

Willard Jagrizz
Missionary Study Book, 1961-62

By LYLE PRESCOTT

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Lyle Prescott

... the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth (Acts 13:47).

And when they were come, and had gathered the church together, they rehearsed all that God had done with them and how he had opened the door of faith unto the Gentiles (Acts 14:27).

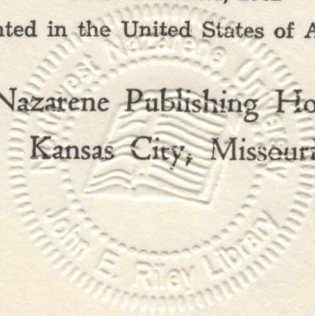
And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren (Acts 15:3).

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Light in Latin America

Missionary Study Book

1961-62

By Phyllis

The first requirement for anyone who wishes to be a part of the Christian Church is that he should have a heart that is open to the light of the Gospel (Acts 13:47).

And when that heart is open, and when the light of the Gospel is shining upon it, then the heart is ready to receive the Word of God (Acts 13:48).

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Dedication

To the splendid team of missionaries and national workers on all the fields touched in this study, for whose painstaking contributions and prized friendship I am deeply indebted, this book is gratefully dedicated.

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CHAPTER 1

Brethren of the Borders

(*Southwest Mexican District*)

And God said, Let there be light: and there was light. And God saw the light, that it was good (Gen. 1:3-4).

Loyalty to the Church

One of the very heartening features of Mexican border work in the Church of the Nazarene is the enthusiastic loyalty to the mother church. Despite points of cultural variance and all too frequent racial conflicts in everyday life, our brethren of the border are happy Nazarenes and their work is growing vigorously. It might be feared that, living on the fringe of our country, their perspective might be faulty and their devotion limited, but such is generally not the case. Christian love has surmounted every barrier and given us some of the loveliest Nazarenes to be found in the world.

We might go one step farther and pass to the geographical and administrative heart of our church, Kansas City, Missouri. If it were true that familiarity breeds contempt, then we should expect to find the least loyal among our Latin brethren at this ecclesiastical center. Happily, the opposite is the case. If the author were permitted to choose the *all-American Nazarene*, his choice would quickly fall upon Dr. Honorato Reza. Born and reared in Mexico, educated in institutions of higher learning in both Mexico and the United States, head of the Spanish Department of the Nazarene Publishing House, and thoroughly acquainted with our Zion, Dr. Reza is loyal to the core and deeply in love with the

Church of the Nazarene. The secret of it is his deep commitment to Christ and his unswerving faith in his denomination.

Background of the Border Work

Beginning with the explorations of the intrepid De Soto between 1539 and 1542, ranging from Florida to the Mississippi, where he died, there have been Spaniards throughout widespread areas of what came to be the United States of America. Spaniards covered more of America, and did it earlier, than any other people from Europe. Still today, especially in remote and isolated areas of New Mexico, there are families of pure, ancient Spanish stock. The blood stream of most of them, however, has become mixed with that of other countries.

At the beginning of this century, Mexicans began pouring across the border into the southwest part of the United States. It is estimated that this area now contains a million Mexican Americans. To this number should be added an estimated half million Mexicans of illegal entrance. Our neighbors have added much to our culture. Who, for example, would dream of extracting from our Southwest that delightful flavor of Spanish names or Mexican foods? Who would care to exchange the name of Los Angeles for a more American name, such as Jones Center? For practical reasons, however, the original name was shortened from El Pueblo de Nuestra Senora La Reina de los Angeles de Porciuncula (The Town of Our Lady the Queen of the Angels of Porciuncula) to Los Angeles. Nor does anybody ask us to call our big California city "The Angels," even.

The average Mexican who enters the United States comes poor and ill trained for jobs with good salaries. He finds himself at the bottom of the social ladder. He knows little or no English. Only back-breaking jobs, like working on the railroad or picking vegetables and fruits, are open to him. The average American whom he meets

is not a saved and sanctified Christian inspired by missionary vision, and it would be too idealistic to claim that the new arrival finds much more than mere tolerance.

What does the Mexican do now? Does he immediately contact the Communist Party and begin organizing a revolution? Indeed he does not. He gets a lowly job, works like a Trojan, and puts up with a score of difficulties that would utterly dishearten the average prosperity-softened American. His children learn English and zealously seek to become Americanized. So eager are they to be considered Americans that they generally forsake their heritage of the beautiful Spanish language—a real loss. A great deal of evangelical work done among the second- or third-generation American Mexicans is now done in English. In our own churches a common practice is to conduct the Sunday school in English and the worship services in Spanish.

The new arrival does not remain at the bottom of the social ladder. In every sense of the word, he climbs. It is a very difficult task to become accepted in the English-speaking community, but he often succeeds. By dint of hard work, study of the English language, use of better clothes, and rise to what is generally considered a better type of work, he gradually becomes a member of a fixed community. A social study of the Mexican people in the United States will reveal that our neighbors become good citizens and hold every kind of professional position, including the office of mayor of some of our cities.

Early Missionary Beginnings

The story of Mexican border gospel work began, as many will remember, with person-to-person witnessing on the part of Mrs. May McReynolds of California. God laid on her heart the need of the unevangelized Mexicans whom she met as a local agent of the Santa Fe

Railroad. From a start in South Pasadena, the work soon spread to a mission in Los Angeles, and from there it extended until its Heaven-blessed outgrowth is known today as the Southwest Mexican District and the Texas-Mexican District. Our purpose in this chapter is to study the growth of the Southwest Mexican District during the past four years.

Present Boundaries

The Southwest Mexican District includes California, Arizona, New Mexico (with El Paso, Texas), and Colorado, within the United States. It also includes the North District of Baja California, Sonora, and Chihuahua, three border states in northern Mexico. Right here it might be wise to note that the full name of Mexico is The United States of Mexico, while the full name of our own country is The United States of America. In this book, however, we shall refer to the two countries, for the sake of brevity, as Mexico and the United States respectively.

Missionary Personnel

The present missionary staff is composed of four couples. Rev. Ira L. True, Sr., and Valora M. True are located at Pasadena, California. Mr. True is the district superintendent. Carl and Betty Morris are located at Cucamonga, California. Mrs. Morris is the district N.F.M.S. president. H. K. and Myrtle Pieper are located at Las Cruces, New Mexico. Lester and Florence Jessee are located at Roseville, California.

Mr. True came to the office of district superintendent in 1945, upon the retirement of Rev. E. Y. Davis, and he has labored efficiently in this capacity until the present. His long term of service, growing out of previous missionary experience in Guatemala and Mexico, has given to the Church of the Nazarene one of its most faithful and valuable missionaries. Much of the splendid progress of the Southwest Mexican District is due to the fine leadership of Rev. Ira L. True.

National Workers and Churches

At the close of the previous quadrennium the Southwest Mexican District reported thirty-five national workers. At the close of this quadrennium it boasts forty-eight, a gain of thirteen. Four years ago there were forty-two churches and preaching points; now, fifty, a gain of eight. Four years ago there were five self-supporting churches on the district. Healthy strides have been made until the present report is twelve. And fifteen more churches are partially self-supporting. This bespeaks not only a vigorous stewardship emphasis but a healthy spiritual tide among the churches.

Mr. True reports two outstanding revivals. At Phoenix, Arizona, there were sixty-seven new people present, and twenty-four of these were held to the church by being saved at the altar. The Sunday school attendance has remained high also. He attributes the success of the meeting to copious visitation, good advertising, and much earnest prayer.

Rev. Edward Wyman went to hold a meeting in the city of Chihuahua, Mexico, a hard field in which to reach new people. Much house-to-house visitation was done and God rewarded the faithful efforts of His people. Many new folk were brought in and a good number of them found God. The church took on new life and still forges ahead.

Property Gains Through Alabaster Funds

Excellent gains have been made in properties through total or partial assistance from Alabaster funds. Those cities gaining new properties are Selma and Roseville, California; Douglas, Arizona; Ft. Lupton, Colorado Springs, and Pueblo, Colorado; Las Palomas, Villa Ahumada, and Casas Grandes, Chihuahua, Mexico; and Maneadero and Tijuana, Baja California, Mexico. This means, as every thinking Christian knows, far more than merely lands or buildings. It spells, for both the present

and the future, definite gains in immortal souls won to the kingdom of God.

Church Membership

Spiritual harvest may to a degree be reckoned by gains in church membership. At the close of the previous four-year period the district reported 1,522 communicants and probationers. At the close of this quadrennium it could gratefully count 2,003 members, a gain of 481. This was an average increase of 120 each year.

Church Schools Gains

It would only be logical to expect a sizable growth in the area of church schools on this district. Though only 2 more Sunday schools were added to the district, there was a remarkable development of the schools already organized. In four years the enrollment jumped from 2,421 to 3,529, a gain of 1,108. On the last Rally Day there was an attendance of 4,300. The district superintendent gives a large share of the credit to a strong district church school board.

In 1955 there were 16 vacation Bible schools held on the district, with a total enrollment of 807. In 1959 the number rose to 21, with an enrollment of 1,421. Not only was there an increase of 5 vacation Bible schools, but the average enrollment increased from 50 to about 70.

N.F.M.S. Progress

The Southwest Mexican District is striving to enroll its men on the list of the Nazarene Foreign Missionary Society membership. And it is enjoying an increasing degree of success. In some places men have served as society presidents.

The district superintendent reports a present total of 33 organized societies with a membership of 1,169, as against 25 societies with a membership of 512 four years ago. This presents the remarkable gain of 8 societies and 657 new members.

N.Y.P.S. Advance

At the close of the previous quadrennium there were 20 organized Nazarene Young People's Societies, with a total membership of 356. Though at present there are only 3 more societies on the district, there has been a gain of 472 members, making the total 828. The membership, in other words, more than doubled. The societies enter actively into the work of the district. They have sponsored several home mission projects. This year they are raising money to help buy a much-needed youth center.

Junior Societies

There are 11 Junior Societies with a total membership of 292. Attention to the juniors of the church means that there will soon be a new crop of young people, informed and interested in missionary activity. Teaching them early to pray for our world-wide program of evangelization will not only help to establish them in their own Christian experience, but it will add to that vital, miracle-working bank of prayer resources upon which every missionary so gratefully depends. Who knows how many victories have been won because of the simple, earnest faith of some little junior with missions on his or her heart?

Finances

A look at the finances of the Southwest Mexican District reveals some very interesting things. In 1959 our Mexican brethren raised the admirable total of \$84,799.00 in the local church regular offerings. Their total membership was 2,003, which means that their per capita giving averaged \$42.34. A comparative study of all our foreign fields shows that among the larger districts, membershipwise, the Southwest Mexican District holds first place in per capita giving.

If we glance at their general giving we are again gratified to see that in 1959 they gave \$7,784.23 in the Easter Offering and \$6,489.39 in the Thanksgiving Offering, a total of \$14,273.62. It may be argued that since many of the members of this district live within the boundaries of the United States, and share in its general financial prosperity, it should be expected that they show a larger giving. And the argument is no doubt valid. But the beautiful thing is that our Mexican brethren did do just exactly what they could and should have done! They responded. From their hearts they gave largely, and God is blessing them. They have set a glowing example before all our fields. And we are proud of them. Money tells far more than cold figures; we believe that in this case it tells of hearts dedicated to God and lives committed to a broad, solid principle of Christian stewardship.

Tribute to Mrs. McReynolds

What a thrill Sister McReynolds would feel could she appear today and view the outgrowth of her vision for and work among the Mexican people! Little could she guess that her first nervous testimony to a humble workman on the Santa Fe would somehow be caught up in the divine plan of gospel transmission and be transformed into such glorious heralding of holiness among the multiplied thousands of Mexican folk along the Southwest border across these sixty years. Indeed, little is much when God is in it!

CHAPTER 2

Treasures in Texas

(Texas-Mexican District)

There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us (Ps. 4:6).

How It Began

When we speak of treasures in Texas we do not mean oil. Nor do we mean riches buried by the Texas Indians, after whom the state is named. Our treasures are the souls of the Mexican people whom we seek to save.

Unlike the Colorado and California gold rushes, in which thousands of men poured into the areas where gold was reported to have been discovered, our spiritual treasures in Texas have come across the Mexican border to us. And they did not come to Texas in a hunt for God.

As in the Southwest Mexican District, our first prospector was also Mrs. May McReynolds. Eventually divine mining operations became so extensive, reaching from Los Angeles, California, to widespread areas throughout Texas, that it became necessary to divide the border work into two areas: the Southwest Mexican District and the Texas-Mexican District. This division was effected in 1946.

It should be noted briefly that the original name of the Texas-Mexican District was the San Antonio-Monterrey District and that it included Texas and an area in Mexico. After only one year this work was

redivided to form the Texas-Mexican District and the Mexico North District. Rev. Fred Reedy became the first district superintendent of the newly formed Mexican district in Texas, while Rev. Enrique Rosales served as the district superintendent of the Mexico North District. During 1945 Mr. Rosales had served as the district superintendent of the combined areas.

District Superintendents

Rev. Fred Reedy served as district superintendent from 1946 until 1949. Some excellent features that marked his administration were the organizing of a Workers' Institute and the purchase of property for a Bible Training School at San Antonio, with the subsequent inauguration of the school.

Rev. Edward Wyman served as district superintendent from 1949 to 1951, at which time he became director of our school at San Antonio. During this time excellent strides were made in the further development of the Bible Training School, and emphasis was placed on evangelism in the churches.

In 1951 Rev. Everette Howard became superintendent of the work and has continued in this capacity until the present. Everette and Garnet Howard had served sixteen years in the Cape Verde Islands and only the ill health of Mrs. Howard terminated their exceptionally fruitful ministry in that pioneer field. God has been gracious to the Howards in the transition to a new field, a new people, and a new language (a change from Portuguese to Spanish), and Mrs. Howard's health has improved. Mr. Howard describes this transition period in his own words.

"When we realized in 1951 that we could not return to the Islands because of Garnet's health—it seemed just too much to bear. We could only think of Cape Verde Islands, and the many miracles that God had worked among the people. But one night during the usual 'full-

moon prayer meetings' (a custom that we started in the Islands in 1940 and have carried out in Texas) out in the little prayer room back of our parsonage, the whole matter was settled and God came down and all the clouds cleared away. Since that time we have seen victories and have loved the Spanish-speaking work here along the border just as much as that of the Cape Verde Islands. Miracles are happening, yes, many miracles as glorious as any in the Islands, for we have found the Lord the same. It is a case of receiving the 'call' after being appointed to the field, but it was God's plan in this case."

The Churches

We now have seventeen churches and one preaching point on the Texas-Mexican District. The churches are located in Brownsville, Mercedes, Donna, San Benito, Weslaco, Laredo, Del Rio, Abernathy, Corpus Christi, Crystal City, Ft. Worth, Houston, Odessa, Plainview, and San Antonio (where there are four). It is gratifying to note that two of these churches are fully self-supporting, and fifteen more are partially self-supporting.

The present total membership is 807. This represents a gain of 222 in the last two years, figures both curious and stimulating. During the quadrennium the total gain was 496, or 259 per cent. This would be a good point at which to stop and sing the doxology. For new members there is a special training course which meets Sunday nights at the same time as the N.Y.P.S. It has proved to be very successful.

The Pastors

The Texas-Mexican District has seventeen pastors. Of this number twelve are ordained elders. All of the elders are graduates of some seminary or of our Nazarene Bible Institute at San Antonio. Last year seven ministers were ordained.

The Training Program for Ministers is set up to prepare the pastors for ordination. It aims to make sure that every minister has a clear experience of holiness, to create a district and general church consciousness, and to train him for leadership. Some ministers are sent for short summer courses at Bethany Nazarene College, and to visit leading churches to study their organization and to hear lectures by the pastors.

Church School Activities

Each of the 17 churches has a well-organized Sunday school. In addition, the mission at Weslaco has a Sunday school. By 1959 the total enrollment reached 2,318. Sunday schools are growing so rapidly that there is hardly space for present attendance. Finding room for future growth presents a real problem.

The district has enjoyed an intensive plan of Sunday school organization. It has sponsored several church school conventions with choice workers, and these conventions have aided noticeably in imparting to the people a vision for Sunday school work. The district has profited, especially along organizational lines, through sending several pastors to Bethany Nazarene College for short summer courses.

