program of literature distribution the workers on the district give out about twenty-five thousand pieces annually.

The value of the property in Mexican money has been estimated at \$400,000.00.

This district suffered a slight cutback numerically when the Guadalajara area was transferred to the Central District in 1952. But all evidence shows that within another year or two this loss will be overcome, and the future will be characterized by constant growth and advancement.

MEXICO CENTRAL DISTRICT (1952—)

Recent Developments—Rev. Enrique Rosales has been the superintendent in this district since 1952.

In order to make good reading material available to the ministers of the district, a central library has been established. Books may be secured from this book collection by mail and may be kept for six months. This gives ministers with a small income a chance to read important publications which would otherwise be out of their financial reach.

The district sponsors Workers' Institutes in two different places, so that everybody will have a chance to attend one. These meetings are devoted to doctrinal and Biblical studies in the mornings and afternoons. The evening services are evangelistic. The Institutes usually spread over a period of five days.

There are two Bible Training Classes operating on the district. These are located at Puebla and Guadalajara.

Summary and Conclusion—Assisting Mr. Rosales in the work is a staff of twelve ordained ministers, forty licensed ministers, twenty-two deaconesses, and two colporteurs, making a total of seventy-six national workers.

This group is serving in twenty-eight organized churches and twenty-seven missions. Attending the services conducted by Nazarene workers are more than twenty-two hundred members and probationers.

There are thirty-five Sunday schools operated on the district, and these have an enrollment exceeding two thousand. A total of twenty-five N.F.M.S. groups have been formed and these have a membership of about eight hundred and fifty. Also, twenty-six N.Y.P.S. groups have been organized, and about five hundred young people have become members.

Approximately twenty-five prospective Christian workers attend the two Bible Training Classes.

The medical phase of the work is administered through three organized dispensaries. In the neighborhood of three thousand patients are treated each year in these medical agencies.

The value of our property in Mexican money is approximately \$1,000,000.00.

The preaching places are developing into organized churches at the rate of about five per year. At the same time, about this many new preaching points are opened. If this average is maintained, the Central Mexican District has a wonderful future.

MEXICO SOUTHEAST DISTRICT (1952—)

Recent Developments—The superintendent of the Mexico Southeast District since 1952 has been Rev. David Sol.

In order to increase efficiency in administration the district has been divided into three zones. Each zone has a Workers' Institute program, which is operated much the same as the Institutes on the other Mexican districts.

Bible Training Classes have been organized on the district in Tuxtla Cutiérrez, Chiapas.

Since February, 1953, a District Bulletin has been published. This keeps the various interests of the district before the constituency. Some space is used by the N.F.M.S., some by the Sunday school, some by the N.Y.P.S., and some for the churches. This has not only served as a promotional agency but also has helped produce a sense of unity within the district.

In addition to the dispensary established at Ciutalapa, Chiapas, in 1950, a new dispensary was opened in Ixtepec in 1953. Two doctors have become associated with this institution. They are Dr. Mario Toledo and Dr. Lucio Ortega. The medical services made available by this agency are making many receptive to the gospel.

Summary and Conclusion—Assisting Rev. David Sol in promoting the interests of holiness evangelism is a large group of national workers. This group includes four ordained ministers, fifteen licensed ministers, four deaconesses, and fifteen lay workers.

There are sixty-four organized churches and missions where regular services are held. These worship services are attended by approximately twenty-five hundred members and probationers.

A total of 37 Sunday schools have been organized. The enrollment of these schools is about 2,500. There are 27 N.F.M.S. groups functioning, and these have a membership of 367. There are 20 N.Y.P.S. organizations, and their membership list numbers about 400.

There are two dispensaries serving the health needs of the people. About 3,500 patients receive medical aid through these agencies each year.

About twenty prospective national workers attend the two Bible Training Classes conducted on the district.

The district raises for all purposes, in Mexican money, about \$150,000.00 annually (approximately \$18,000.00).

The value of the property used by the Church of the Nazarene is \$40,036.00.

The southernmost tip of Mexico is receiving spiritual light through the evangelistic endeavors of the Church of the Nazarene. Areas that seemed to be engulfed in darkness and superstition are being penetrated with the message of holiness.

We have more openings than our workers can enter. Gradually that problem is being balanced. When we match our opportunity with available man power, an amazing ingathering can be expected. Great things are anticipated from this section of our missionary program.

CHAPTER VIII

OUR WORK AMONG BORDER MEXICANS

PIONEERING THE WORK (1904-25)

An American Evangelizes Among Mexicans in the United States—The first Nazarene to evangelize among the Mexicans within the United States was Mrs. May McReynolds. Her husband and the other members of the family had moved to South Pasadena, California, in 1883. A few years later her husband became a local agent of the Santa Fe Railroad. Eventually, Mrs. McReynolds succeeded him as railroad agent. While serving in this capacity, she attended a revival under the preaching of Dr. Phineas Bresee, and was sanctified. Then she joined the South Pasadena Church of the Nazarene.

After receiving the experience of holiness, Mrs. McReynolds looked at the world in a different manner. She would sit in the railroad office and look out the window. Now she saw what she had never seen before. She had seen the Mexicans working on the track, but after receiving the baptism of the Holy Spirit she became burdened about their spiritual welfare. She became aware for the first time of the many religious charms and crucifixes hanging from their necks, but she knew that these were not enough to keep them from indulging in all types of debauchery and bloody fights. She sensed that they had little knowledge of the true vitality and power of the Lord. A strong compassion gripped her heart and she felt constrained of the Lord to preach to these people.

She started declaring her message of a mighty Saviour to the Mexicans that she contacted in her regular work. Her ministry was peculiarly blessed of the Lord from the beginning. By 1903, she stepped out by faith, resigned her job, and devoted all of her time to evangelizing among the Mexicans. Her family and intimate friends strongly opposed this move. But she obeyed God rather than man.

Her method of evangelism was simple but effective.

She would come to the houses and knock at the door. A Mexican woman would come to the door and open it just a little. But as the Word of God would reach her heart, she would open both the door of her house and the door of her heart. (Albino Sosa, *El Heraldo de Santidad*, December, 1921.)

This door-to-door calling resulted in a harvest of souls. Enough Mexicans were won that they asked Mrs. McReynolds to find a place where regular services could be held. Accordingly, a building was rented and services were announced. The group had to move three times the first year because the buildings which were rented were too small to hold the crowds. Finally, a permanent place was secured in the heart of the Mexican section of Los Angeles. In 1904, a Mexican mission was organized.

At this point the membership of the First Church of the Nazarene in Los Angeles stepped in and promised to give her some support for the Mexican work. Soon she was ordained by Dr. Bresee and then commissioned as missionary among the Spanish-speaking people of California. As these events developed, she decided that it was time to transform the mission into a regularly organized church. Therefore, in May, 1906, the First Mexican Church of the Nazarene in Los Angeles was formed, and Mrs. McReynolds was installed as pastor.

The First Convention of Mexican Churches—Between 1906 and 1917, the Mexican work made definite progress. A church was organized in El Paso, Texas, in 1907. A church was almost ready to be formed in Ontario, California. All of this work was sponsored financially by the First Church of the Nazarene in Los Angeles. This program of evangelizing among the Mexicans grew until it was too much for one church to supervise or finance. Therefore, the Los Angeles First Church asked that the whole program be placed under the sponsorship of the Southern California District as a home-mission project. This challenge was accepted by the district leadership in 1917. The first official function after this transfer was the convening of a convention of the Mexican churches. The object of the convention was to bring all of the workers among the Mexicans together and inspire them to continue their sacrificial service.

Starting a Mexican Paper—By 1921, Mrs. McReynolds decided that the Mexican work could best be promoted through the medium of the printed page. Accordingly, a monthly Spanish periodical was published under the title *Heraldo de Santidad* ("Herald of Holiness") The editor selected for this

publication was Rev. Albino Sosa. This paper highlighted the work of the Church of the Nazarene among Spanish-speaking people.

Appointing Missionaries for the Border Mexican Work— By 1925, the Mexican work in the border area had made remarkable advancement. Whereas eight years before the Mexican program had become too large for a local church to handle, now it was too large for one district to promote properly. This time an appeal was made to the Department of Foreign Missions, asking that missionaries and funds be sent to adequately supervise this work. The Department of Foreign Missions acted favorably on this petition.

*Formation into a Foreign Mission District—*The first step taken by the Foreign Missions Department was to appoint a missionary couple, Rev. and Mrs. E. Y. Davis (1925-45), to supervise the work. They started their service in 1925, and in 1930 the border Mexican work was formed into a regular foreign missions district with Rev. E. Y. Davis designated as district superintendent. At that time there were five organized churches. The territory comprising the district included both sides of the border between the United States and Mexico extending from the Gulf of Mexico to the Pacific.

*Major Developments in Eastern Section of District—*The most important development during the decade from 1930 to 1940 occurred in the eastern section of the district. Though fifteen hundred miles removed from the headquarters of the district, the activities of workers in San Antonio, Texas, and Monterrey, Mexico, gained special attention.

The first activity among the Mexicans in this region was sponsored by the Hatfield Memorial Church of the Nazarene in San Antonio. The pastors of this church had taken an interest in the vast Mexican population of their city, and as early as 1928 had started a mission for this racial group. Miss Ostrom devoted her time to the promotion of the mission.

In 1933, Enrique Rosales, one of the most effective national workers among the Mexican people, became associated with Miss Ostrom in the mission program. He had been a successful insurance executive prior to his conversion. When he came into vital contact with Christ, he set aside his ambitions for a business career and devoted himself to the ministry.

A new mission under the direct supervision of the Southwest Mexican District was opened in 1935, at San Antonio, Texas. Mr. Enrique Rosales was placed in charge of this Ruiz Street Mission. This was the beginning of an intensive program of evangelizing the Mexicans in San Antonio and its vicinity, and several new missions were organized in the next few years.

Before long, Mr. Enrique Rosales became impressed with an overwhelming conviction that he should render service to his people within the borders of Mexico. Accordingly, he made his plans to go across the international boundary and proclaim the gospel in Monterrey. His first service in this new surrounding was held in October, 1939. Unusual success accompanied his efforts. As a result, Monterrey has become one of the important centers of Nazarene activity in Mexico. At present, there are six churches with nearly eight hundred members in this city.

Starting Bible Classes—By 1942, the leaders of the Mexican border work decided that definite steps should be taken to provide proper training for prospective national preachers. At that time Spanish Bible classes were arranged in an extension program of Pasadena College. The president of this educational endeavor was Dr. C. B. Widmeyer and the dean was Rev. Honorato Reza. Classes were offered in the afternoons and evenings. The enrollment averaged about twenty students. (In 1945 the classes were moved to the First Mexican Church in Los Angeles and Rev. Joe Soltero was given the responsibility for the extension work.)

FORMATION OF SAN ANTONIO-MONTERREY DISTRICT (1942-46)

Eastern Section Becomes a District—The advances in the eastern section of the Southwestern Mexican District reached a dimension that caused this area to be worthy of special consideration. Supervision from fifteen hundred miles away was not the most efficient manner of handling the proposition. It became evident that this area could be properly directed only by the creation of a new district. In 1942, steps were taken to perfect such an organization.

The new district was comprised of Texas (excepting El Paso) and three states in northern Mexico: Tamaulipas, Nuevo León, and Coahuila. Rev. Ira L. True, Sr., was appointed superintendent of the new district and Rev. Enrique

Rosales served as assistant superintendent, concentrating his efforts on the Mexican side of the district.

Revising the District Boundary—The work on both sides of the border grew at an astonishing rate. In 1943, on the Texas side of the district new churches were started in San Benito, Mercedes, Brownsville, Fort Worth, and Carrizo Springs. On the Mexico side of the district, the same thing was happening. New mission stations were being opened and the membership was increasing at the rate of about three hundred per year. These advances indicated that a division of the San Antonio-Monterrey District would be justified.

Events leading to this division reached a climax in 1945. In that year, Rev. Ira True was appointed superintendent of the Southwest Mexican District on the retirement of Rev. E. Y. Davis from active service. At that time, Rev. Enrique Rosales was asked to serve as superintendent of the San Antonio-Monterrey District. Since his major interest was on the Mexico side, and since the work had developed so rapidly on both sides of the border, the leaders decided to divide the district. Therefore, in 1946, the American side of the district was designated as the Texas-Mexican District and the Mexico side became known as the Mexico North District. Rev. Fred Reedy was selected as superintendent of the Texas-Mexican District, and Rev. Enrique Rosales was appointed superintendent of the Mexico North District. (Later this district boundary was extended southward to include the area around Guadalajara.)

THE TEXAS-MEXICAN DISTRICT (1946—)

Starting Annual Workers' Institute—The need of welding the newly formed district into a functioning unit became apparent. Therefore, in the fall of 1946 a Workers' Institute was held. All the workers connected with the Texas-Mexican District were invited to meet for these special periods of study and inspiration. The mornings and afternoons were devoted to doctrinal and Biblical studies. The evenings were evangelistic with a special speaker, usually someone from off the district, bringing the messages. The program in each Institute embraced a four-day period. This initial conference was so successful that one has been held on the

district each year. This has become a tradition which is making a vital contribution to the progress of the work in this area.

Organizing a Bible Training School—The Nazarenes on both sides of the Rio Grande River had recognized the need of a training program for those nationals planning to enter full-time religious work. As the idea germinated, those interested in this type of work started talking in terms of a training school for Spanish-speaking peoples. Their enlarged vision became more and more appealing. The leaders of the Mexican work were alerted to be on the lookout for suitable property for such a project.

The first proposition which developed was in San Antonio. Another denomination had vacated its Bible school campus in the city and had placed this property on the market. Rev. Fred Reedy learned of this development and contact was made with the General Board of the Church of the Nazarene about purchasing the school layout.

The transaction was completed, and in 1947 the Spanish Nazarene Bible and Missionary Training Institute was opened. The person chosen to serve as first director of the Institute was Rev. Hilario Peña. He organized a faculty of five members, and announced that school would open in September, 1947. A total of twenty-six students enrolled the first year. The international flavor of the Institute is demonstrated by the fact that these students were drawn from three Latin American countries, Mexico, and the southwestern section of the United States.

The outlined course of study requires four years for completion. The main study emphasis is in the fields of Bible and theology. The graduates of the Institute are proving the worth of this type of specialized training, for many of them are very successful in the churches they pastor. The president of the Institute at the present is Rev. Edward Wyman (1952—).

Plans for Camp Meeting—The Texas-Mexican Nazarenes have been looking forward to the time when they could have a camp meeting of their own. During the District Assembly of 1953, a spontaneous offering of \$1,800.00 was given to

purchase a camp-meeting site and search was begun for a suitable location. At the District Assembly of 1954 it was announced that the old Waco Campground was for sale. The assembly members were so overjoyed about the prospect of securing this property that they enthusiastically pledged \$1,200.00 more before a vote could be taken authorizing the purchase. This monetary gesture indicated how the vote would go. The transfer of property has been made and a camp meeting can now be added to the many features which are sponsored by this growing district.

Location of Mexican Churches in Texas (Excluding El Paso)—At present there are thirteen Mexican churches in Texas under the able leadership of Rev. Everette Howard. He has been superintendent of the work since 1951. (Rev. Fred Reedy accepted the pastorate of the First Church of the Nazarene, San Antonio, in 1949. He was succeeded in the superintendency of the district by Rev. Edward G. Wyman, who continued in this office until 1951, when he became president of the Spanish Bible Institute.) Nazarene Mexican churches are located in the following towns: Abernathy, Brownsville, Corpus Christi, Crystal City, Donna, Fort Worth, Houston, Laredo, Mercedes, San Antonio (three), and San Benito.

Summary and Conclusion—Working with Rev. and Mrs. Everette Howard is a staff of fourteen national workers. This group is operating in thirteen churches and two other places where regular services are held.

These churches have a membership of 352. Eight of the churches have N.F.M.S. organizations, and these have 146 members. Six churches have N.Y.P.S. groups, with a total membership of 110. All of the churches have organized Sunday schools, and the total enrollment is about eleven hundred.

The Bible school has an enrollment of thirty-one.

The properties used in carrying on our Mexican program in Texas are valued at \$76,500.00.

Reports now indicate that a district-wide revival is beginning among the Mexicans of Texas. With new recruits being won daily, the Texas-Mexican District is on the verge of its greatest feast of ingathering. The future should be a time of bountiful harvest.

RECENT DEVELOPMENTS IN THE SOUTHWEST MEXICAN
DISTRICT (1942—)

New Boundaries of the District—As mentioned before, in 1942 the Southwest Mexican District was divided and the eastern section became the San Antonio-Monterrey District. When the division was made, El Paso, Texas, was attached to the original district and has continued in this relationship until the present. States in the United States included in the Southwest Mexican District are New Mexico, Arizona, and California. Border states in northern Mexico included in this district are Chihuahua, Baja California, and Sonora.

Increase of Missionary Personnel—Prior to 1945, the only missionaries serving in the Southwest Mexican District were Rev. and Mrs. E. Y. Davis. Upon the retirement of Mr. and Mrs. Davis in 1945, Rev. Ira L. True, Sr., was made superintendent of the district, and he and his wife have labored as missionaries among the Mexicans until the present. From time to time other missionaries have been added to the staff. The 1954 roll call listed the following: Rev. and Mrs. David Spaulding, Mr. John McIntyre, Rev. and Mrs. H. K. Pieper, Rev. and Mrs. E. I. Hanna, Rev. and Mrs. Lester Jesse, Rev. and Mrs. Carl Morris, and Mrs. Ruth Ainsworth. The last named missionary has been able to carry on victoriously in spite of a double tragedy which came to her in 1951. She and her husband had been developing a mission in San Luis, Sonora, Mexico, with wonderful success. However, in January, 1951, a fire completely destroyed their home and all their possessions. A month later a worse loss was sustained, for at that time Mr. Ainsworth fell from the new home on which he was working and was instantly killed. This would have been enough to drive most people to the edge of despair. However, Mrs. Ainsworth has resolved to complete the task started by her husband and to devote the remainder of her life to serving the Mexicans. Heroically she has given herself in sacrificial labor for the Lord.

Ten Years of Advancement—During the first ten years that Rev. Ira L. True, Sr., has been superintendent of the Southwest Mexican District, plans have been projected that developed a full-orbed district program. At the same time the statistical reports indicate a healthy growth.

Several projects have been sponsored that highlight the district as a functioning unit. Among the first developments was the organization of a District N.F.M.S. and a District N.Y.P.S. Both of these have been promoted into major groups. They have a complete corps of officers for district councils and have annual conventions to advance the interests of the respective groups. These annual convocations are outstanding, not only as times of transacting business, but also as occasions when the blessings of the Lord are manifested, and when many seek the Lord for spiritual victory. The district missionary program is under the direction of Mrs. Victoria Salcedo and the youth program is supervised by Rev. José Rodríguez.

The pastors and leaders of the district also have an annual meeting where they come together for study and inspiration. This is called the Workers' Institute. The mornings and afternoons are devoted to doctrinal and Biblical studies, and the evenings are designed so that a special speaker can present a challenge for intensified activity. These sessions have been memorable for their elevated moments of exaltation and their deep moments of dedication.

The general and local interests of the district are publicized through the medium of a monthly district bulletin. It is called the *Southwest*, and its pages convey information about the program of the Sunday school, the youth activities, the missionary projects, and news of the churches. This publication has helped to solidify and unify the over-all activity of the district.

In recent District Assemblies, camp-meeting committees have been appointed to locate suitable property for establishing permanent camp-meeting grounds. So far no property has been secured, but when such a site is established the entire district will come together for an annual camp meeting. This will be another forward step in developing a well-rounded district program.

All of the features that are present in a regular homeland district have been adopted by this foreign mission district. For instance, this district emphasizes the Easter Offering, Thanksgiving Offering, and 10 per cent giving for the General Budget. The stewardship phase of the work has been

so developed that during the assembly year 1953-54 the district raised for all purposes a total of \$50,000.00.

The Crusade for Souls has been emphasized also. The plan of house-to-house visitation has been put into effect. At the same time, each organized church has been challenged to start a branch Sunday school or mission. This is being followed up with telling results.

The list of district projects would not be complete without mentioning the vacation Bible school activity. By the summer of 1953, 13 churches conducted vacation Bible schools. These schools had an enrollment of 732. Many new children as well as parents of children were attracted to the church through this channel of Christian teaching.

Contemporaneously with the development of a complete district program, there has been a remarkable numerical gain. As of 1954, there were 39 organized churches and places where regular services were held: 16 in California, 15 in the northern states of Mexico, 4 in New Mexico, 2 in Arizona, and 2 in west Texas. During 1953, more than one thousand people bowed at the altars of these churches praying to be saved or sanctified. Out of this group, 206 became members of the Church of the Nazarene. The largest church is located in Tijuana, Baja California. Its membership is 186.

Summary and Conclusion—The missionary staff for the Southwest Mexican District numbers fourteen.

The response of the Nazarene Mexicans to the call of the Lord has been unusual. At present, eleven are classified as ordained ministers, forty as licensed ministers, and twelve as deaconesses.

The thirty-nine churches and regular places of worship have a total of more than fourteen hundred members and probationers. The Sunday-school enrollment for the district amounts to about twenty-three hundred. The membership of the missionary societies is more than five hundred. There are about three hundred and fifty connected with the youth organizations.

In 1953, the Christian workers distributed more than sixty thousand Bibles, scripture portions, and tracts.

The value of our property on the district has been estimated at \$406,000.00.

The impact of the Church of the Nazarene is being felt by the Mexicans on the border area. With many of their number accepting the challenge to engage in Christian work, and with the liberal monetary contributions which the Mexicans make to the work, the outlook for the future is aglow with optimism. Great things are in the making, and many of these will mature into realities as the days ahead unfold.

CHAPTER IX

OUR WORK AMONG THE NORTH AMERICAN INDIANS

ACTIVITIES PRIOR TO FORMATION OF FOREIGN MISSION DISTRICT (1907-44)

Earliest Nazarene Endeavor—The more than three hundred thousand Indians in the United States became objects of spiritual concern by pioneer evangelists laboring in Indian Territory (now Oklahoma). The person who translated his concern into action was Rev. C. B. Jernigan. As early as 1907, he reported taking a three-day vacation after a revival and visiting the Ponca Indian Agency at White Eagle, which is just south of Ponca City, Oklahoma. This initial contact was followed by numerous meetings among the Indians of this section. In 1910, Rev. C. B. Jernigan organized and promoted a camp meeting among the Poncas. The minister for the campaign was Rev. I. G. Martin. The former described this meeting as follows:

. . . a great many Indians came and camped. We saw thirty Indians at the altar, praying in Ponca language and weeping with broken hearts over their sins. Many were really saved (C. B. Jernigan, *Pioneer Days of the Holiness Movement in the Southwest*, p. 128).

The chief of this tribe at White Eagle also had the name of White Eagle, and he was asked if he wanted the Nazarenes to continue work among the Indians. He made an eloquent speech in reply to this question. Some of his remarks are as follows:

Then come Nazarenes—put up big brown tent—sing, clap their hands, look happy. Mr. Martin preach hot words . . . Indian feel bad. Come to mourners' bench, get on his knees, pray, cry, shed tears, talk to great Spirit—soon he jump up, face shine—shake hands with everybody . . . Be happy. Say Amen! Everybody cry. Then he go home—no more smoke a pipe, no more drink whiskey, no more eat moscal bean—read Bible and pray. Good Indian—heart changed. Come on, Nazarenes, come on! (C. B. Jernigan, *From the Prairie Schooner in Texas to a City Flat in New York*, p. 80.)

The Church of the Nazarene had no setup to follow through on this opening, and little was done to garner the harvest that was so ripe for an ingathering.

Occasional Interest Shown in the Indian—The next publicity regarding the Indian appeared in 1919. At that time a notice was published in the *Other Sheep* stating that Sunday, November 2, 1919, would be devoted to missionary services conducted in the interest of the evangelization of the North and Latin American Indians.

Next, a book was published by the Nazarene Publishing House on the subject of *The Unreached Indian*. This was written by Rev. R. E. Bower in 1920. The first section discussed the Indians south of the Rio Grande, and the second section described the Indians north of the Rio Grande. This book stimulated enough interest in these tribal groups that a special offering of Indian-head pennies for work among the Indians became a regular item in the missionary program.

In 1928, Mrs. S. N. Fitkin, general president of the W.F.M.S., visited a mission station sponsored by the Presbyterians among the Navajos at Granado, Arizona. She became impressed with the fact that something should be done in behalf of the Indians within our borders. Her agitation did arouse some interest, but the church was not in a position to open another full-scale mission field.

Placed Under Home Missions Department—In 1935, a new surge of interest in the Indians developed. Two movements were started simultaneously. In western Oklahoma, Rev. J. W. Short, superintendent of Western Oklahoma District, decided that something should be done about the one hundred and twenty-two thousand Indians living in Oklahoma. His enthusiasm for this cause had been engendered by preaching to some Indians in Walters, Oklahoma. He was so impressed by the response that he arranged for a revival under the trees on Cache Creek. Several Comanche Indians were won to the Lord during the campaign, and a church was organized. This was the first of a series of revivals which resulted in church organizations in the western part of Oklahoma.

At the same time, some funds from the Department of Home Missions of the General Board were expended on evangelizing the Indians at Yuma, Arizona, and Zuni, New Mexico. The worker for these services was Rev. D. G. Ogburn. The Yuma campaign was first, and it resulted in the formation of a church. This endeavor was fruitful enough that the

Department of Home Missions decided to continue to appropriate a small amount for future activity.

By 1941, the General Board adopted a resolution placing the Indian work in New Mexico and Arizona under the supervision of the Home Missions secretary, and the workers were to be appointed by him, subject to the approval of the Board of General Superintendents. In Oklahoma the work was under the direction of the district superintendent.

RECENT DEVELOPMENTS (1944—)

Made a Foreign Missions District—By 1944, the Indian work had reached such proportions that the General Board authorized the establishment of the North American Indian District under the supervision of the Department of Foreign Missions. The person appointed to serve as superintendent of this work was Rev. D. Swarth (1944—). An inventory of the organized churches as of 1944 indicated that there were six churches in Oklahoma and five in the combined area of New Mexico, Arizona, and Southern California. Since practically all of these churches had depended on white ministers who pastored white churches in the vicinity of the Indian mission, it became apparent that the first task was to secure workers for the field. This problem was solved as quickly as possible and the work was placed on a more permanent basis.

Organizing Departments in the Indian Church—By the time of the first District Assembly in 1945, the work had progressed sufficiently that the leaders proceeded to organize the various auxiliary departments on the district level. At that time a District Woman's Foreign Missionary Society was formed. Included in its activities were the Prayer and Fasting League program, the reading course, the circulation of the *Other Sheep*, and other items emphasized in the W.F.M.S. The person elected as the district president was Mrs. D. Swarth.

At the same time, a District Nazarene Young People's Society was organized. The first president elected was Rev. Jess Walling. He served for one year, and had to resign because of ill health. Mrs. N. A. Malmberg was elected his

successor and several have served since that time. Rev. Roy Schurman is the present district president.

In order to complete the organizational program, at the same assembly a District Church School Board was elected to promote the interests of the Sunday school throughout the district. Included in its program was the recommendation that each Sunday school conduct Christian Service Training courses and encourage vacation Bible schools. The person selected to serve as chairman of the District Church School Board was Rev. Charles Scrivner. He has held that office until the present.

This extensive organizational program indicated that the leadership of the district desired to encourage a well-rounded church pattern.

Dividing the District into Zones—The vast distances from one end of the Indian district to the other made it impossible for the Indian Nazarenes to contact each other except at District Assembly time. This caused each mission station to be isolated and out of touch with the other Nazarene groups. In order to overcome this isolation and to promote co-operation between the various mission stations, in 1947 the district was divided into three zones. This division encouraged the mission stations of a given area to come together for rallies and other zone-wide functions. The following zones were established: the Eastern Zone is comprised of the missions in Oklahoma; the Central Zone includes the missions in New Mexico and the eastern half of Arizona; the Western Zone is composed of the missions in western Arizona and California.

One of the most important zone functions is the conducting of a camp meeting. Since the first camp meeting conducted by Rev. C. B. Jernigan among the Indians, whenever a group of Nazarene Indians get together they are always anxious to have a camp meeting. The camp meeting has become an indispensable part of the program for evangelizing the Indians.

Opening the C. Warren Jones Bible Training School—The need of a Bible training school became more and more imperative as the Indian work progressed. As the leaders of the district started planning for this type of institution, an unusual opportunity for securing property developed. A 480-acre tract of land including several buildings was offered to

the Church of the Nazarene by the Emmanuel Orphanage and Bible School. This site was located 120 miles northwest of Albuquerque, near the town of Lindrith, New Mexico. The transfer of title was made in 1946, and the new name of the institution was the C. Warren Jones Bible Training School.

Two years of preparation was required to set things in order for the regular opening of a school. Early in 1948 the announcement was made that school would officially be opened on September 14. A group of twenty-four students enrolled on that date.

The school operated under a handicap from the beginning because the road leading to it was very difficult to travel during the winter and spring months. Also, there was little opportunity for Christian service, since the nearest mission was more than one hundred miles away from the school site. Therefore, in 1953, it was voted that a new location be secured and that the school be transferred.

Another school site has been purchased about ten miles from Albuquerque. This is an eighteen-acre plot. In 1954, the General Board appropriated money for the construction of buildings and the operational expenses of the school. In this area the institution should become a major factor in promoting our Indian work.

Starting a Regular Dispensary—The medical needs among the Indians are numerous. In order to demonstrate to the Navajo of northern Arizona that the missionaries of the Church of the Nazarene are interested in serving all of his needs, special attention has been given the medical phase of our work. In 1954, a dispensary was constructed that would be a medical center and would have a widespread influence upon the future work among the Navajo Indians at Low Mountain. The name of the dispensary is the Theresa Swarth Memorial Dispensary.

Increase of Churches—At the close of the first ten years of evangelistic effort among the Indians there are twenty-two mission stations and fourteen additional preaching points on the North American Indian District. The churches in Oklahoma and the tribes composing these churches are as follows: Cache (Comanches); Clinton (Cheyennes and Arapahoes);

El Reno (Cheyennes and Arapahoes); Emerson (Comanches); Ponca City (Poncas); Watonga (Cheyennes and Arapahoes). The largest of these churches is at Cache with a membership of 134. The churches in New Mexico and their tribal connection are as follows: Nazarene Indian Center in Albuquerque (Navajos, Pueblos, and Apaches); Ramah (Navajos); Training School ten miles from Albuquerque; Twin Butte, near Gallup (Navajos). The churches in Arizona and the tribal connection of each are as follows: Chilchinbito (Navajos); Dilkon (Navajos); Dinnehotso (Navajos); Faith-Riverside, six miles west of Yuma (Cocopah, Dieguinos, and Quechans); Goldtooth, twelve miles south of Tuba City, Arizona (Navajos); Lehi (Pimas and Maricopas); Low Mountain (Navajos); Parker (Mojaves); Poston, fourteen miles south of Parker (Navajos and Hopis); Somerton (Cocopahs); Tucson (Papagoes); Winslow (Navajos and Lagunas). The churches in California and the tribes associated with each are as follows: La Jolla (Mission); Needles (Mojaves); Winterhaven (Quechans).

The boundary for the North American Indian District is confined to the four states named above. However, there have been three Indian churches organized in other parts of the United States, and they are financed by the district on which they are located, and given the same status as a home-mission church. These three churches are located in Poplar, Montana; Mount Pleasant, Michigan; and Salamanca, New York.

Missionary Personnel—The missionaries who serve on the North American Indian District have a different status from that of those who go to the foreign field. One of these differences is related to appointment. In this case, the missionary is selected by the Indian district superintendent, and approved by the General Board. Also, the appointment is for one year and then it is subject to renewal. The missionaries who were members of the 1954 North American Indian Assembly were as follows: Rev. and Mrs. D. Swarth, Rev. and Mrs. Jack Fowler, Rev. and Mrs. James McNabb, Rev. and Mrs. Lyle L. Jones, Rev. and Mrs. Gilbert Kline, Rev. and Mrs. R. U. Metzger, Rev. and Mrs. H. G. Pearson, Rev. and Mrs. Roy Schurman, Rev. and Mrs. Charles Scrivner, Rev. and Mrs. Edward H. Timmer, Rev. and Mrs. William Turner, Rev. Mrs. Florence Walling, Betty L. Miller, Catherine

Pickett, Rev. and Mrs. Brian Vanciel, Rev. and Mrs. Wilbur Wheeler, Rev. and Mrs. Alfred Wickland, Myrna Johnson, Gertrude Jones, Maryella Long, Fran Walling, Jack Walling, and Jess Walling.

Training in Stewardship—Even though the Indians have a meager income, they have been trained to give liberally to the church program. This generosity is reflected by the fact that during 1954 the Indians of the district gave for all purposes \$23,470.00, which is nearly \$30.00 per capita. Out of the total amount contributed, about \$2,800.00 was given to the General Budget and sent through the regular channels of the general treasurer's office. Percentagewise, this means that the North American Indian District gives 12 per cent for world evangelization.

Summary and Conclusion—The missionary staff for the Indian district and Bible school has reached a total of thirty-seven. Assisting this group are seventeen Indian workers. Of this number, one is ordained, Rev. Amos Komah; and eleven are licensed ministers. The Indians holding local preacher's license were not included in these figures. There are thirteen in this class.

There are 22 main mission stations and 14 other places where regular services are held. There are 897 members and probationers attending these services.

Each department of the church is functioning effectively. There are 21 Sunday schools and these have an enrollment of more than sixteen hundred pupils. There are 17 N.F.M.S. organizations. These have a membership of 278. The Prayer and Fasting League has 500 members. There are 12 N.Y.P.S. groups, and they have 227 members.

The properties used for conducting the affairs of the field total sixty-three, nineteen of which are churches and chapels and seventeen are homes for missionaries.

The Bible Training School has an enrollment of twenty-nine.

Although these Indian centers are in the United States, many of them are practically untouched by civilization. Since many of these are right at our door, we have a deep obligation to give them assistance. We are doing this in a small way, but our sense of responsibility should be intensified so that we

can demonstrate our love for all of those for whom Christ provided salvation. Our Indian work is progressing rapidly, and the future holds many more victories and thrilling experiences for our consecrated missionaries.

PART III
CENTRAL AMERICA



CHAPTER X

OUR WORK IN GUATEMALA

PENTECOSTAL MISSION WORK PRIOR TO UNION WITH THE CHURCH OF THE NAZARENE (1901-15)

Opening Work in Guatemala—The Pentecostal Mission which was founded by Rev. J. O. McClurkan played an important role in the history of missions in Guatemala. The missionary policy of this group was to evangelize the Spanish-speaking people in Mexico and adjacent countries. Since Guatemala is Mexico's neighbor on the south, a major part of the Pentecostal Mission's foreign activity was concentrated there.

The initial attempts to establish the work in the Republic of Guatemala were freighted with tragedy. As early as 1901 Rev. and Mrs. John Thomas Butler and their daughter Ruth, and Mrs. Emma Goodwin were assigned missionary tasks in Guatemala. They first settled in the little village of El Rancho, which is located about sixty miles northeast of Guatemala City, the capital of the republic. This was the end of the railroad at that time. Before the first year was completed, Mrs. Butler died of malaria fever; the daughter became stricken with a tropical disease, and the distraught father decided to return to the States to save his daughter. Soon after this, Mrs. Goodwin was seized with ill health, and she was forced to return to the homeland. Her illness became fatal in a few months.

Meanwhile, two persons had been sent to Guatemala. They were Rev. Conway G. Anderson (uncle of Richard S. Anderson) and Miss Daisy Ifert. They were soon joined in marriage and labored in Zacapa, near El Rancho.

Several important changes were in the making. By 1903, Rev. John Thomas Butler had remarried and was back on the field. His first stop was at Livingston, a small town located on Guatemala's short Atlantic coast line. Here he labored for a year and had the privilege of seeing a church organized among the Negroes. This congregation has survived

until the present, and is known as the Negro Church of the Nazarene. In the early part of 1904, Mr. Butler learned of an interior mountain town that had a healthful climate and had never been evangelized. Thereupon, he moved to the city of Cobán and started working among the natives. Cobán is a city of 30,000 inhabitants. It is the capital of the department or state of Alto Verapaz, and is located near the center of the republic; it is about 150 miles north of Guatemala City. Cobán was destined to become the headquarters of Nazarene mission work in Guatemala.

Another change in process was related to Rev. and Mrs. Richard S. Anderson. While they were in Holmes Bible Institute in Columbia, South Carolina, letters kept coming from Mr. Anderson's uncle, Rev. Conway G. Anderson, who was serving in Guatemala. This correspondence described conditions and needs of the people in that country. At the same time, the Lord started talking to these school-days sweethearts about missionary work. In the spring of 1904 when they graduated they announced their intentions to be married and their plans to offer their service as missionaries to the Guatemala field. Both of these arrangements materialized, and by November of 1904 they were on their way to start a long and famous career as missionaries.

Initial Endeavors of the R. S. Andersons—The first efforts of Rev. R. S. Anderson (1904-45) and Mrs. R. S. Anderson (1904-48) on foreign duty were expended at the coast town of Livingston, Guatemala. The boat ride to Guatemala had not been pleasant. A tropical hurricane had threatened to destroy the vessel during most of the trip. Once they were on solid ground, their difficulties only increased. For while they were waiting for their baggage to be checked through customs, swarms of mosquitoes settled upon them. These physical problems were multiplied by the fact that the natives could not speak Spanish nor was there a person anywhere in sight to welcome them. By trial and error methods they finally located some of the Negro members of the Livingston Nazarene church and this brought momentary relief from worry.

Before the first year was completed they moved to Zacapa to join their uncle, Rev. Conway Anderson, and they also became victims of a yellow fever epidemic that was raging

in the Zacapa region. In their freshman year as missionaries both of them were brought to the brink of death by the burning temperatures that accompanied yellow fever. Those infected by this virus were dying so rapidly that a death cart was sent through the streets every six hours to haul bodies to a burying ditch. Psychologically the mournful sound of the death-cart wheels on the cobblestones intensified the agony of the afflicted missionaries. Questions crossed their minds regarding the providences of God as they neared what seemed to be the end for two consecrated missionaries and an unborn baby. These uncertainties were erased by a faith that refused to falter, and the missionary family was spared to serve effectively for the next forty years.

As soon as the new missionaries were on their feet again, they were transferred to Cobán. Here they started developing what became the nerve center of Nazarene missions in Guatemala.

The first few months that the Andersons and the Butlers worked together in Cobán were spent in house-to-house calling and literature distribution. In 1906, the Butlers furloughed and left the Andersons to look after the work. Under these circumstances, Mr. Anderson decided to hold regular services. The only building available for this purpose was a small, windowless room situated in the center of town. Mr. Anderson reports that many times he has gone to that little room and proceeded to sing and preach and pray with no one present but his wife and infant daughter. Eventually the Lord rewarded his efforts, and some natives started dropping into the services.

Using the Printed Page—By 1906, Rev. J. T. Butler had started the publication of a small, monthly devotional journal in Spanish. The job printers hired to produce this paper were not sympathetic with the message of full salvation; many unnecessary delays and errors handicapped the circulation of the paper. When Mr. Butler returned to the homeland in 1906, he was determined to make every effort to secure some printing equipment for mission use.

Fortunately, the Penecostal Mission had an outstanding layman in Nashville who operated a highly successful printing business. This Christian businessman was John T. Benson.

He was extremely sympathetic with the needs presented by Mr. Butler, and John T. Benson helped him purchase some printing equipment at a low cost. At the same time, Mr. Benson encouraged one of his experienced printers, Miss Augie Holland (1907-44), to go to Cobán and help set up a Christian print shop. Accompanying and assisting her was Miss Effie Glover (1907-14).

A major victory was won in 1907 when the first copy of the *El Cristiano* ("The Christian") was turned out by the equipment owned by the missionaries. The periodical was published for the next forty-two years by those who had a vital interest in publicizing religious ideas and ideals. At one time its circulation averaged about six thousand monthly.

In two years another periodical was added to the printing load of the small press under the title of *La Juventud* ("The Youth"). This was slanted toward the interests of young people. The demand for both the *El Cristiano* and *La Juventud* was so great that the foot-powered press and the printers were taxed to the limit, and still the supply was short. Therefore, when Richard S. Anderson furloughed in 1909, his greatest interest was to secure more adequate printing equipment.

In his search for better printing equipment he located a power press with a four-horsepower gasoline engine which could be purchased with a reasonable sum down and the balance due in a year. This bargain was accepted as Mr. Anderson signed personal notes for the unpaid balance. The heavy machinery was dismantled for the long haul to Cobán, but both equipment and missionaries arrived on the field in the latter part of 1910.

Everything worked out perfectly in connection with this new venture except a \$500.00 note was coming due and no money was in sight for this huge obligation. The missionaries were becoming desperate about the matter but they held onto the promise that "God will provide." Sure enough, one day a soiled and insignificant letter addressed in almost illegible pencil writing, mailed from the Hawaiian Islands, arrived with a \$1,000.00 check enclosed. This welcomed correspondence was from Mrs. C. Nusym. It was a miracle that the letter ever found its destination, since the address

was so difficult to read. It was an occasion of great rejoicing to receive enough to pay off the equipment bill and have enough left to construct a small print shop.

The size of the former publication was now increased and a new one was added in 1924. The latter was entitled *Rayitos De Luz* ("Sunbeams of Light") and served the Sunday-school interests of the mission work.

At the peak of production the press was turning out about 500,000 pages of literature a year. Most of these periodicals were turned over to the Spanish Publishing Department when it was organized in Kansas City in 1945.

Starting a Day School for Girls—When Rev. and Mrs. Richard Anderson returned to Cobán in 1910, they were accompanied by Miss Eula Fay Watson (1910-15), who was Mrs. Anderson's sister. The main task assigned to Miss Watson was to supervise the establishment of a girls' school. By 1911, everything was prepared for an official opening of the school in Cobán.

The missionaries were surprised to find the government officials taking a vital interest in the starting of this new school. The civil authorities suggested that special ceremonies would be in order on the opening day. Sure enough the governor, flanked by a group of public officers and accompanied by a band, took part in the pageantry which marked the opening of school.

Two native teachers were on the original teaching staff. They were "Cristina Ponce and her sister Ophelia, daughters of a general who for a number of years was governor of the department. Cristina is still (1951) employed as teacher." (Russell and Margaret Anderson Birchard, *Richard Simpson Anderson*, p. 55. This is a book-length biography of our pioneer missionary to Central America.)

The school did not make the progress which was anticipated at the time of its opening. But it has survived many changes and is still operating as a part of the Nazarene missionary program in Cobán.

The Pentecostal Mission Joins with the Church of the Nazarene—On February 13, 1915, the Pentecostal Mission was officially united with the Church of the Nazarene. This merger included not only the home interests but also the foreign activities of the Pentecostal Mission. The missionary work in

Guatemala was now under the sponsorship of the Church of the Nazarene. The active missionaries, by this time reduced to Rev. and Mrs. Anderson and Rev. and Mrs. J. T. Butler, were given a chance to express their preference regarding church membership. When this alternative was presented, the Andersons chose to become associated with the Church of the Nazarene and the Butlers elected to place themselves under the Central American Mission.

READJUSTMENTS UNDER NAZARENE LEADERSHIP (1915-26)

Increase of Missionary Personnel—Soon after the union, Dr. H. F. Reynolds was dispatched to the Guatemala field to observe the work that had already been done and also list the needs which should be given immediate attention. His first impression was that the missionary staff should be increased as rapidly as possible. During the next five years several new recruits joined with the Andersons in developing our mission field. The first contingent arrived in 1917, adding three new missionaries: Miss Eugenia Phillips (Coats) (1917-44); and Rev. and Mrs. J. D. Franklin (1917-22). Others soon followed, including Miss Augie Holland, who came back in 1918 for a two-year period of service; Miss Sarah M. Cox (Marquis) (1919-26); Rev. and Mrs. J. D. Scott (1920-25); Miss Neva Lane (1921-50; 1954—); Rev. and Mrs. R. C. Ingram (1921—); and Rev. and Mrs. Ira True (1921-24).

Organizing the Work in the Department of Baja Verapaz—Forty-five miles south of Cobán, nearly in the center of the department or state of Baja Verapaz, is the city of Salamá. This became the location of the next evangelistic outreach of the Nazarene missionaries. For when Rev. and Mrs. J. D. Franklin arrived in 1917, they were stationed in Salamá.

They purchased property in the heart of the city which was large enough to furnish housing for the missionary family and accommodate a group for public services. Enough believers were soon brought together to organize a church in Salamá. Then the mission in San Jerónimo was reopened and an outstation in Rabinal was started.

Opening a Boys' School—By 1921, the girls' school under the able direction of Miss Eugenia Phillips was advancing

so rapidly that the missionaries decided to start operating a boys' school. This institution was opened at Cobán under the leadership of Miss Sarah M. Cox. Several missionaries were associated with this school in its early history. These include Rev. and Mrs. Ira L. True, Rev. and Mrs. E. Y. Davis (1923-24), and Mrs. Richard Anderson. In 1928, Mrs. Eugenia Phillips Coats, who had gained valuable experience supervising the girls' school, transferred to the boys' school. After operating for several years as separate boys' and girls' schools, the two departments were united, forming a coeducational institution. In 1939 the school was suspended, but has been reopened and is functioning as before with sixty to seventy students in attendance.

Starting a Bible Training School—The response of the nationals not only to the invitation of the Lord to salvation but also to the call of the Lord to Christian service had been most gratifying. The number of called national workers reached such a number that something had to be done to provide adequate training for them. Therefore, in 1923 the Nazarene Bible Training School was started in Cobán under the leadership of Miss Sarah Cox. Since the beginning of this specialized training, the natives have taken an active part in spreading the gospel to their own people. They have been so efficient that practically all of the churches in Guatemala are pastored by national workers.

Many of our outstanding missionaries have been associated with the school at one time or another. This list includes: Rev. J. D. Scott; Miss Bessie Branstine (1926-32); Rev. R. W. Birchard (1934—); Miss Neva Lane; and since 1942 the Bible school has been supervised by Rev. and Mrs. Harold Hess, until their furlough in 1954.

The present enrollment of the Bible school is about fifteen.

Offering Medical Aid—The missionaries in Guatemala had often discussed the fact that some type of medical aid was needed to round out the Christian program which the mission offered the natives. This hope was realized in 1926 when Miss Bessie Branstine, a registered nurse, opened an infirmary in Cobán. She had gone to the field with the approval of the home board but with no promise of income, because funds were inadequate. She had a consuming desire to serve

those afflicted with physical infirmities, and a compelling call from the Lord, so she stepped out on the promises and trusted the Lord for her support. Financial aid came from various unexpected sources, and soon the "Casa de Salud Nazarena," meaning "Nazarene hospital or health home," was started in one of the buildings belonging to the mission station. After four years of serving in this fashion, Miss Branstine was informed that the home board was now in a position to place her on the regular payroll.

In the meantime she had gained a fine reputation. The local doctors respected her highly and turned many cases to our clinic, so that expert nursing care would be given the patients. Those who had opportunity to observe her work declared that she did good for the bodies and souls of those whom she served.

After 1934, the work of Miss Branstine was perpetuated by the medical services of Mrs. Margaret Anderson Birchard (1934—), the daughter of Rev. and Mrs. Richard Anderson. Meanwhile, Miss Branstine had married Rev. Federico Guillermo, one of the outstanding national preachers on the Guatemalan District. Now, she not only performs the regular duties of a pastor's wife, but she spends time translating Christian literature and teaching.

At present there are three dispensaries on the Guatemalan field. These are under the direction of both missionary and national nurses, and they average more than 3,000 treatments to patients annually.

EXPANDING INTO NEIGHBORING TERRITORIES (1926-42)

Penetrating the Department of Petén—This is the northernmost department or state of Guatemala. In spite of handicaps, consecrated workers for Christ occasionally entered this area to proclaim the gospel of the Cross. Beginning in 1926, evangelistic parties entering this region became more frequent. In 1926, a group of national workers, with Don Matias Vélez and Don Jose Figueroa as chief spokesman, held a series of campaigns in the territory of Petén. The main city that was contacted was Flores. Here the nucleus for a future church was formed. Soon Don Abel Ascobar consented to work as a resident pastor among this group.

Rev. R. C. Ingram, who became field superintendent of the Guatemalan District in 1931, had a special concern for

developing the work in Petén. Before the year ended he had completed plans to make an extended tour into this region. On this trip in 1932 Mrs. Ingram accompanied him. He found the work at Flores far enough advanced that a church organization was completed. Miss Leona Gardner (1928-40), who had already been preaching in Flores, was now designated as regular pastor.

In 1935, Rev. R. C. Ingram returned to this section with two national preachers. Several revival meetings were held and a second church was organized in San Andrés, Petén. At this time, Miss Gardner was transferred to Benque Viejo, British Honduras, and the work was left in the hands of national preachers.

New Means of Transportation for Expanding the Work—In order to expedite transportation for the expanding work, two automobiles became a part of the missionaries' equipment. The first one was secured by the Ingrams in 1928, and the second one by the Andersons in 1929. At first, the missionaries thought that only benefits could be derived from this improved method of transportation. But other factors entered the situation which accentuated some liabilities. Lack of roads and bridges, the presence of high road centers and mud, the absence of fuel supplies and mechanics resulted in many problems. One of the earliest mishaps was an accident involving the Andersons. The back wheel of their car slipped off the edge of a narrow bridge, and flipped the car upside down in a ditch. As the car fell a large branch of a tree punctured the canvas top and narrowly missed the passengers. It took several Indians and a chain hoist attached to a tree to place the wrecked car back on the road. The Lord had spared the lives of the occupants, but the missionaries realized that this faster means of transportation also involved new hazards.

Crossing the Border into British Honduras—British Honduras is a small colonial possession belonging to the English crown. It is nestled between the department of Petén and the Gulf of Mexico. This unoccupied country also became an object of special concern to Mr. Ingram. On the trip which he took into Petén in 1932, he also crossed the international boundary and contacted several towns in British Honduras. These cities were Benque Viejo, El Cayo, Orange

Walk, Corrazal, Punta Gorda, San Antonio, and Belize. Two years later, Miss Leona Gardner was moved from Flores, Petén, to Benque Viejo, and soon had a small congregation carved out of this heathen stronghold. After a few months of laboring alone in this new field, Miss Gardner was joined by Miss Augie Holland. This area presented such an opportunity for winning converts to Christ that the home board eventually decided to make the country of British Honduras into a separate mission district. This step was taken in 1944, with Rev. Harold Hampton charged with the responsibility of developing the new field.

Background for Work Among the Kekchi Indians—A gifted linguist by the name of Rev. William Sedat had been working among the uncivilized Kekchi Indians in the mountains of Guatemala since about 1939. He knew that these natives had no alphabet nor written language. But he went among them challenged by the opportunity of reducing their strange language sounds to written symbols and word meanings. Through many months of careful observations, keeping his ears tuned for identifying sounds, and his eyes open for associating words and objects, he was able to develop a written language. With this achievement behind him, he next set himself to the discipline and task of translating the Bible into this newly deciphered collection of sounds.

In his missionary activities he often came into contact with the Nazarene missionaries. On one of these visits, he became acquainted with Miss Betty Rusling. A friendship developed which resulted in these two becoming united in marriage, about 1942. Mr. Sedat indicated his interest in becoming a member of the Church of the Nazarene and serving as one of its missionaries. This arrangement was completed and Rev. and Mrs. William Sedat (1945—) became our first missionaries to work particularly among the Kekchi Indians.

The monumental grind of translating the Scriptures into the Kekchi dialect has been continued over the years. This endeavor has not yet been finished. At the time of this writing, the translation of most of the New Testament has been completed. The newest forward move has been the establishment of a Bible school for the Indians located near San Juan Chamelco, six miles from Cobán.

Inventory of Advances as of 1942—A statistical survey at the close of this period of advances revealed a number of significant gains. There were 20 organized churches and 4 of these were entirely self-supporting. In addition there were 14 outstations and many other locations where regular services were held. The church membership numbered 840 baptized Christians, with 300 probationers who had declared their desire to follow Christ. By this time the W.F.M.S. had been organized on the district level and functioned in 11 local churches with 250 members. The same was true of the N.Y.P.S. with 300 members. At least 41 of the stations had Sunday schools and these groups had a total enrollment of 1,246. All of this work was being carried on with a missionary staff of 10 and a national workers' staff of 34, of whom 15 were ordained.

RECENT DEVELOPMENTS IN GUATEMALA (1943—)

New Church Constructed at Cobán—The progress of the work in Guatemala pointed up the fact that a large auditorium should be constructed at Cobán which would accommodate the crowds that gathered for various district functions. By the 1940's some of the occasions would attract upwards of one thousand interested parties. The faith of the missionaries inspired them to pray for a building project which would make such an edifice possible. Rev. Richard Anderson took the initiative and forged toward this objective with all his energy. The first installment on the goal would cost \$5,000.00. An agreement was reached whereby the General Board would provide \$3,500.00 if the national church would raise the remaining \$1,500.00. This part of the contract was worked out, and plans were laid for construction.

A ground-breaking ceremony was held on July 12, 1941. The output of labor involved in such a gigantic undertaking is staggering when we think of the limited facilities available. Great quantities of materials had to be purchased and transported for the construction work: 1,000 sacks of lime weighing 100 pounds each had to be brought in on the backs of Indian workers; 1,500 cartloads of stone had to be removed from a mountainside and hauled in; 800 cartloads of sand, 7,500 burnt brick, and 3,500 feet of sheet-iron roofing had to be brought to the building site. Other materials of lesser quantities had to be secured to complete the structure.

By February, 1943, the church building with a seating capacity of 1,200 was ready for dedication. General Superintendent Chapman was on hand for the dedicatory service. The people packed all available space for this unusual event.

The auditorium was filled time and time again during the camp meeting that followed the dedication ceremonies. Since 1935, the camp meeting has been a vital institution of the Guatemala district. However, until the new building was completed, it had been necessary to hold three camp meetings in different places. Now that all the people could be accommodated under one roof, the camp meeting took on great proportions. This united meeting welded the people into a unit and turned the huge gathering into flood tides of spiritual victories. Often, the marvel and majesty of Pentecost has come upon the hundreds of people bound together in ties of Christian love.

Scenes witnessed here at the "heart" of the Guatemalan district have produced fruit all the way to the outer fringes of our mission area. Rev. Richard Anderson felt that this marvelous building was the last and greatest contribution which he would make to the cause of missions in Guatemala.

Step Toward Self-government—As early as 1934 the missionaries set up three objectives toward which to work. These were to guide the field in the direction of becoming self-governing, self-propagating, and self-supporting. Some of the churches had already gained the status of being self-supporting and in 1944 a major step was taken toward self-government. At that time the "government of the field was placed in the hands of the National Assembly, made up of the national workers and lay members" (report of Mrs. R. C. Ingram, quoted in R. L. and Esther Lunsford's *Tomorrow in Latin America*, p. 126).

This meant that the national pastors and lay representatives from each church met together annually and drafted plans and goals for the mission field. The missionaries were invited to sit in on the deliberations and were granted the privileges of the floor, but had no voting rights (except in those instances where the missionary was serving as a pastor or elected official; then, he was an active member of the National Assembly).

This plan has been highly successful. The nationals are being well trained through this measure of self-government. The consensus is that if missionaries are excluded from the republic in the future the national church will be able to perpetuate itself through its own leadership.

A New Emphasis on Evangelism— For some years the government of Guatemala allowed the Church of the Nazarene a quota of only ten missionaries, except by special permission. This small group was usually loaded with administrative responsibilities. In the 1940's each one was already doing a job that was indispensable to the total program of the church. However, in 1944, the missionaries became keenly aware of the need of a greater emphasis on evangelism. Consequently, several of the missionaries agreed to double up on their duties, so that one of their group could be released for full-time evangelistic work. This plan was sanctioned by Dr. C. Warren Jones, foreign missions secretary, who was visiting Guatemala at that time. The person selected to serve as district evangelist was Rev. Russell Birchard.

This gesture on the part of the missionaries inspired the nationals to intensify their evangelistic effort, and the National Assembly agreed to raise most of the money necessary to place a national in full-time evangelistic work.

These evangelists, accompanied by singers, kindled a new spirit of evangelism throughout the district. Everyone who had made such a program possible by extra work and extra giving received a wonderful dividend by this harvest of souls.

A Veteran Warrior Received an Honorable Discharge— After more than forty years of spiritual warfare in Guatemala, the valiant soldier of the Cross, Rev. Richard S. Anderson, received an honorable discharge from active duty by his Commander in Chief. His years had been packed with worth-while activity in promoting the interests of the Kingdom. An inventory of only one year's endeavor is ample proof of this:

He had ridden 1,500 miles horseback, had built two churches, preached 105 times, conducted 25 prayer meetings, had some 75 people at the altar, married two couples, directed the printing work, putting out a half million pages of gospel literature, helped look after things in general, pastored the Cobán congregation, and last, but possibly not least, had served the mission as district treasurer (Russell and Margaret Anderson Birchard, *Richard Simpson Anderson*, p. 75).

His Master decided that he deserved a promotion from earthly trials and labors, so He transferred him to another world on May 17, 1945.

Out of respect for this life that had been invested in the souls of men, the leading stores of Cobán, of both Catholic and Protestant ownership, were closed on the day of the funeral. A long procession made up of people of all faiths followed the casket to a hillside overlooking Cobán. At this sacred place, "one might look out over Cobán and yearn over its people as Jesus yearned over Jerusalem. The missionaries now have an occasional tryst at their leader's grave and pledge themselves not to forget his loving labors, but to carry on with the same zeal and self-forgetfulness he evidenced" (from the section written by Ruth B. Hess in *How Great Is the Darkness*, p. 69).

School for Missionaries' Children—Prior to 1946, the children of the missionaries had received most of their educational training by home tutoring. However, the missionary family was growing in numbers, and the missionaries were becoming more loaded with work. This caused the educational training of the children to be slighted. In order to correct this problem Miss Mayme Lee Alexander (1946—) was dispatched to Guatemala with the specific assignment of operating a school for the missionary children.

Miss Alexander had been a teacher in public schools before she left the States. She has made a vital contribution to the Guatemalan field through this new channel of service.

Strengthening Neglected Areas—In the latter part of the 1940's portions of the field needed special attention. These areas were the department or state of Izabal, which is east of Cobán, and the department of Petén, which is north of Cobán. The former department had one organized church among the Negroes at Livingston, but no resident missionary. However, a missionary couple was stationed in this department in 1946. The persons assigned to this task were Rev. and Mrs. William Vaughters (1945—). They had come to the field in 1945 and had mastered the language sufficiently to start work in Izabal in 1946.

As to the department of Petén, work had been started there as early as 1926. Miss Gardner had been the only missionary resident, and she went from there to British Hon-

duras. But this situation was changed in 1947 when Rev. and Mrs. Earl Hunter (1946-51), after a year of language study, were stationed in this needy field.

HIGH LIGHTS AND SUMMARY

Missionary Personnel—

1. At present there are sixteen missionaries either on the field or on furlough for the Guatemala district.

2. Other missionaries who have served in Guatemala and have made a vital contribution to its progress are the following: Carrie Casey (1911-14); Willie Barnet (1911-15); W. H. Coats (1928-44); Marilla Wales (1938-40); Rev. Harold Hampton (1941-46); Mrs. Harold Hampton (1941-46); Joyce Blair (1943-46); Rev. Harold Stanfield (1943-47); Mrs. Harold Stanfield (1943-47); Rev. David Browning (1944-46); Mrs. David Browning (1944-46); Cora Walker (MacMillan) (1945-53); Rev. Lawrence Bryant (1950—); Mrs. Lawrence Bryant (1950—); Evelyn VerHoek (1951—); and Neva Lane (1954—).

3. The service record of Rev. R. C. Ingram deserves special mention, for he served as field superintendent from 1931 to 1953.

4. The Church of the Nazarene has sent a total of fifty-four missionaries to Guatemala during our history of that field.

*National Personnel—*All of the churches in Guatemala are pastored by nationals. At present there are forty-two national workers under Nazarene sponsorship.

Educational Missions—

1. There are two elementary schools operated by the church, and they have an average enrollment of about ninety-three.

2. In 1936 a secondary school was conducted in Cobán but had to be discontinued because of severe opposition.

3. The Bible Training School which was founded in 1923 is still operating. It has an average enrollment of fifteen.

Medical Missions—

1. There are three dispensaries on the Guatemalan field.

2. These medical centers average 3,000 treatments per year.

Churches and Membership—

1. There are thirty-two organized churches in Guatemala, and about eight of these are self-supporting.
2. Besides the organized churches, there are eleven regular preaching places.
3. The Christian community is composed of 1,247 members, not including probationers.
4. A total of 39 Sunday schools have been organized and these schools have an enrollment of 1,807.

Buildings and Property—

1. The church makes use of 90 buildings in carrying on its missionary program. Included in these are two of the largest church buildings on any of our foreign fields. These are located at Cobán and San Juan Chamelco and have a seating capacity of approximately twelve hundred.

2. The total value of our property holdings is \$125,000.00.

This is one of our oldest fields, and it is also one of the most aggressive. Our schools and churches are gaining the attention of the people throughout this area. Even though the civil affairs are occasionally turbulent, the Church of the Nazarene is so entrenched in the lives of the people that its influence will always be felt. Wonderful days of harvest are being experienced now and are expected to continue in the future.

CHAPTER XI

OUR WORK IN BRITISH HONDURAS

OPENING THE WORK IN BRITISH HONDURAS (1930-43)

Location and Population—Contrary to the rest of the territory of Central America, British Honduras is not a republic but a crown colony of Great Britain. It lies northeast of our work in Guatemala. The northern tip of British Honduras touches Mexico, and the Caribbean Sea laps at its eastern and southeastern borders. The inhabitants of the colony number 67,000. Even though the colony belongs to England, very few Englishmen are there, for the vast majority of the population are of Spanish, Indian, or African extraction.

Two Nationals Spy Out the Land—There is a common border between Guatemala and British Honduras located along the eastern boundary of the department or state of Petén. The chief city of Petén is Flores, where our missionaries had engaged in some evangelistic work. This city is about sixty miles from the border of British Honduras. Among the Nazarene converts in Flores were two Mayan Indians who had a consuming desire to carry the gospel across the border into British Honduras. This dominating compassion did not mean getting into a car and driving the sixty miles and passing out tracts on the street corner. It meant carrying a load of food supplies on their backs as they cut their way through sixty miles of virgin jungle, inhabited by poisonous snakes and wild animals, camping where night overtook them, and drinking water from stagnant and muddy pools.

These two natives desiring to spy out the land and claim it for the Lord were Teodocio Tesucun and Encarnacion Banos. They made their initial trip into this new territory in 1930. The first sign of civilization that they found beyond the matted jungle was the little town of Benque Viejo. Here they preached, witnessed, and prayed until some active interest was stirred up for the gospel of Christ. The two spies of the Lord were so impressed with their discovery that they had to make a report back to the missionaries in Cobán,

Guatemala. When Rev. Robert Ingram, field superintendent, received the optimistic report from the two spies, he concluded that the land was worth taking for the Lord, and that with the Lord's help the land could be captured for Christ.

Veteran Missionaries Inspect the Land—The pull of British Honduras became so great that Rev. Robert Ingram, accompanied by his wife, made an evangelistic tour into this area in 1932. The receptive attitude of the natives toward the gospel convinced the field superintendent that something definite and permanent should be done about possessing British Honduras for Christ.

When Mr. Ingram made a recommendation to the Mission Council that a missionary be stationed in Benque Viejo, the proposition was unhesitatingly approved, and recommended to the General Board for approval. The next step was to select the right missionary for this task. The assignment was given to Miss Leona Gardner (1934-38), a veteran of many missionary victories. She had spent many years laboring among Spanish-speaking peoples in Cuba and Guatemala, so she was well equipped spiritually and psychologically for the undertaking; but the flesh was fragile, sick, and weak. Miss Gardner was already seventy at the time she was stationed in this new area, but she assumed the strenuous task of opening a new field with vigor and without a word of complaint. For two years she applied herself courageously and single-handedly at this outpost of duty. At the end of this period another gallant warrior of Spanish-speaking peoples joined Miss Gardner in this missionary enterprise. The new companion and colaborer was Miss Augie Holland (1936-43). Although Miss Holland was also advanced in years, these two servants of the Lord unflinchingly tackled the many jobs which confronted them in the daily round of activity. Their duties included being midwife, nurse, carpenter, preacher, teacher, mortician, counselor, and leader.

Although the vision for the work was burning bright in the hearts of these two partners in Kingdom building, the toll of years of exposure to tropical diseases and heat was beginning to slow their pace. In 1938, Miss Gardner was due to furlough, but she put it off as long as possible, knowing that her age would make it impossible for her to return as a missionary. Finally she was convinced that she had done

her best in giving the gospel to a non-Christian world, and at about the age of seventy-five she consented to accept her furlough. So in 1938, a tear-drenched farewell marked the parting of Miss Gardner and Miss Holland, as the former reluctantly left for the homeland. Miss Gardner was in the pleasant surroundings of the homeland only a few weeks before the Lord invited her to come up higher and receive her reward.

During the next four years Miss Holland continued to work alone in the remote area of British Honduras. Once each two years she would make a trip to the Mission Council meeting at Cobán. Here she would be among friends and acquaintances for a few days; then she would pull away and plunge herself into the arduous tasks that were hers among a foreign people in a backward and obscure place of service. She had the ability to make her post of duty into a post of beauty.

Miss Holland continued to serve faithfully in the manner described above until the spring of 1943. At that time her furlough was due and she had received news that one of her brothers was seriously ill and needed her to serve as his nurse. This combination of circumstances brought her to the point where she was willing to accept her long overdue furlough, even though she knew she was too advanced in years ever to return to the mission field.

At the time of her departure from British Honduras in 1943, there was a fine Sunday school of about twenty-four members in Benque Viejo, and one of about fifteen in Maca Benque, and several believers scattered in different places.

Miss Holland did not have a chance to enjoy a rest from her many responsibilities. For the nursing of her brother became a full-time job; and when she had finished this round of service, her own death came soon afterward.

EXPANDING THE WORK (1943-46)

Increasing Missionary Personnel—As plans were being made to carry on the work after the departure of Miss Holland, it was decided that a young couple should be stationed in British Honduras. The missionaries selected as successors

to Miss Holland were Rev. and Mrs. Harold Hampton (1941-52). They had arrived on the Guatemalan field in 1941, and in June, 1943, they were transferred to British Honduras (which was still considered a part of the Guatemala district).

From time to time, other missionaries have been added to the staff as the work expanded. These reinforcements were added according to the following schedule: Miss Joyce Blair (1943—); Rev. and Mrs. Ronald Bishop (1944—); Rev. and Mrs. David Browning (1944-54); Miss Ruth Dech (1946—); Mrs. Lucille Broyles (1947-52); Rev. and Mrs. W. C. Fowler (1948—); Rev. and Mrs. Leonard York (1952—); Miss Lois Santo (1953—); Rev. and Mrs. Robert Ashley (1954—); and Dr. and Mrs. Quentin Howard (1954—).

Offering Medical Aid—Another pressing problem which demanded attention was related to the physical needs of the people. The strange remedies which they used to cure diseases indicated that superstition was rampant. A nurse was needed at the earliest possible moment. Joyce Blair was the person selected for this type of service.

The missionaries had announced to the people that a nurse was coming. Therefore, on the day that Miss Blair arrived, in 1943, many ill people were standing in line waiting for her healing ministry. A room in the missionary home became the waiting room, and the dining room table the examination table. The physically handicapped started coming that day and they have been coming ever since.

Opening a Day School—The Hamptons gave immediate attention to the matter of setting up a day school. The children of believers were having to attend Catholic schools. This condition brought many anxious and difficult experiences for the children of Protestants. These young students were beaten unmercifully and forced to stay on their knees on a hard floor before the Catholic saints for a whole day just because they attended our Sunday school. This situation became unbearable. The only way to remedy such circumstances was to make plans for starting a school of our own.

The missionary couple on the field found that their time was already taken with the regular mission duties. Therefore, a request was sent to the home office that another missionary couple be assigned to British Honduras to launch the educa-

tional program. The two missionaries appointed were Rev. and Mrs. Ronald Bishop. They arrived on the field in June, 1944, and proceeded with the organization of a day school at Benque Viejo.

The educational work has developed until there are now 7 day schools with 275 students enrolled and a staff of 11 teachers. A national, Donald Tucker, is in charge of the school system since Rev. Ronald Bishop is serving as field superintendent.

Expanding to the Capital City—The missionaries on the field became particularly burdened about the spiritual needs of the coastal area, for thus far our work had been concentrated in the deep interior section. The one town on the coast that stood out above all the others was the capital of British Honduras, which is called Belize. This city has a large English-speaking population, and the missionaries felt that something should be done to evangelize this large, untouched group.

Again it would be necessary to increase the missionary staff if the lines were lengthened to include this region. When the request was presented to the General Board, it received favorable consideration, and Rev. and Mrs. David Browning were dispatched to this new center of missionary endeavor. They arrived the day after Christmas in 1944 and immediately took up the burden for the lost of Belize.

British Honduras Becomes a Separate Mission District—A statistical survey of our work in British Honduras, as of 1946, indicates that many gains had been made. By 1946, there were seven mission stations in operation; there were seven new buildings completed and five new ones under construction; there were over three hundred regular students enrolled in the Sunday schools, and about that many members and probationers. Since these advances had largely been made during the past three years, and since the future seemed to hold such marvelous opportunities, the General Board decided to separate British Honduras from the Guatemala field, and make the former a separate district. This official action was taken in 1946, and it has proved to be a wise move. For British Honduras has developed into a thriving and progressive mission field.

RECENT DEVELOPMENTS IN BRITISH HONDURAS (1947—)

Building a Medical Clinic—Miss Blair had to use make-shift equipment in caring for the sick until a special clinical building was constructed in 1947 at Benque Viejo. An exciting day had arrived when the more adequate quarters of a new medical center were opened. The building included the following accommodations:

The first floor serves as clinic, with an office, waiting room, examination and consultation room, two hospital rooms, bath, helpers' quarters, and garage for the jeep. The second floor serves as living quarters for Nurse Blair (Gladys J. Hampton, *How Great Is the Darkness*, p. 34).

The medical building was named the Holland Memorial Clinic in honor of the intrepid service rendered by the first nurse to serve in British Honduras, namely, Augie Holland. Last year improvements were made to accommodate the services of Dr. Quentin Howard. By the time he arrived in October, 1954, the dispensary had grown in influence to what the governor of the colony called a cottage hospital. The number of clinic calls totaled 8,872 during the year.

Starting a Bible Training School—Wherever the power of the Lord is demonstrated, people will be constrained by the love of Christ to dedicate themselves to the task of proclaiming His gospel. In British Honduras this principle was particularly manifested. As the glory of the Lord rested upon the work, more and more the nationals responded to a call to the ministry. The training of these nationals demanded attention. The details for this training program were worked out and the Fitkin Memorial Bible College was opened on June 8, 1950, at Benque Viejo. The missionary who was given the responsibility for administering the affairs of the Bible college was Rev. David Browning. When he furloughed in 1954, Rev. and Mrs. Robert Ashley were added to the staff and Miss Ruth Dech accepted the responsibility for directing the affairs of the school. The first graduating class consisted of five students. There are ten in training at the present time.

The Vacation Bible School Program—By 1950, the value of the vacation Bible school program had become well established. In that year fourteen Bible schools were conducted

on the field and many of them were in places where the gospel had not been proclaimed before. Through experience, the missionaries have discovered that a vacation Bible school is the best way to introduce our church to a new area. One missionary made the following statement regarding this type of work:

They cost much, but they also pay in rich dividends; for here are to be found those "treasures in darkness and hidden riches in secret places." And we have great hopes for our second generation Nazarenes in British Honduras (as quoted by Carol Gish, in *The Magic Circle of the Caribbean*, p. 53).

Developing District-wide Co-operation—It is always necessary to weld a district into a functioning unit if the maximum of good is accomplished for the Lord. One important feature in promoting this type of relationship is to have the people from all sections of the district come together for special services. In fulfilling this policy, two different types of district-wide functions were sponsored in 1951. Each served the purpose of engendering spiritual growth and at the same time producing a spirit of oneness and co-operation. The first of the above-mentioned district-wide sessions was a young people's camp meeting. This enabled the young people from various parts of the district to become acquainted with one another, and proved to be a source of encouragement. The young people from each local church were surprised to find such a large number of Christian young people who were affiliated with the Church of the Nazarene. These services were also characterized by great demonstrations of the power of the Lord and flood tides of spiritual victory. The leaders of the district have endeavored to have this type of spiritual ingathering each year.

The other occasion that brought representatives together from over the district was the initial preachers' meeting which was held in 1951. Native workers and missionaries mingled together during periods of devotion, periods of study, and around a common table at mealtime. These experiences of mutual fellowship bound the hearts and the loyalties of the servants of the Lord together in strong bonds of Christian friendship. This helped to produce a wholesome spirit of love throughout the field. Meetings of this type have been sponsored each year.

SUMMARY AND CONCLUSION

The missionary staff in British Honduras is composed of thirteen missionaries. These are ably assisted by a group of thirty national workers.

There are nine organized churches and twenty-one other places where regular services are held. Attending these meetings conducted by the Church of the Nazarene are more than eight hundred members and probationers.

At present, 7 day schools are being operated and these have an enrollment of about 275 pupils.

The auxiliary groups of the district have developed in a commendable manner. There are now 21 Sunday schools with an enrollment of more than 1,300; 9 N.F.M.S. organizations with about 250 members; and 9 N.Y.P.S. groups with a membership of about 225.

The Fitkin Memorial Bible College is the training center for the natives and it has an average enrollment of about thirty.

To take care of the physical needs of the people, there are now 2 dispensaries and several baby clinics. The baby clinics are held weekly in the villages adjacent to the towns where the dispensaries are located. An average of 12,000 treatments are given each year through the channels of these medical services.

The places where we have made substantial gains are the following: Benque Viejo, Maca Benque, Succothz, El Cayo (Spanish), El Cayo (English), Belize, Crooked Tree, Punta Gorda, Arenal, Mt. Hope, Columbia, and Crique Trozo.

Our work requires the use of twenty-seven buildings and the total value of all of our property is about \$135,000.00.

The advances which have been made in this field during the past nine years indicate that wonderful things are in the making. Since gains have been made in every phase of the work at a rate that is beyond our fondest expectations, the future should bring a rich harvest of blessings and souls.

CHAPTER XII

OUR WORK IN NICARAGUA

OPENING THE WORK IN NICARAGUA (1944-45)

Location and Population—One of the least known yet the largest of the Central American republics is Nicaragua. It is about the size of the state of Michigan and has a population of approximately 1,115,000. Its land neighbors are Honduras on the north and Costa Rica on the south. Its coast lines are washed on one side by the waters of the Pacific, on the other by the waters of the Caribbean Sea.

David Becomes Concerned for His People—There was a Christian national in Nicaragua who prayed and fasted, asking the Lord to hasten the day when missionaries would be proclaiming the message of the Cross to his people. This national's labors and faith were rewarded when Nazarene missionaries were sent to consolidate the gains he had made and to launch an offensive for evangelizing his people. The web of providences that surrounded the life of this Nicaraguan, whose name was David Ramírez, is most unusual. A brief biographical study of David will give us a valuable insight into the leadings of the Lord as He works out His designs.

As an energetic and inquisitive boy, David Ramírez was trying to meet all of the demands placed upon him by the predominant religion of his country. One day he was in a cathedral worshiping before an impressive image of Christ. He sensed that he was alone, so he became curious about seeing the nail-pierced feet of Christ which were supposed to be underneath the beautiful robes that draped the statue. In this impetuous moment he drew aside the costly exterior decorations and found only a crude piece of uncarved wood. When he discovered that he had not been bowing his knee to a full image of Christ but only a worthless piece of wood draped over with gorgeous robes, his first reaction was one of disappointment. Then he became rebellious, and openly defied the religion of his childhood.

In his search for reality his path soon crossed that of a missionary who told him the simple but convincing story of

Jesus. The new emphasis which the missionary presented was that Jesus was not a dead Christ, but was the living Saviour, who was making intercession at the right hand of the Father. This interpretation of the gospel inspired David to believe on the Lord for forgiveness, and he became a new creature in Christ Jesus.

Accompanying this transformation was an interest in improving his mind in every way possible. He received the type of preliminary education that Nicaragua offered, but his desire for knowledge was not satisfied. A missionary group decided to raise enough money to pay his expenses to the States and give him a chance to be trained in the American educational system. He came to the States but he soon lost his interest in spiritual things.

He was able to gain recognition as a scholar and through his academic achievements he obtained a Doctor of Philosophy degree, and two degrees in music. He earned a place for himself in the highest circles of society, and apparently forgot his spiritual obligations.

However, financial reverses forced him to change his plans. In the midst of his economic losses he found it necessary to pick up whatever odd jobs were available. He heard of a seriously ill man who needed an attendant. David applied for the job and secured it. The man requiring the physical aid was an earnest and devoted Christian. He gave his testimony to David and urged him to return to the Lord and devote his life to Christian service. The patient was so convincing and winsome that David followed his exhortation and found his way back to the Lord.

Providentially, when David started going to church again, he found the First Church of the Nazarene in Chicago and made that his church home. The pastor at that time was Dr. H. V. Miller. One Sunday after the pastor's message on holiness had impressed a great audience, David joined those who knelt at the altar seeking complete deliverance from sin. He was sanctified on this occasion, and once more the Lord placed a burden for his own people on David's heart. He immediately started making plans to go back to Nicaragua to proclaim the gospel of full salvation by two works of grace to the people of his homeland.

He found a group of loyal supporters among the people in Chicago First Church; and soon, enough money was raised by this group to provide David with adequate equipment, transportation, and some support for the future. With this type of backing he left the United States in August, 1937, and entered upon a new career, even though an eye specialist had informed him that he would lose his sight.

The days ahead held many disappointments for David, but he faced them courageously and remained faithful to the high calling which was from another world. One of his unforeseen reverses was related to his health. As he returned to his homeland he suffered repeated attacks of malaria. Each attack seemed to settle in his eyes, and within two years he had become blind. Another source of adversity was from the anti-Protestant elements in Nicaragua. This problem became more acute after his blindness; his enemies persecuted him, stole his valuable equipment, and made life almost unbearable. "He couldn't work, he couldn't preach; but he could pray. Prayer became his constant occupation during those long, lonely days and nights of waiting" (Cora C. Walker [MacMillan], *How Great Is the Darkness*, p. 94). He always had one petition uppermost in his approaches to the throne of grace; that was, "O God, send Nazarene missionaries to Nicaragua. My people must hear."

The intercessory prayers of Dr. David Ramírez finally brought an answer. The total time that he waited for the fulfillment of his prayer request was six years. But his faithfulness was rewarded on December 10, 1943, when Nazarene missionaries came to his house and announced that they had come to establish a mission station in Nicaragua. His reference to this event was always described in these words, "Oh, glorious day! God answered prayer."

Rev. and Mrs. Harold Stanfield Move to San Jorge (1943)—The Nazarene missionaries who opened the work in Nicaragua as a direct answer to the prevailing prayers of Dr. David Ramírez were Rev. and Mrs. Harold Stanfield (1943—). The Stanfields went to Nicaragua by way of Mexico City and Guatemala. They had made stops at both places to become better acquainted with the language and customs of the Spanish people. In Mexico City they visited Dr. and Mrs. C. E. Morales. Then by plane they were trans-

ported to our field in Guatemala. Here Rev. and Mrs. Robert Ingram welcomed them, and tutored them in the basic fundamentals of missionary activity. After a two-month stay in Guatemala, the Ingrams and the Stanfields made their way across Honduras and into the republic of Nicaragua. Since the fame of Dr. David Ramírez had spread among Nazarene missionaries in Central America, the missionary party went to San Jorge, the home town of David, to start a mission station. By December, 1943, the Stanfields and David had established contact with each other, and the Church of the Nazarene was ready to have its "banner of holiness" waving in another nation.

Beginning Days in Nicaragua—The first problem of the missionaries pioneering this new field was to find a place of worship. David Ramírez had a heart of gold for the cause of righteousness, but he had no property which could be used for religious services. So a search was made to see if something could be found to serve this purpose. After a few weeks of extensive visitation the missionary party ran into a situation that offered some promise for finding a place of worship.

A native couple by the name of Francisco and Mercedes Peralta had been contacted by Rev. and Mrs. Robert Ingram during the visitation program of the missionaries, and they had taken a keen interest in the cause of Protestant missions. So they offered to let the missionaries use the yard at the rear of their grass hut as a place to hold services. This invitation was immediately accepted, and on December 26, 1943, the first public service was held by Nazarene missionaries in Nicaragua. This yard covered over with palm branches was the public place of worship until some property could be purchased.

The property situation became acute because all property owners were notified that they would be persecuted and punished if they sold any real estate to the Protestants. Finally, one woman defied the threats of violence and proceeded to sell the missionaries a piece of land and an adobe house right in the heart of the city of San Jorge. The seller did receive some punishment for the transaction, but the suffering was nothing like that which had been threatened.

In spite of vicious opposition by the established religion in Nicaragua, one by one the nationals were attracted to a

gospel that offered them freedom from sin and superstition. A small band of faithful believers was soon formed through the spiritual leadership of the Stanfields. Before a year had passed, the missionaries had the thrilling experience of organizing the first church in this new field. On August 20, 1944, a group of twenty-four formed themselves into a Church of the Nazarene.

By September 30, 1945, a regular chapel had been constructed, and the Church of the Nazarene was firmly rooted in Nicaraguan soil. From these meager beginnings the work has been wonderfully blessed of the Lord and great advancement has been made.

DEVELOPMENTS IN THE NICARAGUAN FIELD (1945—)

Increase of Missionary Personnel—The General Board watched with sharp interest the progress that was being made in this new field. Soon it became apparent that several additions should be made to the missionary staff. In keeping with this development, recruits were sent to this field on the following schedule: in 1945, Miss Cora C. Walker (MacMillan) (1945-53); Rev. and Mrs. Robert C. Wellmon (1945—); and Miss Esther Crain (1945—) arrived on the field; in 1946, Rev. and Mrs. Cecil F. Rudeen (1946—) joined the staff; in 1947, Miss Neva Flood (1947—) was added; and in 1948, Rev. and Mrs. Louis Ragains (1948—) and Lesper Heflin (1948—) arrived on the field. This listing shows that from 1945 through 1948 the mission roster was increased each year. This consistent enlargement of the missionary personnel was evidence of the fact that the work was growing at a rapid pace. In 1952 Miss Olvette Culley (1952—) and in 1953 Rev. and Mrs. C. Dean Galloway (1953—) were sent by the board.

Expanding the Work in New Areas—As the missionary staff increased and the several nationals responded to the call to preach, the outreach of the influence of the Church of the Nazarene was enlarged. The second Church of the Nazarene was started in Rivas, about three miles from San Jorge, and it is the capital of the department of Rivas. This capital city has a population of 8,000. The first pastor of this new church was don Juan Espinoza. Other places where the

Church of the Nazarene was soon established include the following: Granada, about twenty-three miles north of Rivas; La Chocolata, a few miles south of Rivas; Tola, about nine miles west from Rivas; Buenos Aires, about four miles from Rivas; Belén, about seven miles from Rivas; and Managua, the capital of Nicaragua, which is about seventy miles north of Rivas. In each instance the predominant religious group in Nicaragua offered severe resistance, and often brought violent suffering to both the missionaries and nationals who brought the full gospel of Christ. But in each instance the grace of the Lord was sufficient for those faced with an emergency, and the Lord caused His work to thrive in the face of this opposition.

Illustration of Persecution—The church which was founded in Belén was sponsored by the District W.F.M.S. A Nicaraguan couple by the name of Antonio and Sidomira Martínez was assigned to this task. A house was rented and part of it was used for living quarters and part of it for services. One night a severe electrical storm hit the town. In the midst of the rolling thunder the national worker's wife noticed a fire in the chapel room which was adjacent to their sleeping room. They managed to get the fire out and upon investigation found that a handmade bomb had been tied to the front doorknob and had exploded, causing considerable damage to the building. These courageous warriors retained their optimism in the thick of this battle. Their reactions were described as follows: "Amidst the surrounding darkness and dangers, *doña* Sidomira and her husband sang songs of praise and lifted their voices in a prayer of gratitude to God, who had spared their lives" (Cora C. Walker, *How Great Is the Darkness*, p. 127).

Inaugurating Annual Conventions—Rev. Harold Stanfield had learned the worth of annual conventions while working in Guatemala, and he made plans to inaugurate such a program in Nicaragua at the earliest possible moment. He felt that the time was ripe for such a move in the spring of 1946. He selected the Holy Week season as the time for the annual convention, and the place selected for this occasion was San Jorge. The success accruing from this type of endeavor was so gratifying that the annual convention has become a permanent part of our mission work in Nicaragua. These services

are always well attended and also create an atmosphere in which many souls are born into the Kingdom.