Each church carries out a Christian Service Training class sometime during the year. The four Mexican churches in San Antonio held a course together this past year, with each pastor conducting one of the classes. The results were excellent and the pastors are planning a similar C.S.T. course this year.

Last summer the Texas-Mexican District achieved the very enviable record of being a 100 per cent vacation Bible school district. They enjoyed an average daily attendance of over eighteen hundred. Corpus Christi enrolled over three hundred children, and Las Palmas over two hundred. The V.B.S. is envisioned as something well beyond the entertainment level, or even as a mere

teaching medium. It is considered a truly evangelistic opportunity. Consequently it resulted in many conversions.

Visual Education

The Texas-Mexican District has organized a District Religious Education Committee, which makes large use of visual education. The district superintendent reports that their visual aids are very effective in stewardship training, teacher training, and V.B.S. leadership training courses. Much consideration is given the district library of Christian films and slides as an important part of evangelistic equipment. At Corpus Christi, a new church on the Gulf of Mexico where all the members were newly converted from Catholicism, bubbling over with enthusiasm and growing, it was seen that careful attention must be given to the nurture and training of the new Christians. One night the film story of Martin Luther was presented, and at the close of the service there was a good altar service and several completely new people were won to the Lord.

N.Y.P.S. Growth

In the last two years the total membership of the 15 Nazarene Young People's Societies has almost doubled, and now stands at 401. In 1956 the membership stood at 199. This fine increase in the number of young people being won to the church is a very encouraging sign for the future of our work in Texas.

The district youth organization sent two young men to the International Institute of the N.Y.P.S. at Estes Park, Colorado, in 1958. This participation no doubt did much toward helping our Nazarene Mexican youth to feel their vital relation to the world-wide program of the Church of the Nazarene. The district N.Y.P.S. has sponsored revival campaigns and worked enthusiastically at the distribution of Christian literature,

including the special issues of the Spanish *Herald of Holiness* ("*Heraldo de Santidad*"). Recently the N.Y.P.S. sent silverware to the San Juan Bible School in Mexico. Each year at the District N.Y.P.S. Convention one of the outstanding features is the annual banquet. Last year over two hundred young people attended.

Junior Societies

The organization of Junior Societies is a new project on the Texas-Mexican District, but there are five societies, with a total membership of sixty. A feature which promises good future growth in this department is the fact that very many of the juniors can read English. This will make available to them a fine selection of reading and study material not yet available to our all-Spanish-speaking field. Now in use on the district are the *Junior Workbook* and the Junior Society lessons in the missionary society plans.

N.F.M.S. Advance

There is an organized Nazarene Foreign Missionary Society in every church on the district. Membership has climbed from 248 in 1956 to 424 in 1959, a gain of 176. The N.F.M.S. is considered one of the main departments on the district. The Spanish *Herald of Holiness* subscription contests are sponsored by the missionary societies. There are men in every society, and in almost every local society some of the officers are men.

Finances

During this quadrennium the Texas-Mexican District gave \$8,868.00 to foreign missions, which was double the giving of the previous quadrennium. They plan to double their giving in the next four years. The churches lacked only \$49.00 of being a 10 per cent district for the quadrennium. The General Budget is set up at the District Assembly by the District Ways and Means Commit-

tee on the basis of 8 per cent of total giving. Then the District Prayer and Fasting organization plans on bringing the General Budget up to at least a total of 10 per cent. It is noteworthy that the Prayer and Fasting League raised \$1,128.00 last year.

The grand total of giving showed a remarkable gain during this past quadrennium. It rose from \$58,272 to \$99,144, which was a gain of \$40,872.

In 1954 the District Assembly voted enthusiastically to buy the old Waco Campgrounds, which had just been put up for sale. Our Mexican brethren caught the vision of continued evangelistic emphasis, and by 1959 the district had raised and paid \$6,500 for this project. Now plans are being made to launch a home missions campaign to raise funds to improve the campgrounds and sponsor district N.Y.P.S. camps.

The goal of the Texas-Mexican District is for every local church to be financially self-supporting. When their churches can pay a pastor \$50.00 per week salary with utilities, it is considered a self-supporting church. According to the 1959 records, two of the churches have attained to full self-support and fifteen have achieved partial self-support.

Revivals

Both older and new Christians are showing a deepening of spirituality. They are taking more responsibility and their testimonies reveal a thrilling spiritual growth. A good number of the new Christians are now praying, testifying, tithing, teaching classes, and developing into mature Christians.

Recently there was an unusual revival outpouring in the Rio Grande Valley. At Donna and Mercedes the buildings were crowded out every night. One evening at Donna there were by actual count over three hundred people present. The altars were full each night. Many new families found the Lord.

New Properties

In Everette Howard's own enthusiastic manner of telling a story, we have the following descriptions of some of the new properties acquired. The problems and the solutions form the romance of missions in Texas.

The Palm Heights

Church of the Nazarene, San Antonio

The Burbank church was a little stone building with cement floor, tin roof, right by a main-line railway track and directly under the new expressway, on a dead-end street, muddy road, unpaved, and dark. The place was sold, and the Lord gave us a beautiful building 40 by 65 feet, on Linares Avenue, in the beautiful Palm Heights Addition of San Antonio. There are a lovely parsonage and a Sunday school annex. God has blessed the church and it is double what it was before the move, and having good revivals. It is now known as the Palm Heights Church.

Las Palmas Church of the Nazarene, San Antonio

Three lots have been bought in West San Antonio in the new Las Palmas Addition for a new church. This church, only three years old, with two hundred in Sunday school, worships in an old cloth tent with dirt floor. The pastor is Leo Flores, who was converted while in prison. The people keep an evangelistic spirit in the services. Some of the members play guitars and their fine choir of young people fill the old tent with glorious music. The lot is being cleared for the erection of a beautiful church building 30 by 70 feet, with an annex of six Sunday school rooms.

Donna Church of the Nazarene

We were able to purchase a large cement-block building from the Methodist people in this city. One of the reasons we wanted this building so badly was that five

lots came with it, and the property was on a corner in a good location in the Mexican section of the town. A young, Nazarene public school teacher by the name of Joe McMahan, who was deeply interested in the work among the Mexican people in the Rio Grande Valley, had been holding Sunday school and preaching services in the building for several months before we could get a regular Mexican pastor. From this early Sunday school work we were able to organize a good church later on. Then in 1958 Herbert and Sallie Bargo were sent there as full-time pastors. They began to work in earnest on the building and congregation. The building was completely remodeled; walls inside and out were painted and repaired. For over a year they struggled against great odds in building the congregation, as they had no Sunday school rooms and no rest rooms. I am sure that the Lord will have a little special blessing for the kind neighbors on both sides of the church who opened their bathrooms for the Sunday school children on Sundays.

By the way, one of these has become a Nazarene home and its members are now faithful members of the church! The revival spirit came upon our folk here and soon the building was not large enough for their Sunday school and regular services. Plans were made for building some rooms on each side of the auditorium. A lovely three-bedroom parsonage was also built on the lot, thus saving us the rent which the district had been paying out each month. Now with the new Sunday school rooms, they are in a big drive for new students. The Sunday school average attendance for the past months has been over one hundred each Sunday. The church recently took in a good class of new members also. The future looks bright for our church at Donna.

First Church of the Nazarene, San Antonio

This little church just a few years ago thought it was doing well when it averaged 41 in weekly Sunday school attendance and paid its pastor \$10.00 per month. The

building was unfinished and a few old folding chairs were enough to take care of the people. But God and revivals came! The church has grown and now it is not possible to find seats for the crowds. Every Sunday they fill the church. There are 275 enrolled in the Sunday school. The people have finished the building inside and out, installed air conditioning, and purchased pews. The church has acquired a Sunday school annex and a fine three-bedroom parsonage. Recently they had over 300 in Sunday school. Last year's average attendance was 136. This year shows a good gain in every department. The pastors are Rev. and Mrs. Joaquin Rodriguez (Wha-KEEN Ro-DREE-guess), a splendid couple from Cuba, and they are doing a wonderful work for God. He is the district treasurer and she is the district Prayer and Fasting League treasurer. They are now making plans to build a new and larger church for the increased congregation.

Corpus Christi Church of the Nazarene

This church began in a little Mexican home. It was pastored by Leo Flores and under his loving care it grew. We found a beautiful Baptist church and annex for sale, and through the grant of Alabaster box funds this property was purchased. The church is now one of our largest Spanish-speaking churches. It grew rapidly as God blessed with revivals. Many new families were won. One young married lady, converted from Catholicism, was so eager to tell the good news of what God had done for her that she quit her job and for two months went from house to house telling the story of how God had saved her. She is still a leader in that church and also one of the district officers.

Recently while in Corpus Christi holding a revival meeting I heard someone talking in the pastor's study to the side of the platform, and I was about to ask the

pastor to quiet the person when the pastor whispered to me:

"Brother Howard, that is the prayer band or church intercessors. They pray every time I preach. A small group of the members takes turns at intercession. They have opened up the channels of heaven upon the church." After that it was much easier to preach. It is no wonder that their church is full to overflowing and that the altar is often lined with seekers.

Mercedes Church of the Nazarene

Mercedes is a city of 30,000 population on the Rio Grande River and 90 per cent Spanish-speaking. For years the little Nazarene Mexican congregation worshiped in a one-room building located at the edge of town on the sewer drainage ditch. But after much prayer and fasting, God came with revival power, and building problems were solved.

One day Mrs. Howard and I drove past a beautiful corner lot in the best section of the city. We felt that God wanted us to buy that corner lot. We drove onto the lot and prayed and dedicated it to God's work. Then we tried to find the owner. Many people had tried to find him and had failed. Two different churches had tried to purchase the lot for locating their churches. But we believed that God had led us to this location and we rejoiced although we did not have the least idea where we could find the owner. No one had paid the taxes, so the owner's name did not appear at the city hall or at the county courthouse. Actually, the land was part of an old Spanish grant, and had been in the family of a famous Methodist family, named Bounds, for many years. When we finally located elderly Judge Bounds and informed him that the land was his, he denied it and tried to explain that his family had sold it many years before.

"If I own it, you can have it," he declared. And that was the answer to our prayers! A good lawyer dug into the ancient records and proved that the old judge was the rightful owner, and prepared the proper deeds for us.

That wasn't the end of God's blessings: Revival after revival came. Rev. Cipriano Flores was doing a faithful work; the old church building was moved to the new location and plans for a new church were made with the idea of using the old building for a Sunday school annex. Just recently a Nazarene businessman from one of our English churches in Fort Worth came by and after attending services in the Mexican church in Mercedes became interested in the work there and in the plans for a new building. He is a contractor and has built many beautiful homes. For the past year he has had a kiln in old Mexico, just across the border from Mercedes, where he has made bricks for the houses which he was building. It seemed that the Lord had everything timed just right. Here was just the man to help us erect our new building just at the right time we needed him. Mr. Elmer Trimble, our contractor friend, gave the Mercedes church 15,000 beautiful bricks and \$500 cash to help get the bricks across the border to begin the new project. The local congregation is working on the project and the work goes forward.

Other New Properties

Space does not permit us to tell the story of all the new properties, but mention should be made of their names at least. Four other congregations have new buildings: San Antonio Mistletoe Church, Plainview, Odessa, and Del Rio. Buildings obtained through Alabaster funds are Corpus Christi, San Benito, and the San Antonio Palm Heights Church.

CHAPTER 3

Men of Might in Mexico

(Three Districts in Mexico)

The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1)

What About the Name?

Have you ever wondered what the name Mexico means? It sounds more Indian than Spanish. Yes, in Mexico for every place name in Spanish there are about ten in Indian. The name of the country is derived from the Aztecs, coming from the word Mexitli (Mex-IT-lee), which is one of the two names for their god of war. It could have been worse, for the other name is Huitzilopochtli. Mexico means "the place of Mexitli."

Actually the correct way to name the country is to say "The United States of Mexico." And when we call the capital city Mexico City we are guilty of a little invention, because the true name is merely Mexico. When Mexicans refer to their country, they say *la republica* (the republic), and when they speak of their capital, they say *Mexico*. We Americans are rather liberal in our treatment of names, anyhow, as when we often refer to the country in question as Old Mexico to distinguish it from our state of New Mexico. We prefer to be practical rather than literal.

Races and Languages

Our Mexican neighbors are largely a blend of Spanish and Indian blood. The official language is Spanish. However, deep in Mexico at a public market you might

hear any one of fifty-four different Indian dialects spoken by Indians from among a total of nearly three million Mexican Indians. Some of these dialects differ as widely as English and Hebrew. Perhaps you wonder why the word dialect is used at times, then the term language at other times. Technically, a dialect is a tribal speech that has not been reduced to a written form, whereas a language denotes a written and highly developed medium of communication.

Here are some of the principal linguistic groups of the Mexican Indians. The Aztecs speak Nahuatl (Nah-WHA-tle). The Indians of the central highlands speak Otoni (Oh-toe-KNEE) and Tarascan (Tah-rhas-KAHN). In the southern mountain border may be heard Mixtec-Zapotec (Meex-TECK-Sah-po-TECK) and Zoque-Mixe (SO-kay-MEEK-say). In the peninsula of Yucatan (You-ka-TAHN) and the state of Chiapas (Chee-AH-pahs) many Indians speak Maye-Quiche (MAH-ya-kee-CHAY).

Population

It is a surprise to learn that Mexico has a population of over twenty-five million people. Those who make short trips across the border find a vast, semiarid land containing only 17 per cent of the population, which means only two or three people to each square mile. The tourist wonders where all those reported Mexicans are. He must leave the northern half of the country, largely desert, and penetrate to the high central plateau. This delightful area is less than one-sixth of all Mexico, yet two-thirds of the people live here.

Geography

Mexico and the United States share a common border stretching 1,800 miles from the Pacific to the Gulf of Mexico. The northern plateau at about 4,000 feet elevation extends southward until it reaches a high plateau

of 8,000 feet. On either side rise great mountain ranges far surpassing the highest peaks in the American Rockies. South of Mexico City the two ranges join. To the east of the capital lie the highest peaks. Mount Orizaba (Oh-ree-ZAH-bah) towers 18,240 feet above sea level. Two perpetually snow-covered peaks that overshadow Mexico City are Mount Popocatepetl (Po-po-kah-TEP-pay-tel) and Mount Itaccihuatl (Ee-tahk-see-WHA-tel), "the sleeping woman." The high Valley of Mexico is scenic, fertile, and healthful. Its temperatures range only from 65 to 75 degrees throughout the year.

Mexico tapers southeasterly to a length of nineteen hundred miles, from a desert north to a jungle south. The heat of its coastal areas is so great that many of its rivers actually grow smaller, through evaporation, as they approach the sea. Whereas Mexico is one-fourth the size of the United States, it is four times as large as all the six Central American republics put together.

Crops and Mining

Contrary to much popular thought, Mexico raises more than cactus, firewood, and burros. It raises corn (for those tasty *tortillas* or flat cakes), wheat, beans, and rice. In 1950 it raised \$150,000,000 worth of cotton, exported chiefly to Canada. A crop designated mainly for the United States is henequen (ay-nay-CANE) used for rope and sacking. Other crops of importance are sugar cane, bananas, and chicle (used in making chewing gum—the bane of the church janitor as he cleans the underside of the church seats).

Mexico is famous for its mineral wealth. During the days of the Spanish conquerors and early colonial exploiters, vast fortunes in precious minerals and jewels were shipped to Spain. At least they were destined for Spain. It seems that fast sailing pirates often trifled with the bills of lading. Today Mexico is most dependent upon gold and silver in its considerable mining industry. It

is the greatest silver producer in the world. There are also such minerals as lead, zinc, copper, iron, and coal.