Starting Day Schools—The first missionaries on the Nicaraguan field were overwhelmed by the low literacy rate of the nationals. It immediately became evident that mission schools must be opened to make our work as effective as it should be. In answer to this pressing need, the General Board appointed Miss Esther Crain to the task of opening a mission day school. She arrived on the field in October, 1945, and after a short period of language study she was ready to fulfill her specific assignment.

A small school building had been constructed in San Jorge and it was officially opened on July 15, 1946. A total of thirty pupils enrolled in the new educational institution. The missionaries rejoiced to know that these children would be under Christian instruction.

The Mission Council could not be satisfied with only one school. The missionaries worked and encouraged the founding of other schools. As a result many such teaching centers were founded. The schedule of this advancement was as follows: in 1947 schools were opened in Tola and Granada; in 1948, in Buenos Aires, Rivas, and Diriomo; in 1948, in La Chocolata and El Limón; and in 1950, in El Escalantillo and San Carlos. At present there are 6 day schools in Nicaragua with a total enrollment of about 160.

At first children who were members of the Nazarene Sunday school were permitted to attend the day school without charge. All other students were charged a small fee. But in 1951, in the interest of encouraging self-support, the schools began to charge a small fee for all children. At the same time some improvements were made in the study program of the school at San Jorge. A fifth grade was added, and this was open to a group of selected students from all the other day schools. Soon it is hoped that other grades will be added for those who qualify as being the most promising students.

The teachers are Nicaraguans, who work under the direct supervision of a missionary. A total of ten national teachers are on our staff. All of these nationals have government recognition.

Establishing a Dispensary—As early as 1944, the mission staff sent a request to the General Board asking for a nurse,

who could help alleviate the physical suffering of those in the vicinity of the mission stations. This request received an affirmative answer, and in August, 1945, Miss Cora Walker (MacMillan) arrived on the field to serve in this capacity. The plans for rendering medical aid to the people included a dispensary which would serve as a health center. However, before the building designated as the dispensary was completed, Miss Walker was busily engaged giving aid to the physically needy, even though adequate facilities were not available.

An exciting moment did arrive on July 23, 1947, when a beautiful four-room dispensary was completed and the people gathered for a dedication service. Rev. Robert Ingram gave a brief message and dedicated the dispensary. The name given this important building in San Jorge was "Casa de Salud," which literally means "House of Health."

A second registered nurse was added to the staff in 1948, when Miss Lesper Heflin reported for duty at the dispensary. In 1954, she opened four outside clinics. Now a constant stream of patients receive medical treatment at the hands of loving servants of the Lord who are dedicated to the task of relieving suffering and imparting a touch of Christ's love as they are performing these services.

At present, the medical facilities of the Church of the Nazarene in Nicaragua average about one thousand treatments per month.

Nicaragua Becomes a Separate Mission District—Previous to 1947, Nicaragua had been a part of the Central American District, composed of Guatemala, British Honduras, and Nicaragua. But in January, 1947, the General Board declared that Nicaragua was far enough advanced as a mission field to be granted the status of a mission district. In keeping with this development, the Missionary Council of Nicaragua held its first annual session in October, 1947. This measure of self-government placed a new sense of responsibility upon both the missionaries and the nationals. The outcome has been wholesome. Nicaragua has proved herself worthy of this trust, and has grown to maturity along every line.

Organizing Auxiliary Groups—Signs of the "growing up" process are evidenced by the organization of the N.Y.P.S. and the W.F.M.S. on the district level. During the latter part

of 1947 and the early part of 1948, several churches organized a local Nazarene Young People's Society. By March, 1948, the youth leaders decided it would be advisable to have representatives from each society to meet and work out plans for an N.Y.P.S. on the district level. An inventory of the statistics taken at the District N.Y.P.S. Convention showed that there were 5 societies, and they had a total membership of 127. The closing meeting of the convention was designated as a consecration service. As a challenge was presented for these young people to dedicate their talents and abilities to the task of winning their fellow natives, the response was thrilling to observe. One who was present gave this description of the service:

When the call was given . . . it appeared that almost the whole group made a forward move. The altar, the front of the platform, and the aisles were filled with weeping young people, bowing low at the feet of Jesus. A more beautiful sight has never been seen by this writer (Cora Walker [MacMillan] *How Great Is the Darkness*, p. 146).

In many ways there was a parallel between the development of the N.Y.P.S. organization and the W.F.M.S. organization. For instance, at the same time local youth groups were forming, there were also local W.F.M.S. groups springing up. Also, at the identical date set aside for the District Young People's Convention, there was a call for representatives of the local W.F.M.S. groups to convene for a District Convention. One of the main features of the W.F.M.S. Convention was the election of officers. The ladies of the district selected Mrs. Robert Wellmon as their leader. This choice proved to be a wise one, for she inspired the women to give sacrificially for the millions who dwell in pagan darkness.

Establishing a Bible Training School—The earliest attempts to teach the Bible to the nationals were through the efforts of David, a national himself. Even though his eyes had become blinded to physical light, his spiritual eyes were still unimpaired. His insight into the Word of the Lord was always a marvel to those who heard him interpret the Scriptures. Since he could not give himself to active evangelism because of his infirmity, he told the missionaries he would be glad to teach the Bible to anyone who would come to listen. So for several years the only Bible training courses offered were in the grass hut of David. Eventually, the number of called

Nicaraguans exceeded the seating capacity of the small hut, and the need of more specialized training was imperative. This necessitated the establishment of a regular Bible training school.

The site selected for this institution was a scenic fifty-acre plot of land just outside the town of San Jorge. The major task of planning and erecting the buildings for this project was assigned to Rev. C. G. Rudeen. After long days of labor, the buildings which composed the Bible school were ready for occupancy. The memorable date which marks this event was August 29, 1948. The administrative staff was composed of the following: Rev. C. G. Rudeen, director; Mrs. Rudeen, music teacher and in charge of the dining hall; Miss Neva Flood, dean, professor, and housemother. The student body numbered seven young men the first day of enrollment.

Because of inadequate building facilities, it was impossible to invite young women to come to the school. However, through the generosity of Dr. C. Warren Jones, a personal donation was given for the erection of a separate boys' dormitory in 1949, and the girls can now use the old quarters once used by the boys.

At present there are about thirty-two students enrolled, and they are being taught and trained by four teachers.

The First Preachers' Meeting—As the missionary staff enlarged and the national workers increased, it became apparent that a program should be inaugurated that would weld these collaborators of Christ into a close-knit unity. A definite advancement along this line was taken in February, 1949, when the first district-wide preachers' meeting was held. These services were held in El Limón, located on the west coast of Nicaragua. One item of discussion was the news from the General Board that a drastic cut in the missionary lifeline budget would have to be made unless a miracle happened. The nationals and missionaries agreed to give until they were deprived of something that was needed to help meet this economic emergency.

The sessions of the first preachers' meeting were so profitable that this type of convention has become an annual tradition on the field.

Developing Vacation Bible Schools—The missionaries are anxious to capitalize on every opportunity to teach the Word

of the Lord to the children on the field. Therefore, the vacation Bible school program has been projected. In the early months of 1950, five vacation Bible schools were planned and operated. The missionaries taking the leadership in this type of work were Miss Crain, Miss Flood, Rev. and Mrs. Louis Ragains, Mrs. Rudeen, and Mrs. Stanfield. This type of Bible study was conducted in Tola, Granada, Diriomo, La Chicolata, and San Jorge. In this first series of vacation Bible schools there were more than 280 students enrolled, and many of them received an experience of salvation. Therefore, the vacation Bible school has become a permanent part of the teaching program on this mission field.

Starting the Teachers' Conference—Since the day school program has been so important to the progress of our work in Nicaragua, the supervisors of the educational work concluded that it would be profitable to have a conference of all the day school teachers. This meeting was held in November, 1950, and it proved advantageous to all parties concerned. For it afforded the teachers a chance to exchange ideas, discuss methods of improvement, and co-ordinate the work of all the schools. Once more a medium was found which brought the national workers and the missionaries into a mutual relationship of helpfulness and understanding.

SUMMARY AND CONCLUSION

The missionary staff of the Church of the Nazarene in Nicaragua is composed of fourteen dedicated persons. These missionaries are assisted by twenty-six national workers.

There are 13 organized churches and 12 outstations where regular services are held. The membership of the district is approximately 550 baptized believers and probationers. About 25 per cent of these were gained in the past year. This indicates that the work has arrived at the stage where its influence is being felt in a remarkable way.

There are 6 day schools now in operation in Nicaragua. These require a teaching staff of 15 and have an enrollment of about 165.

There is one dispensary with four outside clinics on the field, and the average number of treatments given at these medical centers is about one thousand per month.

One Bible training school is giving instruction to an average of thirty-two students annually.

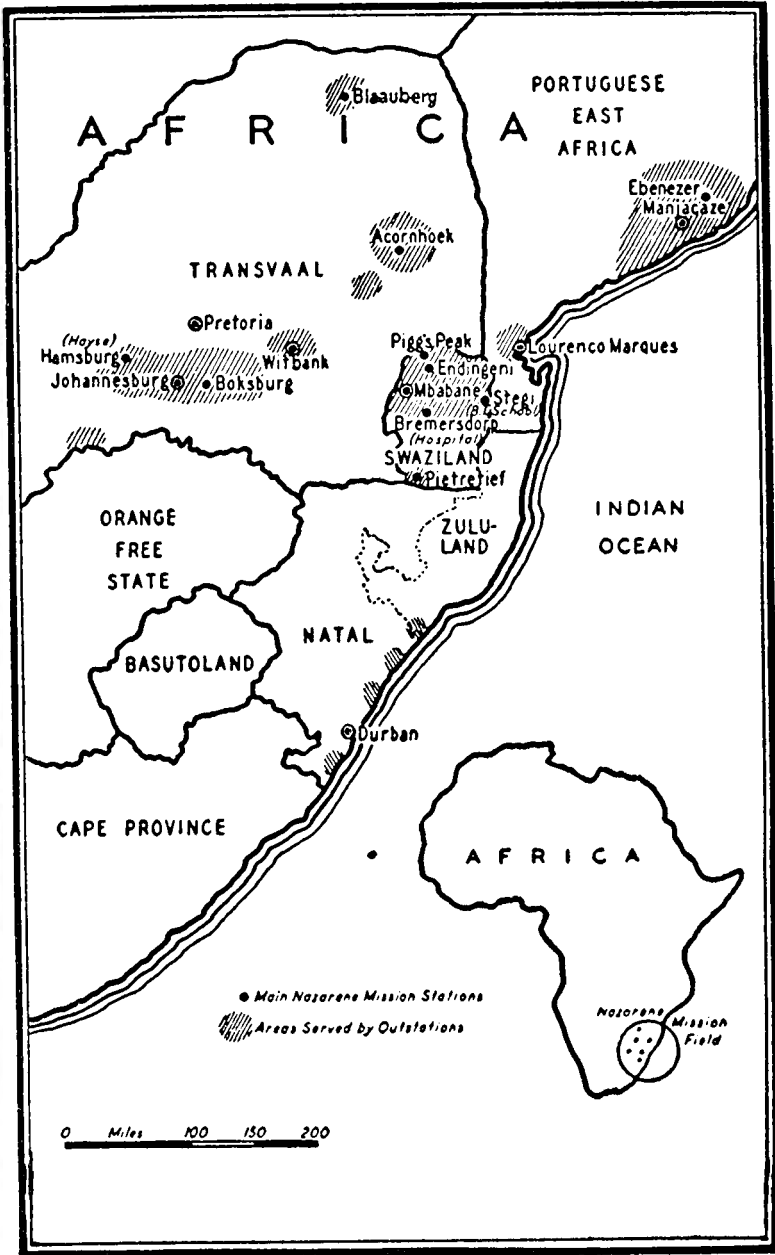
The auxiliary phases of the church indicate substantial progress. There are twenty-three Sunday schools with an enrollment of about 1,200; there are 9 N.Y.P.S. organizations with a membership of 218; there are 11 N.F.M.S. groups with a membership of about 200.

In order to conduct the various functions of the work, a total of thirty-two buildings are used. These have a value of approximately \$100,000.00.

Although our work in Nicaragua is only ten years old, it has the promise of becoming one of our fastest growing fields.

PART IV

AFRICA



CHAPTER XIII

OUR WORK IN AFRICA

OPENING THE WORK IN SWAZILAND (1911-14)

Background—"I have seen the smoke of a thousand villages which have as yet not heard of Christ." These words were first uttered by Robert Moffat, missionary to Africa, during his furlough in 1840. Among the listeners was a young medical doctor who was waiting for the end of the Boxer Rebellion, so that he could go to China. This attentive listener was David Livingstone, and he immediately resolved to turn his efforts and ability in the direction of Africa. His service record amounted to thirty-two years. During this time he gave his life so completely to Africa that after his death his heart was removed from his body by natives and committed to African soil.

Once more the key statement mentioned above became decisive in shaping the destiny of a life in 1907. This time it was the life of a student in Peniel College, located in Peniel, Texas, by the name of Harmon Schmelzenbach. He was reading the life of David Livingstone, preparing a lesson for his class in missions, when he first confronted these words: "I have seen the smoke of a thousand villages which have as yet not heard of Christ." Immediately he dropped on his knees and cried out, "Lord, here am I; send me to tell them." The burden for Africa rolled upon his heart, filled his eyes with tears of compassion, and started his mind thinking in terms of getting to the field of service as soon as possible. Day and night he was so haunted with the thought that he must go that he could neither sleep nor study. And neither could one of the professors whose bedroom window was only a few feet away, for the fervent prayers of the prospective missionary could be heard at all hours of the night.

Schmelzenbach Goes to Africa—With this "call" burning in his soul, Harmon felt compelled to move to the foreign field as soon as possible. He knew that if he let it be known that he was going to leave school before the term was out his friends would try to persuade him to continue his studies.

He decided to withdraw from school without letting anyone know of his plans.

Somehow, the news of his plan leaked out, and the whole campus became astir with excitement about this missionary-minded student. The president of the college, Dr. E. P. Ellyson, took an active part in organizing a farewell service for Harmon Schmelzenbach. This service still lives in the memory of those who were present. Missionary enthusiasm reached such a peak during the service that a love offering was taken for the departing student, and in addition the group pledged to send him \$200.00 a year for five years. This pledge was faithfully kept.

As Harmon Schmelzenbach made plans to embark for Africa, the Lord was also preparing a group of missionaries to go to Africa under the sponsorship of an independent board. Much to the surprise of everyone involved, Schmelzenbach contacted this group in the ticket office of the steamship company in New York on May 1, 1907. When it became known that all were going to Africa as missionaries, it is easy to see how this group of passengers felt strong ties of friendship. In the other party there were nine persons, two of whom became vitally connected with the history of Nazarene missions in Africa. They were Miss Lula Glatzel, who later became Mrs. Harmon Schmelzenbach, and Miss Etta Innis, who later became Mrs. H. A. Shirley.

The missionary party embarked on May 5, 1907. Their ship anchored in Port Elizabeth, South Africa, on June 18, 1907. The missionary group scattered, but Harmon Schmelzenbach and Lula Glatzel managed to keep in contact with each other, and on June 19, 1908, they were joined in marriage.

Work Prior to Moving to Swaziland—Rev. and Mrs. Harmon Schmelzenbach were confronted with several discouraging factors before they settled in Swaziland. The first problem that presented itself was a place to labor. Soon after he had begun the study of the Xhosa language, Schmelzenbach established a preaching point in a hut among a group of heathen. He was thoroughly enjoying this type of work, but it came to an abrupt stop. He was notified by governmental authorities that he could not continue missionary work among the natives, nor live among the natives, since he was

not representing a church body that was recognized by the government.

However, the officials did grant him permission to live in the white town of Bizana. This meant that he would be far removed from personal touch with the natives, for Bantu people were not allowed within five miles of this settlement. (The native Africans among whom our missionaries work are called Bantu.) He now felt that he was wasting the Lord's money and time. So he made plans to move in another direction.

The next location was in the coastal town of Durban. Here the same restrictions prevailed, but certain sections of this town were set apart for the Bantu to occupy. This gave him a closer contact than before.

Meanwhile changes were taking place in the homeland that would measurably affect the work of the Schmelzenbachs. In 1908, the church and college at Peniel, Texas, which had been independent until then, joined with the Church of the Nazarene. Since Harmon Schmelzenbach's membership was with the Peniel church, he received word in February, 1909, that he would be considered a Nazarene missionary should he desire to remain so. This information was welcomed by the Schmelzenbachs. Soon Mrs. Schmelzenbach transferred her membership to the Church of the Nazarene. Now that they were connected with a church organization that would be recognized by the government, they started making new plans.

Since Harmon Schmelzenbach would now be permitted to live among the Bantu people, his consuming desire was to establish a mission in an area where the gospel had never been preached. After serving for a short time with the South African Compounds Mission near Estcourt, Natal, the Schmelzenbachs were appointed by the Church of the Nazarene as its missionaries. Mr. Schmelzenbach made inquiries about unoccupied areas and was informed of a needy, dark, and dangerous tribe of people known as the Swazis, who lived in Swaziland. As he gathered more information about this backward and remote region, his heart became more and more burdened about its benighted souls.

Through a series of communications with the General Board he presented plans for opening the new field. The Gen-

eral Board was impressed with the prospects of entering an unevangelized section of Africa, and sent Schmelzenbach the necessary instructions and documents for making such a change. However, the sponsoring board informed him that no financial aid was available for promoting the project.

Schmelzenbach refused to be stopped by such an insignificant thing as finance. He took inventory of his personal assets and found that he was worth between seven and eight hundred dollars. He immediately informed the General Board that he would take his life's savings and pay his own expenses for moving to Swaziland and getting the work started. With this decision behind him, he made plans to make his dreams a reality.

Moving into Swaziland—In September, 1910, Schmelzenbach heard of a small "trolley wagon" for sale; and since this was just the thing he needed for the big move, he purchased it. Then he bought four donkeys, small gray mountain burros, to furnish the "pulling power" for the wagon. With this "moving van" loaded with all their earthly possessions, the passengers for the trip climbed aboard. The passenger list included Mr. and Mrs. Schmelzenbach, their son David (fifteen months old), and Billy, a Zulu boy who was going along as a helper.

The testing time was on. The donkeys, besides being lazy and stubborn, had never been in harness before. The road, once beyond the bounds of civilization, was narrow, rocky, and almost impassable. The passengers found that it was more comfortable to walk mile after mile than try to hold a seat in the wagon. The food supply was inadequate, and it became necessary to try to bargain with natives for these necessities. The heat was so intense that much of the traveling was done at night. Nights in the interior of Africa are freighted with many dangers. The streams that had to be crossed had no bridges, and were extremely hazardous to cross; in addition, many times the donkeys would balk at the worst place in the ford. The mountains were treacherous and in places the road was steep and located along the edge of high cliffs.

For two months the missionary family trekked its way over four hundred miles of uncivilized territory to penetrate the province of Swaziland and select their first station. Har-

mon Schmelzenbach was able to find a safe place to leave his wife and son while he went to the interior to spy out the land.

Schmelzenbach had been previously warned by both missionaries and government officials that he would not be allowed to do missionary work in Swaziland; for the heathen queen of Swaziland had made a vow with her people more than fifteen years before that she would not allow another white man to take up new land in her country. But since Swaziland was a protectorate of the British government, there were some English officials in the area, and they promised to assist Schmelzenbach in securing permission from the queen to open missionary work in this region.

Pigg's Peak was a small gold-mining settlement lying at an elevation of about forty-five hundred feet in the mountains of northern Swaziland. It took its name from a certain Mr. Pigg, who had discovered gold there. The term "Peak" indicated that it was in a mountainous area and extremely difficult to reach. But the prospecting missionary felt that was the place where the Lord would have him labor.

After three weeks of surveying activity, he rejoined Mrs. Schmelzenbach and told her of his plans to move to the interior. Preparation was made for the next lap of the journey. Since Schmelzenbach knew the road ahead was worse than anything encountered before, he added two donkeys to the other four. With these "six cylinders" powering the vehicle of transportation, the missionary family moved toward its destination. Shovels and picks had to be used occasionally to make the road passable. At one river crossing the water was too deep for the donkeys to keep their footing and pull the load at the same time. A rowboat was made available to Schmelzenbach, and his ingenuity was once more tested. He decided to load the baggage on the rowboat and transport it across first, then take the wagon apart and row it to the other bank a piece at a time. Then he would lead the donkeys across, one at a time. It took more than half a day to complete this maneuver.

On December 11, 1910, the intrepid missionaries reached the government camp which was located just three miles from Pigg's Peak. The British magistrate supervising this government station took a special interest in the new white people

who wanted to settle in that region. He informed Schmelzenbach that some property was for sale about fifteen miles away, and the price was reasonable. The magistrate also promised to do what he could to help secure the Swazi queen's permission to settle in that area.

On the following day, Schmelzenbach, accompanied by a guide, walked to the property under consideration and returned about noon. (Walking became Schmelzenbach's favorite mode of transportation in these early days.) The deal was consummated with one reservation. The people living in the house could not give immediate possession, but the missionaries were permitted to use one room of the house until the other family moved out. December 15, 1910, is a historical day in the record of Nazarene missions in Africa. On that day the Schmelzenbachs moved into what was to become the first mission station in Africa. The name of the place is Endingeni. The nearest post office is Pigg's Peak. Schmelzenbach called it the Peniel Mission Station. However, since his death it has been changed to H. F. Schmelzenbach Memorial Station.

Starting the Work in Swaziland—The first mail received from the homeland brought good news. A letter from the General Board informed the courageous missionary family that a new helper, Miss Etta Innis (1907-46), was to join the staff. She had been with the original missionary party that sailed for Africa in 1907. Only recently she had become affiliated with the Church of the Nazarene and was instructed to join the Schmelzenbachs. The new recruit arrived at the so-called mission station on New Year's Day, 1911.

The next important step was to work on the problem of securing the queen's permission to settle as missionaries in this area. The English magistrate at Pigg's Peak had two suggestions to offer: (1) that the Schmelzenbach family move out of the one room into the covered wagon until the final answer came from the queen; (2) that Harmon Schmelzenbach go in person to visit the queen about the matter. The former was practical because, if the missionaries were already living in a house, it might appear that they were trying to take too much for granted in assuming that they were going to be there permanently. For the next seven months the missionary family and Miss Innis lived in the covered wagon.

In keeping with the second suggestion, early in January, 1911, Mr. Schmelzenbach walked to the queen's quarters, about sixty miles away, to present his petition. When he was allowed to talk with the queen, she gave him a courteous reception and made a few promises, but did not give a forthright answer in the matter. After months of anxious waiting for a formal reply from the queen, Schmelzenbach once more set out on foot to see if a final settlement could not be made. This second trip brought the desired answer, and in August, 1911, a letter was received which granted permission to purchase property. Also, the letter stated that the queen was donating the land, though the buildings thereon would have to be purchased from the previous owner, the land having reverted to the Swaziland nation.

During the months of living in the wagon, and for many months that followed, the missionaries were testifying and telling the people of Christ, who could save from all sin. All of this work had to be done by visiting the Swazis in their huts or kraals. There was no need to announce service, for these aborigines were fearful of the white man, and would not gather to listen to his message. All contacts with the native had to be made by kraal-to-kraal visitation.

A day in the schedule of Harmon Schmelzenbach, when no public services could be held, included the following activities:

His route for today formed a triangle, about nine miles mostly downhill in one direction, visiting all the kraals on the way; then about six miles along the river bank where there are always plenty of kraals to be found; then seven miles back to the Mission station. (Lula Schmelzenbach, *The Missionary Prospector*, p. 58. This is the life of Harmon Schmelzenbach as told by his wife.)

While exploring the country one day and visiting the people in all directions from the mission center, Schmelzenbach came upon a strange situation. He found a settlement of kraals that were different from all the others. At the same time, the people seemed to be happy about his arrival. He engaged in conversation with one elderly man and heard these astonishing words: "The God of heaven has answered the cry of my heart. My name is Jacob, and for many years I have been praying to the God of heaven to send you to us; now you have come. Will you stay?" This particular man

had been saved while living in another section of the country, but since moving to this area he had been praying that the Lord would send missionaries his way. So in the midst of a sea of heathenism his life and example had created a setting on which the Christian missionaries could capitalize.

Upon receiving this urgent request, Schmelzenbach built a small stone chapel. Miss Innis offered to stay among these people if she could find just a trustworthy girl to live with her. The Lord sent the girl from forty miles away. Before 1911 had ended, Miss Innis moved to this location on the Poponyane River and named her place of activity Grace Mission Station.

Soon after this opening, the work at the Grace Mission was greatly accelerated when a Bantu preacher and his wife joined the staff. His name was Solomon Ndzimande. He was a native of Swaziland, but had gone two hundred and fifty miles away, to Pretoria, to find work. He was converted during this period away from home, and he feared to return, for he knew his parents would persecute him for becoming a Christian. However, when he heard that missionaries had moved to Swaziland, he decided to return. He established contact with Mr. Schmelzenbach. The latter, realizing that a Swazi could be a potent influence in winning his own people, asked Solomon and his young bride, Martha, to assist Miss Innis.

The work of Solomon proved unusually effective. He had a long and fruitful ministry with the Church of the Nazarene in Africa. He was sanctified under the ministry of Dr. H. F. Reynolds on Dr. Reynolds' first visit to Africa. He served as pastor a number of years, and then was appointed as a district evangelist by Mr. Schmelzenbach. In 1939, he was ordained by Dr. J. G. Morrison. He eventually became afflicted with cataracts and spent his last years in darkness. He did not stop active work, however, until 1945. With a feeble and weak body he continued to give his testimony until his death in May, 1951. He was buried at Pigg's Peak, close to the people that he had vitally influenced during the past forty years.

These signs of encouragement reached a climax in the summer of 1913, when Schmelzenbach won his first convert to Christ. Someone had told the missionary before he went

to Swaziland that these people were too ignorant, immoral, and steeped in witchcraft ever to be converted to Christianity; that their thinking was so saturated with demonology that nothing could liberate them. But this whole case proved false when a trophy of grace was gloriously brought into the light of Christ's love.

The background to this conversion indicates the many hurdles that must be overcome before one can become a Christian in this section of Africa. Schmelzenbach was making one of his routine calls in a kraal inhabited by an elderly man and a young woman who was his tenth wife. The wife showed signs of interest in spiritual things, but feared to let her husband know about it. Finally the woman became so desperate about her soul's condition that she told the missionary she would become a believer if her husband would allow it. The husband gave his consent, but insisted that all conversations pertaining to religion must not take place in his presence. He declared that discussions of this type annoyed him. The missionary then invited the inquirer to come to his home the next day, and there she would receive instructions about becoming a Christian.

During the night the Schmelzenbachs prayed that the Lord would give the woman sufficient courage to walk the seven miles and give the missionaries a chance to pray for her. By eight o'clock the next morning, a rap came at the door. There stood the woman and her ten-year-old daughter. A holy joy invaded the mission home as the missionaries realized the woman really meant business and was ready to become a follower of Christ. In the kitchen of the mission home four people knelt and asked the Lord to change the heart and life of the heathen woman. Soon the seeker rubbed the tears from her eyes and said: "It is all right; Jesus has come in. My heart tells me so; my heart is so light."

Everything about the woman was changed that instant. She asked to have a lesson in reading, so that she could learn to read the Bible by herself. Then she told Mrs. Schmelzenbach, "I want a dress like yours. I want to look like a believer." Thus, the gospel was working in its usual fashion. The young daughter became a Christian later. She attended our own schools and became the wife of one of our outstanding preachers. She also became a leader in the W.F.M.S. work.

The winning of one convert encouraged Schmelzenbach to the extent that he decided to intensify his evangelistic efforts by holding a camp meeting in July, 1913. It was held at Endingeni (Peniel Station). This was the first of a continuous succession of camp meetings, for this type of evangelistic activity has become a permanent part of the work in Africa.

Since the new work in Swaziland was so freighted with possibilities, Schmelzenbach started making long-range plans for the future. He soon recognized that the efficiency of the missionaries was being reduced measurably by the terrible roads leading to both the Peniel Mission at Endingeni and the Grace Mission at Poponyane. He also observed that the center of the communication and the headquarters of the British resident magistrate were located at Pigg's Peak. This strategic spot was more accessible and offered a greater opportunity for service. In the light of these advantages, he sent a request to the government asking for a grant of land close to Pigg's Peak, to be used as a mission station. The government gave an affirmative reply, and he was granted a plot of about fifteen acres, provided it would be used for religious, educational, and medical missionary work. This land was located just a half mile from the British Administrative Office in that area. A new station was opened here in 1914, and it was destined to become an important center for missionary activities in this area.

EXPANSION OF THE WORK IN SWAZILAND (1915-29)

Extending into the Low or Bushveld Region—With these victories to bolster an achieving faith, Mr. Schmelzenbach started looking for more territory to conquer. He had first thought of confining his efforts to the natives living in the mountains around Pigg's Peak. From this elevated position he had often looked down upon the broad expanses of the valleys referred to as the Swazi bushveld. He knew this region was filled with people, but information about that section also revealed that malarial fever was rampant. This was always referred to as the "white man's grave" because the fatal malaria virus was carried by the swarms of mosquitoes that filled the atmosphere along rivers and lowlands.

By a special vision from the Lord, Schmelzenbach was notified that he was to penetrate this disease-infested area, sleep in the kraals of the natives, and spend nights in the open, to give the gospel to this section. He was not disobedient to the heavenly vision, for the next day, in company with a native evangelist, Josefa, he made his way to the bushveld. His first stop was at Balegane on the Komati River, which was located seventeen miles from Peniel. This was the beginning of an extensive work that was to eventually develop in the bushveld region. But the cost was great. For Schmelzenbach contracted the fever germ which finally took his life. However, he was willing to pay any price to keep in harmony with God's will for his life.

Increasing Missionary Personnel—News of the advancements of the work in Swaziland filtered back to the home front. The reports of major victories won in this section caused the General Board to become aware of the need of additional missionaries. The first increase in the missionary staff occurred in 1915 with the arrival of Rev. Herbert A. Shirley (1915-45) and Mrs. Edith Anna Shirley (1915). Almost immediately the ill health of Mrs. Shirley made it necessary for them to go to Johannesburg for special medical aid. In spite of these efforts, her death came before the close of 1915. Three years later, Miss Etta Innis and Mr. Shirley were married.

The General Board made more appointments for this area, but the embargo on civilian travel, imposed during World War I, delayed their passage. When normal travel was once more resumed, the missionary staff in Africa increased in the following order: Miss Lillian Cole (Short) (1917-25); Rev. P. C. Neilsen (1917-19); Rev. and Mrs. J. F. Penn (1919-39); Miss Ora Lovelace (West) (1919-42); Miss Eva Rixse (1919-36); Miss Minnie B. Martin (1919-45); Rev. and Mrs. C. S. Jenkins (1920—); Miss Minerva B. Marshall (1920-25); Rev. and Mrs. F. B. Janzen (1920-26); and Miss Louise Robinson (Chapman) (1920-40).

Starting a Printing Press—Nazarene mission printing in Africa was started by Rev. H. A. Shirley soon after he joined the missionary staff in 1915. The equipment was crude, but it was another sign that the Church of the Nazarene was planning a long-range program for the future development

of its work in Africa. One of his first publications was a small paper in the Zulu language called the *Umpapamisi* or "Awakener." It was published bimonthly. This paper is still being published for our Zulu-speaking people. The printing equipment has been moved from time to time, but it is now called the Shirley Press, and is located in Bremersdorp.

Beginnings of Bible School Work—There had been attempts to make special Bible studies available to the natives from the opening of the work at Peniel Station. These efforts, however, became more systematic as the missionary staff increased. Through the labors of Miss Eva Rixse and Miss Ora Lovelace, plans were worked out for the establishment of an organized Bible school. About 1921, a Bible school was opened at Endingeni. This marks the beginning of a series of Bible schools established to train Bantu workers for effective service in building the Kingdom among their own people.

Reaching Out to Stegi—About one hundred miles southeast of Peniel Station (the original station in Africa) was the place of the next major development in Swaziland. This development came in 1922, and the name of this new field of labor was Stegi. In the town there were a British police and administrative post and the customs and immigration offices for traffic between Swaziland and Portuguese East Africa. The topography is mountainous, and the elevation at Stegi is two thousand feet. The missionaries assigned the responsibility for opening the new station in this area were Rev. and Mrs. F. B. Janzen and Miss Myrtle A. Pelley (Taylor) (1922-47). The latter was a nurse and had just arrived in Africa when she was asked to assist in pioneering the work in Stegi.

Opening Work in Bremersdorp—The next major development in the Swaziland field was at Bremersdorp in 1925. This new center of missionary activity was located about sixty miles south of Endingeni (Peniel Station) and geographically is in the "heart of Swaziland." The way was opened for work in this vicinity when the government made a grant of thirty-five acres of land for the establishment of a mission station, in 1925. This gift from the government had come as an answer to many prayers. For a long time the mission staff had been searching for a location which would be suitable for a medical

center. This land grant strategically located at the heart of Swaziland was exactly the plot that was needed.

The Lord was also working on another part of the problem. For 1925 was also the year that a brilliant and cultured young doctor, a graduate from medical school in Glasgow, was assigned to Swaziland as a medical missionary. Dr. David Hynd (1925—), his wife (1925—), his daughter Isabel, and infant son Samuel, arrived at the new location for the mission station in Bremersdorp in June, 1925. When they took inventory of the area where they were to start working, they found that it was a hilltop covered with long grass, on which stood four walls without a roof, which was to be the missionaries' home. The gigantic task before them paled into insignificance three days later when Dr. Hynd awakened with a raging fever. The illness was diagnosed as paratyphoid fever. He lay critically ill for seven days; then it was decided that he should be transferred to a hospital in Lourenco Marques, Portuguese East Africa, some one hundred miles away. Several more days he lay at the point of death. Then came the turn for the better. As soon as he was on his feet again, he possessed his original enthusiasm and interest in pioneering the work at Bremersdorp. His personal testimony regarding this experience is as follows: "We cannot be great sympathizers until we have been great sufferers. I pray that my own experience of suffering will have prepared me to minister to the indescribable sufferings of the neglected masses around me." (George Frame, *Blood Brother of the Swazis*, p. 41. This is a graphic book relating the life of Dr. David Hynd.)

Transforming this hilltop into a medical and evangelistic center was a herculean task. Through courage and continuous work the hospital was completed and ready for dedication in 1927. For this occasion, government officials and native Christians and visitors from far and near, including Mrs. S. N. Fitkin and Mrs. Ada Bresee, representing the homeland church, were present. They witnessed an unforgettable sight when the hospital and a beautiful stone church were dedicated. The hospital was christened Raleigh Fitkin Memorial Hospital in memory of Raleigh Fitkin, the son of Mr. and Mrs. A. E. Fitkin, who had been called to be a missionary but had died at the age of ten.

Founding the Woman's Foreign Missionary Society—The Woman's Foreign Missionary Society was organized among our African members in 1927. At this particular time Mrs. S. N. Fitkin, general president of the Woman's Foreign Missionary Society, and Mrs. Ada Bresee, first vice-president, were visiting the African field. Many of the missionaries had sensed that the time was ripe for the formation of a missionary society. The officials from the homeland concurred with this opinion, and after their departure Mrs. Schmelzenbach explained the organization to the women. She and the other missionaries were doubtful if they would feel that they could join such an organization and meet the financial obligation of one shilling (25c) per quarter. To the amazement and gratitude of the missionaries, not only women but men began to join enthusiastically. It was understood that the monies collected would be turned right back into the further development of the African field. In a three-year period, the membership reached 750 and the amount raised in dues was approximately \$500.00.

The First Superintendent of African Work Has Triumphant Crossing—From the time that Harmon Schmelzenbach touched African soil in 1907 until the Seventh General Assembly of the Church of the Nazarene in 1928, he never left the land of his first love. His wife and family had traveled back to the homeland only once during that period. But in 1928, the general leaders of the church insisted that Mr. Schmelzenbach return to the States to meet the world-wide convocation of Nazarenes which convened at Columbus, Ohio. The whole church wanted a look at this hero of the Cross.

Everyone who saw him could detect the marks of death on his face. However, he had only one message and that was, "Africa, O dark Africa!" He had only one request to make of the church; that was to give him permission to return to his people in Swaziland and let his heart beat its last and be buried in that sacred soil. Since death lurked just around the corner, the church leaders granted him this final petition.

Mr. Schmelzenbach was relieved when he was once more among the people who affectionately called him "*Sibaha*," which is interpreted "fever tree." This was the name given him by the Swazis because the root bark of the "fever tree" is exceedingly hot and peppery, and believed by the natives to

have great healing powers in cases of malaria. "To them his preaching against drunkenness, polygamy, witchcraft, and other heathen habits was very bitter, but they confessed that if the medicine of repentance from these things was taken it would heal the soul" (W. C. Esselstyn, *Nazarene Missions in South Africa*, p. 42).

The illness that proved fatal had been contracted earlier as he had started work in the bushveld or low sections of Swaziland. On May 22, 1929, those who were caring for him knew that the end was near. A group of seven missionaries and twenty-five native workers hastened to his bedside when they learned he was departing from this world. It was near the midnight hour of that day, while this group was singing his favorite hymn, "The Eastern Gate," that he breathed his last.

Thus ended the earthly career of the "missionary prospector." He had been superintendent of the African field for nineteen years. He always insisted that the missionaries vote on a re-election each year, and during that period there never was one vote cast against him. That which he had started in Africa will produce eternal dividends.

DEVELOPMENTS IN SWAZILAND (1930-50)

Work Among the Lepers—At the moment Miss Elizabeth Cole (1935—) arrived in Swaziland in 1935, she was thinking in terms of doing special work among the lepers. She soon learned that the Swaziland government had a small leper settlement about twenty miles from our hospital at Bremersdorp. She made her way to this remote area and found sights too horrible to mention. The colony consisted of a cluster of primitive huts where those victimized by leprosy lived in abject poverty, surrounded by physical and moral filth.

The interest that Miss Cole demonstrated in these neglected fragments of humanity inhabiting the doomed colony inspired other Christian workers to be concerned about them. The desire to better the conditions in the settlement reached such a peak that the missionaries in Bremersdorp asked the government to grant the mission station permission to take over the colony. Negotiations were in process for an extended period. Finally, the government made arrangements to im-

prove the lot of the sufferers. It decided to assume full responsibility for providing the buildings and equipment of a modern leper colony.

The site selected for the new project was in the mountainous regions about forty miles from Bremersdorp, and overlooking the upper reaches of the Umbuluzi River. The buildings were completed by 1948, and the name given the area was the Mbuluzi Leprosy Hospital. Miss Cole moved in to become the nurse for the colony. In 1949, a contract was drawn up between the Nazarene Mission Council and the government which granted the church the privilege of operating the colony until 1956, after which the contract was subject to renewal. This whole colony is operated as a part of the hospital at Bremersdorp and is visited semimonthly by the doctors on the medical staff at the hospital. The number of lepers in the colony has been between forty-five and seventy-five annually.

Annual Bible Conference—As a part of the training program for the Bantu workers and to promote a deeper sense of unity between the natives and the missionaries, an Annual Bible Conference has been held each year since 1937. The first one was held at Stegi in connection with the dedication of the Swaziland Bible School building. For this intensive period of Bible study, a missionary, usually from some other mission agency, is the instructor. This type of study period has made a valuable contribution to the success of our work in Swaziland. The success of this conference led to the holding of similar conferences annually in Gazaland and the Transvaal.

Teacher Training School—As the educational program of the mission stations expanded, it became evident that a large number of native teachers would have to be trained to give assistance at all levels of schoolwork. In order to properly care for this need, a Native Teacher Training School was opened at Bremersdorp in 1938. The missionary who took the initiative in making this project a reality was Miss Margaret K. Latta (1931-54). She was selected to serve as the founder and first principal of the school, and continued to work in this capacity until her retirement in the spring of 1954.

Although the government of Swaziland has plans for a teacher training school, as of the present the Nazarene Training School is the only one of its kind in Swaziland. It has an enrollment of forty-four students.

Since Miss Latta pioneered this type of work in Swaziland, she was singled out for special honor in 1951. At that time, the king of England gave her the honorary title M.B.E. (Member of the British Empire) in recognition of her services to native education in Swaziland.

Ordination of Elders—An unforgettable day in the history of Nazarene missions in Swaziland arrived when the first class was ordained as elders. In August, 1939, Dr. J. G. Morrison, general superintendent, went to Swaziland for a personal contact with the foreign field. The sessions of the district meeting were held at the Bremersdorp church. The missionaries had worked hard to bring a group of four preachers to the point where they were eligible for ordination. After Dr. Morrison examined the candidates, he agreed that they qualified for this distinction. During the same visit to Africa, Dr. Morrison ordained four men in Gazaland.

In 1947, when Dr. Hardy C. Powers, general superintendent, visited Africa, seven more were ordained in Swaziland, two in Gazaland, and one in the Transvaal. On a second visit in 1950, Dr. Powers ordained four additional men in Gazaland. This indicated that Africa was rapidly developing an indigenous ministry that would multiply the effectiveness of the work.

Annual District Meetings—Early in the history of the work in Africa, thought was given to the subject of native participation in planning district activities. In 1936, the matter of self-government for the Bantu church was thoroughly discussed in the regular Council Meeting of the missionaries. A committee of missionaries was appointed to draft a constitution which would give guidance for further deliberations along this line. A policy governing this relationship was adopted in 1937. This opened the way for the use of native leadership in administrative affairs and also for lay representation in business session. However, it was deemed advisable to delay setting up this new organizational pattern until 1943.

“Memorandum on Postwar Advance”—This was the title of an address delivered by Dr. David Hynd to the Missionary

Council meeting in 1944. He gave a timely and telling interpretation of Nazarene missions in Africa. He pointed out the fact that World War II would soon be ended, and the missionaries should gird themselves for a great offensive against evil. He insisted that it was time to break the old patterns and move into new and unevangelized areas. One product of this challenge was the appointment of a Committee on Postwar Planning. The future as envisaged by this planning committee would necessitate a doubling of the efforts of the missionaries on the field, and massive reinforcements by way of men and money.

At the moment these extensive plans were under way, the Church of the Nazarene in the homeland was rallying to a plea made by Dr. James B. Chapman calling for "A Million for Missions" in one year. The Mission Council in Africa was bold enough to request thirty additional missionaries and a large budget for buildings, missionary homes, and equipment. The General Board had faith enough in the liberality of its constituency to send to the African field about everything that had been asked for.

Another "Great Awakening" was in the making for the African field. The next year, 1945, a total of twelve new recruits were sent to labor in Africa. In 1946, a commercial airplane dropped out of the skies and landed on a runway. When the door was opened, twenty other Nazarene missionaries destined to labor in Africa marched onto the flying field, and declared themselves ready to work for the Lord any time and anywhere.