Religion

The majority of our Mexican neighbors are Roman Catholics. But their country has passed through a series of political revolutions with subsequent revisions of their constitution that have affected the status of the Catholic church in Mexico in a remarkable manner. The most notable constitutional change is that of 1917. Laws aimed at circumscribing the power of the Roman Catholic church, however, have also affected Protestant missions drastically. Here are some of the present rulings relating to religion. (1) Technically freedom of religion is guaranteed, but no religious denomination may hold or inherit property or maintain primary, secondary, or teacher training educational institutions. (2) A minister may serve in Mexico only if he is a Mexican citizen by birth. (3) Any Mexican state legislature may determine how many ministers are necessary for local needs and it may limit that number. (4) Primary schooling is obligatory, freedom of belief is guaranteed, and the teaching of religious doctrine is prohibited in all public schools. (5) The state may exercise control over private educational institutions by withdrawing recognition of credits for work done.

Perhaps our church is most conscious of limitation in that it may not send American-born missionaries to Mexico to work.

Nazarene Districts

There are twenty-nine states, two territories, and a federal district in the United States of Mexico. This area, combined with various inhabited islands belonging to Mexico, is 760,290 square miles. Of this area, the three states of Baja California, Sonora, and Chihuahua (Chee-WAH-wah) pertain to the Southwest Mexican District. In 1952 the remaining states were regrouped into three

districts by action of the General Board. The three districts are the Mexico North, the Mexico Central, and the Mexico Southeast districts. Our districts are superintended by men of proven Christian experience, outstanding personal ability, and great loyalty to the Church of the Nazarene. Rev. Carlos Stopani (Sto-PAHN-knee) is the superintendent of the Mexico North District; Rev. Enrique Rosales (En-REE-kay Ro-S AHL-es) is the superintendent of the Mexico Central District; and Rev. David Sol is the superintendent of the Mexico Southeast District.

THE MEXICO NORTH DISTRICT

The conversion and call to the ministry of Carlos Stopani (Sto-PAHN-knee) are traceable to the beginnings of our Mexican work in California. Both Brother and Sister Stopani were converted under the personal ministry of Sister May McReynolds. In fact Carlos Stopani (Sto-PAHN-knee) found God as he stood before the casket at the funeral of Mrs. McReynolds. Even in death the poignant memory of her tearful appeals struck at his heart with irresistible force and caused him to yield his heart to the Lord. Mr. Stopani received his ministerial training and experience in southern California and along the Mexican border. In 1952 he was appointed to superintend the Mexico North District.

The opening of work in this area dates from 1939, when Rev. Enrique Rosales (En-REE-kay Ro-S AHL-es) began work in the city of Monterrey (Mount of the King) in the state of Nuevo Leon. His fruitful labors resulted in the organization of the First Church of the Nazarene, to which were due eventually twenty-five other churches—an amazing record of evangelism and church extension. Let us look now at the progress of this district during the past quadrennium.

Churches

There are 53 churches and preaching points on the Mexico North District, with a total membership of 2,973. The membership gain during the past four years totals 891. Our work is manned by 77 loyal national workers; of this number 9 are ordained elders. This quadrennium has witnessed the addition of 21 churches, 3 chapels, and 16 parsonages. Nine of these properties were made available, partially or totally, through Alabaster funds. Twenty-three of the churches are partially self-supporting, while 5 are fully self-supporting churches.

Church Schools

There are 2,521 pupils enrolled in the 54 organized and 7 branch Sunday schools. The weekly average attendance is 1,860. This is an attendance gain of 628 in the last four years. Fifty-two of the 54 Sunday schools had vacation Bible schools. There were 739 children enrolled in these special vacation endeavors.

In most places the system of free public schools is fairly adequate. The district superintendent estimates that 10 per cent of the total church members are high school graduates and 5 per cent are college graduates.

Our Bible classes, conducted in the town of San Juan near Monterrey, had an enrollment of twenty-six in 1959. It operates with a daytime teaching program, and students are expected to contribute two hours daily to the work schedule of the campus. In the last four years the Bible school has produced twelve graduates, and five more are expected to graduate this year. The future of our ministerial training work is encouraging because it has enjoyed a steady increase in enrollment (seventeen in 1955, twenty-six in 1959). The government has manifested a tolerant attitude toward our Bible school.

Actually, the Nazarene Bible Institute at San Antonio, Texas, is our central institution of ministerial

preparation, serving all of Mexico and both our Mexican border districts. However, when for some reason it is impossible for a student to leave Mexico for study in San Antonio, an effort is made to give ministerial training on the local district.

N.Y.P.S.

There are 29 Nazarene Young People's Societies, with a total membership of 1,243. Forty per cent of these young people have been won during the last four years. With so many new youths coming into the church, it is easy to sense their spirit of growth and enthusiasm. The societies are co-operating with the district program by contributing one-third of their general income to the district projects.

Junior Societies

Although there are only 7 Junior Societies, they boast a total membership of 632. Study material is obtained from the Spanish Department of our Nazarene Publishing House. There are 4 Caravan organizations.

N.F.M.S.

Among the 45 Nazarene Foreign Missionary Societies, there are 765 members. The Prayer and Fasting League has 463 members, or 61 per cent of the society membership. The missionary society work is a growing area of the district interests. The men are becoming increasingly interested, and the superintendent estimates that 10 per cent of the society presidents are men.

Finances

The regular offerings of the local churches in 1959 totaled \$2,476. Two things ought to be kept in mind regarding this amount. First, this would be 30,950 pesos in Mexican money, since the dollar equivalent is 12.50 pesos. Second, the northern part of Mexico is the most arid and least populated part of the country. The financial

mainstay is the city of Monterrey, population about 200,000, and chief city of northeastern Mexico. Due to its iron and steel foundries, the city is often called the Pittsburgh of Mexico.

Revival Work

God has overruled the problems of the day to advance the cause of His Church. During the flood crisis that followed the 1955 hurricane at Tampico, our Nazarenes conducted revival services in a campaign that ran for four months, with a congregation of 2,000 Catholic people every night. The Nazarenes held a great evangelistic campaign in October, 1959, in the Monterrey bullfight arena with attendance up to 8,000.

The first campaign resulted in the organization of three churches and thousands of friendly homes opened to visitation. During the second campaign more than two thousand souls came to the altar seeking pardon. A prominent Communist leader of unusual oratorical ability was won to Christ, and is now in charge of our Sunday school at San Juan (Sahn WHAN), Nuevo Leon (New-WAY-vo Lay-OWN). An outstanding lawyer, chief of the Department of Justice of the state of Nuevo Leon (New-WAY-vo Lay-OWN), has accepted Christ and has greatly championed the cause of our church in governmental affairs.

THE MEXICO CENTRAL DISTRICT

The Mexico Central District has at its heart the capital of the republic, Mexico City, site of the capital of the ancient Aztecs as well. Since this city is the country's greatest market and manufacturing center, as well as the governmental center of the nation, it has experienced a very rapid growth, doubling its size in the last twenty years, and now has a population of 1,500,000. In keeping with the fact that Mexico City is the oldest capital in North America, its greatest interest for tourists

is its antiquity: its construction on old Aztec lakes and canals, leaving the ground spongy and causing various heavy buildings to sink; its great cathedral, built four centuries ago; its multitude of Catholic churches; its Spanish-type parks and promenades; its colorful native markets; its brilliant and gay *fiestas* and parades featuring bright, typical native costumes. In surprising contrast are its hundreds of industries, its great, modern housing areas, its business edifices done in contemporary architecture, its emphasis on the finest of music, and its modern transportation systems. There is an excellent highway from the Texas border to Mexico City. Here, on a high, healthful plateau, within sight of exhilarating, snow-capped peaks with puzzling Aztec names, live a multitude of happy Nazarenes.

The District Superintendent

Since 1952 the district superintendent of the Mexico Central District has been Rev. Enrique Rosales (En-REE-kay Ro-S AHL-es). Mr. Rosales (whose name translated into English means "Henry Rosebushes") was born in Mexico but early in life moved with his parents to Houston, Texas, where he was converted during his youth. While hospitalized because of illness, he was visited by a group of young people from the Church of the Nazarene. Touched by their kindness, he visited their church and was led into the experience of entire sanctification, and joined the Church of the Nazarene. He became a capable executive in an insurance company, but God led him out into a fruitful ministry of soul winning. He felt an increasing burden for his own people in Mexico and moved to the city of Monterrey, Nuevo Leon (New-WAY-vo Lay-OWN), supporting himself and preaching the gospel. His ministry laid the foundation for the organization of the Mexico North District. In 1952 he was appointed superintendent of the Mexico Central District.

Churches

Our district superintendent is ably assisted by 16 ordained elders, and a group of licensed ministers, deaconesses, and lay workers that total 121. There are 68 churches and preaching points, of which 2 churches are fully self-supporting and 19 partially so. The membership gain of the past four years is 452, and the 1959 membership total stands at 3,460. Regular offerings of the local churches in 1959 totaled \$14,063 in American money.

Church Schools

There are 60 organized Sunday schools and 15 branch Sunday schools, with a total enrollment of 2,479. The district superintendent reports a weekly attendance average of 2,302. This is about 90 per cent of the enrollment—a splendid record in attendance. Twenty-four vacation Bible schools were held last summer, with a total enrollment of 1,416. This presents an average enrollment of 59 and an increase of 13 over the number of schools organized four years ago.

The Bible Training classes, directed by the District Board of Studies, have produced nine students who have completed a four-year course of study. Two more are expected to graduate this year. The district superintendent estimates that quite a high per cent of the Nazarenes on his district have either a college or high school level education.

N.Y.P.S.

The district has gained eight new Nazarene Young People's Societies this quadrennium, and now has forty-two. The district N.Y.P.S. have accepted the challenge of helping to evangelize the coastal areas within their boundaries. They have discovered that in these regions the people are more open-minded, and they are seeking eagerly to take advantage of this present open door.

Junior Societies

Eighteen Junior Societies are organized and operating for the evangelization of the children. The total membership is 315. Some material for the lessons is derived from the Spanish *Conquest* magazine, entitled *Conquista Juvenil*. The society leaders also have the initiative to translate material from books written in English.

N.F.M.S.

The district has shown a live interest in missions and has gained 15 new Nazarene Foreign Missionary Societies, bringing the total up to 40 societies. The 1959 membership was 1,068. In the Prayer and Fasting League there are 795 enrolled, which is over 74 per cent of their total society membership.

Medical Work

The district operates one dispensary, endeavoring to advance the cause of evangelism through the medium of medical work. Last year it treated over five hundred patients. Mexico, as an alert country, boasts many fine hospitals, so an enlarging medical program is not one of our major needs on this field. However, widespread tuberculosis, malaria in some areas, and outbreaks of influenza and typhoid fever present serious medical problems to the country.

New Properties

During this past quadrennium new and attractive churches have been constructed in the following seven cities: Mexico City, Puebla, Pue (PWAY), Pachuca (Pah-CHEW-cah), Hidalgo (Ee-DAHL-go), Guadalajara (Gwa-da-la-HA-ra), and Jalisco (Ha-LEES-co). At present permission is being sought to build in six more places. Generous assistance has been given to these building programs through Alabaster funds. The district

contributes funds and labor to its construction projects. It is a loyal supporter of the Alabaster box program.

Revivals

The district reports outstanding revivals in various of its churches during the past four years. Notable victories were experienced in the city of Veracruz, Jalapa (Ha-LAY-pa), Puebla Second Church, Guadalajara (Gwa-da-la-HA-ra) Second Church, and San Gregorio in the Federal District. There was great rejoicing in the city of Acambay (Ah-cahm-BUY), where God was signally manifested and forty-three converts were baptized on one day.

THE MEXICO SOUTHEAST DISTRICT

The Mexico Southeast District consists of the states of Oaxaca (Oh-ox-ZAH-cah), the southern part of Veracruz (Vay-ra-CROOS), Chiapas (Chee-AH-pahs), Tabasco (Ta-BAS-co), Campeche (Cahm-PAY-chay), Yucatan (You-ka-TAHN), and the territory of Quintana Roo (Keen-TAH-nah ROW-o). Three of these states border on the Republic of Guatemala, and the territory of Quintana Roo borders the north of British Honduras. This district embraces an area of great contrasts. Below Mexico City the east and west mountain ranges join to form a country of great tropical mountain beauty. Here are located Mexico's true jungles. The coastal region along the Gulf of Campeche receives some of the heaviest rainfall in the world, while Yucatan and its adjoining territory to the southeast are semiarid. As seen from an airplane, their turquoise-colored lakes present singular beauty. Our work lies chiefly in the states of Oaxaca, Chiapas, and the southern portion of the state of Veracruz.

The District Superintendent

Slender, sober-appearing David Sol (whose family name means "Sun") surprises folk with the fire and emotional quality of his preaching. He was born in the southern part of Mexico, and during his boyhood came

in contact with the pioneer Nazarene missionaries who led him to Christ. He received his training in the Nazarene Bible Training School at Mexico City. He gained his first pastoral experience around the capital. His reliable character, deep devotion to Christ and the church, and outstanding ministerial talents did not go unnoticed. In 1952 he was appointed superintendent of the Mexico Southeast District, returning to minister among his own people, whom he knew and loved so well.

Churches

Our staff of national workers includes 16 ordained elders among the total of 61 workers propagating evangelical holiness in the southeast of Mexico. There are 73 churches and preaching points ministering to a total of 3,533 members. The district has enjoyed a healthy gain in membership during the past quadrennium, with an increase of 327 members in the last year alone.

Church Schools

Though this area of Mexico reports fewer organized Sunday schools, 51, it has the largest enrollment, 3,046. Vacation Bible school benefits are beginning to be experienced among them.

Forty workers have attended the Bible training classes during the quadrennium, pursuing the *Manual* outline of a four-year course of study. Three students are expected to graduate this year. The classes are given in the city of Tuxtla Gutierrez (TUX-tla Goo-tee-AIR-es), Chiapas (Chee-AH-pahs), and are directed by the District Board of Studies.

N.Y.P.S.

Across the district are 33 organized Nazarene Young People's Societies, with a total membership of 600.

Junior Societies

This district believes in the value of work among the juniors. It has 244 members among its 11 societies.

These children have been very successful in bringing their parents and relatives to church. In the city of Tuxtla Gutierrez (TUX-tla Goo-tee-AIR-es) we have a church organized today that owes its beginning to the conversion of one little girl.

N.F.M.S.

There are 37 Nazarene Foreign Missionary Societies with a total membership of 830; 450 have joined the Prayer and Fasting League.

Medical Work

Three dispensaries have been organized in this more needy area of Mexico. Last year they treated 2,600 patients.

New Properties

The past quadrennium has seen fine gains in properties on the Mexico Southeast District. The total of properties added is as follows: seven churches and chapels, nine parsonages, and two dispensaries. Three of these properties were made possible through Alabaster funds.

Latest Advances

Late 1960 reports just arrived from Southeast Mexico are certainly thrilling and indicate some of the fruits of "Evangelism Now." Advances include 41 fully organized churches, 120 preaching points, 80 Sunday schools, more than 4,600 average attendance in Sunday schools, 10,972 church services held this past year, 64 evangelistic campaigns conducted with almost 10,000 persons seeking salvation and over 750 seeking sanctification; among the members a noticeable increase in burden for the lost; on the worker staff: 16 ordained elders, 40 licensed ministers, 10 deaconesses, 1 district evangelist, and 2 colporteurs; 70,000 pieces of evangelical literature distributed; and a total of \$365,916 (Mexican money) raised for all purposes. Surely God is blessing the Southeast District under the splendid leadership of Rev. David Sol.

CHAPTER 4

Triumphing Through Teaching

(Special Schools)

Thy word is a lamp unto my feet, and a light unto my path (Ps. 119:105).

SPANISH NAZARENE BIBLE INSTITUTE

Beginnings

As our Spanish-speaking work developed on both sides of the Rio Grande River, the need for a central Bible training school for Mexican nationals called of God to full-time religious work became increasingly clear. Consequently the General Board of the Church of the Nazarene was grateful for the providential opportunity to purchase another denomination's Bible school campus in San Antonio, Texas, in 1947. The school, originally named the Spanish Nazarene Bible and Missionary Training Institute but later simplified to Spanish Nazarene Bible Institute, opened in the fall of 1947 under the capable leadership of its first director, Rev. Hilario Pena (Eel-ARE-ee-oh PAIN-yah). The original faculty of five teachers enjoyed a student body of twenty-six students drawn from Mexico, three other Latin-America countries, and the southwest area of the United States.