By 1950, the impact of this host of new missionaries made its weight felt. The combined resources of the veteran missionaries and the new ones brought a new day for our work in Africa. The future looked bright, and the Church of the Nazarene was poised for capitalizing on its opportunities for the evangelization of its mission field in South Africa.

HISTORY OF OUR WORK IN THE TRANSVAAL (1919-50)

Location and Initial Work—To the north, to the west, and to the south of the boundary of Swaziland is an area known as the Transvaal. It is one of the provinces which comprise the Union of South Africa. This latter country is a collection of four provinces (including the Transvaal), which was given

dominion status in the British Commonwealth of Nations in 1910. Whereas Swaziland is a protectorate of Britain and is allowed to have its own rulers, the Transvaal as a province in the Union of South Africa is self-governing and has its own parliament and officials.

The main industry of the Transvaal is mining, chiefly for gold but also for other minerals. Gold deposits are located in a type of geological formation known as a reef. The opportunities for work in the mines have attracted inhabitants from all over South Africa. As a result, many different languages and tribes are found on the reef.

These shifting populations present a problem in trying to form a clear picture of our mission work in Africa, for the mission stations and their supervision are not determined by geographical locations but by language and tribal areas. The basic language divisions are Zulu, Shangaan, and Suthu. The first is the predominant tongue of Swaziland; the second, of Gazaland; and the last, of large sections of the Transvaal. For that reason, the plan of study will first relate to all our work in the Transvaal up to 1950. Then the mission stations will be regrouped according to administrative and language alignments.

In 1919, Rev. Harmon Schmelzenbach decided that mission work should be extended into regions beyond the border of Swaziland. The first opening came at Sabie in the Transvaal. This was a small town about one hundred and twenty-five miles north of the Peniel Station. Sabie was rapidly becoming the center of a developing gold-mining area. The initial work in this region was assigned to Rev. and Mrs. H. A. Shirley. Although the beginnings in Sabie were small, still it was important that the Church of the Nazarene reach out into a new territory in its efforts to evangelize South Africa. The efforts in Sabie were rewarding, but a few years later it seemed advisable to sell this station and transfer to a more advantageous location. So the money received from the sale of the Sabie property was used to open a new work at Arthurseat.

Stations Developed Among Zulu and Sipeidi-speaking People in the Transvaal—

1. *Arthurseat*—The missionary activities in Arthurseat were started in 1933. The nearest post office is at Acornhoek,

and sometimes this mission station is referred to by that name. A sudden expansion of the work came in 1947 when the Mission Council purchased a large section of land. Much of the land was to be used for farming purposes, but ample space has been reserved to establish a center for the Transvaal missionary work. In a short while several buildings were constructed to meet the needs of the work in this area. This building program included a church, a school, the Ada Bresee Home for native girls, a small boys' hostel, a dispensary, a tabernacle, several native workers' homes, three missionary homes, and outbuildings. Our missionaries were building for a long period of service in this area.

2. *Blouberg*—Northeast from Arthurseat, and almost to the northern border of the Transvaal, is an extremely primitive area called the Blouberg. Work was opened here about 1948 among Sipeedi-speaking people. A building program brought the erection of two houses for missionaries and one for a native preacher, the Hostetler Memorial Dispensary, the Hazel Newman Memorial Church, and outbuildings. The government has recognized the value of the church's dispensary work and has granted a subsidy to help pay the expenses for this medical care. During 1949, almost 5,500 patients were cared for through the facilities of the dispensary located here.

3. *Johannesburg and Vicinity*—Johannesburg is the great metropolitan center of the Transvaal. It has a population of almost one million. This region is world-famous as a gold-mining center. In the light of evangelistic opportunities in such a strategic place, our missionaries have faced the challenge of penetrating this area. Here are located, in a section called Discovery, the district parsonage and headquarters for the field superintendent of our work in South Africa.

4. *Idalia*—Seventy miles southwest of Bremersdorp, and just across the border after entering the Transvaal, is the mission station of Idalia. This was established in 1948, and progress can be measured by the following advances: a house for the missionary, a small school and church building and dispensary, and a home for the Bantu pastor have been constructed; two small schools for children have been organized; and a tent has been secured in which an annual Easter camp meeting is conducted.

5. *Naboomspruit*—In 1949 a mission station was founded at Naboomspruit, where Sipeedi is the predominant language. The emphasis has been threefold: evangelistic, medical, and educational.

Stations Developed Among Shangaan-speaking People in the Transvaal—

1. On the *Witwatersrand*—The first work of the Nazarenes among the Shangaan-speaking people in the area of the Johannesburg gold mines was on the Witwatersrand in 1922. This work had been started earlier by Rev. and Mrs. I. O. Lehman. They had become interested in the Shangaan men who had traveled all the way from Gazaland, Portuguese East Africa, to work in the gold mines. Mr. and Mrs. Lehman had started this work independent of denominational ties. But in 1922 they realized the necessity of being connected with a denominational mission board, and they joined the Church of the Nazarene and placed their two missions under our auspices. One of the missions was here on the Witwatersrand in the Transvaal, and the other was in Portuguese East Africa, at Manjacaze.

2. *Witbank*—About one hundred miles east of Johannesburg, in the midst of a large coal-mining industry, is located Witbank, which was the second mission station among Shangaan-speaking people in the Transvaal. As early as 1938, Rev. J. F. Penn received requests from workmen in that area to visit their compounds. In response to these invitations, Mr. Penn included these compounds in his regular travels. As this area developed in industry and population, it appeared advisable to start a regular mission station. These plans were slow materializing, for it was not until 1948 that resident missionaries were established here. At that time, Rev. and Mrs. C. F. Church (1947—) moved into a recently purchased missionary's home and started pioneering the field. This work has expanded until there are now preaching activities in fourteen compounds and the Tswa-, Zulu-, and Suthu-speaking people receive the message as well as Shangaans.

3. *Boksburg*—Our original mission station in the Johannesburg area was in Boksburg, which is located some fifteen miles east of the city. About 1940, a large missionary home was turned into a busy service center for this area. Many

labors of love are carried on from this vital hub. The men in the mine compounds are visited and services held in their rooms or in mine halls; the sick in the mine hospitals are visited; Bibles and literature are sold and distributed. This has been for the past quarter of a century an important spiritual center for the thousands of miners living under the abnormal conditions of being away from their families for long periods of time.

HISTORY OF OUR WORK IN PORTUGUESE EAST AFRICA (1922-50)

Location and Initial Work—Portuguese East Africa is a vast Portuguese colony governed from Lisbon. It has a resident governor-general whose offices are located in Lourenco Marques. This colony is adjacent to the eastern boundary of Swaziland and the Transvaal. One of the distinguishing features of Portuguese East Africa is the fact that it is one of the great labor reserves for the mines in the Transvaal. A conservative estimate places the average number of men living in mining compounds hundreds of miles from home at one hundred thousand.

One section or province of the colony is known as Gaza or Gazaland. This is located about three hundred miles north-east of Peniel Station and is the main area in which our work has been done. The basic language of this section is Shangaan.

The initial point of contact with this area came in 1922 when Rev. and Mrs. I. O. Lehman transferred their independent mission located at Manjacaze to the Church of the Nazarene. The work at Manjacaze had been started by Shangaan preachers and young men converted at Johannesburg under the ministry of Rev. and Mrs. I. O. Lehman and others. When these Christians returned to their homes in Portuguese East Africa, they had a consuming desire to share their spiritual discovery with their own people. One of the most prominent of the preachers in this area was Daniel Muqueti.

In order to develop this newly acquired station to its fullest measure, Rev. and Mrs. C. S. Jenkins and Miss Eva Rixse were assigned to this field. They had already learned the Zulu language and had acquired a great love for the Swazi people, so they were reluctant to give an answer to

the Mission Council about going to Manjacaze. After much prayer and meditation, they agreed to go to this new field with all of the handicaps involved, including the mastering of another language. Soon after the Jenkinses arrived at their new post of duty, they named the station Bethel. The work was prospering mightily, but the missionaries found themselves laboring under a special handicap. The government had passed a series of regulations which made it impossible for our missionaries to purchase land on which to construct permanent buildings. With the element of uncertainty involved in not being able to secure title to land, it looked for a while as though our work in Gaza would have to be abandoned. The missionaries and native members fasted and prayed for a solution that would bring light upon the perplexing situation.

Transfer to Tavane—The answer to these petitions came in an unexpected manner. In the Tavane area, which was twenty-five miles from Manjacaze, the Methodist church had just completed the erection of a new mission station. Desiring to open a new work, the Methodists thought it wise to leave the Tavane area to the Nazarenes. They therefore approached Mr. Jenkins and offered to sell their interests to our mission. The proposition was stated in terms that the General Board could not afford to refuse. Therefore, in 1930 the transaction was completed which brought us a substantial, permanent home for our Gazaland work.

An inventory of the property acquired by the purchase from the Methodists shows the following assets: a main station with its equipment; twenty outstations and their membership of several hundred; a leper colony of one hundred patients, supported mainly by the American Mission to Lepers; and many other items valuable to mission work.

The leper colony did not remain a permanent possession of the Nazarene missions. In 1940, the government decided that these unfortunate and hopeless victims of leprosy should be moved to a more isolated place. So the government assumed the responsibility for constructing buildings on an isolated island and then transferred the leprous persons to this new home. Although it was seventy miles from Tavane, our missionaries continued to hold regular services among the lepers.

In December, 1941, Rev. Glenn Grose (1936-41) and a missionary group hired a rowboat and oarsmen to take them across the channel to the leper island. Since it was during the Christmas season, the missionaries desired to distribute gifts among the lepers and then conduct religious services. During the day several outstanding spiritual accomplishments were witnessed. So the happy band of missionaries boarded the hired rowboat for the return trip. One of the oarsmen had been drinking and was giving the passengers some trouble. Added to this was the imminent danger caused by a strong wind lashing the water. The waves were dashing over the sides of the small craft and Mr. Grose had to bail out the water as best he could. When the harrowing experience was about to end, one of the oarsmen dropped his oar, and the boat drifted into a trough and capsized. Everyone aboard made it safely to shore except Mr. Grose. His body was recovered a day later, and taken to Tavane for burial. Another of God's choicest servants had given his life for something that he loved more than his own life.

With Tavane as the hub, a network of outstations spread in all directions. These outstations, as evangelistic centers, have now reached a total of 130, besides several preaching points. In order to give closer supervision to this type of work, the outstations have been grouped into zones, 8 in all, with a Shangaan elder directing the work of a zone. The outlook for this area of our work in Africa is very promising.

REORGANIZATION OF THE FIELD INTO THREE MISSION DISTRICTS (1950)

Solution for Problems Involved—By 1950, Nazarene missions in Africa had spread across an area stretching approximately 750 miles. At the same time, the work was being carried on among three major language groups: Zulu, Shangaan and Suthu. It had become evident to those supervising the mission activity in South Africa that some type of re-organizational program would have to be instigated to secure a maximum of efficiency and a minimum of waste. After due consideration, it was decided that the Nazarene work should be divided into three districts, but with one field superintendent supervising the entire program. As the reorganiza-

tional program was finally worked out, it included several important features.

All of the missionaries on the field meet once a year for an Annual Council Meeting. There is also a Field Executive Committee that takes care of decisions to be made during the interim of council meetings. Since the whole region is divided into three districts, there is an Executive Committee for each district, a treasurer for each district, and a separate budget for each district. Each district is also subdivided into zones, and these zones are composed of outstations and preaching points which cluster around a main station. Over each zone is a zone leader who is an ordained Bantu elder and elected to his location by the Annual District Business Meeting. Occasionally, one of the main stations will have more outstations than can conveniently be supervised in one zone, so there will be two or more such divisions. As in the case of Tavane, there are eight zones centering around this one main station.

The three districts which were established in 1950 were named the Swaziland District, the Transvaal District, and the Portuguese East Africa District. The basis of this division did not always follow a strict geographical boundary, but in most instances was influenced by language groupings. As the result, the composition of the Swaziland District included the following: Schmelzenbach Memorial Station or Peniel Mission; Stegi, Bremersdorp, Mbuluzi Leprosy Hospital; and Idalia in the Transvaal. The Transvaal District was composed primarily of the stations in the Transvaal which were distant from the borders of Swaziland and were among people permanently resident in the Union of South Africa. The stations were: Arthurseat or Acornhoek, Blouberg, Naboomspruit, Discovery, and Protea. The Portuguese East Africa district comprised the main station at Tavane and the stations in the Transvaal working primarily among the men from Gazaland, Portuguese East Africa, temporarily employed in the gold and coal mines, namely, Boksburg and Witbank.

This administrative rearrangement has proved profitable. It has provided a systematic method of giving supervision to the vast South African field, and at the same time the machinery is simple enough to insure growth. The natives are given a large measure of responsibility in carrying on the

work. The progress along all lines since this new policy has been put into operation indicates that many gains will be registered in the future.

A FOURTH DISTRICT IS ADDED (1951)

The Coloured District Organized—A fourth district has been added to the original three districts in South Africa by the phenomenal growth of our coloured work. This particular type of endeavor is among the coloured people, who are a racial group which had its origin in the Cape Province in the early days of South African history. They originally came into existence through the intermarriage of people of the various racial groups living at the Cape of Good Hope in the 1600's and have since been more or less consolidated into a race of their own. Although some of them are well educated and hold good positions, from a spiritual point of view multiplied thousands of them are woefully neglected. About one million of this class live in South Africa, and they desperately need the light of Christ to dispel the darkness that surrounds their lives.

Nazarene efforts to rescue these spiritually neglected people had been grievously lacking until 1948, when Rev. and Mrs. Morris Chalfant (1947-52) were assigned to this specific racial group. They opened their campaign among the coloured people in Protea, some fifteen miles from Johannesburg. Since these people use both English and Afrikaans, two official languages of South Africa, the Chalfants were able to start immediately on the task of establishing the church among the people. They have given a wonderful reception to the truth of the Lord as declared to them by Nazarene missionaries.

Before many months had passed, three new church buildings had been constructed. Usually Mr. Chalfant was both the contractor and the builder. One church has a seating capacity of four hundred.

By 1951, the coloured work had grown until there were three organized churches, several missions, and a few preaching points. The work came under a different classification from the native church, and yet the growth made it necessary to have closer supervision. So in 1951, the coloured work was formed into a district, standing alongside the other three

districts, and operating under the direction of the one field superintendent for South Africa.

During these few years of operation among the coloured people, no less than fifteen have been called to preach. In March, 1954, the Rehoboth Nazarene Bible School was opened near Johannesburg by Rev. J. F. Penn. Money has already been allocated for a dispensary. The converts won to our church have demonstrated exceptional leadership abilities. From all appearance, the work among these people will become self-supporting at an early date. Four organized churches and four missions were reported at the Africa Mission Council in 1952.

THE INTERNATIONAL HOLINESS MISSION (1908-52)

Beginnings of the International Holiness Mission—The beginning of the International Holiness Mission is a brilliant chapter in the history of the holiness movement in Great Britain. The person selected by the providences of the Lord to become the founder of this organization was Mr. David Thomas. He received the baptism of the Holy Ghost in 1891 at Speke Hall under the ministry of Dr. G. D. Watson. At first the consecrated talents of David Thomas were used in establishing a drapery business which was operated on Christian principles. This successful business in London became the center of various religious activities. Many of the employees became filled with the Holy Spirit and boldly declared their witness to everyone who would listen. The challenge of Christian service became so compelling that David Thomas started conducting revivals and conventions in various parts of the country. At first, he worked in co-operation with the Pentecostal League of Prayer, which was an interdenominational organization seeking to work among established churches. But Mr. Thomas soon recognized the necessity of setting up separate holiness groups where the full gospel could be proclaimed without opposition from the inside. The first of these separate holiness organizations set up by Mr. Thomas was at Battersea, England, in 1907. This work became the nucleus of a series of independent holiness churches in England and of an extensive foreign missionary program in South Africa, which was called the International Holiness Mission.

The growth of this new holiness evangelism far exceeded the expectations of its most enthusiastic supporters. Eventually, it became evident that the numerous separate units held together only by a common doctrine could become more effective by incorporating as an organic body. This step was taken in 1920, and the name adopted was International Holiness Mission.

Beginning of Missionary Work by the International Holiness Mission—Soon after the first church was formed at Battersea the missionary phase of the work was launched. The person who answered the call of the Lord to engage in foreign service was Rev. David B. Jones. Once he became sure that he was to be a missionary in the Kingdom, he lost no time in completing plans to depart for Africa. In 1908, he landed at Port Elizabeth, South Africa, to start his illustrious missionary service record. It has been pointed out that Rev. David Jones and Rev. Harmon Schmelzenbach arrived in Port Elizabeth at the same time, and both pursued similar courses in fulfilling the Lord's will for their lives.

Mr. Jones had a consuming desire to evangelize among the natives in the interior rather than labor in more civilized areas. He moved to the interior but found that for a few years the Battersea church failed to send him regular support. This did not curb the enthusiasm of the young missionary. He secured employment in the gold mines in the neighborhood of Johannesburg. This provided the necessities of life, and during his off hours he engaged in religious activities.

Once he started working among the miners in the compounds at Johannesburg he became overwhelmed by the vast multitudes who needed spiritual light. He felt that he should give every moment of his spare time and every penny above living expenses for the cause that presented such a challenge.

In 1911, Mr. Jones persuaded Miss E. M. Harold, a former employee of the David Thomas Company, to unite with him in marriage. At the consummation of this union another missionary couple launched on a lifelong career of serving a wounded world.

A happy day arrived in 1914 when word was received that the Battersea church was in a position to send a regular salary to its neglected missionary family. Mr. Jones immedi-

ately resigned his job and started giving all of his time to the work of the Lord.

High Lights of the Growth of the I.H.M. in South Africa—

1. *Missionary personnel*—Rev. and Mrs. D. B. Jones labored alone at the Ferguson Compound near Johannesburg until 1919. At that time the first addition to the missionary staff was made with the coming of Rev. H. C. Best. Two others were added in 1920, when Miss L. Latham (Best) and Miss B. Marsh arrived; five more came in 1921. The staff continued to expand until in 1952 there were thirty-two missionaries serving under the auspices of the International Holiness Mission in South Africa. The roll of missionaries who were serving under this sponsorship included: Rev. H. C. Best (1919-55) and Mrs. Best (1920-55); Rev. and Mrs. C. H. Strickland (1921-55); Rev. H. K. Bedwell (1932—) and Mrs. Bedwell (1937—); Rev. C. V. Blamey (1939—); Miss J. Bradshaw (1948—); Miss D. J. Brown (1927—); Rev. and Mrs. I. E. Dayhoff (1919—) (originally with Hepzibah Faith Mission); Rev. and Mrs. R. H. Emslie (1948—); Miss M. Evans (1947—); Miss T. A. Evans (1927—); Miss A. Hewson (1947—); Rev. R. E. Jones (1934—) and Mrs. R. E. Jones (1937—); Mrs. D. B. Jones (1911-53); Dr. T. H. Jones (1936—) and Mrs. T. H. Jones (1941—); Miss H. Pass (1948—); Rev. G. H. Pope (1932—) and Mrs. Pope (1937—); Rev. N. Salmons (1949—); Mr. and Mrs. E. Courtney Smith (1947—); Miss N. Storey (1949—); Miss Joan Hill (Salmons) (1952—); Mr. and Mrs. Kenneth Singleton (1952—); Rev. Paul Dayhoff (1952—) and Mrs. Dayhoff (1954—). Rev. and Mrs. Paul Dayhoff were added to the staff after the amalgamation.

2. *Educational missions*—Since a school for training natives was essential for the progress of the work, a Bible school was opened in 1921 at Rehoboth, fourteen miles from Johannesburg. A farm consisting of 120 acres was purchased as the property of the school.

Elementary schools have been a part of the missionary program from the beginning. As of 1952, the enrollment in the primary schools numbered about twelve hundred.

A boarding school was started at the Cottendale Station (Transvaal) near Acornhoek soon after work was opened

there in 1930. This had grown in 1952 to an enrollment of about one hundred.

A secondary school was also started in Cottendale in 1947. As of 1952, the enrollment in this secondary school was about forty.

3. *Medical missions*—Dispensary work has been a part of the missionary program from the earliest history of the International Holiness Mission's efforts in South Africa. In one instance, a dispensary became so large that it was converted into a sixty-bed hospital. At first located in Cottendale, and then in 1937 moved six miles west to Acornhoek, the new medical project was called the Ethel Lucas Memorial Hospital. Besides the hospital, as of 1952, six dispensaries were being operated by the I.H.M.

4. *Native workers*—Native workers have played a vital part in the unusual success and growth of the mission. As of 1952, there were approximately one hundred native workers, four of whom were ordained elders.

5. *Stations and membership*—From the Ferguson main station that was started in 1911, the work of the I.H.M. expanded constantly. In 1952, the missionary program included ten main stations and a network of about one hundred out-stations and preaching points. The places holding regular services had a membership of approximately two thousand.

6. *Buildings and property*—By 1952, the I.H.M. owned seventy-two buildings and about eight hundred acres of land.

Union of International Holiness Mission and the Church of the Nazarene—For several years leaders in the Church of the Nazarene and the International Holiness Mission had fraternized as Christian friends. More recently this friendship reached a point where discussion of organic union was frequent. As this subject was under consideration it became evident that their paths in African missionary endeavor had been parallel in many instances.

Some of these parallels are listed below. (1) David B. Jones and Harmon Schmelzenbach arrived at Port Elizabeth, South Africa, the same year, 1907. (2) Both missionary pioneers could not be satisfied until given a chance to labor among the unevangelized and uncivilized natives in the in-

terior. (3) Both groups carried on work in Portuguese East Africa. (4) Both groups worked close together in the Transvaal. These factors, combined with special divine providences, opened the way for complete amalgamation of these holiness bodies in 1952.

The joining of the homeland church groups was completed at Leeds, England, on October 29, 1952. The missionary arm of the two groups was made one in a special convention held at Arthurseat Mission Station, near Acornhoek in the province of Transvaal, from November 28 to December 1, 1952. This momentous occasion brought a new day for our missionary work in South Africa. The addition of the missionaries, the native workers, the national membership, the buildings, and the equipment has enhanced our size and multiplied our areas of influence. With many new doors of opportunity opened, our work in Africa becomes more significant than ever.

HIGH LIGHTS OF MEDICAL MISSIONS (1911-53)

1. Harmon Schmelzenbach early recognized the need of helping the natives with their physical ailments in order to get them to listen to the gospel. He loaded a medicine bag with a few simple remedies: quinine to use in battling malaria; sulphur ointment to cure the ever-present itch; a skin lotion for burns and insect bites; a pair of forceps to extract decayed teeth. The content of this bag created such respect among the natives that they decided it had magical powers.

2. In 1917, Miss Lillian Cole, a trained nurse, arrived on the field, and increased the medical services of the missionary staff.

3. In 1922, Dr. C. E. West (1921-25) opened a small hospital at the Pigg's Peak station. Dr. West was American-trained, and Swaziland was a protectorate under British authority. It soon became evident that the government officials preferred that our medical work be done by a British-trained doctor.

4. In 1925, Dr David Hynd was assigned to Africa, and in two years had the Raleigh Fitkin Memorial Hospital ready for occupancy in Bremersdorp. This hospital has become the medical center of all our medical work in Swaziland. The bed capacity of the hospital is 80; however, the daily average

of inpatients is 102, reaching a maximum of 155 patients at one time. This means that the overflow must be cared for on mats that are placed on the floor, occupying the space under or between beds. The average yearly inpatient and outpatient treatments rendered by the hospital staff is about 30,000. From the hospital 9 health centers and 9 other main stations and outstations are serviced; a Nurses' Training School is maintained, and the Leprosy Hospital is visited semimonthly.

Other doctors who have assisted Dr. Hynd in the work at Bremersdorp include the following: Dr. Mary Tanner (Frame) (1930-35); Dr. Lauren I. Seaman (1944-49); Dr. Kenneth Stark (1949—); and Dr. Samuel Hynd (1950—). The latter is Dr. Hynd's son and is planning to devote his life to the cause of medical missions.

Among the honors received by Dr. David Hynd was a special citation by the king of England which made him Commander of the British Empire. This distinction was bestowed in person by King George VI on March 25, 1947, at Goedgegun.

5. Since the opening of the Raleigh Fitkin Memorial Hospital in 1927, from time to time health centers or dispensaries have been established at key points. Some of these dispensaries are under the supervision of missionary nurses, and others are under the direction of native nurses trained in our own school. As of the present, there are 22 dispensaries, and they average about 140,000 medical treatments a year. This vast army of physically needy people is brought into touch with the influence of the gospel through the work and testimony of consecrated Christian servants.

6. In 1928, a Swazi Nurses' Training School was started at Bremersdorp. When Miss Evelyn Fox (1933-47) came to the field, she had a special desire on her heart to establish a school of this type. She worked incessantly to make the school a success. This was the first and at the present the only project for training native nurses in Swaziland. Since this was a new venture, the Swaziland government took an interest in it as a project that would give the natives a chance to improve their level of living. The government set up an examination system to test the skill of prospective nurses, and provided a basis for granting permits to nurses. By 1935, nine of the women trained in our nurses' school had taken

the special examination and eight of them had passed. As a gesture of good will and appreciation for this type of service, the government gave the mission station enough money to pay for more than half the cost of constructing a special building to house the school for nursing. The name given the school was the T. Ainsworth Dickson School for Native Nurses, to honor the memory of the late Mr. Dickson, who had been resident commissioner of Swaziland for six years. In 1949, the hospital was accredited by the High Commission Territories Nursing Council as a training center for nurses and midwives. In 1950, an addition was made to the building, and it was named the Fox Memorial Wing to perpetuate the name of the founder, who had died four years before and had been buried not far from the school. The school is now under the supervision of Miss Dorothy Davis (1940—), and during 1954 forty-four nurses were in training.

7. In 1935, Miss Elizabeth Cole manifested a special interest in improving the pitiful plight of the lepers in Swaziland. This concern has opened the way for the Church of the Nazarene to have charge of the Mbuluzi Leprosy Hospital. Our missionaries at Tavane also maintain a close tie with the leper colony in that section.

8. In 1952, the sixty-bed hospital operated by the International Holiness Mission located at Acornhoek was added to the medical program of the Church of the Nazarene. This hospital was under the supervision of Dr. T. H. Jones, the son of the founder of the I.H.M., until his furlough in 1953, when Dr. Kenneth Stark assumed the responsibility. From this hospital three health centers are visited and supervised. Sixteen nurses are in training. They are prepared to take the Transvaal Provincial Certificate examination. The hospital serves a large, heavily populated, and growing native reserve.

9. The medical work in Gazaland at Tavane has been supervised by missionary nurses except for a short period during the late thirties when a doctor was present. During the 1952-53 statistical year, 750 inpatients and thousands of outpatients were cared for and a total of about 45,000 treatments were given.

10. The medical missions staff includes the following: four missionary doctors: Dr. David Hynd, Dr. Kenneth Stark,

Dr. Samuel Hynd, and Dr. T. H. Jones; twenty-three missionary staff nurses; thirty native trained nurses; three native trained men assistants; and fifty nurses in training. The contacts made, the examples set, and the influence wielded by this excellent staff of medical workers cause the natives to become receptive to the gospel. By ministering to the bodies of the needy the way is paved to bring the native to the feet of the Master. An invaluable contribution to the building of the Kingdom is made through the sacrificial efforts of these skilled workmen of the Lord.

HIGH LIGHTS OF EDUCATIONAL MISSIONS

1. The first native convert, on the day she found Christ, asked Mrs. Schmelzenbach to teach her to read so she could study the Bible by herself. So the first reading lesson was given in 1913. This was followed by the efforts of the early missionaries to teach individuals, both children and adults, to read. Miss Innis operated on the principle that if the missionary could entice the children to learn to read, the parents would be attracted to the gospel. So the first efforts in the educational missions were geared to teach one person at a time on request made to the missionary.

2. A Bible training school was started about 1921. The enthusiastic response of the natives to the gospel was often followed by a call to Christian service. Rev. Harmon Schmelzenbach quickly recognized the value of these natives in making an appeal to their own people. However, they would need some instructions in Bible study to prepare them for the work. At first, Mr. Schmelzenbach taught each prospective preacher personally, but soon the demand outgrew one person's efforts. Therefore, a Bible school was started at Endingeni, about 1921, through the special endeavors of Miss Eva Rixse and Miss Ora Lovelace. The Bible school outgrew its quarters and in 1933 was transferred to Stegi. Here the school proper was located on a three-hundred-acre farm, and the school was named the Swaziland Bible School. The land is tilled to help make the Bible school self-supporting. All subjects offered in the school are related directly to the Bible. Two years is the minimum time that is required to complete the course. The school has a part-time teaching staff of five and has an average of twenty-six students annually.

At present Rev. H. K. Bedwell is principal of the Bible school. Another Bible training school was acquired by the I.H.M. merger, but it was immediately united with the Stegi school.

3. In 1928, Miss Rixse went to open Bible school work in Gazaland (Tavane Station), to be operated on the same pattern as in Swaziland. Mrs. Oscar Stockwell (1945—) was in charge of the Bible school work there until her furlough in 1953. At present Miss Lorraine Schultz is in charge of this work.

4. Contemporaneous with the development of the Bible schools has been the growth of elementary schools. The need of systematic educational training confronted the unfolding missionary program of the church. To face this issue it became necessary to start elementary schools that would give young people the fundamentals of literacy. From small beginnings, this type of work has grown amazingly over the last quarter of a century. At present most of the main stations and many of the outstations maintain elementary schools in operation on the African field. The enrollment in these schools totals 5,734. Most of the teachers in these schools are nationals who have been trained by our own church. This group of teachers numbers 141. This represents a vital factor in making the church an integral part of the lives of the people. With this enormous host of children being touched daily by consecrated teachers, a rich harvest of Christian adults can be expected.

5. As early as 1902, boarding schools were established. A girls' boarding school was founded at Peniel Station, and established on a firm foundation by Miss Louise Robinson (Chapman) and Miss Fairy Chism (1928-48). The heroic achievements of the first school of this type emerged from rather strange circumstances. Several native girls had come to live at the mission station to escape bodily harm either in the home or at the hands of heathen men whom they had been forced to marry or to whom they had been sold. As this group increased, the missionary staff decided that a wonderful service would be rendered to the otherwise helpless girls if they were organized into classes and taught the rudiments of literacy. Other girls' boarding schools came into existence, and at the same time this type of schooling was set up for the boys. At present there are 4 girls' board-

ing schools with a total enrollment of 309, and there are 4 boys' boarding schools with a total enrollment of 234.

6. In 1938, a Native Teacher Training School was opened at Bremersdorp under the supervision of Miss Margaret Latta. She efficiently served in this capacity until her retirement in 1954. The study program of the school follows. After a prospective teacher has completed an equivalent of the eighth grade (Standard VI), then he is eligible to enroll in the teacher training school. The course requires two years for completion. Until recently this phase of the educational work had been in the same building as the day school. But now the teacher training group has a new building and this is proving a great help to this important work. The average annual enrollment in the teacher training school is forty-four. In 1953 a more advanced two-year course in teacher training was opened with higher educational qualifications for entrance. Miss Bertha Parker has been in charge of this work since Miss Latta's retirement.

7. About 1948, the need for secondary or high schools became so acute that this type of educational work was inaugurated. At present there are 3 of these schools, with an enrollment of 126. Six foreign teachers and 3 national teachers are being used in that instructional program.

8. The total impact of our educational work in Africa is producing a profound impression for Christ among the natives. As we operate 95 separate schools, having an accumulative enrollment of over 7,000 with a staff of about 160 Christian instructors, we are planting the seeds of truth in multitudes of lives.

HIGH LIGHTS AMONG NATIONAL WORKERS

1. The first national worker to offer his services to Rev. Harmon Schmelzenbach was Solomon Ndzimande, about 1912. Since that time hundreds of natives have been converted and called to preach or engage in Christian service.

2. In the 1920's, missionaries sensed that there should be a closer tie between themselves and the Bantu workers. As a result the program of holding Quarterly Meetings was inaugurated. All of the Christian workers connected with a main station and its outstations convene for this meeting. Usually the field superintendent is also present. These sessions

are seasons of inspiration, of discussing problems, and of planning for the future.

3. In 1937, as a part of the Quarterly Meeting at Stegi, a three-day Bible Conference was conducted. This has become a permanent feature on the annual schedule of the native workers.

4. In 1939, Dr. Morrison visited the African field, and ordained four nationals from Swaziland and four from Portuguese East Africa.

5. In 1943, the national workers were given a larger measure of responsibility and participation in the business functions of the work. At that time the first of the Annual Business Meetings of the native church was held. This has been a regular practice since that time.

6. In the 1940's, the grouping of outstations into zones was put into effect. An ordained native was placed over each of these administrative areas. This produced a new type of efficiency in supervising the over-all program of the church.

7. In 1950, a step was taken to promote co-operation and unity among the workers in all areas of the African field by having a Quadrennial Meeting. Representatives from the whole field met at Tavane for the conference, and a new sense of harmony and devotion to a common purpose prevailed. This type of meeting was repeated in 1954.

8. As of 1953, the national worker staff was composed of 521, classified as follows: 23 ordained men; 184 unordained pastors; 16 Bible women; 132 educational workers; 51 medical workers; 115 part-time workers.

HIGH LIGHTS OF EVANGELISTIC MISSIONS

1. From the moment Schmelzenbach opened his mission work in Swaziland, the most important method of getting the gospel to the people has been through personal evangelism. The natives manifested no interest in coming to a place of worship, so the missionaries had to visit them in their kraals if contact were made. Missionaries are joined by the members of the church in doing this type of work. From week to week groups go from kraal to kraal inviting the natives to Christ. At present, an average of sixty thousand visits to kraals are made each year.

2. Another method of winning new converts is through camp meetings. The first camp meeting was held in July, 1913. Now, the natives will walk for miles to spend a few days at camp. Usually, they are joined by fellow Christians and they whittle the miles off quickly by singing as they walk. Several of the larger camp meetings have more than a thousand in attendance. At present an average of ten camp meetings are held each year on the African field.

3. Another important phase of the evangelistic program is revival meetings. Each main station and outstation church will have two or more revivals a year. These are conducted by missionaries and by native evangelists. At present, about seven hundred revivals are conducted a year.

4. One of the most effective ways of attracting the people in opening a new work is to conduct an evangelistic campaign in a tent. About six tents are now kept in use for this type of services.

5. Every school and medical institution operated by the Church of the Nazarene in Africa conducts a chapel service daily. Every chapel is organized to bring the message of the Cross to the attention of those attending. In a year's time, thousands of such services are held, and many people are brought into a saving knowledge of Christ through this medium.

6. A missionary staff of 96 now operates the total program of the church in Africa.

7. There are now 21 main stations and 333 outstations where churches are organized and services are regularly held.

8. At present there are 4,360 who have been received into full membership and 3,512 who are on probation and will gradually be received into full membership as they qualify. In addition, there are 3,121 children under thirteen years of age who are under Christian instruction and have indicated an interest in becoming Christian. So the Church of the Nazarene has won more than 10,000 natives to Christ and tied them into a close relationship with our church.

HIGH LIGHTS OF SHIRLEY PRESS

When Rev. H. A. Shirley first went to the African field in 1915, he started a small missionary paper called "The

Awakener"—(*Umpapamisi*). It was published bimonthly for the Zulu-speaking people.

By 1925, Mr. Shirley printed for Rev. C. S. Jenkins a paper in the Shangaan language. It was called the "Herald of Holiness"—(*Mutwalisiwa Kukwetsima*).

Since the Africans love to sing, Mr. Shirley concentrated on the publication of several songbooks. These include "Songs of Victory" (*Tinsimu ta Kuklula*) in Shangaan, and "Songs to Sing" (*Amahubo Okugwaba*) in Zulu. This was a small book which has been incorporated into a new and enlarged *Izihlabelelo Exokudumisa Nezokusindiswa* ("Songs of Praise and Salvation"), which the press published in 1954. *Tinsimu ta Kuklula* has been a most successful book, selling into several tens of thousands.

Most of the booklets and tracts used on the African field are printed by this press.

Since Mr. Shirley's death in 1945 the printing plant has been called the Shirley Press. Its location was changed from Arthurseat to Bremersdorp in 1941.

Just recently \$10,000.00 in new equipment was purchased to improve the efficiency of this type of work.

For several years Rev. and Mrs. Russell E. Lewis (1946-51) were in charge of the printing program of the Shirley Press. They have been succeeded in this work by Mr. and Mrs. Oliver Karker (1952—).

MEMORIAL HONOR ROLL

1. Mrs. Edith Shirley ended her labors on December 10, 1915.

2. Rev. H. F. Schmelzenbach triumphantly crossed to the other side on May 22, 1929.

3. Rev. Glenn Grose had his outstanding career accidentally terminated on December 1, 1941.

4. Rev. H. A. Shirley closed his long service record on March 17, 1945.

5. Miss J. Evelyn Fox ceased her medical services on June 15, 1947.

6. Rev. D. B. Jones ceased his successful labors in 1950.

May God bless the memory of these who paid the supreme sacrifice and had the honor of being buried among the people

they loved and served. Their places of burial were as follows:

- Mrs. Edith Shirley—Johannesburg
- Rev. H. F. Schmelzenbach—Endingeni Mission Station
- Rev. Glenn Grose—Tavane Mission Station
- Rev. H. A. Shirley—Bremersdorp Mission Station
- Miss J. Evelyn Fox—Bremersdorp Mission Station
- Rev. D. B. Jones—Acornhoek Mission Station

ADMINISTRATIVE HONOR ROLL

The first superintendent of the African field was Rev. Harmon Schmelzenbach. He served in this capacity from the founding date in 1911 until his death in 1929. He was succeeded by Rev. C. S. Jenkins, who held this position during three separate periods: 1929-32, 1938-41, 1947-49. Another who served as field superintendent was Rev. J. F. Penn, 1932-38. The present missionary capably filling this administrative office is Rev. W. C. Esselstyn. He has an outstanding service record, carrying the heavy responsibilities of this administrative work during the following periods: 1941-47, 1949— .

SERVICE HONOR ROLL

The following unsung heroes are given special tribute for their faithful and sacrificial labors. They have had a service record that extends more than twenty years but have not been introduced before. The list is as follows: Bessie Tallackson (1921-48); Dora Carpenter (1922-47); Mrs. Margaret Esselstyn (1928—); Rev. and Mrs. Carl Mischke (1932—); Estella MacDonald (1934-53).

SECOND-GENERATION MISSIONARY ROLL

The work of Rev. Harmon Schmelzenbach and Rev. D. B. Jones has been perpetuated by their sons in a remarkable way. Another parallel between the Church of the Nazarene and the International Holiness Mission is that each of the founders has had two sons who also served as missionaries on the African field. The Schmelzenbach sons were Rev. Elmer Schmelzenbach (1936—) and Rev. Paul Schmelzenbach (1944-49). (Paul Schmelzenbach died in America in 1949.)

The Jones sons were Dr. T. H. Jones and Rev. R. E. Jones, both active missionaries at this time. Also in this list of second-generation missionaries now serving in Africa are: Dr. Samuel Hynd, the son of Dr. David Hynd; Rev. Joseph Penn (1945—), the son of Rev. J. F. Penn; and Rev. Paul Dayhoff, the son of Rev. I. E. Dayhoff.

SERVICE ROLL

The following missionaries have also assisted in achieving the wonderful gains which have been made in Africa: Maude Cretors (1922-33); Leona Bellew McConnell (1924-28); Lawrence C. Ferree (1926-41); Laura H. Ferree (1926-41); Sarah Munro (1927-29); Mary Cooper (1928—); Bessie Seay (1931-36); Bessie L. Grose (1936—); Kathyren Dixon (1936—); Arthur C. Savage (1937-48); Martha Savage (1937-48); Irene Jester (1938—); Jessie Rennie (1939—); Lydia Wilke (1940-50); Constance E. Seaman (1944-49); Dorothy Bevill (1944—); Della Boggs (1944—); Ellen E. Penn (1945—); Paul Hetrick (1945—); Mae E. Hetrick (1945—); Eileen M. Flitcroft (1945-48); Leona Youngblood (1945—); Irma Koffel (1945—); Oscar W. Stockwell (1945—); Gladys Owen (1946—); Elizabeth Clark (1946-52); Wesley E. Meek (1946-51); Billie Ann Meek (1946-51); Henry T. Poteet (1946-51); Ruby Poteet (1946-51); John H. Wise (1946—); Marjorie Wise (1946—); Lois J. Drake (1946—); Sylvia M. Oiness (1946—); Esther Thomas (1946—); Robert Jackson (1946-51); Lela Jackson (1946-51); Mabel Skinner (1947-54); Louise Long (Lesley) (1947-52); Mary McKinlay (1947—); George Hayse (1947—); Jeanette Hayse (1947—); Ruth Matchett (1947—); Kenneth E. Babcock (1948-50); Mildred E. Babcock (1948-50); Fairy Cochlin (1948—); James Graham (1949—); Agnes Clark Graham (1944—); Anne M. Stark (1949—); Juanita Gardner (1950—); Rosemarie S. Hynd (1951—); D. H. Spencer (1951—); Mary Spencer (1951—); Ruth Brickman (1951—); Armand Doll (1951—); Pauline Doll (1951—); Grace Abla (1952—); Mary Bagley (1952—); Philip Steigleder (1953—); Mrs. Philip Steigleder (1953—); Edna Lochner (1953—); Lois Pass (1953—); Mildred Avinell McNabb (1953—).

FINAL WORD ABOUT AFRICA

1. The Church of the Nazarene has sent a total of more than one hundred and fifty missionaries to the African field. These have accumulated a total of more than sixteen hundred years of service. The impact of this sixteen hundred years of service has produced a wonderful harvest.

2. The church in Africa has been developed along every line. Many of the local churches have organized auxiliaries to provide a well-rounded program for their membership. The numerical strength of these auxiliaries is listed below: Sunday-school enrollment is 11,000; Nazarene Foreign Missionary Society membership is around 6,000; the Junior Society membership exceeds 2,000; the membership of the Nazarene Young People's Society is 390; and there are about 3,000 members of the Prayer and Fasting League.

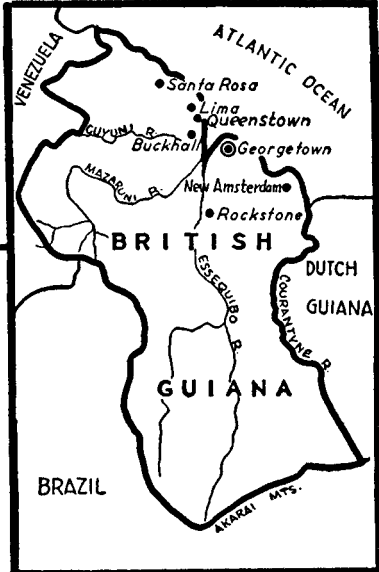
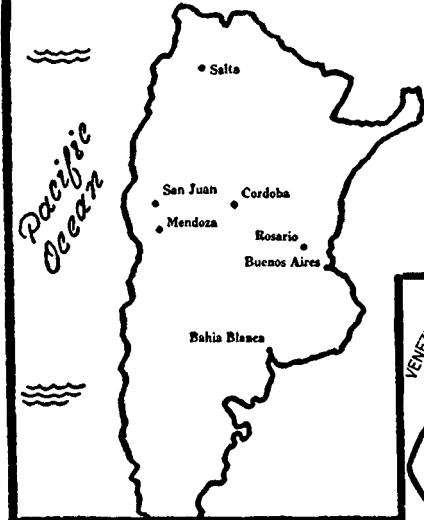
3. In order to conduct the missionary program at its present stage of development it is necessary to use about 465 buildings. The breakdown of this aggregate is as follows: 185 churches and chapels, 42 missionary homes, 119 homes for national workers, 2 hospitals, 22 dispensaries, 18 school buildings, 1 printing building, 76 other buildings.

4. The value of our property holdings in South Africa amounts to \$550,000.00.

With our ninety-six missionaries being assisted by about six hundred national workers in operating our hospitals, dispensaries, schools, and churches, and touching the lives of thousands daily, the future of the work in South Africa presents a gigantic challenge for missionary endeavor.

PART V
SOUTH AMERICA

ARGENTINA



CHAPTER XIV

OUR WORK IN PERU

PENETRATING A NEW FIELD (1917-21)

Missionaries Without a Sponsor—In the early days missionaries sometimes went to the field without any church to support them. This was true of Rev. Roger Winans (1914-48) and Mrs. Mary Hunt Winans (1914-18).

These two devoted servants of the Lord were captivated by the pull of the Lord in the direction of Peru. Their mission board was not in a position to support them, so they decided to take a big "risk" for the Lord. They took what little money they had and spent it for passage and baggage to Pacasmayo, Peru. This destination was only a location on a map which they had studied, but they moved under the guidance of the Spirit to the place where He wanted them to be.

In 1914, the two young and daring missionaries started on their venture for the Lord. After what seemed an almost endless boat ride, the ship docked in the port of Pacasmayo. The Winanses did not know a single person. They had spent all of their money and now their personal effects were held for duty at the customs office. A merchant heard of their plight and offered to lend them enough to cover duty charges. Now they were confronted with the problem of making a living in a strange and faraway outpost of civilization.

Fortunately, for two years before embarking for Peru, the Winanses had been working with Mexicans, learning their language and customs. Since they had mastered the Spanish language, a major barrier was removed. They soon learned that there were many Peruvians anxious to learn English. This gave them a clue, and they decided to start classes in English. For fourteen months they continued in this type of activity.

Then representatives of the British and Foreign Bible Society in Lima approached Mr. Winans and asked him if he would become a colporteur in Peru. This opportunity to do religious work was immediately accepted. Mr. Winans was

enthusiastic and successful in this religious work. His outstanding service record brought a special promotion, for within three months he became superintendent of colporteurs in this section.

The Winanses Become Nazarene Missionaries—The Winanses had always wanted to be full-time missionaries under the sponsorship of the Church of the Nazarene. The General Board, however, was not in a position to open work in Peru until 1917. In that year the Winanses were notified that they had been appointed the church's representatives in Peru, and they were to proceed to start a mission station in the name of the General Board.

The newly appointed missionaries lost no time in returning to Pacasmayo, where they had taught English, so that they could preach to their former students. The first official Nazarene service in Peru was held on March 11, 1917, at Pacasmayo. Contacts were made with former acquaintances, and the Winanses thought they would quickly win several of this group. However, they found the resistance great and the returns few.

The situation improved when they secured a lease on a store building in the center of Pacasmayo. They found many children who were interested in listening to the missionaries, and the foundation was laid for a thriving Sunday school.

Tokens of Advancement—Several signs of progress were in evidence in 1918. In the first place, the home board demonstrated its interest in developing the Peruvian field by appointing two new missionaries for this area. These recruits were Miss Esther Carson (Winans) (1918-28) and Miss Mabel Park (Winans) (1918-48). By increasing the missionary staff 100 per cent the future looked unusually promising.

About the time these new missionaries arrived, several challenging opportunities opened. The outstanding development was connected with Monsefú. Here a whole mission station was turned over to the Nazarenes. As early as 1907, Rev. and Mrs. A. E. Stevens had come to Peru and settled in the city of Monsefú to start an independent mission work. For eleven years they labored diligently and with some measure of success. But ill health and lack of income forced them to make plans for returning to the homeland. Rather than abandon the mission station at Monsefú, which represented their years of sacrifice and toil, they decided to turn it over

to the Church of the Nazarene. The transfer of property was made, and the Nazarene missionaries rejoiced when they realized that they held title to some property in Peru.

As soon as the four missionaries had settled down in their respective areas of work, Misses Park and Carson at Pacasmayo, and the Winanses at Monsefú, another door of opportunity was opened. Word came to Mr. Winans that a small congregation in the mountainous region near Santa Cruz desperately needed a pastor. This work was originally started by other missionaries, but financial difficulties caused them to abandon the project. When this information reached Mr. Winans, he made plans to keep the work alive. Since no missionaries could be spared from their regular assignments, Mr. Winans decided to search for a national worker to fill this place. He was overjoyed when one of the national converts testified of his call to preach, and Mr. Winans immediately dispatched the man to Santa Cruz as pastor.

Tragedy Brings a Setback—Just at the time when the future of the work in Peru seemed bright, the missionary staff was suddenly reduced by an untimely death. Mrs. Mary Hunt Winans was promoted from the ranks of the Church Militant. She had successfully battled through several severe attacks of malaria. But her resistance was lowered and, during childbirth, pneumonia and brain fever invaded her weakened body and she died on September 14, 1918. The newborn infant followed her to the grave in a few weeks.

Planning for the Future—By 1919, the missionaries were making long-range plans. Among their first projects was the establishment of an elementary school at Monsefú. Since schools were almost unknown in this area, the mission program was greatly accelerated by the appeal of educational training. The fact that a national teacher was available to supervise the school made it especially attractive. In a short time government recognition of the school was secured. This type of work contributed richly to the building of the church.

Also, in the same year, the first annual meeting was conducted. This brought together the national Christians and workers and the missionaries for the purpose of working out methods and goals for the future. Business was only one part of the sessions. Time was given for songs, testimonies, and sermons, and these inspirational services brought fresh enthu-

siasm for the job ahead. One session was devoted to a communion service, and thirty-seven Peruvian Christians shared the cup and the bread with the missionaries in spiritual fellowship. This produced a spirit of oneness between nationals and missionaries and laid the foundation for unity and solidarity in the work.

Missionary Personnel Enlarged—The General Board was deeply impressed with the progress of missions in Peru and made arrangements for sending several new missionaries to this whitened harvest field. One change in missionary alignment that developed in 1920 was the marriage of Miss Esther Carson to Rev. Roger Winans. About the same time new names which appeared on the missionary roster included: Miss Augie Holland (1920-25); Rev. and Mrs. E. Rademacher (1920-24); and Rev. and Mrs. D. H. Walworth (1921-38). These additional recruits afforded a chance for advancing the work in many ways.

Establishing a Bible School—Among the “musts” of a missionary program is the establishment of a Bible school to train national workers. The Peruvian field was no exception. Mrs. Esther Carson Winans had a special burden regarding this type of work, and in 1920 she opened a Bible training school at Monsefú. The courses included studies in the Bible, homiletics, and home economics. The latter was designed to teach the preachers’ wives some of the techniques of keeping a home sanitary and orderly.

Assignment of a Territory in Peru—There had been some overlapping of activities among various mission groups working in Peru, particularly, between the Church of the Nazarene and the Free Church of Scotland. In 1921, representatives of these two groups met to see if a division of territory could be worked out that would be acceptable to all interested parties. According to the adopted terms, “our church took upon itself the task of evangelizing ten provinces and departments in Northern Peru, with a population of approximately 600,000 souls” (reported by Rev. Guy C. McHenry in *Latin Americans*, p. 38). This agreement gave the church a vast territory to evangelize. Among the inhabitants of this area were several thousand Indians known as the Aguaruna tribe. These became objects of special interest to the Winanses.

DEVELOPING THE ASSIGNED TERRITORY (1922-42)

Penetrating the Interior—The burden for evangelizing among the Aguaruna Indians had long rested on the heart of Esther Carson Winans. Now that this tribe had been specifically assigned to the Church of the Nazarene, her burden was turned into a burning compassion that spurred her to action. At the same time, Rev. Roger Winans was anxious to move from the malaria-infested climate of the coastal region. He realized that his body was becoming constantly weaker from malaria attacks, but he did not apply for a furlough because he feared the home board might not have enough money to send him back to Peru once he was in the homeland. He welcomed a change of environment as well as a chance to work among the savage and dangerous Aguarunas.

The first step toward reaching the inhabitants in the Andes was taken in 1922, when the Winanses established a mission station at San Miguel. From this location they could occasionally contact the Aguarunas who lived in the foothills of the Andes. However, the period of work in the Andean highlands was not always pleasant. One June morning in Santa Cruz a motley group of bandits raided the meager possessions of the missionaries, took everything of value, and then turned upon the missionaries. Both husband and wife thought the end had come, for they were beaten with canes and clubs to the brink of death. Somehow, this brutal treatment was called to the attention of the American consul, and the Winanses were assured of safety in the future. Armed with this guarantee of protection, they decided to move inside the border of Aguarunaland.

In accomplishing their objective, the Winanses traveled three weeks on donkeys to the village of Jaén. After recuperating from travel fatigue a few days, they proceeded to push forward three more days. At this point they came to Pomará, the first of the Aguaruna villages. At last, they had arrived in the land of their dreams and were ready to spend themselves in courageous service at this post of duty beyond the boundary of civilization.

The depth of penetration into savagery can be observed by the fact that they had to travel three days to reach the

nearest post office. This journey was made only once a month. Also, it was a three weeks' trip to a store where the bare necessities could be purchased. This contact with civilization was made only once a year.

Another problem developed when the Winanses searched for some written symbols to help them master the language of the Aguaruna. Much to their surprise, they discovered that there were no textbooks, no script sheets, in fact no written alphabet available for language study. This meant that the missionaries would have to work out an alphabet, then construct some words from the sounds that the people spoke, teach the people to read, and finally translate some religious literature. This appeared insurmountable at first, but the special talents of Mrs. Esther Carson Winans came to the rescue.

She was a born linguist. Her gifts in this area were taxed to the limit as she tried to work through a mass of sounds and bring out some type of written formula that would be understood by these benighted minds. She had to keep her ears tuned and eyes turned in all directions to pick up every sound and lip movement that would convey meaning in the conversations between savages. Finally the words, "What is this?" were pieced together. Then every object that she touched was accompanied by the question, "What is this?" As names for objects were written down, it became easy to figure out the words that conveyed the relationship between objects. Eventually, an alphabet and a vocabulary emerged. Translations of portions of scripture and gospel tracts followed.

This achievement places the Winanses among the great missionaries of all times, for the highest success of any missionary is to crack the code of a spoken language, formulate it into an alphabet, reduce it to writing, and then translate for the first time portions of scripture in the new language.

The evangelistic efforts of the Winanses among the Indians were also successful. They moved up and down the banks of the Marañon River and found village after village that had never heard the name of Jesus. They witnessed the transforming power of the gospel as it effectively changed a head-hunter into a heart-lover.

The strenuous demands of the work among the Aguarunas took a heavy toll of both physical and nervous energy. As

early as 1926, it became evident that the exhausted and overworked missionaries must be relieved of their heavy duties. As the situation was faced, it was decided that Esther Carson Winans and the two boys should return to the homeland for rest. But Roger Winans, fearful that he might get to the homeland and be informed by the home board that finances were not available for his return, stayed on the field.

The return of Esther Carson Winans to Aguarunaland in 1927 started another heroic chapter for this area. She had gained permission for her parents, Mr. and Mrs. F. W. Carson, to move to Peru and assist with the work. The heroic element in this gesture is the fact that the Carsons came to serve without asking the home board for support. Their desire to be helpful was so great that they paid their own traveling expenses and supported themselves while on the field. Both of them had a vital contribution to make. For Mrs. Carson spent most of her time ministering to the sick and making clothes for the Christian women and children, while Mr. Carson introduced many new forms of industrial activity to the nationals. He supervised the construction of a water wheel and a sawmill. This demonstrated to the Indians some of the things that could be done with the natural resources that were at hand.

The remarkable career of Esther Carson Winans was terminated, at the time when it was most fruitful, by her untimely death in November, 1928. As she was making possible a new life by the arrival of Jean Esther, her own life was forfeited. Her body was committed to the soil she loved beneath the tropical trees at Sunsuntsa station. (Full accounts of the life of Esther Carson Winans have been published in *Letters of Esther Carson Winans*, by Carol Gish.)

Low Tide on the Coast—While many thrilling events were taking place in the interior, the missionaries on the coast were faced with many trying experiences. The biggest problem was related to finances. In 1924, the outlook for missions in Peru was extremely promising. The missionary staff was increased and a spirit of optimism prevailed. Among the new missionaries added to the staff were Rev. and Mrs. Ira True (1924-25), Rev. and Mrs. Guy McHenry (1925-34), and Elsie Hazelwood (1928-34). Just at the time the mission staff was becoming strongest, several readjustments had to be made. In 1924,

Rev. and Mrs. E. Rademacher were forced to return to the homeland because of ill health. This proved to be Mr. Rademacher's last illness, for he passed to his reward soon after returning to the States.

The new missionaries had hardly settled on the field when orders from the home board requested that the staff be cut to its lowest possible point. These retrenchments did not stop until all of the missionaries were removed except Rev. and Mrs. D. H. Walworth on the coast, and Rev. and Mrs. Roger Winans in the interior. These drastic reductions left the staff so small that for a time it appeared that we might have to abandon Peru altogether. However, Mr. Walworth seemed to receive special guidance regarding the way to keep the work going. His procedure was to concentrate all of his efforts on the Bible training school at Monsefú. He realized that if he could train a few national workers each year, they would step in to keep the mission stations going. By resorting to this type of missionary service, the work not only held its own, but even advanced while most of the missionaries were absent.

New Recruits Arrive—The shortage of missionaries was relieved a few years later when a new contingent was dispatched to Peru. This group included: Rev. and Mrs. Ira N. Taylor (1934—); Rev. and Mrs. C. H. Wiman (1935-41); and Rev. and Mrs. Clifford Bricker (1935-37).

Rev. and Mrs. C. H. Wiman had previously served as missionaries in Japan. When he was transferred to this new field, he was also appointed district superintendent.

The service record of Mr. Bricker was cut short when he was fatally injured in an automobile accident in 1937. He was on his way to a preaching appointment when the tragedy occurred.

Expanding into New Sections—Since the church was responsible for the evangelization of a large section in northern Peru, definite plans were made to occupy this region in the name of Christ. This forward movement developed through the organizational activity of the field superintendent, Rev. C. H. Wiman.

He used what was called on the field a school for evangelism. The school program was carried on by the student

preachers alternating between studying and practical work. The study period usually extended through two months and this was followed by about six weeks of evangelistic work. For this type of endeavor the students were organized into gospel bands and each band would travel to the mountains or to some distant point. The members of the band were expected to preach everywhere they could find someone to listen, both on the way from the school and on the return trip. At the close of the practical experience, another period of study ensued. This cycle was repeated several times before a national was assigned full-time duties as a Christian worker.

A roll call of mission stations as of 1938 indicates that the church was operating in all directions from Monsefú. A list of mission stations, excluding those already mentioned, is as follows: Chiclayo, 9 miles northwest of Monsefú; Chepen, 50 miles southeast of Monsefú; Chota, 100 miles east of Monsefú; Jaén, 100 miles northeast of Monsefú; Piura, 125 miles northwest of Monsefú; Sullana, 150 miles northwest of Monsefú; and Talara, 175 miles northwest of Monsefú.

The resources of the national workers was again tested to the limit in 1938 and 1939 when the missionary staff was drastically reduced. Two of the national workers assumed heavy responsibilities during this period and performed an invaluable service to the church by their outstanding efforts. Those who deserve honorable mention in this connection are Rev. and Mrs. Esperidión Julca.

A statistical survey of the growth of Nazarene missions as of 1940 reveals the following numerical totals: 9 organized churches, 20 outstations, 325 full members, 650 probationers, 16 Sunday schools with an enrollment of 975; 10 Woman's Foreign Missionary Societies, with a membership of 190; 9 Nazarene Young People's Societies, with a membership of 250.

RECENT PROGRESS IN PERU (1940—)

Missionary Personnel Restaffed and Increased—Several of the veteran missionaries in Peru were back on the field by 1940. These included Rev. Roger Winans and Mrs. Mable Park Winans. They had returned to Aguarunaland by way of the Atlantic Ocean and up the Amazon River. As other experienced missionaries were assuming their former posts of service, new missionaries were added from time to time.

The schedule of arrival was as follows: Rev. and Mrs. O. K. Burchfield (1940-53); Rev. and Mrs. E. G. Wyman (1943-50), who transferred from another mission agency; Rev. and Mrs. D. L. Larkin (1944-45); Rev. and Mrs. Harry Mingledorff (1945-49); Rev. and Mrs. Harry Zurcher (1945—); Rev. and Mrs. Elvin Douglass (1947—); and Rev. and Mrs. Phillip Torgrimson (1947—).

Developing "Hallelujah Village" in Aguarunaland—About 1940, the missionaries working among the Aguarunas recognized the value of bringing the Indian Christians into a close fellowship. The trials and temptations imposed upon these Christian families when they are scattered and surrounded by heathenism made it almost impossible to keep the faith. The missionaries, sympathetic with the problem, decided that it might be best to create a special environment that would be conducive to Christian living. Plans were made to start a mission station and then have a village built around it. Then the missionaries would encourage the national Christians to settle there after they were converted. The site selected for this purpose was on the Maranon River and the name adopted was Yamá Yakát, which means "Hallelujah Village." Much to the surprise of interested parties, a two-thousand-acre plot was purchased at a nominal price and the construction program started.

The first building was a missionary home. Then a chapel was added. The next "must" structure was a building that would care for the needs of a boys' weekday school and dormitory. By 1948 the boys' school had an enrollment of fifty. Following this was the construction of a workshop with special tools for carpentry. Then an invitation was sent out to all Christian Indians to move within the bounds of Yamá Yakát, build thatched huts, and make their permanent home in a spiritual community. In response to this call, a number of national huts were erected in a short time.

A sharp contrast can now be observed between the way Christians live and the manner of life of nationals in a jungle area. "Hallelujah Village" is a demonstration which is influencing all who come in contact with its wonderful work.

Establishing a Bible and Tract Depot—In 1943, Rev. E. G. Wyman transferred from another mission board to the Church

of the Nazarene. During his missionary career he had made a "specialty of circulating large quantities of religious literature and the Gospels" (R. L. and Esther Lunsford, *Tomorrow in Latin America*, p. 77). He did not change his methods when he became a Nazarene. He proceeded to organize a tract and book depot. The purpose of this work was to make Bibles, New Testaments, Gospel portions, books, and tracts available at ports of entry and at trade areas. Many nationals are introduced to Protestantism through this medium, and reports have been received that several have found the Lord through the channels of Christian literature.

Introducing the Vacation Bible School Program—In 1945, as a part of Mr. Wyman's interest in propagating the teachings of the Bible, he conducted a vacation Bible school at Huancabamba, Peru. Many boys and girls were present for the opening session of the new venture, but the following day only a few returned. The parents had been warned to keep their children away from the Protestant "devil," but Mr. Wyman changed his approach slightly to stir interest among the parents. He had the children tell their parents that the preacher would conduct Holy Week services and the subject for each night would be from the seven sayings of Jesus on the cross. This type of service attracted many, and several found the Lord as a personal Saviour through this emphasis.

More recently, the vacation Bible school has become a permanent institution in the Peruvian work.

During 1950, Vacation Bible Schools were held in several places, including Piura, Talara, and Sullana. The schools have been under the leadership of two Bible school girls. In this way not only are the children trained, but the Bible school students are given opportunity to use their training in working for the Lord (Grace Ramquist, *And Many Believed*, p. 92).

Revival Tide Sweeps In—At the beginning of 1945, a special burden for a sweeping revival came upon the missionaries. Intercession to God and guidance from God became a spiritual obsession. The first step toward precipitating a flood tide of victory was taken in the spring of 1945. At that time a convention was called for the purpose of challenging the missionaries and national workers to go deeper with Christ and harness themselves to a greater soul burden. The meeting was held at Oyatun.

In the first service ninety persons were present. The Spirit of the Lord came in mighty power. Confessions were made, differences were healed, and problems were solved by this manifestation of the supernatural. Over two hundred attended the final meeting and more than forty people went forward to seek spiritual help. This outpouring of the Spirit sent every Christian out to attempt great things for God.

This same revival spirit prevailed as the District Assembly convened in August, 1945. The district superintendent, Rev. Roger Winans, suggested that the theme of the assembly be "Holiness," and he gave a keynote message on that subject. Once more, wave after wave of the glory of the Lord was upon the services. The inspiration of this gathering was transferred back to the local stations and everyone connected with mission work recognized that Peru was ripe for a great spiritual awakening.

Relocating District Interests—Prior to 1946, the major center of district activities had been Monsefú, which was the first permanent mission station in Peru. But nine miles away was the city of Chiclayo, with a population of thirty thousand, and not nearly as anti-Protestant as Monsefú. Plans gradually emerged which brought about the transfer of most of the district interests to Chiclayo. Facilities to accommodate the various enterprises that would be operated in the new center were constructed. By the early part of 1950 this property was ready for occupation. The day school and the Bible school were opened in their new quarters at that time.

The District Assembly of 1946 was held by General Superintendent H. V. Miller. It was then that the decision was made to move the district center to Chiclayo. He made a special appeal for the Peruvians to endeavor to become self-supporting. The response to this challenge was surprising. Before the assembly adjourned, district budgets were allocated that would assist in paying pastoral support and assembly expenses.

Farewell to Pioneer Missionaries—The entire mission field in Peru dreaded to think of the time when the missionaries who had pioneered the work would have to retire. But that unwelcomed day came in September, 1948. Rev. Roger Winans, who had come to the field in 1914, and Mrs. Mable Park Winans, who had come to the field in 1918, were retired

from active duty as missionaries in September, 1948. Reluctantly, they left the land of their first love, but they have been used in the homeland to promote the interest of missions in an unusual way. They now occupy a cottage in the retired missionaries' village of Casa Robles in Temple City, California. However, they are still called as missionary speakers and they never pass up an opportunity to tell of the struggles and sacrifices poured into Peruvian mission work.

HIGH LIGHTS AND CONCLUSION

Personnel of Workers—At present the Church of the Nazarene has fifteen missionaries on the Peruvian staff. Those who were sent to Peru in the 1950's are the following: Neva Lane (1950-54); Marjorie Mayo (1950-54); William Gollither (1952—); Mrs. Leona Gollither (1952—); Norine Roth (1952—); Mary Miller (1954—); Harry G. Flinner (1954—); and Mrs. Harry G. Flinner (1954—).

There are also thirty-three national workers giving full-time service to the spreading of the gospel among their own people.

Churches and Membership—At present there are 21 organized churches and 19 other places where regular services are held. The Christian community numbers 2,752 baptized and probationary members.

There are 41 Sunday schools regularly conducted with an enrollment of 2,225.

Educational Missions—There are two day schools operated by the mission staff and the average enrollment is one hundred.

The Bible training school has an average attendance of thirty students.

Properties—The program now has about sixty buildings which are used as dedicated equipment. The value of these property holdings is \$200,000.00.

Conclusion—The Church of the Nazarene has sent a total of 46 missionaries to Peru. These have accumulated a total of 313 years of service. The example set by great missionaries who have slaved in Peru causes the present staff and the homeland to point with holy pride to the history of this field. With such a wonderful heritage we can expect more major victories in the future.

CHAPTER XV

OUR WORK IN ARGENTINA

VETERAN MISSIONARIES OPEN THE WORK (1919-21)

Experienced Missionaries Offer Services to the Church—

The opening days of our work in Argentina are slightly different from most fields. The usual procedure was to send new missionaries to a field, have them go to language school; and after about two years, they could start working at their assigned task. In the case of Argentina, four efficient and trained missionaries offered their services to the church, and upon acceptance, they plunged into the arduous labor of establishing our work in Argentina. These missionaries were Rev. and Mrs. Frank Ferguson (1920-39) and Rev. and Mrs. Charles H. Miller (1919-26).

Rev. Frank Ferguson had gone to Cuba as a missionary as early as 1903. He served under the Pentecostal Mission Board. (This group became a part of the Church of the Nazarene in 1915.) Three years later he married Miss Lula Hutcherson, who had also had some missionary experience in Cuba. Soon after the marriage, the young couple started out for more missionary adventures. They made short tours of Ecuador, Peru, and Bolivia during the latter part of 1906 and most of 1907. They laid plans to go on to Argentina, but this arrangement did not materialize because Mrs. Ferguson was stricken with typhoid fever. This necessitated their return to the States. They purchased a small home at Bowling Green, Kentucky, in 1909. However, before the year was over, they sensed an urgency to do missionary work in Argentina. They disposed of their property, and arrived in Buenos Aires, Argentina, on December 16, 1909. During most of the next ten years they devoted their efforts to missionary work in Argentina, earning much of their support selling Bibles and religious books.

Rev. Charles Miller, was associated with missionary work in Mexico as early as 1905. At that time he was under the sponsorship of the Holiness Church of Christ, which in turn became a part of the Church of the Nazarene in 1908. His

wife, Mrs. Leona Turner, had also been connected with missionary work in Mexico. However, soon after their wedding in 1912, they were forced to leave Mexico because a revolution made it necessary for all foreign missionaries to evacuate. A special concern for Argentina soon gripped Mr. and Mrs. Miller. They were so anxious to return to the mission field, particularly Argentina, that they took the first offer which they received from a mission board. The Christian and Missionary Alliance was looking for someone to go to Argentina; and as soon as this mission board learned of the Millers, an appointment was made. The Millers went to Argentina in 1914, and continued to serve in this relationship until 1919.

In September, 1918, the Fergusons and Millers, having been thrown into close contact with each other, started praying that they would be accepted by the Church of the Nazarene to open work in Argentina. Since both had been connected with groups that eventually became a part of the Church of the Nazarene, both missionaries desired to renew those ties. The prayers of these earnest missionaries were answered, for the home board decided to open work in Argentina in 1919, and notified the Fergusons and the Millers that they could be the church's representatives in this area. However, the former couple had previous commitments which delayed their return to Argentina until 1920.

Opening the Work in Buenos Aires—The first missionary activity of the Millers under the auspices of the Church of the Nazarene was undertaken at Buenos Aires in September, 1919. They rented a small house on Médanos Street. They set aside one room as a chapel, and announced that Protestant services would be held in this tiny place.

Next door to the Millers lived a family named García. One member of this family was a fifteen-year-old daughter named Lucía. In spite of the protests of her parents, Lucía secretly attended the services in the missionary home. She soon found herself weighted down with conviction and prayed through to a saving knowledge of Jesus in her own room on November 21, 1919. The missionaries were encouraged to win a convert in such a short time. This original victory proved to be a valuable one, for Lucía continued steadfast in the faith and has rendered invaluable service in the field of translations.

Early in 1920, Rev. and Mrs. Frank Ferguson arrived in Buenos Aires and joined with the Millers in promoting the work of building the Kingdom in this area. In order to facilitate the program, the missionaries decided to rent a commodious building on San Martin Avenue. This would be large enough to accommodate a large crowd and would also be suitable for setting up a Bible bookstore. This new and enlarged arrangement of facilities was ready for operation on February 29, 1920.

Strong and stubborn opposition was in evidence from the opening service in the new location. Policemen often stood outside the door to hold the ruffians in check. The front of the building was often pelted with eggs "and other substances less expensive and not so nice to mention" (report of Frank Ferguson to the *Other Sheep*, June, 1920, p. 5).

Since Mr. Ferguson had labored in the Villa Modelo section of Buenos Aires when he was working for the American Bible Society, the missionaries decided that it would be profitable for him to start a mission station in that section. In keeping with this arrangement, he opened the second work in Buenos Aires on Gamarra Street in May, 1920. He was able to establish contact with several persons he had known previously. These former acquaintances welcomed the missionary back, and one of them made it possible for him to rent a large building that was ideal for church services.

The progress of the work in this area was so rapid that by April, 1921, ten nationals had been baptized and were ready to join the Church of the Nazarene. The missionaries were not slow in consolidating their gains to this point; they immediately organized the Gamarra Street Church of the Nazarene, and it has the distinction of being the first of our churches formed in Argentina.

CONSOLIDATING THE GAINS (1921-36)

Distribution of Holiness Literature—The new holiness work in Argentina was wonderfully benefited through the medium of the printed page. Hannah Smith's famous holiness classic, *The Christian's Secret of a Happy Life*, was translated into Spanish about this time. One thousand copies of this important work were made available to the Nazarene mission-

aries. They, in turn, used this material extensively to convince the nationals that there was a way of living without sinning.

Also, in May, 1921, Mr. Miller started publishing a monthly paper. This organ was to keep information about Nazarene work in that area before the minds of the people. This paper was called *La Senda Antigua* ("The Old Paths").

This periodical had to be discontinued from 1925 to 1928, because of financial reverses. When the publication of a regular paper was resumed in 1928, Miss Lucía García, the first convert in Argentina, was asked to become its editor, and the new name adopted was *La Vía Más Excelente* ("The More Excellent Way").

Miss García had completed a course at normal school and had learned to speak English fluently while tutoring the Miller children. Her work as an editor and translator became increasingly important to the progress of our missionary activity.

Some of her achievements in this field are: a completely new translation of Smith's *The Christian's Secret of a Happy Life*; translation of March's *ABC's of the Second Coming*; translation of J. O. McClurkan's *Wholly Sanctified*.

Another book translated by the Fergusons about this time was Binney's *Compendium of Theology*.

This interest in literature eventually led to the establishment of a print shop and bookstore.

New Missionaries Join the Staff—The Fergusons and the Millers were constantly pressed by the demands placed upon them in this needy field. They made an appeal for additional help. This assistance was forthcoming in October, 1921, when Rev. and Mrs. G. C. McHenry (1921-24) arrived in Argentina. They had terminated their services as pastors of the Greencastle, Indiana, church to go to the mission field. They were immediately assigned duties that would keep them busy until they had acquired the language; then additional responsibilities were given them.

Organized into a District—The missionaries demonstrated great vision for the future work, for in 1922 they organized their two mission stations into a district. The title which they used was the Argentina Missionary District of the Church of the Nazarene. But their faith for the future was evidenced

by the breadth of territory which they included under this title. Even though the two mission stations were located in Buenos Aires, they were ready to claim vast territories for their district. For according to the decision of the annual meeting, the Argentina district was to include the "countries of Argentina, Chile, Bolivia, Paraguay, and Uruguay" (*Other Sheep*, March, 1922, p. 13).

Training School Work Started—The Fergusons and Millers had given special instructions in Bible studies from the moment the first converts were won. However, there was no systematic curriculum of courses offered at a central location until 1923. In that year a Bible Institute with five classes each week in Bible subjects, music, grammar, and arithmetic was opened. There were four national workers studying in the Bible school the first year. Among this group was Lucía García, the girl who was the first convert won by the Millers.

At the same time, Miss García was assisting in the establishment of an evangelical school for children. This was located on Gaona Avenue and the school reported an enrollment of twenty-eight its first year of operation in 1923.

Starting New Stations Outside of Buenos Aires—Until 1926, all of the efforts of the missionaries had been concentrated in the area of Buenos Aires. But in that year, Mr. and Mrs. Ferguson went to Rodríguez, located about thirty-five miles west of Buenos Aires, and started a new work. The next year Miss Lucía García and Miss Soledad Quintana began holding services in Merlo, located about twenty miles west of Buenos Aires. These new ventures opened the way for further developments which brought about the establishment of several new preaching points in the western part of Argentina.

Adopting the Prayer and Fasting Plan—Since the Prayer and Fasting League was highly successful on the home front, the churches abroad soon recognized that this system could be adapted to foreign use. Therefore, in 1929, at the Argentina District Assembly the Prayer and Fasting Plan was officially adopted.

Ordination of First Class of National Workers—The worth of the Bible Institute is clearly demonstrated by the fact that

a class of four nationals was eligible for ordination by 1931. This was the occasion of Dr. J. B. Chapman's visit to Argentina. Included in this group of national workers were: Lucía García, Antonio López, Geraldo José Marino, and Soledad López.

By this time, the Fergusons were the only missionaries left on the field, so the recruiting of capable nationals was extremely valuable in consolidating the victories already won.

Tent Revivals Are Started—In 1931, one of the outstanding miracles on the Argentina field was associated with the purchase of a tent to be used in evangelistic campaigns. The tent cost 600 Argentina pesos, but all of this amount came as a thank offering from one of the nationals who had received glorious blessings from the Lord. The person was Mrs. Carmen Policastro. She had been won to the Lord by the gospel preaching of Brother Ferguson. A serious illness seized her and she was confined to a hospital. The Fergusons were faithful in visiting her each day in the hospital. One day when the Fergusons arrived at the hospital they were informed that Mrs. Policastro's illness had affected her brain, so it would be necessary to remove her to an insane asylum. Though the patient was in a coma at the time, the Fergusons stepped into her room and interceded at the throne of grace, asking for the complete recovery of Mrs. Policastro. That prayer was answered, and the next examination revealed that she was perfectly normal. After her recovery, she gave the 600 Argentina pesos as a love offering to the Lord. This money was used to purchase a large tent, and tent revivals became the chief method of evangelizing in this area.

Building the First Chapel—The churches and mission stations which had been founded in Argentina were housed in either rented homes or store buildings prior to 1933. In that year a small chapel was built under the supervision of Miss Lucía García at Castelar. This was a wooden structure measuring thirty feet by fifteen feet. This building was made possible through the generosity and work of an Italian convert by the name of Natalio Costa. Soon after his conversion he donated 100 pesos to a building fund and then labored five weeks without pay on the construction. His efforts brought many returns, for he not only assisted in building the first Nazarene chapel in Argentina, but he also won for

himself a lovely wife. Soon after the completion of the church, Natalio Costa was joined in marriage to the pastor, Miss Lucía García. This new partnership proved to be an effective working combination for the Lord.

The building of this chapel brought another crisis to the work in Argentina, for as yet the government had not granted the Fergusons permission to hold property titles in the name of the church. Now the Fergusons petitioned the officials for this type of recognition, with more vigor than ever before. The day of jubilee came in October, 1935, when the government notified the missionaries that the Church of the Nazarene was granted the legal right to hold property. This important document was signed by the president of the republic and the minister of justice.

Forming the Woman's Foreign Missionary Society—A Prayer and Fasting League had been started in 1929, but in 1935 a major step was taken toward the formation of a W.F.M.S. On May 10, 1935, Mrs. Ferguson organized the first local W.F.M.S. in the Caona Avenue Church at Buenos Aires with twelve members. She continued forming these local societies until a total of six was reported at the District Assembly in November, 1935. With this background of organizational activity, Mrs. S. N. Fitkin, general W.F.M.S. president, was invited to come to Argentina and perfect a district-level W.F.M.S. She arrived in November, 1937, and at that time the District W.F.M.S. was created. Mrs. Fitkin was amazed to find such a thriving work in this area. Once more on a foreign field, the national women were anxious to do their part in helping share the gospel with others.

Reinforcements Arrive to Assist the Fergusons—During the ten-year period extending from 1926 to 1936 the Fergusons had labored heroically; particularly is this true since there were no other missionaries to assist them. Of course, they had gathered about them a fine national staff, and that had compensated in a measure for the lack of other missionaries. However, this situation was altered in 1936. On September 16, 1936, Rev. and Mrs. John Cochran (1936—) and their two children arrived by boat in Buenos Aires.

Another valuable missionary was gained for the work in Argentina when Rev. Thomas Ainscough (1936—) united with the Church of the Nazarene in November, 1936. He had

come from England to Argentina in 1934 and had conducted independent holiness meetings in Rosario. This town is the second largest in the republic, and is located about 220 miles north of Buenos Aires. Mr. Ainscough had three congregations started in Rosario when he came into contact with some workers from the Church of the Nazarene. He showed a vital interest in becoming better acquainted with our group. To reciprocate, he was invited to be the District Assembly speaker in November, 1936. A welcome was extended to him to join the church and he accepted. He has devoted his time until the present to our missionary effort. To take advantage of the opportunity that was presented in Rosario, Rev. and Mrs. John Cochran and two national workers, Rev. and Mrs. Juan Ianni, were stationed in this new area.

The presence of these new missionaries encouraged Mr. Ferguson to make a call for a Preachers' Meeting. The time was set for July, 1937, at Buenos Aires. Eighteen workers were present for the session. This was the first of a long series of eventful Preachers' Meetings marked by periods of great spiritual blessing and inspiration. The Preachers' Meeting in Argentina is now a tradition which makes an inestimable contribution to the progress of the church in that area.

Again the missionary staff was augmented in 1938, by the coming of Rev. and Mrs. L. D. Lockwood (1938-45) and their children to Buenos Aires.

Farewell to the Fergusons—The two missionaries who had been closely related to the work in Argentina since its beginnings found it necessary to retire from active duty in 1939. The Fergusons had labored courageously for a score of years, and now the heavy burdens of the field were passed to another. An inventory of the work was taken just prior to their departure from the land of their first love. This survey showed that there were 11 organized churches, 16 national workers, 296 full members, 222 probationary members, and 1,305 enrolled in Sunday schools. This measure of harvest was a rich return for the faithful years of arduous toil invested by the Fergusons in the Argentina field.

The farewell service for Rev. and Mrs. Frank Ferguson was an unforgettable occasion. On August 31, 1939, about two hundred seventy-five of their friends and colaborers gathered in the Donato Alvarez Church in Buenos Aires to

express appreciation for the remarkable service rendered by the departing missionaries. Appropriate remarks and gifts were presented in a manner that melted the hearts of all persons present. The next day, about one hundred Nazarenes met at the dock in Buenos Aires to say a final good-by to the homeward-bound missionaries. As a token of the sentiment attached to these last minutes, the national Christians waved to the departing missionaries as long as the ship was in sight.

ADVANCEMENT OF THE WORK IN ARGENTINA (1940—)

Launching into the New Period—The superintendency of the field was transferred to Rev. John Cochran on September 1, 1939. He has continued in this capacity since that time, except during furloughs.

As a part of the program of readjustment, Dr. J. G. Morrison visited the Argentina field in October, 1939. His major official duty was to conduct a District Assembly. At the same time, he inducted Rev. John Cochran into his new office. This contact with Dr. Morrison gave a fresh challenge and an enlarged vision to the leadership and constituency of the field.

One source of encouragement for the missionaries was the promise from Dr. Morrison that new recruits would be added to the staff from time to time. This promise became a reality, for during the next seven years nine new missionaries were assigned to labor in Argentina. This group included: Rev. and Mrs. Spurgeon Hendrix (1941—); Rev. and Mrs. Robert Jackson (1943-45); Miss Dorothy Ahleman (1944-49, 1954—); Rev. and Mrs. Lester Johnston (1946-55); Rev. and Mrs. Ronald Denton (1947—); and Rev. and Mrs. Oather Perkinson (1952—).

Relocation of the Bible Training School—In the early part of 1940, the Bible Training School was relocated and reorganized to meet the demands of this expanding area of service. The new site for the Bible school was at Donato Alvarez 884 in Buenos Aires. The school was to operate under the supervision of Rev. and Mrs. L. D. Lockwood. The registration date was March 4, 1940. Those in charge were surprised to find that twenty-six students enrolled for classes in this

new institution. The teaching staff was enlarged to include Mrs. L. D. Lockwood, Rev. Lucía de Costa, and Mrs. Marie Cochran. The curriculum was set up so that four years of work must be completed to meet graduation requirements for theological students and three years for lay workers. The course of study included forty-two hours of Bible, twelve hours of theology, and twelve hours of homiletics. By 1942, the first graduating class, composed of four students, took part in the initial commencement exercises for the new school. Since that time, there has been an average of two students graduating from the Bible school each year.

In 1945, Rev. and Mrs. Spurgeon Hendrix became the directors of the Bible school, and they have served in this position until the present, except during furlough time.

Some of the prospective students in the Rosario section of the field, over two hundred miles away from Buenos Aires, found it impossible to travel that distance for school. To accommodate this student group, an annex Bible school was operated in Rosario from 1947 to 1950. There was an average attendance of ten in this school. However, it was consolidated with the main Bible school in 1950.

One of the original teachers in the Bible Training School, Rev. Lucía de Costa, has brought special honor to the institution by earning a Ph.D. degree from the University of Buenos Aires.

The average annual enrollment in the Bible Training School is about thirty-five students.

Organizing the District Nazarene Young People's Society
—The Argentina Nazarenes have been anxious to take part in every phase of the work of the church. They had started a District W.F.M.S. program as early as 1935, and by 1940 preparation was made to organize a District N.Y.P.S. program. Mrs. L. D. Lockwood was elected district president of the youth organization. At the end of the first year she reported 7 local societies functioning, with a total of 170 members.

These young people have been trained to sell religious literature, hold open-air services, and engage in personal evangelism. Their efforts along these lines have produced amazing results. The work of the young people is given publicity by a special publication called *Juventud Nazarena* ("Nazarene Youth"), which was issued quarterly from 1946

to 1951. It gave information about the activities of various groups over the district and kept a lively interest in special projects which are sponsored by the General N.Y.P.S. Council in the homeland as well as projects promoted by the District N.Y.P.S. on the field.

At present, the District N.Y.P.S. president is Rev. Vicente Bustos, who is a graduate of the Bible Training School, and is serving in a pastorate. The latest report shows that there are 15 societies functioning on the district, with a membership of 370.

The Print Shop and Bookstore—The circulation of holiness literature has been a part of the Nazarene program from the beginning of our mission work in Argentina. Early district periodicals and also translations of religious classics have already been mentioned. However, this publication program was accelerated when the missionaries purchased some printing equipment and started running these papers and pamphlets on our own press. About 1944, the Nazarene Print Shop was located in the basement of the Donato Alvarez Church, but at present is in the Terrero Street property. During most of that time it has been under the supervision of Rev. Spurgeon Hendrix. Since the print shop is operated in connection with the Bible school, most of the work required to run the printing presses is performed by students. Some of the publications turned out by the press included the following periodicals: *La Lumbrera*, translated "The Light," which was a small Sunday-school leaflet; *La Juventud Nazarena*, translated "The Nazarene Youth," which was a youth magazine issued quarterly; and thousands of gospel tracts. At present Rev. Thomas Ainscough is manager of the print shop.