Present Director

Since 1955 the Bible Institute has been under the direction of Rev. William C. Vaughters, graduate of Pasadena College and missionary to Guatemala. Of quiet speech and droll humor, Mr. Vaughters, better known to all his many friends as Bill, produces a continuous flow of ideas and plans that have a delightful way of

becoming reality. This "delightful way" is made up of practical sense, lots of hard work, and a pleasant manner of enlisting the co-operation of others.

The Challenge

The Bible Institute serves 5 large Mexican districts: 3 south of the border in Mexico and 2 along the border, with headquarters in the United States. According to the Department of Foreign Missions statistics for 1959, the total membership of the 5 districts is 12,776. This makes Mexico the number one mission field, numerically, of our church, with 597 more members than Africa. If the Overseas Home Missions area of South Africa were included, Mexico would still be ahead by 12 members.

Actually, there are more Mexican Nazarenes than combined members in all other Latin-American fields. The other fields, according to 1959 statistics, total 12,268, giving the Mexicans a lead of 508. The Bible school at San Antonio, then, is the only school equipped to meet the future needs of this great Mexican field. It is a dramatic challenge! Since missionaries cannot operate as such in Mexico, our hope especially lies in trained national pastors and workers. Our school is located in San Antonio but is uniquely designed to serve as an integral part of all 5 Mexican districts.

Location

The school is located just 150 miles from the Mexican border. There is no difficulty in bringing students into the States for schooling. Two special advantages appear in this location: first, Latin-American students come into direct contact with our work in the States and learn to sense their relation to the whole church; and second, there are no governmental or property problems such as might arise in a foreign country.

The campus, located at 700 Lombrano St., San Antonio, Texas, is located in the heart of the Alamo City. (Alamo means "cottonwood tree.") It is just two blocks

from the main expressway, and thus only five minutes from the center of the business and shopping area.

Operation

The total program of the school is geared to the preparation of Christian workers, and since the greatest need is for preachers, the chief study emphasis lies in the field of Bible and theology. There is a four-year ministerial course that meets all the *Manual* requirements. There is a three-year Christian workers' course, and a practical course in religious education and church secretarial work. In immediate prospect is a more advanced course leading to the degree of bachelor of theology, which will be for those students who are high school graduates and who wish the degree.

Enrollment and Graduates

Since the school facilities have a limit and the number of applicants is increasing from year to year, it is possible to be progressively more selective. The 1959 fall semester opened with forty-three students enrolled. Thirty-six of this number came from Mexico; seven are Stateside. This is the school's largest enrollment to date.

Since the founding of this Institute in 1947, fifty-four students have graduated. All but five are still actively engaged in some form of Christian service in the Church of the Nazarene. Of the nineteen graduated in the past two years, eighteen have returned to work in the original districts from which they came and, in the words of the director of the school, "are doing a wonderful job." Reports from the six graduates of last year, all returning to Mexico, show that in every case the membership of their pastorates has doubled or tripled.

The appeal to foreign students to remain in the States has not been as great as some had feared. Perhaps formerly the attraction of material elements was greater when the school program allowed the distraction of frequent outside employment. Those that work outside

now must put two-thirds of their income into the school for their education. Then, when all their account is paid, they are required to save the balance in the school's saving account system, and the money is returned to them in a lump sum at graduation. This program has worked out very satisfactorily. Actually, however, the outside work program has been quite unrewarding because of the recent financial recession, and most of the students have to work off their bills right on the Institute campus.

Faculty

There is a splendid faculty of seven teachers. All of the present staff have been with the Institute at least four years.

Rev. and Mrs. William Vaughters are graduates of Pasadena College. Besides his special activities and responsibilities as director of the Institute, Mr. Vaughters teaches religion, theology, and science. Mrs. Vaughters teaches piano, hygiene, and domestic courses and acts as manager of the kitchen.

Mr. and Mrs. Harold Hughes are graduates of Northwest Nazarene College. Mr. Hughes, holding also a commercial degree from N.N.C., is the school treasurer and teaches advanced English. Mrs. Hughes teaches music theory and piano, as well as Christian education and English.

Rev. Joe Rodriguez (Ro-DREE-guess) is a graduate of Pasadena College. He teaches religion, Arminianism, and philosophy. He is the dean of boys. Mrs. Rodriguez (Ro-DREE-guess), though not a teacher, assists in the social activities of the campus.

Rev. and Mrs. Moises Garces (Moy-SES GAR-ces) come from Mexico City. He is a graduate of our former seminary there and is a splendid teacher of secular and sacred history. He also teaches religion. Mrs. Garces holds a teaching degree from Mexico and teaches Spanish,

composition, typing, and shorthand. She also serves as matron of the girls on campus.

All the classes are taught in Spanish. English is given as a foreign language to the students south of the border.

District Co-operation

Co-operation from the five Mexican districts and their superintendents is very heartening. The following is the breakdown of the 1959 enrollment, composed of twenty-nine young men and fourteen young ladies, according to districts:

Southwest Mexican District	8 students
Texas-Mexican District	6 students
Mexico North District	5 students
Mexico Central District	10 students
Mexico Southeast District	14 students

There is an annual meeting of the Board of Regents at the Institute to lay plans for the coming year. The Board of Regents is composed of the district superintendents of the five Mexican districts and the superintendents of two American districts. The occasion of this annual gathering and deliberations is always a time of great rejoicing on the campus.

A number of Stateside districts have co-operated with the Institute and the students by helping with kitchen needs and by sending clothing. Some of the students arrive with very few earthly possessions. It is easy to imagine the plight of a poor student arriving from tropical Mexico, for example, and finding San Antonio in winter colder than anything he had ever experienced before.

Campus Development

We present the director's appreciative description of the recent Institute campus development program.

"All the old buildings, with the exception of three, have been or are being replaced with new, modern struc-

tures adequate for the needs of our Institute. We have a beautiful classroom building 125 feet long, housing also our library and temporary chapel. This was built in 1955 and finished shortly after we took over. Two new boys' dormitories have been constructed, housing twenty-seven boys. We are now completing a new girls' dormitory, with an apartment for the housemother. There are rooms for sixteen girls, with two in each room, a central bathroom and laundry, a guest apartment, and the housemother's apartment, consisting of four rooms and bath. We lack only the new dining hall building, new office and library building, and the chapel; and we hope to have these within four years as funds are made available. Our greatest present need is these buildings to accommodate the increasing number of consecrated youth seeking entrance from Mexico and other Latin-American countries.

"The first two buildings erected were built by an outside contractor and the cost was somewhat high. Since then I have contracted and supervised all work on the two new dorms. We have provided much student labor and friends have donated labor so that we have been able to put up \$55,000 worth of buildings for just \$24,000. The large girls' dorm with the apartment is costing us only about \$13,000, so you can see that we are economizing. I thank the Lord for the building we had to do in Guatemala; all that experience has come in very handy.

"Another thing of interest. Shortly after being named director of this work, I studied the matter of army surplus, and in time was able to find a way to get into the program. We were accepted as worthy receivers of army surplus supplies and materials. During the past four or five years we have received more than \$35,000 worth of government surplus materials and equipment given to us for just the handling charge, which is nil. We have had three automobiles, printing equipment, tables, chairs, office supplies, stoves, beds, mattresses, and innumerable

other items which have been a great help to us. Many surplus building supplies have gone into our new buildings and have helped us to save quite a considerable sum of money.

"Our buildings are low ranch-style structures and built in a large square around the central campus. We now have one of the most beautiful Latin-American institutes to be found anywhere, and I imagine that when it is completed there will not be another like it. We have visits from officials of other mission boards to look over our plant. We have put a lot of sweat, tears, and hard work into this thing and we feel that the Lord himself is behind it all. The glory belongs to Him."

Revival Activities

Mr. Vaughters' description of recent evangelistic victories and vision for the future is certainly inspirational.

"We have enjoyed a wonderful spiritual advance during the past few years, and this past year has been a blessed one too. Our greatest joy is to see our students stand and testify definitely to the second work of grace. During our last revival meeting the entire student body was moved upon. Every individual found some help. The students stayed up two or three nights in prayer. The chapel and classrooms were, and still are, scenes of spiritual outpourings. Our students have their own prayer and fasting groups that meet every Friday morning. They have early morning prayer meetings in the chapel every day. This has been a means of keeping a warm spiritual environment.

"Our group has a very live missionary band. Through it they are learning to give as well as to receive. Last year they gave in Alabaster, Prayer and Fasting, and special missionary offerings around \$300. This came from poor students; most of them don't get more than a dollar a month in actual cash. We are proud of them.

Many of our students who have recently graduated are carrying the inspiration and plan of missionary work right on into their churches in Mexico. That is encouraging.

"Our students have regular jail services in the city jail. They attend local Spanish-speaking churches Sunday mornings. We have our Sunday evening services together on campus in the chapel. These are times of great spiritual blessing. Our students are able to help on radio programs; we broadcast some programs direct from the campus. Some students preach in churches over Sundays. Occasionally we take groups or all of them to different American churches for missionary services. After four years of this kind of experience, some very good preachers are developed.

"During the summer months, Teachers Garses (GAR-ces), Rodrigues (Ro-DREE-guess), and I make tours into Mexico, evangelizing or holding preachers' institutes. Last year we held an institute in southeastern Mexico with Rev. David Sol and his loyal pastors, with classes through the day and services at night. Through this means our Bible Institute is able to better the education of the pastors serving in Mexico. This particular institute turned into a real revival. It was wonderful! We hope to be able to continue this type of work every summer throughout Mexico."

New Horizons

Mr. Vaughters tells vividly of the successes of the Institute graduates and the possibilities for the future.

"There is forming throughout Mexico and the border districts a large body of graduates who are pastoring our Mexican churches. What a thrill to visit them occasionally in our trips and to receive letters from them about their victories!

"One of our graduates is pastoring a church in a very fanatical area. He and his wife live in the very

house where a former worker was killed for his testimony. They are not afraid. On the contrary, they have made great inroads into the life of the community. Their influence is being felt and the church is progressing rapidly.

"Another graduate took a church just two years ago and the membership has doubled. His letters are a source of joy and inspiration and make one feel that this is the greatest work on earth.

"We have an Institute Day each year on all five of the Mexican districts. Our graduates co-operate splendidly. Prayer is offered for our school and an offering is taken for the purchase of needed equipment.

"We have two young men students from two different Indian tribes of southern Mexico, the Zapoteco and Mixche tribes. They both speak the native dialect of their people and hope to return to their tribes as quickly as they graduate. Both feel a definite call to evangelize their own people. They will be the only workers able to speak the language of these two groups. We propose to bring in all the young Indian men possible who are called and of sufficient educational background to receive our training, in order to prepare them to evangelize their tribes. Our Institute is thus offering a unique service to foreign missions."

Testimony

As a fitting conclusion to this section on our Spanish Nazarene Bible Institute, we present the personal testimony of Mr. Vaughters.

"I feel that the Lord opened the door for us to come to San Antonio. It is the greatest thing that we have ever seen, and we wouldn't trade places with anyone. When we thought that our missionary work was brought to a halt by sickness, the best of missionary work was opened unto us. Our days are not long enough to do the multitude of things that need to be done, but we do

our best. Thank God for great victories in the past! We expect greater victories in the future!"

LANGUAGE SCHOOL IN MEXICO CITY

Benefits of the School

Having a Spanish language school in Mexico City for outgoing missionaries to Latin America has proved to be a fourfold benefit.

First, it gives new missionaries an opportunity to learn Spanish without being hindered by other responsibilities. Experience has shown that, since the fields are shorthanded, it is almost inevitable that the newly arriving missionary soon be loaded up with various responsibilities, and as a result is not able to give due attention to language study. Inability to master the language at the outset of missionary service sometimes leaves the missionaries handicapped for years, if not permanently.

Second, a year or so of life in Mexico gives the missionary an opportunity to become adjusted to a foreign atmosphere. Every new missionary has to make some kind of adjustment, and it is logical that the breaking-in period coincide with the language-study period. In addition, it is perhaps smoother where special attention can be given to the process.

Third, study in Mexico City has three special advantages: (1) the location is close to home and therefore more economical; (2) the Spanish spoken in Mexico City is admittedly of very excellent quality (and according to the Mexicans, it is the purest Spanish used in all Latin America); and (3) Mexico City has an excellent professional language school open to study to such people as missionaries.

Fourth, the presence and ministry of the missionaries is proving to be a real benefit to the many congregations of the Church of the Nazarene in Mexico

City, especially since the legal restrictions of the country do not allow the full-time service of regular missionaries appointed to Mexico by the General Board. Though the missionaries are primarily language students, yet their visits are instructive and inspirational.

Nature of the School

In 1957 Mr. and Mrs. Maurice Clinger began work in Mexico City as directors of a Spanish language-study program for Nazarene missionaries under appointment to various Spanish-speaking fields in Latin America. In addition, Mr. Clinger serves as treasurer for the three districts in Mexico. The student body consists of several outbound missionary couples. At the close of 1959 there were five families, destined, respectively, for Argentina, Bolivia, Nicaragua, Guatemala, and Cuba. The previous year a couple completed study and left for Peru, another couple went to Guatemala, while a couple and a single nurse, after study, went to British Honduras.

Mr. and Mrs. Clinger arrange the course of study to meet the needs of the individual student. Each student is sent to an independent language institute for intensive study. The school is called the Mexican-North American Institute of Cultural Relations (*Instituto Mexicano Norteamericano del Relaciones Culturales*). In addition to this, the Clingers give private Spanish lessons, emphasizing special grammatical studies and religious vocabulary, and assign the missionaries to various Mexican churches for experience in applied Spanish.

The main part of the language work is taken at the Institute, located in downtown Mexico City, a few blocks from the American Embassy. The Institute is devoted to the improvement of all types of cultural relations between the U.S.A. and Mexico, but the principal part of their program consists of the teaching of English to Mexicans and Spanish to Americans. Normally there are over 5,000 Mexicans and about 300 Americans enrolled in the Institute for language study.

Method of Study

A very modern approach is used. The study at school is completely oral. The students simply repeat after a national speaker hundreds of words and phrases until they become natural. Twelve students is the maximum number in each class. Students rotate among six different teachers in each period, so that their ears will not become "tuned" to one individual's accent. While in the Institute the schedule is three hours a day in classes and the rest of the day preparing for the following day's classes.

A systematic study of grammar is not undertaken until students learn to speak in Spanish. During the first three weeks they pick up 1,500 words, with an additional 1,500 the second three weeks. The courses are very intensive and each course lasts only three weeks. One missionary writes, "That's about as long as you can take it at one stretch!"

One of the surprising things is that it does not seem to make any difference how much a person has studied by the conventional method. After the first couple of days, all are on the same conversational level. Learning to "speak like the natives" seems to have little relationship to the standard method of grammatical study used in most high schools or colleges. One missionary reports: "I had not had any Spanish whatsoever when I came here, and I went right along with others who had had up to three years of college Spanish."

Another surprising feature of the work is that after students have learned to speak Spanish, writing it is almost automatic. At the end of each week there is a written examination, without having written a single word in Spanish during the week. Speaking and understanding Spanish is the main emphasis at the Institute. The pursuit of this linguistic ideal generally requires about eight hours a day, five days a week. This is intensive language study for the gospel's sake.

In between courses at the Institute, the missionaries receive private classes under the Clingers, with emphasis on a more systematic study of Spanish grammar; also religious terminology, sermon outlining, and related material. Outside private teachers are also employed as they are needed. The whole program takes about a year.

Properties

The Church of the Nazarene owns one building that has been remodeled to accommodate three families. The directors of the language school live on the second floor and two missionary families share the ground floor. The office of the district treasurer, Mr. Clinger, is also on the second floor. The remaining missionary families are placed in rented apartments at different locations.

Applying the Language

Each missionary family is assigned to attend one of the seven Nazarene churches in Mexico City. They are sometimes rotated during the year. Usually the assignment is to one of the smaller churches, where the missionary may fill a larger place and may make more use of his Spanish. Ordinarily a missionary begins preaching in Spanish after he has studied about six months. The Clingers go to the various churches to hear their missionary students preach, take notes on the errors, then later help the missionaries to correct their mistakes. If the missionary ladies are not preachers, they work with the children in Sunday school. One lady reported having as many as forty children in her little eight-by-eight-foot room. Certainly this would require considerable exertion in Spanish.