Also related to the print shop is the bookstore. It was started when the print shop was moved to the Donato Alvarez Church. One of the rooms on the main floor of the church is used for this purpose. It carries a rather complete stock of Bibles, Bible commentaries, mottos, Gospels, New Testaments, religious books, church and Sunday-school supplies, tracts, and other articles. At present the bookstore is under the supervision of Rev. José Armagno.

The Old Folks' Home—The establishment of the Old Folks' Home solved one of the major problems confronting the

Argentina field. The problem developed because many of the elderly people were turned out of their only place to live when they embraced the Protestant faith. Usually, the elderly people have no home in their old age except with one of their children. If these children are not Protestant, in some cases the aged parent is forced to leave the household. The missionaries became deeply concerned about the plight of these neglected saints, and decided to provide a shelter that would give them comfort and protection. As a result, an Old Folks' Home was started about 1947.

The permanent location for this institution is at San Antonio de Areco, a town about sixty miles north of Buenos Aires. It is also about a third the distance from the Rosario area, so it has been developed into a district center. The home has been established on a plot of several acres, and this ground has been developed to serve many purposes. Agricultural improvements have turned the acreage into an orchard and garden, thus enabling those living in the home to be almost self-supporting. At the same time, each church on the district assumes a monthly assessment which helps with the maintenance of the home.

The number who live in the Old Folk's Home at present is five. The home is under the supervision of Mr. and Mrs. Enrique Bartolamedi, a fine Christian couple from the Conde Church in Buenos Aires.

Expanding into Uruguay—Since the Church of the Nazarene had no mission work in the country of Uruguay, and since this region is adjacent to Argentina, the Argentina Mission Council gained permission to start a mission station in this needy country. The missionaries selected for the special task were Rev. and Mrs. W. R. Denton (1947—). They accepted this challenge and moved to the capital of Uruguay, Montevideo, in 1948. On January 16, 1949, they conducted their first service in the new section. They labored faithfully and diligently for three years and rejoiced to see one of their desired objectives become a reality. For on February 17, 1952, a Church of the Nazarene was organized with a membership of eight. Already two other halls have been opened in other sections of Montevideo. At present, Rev. and Mrs. Oather Perkinson (1952—) are laboring in this new section, which has been classified as a part of the Argentina District

although it is located in the separate country of Uruguay. There is now an average attendance of two hundred in the three Sunday schools.

HIGH LIGHTS OF THE ARGENTINA DISTRICT

1. The number of missionaries now serving on the field is ten.

2. The work of Rev. John Cochran, who has served as field superintendent almost continuously since 1939, has been so outstanding that he was honored with a Doctor of Divinity degree by Olivet Nazarene College in 1952.

3. The national staff of preachers and other Christian workers numbers twenty-seven.

4. There are 21 organized churches and 8 outstations where regular services are held. The total number of communicants is 621, of which 540 are full members and 81 are probationers.

5. There is one mission-sponsored Bible Training School. The school has a teaching staff of four foreign teachers and one national teacher. The enrollment at present is thirty-five students.

6. One of the chief methods of getting the attention of the nationals is to distribute literature among them. During the past year 168,672 pieces of literature were circulated to the Argentineans. These included tracts, Bibles, New Testaments, and scripture portions.

7. The auxiliary organizations of the church have played a vital role in promoting the general interests of the church. These auxiliaries report the following membership: N.F.M.S., 512; N.Y.P.S., 370; Sunday-school enrollment, 1,544; Junior Society, 645.

8. There are thirty-one different buildings used to carry on the missionary program, and these have a property value of approximately \$150,000.00.

9. The Argentina District with its print shop, bookstore, Old Folks' Home, and other equipment, combined with the expansion into the neighboring country of Uruguay, has a bright future ahead. In spite of tremendous obstacles that confront the Nazarenes in this district, the days ahead hold great promise of spiritual exploits.

CHAPTER XVI

OUR WORK IN BRITISH GUIANA

GAINING A Foothold (1946-47)

Location and Population—On the north shore of South America with Venezuela on the west, Dutch Guiana on the east, Brazil on the south and southwest, and the Atlantic Ocean on the north, is British Guiana. This is Britain's only colony on the South American continent. It has an area of 83,000 square miles, which is about the size of Great Britain. The population in 1953 was 462,872 inhabitants. The main language spoken is English.

The word Guiana in the Indian language means "watered country"; and British Guiana fills this description. The coastal plain is wet and swampy, and since it is below sea level, most of it is diked to hold back the ocean.

The Work of Rev. William Cephas Rice—Rev. William Cephas Rice was originally affiliated with an organization known as the Christian Mission. He had been ordained by this group in 1933. He ministered under this sponsorship in New York, in Port of Spain, Trinidad, and beginning in 1941 was transferred to British Guiana to superintend their work in that country. For five years he labored in this capacity. Difficulties arose which caused Mr. Rice to form small, independent classes in Georgetown and Wismar, sixty-five miles up the Demerara River. The membership of both groups numbered approximately one hundred fifty.

By 1945, Rev. W. C. Rice felt that his work in British Guiana would be more permanent if his churches were affiliated with a strong holiness denomination. In the light of this impression, he invited Rev. Lelan Rogers, who was the Nazarene missionary in Trinidad, to come and visit this work in British Guiana and consider incorporating it into the Church of the Nazarene.

This entire situation was presented to the General Board, and it authorized Rev. Lelan Rogers to make a thorough investigation of the proposition. Therefore, Mr. Rogers crossed

the three hundred and seventy-five miles of sea which stretches between Trinidad and British Guiana, and established personal contact with Mr. Rice and his people, visiting each congregation. During each service he read portions of the *Manual* of the Church of the Nazarene and also had a question-and-answer period. At the conclusion of this series of contacts, the committee representing these congregations voted unanimously to join with the Church of the Nazarene, and the General Board voted to accept them. This transaction was completed in January, 1946.

Rev. W. C. Rice continued to minister in British Guiana until his death in 1951.

During the first year of being associated with the Church of the Nazarene, the work in British Guiana was supervised by Rev. Lelan Rogers from his post of duty in Trinidad. But in 1947 the need for developing the work in British Guiana became so great that Mr. and Mrs. Rogers were transferred to this field, and it was set up as a separate mission district.

ESTABLISHING THE WORK (1947—)

A New Building at Georgetown—In order to have a building which would take care of district meetings and serve the purposes of a large congregation, a large and commodious new church was constructed in Georgetown. This was completed by 1951, and the opening day has been considered one of the outstanding days in the history of our work in British Guiana. For on that occasion, over seven hundred people were present and about twenty new converts were won to the church. This building was officially dedicated by General Superintendent Hugh C. Benner on June 14, 1953.

New Missionaries Arrive—Rev. and Mrs. Lelan Rogers had been our only missionaries on the field until 1952. They had carried the heavy responsibilities of administering the affairs of the church as well as directing the building program mentioned above. The physical demands of these duties made it necessary for them to take a furlough. The missionary couple dispatched to British Guiana was Rev. and Mrs. Donald Ault (1952—). They have fitted into the program and led forward to new achievements. So rapidly has the work grown that in 1954 the General Board sent a second

missionary couple, Rev. and Mrs. Herbert Ratcliff (1954—). Rev. and Mrs. David Browning were transferred to this field in 1955.

The Work Expands—In March, 1953, a new work, which was developed by a layman, was turned over to our missionaries. This congregation is at Victoria, along the east coast, eighteen miles from Georgetown. A church at Wismar was organized on October 25, 1953 and a new building was dedicated on November 29, 1953. A new point was opened at Herstelling in July, 1953, about six miles from Georgetown along the Demerara River. An organization was also effected at Friendship, Corentyne, on March 17, 1954.

Summary and Conclusion—Our six missionaries on the field are assisted by about twelve national workers in giving the gospel to the people of British Guiana.

These Christian workers are operating in four organized churches and six other outstations where regular services are held. These meetings are attended by over two hundred fifty baptized Christians and probationers.

There are twenty-six Sunday schools conducted regularly, and these have an enrollment of over twenty-two hundred.

One church has an N.F.M.S. organization, and two churches have N.Y.P.S. organizations.

The Christian workers distributed more than 60,000 pieces of literature last year.

There are now four church buildings completed and in use, a mission home, and a national worker's home. These have a property value of about \$50,000.00.

The future of this work is indeed challenging. Opportunities from the east boundary to the west boundary call for national workers. The appeal of Superintendent Ault to his assembly in 1953 was: "The cry of my soul to you last year was, 'Launch Out,' and you responded. My cry this year is, 'Go Forward,' and I have faith that you will."

CHAPTER XVII

OUR WORK IN BOLIVIA

BACKGROUND TO NAZARENE OCCUPATION IN 1945

Location and Population—If variety is the spice of life, then Bolivia is spicy; for this Indian republic, locked in the bosom of South America, is a land of contrasts and extremes. The topography varies from deserts and fertile valleys to bleak mountains and great forests; from snow-covered mountain ranges with below freezing temperatures to vast plains covered with tropical verdure and others parched with scorching heat.

The boundaries of Bolivia enclose a vast territory of about 500,000 square miles (ten times the size of Indiana). However, the population is rather sparse, since this figure reaches only about 3,500,000 inhabitants. Approximately one million of this number are Indians of the Aymara tribe. About 30 per cent of the people are of mixed blood and the rest are Spanish.

Early Contacts of Holiness Missionaries—Bolivia, geographically, touches the northern boundary of Argentina. So all of the early holiness missionaries who resided in Argentina eventually made visits into Bolivia to try to start a mission station in this needy area. For instance, after Rev. and Mrs. Frank Ferguson settled in Argentina, they soon felt that they should do something about evangelizing the people just over the border in Bolivia. As a consequence, about 1908 they went to Bolivia and spent a little more than a year preaching, praying, and handing out tracts. They secured the assistance of a translator and translated some gospel songs into the Aymara (Indian) language.

Other Nazarene missionaries made brief contacts with the people of Bolivia from time to time. However, no systematic program of developing Bolivia as a mission field materialized until many years later.

Other holiness missionaries who labored in Bolivia were Rev. and Mrs. N. R. Briles. They first went to Bolivia in

1922, under the sponsorship of an independent board known as the Board of Union Bible Seminary. For ten years they served under that sponsorship, working at Sarata and La Paz in central Bolivia, and at Riberalta in the northeast.

The effective work of Mr. Briles was terminated in 1932 when the independent mission group failed to continue his support. Soon after his return to the States he became affiliated with the Church of the Nazarene. From time to time he received letters from the natives of Bolivia asking him to return.

The First Permanent Nazarene Missionaries—While Mr. Briles was pastoring our church in Kempton, Indiana, he received notice that the Church of the Nazarene was going to establish a permanent work in Bolivia and his services were needed to accomplish this task. This notice was received in January, 1945, and Mr. and Mrs. Briles (1945-51) and two of their children were in La Paz, Bolivia, by August 25, 1945. Since they had never lost contact with some of the nationals with whom they had labored in earlier years, they went first to those former acquaintances. The Brileses found many of these anxious to join with them in the establishment of the Church of the Nazarene in that area. Many developments materialized in rapid succession. Before the end of 1945, three churches had been organized. These were located at Villanueva Potosi, Villa Victoria, and Corpaputo. So the work of the Church of the Nazarene had a fine beginning in this area of the world.

RECENT DEVELOPMENTS IN BOLIVIA (1946—)

Missionary Personnel for the Field—From time to time new missionaries have been assigned to Bolivia. In 1947, Rev. and Mrs. Ronald Denton (1947-48) arrived to assist in the work. However, the severe climate was too strenuous for their small son, and they were transferred to Argentina in 1948. In 1950, Rev. and Mrs. Jack Armstrong (1950—) moved to this area. Rev. and Mrs. Earl Hunter (1952—) were transferred from Guatemala to Bolivia in 1952, and he has been serving as field superintendent since that time. Early in 1955, Rev. and Mrs. Dave Sievers (1955—) arrived on the field.

Advances Made in the Capital City, La Paz—In 1946, work was started in the capital city of La Paz. Since that time several important developments have been witnessed. Two churches have been added to the original organization. In addition, two day schools and a night school have been started in this city. The largest church on the district is located at Alto La Paz. This church has a Sunday-school attendance of over two hundred and a day school with about sixty.

In order to forward the work in this capital city, the nationals decided to assume a measure of responsibility themselves. So at the Eighth District Assembly (1953), a Sunday afternoon service was held to take an offering for the building of a new central church in La Paz. In that service the nationals pledged over 150,000 bolivianos (more than \$200.00) for this purpose.

Educational Activities—The missionaries in Bolivia found it necessary to establish the work on the principle that the number of day schools should approximate the number of churches on the field. Therefore, a day school has been established in nearly all of the churches where a church has been organized. Usually the school is a one-teacher arrangement. This means that the national workers are almost evenly divided between those who teach and those who pastor. This program of equal emphasis upon schools and churches has been very successful. The one drawback has been at the point of proper training for both the teachers and the preachers.

A step has been taken to remedy this situation by the establishment of a Bible school at La Paz in February, 1953. On the first day of school eight young people enrolled. The schedule was operated in the manner that would allow the students to attend classes and also work part time for expenses. Thus, the classes were held in the mornings, and during the afternoons the students worked on various projects. The teaching staff consisted of Rev. Jack Armstrong as director, assisted by Mrs. Armstrong, Mrs. Hunter, and one national pastor. The work of the Bible school should make a vital contribution to the progress of the missionary enterprise in Bolivia. Since so much of the mission program is carried on by national workers, this training will be invaluable.

Unusual Features—The Bolivian field has several unique features which give it distinction. Among these items is the claim that the “highest Church of the Nazarene in the world is located here.” This reference is to the church in Corocoro, a mining town situated fourteen thousand feet above sea level, in the upper ranges of the Andes. Another feature is the fact that the missionaries have established a food depot. Here the national workers can secure food supplies at wholesale prices, and this helps make their meager salary stretch further. Also, it makes available to these workers commodities which it is almost impossible to purchase in the regular markets. Again, the missionaries are making use of both the radio programs broadcast by the Nazarene Radio League. Broadcasting activities include both “Showers of Blessing” and the Spanish program entitled “La Hora Nazarena.” Again, the missionaries have sponsored a tithing campaign throughout the district, and 362 persons signed tithing pledge cards. This response has encouraged many others to fall in line with this financial plan.

SUMMARY AND CONCLUSION

The work of the church in Bolivia is conducted by four missionaries and thirty-five national workers. Of the latter group, eighteen are preachers and seventeen are teachers. One is both a teacher and a preacher. There are thirteen organized churches, not including about six places where regular preaching services are held.

The total membership, combining members and probationers, is about seven hundred.

There are fourteen day schools with an enrollment of approximately eight hundred.

Sunday schools are conducted in sixteen places and the number on the roll of these schools is slightly more than one thousand.

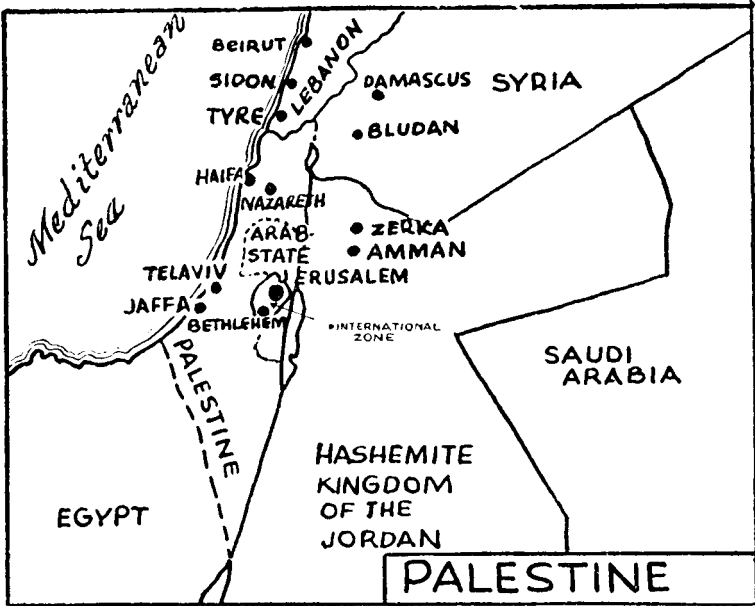
Nazarene Young People's Societies are operating in 10 of the churches, and these have a membership of 230.

The value of our property holdings in Bolivia amounts to about \$50,000.00.

Since the nationals have taken such a vital part in the educational and evangelistic program of the church, the future

should be characterized by constant growth. With the new Bible school in operation, the consecrated nationals should be able to render better service in the days ahead. Everything points toward brighter days ahead for our work in Bolivia.

PART VI
NEAR EAST AND EUROPE



CHAPTER XVIII

OUR WORK IN JERUSALEM AND NEIGHBORING AREAS

ACTIVITIES IN JERUSALEM AREA (1921-48)

Initial Work in Jerusalem—The persons who were responsible for opening our work in this area were Rev. Samuel Krikorian and his aunt, Miss Rebecca Krikorian. Both were born in Turkey, and both are Armenian by nationality. Both were forced into greatness by the terrible persecutions inflicted by the Turks upon the Armenians. Samuel was but two years old when the Turkish massacre of the Armenians occurred in 1895. Only a few days before this massacre, Rebecca Krikorian landed in New York City to raise funds to establish a Christian mission in Aintab, Turkey. However, her purpose changed when she learned of the atrocities suffered by her people. She decided she should solicit money for the relief of her destitute people in Turkey.

Since Samuel had miraculously escaped the fate which his own family suffered, Rebecca felt that the Lord had a special work for him to do. She secretly hoped that he would follow in the footsteps of his grandfather, Krikore Harootuian, who had been the pastor of a large and spiritual church in Turkey. With this in mind, Miss Krikorian worked incessantly to figure out a way to secure her nephew's passage to America. This was achieved in 1909. When Samuel arrived he was placed in a faith school in Philadelphia.

Miss Krikorian continued her lecturing and raising funds for relief. While touring on the West Coast, she came into contact with the Church of the Nazarene, and was immediately impressed with this group. She also learned of Pasadena College, and after a thorough investigation she decided that this was the institution where Samuel should pursue his college studies. This transfer was made about 1914, and Samuel was in the graduating class of Pasadena College in June, 1917. By this time he had been brought into the experience of sanctification, and he joined the Church of the Nazarene in December, 1917.

The hopes of these two servants of the Lord were frequently shattered. All of the news coming out of the country of Turkey indicated that nothing but turmoil and bloodshed characterized that region. Faced by frustration, the partners in the faith prayed desperately about the Lord's plan for them. Out of these days of intercession and anxiety there came a deepening conviction that it was the Lord's will to start a Nazarene work in the city of Jerusalem. From that time on, the desire to plant the Church of the Nazarene in the capital of Christianity monopolized the acts, thoughts, and words of Rebecca and Samuel.

The Jerusalem project was approved by the General Board in 1918, and Samuel Krikorian, who carried a burden for the work, was sent for this task. He spent the next three years in deputation work. He set sail for his cherished destination on August 27, 1921.

Upon arriving in Jerusalem, Samuel Krikorian spent most of his time making contacts and declaring the purpose of his mission. Soon he was confronted by a momentous problem. The governor of the city refused to grant him a permit to open a mission unless he would consent to open an orphanage at the same time. This posed a serious handicap. Fortunately, Dr. H. F. Reynolds was due to visit this new mission area in December, 1921. Mr. Krikorian felt that some solution would be forthcoming when Dr. Reynolds arrived. He reached Jerusalem at the scheduled time. When Mr. Krikorian laid the matter before Dr. Reynolds, the latter declared that this crisis should be placed before the Lord in an all-night prayer meeting. These two prayer warriors knelt in the vicinity of the Garden of Gethsemane, and wrestled with the Lord throughout the hours of the night. When the sun started pushing over the eastern hills, they felt the burden lift, and they knew that a new day had dawned for our work in Jerusalem.

In a few days, another group promised to assume responsibility for orphanage work, and the governor signed a permit allowing the Church of the Nazarene to establish a mission in the Holy City. Shortly before Dr. Reynolds departed, a sixteen-room stone house on the Jerusalem-Bethlehem road was rented. It was destined to serve many purposes before permanent quarters were secured.

On the first anniversary of the "all-night prayer meeting," Rev. Samuel Krikorian conducted his first public service. He had rented a hall and had made enough contacts to know that it was time to start holding public services. At this initial meeting, twenty-one people gathered to hear the Word of the Lord declared by a Nazarene minister. The beginning was small, but the power of the Lord in the midst was mighty. Within another two years, a church was organized with twenty-two members.

Expanding the Missionary Personnel—The opportunity of building the Kingdom in this area presented such a challenge that the General Board decided to send additional missionaries to this region. The missionary couple called upon to assist in this work was Rev. and Mrs. Alvin Kauffman (1922-39). They had arrived in Jerusalem in time to be present at the first service mentioned above.

About the same time, another gifted Armenian, a native of Harpoot, Armenia, offered his services to the Church of the Nazarene to work in the Jerusalem area. His name was Moses Hagopian. To escape the Turks, he had fled to America in 1912. While in this country he came into contact with the Church of the Nazarene and loved it so much that he became a member. He enrolled in Pasadena College in 1915; later he transferred to Northwest Nazarene College, and graduated in 1921. He then was led of the Lord to make known that he was called to do Christian work among the people of the Holy Land. He arrived in Jerusalem in 1924.

Another addition to the roster of Nazarene workers occurred in 1924, when Rev. Samuel Krikorian took unto himself a bride. The lady of his choice was Miss Hranoush Yardumian. She had been a teacher in the Near East Orphanage at Beirut, Lebanon. After their marriage she took her share of the responsibility in promoting the interests of Nazarene missions.

Expanding Toward the Seacoast—Mr. Hagopian did not remain long in the city of Jerusalem. In February, 1925, he went to the seacoast town of Haifa, about sixty miles north and west of Jerusalem, and at the foot of Mount Carmel began a new mission. However, a retrenchment in the homeland made it impossible for him to secure property, and the project was abandoned. For the next few months he preached in

Jerusalem and evangelized in Syrian refugee camps. Soon the way was opened for him to go to the seacoast town of Jaffa, about thirty miles west of Jerusalem. He labored there for three years, organizing a Sunday school and gathering a substantial nucleus for another church. After these successful labors he became a victim of ill health in 1928, and returned to the States. It was not until 1952 that he was able to continue his work in the Holy Land. The work in Jaffa was carried on by a national pastor, Brother Manoushagian, until 1934. At that time, the retrenchment of the depression years was on, and the work had to be closed.

Organizing a Day School—Many of the children who attended the Nazarene Sunday school in Jerusalem were from the families of Armenian refugees. These families had been temporarily housed in a Catholic convent and the children were enrolled in the convent school. At first, the families were allowed to attend the church of their choice on Sundays. Some of these parents along with their children attended the Church of the Nazarene. One day a Catholic official heard some of the children exchange complimentary remarks about the Church of the Nazarene. This precipitated a crisis. An order was soon issued that no one could attend the convent school who did not worship at the convent. This meant that the Church of the Nazarene would lose most of its congregation if these children were forced to drop out of our Sunday school and church just to be eligible to attend the convent school. The only way to avoid such a tragedy would be to establish a day school under the supervision of our mission station.

This matter was presented to the General Board in 1926. The decision reached was that a day school should be opened in Jerusalem before the end of 1926. In keeping with this authorization the school was established and became a life-saver for our work. The enrollment of the school at one time reached sixty. The school brought so many into the channels of the Sunday school that, until the partitioning of Jerusalem in 1948, it was the largest Protestant Sunday school in that area.

Securing a Choice Location for Permanent Property—The problem of operating the school and the church in rented quarters became more acute all the time. When the church

membership reached seventy-five, the Sunday school over two hundred in attendance, and the day school an enrollment of forty-five, it became evident that these thriving organizations should be housed in property owned by the Church of the Nazarene. Otherwise, the loss of a lease could mean the closing of our work, or could necessitate a move that would put our work out of reach of those who attended.

In 1929, a site was selected which cost \$12,000.00 and measured 100 x 150 feet. Since that time the other three corners of the intersection have been amazingly developed. A million-dollar Y.M.C.A. building has been constructed on one corner; the new and fabulous King David Hotel, on another corner; and the prominent Shell Oil Company office building is on the other corner.

The building which was constructed on the Nazarene corner was adequate for the needs of the church organization, but it in no way matches the expensive buildings on the adjacent corners.

Period of Unrest—About the time the Church of the Nazarene was adjusted to its new quarters in the city of Jerusalem, signs of restlessness and strife began to appear in political affairs. War clouds grew darker over Palestine, and in 1936 open war broke out between the Arabs and the Jews. This was only the beginning of troubles. The street skirmishes and hand-to-hand brawls between the Jews and Arabs continued until 1939. Then came World War II and the uncertainties which grew out of this global conflict. In May, 1948, the British evacuated Palestine, and this was the signal for the Jews and Arabs to engage in full-scale war. Each desired to gain full control of the Holy Land.

When the fury of battle had somewhat subsided, the United Nations Organization stepped in and imposed a settlement on both parties in 1948. According to the terms of this armistice a new state was born which was named Israel. This nation included what had formerly been known as Palestine, and it was placed under the control of the Jews. The boundary for this Jewish country was drawn in such a manner that the city of Jerusalem was divided. One part of the city, largely located outside the ancient wall, was given to the Jews; this was known as the New City of Jerusalem. The other section, within the old walled city of Jerusalem, was given to the

Arabs. The boundaries between the two countries are jealously guarded. It became dangerous for one to cross from one section to the other.

ACTIVITIES IN HASHEMITE KINGDOM OF THE JORDAN (1948—)

Adjustments Following the Jewish-Arab Conflict—The missionary program in the city of Jerusalem underwent several changes following the period of armed conflict. In the first place, all Gentiles left the area which was placed under Jewish domination. Since our property and the major part of our membership lived on the Jewish side of the boundary, this meant that our people were scattered and our church work was completely disrupted. These refugees were allowed to move into the area of the country which was under Arab control. Since the Jordan River was included in this area, it became known as the Hashemite Kingdom of the Jordan. So the major question was, would the missionaries be able to find their displaced members, and would they be able to carry on a work in the Hashemite Kingdom of the Jordan?

Starting Again in Amman—The capital city of the Hashemite Kingdom of the Jordan is Amman. This is located about seventy-five miles north and east of the city of Jerusalem. Before 1948 had ended, Rev. Samuel Krikorian was trying to salvage some of twenty-seven years of toil that he had invested in the Jerusalem church. He sent word to all of his former members whose addresses he could find that a Church of the Nazarene would be started in Amman.

Among those who responded to his call were Mr. and Mrs. Jemil Chamichian. He had been the Sunday-school superintendent in the Jerusalem church for thirteen years. His wife had been one of the full-time teachers in the Nazarene day school for several years. Mr. Krikorian was overjoyed when he learned that these two devoted Christians were moving to Amman to continue their relationships with the Church of the Nazarene. Upon hearing of this loyalty, Mr. Krikorian persuaded the Chamichians to become pastors of the new mission in Amman.

They found a triangular-shaped building in the residential section of the city which could be rented. In this room, which measured 34 x 34 x 20 feet, a Sunday school was opened.

During the first year it reported an average attendance of thirty-six.

When the Chamichians moved into a small house, they used one room for starting another Sunday school. A part of this program was teaching the children to read and write.

Before many months passed a church was organized. By 1952, a beautiful church edifice was constructed, and now the Church of the Nazarene is making a great impact in Amman.

Opening the Work in Zerka—The second church founded in the Hashemite Kingdom of the Jordan was located at Zerka. This is a semidesert village fifteen miles north of Amman. The missionary couple assigned the task of opening this mission station were Rev. and Mrs. William Russell (1947—). They had been in Palestine a year studying the Arabic language when the war between the Jews and Arabs broke out. They decided to cast their lot with the Arabs on the east side of the Jordan, and they chose to work in the city of Zerka.

They conducted the first session of the Zerka Sunday school on May 9, 1948. The attendance was gratifying, for 31 children attended this first session. But they were surprised when they counted 18 adults in their first church service. By the time of the first anniversary the Sunday-school attendance had leaped to 130. The church attendance had doubled within the same period. During that year, the Russells had witnessed 14 conversions.

Working in the Old City of Jerusalem—Two national workers by the name of Rev. and Mrs. Vartkes Keshishian had received some experience working in the Jerusalem church before the partition. Since they had been disrupted in this service, and still had the desire to serve the Lord, they asked for permission to try to open work in the Old City of Jerusalem. In November, 1948, they returned to the Old City and found some Nazarenes, but all of them were destitute. They gave these unemployed and penniless people words of encouragement and then tried to find a place for them to worship. Through the generosity of the Christ Church, a room in the Christ Church Hostel was offered to the Nazarenes. Here a Sunday school was started and regular church services conducted. So the nucleus of another church was formed in these borrowed quarters. (The tragedy was that our fine

property in the New City was only a half-mile away; but no one was allowed to cross the boundary and make use of it.)

Founding a Day School at Zerka—In 1949, the need of a day school became evident to the missionaries laboring in Zerka. Mr. and Mrs. Russell made plans which would eventuate in the forming of a Nazarene day school. Government officials had to be persuaded of the necessity of the school through long conversations. Finally, the last hurdle was removed and government sanction was granted. Mr. Russell was thrilled to find three Arabs and one Armenian available as qualified teachers. With this teaching staff the school was opened, offering instructions from kindergarten through the first three grades.

This educational program met with immediate success. By the second year, the enrollment reached 130 and had to be limited to that number. After this, children could be accepted only if there was a vacancy. Many religious traditions are represented by these students, including Moslems, Armenians, Catholics, Greek Orthodox, and Protestants. Such a cross section indicates that the Church of the Nazarene has a contact with many families, and can follow through to a point of winning some.

Recent Developments in Amman—By 1951, a day school was reported in Amman. The success of the educational project here almost equaled the record made in the Zerka day school.

In 1952, an outstation was started in Amman among the Arabs. Heretofore, our work had been concentrated among the Armenians, but now a special appeal was being made to win the Arabs. Enough of this group turned to Christianity to have a Sunday school and regular services. A national pastor has been given the responsibility for promoting this phase of our work.

Armenian Work in Lebanon Added to Hashemite Kingdom of the Jordan District—The southern boundary of the country of Lebanon is about ninety miles from the northern boundary of the Hashemite Kingdom of the Jordan. Although all of this distance is across the southwestern part of Syria, in our missionary program Armenian work in the Lebanon area had to be assigned to the Hashemite Kingdom of the Jordan District.

The only work which our church has in Lebanon is in the capital city of Beirut. The first contact which the Church of the Nazarene had in this area was through Dr. Puzant Krikorian, the youngest brother of Rev. Samuel Krikorian. The former, as a Christian doctor, was one of a company of doctors who established the Christian Medical Center in the vicinity of Beirut. Upon investigation, it was found that there were about thirty-five Nazarenes in Beirut who had migrated from Palestine and Damascus. Rev. Samuel Krikorian went to minister to this group. They were given an invitation to meet in one of the rooms of the Christian Medical Center until permanent quarters were secured.

A Bible training school site was purchased in 1953. A building suited to the needs of classwork, director's home, and church services is nearing completion. It is hoped that this school will serve the entire Middle East area.

Recently, Rev. and Mrs. Donald Reed (1954—) have been sent as missionaries to Lebanon.

Summary and Conclusion—There are now five missionaries working on this district. There is a staff of twenty national workers assisting in the missionary program of the church.

There are 5 organized churches and 6 other places where regular services are held. These are attended by 139 communicants and probationers.

The number of Sunday schools has now reached 8 and the enrollment in these schools is about 700. There are three N.F.M.S. organizations and these have a membership of 55. There are also 3 N.Y.P.S. groups and their membership is 57.

There are 2 day schools in this region and 14 teachers are on the teaching staffs of both schools. The enrollment is about 220.

The property value is estimated at \$45,000.00.

The slow years of hard labor should bring a rich harvest in the future. The Church of the Nazarene is now in a position to make its influence felt in a greater measure in this area. Through the Bible training school, the Sunday schools, the day schools, and the fine buildings, we have some equipment for effective service. The future is challenging and bright for the Hashemite Kingdom of the Jordan missionary district.

ACTIVITIES IN ISRAEL (1952—)

Reopening the Work in the New City of Jerusalem—During the period between 1948 and 1952, the Church of the Nazarene had no activity in the New City of Jerusalem, where our valuable piece of property is located. However, the building was in use. For it was occupied by “the Halibians, the Dadians, and a representative of the American consulate.” (This is from the first report sent to the *Other Sheep*, by Rev. Alexander Wachtel, appearing in the September, 1953, issue.) In 1952, the Church of the Nazarene found a person who had been converted from Judaism who desired to go and give the gospel to the Jewish people in Jerusalem and the state of Israel. This young man was Rev. Alexander Wachtel (1952—). He and his wife were on their way to Jerusalem in 1952. They arrived in September. They made a place to live on the second floor of our downtown building.

In addition to language study and evangelism efforts in Jerusalem, contacts have developed in Nazareth.

The start is slow but the Lord is opening doors and hearts which will make a noticeable difference in the future.

CHAPTER XIX

OUR WORK IN SYRIA

PIONEERING THE WORK (1920-45)

Location and Population—Syria has become famous because it has been intrinsically associated with Bible history. On the south is the Hashemite Kingdom of the Jordan, and on the east are Israel (formerly Palestine) and Lebanon. Damascus is the capital and principal city, with a population of 500,000. The boundaries of Syria extend about 300 miles north and south and about 250 miles east and west. The total population is approximately 3,500,000.

A National Becomes Interested in His Fellow Countrymen—The initial penetration of the Church of the Nazarene into Syria came through the efforts of Rev. Milhem Thahabiyah. He was born in the village of Bludan, Syria, in 1893. When he arrived at the age of eighteen, his country and Turkey were moving closer and closer to war. Rather than go through the woes of war, Thahabiyah's father worked out a scheme which would enable him and his young son to escape from Syria.

Once out of their country, they made their way to New York City. While he was in this country, young Thahabiyah's religious aptitude manifested itself in an aggressive way. He liked Protestant Christianity so much that he joined every church that he attended. Before long, it was discovered that he had joined four different denominations. Then he was instructed that he should select one, and give that one his loyalty and support. Upon being confronted with this decision he cast his lot with the Church of the Nazarene, and promised to give his best and his future to this denomination.

His relatives in America did not approve this choice. They tried to bribe him with valuable gifts if he would discontinue his relations with the Church of the Nazarene. These arguments did not change his course. He gave himself to the ministry in such a measure that he was able to start a new Church of the Nazarene in Montgomery, Michigan.

Then he decided he should attend a Nazarene college to prepare himself for a life of effective service. He enrolled in Olivet Nazarene College and graduated with the class of 1920. The same year he was ordained by Dr. R. T. Williams. Another crisis also happened at this time. This was a call from the Lord which was impressed upon his mind in these words: "Return to thine own house and show how great things God hath done unto thee. Go home to thy people and tell them."

With these words ringing in his heart, he made an appeal to the General Board, asking that a new mission field be opened in Syria. This request was adopted, and Mr. Thahabiyah was in Syria by Christmas Day of 1920.

He has the distinction of being the first Nazarene missionary to the Middle East and has made a remarkable record. His term of service started in 1920 and did not terminate until 1952. During twenty-five years of this time his main source of encouragement and only helpers in the work were his gifted wife and his talented daughter Laurice.

Establishing the Work in Bludan—Mr. Thahabiyah went right back to his home town, Bludan, where he had spent his childhood and where many of his relatives lived, to declare his message of good news. This village is located about twenty-five miles north of Damascus.

Our new worker in Syria did not have a language barrier to overcome, so he plunged right into the task of getting a church started. He found a house that could be rented, and the first Nazarene service was conducted in the front room of that house on July 7, 1921. By 1925, twenty persons were ready for church membership, and the first Church of the Nazarene was formally organized.

Starting a Primary School—Since the children of the neighborhood showed more interest in the church than the adults, the missionary decided he could win the parents by giving special attention to the children. Therefore, in 1922, he organized a primary school in connection with the mission at Bludan. This offer to teach the children reading and writing attracted an enrollment of 75 the first year. Since the parents were willing to place their children in the care of the missionary, it was not long before these parents asked the missionary to give them spiritual instructions on how

to be Christians. This school has grown until its enrollment now averages about 150 per year.

Branching Out into Zebdani—One of Mr. Thahabiyah's major objectives was to establish a work in Damascus. He came nearer this goal as he started an outstation in the town of Zebdani, which was located a little closer to Damascus than Bludan. The work was opened in Zebdani on March 15, 1936. Over forty people crowded into a rented room, and this group soon became another branch outlet for proclaiming the gospel of full salvation by two works of grace.

DEVELOPING THE FIELD (1945—)

Opening Work in Damascus—Early in 1945 Mr. Thahabiyah moved his family from the village of Bludan into the city of Damascus. He was unable at first to find a suitable building for holding regular services, so he used his home and held church services in the living room and bedrooms. The early contacts in Damascus proved a real spiritual blessing to many, and several prayed through in his home, using chairs or the side of the bed for their altar.

When Rev. and Mrs. Don DePasquale (1945—) arrived in Damascus in November, 1945, a regular church service was being held in Bab-Touma in rented quarters. The first task of the new missionaries was to strengthen the hand of Mr. Thahabiyah and to assist in whatever capacity possible. In 1946, Mr. Thahabiyah in co-operation with Mr. DePasquale made formal application for a permit to open a day school for children in the primary grades. This school opened its doors in the fall term of 1946. Immediately the enrollment began to increase until by 1949 it reached an enrollment of 150, and by 1954 the total enrollment for this school was 200.

Transfer of an Armenian Church in Damascus—The work so far had been among the Arabic-speaking people of Damascus. This had left untouched a large block of Armenians living in the city of Damascus.

By special providences, Rev. Nerses Sarian was brought into contact with the Church of the Nazarene, and he transferred a whole congregation of Armenians to our work on February 7, 1946.

Third Church Is Established in Damascus—Soon after arrival in Syria, the DePasquales moved their residence into the Sulhia area and there opened their home for church services. The work was limited to Armenian services. The attendance in these services averaged about thirty the first three years, but of late there has been a great increase.

Program of Translating Materials—Rev. M. Thahabiyah has translated about two hundred fifty songs from the Nazarene hymnal into Arabic, and has been the composer of several of the most popular songs used in Nazarene churches. He has also translated a complete copy of the *Manual* and numbers of articles on holiness which are now distributed in tract form. In 1952 he concluded his term of service as superintendent and, after a period of rest in the United States, is planning to move to Lebanon for the specific task of translating the books in the preacher's course of study.

Latest Activities of Expansion—Since 1952, Rev. Don DePasquale has served as superintendent of the field. During this time, several gains have been made. In the Sulhia area, Syrian church services and a Syrian Sunday school are now conducted.

Recently, in the Bab-Touma Area of Damascus work was opened among the Armenian camps of this region and regular services are held for these refugees.

Another new outstation has been opened at Aleppo, Syria. The work was started in July, 1954, by Rev. and Mrs. Moses Hagopian. The Sunday school is averaging fifty children per Sunday. This work shows promise for a strong work in the future.

Summary and Conclusion—The value of the property owned by the church in Syria amounts to \$50,000.00. The future of the work in Syria looks bright. A plan for the expansion of the work is now under study. It includes the entering of many places which at present do not have any organized church. The initial approach to any new field will be through the organizing of Sunday schools. Each place that shows a promise of a strong work will then be included in the list of regular outstations, and preaching services will follow. The workers to carry on such a plan are now attending the Bible Training School in Beirut, and within the next two or three years the entire picture will be much different in Syria.

CHAPTER XX

OUR WORK IN ITALY

HOLINESS WORK PRIOR TO MERGER WITH THE CHURCH OF THE NAZARENE (1926-48)

Activities of Rev. Alfredo Del Rosso—The opening of the work in Italy is the first Nazarene foothold on the continent of Europe. The person who receives the credit for starting our missionary program in Italy is Rev. Alfredo Del Rosso. He was formerly a pastor in one of the larger denominations of Italy. He was led into the experience of entire sanctification, and like many others in the traditional background of the Church of the Nazarene, he had no place to go but out under the stars. Since his heart was aflame with the message of holiness, he refused to be thrust on the side line.

In 1926, he was forced out of his denominational connections, and in that year he started an independent holiness work. Within a short time he had four missions operating in four different cities.

A major roadblock was thrown across the path of progress of these groups by the rise of persecution. Eventually, the missions had to close and the leader had to flee to Switzerland as an exile.

A turn in the tide of events came in 1945 when the American troops liberated Italy from the iron heel of strutting and muttering dictators. As peace and normal living were restored, Mr. Del Rosso made his way back to his native land.

Rev. Alfredo Del Rosso had devoted himself to the task of learning fourteen languages, including German, French, Spanish, and English. This linguistic ability became a valuable asset to the Allied Army of Occupation which remained in Italy until an armistice was signed. Mr. Del Rosso decided to do something special for the English-speaking soldiers. The major project in this connection was to hold prayer meetings for the soldiers on Friday nights. Providentially, some Nazarene servicemen with radiant personalities and victorious testimonies were drawn into these meetings. Two, in par-

ticular, made a profound impression on Mr. Del Rosso. The first was Albert Carey. He testified to sanctification in the prayer group and aroused the interest of the leader. The latter questioned Carey and discovered that the doctrines of the Church of the Nazarene and the independent holiness missions were identical. The other was Charles Leppert. He also testified to the experience of holiness, and Mr. Del Rosso questioned him about his background. Again the leader was informed about the Church of the Nazarene.

These two soldiers became divinely impressed that the Church of the Nazarene should be established in Italy, and that Del Rosso was the person to do it. At the request and expense of the two Nazarene servicemen, literature from the Nazarene Publishing House was sent to the Del Rosso home in the city of Florence. The servicemen, in turn, conveyed the information to church officials in the States that the time was ripe for entering Italy.

Early Contacts—In 1947, the officials of the Church of the Nazarene took steps to follow up these leads to see if something definite would be forthcoming. In that year Dr. H. V. Miller, general superintendent, while on a foreign visitation trip, made contact with Del Rosso in Italy. Upon becoming acquainted with Mr. Del Rosso, the former learned that Del Rosso had already translated most of the *Manual* into Italian; and in the light of this translation, he believed that the Church of the Nazarene was the one for him to join. Dr. Miller was favorably impressed with the personality and labors of Mr. Del Rosso, and gave the following report to the General Board:

Could it not be that God is now pointing the way for the Church of the Nazarene to be a greater and more effective ministry to the peoples of the earth? . . . We feel that (1) Brother Del Rosso should be brought to the General Assembly representing his people. This would make it possible to acquaint him personally with the spirit of our church and our general program . . . (2) That in such event work should be begun, it should be started only in a limited and conservative manner with the objective of building a nationally self-supporting church as we go (*Proceedings of the General Board, 1948, p. 53*).

Accordingly, Rev. Alfredo Del Rosso was present at the General Assembly of 1948, and actions were set in motion that eventuated in his transfer to the Church of the Nazarene. In

August, 1948, his elder's orders were recognized by the Northwest Indiana District Assembly, and at that time Del Rosso and his four mission groups became officially affiliated with the Church of the Nazarene.

At the time of transfer, there were four missions being pastored by Italian workers, and each had an average membership of thirty. All of these churches were conducted in the homes of members or in rented halls. The restrictions on property ownership made it very difficult for our church to purchase real estate. This is a problem that had to be worked out in the future. The missions added to our list by this transaction were located in Florence, where Mrs. Del Rosso was pastoring at the time; in Rome; in Civitavecchia; and in Montalcino.

RECENT DEVELOPMENTS (1949—)

Advancements in the City of Rome—Much of the effort of Mr. Del Rosso has been expended to expand the influence of the Church of the Nazarene in the city of Rome. Success has attended his endeavor at this point, and by 1949 he reported five places holding regular services. He described the situation as follows:

The following are the services we, as Nazarenes, hold now in Rome: Monday, Piazza die Siculi; Tuesday, Quartiere Tiburtino; Wednesday, Valmeleine; Thursday, Ponte Milvio; Friday, Quartiere Tiburtino; Saturday, Ponte Milvie; Sunday, in different localities, according to the possibility for the local preachers to help in the services (Alfredo Del Rosso, the *Other Sheep*, February, 1949, p. 12).

A Foreign Mission District—By the action of the Board of General Superintendents and the General Board, the work in Italy was transferred from the Department of Home Missions to the Department of Foreign Missions as of May 1, 1952. With this shift in administration, the way was opened for the sending of foreign missionaries to this field. The General Board was swift in accepting the challenge of dispatching missionaries to the Italian district. The missionary couple selected for this assignment was Rev. and Mrs. Earl Morgan (1952—). They arrived in Italy in August, 1952, and have devoted themselves to language study and strenuous work during the months that have followed. The first report of

Mr. Morgan to the homeland appeared in the *Other Sheep*, June, 1953. The account indicates the optimism which overwhelms one as he harnesses himself to the many duties placed upon him as a new missionary. Every remark shows that after "a prosperous journey" there is going to be a "a prosperous harvest."

Easing Building Restrictions—By 1953, many of the building restrictions were lifted. This opened the way for our church to purchase or build facilities for carrying on effective work. One of the first buildings completed was a lovely two-story structure. The second floor was made into an apartment for the superintendent and family. A part of the first floor was used as an apartment for the missionaries, and the remainder was the auditorium for the church. The building is arranged so that we can now start classes on a part-time basis, and with some modifications full-time.

Summary and Conclusion—In Italy, there are two missionaries who are assisted by five national workers.

This staff is functioning in ten cities, holding regular services at sixteen preaching points.

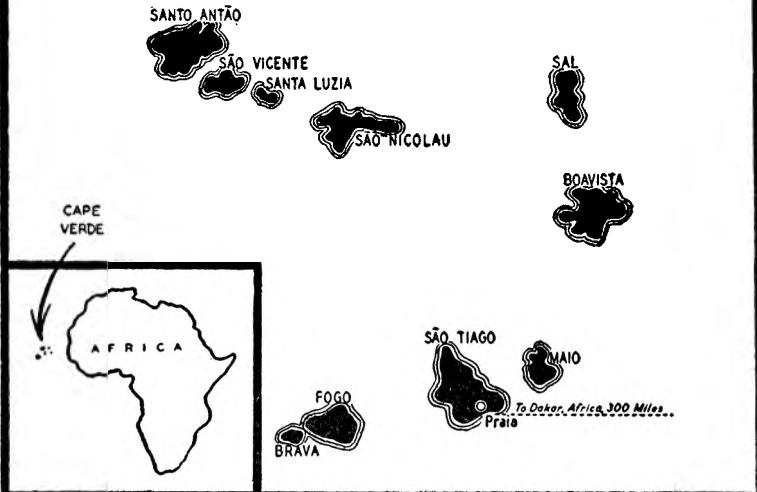
The total number of members and probationers is approximately two hundred.

The value of our property is estimated at approximately \$25,000.00 and plans have been made to construct a church in Civitavecchia to be completed in 1955.

Recent activities among our workers in Italy indicate that they have buoyant hopes for the future. As Paul set his face against the paganism of Italy in his day, so these faithful warriors are traveling over the same roads to carry the same gospel with its message of full salvation to this generation.

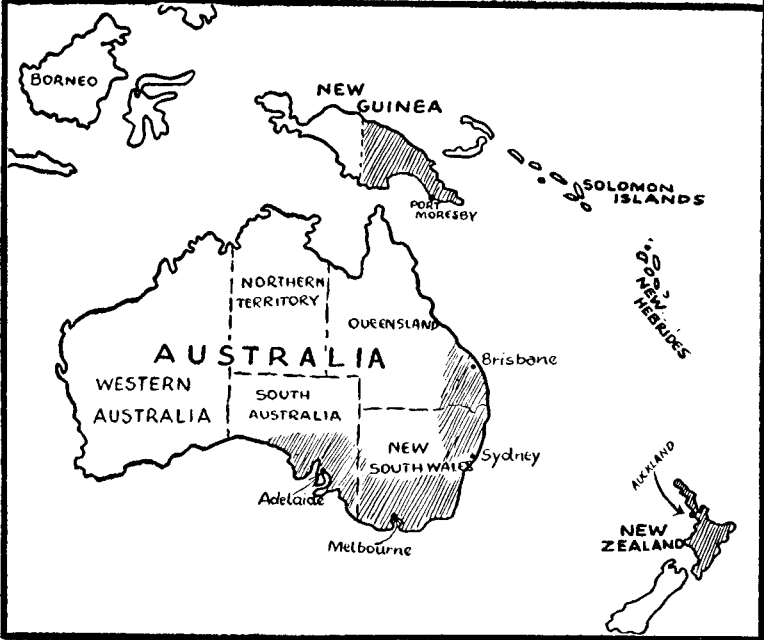
PART VII
THE ISLANDS OF THE SEA

CAPE VERDE ISLANDS



WEST INDIES





CHAPTER XXI

OUR WORK IN THE CAPE VERDE ISLANDS

DEVELOPMENTS PRIOR TO THE COMING OF NAZARENE MISSIONARIES (1901-34)

Location and Population—Situated in the North Atlantic Ocean, only three hundred miles off the west coast of Africa, are the Cape Verde Islands. This collection of fifteen islands received their name from a cape that has the name of Verde, which is located on the west coast of Africa. Out of the chain of islands only nine are inhabitable. These sprawl across the surface of the water like a giant horseshoe with the opening toward the west. It is approximately four hundred miles from one tip of the shoe to the other, with the island of Brava on the southern end and Santo Antao on the opposite end. Between these two are the islands of Fogo, Sao Tiago, Maio, Boavista, Sal, Sao Nicolau, and Sao Vicente. The land surface of these islands totals about 1,500 square miles. The population of the islands is about 180,000. The official language is Portuguese.

The National, John J. Diaz, Evangelizes His People—One heroic chapter of the history of our work on the Cape Verde Islands was written by John J. Diaz. His father was a seaman and shipper from the island of Brava. When John was only sixteen, he accompanied his father on a trip to America. In New Bedford, Massachusetts, John attended a Protestant mission and became attracted to the type of religion he observed there. Soon he was under conviction, and when he yielded to the call of Christ he was converted. This mission group also believed in holiness, and John declared himself ready to receive everything the Lord had provided. His experience of holiness came in the same clear-cut manner as did the first work of grace. His overwhelming love of the Lord soon gave him a compassion for his own people. These deep feelings materialized into a call to declare the gospel to his own people. By now he was associated with a holiness mission in Rhode Island. (In 1907, this Rhode Island group became a part of

the Church of the Nazarene as the East and West joined together at the Chicago General Assembly.) John could not wait to return to his homeland, Brava, to start preaching; he sought out his own countrymen here in the States and witnessed to them. Among his first converts was his own father.

In 1901, the Providence (Rhode Island) Mission asked John if he would like to carry his message back to Brava. He unhesitatingly accepted this invitation as an answer to prayer. The mission board promised him \$16.00 a month. With this support, John soon set sail for the land of his birth.

John was extremely anxious to declare the message of the Cross to his friends and relatives. He felt that all he would have to do to win them would be to announce what a wonderful thing it is to be a personal follower of Christ. He thought he knew his people well enough that, if he would tell them what had happened to him, they would immediately fall at the feet of the Saviour. But John was laying himself open for a terrible disappointment.

When the people of Brava heard John's testimony, they were furious. Twice he was mobbed and beaten. Four times he was thrown into prison. Those who acted sympathetic toward him were thrown into prison too.

These dreadful years of anxiety did not go unnoticed nor unrewarded by the Lord. For one by one the nationals dared to show their colors and take the side of Diaz and the Nazarenes. With the aid of funds from America a church was built that would seat four hundred people, and by 1914 the membership had reached sixty.

By this time the courage of Diaz had reached such a peak that he was ready to make a tour of some of the other islands. These days of touring neighboring areas in 1915 and 1916 were marked by severe opposition, but, the contacts always prepared openings which would be entered at a later date.

The Christlike spirit of Diaz captured the hearts of even his persecutors. On one occasion a priest organized his people for the purpose of driving the Protestants into the sea. The plot was not carried through to completion. But in a short time this same priest became involved in a situation which resulted in his discharge. Upon learning of his plight, Diaz

went to him and offered to help him either spiritually or financially. This act of returning good for evil was whispered among the Cape Verdians, and many of them declared that they wanted the kind of religion that would make them love those who hated them.

Several leading Catholics now turned to Diaz for spiritual light and guidance. Among these was a teacher, E. P. Tavares. He offered his services to the General Board, and if accepted he promised to open a Christian school for boys and girls. This proposition was favorably considered by the General Board, and in 1920 the school was opened. At one time more than one hundred students were enrolled in the day school. This educational emphasis created good will. It proved to the people of Brava that the Nazarenes were there to lift the lives of the people and give them a chance for personal improvement. Since nothing like that had happened on the island, even top government officials were taking note of the interest of Nazarenes in the general welfare of the islanders.

News of happenings in Cape Verde had reached the office of Dr. H. F. Reynolds. He made his plans to observe firsthand some of these developments. Twice while visiting other mission fields he sailed to the general area of the Cape Verde Islands, but both times he was not permitted to land. Each time restrictions imposed by World War I directives thwarted his program. But Diaz never faltered nor grew weary in his well-doing.

After many years of wishing and praying for outside help, Diaz eventually saw some signs of encouragement. For in 1932 Senor Jose Freire, a Portuguese Protestant evangelist, landed on the island of St. Vincent and conducted a revival. Much to his surprise, many people accepted Christ. He then started looking for someone to shepherd this group. He learned about the work of the Church of the Nazarene in Brava, and decided to give Diaz a chance to accept these new converts. Diaz made inquiry and found that they were doctrinally sound, so they were formed into a Church of the Nazarene.

The period was fast drawing to a close when the Cape Verdians would be without a missionary to give them direction in the work. But before closing this section on national workers, there are two women who deserve honorable mention. They are Mathildes Gomes and Mrs. Adelina Domingues.

Both deserve to be called heroines for their boldness when tried by the fires of persecution.

EARLY EXPERIENCES OF NAZARENE MISSIONARIES (1934-36)

First Missionaries Arrive—Diaz had been faithful and fruitful during the long years that he had waited for missionaries to arrive. His expectations in this connection were finally fulfilled. For in 1934, Rev. and Mrs. C. S. Jenkins, who had been laboring in Portuguese East Africa since 1922, were on their way home. The journey was arranged so that they could make an extended stop at the Cape Verde Islands. It was a big moment when Diaz realized that he actually had helpers from the General Board.

A full evangelistic schedule was worked out for Mr. and Mrs. Jenkins. They were in meetings every day for the next eight weeks. Some days were packed with several services. The work of these missionaries was most gratifying. People were seeking the Lord in every service. On some occasions as many as twenty-five knelt before the Lord and found spiritual victory. Other results were reported as follows:

Thirty-one joined the Church of the Nazarene in Brava. The organization of the Church was strengthened. The woman's missionary society was organized. The Sunday school was reorganized along more efficient lines. A young people's organization was perfected which enthusiastically voted to undertake themselves the evangelization of the island (Roy Swim, *A History of Nazarene Missions*, p. 189).

The touch of efficiency which these missionaries demonstrated only whetted the desire of the nationals for a permanent, resident missionary. This, too, became a reality in 1936.

Two young missionaries by the name of Everette and Garnet Howard had declared themselves called and ready to go to the Cape Verde Islands. The funds in the regular missionary budget were already appropriated, and there was no money in sight to send new missionaries. At this point the District Woman's Foreign Missionary Societies of New England and New York entered the picture. These two districts raised the money to pay the passage of the Howards, and then took pledges to underwrite their support for two years. This arrangement was approved by the General Board

and on November 1, 1935, the Howards set sail for the islands to which God had called them.

The Howards Arrive in the Cape Verdes—The Howards did not follow a direct route to the Cape Verdes. Their itinerary had to conform to the specifications of officials in Portugal, for the islands were governed by this country. One requirement for entering Cape Verde was to have a period of language study in Portugal. As soon as this was completed, the Howards boarded a small craft and sailed toward their destination. On March 9, 1936, the boat anchored near the harbor of St. Vincent, and the missionaries were conveyed ashore in a small row boat.

One of the first letters sent to the homeland by Rev. Howard indicates his optimistic outlook. His report was as follows:

The possibilities for a district composed of the nine islands are tremendous. The field is ours for the taking, and for only a comparatively small investment we can have a large field here that will equal the best in the movement. . . . In the other islands the Nazarene influence has such full sway that the remaining priests have written to Rome and asked for more priests, saying that if they didn't have more help the Islands were going Protestant (Alice Spangenberg, *Jerusalem and Beyond*, p. 23).

When the missionaries had time to visit Brava where Rev. John J. Diaz had been toiling through the years, they found an unusual situation. Instead of being confronted with hostile enemies, the Howards were given a reception fit for royalty. They were greeted by playing bands, flying banners, and top officials. Of the eight thousand inhabitants on the island, more than half of them joined to make the pageantry more impressive. This was a token of the exciting experiences which were ahead of the courageous young missionaries.

On the first Sunday in Brava, Rev. John Diaz inducted Rev. Everette Howard into the office of pastor, and then the former receded into the background to take a much-needed rest. This rest turned out to be retirement. He is now living in California.

The Nazarenes in Brava were anxious to assist in a program that would bring about the evangelization of the other islands in the horseshoe. Within a few months these nationals raised enough money to finance a revival campaign in another area. This marked the beginning of a series of activities which

projected the influence of the Church of the Nazarene throughout the Cape Verde Islands.

ISLAND-BY-ISLAND CONQUEST (1936-45)

Entering Fogo (1936)—The island of Fogo is the nearest neighbor to Brava in the Cape Verdian chain. The distance is only nine miles but very hazardous. The literal meaning of Fogo is "Island of Fire." By November, 1936, the Howards, accompanied by six national workers, made their first contact with the people who live on this cone-shaped volcanic formation rising 9,900 feet above the water. The evangelistic party was largely financed by the Nazarenes of Brava.

The Christian workers made their way to the city of St. Filipe. Since the city officials thought all religions were the same, they turned the city hall over to the preaching band. The auditorium in the city hall was filled each night, and many turned to the Lord when an invitation was given.

One of the most unforgettable experiences on this island was the occasion when Mr. Howard met the native who was called the "Little Religious Man." His name was Jesuino Monteiro. About seventeen years prior to this, he had made a trip to America and had been converted. He returned to his people to tell them about his wonderful Lord. He also prophesied to his people that someday a missionary would come and tell the story of the Cross more perfectly. His people did not believe his prediction, but they did have confidence in his life. So they gave him the nickname of the "Little Religious Man." As might be expected, the "Little Religious Man" recognized the newcomers on sight as his long-expected missionaries. Joy filled his heart when he fully realized that his prediction had come true. He practically clung to the Howards night and day. He became the nucleus around which a future church was built.

Entering St. Tiago (1939)—Another island penetrated in this series of conquests was St. Tiago. It is about forty miles east and slightly north of Fogo. The famous city of Praia, which is also the capital city, is located here. The Howards conducted their first service in the city of Praia in 1939. The beginnings were meager and discouraging. The service was conducted under a tree; and in spite of the fact that a whole service was conducted, including the preaching, no one was

present but the two missionaries and their small daughter, Elizabeth Ann. The lack of an audience did not stop the missionaries from going on through with their testifying and holding services.

A turn for the better came when a woman, who was a nurse, became persuaded that these missionaries deserved a place to hold services. At first, in a meek manner she told the missionaries they could hold services in her yard. This opening was important, for it gave the Howards a chance to be where some people were. Even though the listeners stood across the street during service, Mr. Howard had the feeling that some were hearing and receiving his message. Soon the faithful missionaries saw some Cape Verdians surrendering to the call of the Lord, and these converts became the core of a new church.

Entering Maio (1945)—The sixth of the Cape Verde Islands to have an organized church was Maio. As early as 1939, Rev. Everette Howard had been in contact with the administrator of the island, who was pleading for a Church of the Nazarene. This executive had been to the States, and had accumulated enough money to be classified as the principal landowner of the island. He had witnessed Protestantism in action in the States, and was anxious for this way of life to be introduced to the two thousand people under his jurisdiction. So he urged the missionary to get a Protestant church started on Maio.

The initial step in this direction was taken in 1945. At that time four national workers from Praia landed on Maio to conduct revival campaigns. The success which accompanied their efforts was so gratifying that it was decided a national pastor should be appointed to conserve the results. This national pastor, Antonio Gomes de Jesus, his wife, and seven children moved in to keep the work progressing.

The work developed to the extent that by January, 1948, everything was ripe for the organization of a church. When the charter was opened, twenty-seven members joined; among them, the administrator mentioned above. Before the year had closed some branch Sunday schools had been organized in the interior. In 1954 the construction of a new church was begun.

Other Islands—By 1948, Nazarene laymen were living and testifying in three more islands, and it was only a matter of time before the Church of the Nazarene became established in them, leaving only two of the nine inhabited islands still to be entered.

RECENT DEVELOPMENTS (1946—)

Missionary Personnel—During the first ten years which the Howards labored in the Cape Verdes, they toiled without the company and assistance of fellow missionaries, excepting for a one-year stay by Rev. and Mrs. G. H. Keeler in 1937-38. Other missionaries were assigned to the field beginning in 1946, and now the total is eight. The first missionary couple in this group was Rev. and Mrs. Earl Mosteller (1946—), who arrived in 1946. Additional missionaries went to the field in the following order: Rev. and Mrs. Ernest Eades (1947—); Rev. Clifford Gay (1948—); Miss Lydia Wilke (1950—); and Rev. and Mrs. Elton Wood (1952—). The enlargement of the staff has caused the missionary program to advance constantly.

Water from the Rock—One of the magnificent experiences coming out of the missionary work in the Cape Verdes is the miracle of a fountain being opened in a rock. The remarkable incident occurred on the island of Fogo, in 1946. As mentioned before, this island is a volcano and is shaped like a cone. Inside the crater of the volcano is a second cone, and between the walls of the inside and the outside cones a few small villages have been built. Those dwelling in this region must wrest a living from an unwilling soil, for they are constantly faced with the problem of water shortage. Normally, they hauled the water for washing and drinking from springs several miles down on the outside wall of the larger crater. The canteens which were used to hold the water were made of goatskins. So one of the biggest problems of these crater-dwellers was to secure enough water for survival. Periodically, drought seasons would complicate this problem until many were pushed to the point of despair.

During one of these severe seasons of drought, the national pastor of the Nazarenes in this region challenged his people to deepen their devotional life and then to ask the Lord to open rivers of water in a thirsty land. Accompanying this

appeal, the pastor, Luciano Barros, placed before his people the following promise: "When the poor and needy seek water, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys" (Isa. 41:17-18). As the provisions of this promise caused their faith to soar, the intercessors became more desperate about their prayers. Their spiritual anxiety soon turned into days of fasting and praying. These periods of prevailing prayer brought an answer. One night the Lord touched a rock wall on the inside of the outer cone, and water gushed forth. The supply line to this water faucet has never been checked, for the water is still flowing today. Is it any wonder that the people built a small chapel in the vicinity of the cleft of the rock which pours forth the precious liquid that preserves life? Worshipping within sight of these "showers of blessing" causes the heart to beat a little faster, for these people cannot forget that "God is still on the throne."

The Maud Chapman Memorial Building—One of the most thrilling moments in the life of Rev. Everette Howard was when he witnessed the completion of the beautiful Maud Chapman Memorial Church at Praia, in August, 1947. A long sequence of miracles made such an occasion possible. From the moment a valuable city block was secured for the building site to the moment when the last stone was laid, everything indicated that the Lord was ordering each move.

The rapid growth of the church in the capital city of Praia had become a source of embarrassment. The crowds which attended the Sunday school and regular services far exceeded the seating capacity of the available space. So the Howards started thinking in terms of adequate buildings for the vast host of Cape Verdians looking to the Church of the Nazarene for spiritual help. The one plot of ground which would properly meet the building needs was a city block strategically located in the east part of town. This valuable property was owned by the government, and was supposed to be used for government buildings. The situation suddenly changed when Mr. Howard received information that the block was going to be sold to the highest bidder on a certain day. Both Mr. Howard and Mr. Gay went to the place where the auction was to be held, but both knew that the bidding

would start at a figure which would be beyond their ability to touch. However, out of curiosity they appeared just to see how much the block would bring. Much to their surprise, when they arrived, they looked around and no one else was in sight but the auctioneer. The missionaries opened the sale with a bid of \$50.00, and since no one was there to raise this figure, the land was transferred to the surprised bidders at the unbelievable price of \$50.00.

The construction of the building was marked by the same measure of divine providences which procured the land. Materials had to be brought in from far and near. The stone for the structure was quarried from a rock formation a short distance from the building site. These stones were cut by primitive tools, and hauled in on an old truck and two oxcarts. The sand was brought in by the women from the sandy beach a half-mile away. They loaded the sand in baskets and then transported it to the building site on their heads.

When the work was finally done and the debris cleared away, there stood in the city of Praia one of its most distinctive buildings, and one of the most impressive Protestant churches in the islands or along the west coast of Africa. The auditorium is equipped with glistening African mahogany pews which were made and polished by hand. About one thousand people can be seated in the sanctuary. If necessary, several hundred more can be crowded into the aisles and halls. The art-glass windows in the front of the church are twenty-two feet in height. The educational unit is equipped to take care of several hundred.

Dedication day, in August, 1947, of this marvelous edifice marked another milestone in the conquest of the Cape Verdes by the Church of the Nazarene. This day was marked by capacity crowds and spontaneous praise. The Lord mighty in battle was in the midst of His people.

(Note: Soon after the church was completed, Mrs. Maud Chapman was invited by her Lord to occupy the mansion He had built for her in a higher world. Dr. Chapman honored her memory by writing a book-length story of her life. The funds from the sale of the book were donated to help pay the cost of this monument of stone which carries the worthy name of "Maud Chapman Memorial Church.")

Full Moon Means Full Night of Prayer—One of the prayer plans which has been developed among the praying people of the Cape Verdes is to devote the night when the moon is full to an all-night of prayer. Particularly is this true since the completion of the Maud Chapman Memorial Church. For there is a prayer chapel in the tower of this structure, and all-night prayer meetings on the full-moon nights have become a regular practice. These nights of intercession have brought the dawn of a new day of spiritual living for those who have been the objects of the prayers.

The Healing Ministry of Jesus Is Displayed—Added to the numerous miracles which have characterized the work in the Cape Verdes is the testimony of many who have received a healing touch from the Lord. Two of the most outstanding have been a deliverance from leprosy and a liberation from attacks of epilepsy. In the former, a young man had been brought into contact with Mr. Howard, and he had given the leprous victim instructions for making peace with Jesus. The young man had followed this advice and had discovered the joy that can come from sins forgiven. Immediately, Mr. Howard said to the new convert: "The same God who forgave your sins and gives you this peace in your soul can also heal those feet, if it is His will." Soon the young man was praying, "Jesus, please cure my feet of this disease." That short but sincere prayer was heard and answered. From that moment the lame was made to "leap as an hart."

In the other instance, a young girl had become grievously vexed by frequent attacks of epilepsy. Often these seizures would occur right at the time of the altar call. One day the missionaries and Christian workers prayed that the healing touch of the Lord would be upon her. The answer came, and she was restored to normal and happy living.

The many demonstrations of the Lord's healing power have been another method of winning the nationals to Jesus.

Portable Dispensary—Since the arrival of Miss Lydia Wilke in 1950, the medical phase of missionary work has been receiving some attention. Miss Wilke had served several years on the African field as a nurse, and upon her transfer to Cape Verde she gave attention to a phase of the missionary program. From the day she arrived, she has been surrounded by those who needed the help which Christian compassion with

medical know-how could supply. Her daily schedule entails treatments for from ten to fifty people. In 1951, her medical program was accelerated because a portable dispensary was made available. This new mobile unit has enabled her to render more services to more people. The name of this important piece of equipment is the Arthur Nelson Memorial Portable Dispensary. Through this medium she can reach many villages where there has never been any type of medical care before. These "wheels of healing" have brought a ray of physical hope where nothing but despair and suffering prevailed.

Farewell to Pioneer Missionaries—The District Assembly, in the fall of 1951, marked the termination of sixteen years of heroic services rendered by the Howards. The only thing that precipitated a change such as this was the ill health of Mrs. Howard. The situation was described by Mr. Howard as follows:

Garnet and I are returning to the United States in order to give Garnet's heart a chance to catch up with her. The doctors all insist that she must have a change of climate. She has been seriously ill during the past six months with a heart condition . . . Several times she almost passed on and we have to bring her to the United States. It is not easy to leave the Cape Verde Islands (Everette Howard, the *Other Sheep*, December, 1951, p. 11).

When departure time came, a crowd of Cape Verdians were on hand to bid farewell to these soldiers of the Cross who had "performed service beyond the line of duty." They left behind them thousands of friends and admirers who will renew their friendships in a world where friends are never parted.

The work of the Howards has continued to produce a rich harvest. For the missionary program in the Cape Verdes reaches new heights each year. (Note: The story of our work in the Cape Verde Islands has been written by Dr. Basil Miller. It is entitled *Miracle in Cape Verde* and is published by the Beacon Hill Press.)

Interest in Giving—In 1953, the Cape Verdians made a record year in the area of giving. Even though the pinch of poverty always plagues them, still for the first time they took part in the Easter offering and raised \$302.00. They also launched the Alabaster Box giving program to show their appreciation for the total work of the church. Also, a Thanks-

giving offering was raised. At the same time, it was agreed that 10 per cent of all monies received by the local church would be sent to headquarters to go through the regular channels of the General Budget. One other item of finance was included in the stewardship program of the mission district. That was to take an offering each three months in all the churches, and this money was to be presented to some church that was in a building program at the time the offering was collected. Since these inhabitants of remote islands of the sea have received so much, freely they give and that without measure.

Summary and Conclusion—The Cape Verde work is under the direction of eight missionaries, and these are wonderfully assisted by a corps of fourteen national workers.

It is easy to see that these laborers of the Lord are exceedingly busy, for the total group of workers are now looking after forty-nine churches and regular preaching places. Of these, eight are organized churches.

The number of members and probationers who attend these preaching services has reached a total of approximately 1,850.

The various auxiliaries of the church are making rapid progress. In the Sunday-school program there are 41 regularly organized Sabbath schools, and these have an enrollment of about 2,800. All except one of the organized churches have a functioning N.F.M.S., and their membership is approximately 275. In the youth work, there are 7 N.Y.P.S. organizations, and the number of active members is at the 300 mark.

There is one mobile dispensary unit and the nurse, Miss Wilke, who operates the portable medical center, gives special treatments to more than 4,000 patients each year.

One Bible training school is charged with the responsibility of training the national ministers for effective service. The attendance for the first year of operation of the school is ten.

Eight buildings are used in carrying on the work of the field. The value of this property has been estimated at \$150,000.00. Included in this amount is the Maud Chapman Memorial Church, which is one of the most impressive buildings in the entire missionary outreach of the church.

The grains of sand in the hourglass of time would be run out if the whole record of miracles on the Cape Verdes were written in this narrative. The story continues to resound with triumphant notes as accounts are written of remarkable healings, fascinating conversions, and direct divine guidance for emergency situations. Since this vast accumulation of evidence proves that God has been with these people in days past, we may rest assured that He will continue to do so in the future. An atmosphere that is electric with expectation pervades the field, so the future will be filled with more fabulous feates of faith. The ceiling is unlimited and the horizon is infinite in the tomorrows of Cape Verde.

CHAPTER XXII

OUR WORK IN BARBADOS

OPENING THE WORK IN BARBADOS (1926)

Location and Population—Barbados is the most eastern of the Windward Islands located about two thousand miles southwest of Miami, Florida. Barbados is a part of a larger collection of islands known as the British West Indies. The term British as related to this title has two points of significance, namely, (1) it indicates that English is the official language of the island, and (2) it implies that the predominant religion is Anglicanism. Far and wide it is known as "Little England."

In size, the island is only a small mound washed by the waters of the Atlantic and the Caribbean. The land area is 21 miles long and 14 miles wide, making a total of 166 square miles. However, the soil is fertile enough to support a relatively large population. For there are nearly 1,400 persons per square mile, which figures a total population of 232,400 people.

Background to Nazarene Occupation—The original contact of the Church of the Nazarene with the British West Indies came through nationals who migrated to the United States. Some of these immigrants from the British West Indies became members of the Church of the Nazarene in the New York area. Their spiritual awakening brought to them a heightened sense of their responsibility to give the gospel to their own people. Their interest reached such intensity that these converts from the British West Indies decided to raise enough money to send one of their group back to the islands as a missionary. When the money was raised, Miss Carlotta Graham volunteered her services, and she was assigned the task of carrying the tidings of salvation to her people. This measure of sacrifice was called to the attention of various church leaders, and as early as 1919 the matter was presented to the General Board for action. The latter group showed a concern for the new field, but did not possess sufficient funds to send missionaries to the area.

Another important item in the background of our work in Barbados was the fact that a group of holiness missionaries had been laboring in this field in the opening years of the twentieth century. Included in this group were Rev. and Mrs. C. O. Moulton. About the turn of the century this couple had been converted and sanctified. While attending a missionary service at a camp meeting in Portsmouth, Rhode Island, they offered themselves as candidates for service on a foreign field. The place they were assigned was the West Indies. Rev. C. O. Moulton was designated as superintendent of the Christian Mission in the West Indies, and established his headquarters on the island of Barbados. In order to give publicity to the work that was being done under his supervision, a missionary paper entitled *Christian Mission Herald* was soon published. Readers of this periodical were found in both the United States and England. After more than ten years of effective evangelism in the British West Indies the head of the Moulton household died while on an extended visit to the British Guiana work, and was buried in Georgetown. By this time the family had doubled: for a son, M. Kimber, and a daughter, Eva Donna, had been added to the family circle.

Nazarene Missionaries Arrive—Since a foundation had been laid by these holiness preaching pioneers, the General Board decided to send a missionary couple to consolidate the gains and to lay plans for a long-range program of missionary activity. The persons selected for this assignment were Rev. and Mrs. J. I. Hill (1926-39). They arrived on the island of Barbados in August, 1926. Since that time the Church of the Nazarene has been expending means and men to keep the light of full salvation burning in this dark island of the sea.

DEVELOPING THE WORK IN BARBADOS (1927-39)

Assistance for the Work—Before a year had passed, Dr. H. F. Reynolds was in Barbados to give the new work the benefit of his missionary know-how and to survey the opportunities of the field. One of the most valuable contributions which he made was the winning of a national who greatly accelerated the work in the island. This Barbadian, Rev. S. A. Miller, had been searching for a deeper experience with the Lord; and when he heard Dr. Reynolds preach on

sanctification, he became a seeker and a happy finder. Brother Miller was soon appointed to the office of district evangelist. In order to make the most of his opportunities in this capacity, Mr. Miller decided that he needed a faster mode of transportation than walking. According to his own testimony he secured a bicycle on credit, trusting the Lord to bring in the funds for making payments. With this "faster set of legs" and with his "step enlarged," he made his influence felt throughout the length and breadth of the island. Brother Miller had the distinction of being the first national in Barbados to be ordained. This event took place in 1932, at the time of Dr. J. B. Chapman's visit to the island.

Another national to give assistance to the Hills during the early days of the work was Miss Carlotta Graham. She has been mentioned in the pioneer section of this chapter, but she also plays an important part in this period of the work. Although she remained in Barbados only a few months before transferring to Trinidad, she rendered valuable service in these formative days in Barbados.

Remarkable Progress—During this first year our work in Barbados had a phenomenal growth. By the time Dr. Reynolds arrived in 1927, much to his surprise he found that eight churches had already been organized and these averaged thirty-five members per church. In reporting this remarkable progress to the *Other Sheep*, Dr. Reynolds wrote that "the work in Barbados is one of the most interesting and thrilling success stories in the annals of missionary adventure."

Recruiting National Workers—Since the first year's growth had been gained mostly through the use of national workers, Rev. J. I. Hill decided to specialize in this type of work. All who had an opportunity to observe the activity of Mr. Hill agreed that he had a special ability to train and challenge the nationals to work at the level of their maximum efficiency. After one of Dr. J. G. Morrison's official visits to Barbados, he wrote as follows:

We have as near an indigenous church as any mission field can show . . . It has been due almost wholly to Brother Hill's genius for winning the love, respect, and almost fanatical devotion of these preacher boys, first to the Lord, then to the church, and also to himself that has led them to such faithful and sacrificial labors (as quoted in, Carol Gish, *The Magic Circle of the Caribbean*, p. 93).

The first training method of Mr. Hill was to establish Bible study classes. He was outstanding as an expositor of the Bible, and intense interest in these study periods soon developed. The sessions were conducted on Friday nights. The personal attention that Mr. Hill gave each student caused this study group to reach an average attendance of thirty. The study program helped to keep a supply of national preachers moving into the channels of regular pastoral duties.

Enlarging the Missionary Staff—For more than ten years the Hills were the only missionaries on the field; however, they had surrounded themselves with a large number of efficient Barbadians. The next addition to the missionary staff came in 1937 when Rev. and Mrs. Robert Danielson (1937-46) volunteered to serve in Barbados, without any promise of support from the General Board. These sacrificial servants proved to be so valuable to the work that they were officially placed on the missionary roster by the General Board in 1939.

Farewell to the Hills—By the time the Danielsons were under the sponsorship of the General Board, it was time for Rev. J. I. Hill and his wife to furlough for a long-needed rest. The nationals showed great emotion as they said farewell to the leader who had won them and worked with them to establish the Lord's work in that area.

Inventory of the Work—When the Hills left Barbados in 1939, an inventory of the work reveals the wonderful progress that had been achieved. For at that time there were 16 organized churches, about 800 members, and nearly 1,000 in Sunday school.

RECENT ADVANCES (1940—)

Property Improvements—The work had advanced more rapidly numerically than the facilities could adequately accommodate. An extensive program of property improvement and repair was in order. The responsibility was assigned to Rev. Robert Danielson. During the two years he had served on the field he had demonstrated his ability to handle building materials. Now that he succeeded Rev. J. I. Hill as superintendent of the field, he gave much of his attention to the pressing construction needs.

The major project in this connection was the building of a large church in Bridgetown, the capital. The governing principle in designing the structure was to have an auditorium which would take care of large district functions. This construction program was completed in 1941. The project included the following: a substantial stone edifice with a seating capacity of eight hundred, with room for an extra two hundred by using all available space.

With this massive and fine building completed, Mr. Danielson now turned his attention to other property needs of the field. Several chapels were erected, others were repaired, and a series of adequate buildings dotted the island. This important phase of developing the mission stations was suddenly stopped in 1946, when an attack of ptomaine poisoning brought an untimely ending to the services of Mrs. Danielson. The grieving husband was now confronted with a difficult decision. Should he continue his missionary endeavors and send his two young sons to relatives in the States, or should he accompany them to the States and hold the home life together as much as possible? He decided to follow the latter course, so he terminated his missionary activities in 1946.

New Missionaries Added to the Staff—The missionary staff in Barbados has never been large, but from time to time new missionaries have been dispatched to the island. The schedule of arrival has been as follows: Rev. and Mrs. C. S. Jenkins were there for one year, 1943-44; Rev. and Mrs. James H. Jones (1944-49; 1952—); Rev. and Mrs. A. O. Hendricks (1949-52); and Rev. and Mrs. Lawrence Faul (1952—) reported for service in 1952.

Developing the Auxiliaries of the Church—Since the missionary staff has always been limited, most of the work on the island has been carried on by nationals. These national leaders have caught the vision of the whole work of the church. Therefore, the missionaries have been encouraged to organize all of the auxiliaries which constitute a well-rounded church. In recent years the three main departments of the church have been functioning. Each new church wants to follow the pattern of having a Sunday school, a Nazarene Young People's Society, and a Nazarene Foreign Missionary Society. These are also organized on a district level. At present Rev. James

Jones is district superintendent, Rev. Lawrence Faul serves as district N.Y.P.S. president, Mrs. Jones as district N.F.M.S. president, and Mrs. Faul as supervisor of the district Sunday-school work.

Quarterly Meetings—During the past few years the missionaries have recognized the need of bringing the workers and Christians of the whole island together for special periods of inspiration. This has been met by having an all-day rally at the Bridgetown church once each quarter. Since distances are not prohibitive, the Nazarenes travel from every section of the island to be present for this special occasion. The interest in this type of district meeting is so great that the large auditorium of the Bridgetown church is always overcrowded. (Present plans call for a district tabernacle that will take care of everybody who attends these district activities.)

The first service of the quarterly meeting starts at 9:00 a.m. The opening portion of the meeting is usually set apart for a baptismal service. Those who are eligible for baptism are also ready for church membership. So reception of church members is the next item on the agenda. This is followed by exhortation, congregational songs, prayers, and special singing; then a message is delivered by one of the missionaries.

An afternoon service is held at 2:00 p.m. This is devoted to testimony, prayer, and another message which challenges the people to effective service in their local churches.

These sessions are always characterized by high spiritual tides of conquest and victory. One of the most thrilling experiences that can come to the life of a Nazarene in Barbados is to have the privilege of attending a "Quarterly."

Summary and Conclusion—There are only four missionaries on the island of Barbados, but these are effectively assisted by a staff of twenty-eight national workers. This indicates that most of the work in the district is in the hands of the nationals.

There are thirty organized churches and five additional Sunday schools with a total membership of approximately twelve hundred members and probationers on the rolls.

The island district has 33 Sunday schools with an enrollment of almost 3,000. It has 26 N.F.M.S. organizations with 689 persons affiliated with these local groups. It has 22

N.Y.P.S. groups functioning, and these have a membership of 769.

The national workers from Barbados are trained at a Bible college located on the island of Trinidad, which is 200 miles away. (This school also receives students from British Guiana.) In addition, Christian Service Training courses are being constantly offered for those who cannot go to the school and desire to improve their understanding of the Bible. These courses have an average of about eighty-five in attendance.

A total of thirty-seven buildings are used to carry on the work, and these properties have a value of \$150,000.00.

Visitors who preach at district gatherings are impressed with the great crowds that congregate whenever a church leader is present. Enthusiasm is genuine and rapid progress is being made toward self-support. With the aid of national workers, the days ahead should be characterized by great seasons of "ingathering."

CHAPTER XXIII

OUR WORK IN TRINIDAD

INITIAL CONTACTS WITH TRINIDAD (1926-42)

Location and Population—Just six miles east of the coast line of Venezuela, South America, sits a little island which the natives originally called the Island of the Hummingbird, but because of its three hills Columbus named it Trinidad. In relation to the United States, it is eighteen hundred miles south and east of Miami. It is the most southerly of the British West Indies Island formation and is second in size, Jamaica alone exceeding it. The average length of Trinidad is sixty-five miles and the average width is forty-eight miles. Less than half this area is useful for agricultural purposes. On this limited amount of tillable and inhabitable land more than a half million people are concentrated. The capital city is called Port of Spain. This modern, thriving, and colorful city has about one-fifth of the total population of the island.

Nazarene Contacts—During the early years of our missionary endeavor in Barbados, our missionaries made occasional contacts with Trinidad. It was a neglected field, even though only two hundred miles from Barbados. Since our missionary personnel was always small for Barbados, this meant that Trinidad received only passing notice for many years. Also, it implied that the history of Trinidad was interwoven with the history of Barbados.

The actual history of our work in Trinidad began with Rev. J. I. Hill, our first missionary to Barbados. As mentioned before, Mr. Hill arrived on Barbados in 1926. Soon after this, he sailed to Trinidad to see about establishing the work in this area. However, after several months, he returned to Barbados. The reason for this move was based on two facts: (1) the climate on Barbados was more conducive to good health; (2) the evangelistic opportunities were greater.

The efforts of Rev. J. I. Hill on Trinidad were to be conserved by the faithful labors of the Barbadian Christian, Miss Carlotta Graham. She has been mentioned before in connection with Barbados, but subsequent to 1928 she devoted her

time and energy to the work in Trinidad. She endeavored to consolidate the gains which had been made in Port of Spain and also branched out to the city of Tunapuna.

Eventually, the home board decided to develop an aggressive program in the evangelization of the island of Trinidad. This change took place in 1942, and many important innovations followed.

RECENT DEVELOPMENTS (1942—)

Trinidad Made a Separate District—One part of the accelerated program in the evangelization of Trinidad was to raise it to the level of a foreign mission district. This meant that a resident missionary couple would be sent to this area as soon as possible, and they in turn would devote full time to the advancement of the work. The home board made this important decision in 1942.

Resident Missionaries Move In—Within two years after the above decision, Rev. and Mrs. Lelan Rogers (1944-47) were sent to the island. When Mr. and Mrs. Rogers arrived on the field in 1944, they started consolidating the gains which had already been made. After a year of this type of activity, they took inventory and reported the following statistics: there were 2 churches with 49 members and 5 probationers; 21 members of the W.F.M.S.; 73 in the N.Y.P.S.; and 106 enrolled in Sunday schools.

The missionary staff was increased to four for a short time during the latter part of 1946 and the early part of 1947. The new missionaries who arrived were Rev. and Mrs. Truman Shelton (1946-47). Just as the four missionaries were getting adjusted to the work, it became necessary to make some changes.