After missionaries have been in school for six months they are also permitted to make trips to other parts of Mexico. This affords an excellent opportunity to use Spanish, when they are out all on their own and have to rely completely on what they have learned. These trips involve services and preaching experience.

A Language Student's Testimony

It seems fitting to close this section with a word of testimony from one of the recent missionary language students at Mexico City, Ted Hughes, to whom we owe most of the material about the language school in Mexico City.

"There seems to be the idea in many people's minds that Spanish is an easy language. But I have never heard anyone that had tried to speak it say that. We are not on a vacation down here. We work hard, often near the point of exhaustion. The very intensiveness of our study keeps us under pressure and tension constantly. The language students need the prayers of the Nazarene people. It is not very glamorous to be a language student, but I believe souls are involved in this process."

CHAPTER 5

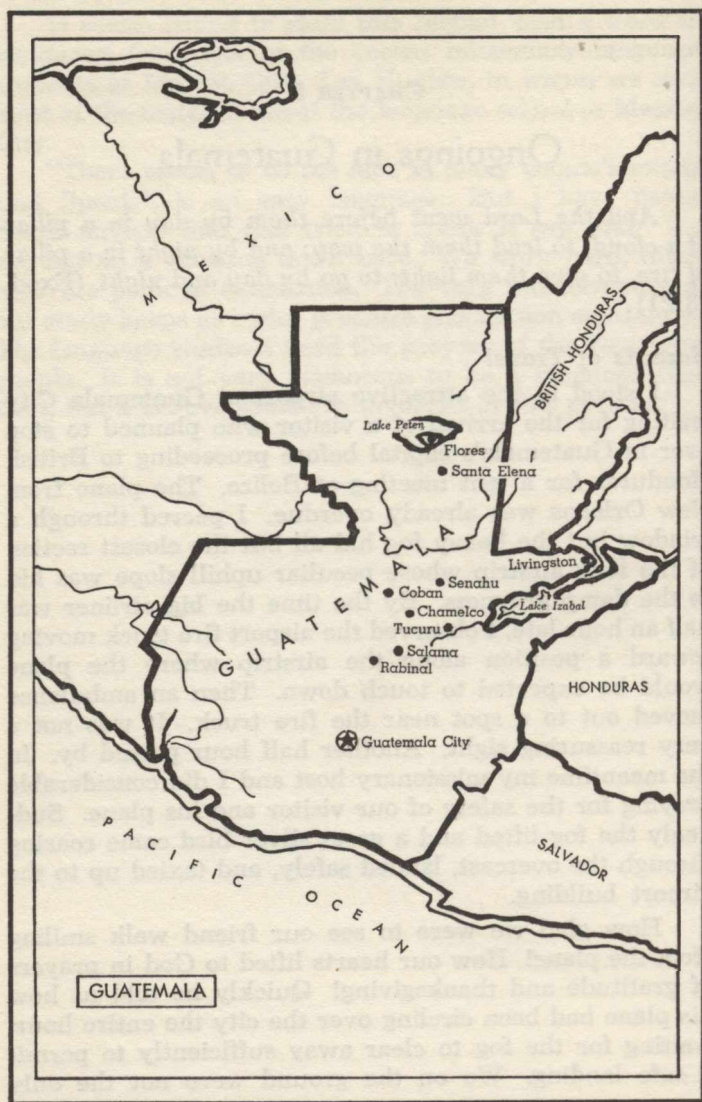
Ongoings in Guatemala

And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night (Exod. 13:21).

Hazards of Travel

I stood in the attractive airport at Guatemala City waiting for the arrival of a visitor who planned to stop over in Guatemala's capital before proceeding to British Honduras for a tent meeting at Belize. The plane from New Orleans was already overdue. I peered through a window but the heavy fog hid all but the closest section of the long airstrip whose peculiar uphill slope was hid in the damp grayness. By the time the big airliner was half an hour late, I observed the airport fire truck moving toward a position along the airstrip where the plane would be expected to touch down. Then an ambulance moved out to a spot near the fire truck. It was not a very reassuring sight. Another half hour passed by. In the meantime my missionary host and I did considerable praying for the safety of our visitor and his plane. Suddenly the fog lifted and a great silver bird came roaring through the overcast, landed safely, and taxied up to the airport building.

How glad we were to see our friend walk smiling from the plane! How our hearts lifted to God in prayers of gratitude and thanksgiving! Quickly he told us how his plane had been circling over the city the entire hour, waiting for the fog to clear away sufficiently to permit a safe landing. We on the ground were not the only



relieved and grateful people; the passengers had been alerted to their danger, and more than one had prayed during the hour's anxious circling above the capital.

One's thoughts turn to the many Nazarene missionary arrivals since the work of the Pentecostal Mission in the fair Indian republic was turned over to the Church of the Nazarene in 1915. Some had come by ship, plagued by hurricanes, landing at the Caribbean port of Puerto Barrios (PWER-toe BAR-ree-os). Some had driven down through Mexico on the Pan American Highway. Many had flown to Guatemala City, looking eagerly for that sloping runway as lonely travelers look for the first signs of home. Only eternity will reveal all the seen and unseen perils through which they passed for the gospel's sake.

The lovely land of Guatemala is easily remembered by all who have visited its hospitable people, eaten its delectable Spanish-Indian food, marveled at its blend of tropical and Temperate Zone vegetation, gazed upon its ancient volcanic peaks, sparkling lakes, and clear, rushing mountain streams, or meandered through its colorful, bargain-filled Indian markets. Though these would be sights and experiences to delight the senses of the most casual tourist, the heart of a returning holiness missionary would be stirred by something deeper and far more lovely; it would be moved by the joy of meeting again those redeemed men and women won to God or built up in the faith through his earnest and prayerful ministry.

Coban (Co-BAHN): Hub of Nazarene Work

Since the revered pioneer missionaries, Rev. and Mrs. R. S. Anderson, first moved to Coban (Co-BAHN) in 1905, it has become the hub of Nazarene evangelism in Guatemala. This old Spanish-type city of 30,000 inhabitants lies among the mountains at about 4,000 feet elevation. It is situated quite centrally in the republic

and is the capital of the department, or state, of Alta Verapaz (AL-ta Vay-rah PAHS). Its climate is generally mild, but due to its altitude it experiences considerable cold during the rainy season. One realizes then that the Indians' wool blankets are intended for something more than decoration.

The streets of Coban (Co-BAHN) are paved with smooth, gray cobblestones, reminders of the Spanish colonists of bygone centuries. Along the narrow streets the masonry houses are built one or two stories high, wall to wall, and their dull-red, Spanish tile roofs stand in pleasant contrast to the white walls that gleam too brightly when the tropic sun strikes their whitewashed surfaces. Interesting patterns of wrought-iron work cover the windows. To the tourist they give the homes a jail-like appearance; to the resident within they give a comforting sense of security. (However, with the advent of the automobile, thieves have learned to spread these iron window coverings by employing car jacks; thus the ancient naughtiness of the heart keeps apace of modern inventions.) Here or there a patio garden gate stands ajar, and the passer-by catches a refreshing glimpse of clumps of graceful, shiny banana trees, lacy *areca* (ah-RAY-cah) palms, fragrant white jasmine bushes, gay purple, crimson, lavender, or brick-colored bougainvillea vines, giant-leafed elephant's-ear, gypsy-colored hibiscus flowers, and that perennial favorite of Latin Americans, the rose. Rows of brightly painted cans border the porches, or hang from the eaves, holding lush ferns and philodendron vines. The peace of the cool patios is often broken by the raucous cries of green and yellow parrots that screech memorized Spanish phrases.

At one edge of the city flows a swift stream. Tall, thick clumps of bamboo, as elegant as ostrich plumes, flourish along its banks. If one watches closely, he may spy a river otter, sleek and brown, dive into the sparkling water. The native boys call them water dogs. The tropical

bamboo and stands of banana trees contrast strangely with the stalwart pine trees that crown the hills above the town. As one approaches the city he is reminded of the Orient as he comes upon an extensive tea farm. It was established before World War I by a German, then passed to the hands of Guatemalans. Guatemala has had considerable numbers of German colonists, and has prospered because of their industrious, thrifty habits.

The dollar equivalent of Guatemala is the *quetzal* (ket-S AHL), named for the national bird. This beautiful bird lives high in the mountains among the dense rain forests, where its brilliant, emerald-green plumage and glowing ruby-colored breast blend protectively with the richness of mountain woods and high-clinging orchids. Its gracefully curving, long, green tail feathers seem like fern fronds as the exquisite bird sits in quiet repose.

Strangely, Guatemala does not derive its name from the quetzal, but from another bird. Guatemala is an old Indian word that means "land of the eagle." But some think it means "land of the trees." And certainly we would have to agree that Guatemala has more trees than eagles.

Nazarene Headquarters

Beneath the apparent calm and quaintness of picturesque Coban (Co-BAHN) is a veritable beehive of Nazarene missionary activity, for this is the center of our work in Guatemala. Here are to be found various missionary homes. Here is the big First Church with its 1,200 seating capacity, monument to the outstanding ability of its builder, Rev. R. S. Anderson, and dedicated in 1943 by General Superintendent Chapman. Here is the national pastor's home. The day school for missionary children has been located in Coban (Co-BAHN). On the outskirts of the city, situated in a restful neighborhood called Caracol (snail), is the coeducational Bible training school.

Recent Progress

What rejoicing there would be could our pioneer missionaries, now gone on to their eternal reward, see the present fruits of their loving labors! But since *we* are privileged to see the results, let *us* rejoice. Rejoice that God has given us 16 missionaries, a staff of 50 national workers, 62 churches and preaching points, 8 of which are fully self-supporting and 29 partially so, serving a membership of 2,123 Nazarenes. Rejoice for the 50 organized Sunday schools with their total enrollment of 3,840.

Rejoice for advances *in the church school field*. Where there were only 5 vacation Bible schools in 1959 with an enrollment of 754, the number swelled to more than 20 in 1960. And the best part is that many children accepted Christ during these schools.

Rejoice for the advances *among the youth*. During the quadrennium 5 new Nazarene Young People's Societies have been organized, with an increase of 428 in membership, giving a present total of 20 societies and 724 members. Every year the societies sponsor an evangelistic campaign in one of the more isolated areas of the field. About ten years ago youth camps began to be organized; today each zone has an annual camp. The recent camp, with services held in a large tent at Coban (Co-BAHN), was reported to be the time of greatest spiritual victory ever experienced by the young people of Guatemala. Scores found God in saving and sanctifying power.

Rejoice for progress *among the Nazarene Foreign Missionary Societies*, which have grown from 13 to 16 societies and from 285 to 528 members across the quadrennium. They are gaining in interest and participation among the men of the churches, and in several cases men serve as society presidents. The churches are making an increased use of Alabaster boxes. Though Guatemala is, financially speaking, a field of great material want

and much poverty, it is showing a gradual increase in its Easter and Thanksgiving offerings for world evangelism. It is revealed that the local church regular offerings totaled \$19,023.35 in 1959.

The Williamson Bible Institute

Special attention should be called to the progress of the Bible training school at Coban (Co-BAHN). Actually its name in English is the Williamson Bible Institute, named in honor of General Superintendent Gideon B. Williamson. The Spanish-speaking folk tend to use a title rather commonly assigned throughout Latin America. They say *Instituto Biblico Nazareno* (Een-stee-TOO-toe BEE-blee-co Nah-sah-RAY-no) (Nazarene Bible Institute), which compares with our common expression "Bible training school." Where once was a quiet green pasture among giant pines, now stands a monument to the progress of the gospel, the Williamson Bible Institute. The campus includes a two-story main administration building, containing classrooms, offices, and the boys' dormitory. There is an attractive home for the school director. Nearby are the shops. A separate dormitory houses the girls.

This school is coeducational and is the outgrowth of the two separate, original boys' and girls' schools. The girls' school was formerly a large house built in picturesque style by a German colonist. Here Miss Neva Lane lived and taught the girls for so many years. The property boasted a charming tower, which was converted into a prayer room. Visitors were commonly taken there for special prayer. It was the privilege of the writer to kneel there in prayer with a group of the missionaries. Many a student was sanctified up in that sacred retreat. Report comes that recently it was necessary to tear down the tower because its structure had become weakened and unsafe. The old girls' school property has now become the residence of the district superintendent.

Health Problems

With all the poetic names that tropic governments and clever tourist commissions invent to describe their scenery and climate, we must not be misled to believe that life in the tropics is an idyllic life of ease. The long, humid, hot seasons along the coastal areas invariably tend to anemia and unusual dissipation of the normal energy of the body. All tropical areas are peculiarly subject to tuberculosis and malaria. Among the most common ailments that attack our missionaries are intestinal parasites and extremely debilitating sieges of amoebic dysentery. There is nothing like sickness to remove false concepts of the romance of missions.

If sickness stalks the missionary, how much more the native, who generally does not have a background of careful concepts of hygienic living and who gives scant thought, if any, to the idea of a balanced diet! The native Indian diet consists of corn cakes (*tortillas*), black beans, starchy root vegetables, and rice. Rarely are eggs and beef eaten. The infrequent meat dish is generally pork, and that cooked insufficiently. Naturally there is a protein deficiency. Native children are almost invariably victims of all kinds of worms.

Medical Work

The only government hospitals are those to be found in the capital, Guatemala City, or in the department capitals. The Church of the Nazarene has tried to meet the great rural medical need by establishing a dispensary at Tucuru (Too-coo-RU), A.V. Here two registered nurses are stationed.

One of the men treated at the clinic listened to recordings of the gospel message, was witnessed to by the native evangelist, and was so impressed that he later came to a church service. There he was saved.

Up through our Coban (Co-BAHN) Bible school came a determined young man named Israel Vargas (Ees-

rye-EL VAR-gahs). At the same time that he witnessed to a call to the ministry and prepared to preach, he declared that he also felt called to be a medical doctor. The road was long, slow, and costly, but at last Dr. Israel Vargas has bought a property in Coban, has set up his office and clinic, and has opened a practice, co-operating fullheartedly with his Nazarene people. He has been ably assisted by his good wife, Dominica, also a graduate of our Bible school. Dr. Vargas presents the rare example of a worker who is both a medical doctor and an ordained elder. The missionaries often refer to him as the Dr. Mangum of Guatemala.

Advances in Peten (Pay-TEHN)

Our work in the jungle and savanna areas of the Department of Peten is growing most encouragingly. Following an upsurge of interest in this difficult part of the country, considerable evangelistic effort was expended there. And God responded to the burden of His people. During the past quadrennium the following properties have been added in Peten: the towns or villages of Pop-tun (Pope-TUNE), Flores, San Andres (Sahn Ahn-DRESS), Fallabon (Fah-yah-BONE), and La Libertad (Lah Lee-ber-TAD) have each gained a new church building; and at Dolores a native-type home was constructed.

When we pause to remember the conservative, serious spirit that has always characterized the Guatemalan council's requests for funds to build churches or other properties, we may be sure that the erection of these churches listed marks thrilling progress in evangelism and church organization.

New Properties

It should be stimulating to our people to know that Alabaster giving contributed to the erection of each of

the Peten church buildings named. In fact, Alabaster funds had a part in the building of thirteen new properties on the Guatemalan field during the past four years.

This has been a very rewarding quadrennium in regard to expansion in the field building program. A total of seventeen new properties has been added. Some of these involve more than one unit, as at San Miguel Chicaj (Sahn Me-GELL Chi-CAH), B.V., where the new Rabinal-Achi (Rah-bee-NAHL-Ah-CHEE) Indian Bible school includes seven buildings. The new clinic setup at Tucuru (Too-coo-RU) consists of two buildings.

Interest in the Indians

Guatemala boasts graciously of its country by calling it the Land of Eternal Spring. But the world thinks of its Indian population more than of its climate, and calls Guatemala the Indian Republic. Some have put the percentage of Indian racial dominance as high as 75 per cent. Realizing the great importance of Indian lore to the valuable tourist trade and to the cultural distinctiveness of the country, the government has encouraged the Indians to retain their unique native dress and customs. There are seventeen tribes in the country and each is identifiable by its distinctive costumes. In the area assigned to the Church of the Nazarene there are five separate tribes, speaking their native dialects. The official language of the government, however, is Spanish.