Since a chance to establish work in British Guiana had developed, those administering the missionary program decided that Rev. Lelan Rogers should take charge of this enterprise. So he was dispatched to superintend the work in British Guiana, and Mr. and Mrs. Shelton returned to the States because of ill health.

The missionaries assigned the task of carrying on the work in Trinidad were Dr. and Mrs. A. O. Hendricks (1948-49). (Mrs. Mamie Bailey Hendricks had served as a missionary

to the British West Indies for ten years before coming to Trinidad.) The progress of the work is indicated by the following report from Mrs. Mamie Bailey Hendricks in 1949:

(1) Marvelous victories in the spiritual life of some of our native workers. (2) Fourteen new members on the district, with about that many more prospects by Easter. . . . (3) Our bicycle brigade is in action, helping in afternoon Sunday-school work. (4) . . . Two of our new Sunday schools had an attendance of thirty-five and fifty-five last Sunday. . . . (8) After a three-month Bible course, ten fine workers or prospective workers are now taking the regular ministerial Course of Study (the *Other Sheep*, April, 1949).

Expanding Areas of Service—The successors of Dr. and Mrs. Hendricks as resident missionaries on Trinidad were Rev. and Mrs. Ray Miller (1949—). They arrived on the field in 1949 and have continued in active service until the present. This is the longest continuous term of service for any of our missionaries on Trinidad, and has turned out to be a most fruitful period.

The Millers gave their influence and support to all of the aggressive movements for the evangelization of Trinidad. This attitude of co-operation brought them many opportunities to enter new areas of service. In 1950, Mrs. Miller was elected secretary of the Women's Fellowship, an organization which is composed of most of the Protestant women missionaries on the island. The same year, Mr. Miller was elected as secretary of the Ministerial Fraternal of Evangelical Churches of Trinidad. This brought him in contact with many of the leading missionaries on the field, and enabled him to take a place of prominent leadership in evangelical circles. In 1952, when all of the Protestant missionaries decided to launch a United Evangelical Crusade for the evangelization of the island, Mr. Miller was selected as chairman of the program. During this intensive evangelistic drive about fifteen thousand persons received spiritual help.

Establishing a Bible Training School—The need for a Bible training school became more apparent as the work developed. Since there were three British colonies in this area in which we had established churches, namely Barbados, Trinidad, and British Guiana, the plan soon emerged that a Bible school should be established that would serve all three areas. The hopes in this connection became a reality in 1951.

Mr. Miller had been on the lookout for a suitable piece of property that would serve this purpose. He found a twenty-six-acre plot with sufficient buildings to house a school. Since it was well located in the beautiful Santa Cruz valley, he was fearful that the price would be prohibitive. Upon inquiry he persuaded the owner to bring the price within a reasonable sum. The transaction was completed for the transfer of the property in May, 1950.

Quick action followed to make preparation for the opening of a Bible school at the earliest possible moment. That moment turned out to be January 3, 1951. The initial enrollment of the school was fourteen full-time and two part-time students. From this point the institution has grown rapidly and rendered an invaluable service.

Rev. Prescott Beals visited the school in June, 1954. He delivered a message from the text: "Have ye received the Holy Ghost since ye believed?" He reports that many of the students "came forward to pray for, and thank God, to receive the blessed Holy Ghost."

Summary and Conclusion—At present the missionary staff for Trinidad includes the following: Rev. and Mrs. Ray Miller, Rev. and Mrs. Wesley Harmon (1952—), Rev. and Mrs. Howard Sayes (1953—), and Miss Ruth Saxon (1954—). Mr. and Mrs. Sayes are opening a new work in Point Fortin.

Assisting the missionaries is a group of twenty national workers. Fourteen of these have been trained in our Bible school and are doing efficient work.

The missionaries and national staff are now conducting regular services in twenty preaching places. Several of these are fully organized churches. There are about one thousand persons attending these services who are either members or probationers.

The auxiliaries of the church have grown at a rapid pace. There are 1,750 enrolled in the Sunday schools; 85 members in the N.F.M.S.; and 250 members of the N.Y.P.S.

The Bible Training School now has twenty-eight students and is drawing some enrollees from both Barbados and British Guiana.

There is one day school conducted by our missionaries on the island, and it has an enrollment of forty.

A total of seventeen buildings are used for all purposes, and this property has a value of approximately \$75,000.00.

Since all of these gains have been made during the first ten years after the arrival of a resident missionary, the work should abound mightily during the second decade.

CHAPTER XXIV

OUR WORK IN PUERTO RICO

DEVELOPMENTS PRIOR TO THE COMING OF NAZARENE MISSIONARIES (1942-52)

Location and Population—The small island of Puerto Rico has its northern shores washed by the Atlantic Ocean and its southern shores by the Caribbean Sea. To the west lies Santo Domingo; to the east lie the Virgin Islands. The coast line of Puerto Rico encloses 3,435 square miles of territory. The length of the island is 95 miles; its width is 37 miles.

Crowded into this small space, which is one-half the size of Delaware, are 2,225,000 people. The population density is ten times that of the United States.

Early Contacts with the Church of the Nazarene—A young and aggressive Puerto Rican attended a meeting of the American Bible Society at New York City in 1942. A representative of the Church of the Nazarene was also present at the meeting. This was Dr. C. Warren Jones, secretary of foreign missions. Before the sessions ended, Dr. Jones had discussed the matter of having the Puerto Rican young man and his followers join with the Church of the Nazarene.

An investigation was made by Dr. H. V. Miller, general superintendent, in 1943. His report to the Board of General Superintendents indicated that he could see no reason why this group should not be incorporated in our missionary program. This was accomplished in January, 1944.

The Church of the Nazarene thus gained an opportunity to make its influence felt over the island. We received a congregation in San Juan, the capital city, and several preaching points in this vicinity.

In order to capitalize on the opportunity, two beautiful church buildings were constructed in the city of San Juan.

RECENT DEVELOPMENTS (1952—)

A Missionary Couple Is Sent to the Field—In 1952, the General Board decided that the time had arrived when it would be profitable to have a resident missionary couple to

supervise the training of national workers. The persons picked for this assignment were Rev. and Mrs. Harold Hampton (1952—). They had gained many rich experiences while serving as missionaries to British Honduras. Now they would be able to use this background in promoting the advancement of the Kingdom in this new area.

Signs of Advance—One of the first signs of advance is that San Juan Second Church is entirely self-supporting and is paying \$75.00 per month on its \$22,000.00 building constructed with the aid of the General Board. In addition to this, a third church has been organized in the city.

In keeping with a forward-looking program, the district now publishes a District Bulletin. This publication affords an opportunity to promote and publicize the varied interests of work. Close personal relationships are engendered through this channel.

In order to demonstrate their loyalty to the total program of the church, the Puerto Ricans always make special drives for the Easter and Thanksgiving offerings, and send the returns to General Headquarters in Kansas City. The churches have General Budgets, District Budgets, and Home-Mission Budgets. The district raised \$500.00 in Alabaster Boxes during the year and sent some medical boxes to Africa. A missionary special project amounting to \$200.00 was sent to the Cape Verde Islands and the total giving for the year was approximately \$19,000.00.

Another sign of advance is that Rev. Harold Hampton, field superintendent, opened up seven new preaching places with Sunday schools during 1953.

New Missionary Personnel—Because the work of superintendency was thrust upon Rev. Harold Hampton in the spring of 1953, it became necessary to send another couple for the training of national workers. Rev. and Mrs. C. William Porter (1954—), who had served in the Spanish Bible Institute in San Antonio, Texas, were chosen by the General Board. They arrived in San Juan in July, 1954, and engaged themselves in the task of teaching twenty-one students.

Summary and Conclusion—On the island of Puerto Rico, we have four missionaries who are assisted by five national workers. In addition to these nationals pastoring churches, there are two other Christian workers.

The membership of these places of regular worship, including the probationers, is slightly more than 375.

The 5 organized churches have tried to develop a full-orbed program. Each has an N.F.M.S. with a membership of about 200; each has an N.Y.P.S. with about 175 on the rolls. The Sunday schools on the district have an average weekly attendance of 1,006.

Two day schools are now being operated and these attract about 114 students.

The buildings owned by the Church of the Nazarene have an amazingly high value. Recently the worth of our physical equipment on Puerto Rico was set at \$150,000.00.

The loyalty of the Puerto Ricans to Christ and the church has always been noticeable. This furnishes an ideal foundation for the days ahead. With a national pastor overseeing each organized church and encouraging each church to become self-supporting, a wholesome atmosphere prevails. This opens the way for a future that should be characterized by additional achievements along every line.

CHAPTER XXV

OUR WORK IN CUBA

EARLY STRUGGLES IN CUBA (1902-27)

The Pentecostal Mission Opens Work in Cuba—One of the several groups which united to make up the Church of the Nazarene was the Pentecostal Mission, which was founded by Rev. J. O. McClurkan. This group had its headquarters in Nashville, Tennessee. Early in its history a vital interest in foreign missions was manifested. One area of missionary penetration was Cuba.

In 1902, a missionary party which was originally dispatched to Colombia, South America, made a stop in Cuba just to break up the long trip to Colombia. This so-called stop turned into an extended stay for some of the group. For while the missionaries were making their plans to continue their journey to their destination, word was received that no foreigners would be allowed to enter Colombia. This meant that the first set of plans was set aside and a new program had to be followed.

After due prayer and deliberation the group decided to remain in Cuba and establish some holiness missions in this needy area. The group operated as a unit only a short period, for death entered the ranks. At the same time, others felt constrained to return to the States, so after the sifting time only three of the original group remained. These included Rev. and Mrs. J. L. Boaz (1902-05) and Miss Leona Gardner (1902-20).

The plans for making Cuba a thriving mission field were thwarted in 1905, when the resident missionary staff was again reduced. At this time Rev. and Mrs. J. L. Boaz finished their first term of service and returned to the United States. Upon their departure only one missionary was left on the field, and that was Miss Leona Gardner. The test of her consecration was now at hand, for she had to decide whether to try the work alone, as dangerous and discouraging as that was, or return to the States. She accepted the challenge of Cuba, and during the next twenty years she rendered an

effective service to the Cuban people. Soon the leaders of the Pentecostal Mission did not think it was a wise investment just to have one missionary for a whole island kingdom, so the support from the sponsoring agency was stopped. Since Miss Gardner did not desire to return to the States, it was necessary to find a source of income. She met the qualifications for teaching school, and she secured a teaching position. This secular pursuit did not lessen her devotion to her call, for she was always testifying to anyone who would listen. A measure of success accompanied her efforts at soul winning, and she always stood ready to render service to anyone who might be in need.

Miss Gardner realized that some assistance from other Christians was necessary if the work was to be done rightly. Fortunately, her prayer at this point was answered when she won the hearts of two Cubans who became Christian workers. These two were Teofilo Castellanos and his wife, Juliana. He was an unusual preacher and she was an efficient helper. Through the aid of these two national workers, Miss Gardner was able to keep the work going.

Another source of encouragement was the return of Rev. and Mrs. J. L. Boaz (1914-17), who were sent to the island in 1914 to superintend the work.

The next year, 1915, marked the occasion when the Pentecostal Mission merged with the Church of the Nazarene. The official union of these two groups was consummated in the printing office of Mr. John T. Benson at Nashville, Tennessee. This meant that the work in Cuba would be placed under the sponsorship of the Church of the Nazarene.

Early Work Under the Church of the Nazarene—Before planning for future work in Cuba, Dr. H. F. Reynolds decided that it would be expedient for him to visit the field. He was delayed in making a survey of the needs of the work until 1917. At the time he arrived, he found some discouraging conditions. Mr. and Mrs. Boaz had returned to the States and Miss Gardner was laboring alone. She was undergoing heavy trials at this juncture. Dr. Reynolds gave her words of encouragement and promised to send recruits at the earliest possible moment.

The report on Cuba by Dr. Reynolds contained a recommendation that the church send a couple and a single woman

to help Miss Gardner. Accordingly, Rev. and Mrs. J. L. Hinds (1917-19) and Miss Grace Mendell (Santana) (1917-19) were assigned to active duty in Cuba. These reported for service in 1917, but remained under the church's sponsorship for only two years. Mr. and Mrs. Hinds returned to the States in 1919 because of illnesses, and Miss Mendell married in that same year. This meant that for the second time Miss Gardner was the sole representative of the church in Cuba.

However, before the year ended, Rev. and Mrs. E. Y. Davis (1919-20) were assigned to the Cuban field. Their stay was only one year in duration, for in 1920 they were transferred to work among the Mexicans in the El Paso area.

The series of transfers that kept the personnel on the Cuban field constantly changing, save for Miss Gardner, caused the General Board to officially close the field in 1920.

When Miss Gardner received this verdict in a letter, she resolved to labor on in the Cuba which she loved, and pay her own expenses. She secured a job teaching and devoted all of her spare time to Christian service. Occasionally she received a check from the General Board, but the main income for her livelihood came from her teaching. This continued for about six years and then Miss Gardner accepted an appointment to work in Guatemala. Thus she terminated a quarter of a century of service on the island of Cuba. During this time she "had acquired an excellent command of Spanish and so adapted herself to the country that she hardly seemed like a foreigner to the Cubans" (Lyle Prescott, *Island of Royal Palms*, p. 7). When Miss Gardner moved from the island, it was left without official representation from the Church of the Nazarene for the next twenty years.

RECENT DEVELOPMENTS IN CUBA (1945—)

Reoccupying the Cuban Area—In 1945, the General Board decided that the time had come for us to re-enter Cuba. The missionaries who were available for this assignment were Rev. and Mrs. Lyle Prescott (1945—). They had originally gone to the Virgin Islands, but in 1945 they were transferred to Cuba. They went first to the city of Trinidad, where Miss Gardner had labored many years. They found some traces of her influences, even though a score of years had expired since her departure.

In laying plans for the future, Rev. Lyle Prescott recommended and the Department of Foreign Missions decided that our work should first be established in the city of Havana rather than Trinidad. In February, 1946, the Prescotts moved from Trinidad to Havana. By May, a Sunday school was opened in the Santos Suarez section of the city. The Sunday-school pupils gathered in the living room of the missionaries' home. This move proved to be a wise choice, for before the year had ended another thriving Sunday school was operating in Havana.

The winsome ways of Mr. Prescott attracted the attention of the Cubans to the degree that several of them offered their services as Christian workers. At least six young men gave this testimony before the end of 1946. This type of response guaranteed that the Church of the Nazarene was going to have a staff of workers and would be permanently established on the island.

Reinforcements for the Missionary Staff—Since the work in Cuba gave promise of a bright future, the General Board has increased the missionary staff from time to time. In 1947, Rev. and Mrs. John W. Hall (1947—) arrived on the field. In 1952, another missionary couple, Rev. and Mrs. Ardee B. Coolidge (1952—) joined the staff. These reinforcements have contributed greatly to the effectiveness of our work.

Some "Firsts" in Cuba—The first baptismal service was held in November, 1947. Four candidates were deemed eligible for the ceremony. Each of these gave impressive testimony about the grace of God which can save a lost sinner. Under the inspiration of the moment, one of the candidates declared that he had been called to preach.

On the Sunday of the first anniversary of opening a Sunday school in Havana, there were 4 Sunday schools, and they had a total attendance on that day of 397.

The first rural chapel was constructed at Arroyo Hondo in 1950. The initial start of the work at this place came about when Hildo Morejon, a country boy from the hills of Arroyo Hondo, was healed of tuberculosis in a Havana sanitarium, where he had become a Nazarene. Upon his release from the sanitarium he returned to his people to testify. His letters to Brother Prescott indicated that he had won the immediate members of his family, but he needed help to win his relatives

and neighbors. Mr. Prescott responded to this call for help, and on his first visit to this region he held services in the home of Hildo. The revival which broke out caused a mission to be organized. Then the members wanted a church of their own. Consequently, a rural chapel was built with a seating capacity of one hundred. This was the first rural chapel in Cuba.

The first Bible training school was started in 1951. The enrollment for that initial year was five.

New Province Entered—In September of 1954, Rev. and Mrs. John Hall moved with their family to Santa Clara or Las Villas. The province has two names and the capital city has the same names as the province.

Summary and Conclusion—The mission staff is composed of six missionaries. These are ably assisted by eleven national workers.

These seventeen ministers hold regular preaching services at thirty places.

The membership including the probationers is now approximately one hundred seventy.

There are twenty-two Sunday schools operating in this area, and they have an enrollment of about six hundred. The N.F.M.S. has three organizations, and these have a membership of thirty-five.

The Bible training school now has an enrollment of about eighteen.

There are fourteen chapels and four parsonages now in use. A district center is being developed at Chorrera, three miles south of Havana. Ten acres of ground have been purchased, and on this site we have a missionary home, the district tabernacle, and the Bible school buildings. The latter facilities include a girls' dormitory, a boys' dormitory, dining hall, two classroom buildings, and prayer chapels. The value of our property has been estimated at approximately \$50,000.00.

Even though the work in Cuba has been reopened only a few years, the missionaries in this area have a forward look. They are anticipating the day when there will be a Nazarene missionary in each of the six provincial capitals of Cuba. At present there are missionaries in two of the six capitals.

CHAPTER XXVI

OUR WORK IN HAITI

DEVELOPMENTS PRIOR TO ARRIVAL OF NAZARENE MISSIONARIES (1946-50)

Location and Population—Haiti is the western third of the island known as Hispaniola, which in turn is a part of the Greater Antilles. Dominican Republic is the country occupying the eastern two-thirds of the island. The island is bounded on the north by the Atlantic, on the south by the Caribbean Sea; Cuba lies northwest, the island of Jamaica southwest, and Puerto Rico east. Haiti has a land area of ten thousand square miles, and this small surface is inhabited by more than three million people. Most of these are Negroes, and they take pride in the fact that Haiti is one of the few independent Negro nations of the world. The official language of this republic is French.

A National Prepares the Way—As early as 1937, the Lord was setting things in order to prepare the way for the coming of Nazarene missionaries to Haiti. The earthen vessel used for this purpose was Carlos Louis Egen, a native of Port-au-Prince, Haiti. In the year mentioned above, he was converted in his twenty-fifth year. A simultaneous call to preach took him out of law school and put him into full-time work for the Lord. Shocked by the leader of his church, who fell into sin some years later, he left preaching for teaching until 1945, when he felt that through a dream God was calling him back into the ministry. After starting independently, he contacted the Church of the Nazarene through letters to Dr. C. Warren Jones, who was foreign missions secretary, and asked the church to receive him and his work. In the light of this request, Dr. Hardy C. Powers visited Brother Egen in Haiti and recommended that he be officially recognized by our church. Thereupon, in 1948, the General Board gave official recognition to his work and offered token support to be used for rental purposes.

Egen had organized only one church himself; but he found a number of other independent preachers who affiliated

with him, making a sizable little group. By 1950, it became evident that a resident missionary should be sent to the field to provide proper supervision for the work.

RECENT DEVELOPMENTS (1950—)

The First Missionary Couple Arrives in Haiti—The missionary candidates selected by the home board to supervise the work in Haiti were Rev. Paul and Mary Orjala (1950—). When this young missionary couple arrived on the field in October, 1950, they found thirteen congregations with an average membership of fifty-six; the national workers' staff had reached fourteen; there were two small day schools, each with an enrollment of twenty-seven. The Orjals were given no time to orientate themselves, for they were loaded with the responsibility of these churches from the moment they arrived on foreign soil. What would have been a major assignment under normal conditions was doubly that because of the racial and language barriers that had to be broken down.

Establishing the Work on a Permanent Basis—Because the laws were not clear regarding the holding of property by a foreign religious organization, lawyers advised against buying property in the name of the General Board. In the midst of prolonged endeavors to find a suitable means for holding property safely, a law was passed which exempted all recognized religious groups from taxes; its wording clarified preceding laws regarding the holding of property. This new law together with a letter of recognition from the government finally gave our church a permanent basis for holding property safely.

Starting a Bible Training School—On the first anniversary of the arrival of Rev. and Mrs. Paul Orjala, October, 1951, they had the privilege of opening a Bible training school. Although the school was operated at first on a limited schedule, everyone recognized that it would make a vital contribution to the future progress of the work. Seven students were enrolled the first year.

The educational program which Mr. Orjala envisions includes a strong Bible school, several day schools, and literacy work in each local congregation. This represents an

ambitious undertaking, but through the Lord's help all of these things will be brought to pass.

Increasing the Missionary Personnel—For two years the Orjalas labored without the companionship of other missionaries. However, this situation was changed in November, 1952, when Rev. and Mrs. Charles Alstott (1952—) arrived on the field. The coming of new missionaries to Haiti was a thrilling moment to those who welcomed them. Mr. Orjala writes about the event as follows:

After spending only a few hours together, it seems like we have known each other a long time. We are very satisfied with the choice of . . . Don't think we could have done better . . . Alberta is a nurse . . . She seems to have a lot of initiative and know-how. Charles pastored a church for two years after graduating from Olivet and during that time built a church, so his experience will come in handy when we start building (Kathleen Spell, *Haiti Diary*, p. 123).

The last addition to the missionary staff was Rev. and Mrs. Max Conder (1953—). They became associated with our work in 1953. Their efforts have been concentrated in the northern part of Haiti. Mrs. Max Conder has played a vital role in getting the medical phase of the missionary program started. This arm of service is making a significant contribution to the progress of the work in Haiti.

Summary and Conclusion—The major task confronting Rev. Paul Orjala as he assumed leadership of the Haiti field was to consolidate the gains which had previously been made and put the work on a solid basis. This has been a slow and difficult job, sometimes freighted with misunderstandings, but the horizon is clearing and the future looks unlimited.

The missionary staff is now composed of six missionaries. Assisting these is a group of sixteen national workers.

At present there are eleven organized churches, and there are eight other places where regular services are held.

Attending these services are approximately seven hundred members and probationers.

Each of the 11 churches has a Sunday school, and the total average weekly attendance is 414. Several of the churches have an N.Y.P.S. organization, and the membership of these societies is 113.

In the educational field three elementary schools are in operation, and they have an enrollment of about one hundred;

the Bible training school has ten students who regularly attend.

To promote the medical phase of the work, there are now two dispensaries, and an average of about two thousand treatments for patients each year.

The value of the property which is used to carry on the missionary program amounts to about \$20,000.00.

If one reads the *Haiti Diary*, which embodies many of the brilliant letters written by Rev. Paul Orjala, one feels that the work in that field is in safe hands. The spirit of optimism which characterizes the superintendent of our work on the island should bring about a development which will amaze those who are watching with interest our newest mission field. The road ahead looks wider and brighter for our work in Haiti.

PART VIII
ADMINISTRATION AND SUMMARY

CHAPTER XXVII

ADMINISTRATION OF FOREIGN MISSION DISTRICTS

The administration of foreign mission districts is largely in the hands of the missionaries themselves. However, the missionaries derive their powers from the General Board and, specifically, from the Department of Foreign Missions. The *Manual* outlines the work of the Department of Foreign Missions as follows:

To supervise and administer the work of organizing, maintaining, and supporting churches, mission schools, dispensaries, hospitals, and orphanages, and providing them with proper buildings, equipment, and workers; and to do whatever else may be proper and necessary for the welfare and progress of foreign missionary work, subject to the approval of the General Board and the Board of General Superintendents (*Manual*, Church of the Nazarene, 1952, p. 172).

In addition, the Board of General Superintendents has the general oversight of the missionary work of the Church of the Nazarene on all foreign fields. This phase of the work is described as follows:

These fields shall be visited as frequently as the Board of General Superintendents shall deem advisable. The responsibility for supervision may be assigned by the Board of General Superintendents to any one of their number for the period of the quadrennium. They shall approve or disapprove all nominations made by the Department of Foreign Missions to the General Board of the Church of the Nazarene for appointment as missionaries (*Ibid.*, pp. 153-54).

The Department of Foreign Missions has adopted specific regulations which govern the operation of affairs on the foreign mission district. These principles are incorporated in a document called *Missionary Policy*. Though revised from time to time, this is the basic guidebook for administering the foreign fields. A consideration of this policy gives an inside look at the operation of a foreign mission district.

THE MISSION COUNCIL

The most important organization on the foreign mission district is the Mission Council. On each field that has four or more missionaries a Mission Council is formed. It is composed of all missionaries on the field with at least two

years of service. The council meets annually at the time and place named by the mission field superintendent.

The council performs many duties which vitally affect the work of the district. Among the major functions of this organization are the following:

1. It elects a mission field superintendent each year by a two-thirds vote. The general superintendent having jurisdiction may nominate this officer to the council. After the council election, the final approval of the field superintendent is voted by the General Board.

2. It approves the assignment of each missionary and national worker to a place of labor. This stationing approval is done after appointments are recommended by the field superintendent.

3. It votes on the return of a missionary on furlough. This vote is taken at the first Mission Council meeting following the furlough. The action of the council becomes a recommendation to the General Board.

4. It employs all national workers and supervises them in their training program. It examines and grades the study courses of national workers.

5. It elects a missionary treasurer, who disburses funds only on the order of the field superintendent and the council within the limits of the established budget.

6. It elects superintendents, managers, nurses, book-keepers, or other employees of hospitals. These employees are amenable to the Mission Council.

7. It recommends furloughs for missionaries.

8. It evaluates the personnel needs of the field. It communicates these needs to the Department of Foreign Missions and submits requests for their fulfillment.

9. It elects a delegate to the General Assembly from missionaries on furlough. If this procedure is not possible, then the Mission Council may nominate a representative in the homeland. In the absence of such nomination the Department of Foreign Missions may elect a representative for that field to the General Assembly.

10. It approves by a two-thirds vote the retirement of a missionary from active duty. This recommendation is also

reviewed by the Department of Foreign Missions and the Board of General Superintendents.

11. It elects from among its members an Executive Committee with from three to five members, including the mission field superintendent. This committee carries out the business of the Mission Council in the interim between council meetings.

THE MISSION FIELD SUPERINTENDENT

An important individual in the operation of the district between the meetings of the Mission Council is the mission field superintendent. He is elected annually in the manner mentioned above. He is responsible for directing and promoting all of the interests of the district. His major duties are as follows:

1. He submits an annual written report including all finances and district statistics to the Mission Council and the Department of Foreign Missions. This includes a detailed record of all district activities.

2. He nominates for the consideration of the Mission Council all foreign missionaries and national workers, all hospital superintendents, staff, and employees, to their respective stations.

3. He organizes churches and probationers' classes.

4. He formulates, in harmony with the Mission Council, an asking budget which represents the financial needs of the district for the ensuing year. In this statement he projects the anticipated expenses of the district. This report is submitted to the Department of Foreign Missions. The Department of Foreign Missions takes under advisement the asking budget and weighs it in the light of expected income from the General Budget. Then the department decides the maximum amount it can allot to the district for the coming year.

SUBSIDIARY ADMINISTRATIVE FUNCTIONS

As the mission field expands its service program, various subsidiary or auxiliary institutions are developed. These include such items as main stations, outstations, hospitals and dispensaries, Bible schools, training schools, printing plants, industrial plants, and related institutions. Usually a mission-

ary is given the responsibility for an area of work rather than to be localized. In all cases, the one assigned the duty of administering a specific service agency or area is amenable to the mission field superintendent and the Mission Council.

At a main station one missionary is designated as "missionary in charge" by the mission field superintendent, subject to the approval of the Mission Council. He has full charge of the church functions and evangelistic activities of the area. If there are outstations connected with the main station, the missionary in charge supervises these. The same is true of places where regular services are held. However, if other institutions such as a hospital, day school, or printing plant are a part of the main station, the missionary in charge has no jurisdiction over these. They are under separate administration. The missionary in charge shall submit a written annual report and financial statement to the Mission Council.

Regarding a hospital, a superintendent is nominated annually by the field superintendent with the approval of the Mission Council. He manages the activities of the hospital and supervises the hospital staff. He makes a semiannual report of all financial receipts to the council treasurer and the General Board.

Printing plants and such institutions are administered by a missionary or qualified leader under the direct supervision of the field superintendent. All supplies are requisitioned through the Mission Council subject to the approval of the field superintendent.

MISCELLANEOUS ADMINISTRATIVE FUNCTIONS

Additional administrative functions which are important in operating a mission district are the following:

Power of Attorney—The General Board appoints and commissions one or more foreign missionaries in each field as its attorney. These persons look after all the legal matters pertaining to the interests of the missionary district.

Right of Appeal—In case of a disagreement between the mission field superintendent and the Mission Council, either may appeal to the Board of General Superintendents. In case of disagreement between the Executive Committee and the superintendent, either may appeal to the Mission Council or to the Board of General Superintendents. In case of dis-

agreement over placement or transfer of workers, such action is subject to appeal to the Board of General Superintendents. In case of disagreement between the field superintendent and the hospital superintendent, either may appeal to the Mission Council or to the Board of General Superintendents. In all cases the decision of the field superintendent stands pending such an appeal.

Fields Without a Mission Council—A mission field too small to warrant a council is governed by a mission field superintendent appointed by the Department of Foreign Missions subject to the approval of the General Board.

DISTRIBUTION OF THE MISSIONARY DOLLAR

A part of the administration of the foreign district is related to the distribution of money. The missionary dollar is divided in several ways.

It is understood that all monies received through Alabaster giving are spent on buildings and property. (The account of this is found in *Fifty Years of Nazarene Missions*, Volume I.)

As to the dollar appropriated from the General Budget for mission fields, a study was made of the expenditures of six foreign districts. This survey indicated that the missionary dollar was divided as follows: 60c for salaries of missionaries; 10c for salaries of national workers; 10c for educational purposes; 10c for medical purposes; 10c for miscellaneous expenses. This indicates that the missionary dollar is being spent wisely to promote the interests of world-wide evangelism.

CHAPTER XXVIII
SUMMARY AND PROSPECT
VITAL STATISTICS

During fifty glorious years of Nazarene missions countless miracles have been wrought and victories have been won. Tragedy and triumph have been blended in this dramatic venture for the Lord. Pioneers have blazed trails into the remotest areas of a world inhabited by sinners. Trophies of grace have been won to prove that the gospel is the "power of God unto salvation to every one that believeth." Darkened lives have seen a great light; crooked lives have discovered a nail-scarred hand that could lead them into straight paths; and the Lord's thrilling plan for transforming unpromising people into dauntless heralds of His unsearchable riches has been demonstrated numberless times.

Consecrated man power combined with dedicated money power has produced a dynamic impact upon the modern world. Magnificent achievements have characterized the global vision and enterprise of our church. Millions of dollars and hundreds of missionaries have been expended to export the gospel.

The number of missionaries that have been sent out by our church in the last fifty years totals about seven hundred. The accumulative service record that they have compiled amounts to more than six thousand years of active work. The grand totals in various service fields for these fifty years have reached staggering figures.

A survey of the missionary program during 1954 reveals the following phenomenal record:

Worker Personnel:

Number of missionaries	271
Number of national workers	1,357

Churches and Membership:

Main stations	101
Number of organized churches	767
Number of preaching points	379
Number of members and probationers	36,916

Auxiliary Organizations:

Number of Sunday schools	1,129
Enrollment in Sunday schools	63,271
Number of N.F.M.S. organizations	707
Membership of N.F.M.S.	13,071
Number of vacation Bible schools	74
Enrollment in vacation Bible schools	6,984
Number of Junior Societies	298
Membership of Junior Societies	5,860
Number of N.Y.P.S. organizations	290
Membership of N.Y.P.S.	7,111

Educational Activity:

Number of day schools	137
Enrollment in day schools	10,275
Number of Bible schools	25
Enrollment in Bible schools	468

Medical Missions:

Number of hospitals	3
Number of dispensaries	44
Number of patients treated	178,483

Property Evaluation:

Total value of properties on the fields	\$3,590,470.70
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Literature Distribution:

Total pieces of literature printed on the fields by mission presses	182,569
Total Bibles, Testaments, and scripture portions distributed	211,416
Total tracts distributed	734,624

Finances:

Total sent to the fields from General Budget, current funds, approved specials, and Alabaster Fund (one year)	\$1,973,765.00
Total raised on the fields by the nationals of each field	\$230,481.31

Population of Fields:

Total national population of fields served	221,219,118
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To bring the picture into sharper focus, we will see what the Church of the Nazarene is doing on the foreign fields each twenty-four hours. This indicates the amount of service

rendered to a wounded world through our missionary agencies. These accomplishments may be summarized as follows. If each missionary and national worker makes an average of one contact a day for Christ, then 1,500 persons are told of Christ daily. Every school day, more than 10,000 children are brought into the environment of Christian schools and teachers, and are taught the ways of Christian living. Every day around the calendar year about 500 persons receive medical aid from a Nazarene doctor or nurse. Each day more than 2,000 tracts and 600 Bibles, Testaments, and scripture portions are distributed. Every twenty-four hours our mission printing presses run off 500 pieces of literature. Each day the home church sends more than \$5,200.00 to the foreign fields for all purposes. The nationals on the various fields raise more than \$600.00 each day for their support or for other mission projects. This indicates that the Church of the Nazarene is making its influence felt around the world. To keep in touch with this vast spiritual empire and promote its interests, the foreign missions office writes an average of 1,000 letters per month.

FINANCING BY FAITH

The financing of our world-wide missionary endeavor is accomplished by achieving faith. This massive outreach of the church is wrought through stepping out on the promises of the Lord. Implicit trust in the Lord is indispensable in maintaining the lifeline of our missionary work. An overwhelming evidence of faith saturates our whole program.

In the first place, the budget for the mission fields is set up six months ahead of the time when the funds start coming in for that budget.

In the second place, the Department of Foreign Missions has enough confidence in the districts to believe that they will assume a sizable General Budget. This is an act of faith, for no coercion can be used to determine the amount of General Budget a District Assembly is to assume.

In the third place, a tremendous amount of faith is necessary to make up the difference between the General Budgets accepted by districts and the total missionary appropriation to the fields. During the last five years, the difference between the General Budgets underwritten by districts and

the money allotted to missions by the General Board has been approximately \$500,000.00 annually. The leaders of the church trust our people to overpay the accepted General Budget by that amount.

Our missionary program is a tribute to our faith in the Lord and His people; for unless He helps out, our accounts would be woefully out of balance.

The amount of money raised for our missionary program is approximately two million dollars per year. A cross section of the amounts channeled to each field for one year can be observed by the following chart. It covers the period from May 1, 1954, to April 30, 1955. The General Budget column is the amount allotted to the field to care for routine expenses. This money comes from the funds which local churches apply on the General Budget. The Current Balance column represents special allocations in case there is a surplus in the missionary funds. The Approved Specials and Alabaster Fund columns are promised provided the anticipated amounts come in for these purposes. The expenditures for the missionary program for one are as follows:

ANNUITIES AND WILLS

The members of the Church of the Nazarene have expressed unlimited confidence in our missionary program by remembering foreign missions in their wills and annuities. Gratuities of this type reveal that deep satisfaction comes from investing the savings of a lifetime in eternal dividends.

As of 1954, there were seventy-four annuities in operation, representing gifts worth \$218,000.00.

During the last ten years a total of \$177,000.00 has been channeled into the missionary program from wills. At present, there are thirty-four wills on file, representing thousands of dollars, which name foreign missions as the beneficiary of an estate. (Maybe the Lord will speak to someone who reads these lines about this matter.)

TWENTY-FOUR-HOUR SERVICE

This sign is usually associated with secular business, but it is applicable to the world evangelism program of the Church of the Nazarene. In your imagination envision the thrill of having an evangelistic service start at each hour

of the twenty-four hours which it takes our world to turn on its axis. If you can stretch your thought that far, then you have a partial picture of the far-flung battle lines of the Church of the Nazarene. We now have churches in each hour zone of the world but four.

Let us follow this panoramic unveiling through a twenty-four-hour cycle to remind ourselves that we have girdled the globe with holiness. Take any Sunday night on the calendar and start at our international headquarters in Kansas City. At the same time services will be conducted at Winnipeg, Canada, and Mexico City. While these meetings are still in progress, seven-thirty will come in the next hour zone. At that time, services will start in Red Deer, Canada, Denver, Colorado, and Juarez, Mexico. While these services are on, seven-thirty will come in the next hour zone. In this area services will start in Vancouver, Canada; Seattle, Washington; and Pasadena, California. The same pattern is followed around the clock. In the next hour zone are Fairbanks and Seward, Alaska; in the next, the Hawaiian Islands; in the next, Nome, Alaska. Then the international date line is crossed. In the next hour zone is New Zealand; in the next are Sydney and Brisbane, Australia; in the next are Melbourne, Australia, and Tokyo, Japan; in the next are Korea and the Philippine Islands; in the next is our China field; (none in the next); then comes Basim, India; (none in the next two); then come Syria, Palestine, and Swaziland, Africa; next is South Africa; next are Rome and Florence, Italy; next is the British Isles; next are the Cape Verde Islands; (none in the next); next are British Guiana and Buenos Aires, Argentina; next are Boston, Massachusetts, Haiti, Bolivia, and Trinidad; next are Toronto, Canada, Miami, Florida, Nicaragua, and Peru. This completes the schedule. Only four gaps around the world! We will assume that most of these services will extend more than an hour and that would make a continuous contact with the Lord around the clock. Yes, the time has come when the Church of the Nazarene is offering twenty-four-hour service to the Lord.

PROSPECTS FOR A NEW FIELD

The Church of the Nazarene is now making plans to project its message of full salvation into another open door

of opportunity. The area is known as New Guinea. It lies close to the northern tip of the Australian continent. The population inhabiting this area numbers about two million. The vast majority of these people are unaccustomed to civilized ways and in many instances are hostile to the white man. The one force that keeps them restrained is the presence of police patrol. Without this protection it would be dangerous to penetrate the interior. This fact indicates the deep spiritual need that is prevalent among these nationals.

Soon after the General Assembly of 1952, the General Board requested Rev. A. A. E. Berg, superintendent of the Australian District, to investigate the possibilities of opening work in New Guinea. Before the close of the year, Rev. A. A. E. Berg had carried out these instructions. He made an extensive investigation of the whole situation and reported that the administrative officials of the country were anxious to have more missionaries work with the nationals. He discovered that if medical work were operated the government would help share the expenses of the project. He reported that there were several missionary groups now working in New Guinea, but none of them emphasized holiness. He concluded his account by stating that the Church of the Nazarene should make definite plans to enter this new area.

The next major step was taken by the leaders of the Nazarene Foreign Missionary Society. Mrs. Louise Robinson Chapman and other members of the N.F.M.S. General Council became unusually burdened about New Guinea. They made this item an object of special prayer. Soon the Lord unfolded to them a plan whereby we could raise the money for such a project. The financial angle that was finally worked out provided that June 20, 1954, be designated as "New Guinea Day." Every church was urged to have a "march offering" and the proceeds would be placed in a special fund for New Guinea. The program was publicized through church periodicals and captured the imagination of our people around the world. Consequently, from the homeland and the mission fields there was collected a fund of money which exceeded \$100,000.00. With this amount of cash available for starting a new work, more plans of occupation were advanced.

The next move was in the latter part of 1954. At that time, Dr. Hardy C. Powers, general superintendent, made an of-

ficial trip to New Guinea. He traveled extensively, interviewing administrative officers and investigating the prospects for missionary work. When he gave his challenging and thrilling report to the General Board in January, 1955, this group sensed that the time was ripe for specific planning to penetrate the new field.

The next important development was the appointment of a missionary couple for the New Guinea field. Those responsible for selecting missionary personnel decided that the missionaries who should pioneer the work in our new field were Rev. and Mrs. Sidney Knox. They will move to this area of labor sometime during 1955. The prayers of the entire church will be supporting them as they go forward to proclaim holiness evangelism in a place where it has never been preached before.

THE FUTURE

The missionary program has fifty marvelous years in its history. By consolidating the gains and profiting by past experiences the next fifty years should be characterized by enormous advancements. We have both the man power and the money power to accomplish mighty things for our God. The evidence of His blessing and leadership in the past furnishes a foundation for our faith to "evangelize the world in this generation." "We can if we will."

<i>District</i>	<i>General Budget</i>	<i>Current Balance</i>	<i>Approved Specials</i>	<i>Alabaster Fund</i>	<i>Total Allocation</i>
Africa Coloured	\$ 8,170	\$ 6,000	\$2,000	\$ 8,000	\$ 24,170
Africa P.E.A.	35,730	6,000	3,150	3,000	47,880
Africa Swaziland	55,606	8,000	6,000	7,000	76,606
Africa Transvaal	68,700	8,000	5,000	7,500	89,200
American Indian	36,000	6,500	1,400	6,000	49,900
American Indian School	11,760	7,000	1,950	12,000	32,710
Argentina	21,110	10,600	5,000	16,000	52,710
Barbados	13,480	6,000	3,000	5,000	27,480
Bolivia	15,130	6,000	2,000	5,000	28,130
British Guiana	9,275	5,000	1,450	6,000	21,725
British Honduras	34,670	7,000	3,000	5,500	50,170
Cape Verde Islands	25,920	4,700	1,500	3,000	35,120
Casa Robles	10,000	3,000	1,135	7,750	21,885
Central Mexico	26,705	8,000	4,700	6,000	45,405
Cuba	18,770	6,000	3,000	2,000	29,770
Guatemala	43,880	7,000	5,000	7,500	63,380
Haiti	14,650	5,000	820	6,000	26,470
India	88,930	11,000	5,275	12,000	117,205
Israel	6,550	2,000	1,000	2,000	11,550

Italy	9,080	8,000	175	5,000	22,255
Japan	34,580	8,100	6,900	7,300	56,880
Jordan	17,420	4,000	2,000	2,000	25,420
Korea	13,460	6,000	5,110	20,000	44,570
Lebanon	7,900	3,000	2,000	5,000	17,900
Nicaragua	38,566	8,000	3,000	7,500	57,066
North Mexico	19,695	8,000	4,000	6,000	37,695
Peru	28,800	6,000	3,500	6,000	44,300
Philippine Islands	24,550	6,000	8,950	4,500	44,000
Puerto Rico	19,560	6,000	6,000	10,000	41,560
San Antonio Institute	21,970	3,000	2,750	10,000	37,720
Southeast Mexico	18,735	6,000	4,000	5,000	33,735
Southwest Mexico	39,240	8,500	1,450	6,500	55,690
Spanish Department	17,650	3,000			20,650
Syria	18,570	4,000	2,800	10,000	35,370
Texas-Mexican	26,340	8,000	1,450	5,000	40,790
Trinidad	18,530	5,000	2,300	4,500	30,330
Uruguay	7,060	5,000	2,800	6,000	20,860
Miscellaneous Budgets	421,008	34,500			455,508
TOTAL	\$1,347,750	\$262,900	\$115,565	\$247,550	\$1,973,765