Roman Catholic Compromise

In the early days of Spanish colonization, the Roman Catholic church established a policy of compromise with Indian idolotry. Unable to uproot native idol worship and superstition, the church began to teach that the heathen gods were really the saints of the Roman faith, thinking to bring the pagan population around by slow degrees to clearer concepts of Catholic dogma. The old

combined, or synchronized, worship of Indian gods and Catholic saints continues to this day. Visitors to the town of Escapula (Es-ka-POO-lahs) marvel at the way the Indians crawl on their hands and knees up the long flights of steps at the entrance of the Roman Catholic church, burning candles outside to their native gods and burning candles inside to the saints.

Great is the spiritual need of the Indians. They are naturally a very quiet people and will not shout to each other across a road or street, but converse in low tones face to face. But all of this is changed during Holy Week, when great drunkenness is the order of the day. Liquor-filled, the men give way to rowdiness and loud shouting. A strange phenomenon ensues. Feeling himself about to fall in a drunken stupor, a man rallies to give vent to one last hoarse shout, then pitches forward to lie unconscious where he falls. The otherwise picturesque streets of Coban (Co-BAHN) give way to scenes of disgust and pitiable ugliness on Good Friday. We pronounce the Roman Catholic way, whether taken straight or in compromise doses, a moral failure.

The Power of the Gospel

On the contrary, we rejoice for the power of the gospel and the grace of a living Saviour mighty to save the most lost of men.

Take the case of don Nery Champney, well known throughout the Department of Alta Verapaz (AL-ta Vay-rah-PAHS) as a drunkard. The prayers of his converted wife and of a few friends brought him under conviction and awakened him to his great need. Though still somewhat under the influence of drink, he saw his terrible moral condition and pleaded with God for pardon and release from the old life of sin. He was soundly converted and has become a living witness to the saving power of the gospel of Christ.

Don Theodoro Aguilar (Tay-o-DOOR-o Ah-kee-LAR) was intelligent, even brilliant, but a thorough inebriate. He had been a wayward traveler for many years. He came to Guatemala from British Honduras, married a Nazarene girl whose father was a local preacher and her brother a minister. In the home of his bride, don Theodoro (Tay-o-DOOR-o) accepted the Lord. He worked for our missionaries in Peten (Pay-TEHN) and was led closer to God until he felt a definite call to the ministry. He is now studying in the Bible school at Coban (Co-BAHN) and even doing some teaching there. A bright future of useful Christian service is opening up to him who once was deep down in the darkness of sin. This is the gospel effectively at work. This is no compromise.

Indian Idolatry

The writer once visited the ancient Spanish town of Antiqua (Ahn-TEE-gwa), whose Spanish name means simply "Ancient." In the extensive courtyard of a great Catholic church demolished by an earthquake, the Indians of the area had set up a native market. All kinds of native pottery, hardwoods, needlework, and woven goods were on display. Maidens walked by, balancing on their heads huge, wide baskets filled with gleaming white Easter lilies or giant wine-red amaryllis. Quiet Indians sat in long rows with small piles of vegetables or fruits in front of them for sale.

A man carrying a wooden box passed from merchant to merchant, allowing a moment's look into the box, then accepting a cash gift or a handful of produce, which a little boy who accompanied him quickly dropped into a burlap sack he was carrying. The writer, curious to know what could be in the box that was so persuasive, moved to a closer position. The front of the box, about the size of a tomato crate, was covered with a pane of glass. Inside was a decorative border of paper flowers and in the center was a crudely carved image of Christ,

cut from black stone. I learned later that it was a copy of the highly revered Black Christ of Escapula (Es-ka-POO-lahs), a famous Catholic shrine in Guatemala.

Many of the merchants merely glanced at the image before handing over their offerings. Some muttered a brief prayer as they beheld the idol. But one little woman seized the box from the hands of the man, gazed raptly at the black stone figure, then bent to kiss the glass above it. She said an eager prayer, then looked imploringly down upon the silent, lifeless stone before handing it reluctantly back to its owner. From her meager store she selected a generous offering, which the boy dropped indifferently into his sack. The pair moved quickly to another seated merchant, and thus the folly of idol worship was repeated over and over.

Our Indian Work

More and more our Nazarenes in Guatemala are catching the vision of the great need among the Indian people. For years Rev. and Mrs. William Sedat have labored as pioneers among the Kekchi (Kek-CHEE) Indians, reducing their dialect to a written form. They have composed a Kekchi-Spanish dictionary and have recently completed the translation of the New Testament into Kekchi. It has been a monumental task well done, and the Church of the Nazarene can well be proud of these outstanding linguists. The American Bible Society is now bringing out the New Testament in this new Indian language. Last year the Sedats were home on furlough. This year they are stationed at Coban (Co-BAHN), where Mr. Sedat is serving as district superintendent. We wait interestedly to learn what new language exploits they will undertake.

Nor are the Sedats alone in their vision and burden for the Indians. Rev. and Mrs. L. Elward Green have studied Kekchi and have begun literacy work and evangelism among them. Rev. and Mrs. Allen D. Wilson

are studying Kekchi also. Rev. and Mrs. James Hudson are studying the Rabinal-Achi (Rah-bee-NAHL-Ah-CHEE) Indian dialect, and are directing and teaching in the new Bible school recently opened for the Nazarene Indians of this tribe.

Our Bible training school for the Kekchis is located in the town of San Juan Chamelco (Cha-MEL-co), A.V. Its founder was Mr. Sedat. From among the Kekchis has come a gifted worker named Guillermo Paau (Geel-YER-mo Pa-AH-oo), who, after graduating from our Bible school at Coban, went to the States and attended Pasadena College. He then returned to minister to his own people.

Another Indian Bible training school has just been opened at San Miguel Chicaj (Sahn Me-GELL Chi-CAH), B.V., near Salama, to serve the needs of our converts among the Rabinal-Achi Indians. The fine new school plant, consisting of five buildings, a chapel, and a new Alabaster home for the director, was dedicated April, 1960. Rev. James Hudson, as has been noted previously, is serving as director of this school.

The combined enrollment of the Coban Spanish Bible school and the Chamelco (Cha-MEL-co) Kekchi Indian Bible school was thirty-eight in 1959. It is interesting that the government of Guatemala has begun to take note of the beneficial work being done by missionary groups among its Indian tribes. It has coined the phrase "Educational Center" to describe Indian Bible schools.

Missionary vision reaches out to all the tribes within our territory. To the west are the Achi (Ah-CHEE) Indians, where a national pastor has opened a mission, preaching in Spanish. Two American ladies stationed nearby are studying Achi (Ah-CHEE) and co-operate with our work. To the north are the Maya Indians. As yet we have no work in the Maya dialect. To the east around Livingston are the Carib (CARE-ib) Indians. Our work among them so far is conducted in Spanish.

There are two American ladies employed as Wycliffe translators who are studying the Carib (CARE-ib) dialect. They co-operate commendably with our work. These tribes are a real challenge to our missionary love.

Home-goings

During this quadrennium four great missionaries to Guatemala have ceased their labors and have slipped away to be with the Lord. Though the hearts of thousands of Nazarenes at home and abroad have been saddened at the loss of such valiant warriors of the Cross, think what a glorious reunion they are having above!

Miss Neva Lane first went out to the field in 1921. Toward the end of her ministry she spent a period in our Bible school in Peru. She passed away in 1956, having given thirty-five fruitful years to foreign missions.

Rev. Robert C. Ingram went out in 1921 and passed away in 1958, after thirty-seven glorious years dedicated to missions. For twenty-five years he served as superintendent of the Guatemala field.

Mr. Harvey Coats went to the field in 1937 to wed the sweetheart of his youth, Miss Eugenia Phillips. He became an associate missionary after arriving on the field and, as a public accountant, served as the Bible school treasurer, teacher, and counselor. He had a real missionary heart. He passed to his heavenly reward in 1958.

Mrs. R. S. Anderson, pioneer missionary with her husband, went out to the field in 1904 and was retired in 1948 after giving forty-four loyal and rich years to active missionary service in Guatemala. Forty-four years a missionary—what a record!

Missionary Outreach

Our missionaries to Guatemala, while burdened for their own field and constantly seeking to evangelize it

more fully, have not lost the vision of possible Nazarene expansion into other countries that border their field or lie nearby. Years ago they sent missionaries across the border east into British Honduras to establish a spiritual beachhead in that unevangelized territory. This work prospered and became the nucleus of the present district of British Honduras. Similarly, Guatemalan missionary explorers penetrated southeast to the republic of Nicaragua, and their endeavors marked the origin of another missionary district.

The latest spiritual adventure is the opening during this past quadrennium of a mission in the little neighbor republic of El Salvador (L Sahl-vah-DOOR). We shall watch and pray in anticipation of yet another conquest for the King of Kings. Our Guatemalan field has been a good mother; her sons continue to march in evangelistic fervor with the banners of holiness held high. Though her renowned pioneers and veterans move up higher, God raises up a staff of noble new men and women who, through Christ, shall do new exploits.

CHAPTER 6

Brighter Days in British Honduras

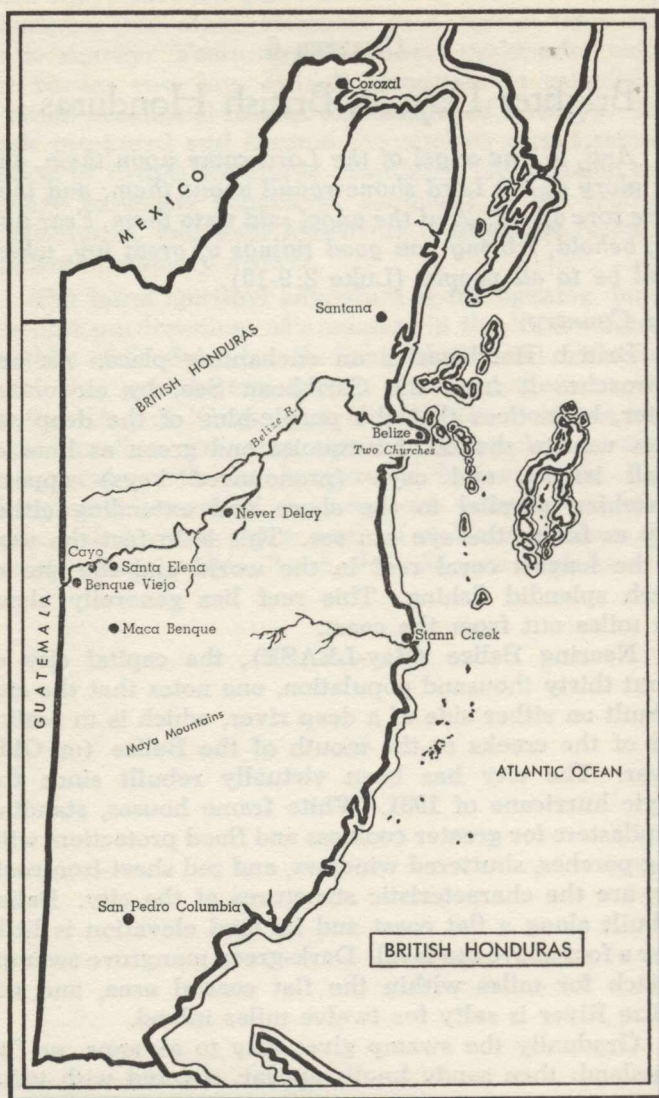
And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people (Luke 2:9-10).

The Country

British Honduras is an enchanting place. As one approaches it from the Caribbean Sea, by air or by water, he notices that the purple-blue of the deep sea gives way to shades of turquoise and green as lines of small islands and cays (pronounced keys) appear, stretching parallel to the shore and extending either way as far as the eye can see. This is in fact the next to the longest coral reef in the world and the site of much splendid fishing. This reef lies generally about ten miles out from the coast.

Nearing Belize (Bay-LEASE), the capital city of about thirty thousand population, one notes that the city is built on either side of a deep river, which is in reality one of the creeks at the mouth of the Belize (or Old) River. The city has been virtually rebuilt since the tragic hurricane of 1931. White frame houses, standing on pilasters for greater coolness and flood protection, with long porches, shuttered windows, and red sheet-iron roofing, are the characteristic structures of the city. Belize is built along a flat coast and its land elevation is little over a foot above sea level. Dark-green mangrove swamps stretch for miles within the flat coastal area, and the Belize River is salty for twelve miles inland.

Gradually the swamp gives way to savanna, or flat grassland; then sandy knolls appear, covered with valu-



able growths of pine which attract woodsmen. Back of the pines begin the dense jungles that lead to the hills of the Maya mountain range. In the jungles stand the mahogany monarchs for which the colony became famous—only they are increasingly harder to find as the lumbering industry exploits the beautiful hardwood treasure.

Have you ever grown weary of modern civilization and its discord of tooting cars and screaming sirens? How would you like a refuge where your jaded senses could relax among the choral serenities of buzzing mosquitoes, howling monkeys, flocks of chattering parrots, and the interminable stringed ensembles of tropical insects? Well, you should move to interior British Honduras. For those who deplore the domesticity of cats and dogs, there are jaguar, puma, ocelot, deer, tapir, pecarry, pheasant, toucan, macaw, partridge, quail, wild blue pigeon, and colorful wild turkeys. For the man who is bored with the artificial peace of city parks, there are the grasslands and forests which abound with snakes, including more exciting species such as the Central American diamondback rattler, the jumping viper, the deadly fer-de-lance, and the aggressive and unpredictable bushmaster. When all of these fail, there remains the beautiful but fatal coral snake. Somewhat larger is the alligator, regrettably rare because of its valuable skin.

The People

The nearly 85,000 people of British Honduras live in a Caribbean coastal strip about 70 by 175 miles in size, comprising 8,600 square miles, exclusive of its islands.

A review of the names on the map of British Honduras discloses the location of the different language groups that make up the population of the colony. In general, along the coast live the English-speaking peoples, while those of Spanish speech live in the interior. Within

these groups are divisions. A small group of Englishmen live in the colony, while the bulk of its English-speaking population is of African descent. A sizable group of East Indians also speak English. Spanish-Indian blood is characteristic of the interior. There are still villages of Maya Indians, conserving their ancient tongue, though mixed with Spanish.

To the south along the coast, chiefly around Stann Creek, is the greatest concentration of Carib (CARE-ib) Indians. These are in reality of African and Carib (CARE-ib) descent, speak English but also jealously guard their tribal dialect. Carib (CARE-ib) is an African tribal dialect with a spice of French, Spanish, and English words. In the interior southwest are numbers of villages of Maya and Kekchi (Kek-CHEE) Indians living in almost unchanged tribal primitiveness.

Place names speak eloquently of racial backgrounds. The rhythmic overtones of old Spain sound in such names as Benque Viejo (BEN-kay Vee-AY-ho), El Cayo (L KIE-yo) Corosal (Co-ro-SAHL), Toledo, Consejo (Cone-SAY-ho), and Santa Elena. Ancient Indian civilizations almost revive in sounds like Otoxha (Oh-TOHX-ah), Pusilha (Poo-SEEL-ah), and Zunantunich (Zoonan-TOO-nee-ch). The quiet dignity of England breathes in such names as Middlesex and St. George's Cay. And then the quaint, rough simplicity of pioneer days speaks up in such village and town names as Never Delay, Cock-loft, Cow Pen, Honey Camp, Churchyard, Butcher Burns, Baking Pot, Gallon Jug, Orange Walk, and Crooked Tree.

There seems to have existed, in general, a better than usual relationship between masters and slaves in the colonial days of the colony. Masters treated their servants with greater fairness than existed in many places during the slavery period, and they imposed upon themselves considerable penalties for mistreatment of slaves. Saturdays were always the slaves' day off. If work were

required of them that day, they collected wages for it. Or they could hire themselves out. Or they could fish. During the dangerous period of attack or threat of attack by the Spanish, the slaves defended the settlement loyally, standing side by side with their masters. The term Creole is the traditional term for folk of African descent in the colony.

The following are some of the popular Creole proverbs that have enriched the speech and thought of British Honduras.

"Too much hurry, get there tomorrow. Take time, get there today."

"Stand softly better than begging pardon."

"The fish gets caught by his mouth."

"Never call the alligator Big Mouth until you have finished crossing the river."

"The tiger looks thin but he isn't sick."

"Hand napkin turned tablecloth" (said of a person newly rich or risen above his station).

"Sickness comes galloping on horseback but walks away on foot."

Historical Background

From its earliest days, when it was known only as a settlement, British Honduras has needed the work of God in its midst. A number of buccaneers formed a settlement near the mouth of the Belize (Bay-LEASE) River, when their pirating about the Caribbean Sea led them to be pursued too hotly by avenging ships of the Spanish navy. They abandoned their former way of life and began dealing in logwood (valuable to the dye industry), available from the interior forests. Later mahogany became the major export of the colony, as it still is. Other woods of commercial value are pine, cedar, rosewood, and sapodilla, from which last is obtained chicle, the basis of chewing gum.

In 1783 England and Spain both signed the famous Treaty of Versailles, in which Spain recognized England's claim to settle what is now British Honduras. Fifteen years later Spain, in violation of this treaty, sent ships of her navy to conquer the settlement and to drive out all the British colonists. Though vastly outnumbered, the brave colonists, manfully aided by their loyal slaves, defeated the Spanish armada in the Battle of St. George's Cay, about nine miles east of Belize (Bay-LEASE). The anniversary of this victory of September 10, 1798, has become a big annual celebration in the colony. The political designation, crown colony, is given because the governor is appointed directly by the king or queen of England.

Nazarene Beginnings

There began an invasion of British Honduras from Guatemala a number of years ago, and it has proved of untold spiritual benefit to the colony. In 1930 two missionary-minded Nazarene Maya Indians walked sixty miles through the jungles from Flores, Peten (Pay-TEHN), to preach to the unevangelized folk of Benque Viejo (BEN-kay Vee-AY-ho), a little border town in British Honduras. As a result of their fervent report, Rev. and Mrs. R. C. Ingram of Guatemala visited the colony border area, saw the need and the possibilities for future conquest for Christ, and by 1934 the first Nazarene settlement was a reality when Miss Leona Gardner was appointed to Benque Viejo (BEN-kay Vee-AY-ho). Two years later she was joined by Miss Augie Holland. Then in 1943 the first couple, Rev. and Mrs. Harold Hampton, were sent to take over the work, as both ladies had furloughed. Under their gifted leadership the work experienced unusual progress, and by 1946 British Honduras had seven mission stations and about three hundred members and probationers. By action of the General Board, British Honduras was made a separate

district and Mr. Hampton was appointed as its first district superintendent.

General Advances

The statistics of 1959 disclose a period of thrilling progress across the relatively short years of Nazarene work in the colony (as British Honduras is often called). Thirteen missionaries compose the staff that works with 34 loyal national workers and 493 members in the 23 churches and preaching points, with a Sunday school enrollment of 1,500. A total of 326 pupils are enrolled in the 7 day schools, while 21 students study for the ministry in our Bible school.

Day Schools

A peculiar situation prevails in the educational field of British Honduras. The official state church is the Anglican church (Episcopal), and there is no such system of public schools as is known in the United States. Education is free but provided by denominational schools, some of them receiving financial aid from the government. In some of the areas the only available schooling for Nazarene children was in Roman Catholic schools. Very intolerable situations developed and it became essential to provide a program of secular education for our people. Thus we find ourselves today operating seven day schools. The government has given aid to one of our day schools and may grant aid to another soon.

During the past four years the colony has made definite advancement in the field of education. The government has set up a teacher training college, improved the technical high school, and has appropriated more funds for education by the churches. Though there are no colleges or universities as such in British Honduras, yet the University College of the West Indies, located in Jamaica, is available to a limited degree for British

Honduras students for advanced education. What are called "colleges" in the colony are only schools on a high school level; hence the name college in our Bible training school.

Bible Training School

The official name of our Bible training school is Fitkin Memorial Nazarene Bible College. In 1959 it enjoyed an enrollment of twenty-one students. During the past quadrennium a farm was purchased so that the program of the school might be broadened to provide some agricultural training, as well as produce, for the students. The school is set up for a four-year ministerial course and provides board and room facilities, with a part-time work program. In the past four years it has graduated thirteen students, and expects to graduate eight more this year.

The work of the District Nazarene Young People's Society is tied in closely with the operation of the Bible school. Its special projects have been in the interest of the school. The societies have given an electric clock, a gravestone for the grave of a native instructor of the Bible college, and very helpful poundings for the students.

One of the young men in the Bible college relates his experiences in getting to school.

"At the early age of fourteen I trusted the Lord to be my own personal Saviour. He saved me and about one year later I trusted Him to sanctify me. He did. I have found Christ to be the one who is real and true, and I love Him. He is everything to me.

"Just after I was sanctified the Lord called me to Bible college. In this I met with many difficulties, as my father did not wish me to go. I was lashed more than once because I desired to enter Bible college to train for the ministry. It was necessary to step out by faith and leave home, not knowing if I would ever

be allowed to return. That day as I walked the long six miles down the road to the place where I could get a ride on a truck going to Belize, the Lord assured me that He was with me. . . . The Lord blessed and assured me that I was in His will, and I promised to do His will whatever the cost.

"In six more weeks I will be graduating from our Bible college and I am ready to do God's will with His presence in my life. I can say my God has led me, and He is not a disappointment. Praise His holy name!"

The district superintendent adds an interesting footnote to this testimony.

"This fine student has now graduated and is to teach and serve as principal of our day school in Suc-cothz (Soo-COATS), and pastor our church in Arenal over the week ends."

N.F.M.S.

The work of the Nazarene Foreign Missionary Society presents an area of advancement in British Honduras. There are 339 members in the 11 societies, with an active Prayer and Fasting League of 222 members. Two of the local societies are led by men as presidents.

Medical Work

The field operates two clinics. One is the Holland Memorial Clinic in Benque Viejo (BEN-kay Vee-AY-ho), named in memory of Miss Augie Holland, who served as the first nurse on the field, 1936-43. The other clinic is located at Crooked Tree. In 1959 the 2 clinics treated 3,525 patients. A third clinic is planned to be opened soon at Boom.

The story of *doña* Felipa (DOUGH-nya Fay-LEE-pah), as told to Mrs. Ina Ashley, illustrates the work of evangelism through our medical missions.

"When I was a teen-age girl, the Nazarene missionaries came to Benque Viejo. Nurse Joyce Blair would visit in our home and invite me to Sunday school and

church services. I rather wanted to go, but was too busy with worldly pleasures to bother much with the Protestant religion. We were good Catholics.

"When I was married, Nurse Joyce again invited me to church, and I would go on special occasions. When our first baby boy was born in the Holland Memorial Clinic, the nurses talked to me about my soul, and although my heart was hungry and my eyes would fill with tears, I still did not yield to the Lord.

"Other children were born to our family, and our home was kept in contact with the Church of the Nazarene from time to time through the clinic. At one time during a special meeting I even went to the altar and made a start for the Lord. During that meeting I brought all my children to have them dedicated by the visiting minister. But I still did not stay true to God.

"Finally, after a long lapse in attendance, I was invited by the nurses to regular services, and I came. When the Lord again talked to my heart, I went forward to pray. This time it was real and for good. My little girl noticed that a neighbor who had been professing to be a Christian had kept all her images, but that we immediately burned every one of ours when the Lord came into my heart."

Mrs. Ashley adds that *doña* Felipa (DOUGH-nya Fay-LEE-pah) has lived a consistent Christian life since her conversion. She is Sunday school superintendent in the Benque Viejo (BEN-kay Vee-AY-ho) church. It took a dozen years of faithful witnessing by our medical workers, but a lovely young woman and her family were won to the Lord and to the church.

Revival Days

The number one prayer-petition of every missionary is, "Lord, give my field a revival." More missionaries, more national workers, more Bible school students, more buildings, more money to enter new areas—all of these

are needed, but a Holy Ghost revival is the greatest need of all. The Roman Catholic church can provide all the above factors in abundance, except the spiritual revival. When we experience revival we have achieved the golden nucleus of missionary endeavor.

Our British Honduras District has just experienced a gracious revival. District Superintendent Prescott Beals, after forty years of Nazarene missionary experience, writes: "It is one of the most marvelous sweeps of revival I have ever seen . . . It is really wonderful. Praise the Lord!"

Inspired by the movings of God upon the field, Mr. Beals was led to revive the district bulletin called the *Nazarene Echo*, which he presented as a revival issue. The first paragraph begins enthusiastically as follows.

"Yes, revival is here. It began in the District Preachers' Convention and is spreading from church to church. The first two weeks after our Convention closed on Friday, Feb. 12th, more than 120 souls bowed at Nazarene altars in various parts of our District. There have been real breaks in numbers of our churches and the work is spreading."

Rev. Donald Tucker, national pastor at Benque Viejo (BEN-kay Vee-AY-ho), describes the origin of the recent manifestation thus:

"The revival fires which are now burning in different parts of British Honduras broke out first among the missionaries, national workers, and students of the Bible college. It was during the District Preachers' Convention which convened at Benque Viejo, Feb. 9-12.

"The group had gathered in the college chapel under the able and godly leadership of Rev. Prescott L. Beals, our district superintendent, to spend a period of waiting upon God.

"Holiness was the theme of the convention, and the program was composed of early morning prayer, devotional periods, papers on the different aspects of holiness,

discussions, practical help for the pastors, morning and evening services, and the sacrament of the Lord's Supper.

"God met with us in a marvelous way during the very first prayer service, and every service which followed was but a higher wave of glory. At times the preaching was pushed aside, and the program was entirely forgotten as the Holy Spirit took control and brought upon us His tender but heart-searching light. Then followed a melting and a brokenness, confessing one to another, waiting upon God, and then the outpouring of His Spirit in glory and power. The nearness of His presence was marked by shouts of victory from the members of the group, and a freedom in the Spirit which we had not witnessed before.

"Since that time revival fires have spread to our churches. The Holy Spirit has been changing the order of services, and over and over again the altars have been lined without any preaching. The gracious work of the Spirit is also being done in the homes of the communities, and even children have been known to leave their play in order to seek salvation.

"The revival is on! Praise and glory be to God!"

Since the N.Y.P.S. Institute in the summer of 1959, the young people of the district have been singing their Institute theme song, "Tarry—Then Go."

*Tarry, thou sower, tarry for power;
Tarry till the fire falls;
Then go in fitness, go forth and witness,
Christ is thine All in All. (Oh, praise Him!)
Seeking to win them, paying the price
Till we've won British Honduras for Christ.*

It is not difficult to sense that there was a period of preparation for this outpouring of the Holy Spirit. His comings are caused; they are not accidents. Years of holy living, prayerful preaching, and careful teach-

ing precede revivals. Then God-given burdens and periods of prevailing intercession open the floodgates.

That the special manifestation of God was not momentary and local to one place is most gratifying. Missionary Robert Ashley, pastor at El Cayo (L KIE-yo), writes of happy reverberations in El Cayo.

"The first Sunday after the convention, without any preaching but with a report of the convention being told, fifteen souls knelt at the altar, and four that evening, making nineteen in all for the day . . . At the following week-end holiness convention there were seventeen more seekers . . . People for whom they had been praying for a long time were among those who found victory."

Pastor Donald Tucker reports from Benque Viejo (BEN-kay Vee-AY-ho):

"Numbers of victories have been taking place. These include the conversion of a Catholic who had been trained by a priest . . . He is now witnessing for Christ wherever he goes. One old man who had not been attending our services told the pastor when he called in this man's home that he had been hungry for our religion for years. He was brightly saved then and there. A twelve-year-old lad suddenly left his play with other boys and girls, went into the house, got his New Testament, and went into his room, where his mother found him weeping and asking the Lord to forgive him. His teacher reported that this boy used to be one of the main troublemakers, and then suddenly he changed completely. When he heard about his conversion then he understood."

From the northernmost district of British Honduras came similar reports of the moving of the Spirit of God. Pastor Granville Harris of Corosal (Co-ro-S AHL) wrote:

"Last Sunday night, March 20th, there were ten women at the altar, eight of whom were new. Corosal has also had other victories during these weeks."

From Santa Elena, north on the Mexican border, Pastor Juan Guerra wrote of a great victory in his Sunday services with twelve at the altar in the morning and four in the evening. This was weeks after the initial outpouring at the Preachers' Convention.

From the southernmost Nazarene outposts in the colony ring the same bells of victory. Mr. Beals writes:

"Brother Ashley and your superintendent had the grand privilege of spending nearly five days in these areas. During that period of services in the two churches and in three other preaching places nearly seventy-five people prayed through. We saw that converted drunkard, the most notorious one in all of Punta Gorda, who had prayed through some weeks ago in the home of the pastor. And just recently a young policeman, who had begun to lose his mind and for whom the police had turned to the pastor for help, was truly saved and is now back on his job, and is the marvel of those who know of his case."

Two months after the convention-occasioned outpouring, unusual blessings were still being experienced. At Belize (Bay-LEASE) the Bible school presented the closing concert of their annual district tour. There was a thrilling response when the choir sang "Nothing but the Blood of Jesus." The president of the student body brought an inspiring message at the close of the program and thirteen people, mostly young folks, responded to the altar call.

In May, after three months had passed, there were still blessed demonstrations. One night during the District Assembly there was a gracious moving of the Holy Spirit upon the congregation and more than sixty people went to the altar to seek God.

Evangelistic Outreach

The compassionate heart is attractive. The author recalls being present in the missionary parsonage at Be-

lize when a delegation of tall Creole men arrived from the community of Crooked Tree with a written petition for the Church of the Nazarene to come to their village with the gospel, for they had no missionary. Their note read appealingly: "We have chosen you to be our pastor and the Church of the Nazarene to be our church."

How could our church refuse? Today we have an organized church, a clinic, and a resident missionary-nurse in charge of the station.

The holy heart is compelling, as shown by the following account by Ruth Dech of the conversion of a young Catholic man.

"Manuel Sanchez [Mah-new-EL SAHN-chez] had been practically reared and taught by the priest in Benque Viejo [BEN-kay Vee-AY-ho]. After he was grown he worked for the priest, and was a sort of Jack-of-all-trades around the parish house and church. He was houseboy, image painter, sacristan, or anything they needed him to be. He did not stay in this position long after the old priest left, however, but he was still called upon to serve as sacristan on special occasions. He was very fervent in his religion, and believed fanatically in the Catholic church.

"Last year he went to work in a place where there were a member of evangelicals living. The man who employed him was a real Christian. These believers testified to him, and he became convicted by their consistent Christian living. Our workers from Santa Elena used to go there frequently to hold services, and Manuel [Mah-new-EL] began to attend these services.

"One night after one of these services, he expressed that he believed what they were teaching. They begged him to accept the Lord right then, but he said he would have to do it in Benque [BEN-kay], where he could testify to all of his people. He said that the week before, he had been called to Benque to assist in a confirmation service, and that while he was serving, the shallowness

of the idolatrous service was impressed on him in a way he had never felt before. Right then he had made up his mind that he would never serve in that church again.

"True to his word, the next Sunday night he came to Benque Viejo [BEN-kay Vee-AY-ho] and attended our church service. When the altar call was given, without hesitation Manuel Sanchez [Mah-new-EL SAHN-chez] went to the altar. He was beautifully saved. He still has a glowing testimony. Recently he has been accepted as a student in our Bible college."

The heart of love does not stop at artificial boundaries, but like the clouds in the sky, casts its cooling shadow far and wide. It is interesting to observe that whereas the Guatemalan district made the initial investment that gave rise to the district of British Honduras, now the daughter district gives back to the mother. Missionary Ronald Bishop reports that he held a Sunday school and night service once a week in Plancha (PLAHN-cha), Guatemala, until a mission was established, which is now sponsored by the Mission Council of Guatemala.

British Honduras Nazarenes look south to Spanish Honduras, where we have no work as yet, and feel challenged to open a holiness work in that republic. This is the natural outgoing of the sanctified heart, and its burden for neighboring unevangelized areas is beautifully typical of Pentecost.

CHAPTER 7

New Names in Nicaragua

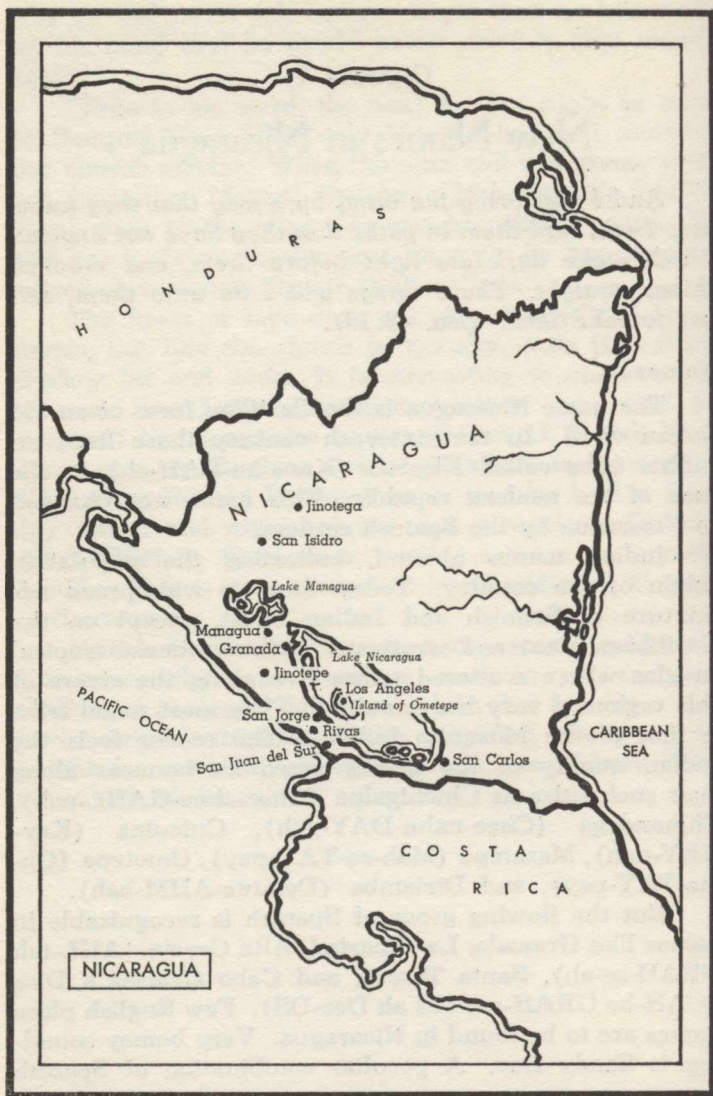
And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them (Isa. 42:16).

Names

The name Nicaragua is the Castilian form of an old Indian word. In the sixteenth century there lived an Indian tribe called Nicarao (Knee-ka-RAH-oh) in the area of the modern republic. This name was changed to Nicaragua by the Spanish settlers.

Indian names abound, indicating the population origin of the country. Today there is widespread admixture of Spanish and Indian blood, except on the Caribbean coast and westward in the immense tropical jungles where scattered tribes live along the rivers of this region of very heavy rainfall. The most noted tribe is that of the Mosquito Indians. The reader feels the Indian quality of the names when he bounces along over such titles as Chichigalpa (Chee-chee-GAHL-pah), Chinandega (Chee-nahn-DAY-gah), Cuicuina (Key-KEY-nah), Masatepe (Mah-sa-TAY-pay), Omotepe (Oh-mo-TAY-pay), and Diriamba (Dee-ree-AHM-bah).

But the flowing grace of Spanish is recognizable in names like Granada, La Libertad, Alta Gracia (AHL-tah GRAH-se-ah), Santa Teresa, and Cabo Gracias a Dios (CAH-bo GRAH-see-ahs ah Dee-OS). Few English place names are to be found in Nicaragua. Very homey sounding is Sandy Bay. A peculiar combination of Spanish



and English is obvious in the name of El Bluff. The principal port of the Caribbean coast is Bluefields, but it is just barely English, being an Anglicized form of Blewfeldt, the former hangout of an old-time Dutch pirate of that name.

The Country

The history of Nicaragua is marred with countless revolutions. It is a land of volcanoes, both geological and political. The largest of the Central American republics, it is third in population, and first in wealth of natural resources, of which gold is the leading ore. Due to a lack of adequate roads and trained labor, the wealth of the country yet largely remains to be developed.

The Lakes

The country is noted for its two large lakes named Managua and Nicaragua. Lake Nicaragua is the largest body of fresh water between Panama and Lake Michigan. It is ninety-six miles long. If it could be shaped a little differently, all of Puerto Rico could be placed over its surface and there still remain a fringe of water about the shores, leaving Puerto Rico still an island. There are about two and a third million Puerto Ricans, whereas there are only about one and a quarter million inhabitants in all of Nicaragua.

Our Bible training school is located at San Jorge (Sahn HOR-hay), right on the western shore of Lake Nicaragua. It is possible to look across a very few miles to Ometepe (Oh-mo-TAY-pay) Island, where two active volcanoes show. One of them is very young and small. The other is a sizable mountain and produces quite a rumbling about every five minutes around the clock. At night a glowing torch of light ascends from its cone.

Another peculiarity of Lake Nicaragua is that it is the only fresh-water body in the world inhabited by sharks. And they are man-eating sharks. They may be

seen daily from our Bible school grounds as the voracious denizens, often eight or ten feet long, surface-feed on other forms of fish. Unfortunately, they do not limit themselves to fish. Rather recently a missionary family of another denomination was returning to its place of service after a year of furlough in the States. It was a very hot day and the family was tired after many hours of driving in a car. The family stopped to rest along the shores of a little cove along Lake Nicaragua, and the father proceeded to take a brief swim. He was in water only up to his chest when suddenly there was a commotion in the water, the man screamed, then disappeared below the surface. Only an ugly red stain in the water remained to mark the location of the tragedy.

Two other observations should be made about Lake Nicaragua; then we will come ashore. First, it and its outlet, the San Juan River, make a natural waterway crossing of the isthmus. The United States and other governments have long contemplated the construction of a sea-to-sea canal, utilizing this lake and its outflowing river as the principal passageway. At present the United States holds a ninety-nine-year lease to construct such a waterway.

Second, a third of the population of Nicaragua lives crowded along the narrow western strip of land between its two big lakes and the Pacific Ocean, or around the shores of the lakes. This explains why our missionaries chose to develop their work in this area first.

Beginnings

Our Nicaraguan field is relatively new. David Ramirez (Rah-ME-rez), a gifted Christian national, reclaimed and sanctified under the ministry of Dr. H. V. Miller at Chicago First Church of the Nazarene, felt a burden to evangelize his own people and returned to Nicaragua in 1937. His active ministry was cut short by blindness, but his godly living and witness paved the

way for a Nazarene opening.* His patient, earnest prayers for missionaries were at last answered when Rev. and Mrs. Harold Stanfield arrived in 1943. Here at San Jorge (Sahn HOR-hay) they held their first service and bought their first property.

Staff Additions

The name of Stanfield will always be appreciated for its association with the pioneering of our work in Nicaragua. Despite the very difficult work in its initial steps of opening the field, the careful, godly ministry of the Stanfields brought forth fruit and the work grew until soon other missionaries were sent out by the General Board to labor in the white harvest fields of this very needy Central American republic. A missionary couple and two single ladies were sent to the field in 1945.

Educational Work

Very early it became obvious that our church would have to enter into the field of secular education, as well as Bible training, in order to raise up a staff of capable and progressive national workers. There is a system of free public education in the country, but public finances for the extension of schools throughout the nation have been so limited that as yet there are many towns and numerous rural areas with no public schools. This results, of course, in much illiteracy.

Many are one-teacher schools, and none of them have more than the first six grades. Most do not go beyond the fourth grade. Anyone who has graduated from the sixth grade can teach the first four grades, but it is required that a teacher take further training to be able to teach the fifth and sixth grades.

Definite advancement has been made on the educational scene during the past four years. Each year more

*Read more about him in *To Live Is Christ*, one of the reading books.

public schools have been built and opened in new areas of the country. A teacher training school has been opened recently in the city of Esteli (Es-tay-LEE), in northern Nicaragua.

Our day school program now includes 8 schools with a total enrollment of 243 pupils. With Bible school graduates now being used as teachers in our day schools, we are seeing greater progress. Three of our day school graduates are now taking advanced work in the new teacher training school in Esteli (Es-tay-LEE).

The government has taken note of our day school work and has shown an attitude of appreciation. It does not seem to be so certain about our Bible school work, but has offered no resistance or hindrance in any way. Thank God for liberty to teach the Word!

Bible Training School

Our missionaries were able to purchase a beautiful site, scenically located on the west shore of blue Lake Nicaragua and just outside the town of San Jorge (Sahn HOR-hay), for the location of a permanent Bible training school, called Nazarene Bible Institute. Previously, a limited program of Bible training had been possible through the talented services of David Ramirez (Rah-ME-rez), himself a doctor of philosophy and holder of two degrees in music. Though he was blind, yet he received students at his little grass hut in town. Naturally this setup was very limited, allowing little space and no accommodations for students who might wish to come in from outlying towns or rural areas as the work spread.

A fifty-acre farm was purchased and a building program was begun and successfully carried through under the very able leadership of Rev. C. G. Rudeen. There was great joy on the field when the new Bible school opened in the fall of 1948. There are four main buildings on the campus. The administration building consists of

classrooms, offices, chapel, girls' dormitory, and dining hall. There is a separate boys' dormitory. Two missionary parsonages, one for the director and another for a second teacher, complete the list of principal buildings. There are also sheds and other minor buildings for the farm equipment. The farm provides work for the male students and grows a great deal of the produce needed for the operation of the dining hall. In the part-time work schedule of the students it is required that each one work twenty or twenty-three hours per week. The boys work on the farm or on the upkeep of the buildings. Their clothes are washed and ironed by the girls. Because they care for their own clothes, the girls' work time is reduced to twenty hours.

Across the past quadrennium our Bible training school has produced twenty-eight graduates who have completed the four-year ministerial course. Three more are expected to graduate this year. In 1959 there were twenty-one students enrolled; in 1960, thirty students.

Extension of the Work

Our first property was a house purchased in the center of San Jorge (Sahn HOR-hay) in 1944, and within the year a church was organized with twenty-four charter members. Since that time the work has spread out in all directions from San Jorge (Sahn HOR-hay) including a fervent church on the island of Omotepe (Oh-mo-TAY-pay), rivaling in spiritual warmth the neighboring volcano.

In 1959 we had 17 missionaries and 41 national workers ministering to a total of 761 members among 50 churches and preaching points. Of this number, one church has reached the goal of full self-support and 23 others are partially self-supporting. The 50 organized Sunday schools have a total enrollment of 1,826. Thirty-one churches organized vacation Bible schools last summer, with a total of 1,328 pupils enrolled.

Financial Progress

The people of Nicaragua, generally speaking, are a very poor people. The author received a vivid impression of the poverty of this general area of Central America in the following manner. He was traveling by plane, coming in for a landing, when he noticed a number of the passengers on the plane looking with alarm out the windows on their side, then gesturing excitedly for the other passengers to come over to look. Below them on the edge of the airfield to which we were descending, a big commercial plane had just undershot its landing and had struck a passing railroad train, clipping off its smokestack and bell; and crash-landing on the edge of the airstrip, where it had lost its landing gear and one motor, it had burst into flames. The author's plane landed safely and everybody raced across the airstrip to the scene of the burning plane. The two American pilots of the commercial plane were cut and bruised but able to get out and walk around.

The poverty of the country was manifested when dozens of soldiers from nearby army barracks came running over. Only the officers had shoes. The ordinary soldiers went barefoot. But that did not stop them from assisting in unloading the cargo plane before the fire reached its interior. Along the edge of the field they stacked cages containing assorted dejected-looking barn owls and mournful monkeys.

The stopover that night revealed a city full of thin, undernourished-looking people who seemed to have forgotten how to smile. No great display of foods or goods was to be seen in their stores.

It is extremely encouraging that our Nazarenes are striving so well to make their local churches self-supporting. In spite of the fact that the past two years have been very severe ones for the people because of the lack of rain for crops and consequently times of

scarcity of work, the Nicaraguan Nazarenes are doing better in their giving. The field superintendent writes: "In the last two and one-half months, eight of our churches have taken on more of the support of their pastors. Many of them have less work but are learning the blessing of tithing."

The Place of Missionary Children

The missionaries' children unconsciously offer a very special service on the foreign field. People are naturally drawn to little children of any race. And among peoples of dark skin, blond, blue-eyed children seem to offer a special attraction. It is difficult to love the children and not feel somewhat attracted to their parents at the same time. So children serve as a kind of natural bond between missionaries and nationals.

Children frequently offer another kind of service. They seem to grasp not only the common speech a little quicker than do their parents, but they sense the thought processes of the nationals more readily. Their reading ability is seldom equal to that of their parents in the initial stages of language study, but their ability to understand the spoken vernacular is usually keener. Thus they often serve as very useful little interpreters.

Most missionary children are fairly gifted and trained in music. Their assistance in the music program of the church on the foreign field is of great value. Their ability to sing in parts is a revelation and stimulates the nationals to learn parts and form vocal ensemble groups.

Often the older children make capable Sunday school teachers, and their background of Christian home training is a tremendous asset.

As the years pass, our church has witnessed an increasing number of new missionary recruits coming from the homes of its older missionaries. God is calling the missionaries' children back to missionary service. The years of life on the foreign field have given them a special

kind of preparation which they are able to use for Christ and the Church in loving self-dedication.

Language Problems

One of the reasons that children generally learn a foreign language faster than adults is that they do not get so embarrassed over their mistakes as do the grown-ups. They laugh and go on trying, while adults laugh and quit trying. For nationals, part of the pleasure of receiving new missionaries is the fun of listening to their lingual errors. The nationals are generally very courteous and encouraging, but they have some great times laughing afterwards among themselves. And why not?

One missionary meant to tell her Indian helper to bring in some stovewood and put it in the fire, but instead she mispronounced the word for wood very slightly and changed it to chair. Soon afterwards she found her helper struggling to get the big yard-chair into the house and into the stove. Upon being questioned by the mystified missionary, she explained that she thought it strange to be burning a good chair when there was so much nice stovewood nearby, but she felt obligated to mind her missionary employer.

A single missionary lady went into a Managua (Mah-NAH-gwa) store and asked for a *soltero* (sol-TAY-ro) (bachelor), when what she actually wanted was a *salero* (sah-LAY-ro) (salt shaker).

Missionaries often confuse the words sand and flour because they are so similar in sound, though quite different in spelling. Similarly a Spanish gentleman studying English confused "kitchen" and "chicken." He was always talking about cooking the kitchen in the chicken.

Properties

To recount the list of properties acquired and buildings constructed during the past quadrennium is a very satisfying experience. We rejoice over the following. A

church and parsonage were built in Diriomo (Dee-ree-OH-mo). A parsonage was built in Managua (Mah-NAH-gwa). A missionary home was built at the clinic site in San Jorge (Sahn HOR-hay). A central day school property was purchased and school building was constructed in Rivas (REE-vahs). A missionary home was built on the Bible Institute grounds in San Jorge (Sahn HOR-hay). In Potosi (Po-toe-SEE) a chapel was built and a parsonage was acquired and remodeled. Land was acquired for a dispensary in San Isidro (Sahn E-SEE-dro). Land was acquired for a future missionary home in Jino-tega (He-no-TAY-gah). In Belen (Bay-LEN) land and a building were acquired, and the building serves as both chapel and parsonage at present. Land and building were acquired in Pacaya (Pa-KIE-ya), and they double as church and parsonage. The Popoyuapa (Po-po-you-AH-pah) chapel was completed. The Popoyuapa (Po-po-you-AH-pah) parsonage was built. A building in Cardenas (CAR-day-nas) was purchased which serves as a chapel. Land for a church was acquired in Los Chiles (Lohs CHEE-les), Costa Rica (COS-tah REE-cah).

Across the past ten years Nicaragua has received assistance from Alabaster funds to buy or build at nineteen places. This aid was partial at some places and total at others. Surely it ought to stimulate our people to keep filling their Alabaster boxes.

Medical Work

As might be expected in the tropics, there is much malaria, amoebic dysentery, typhoid, tuberculosis, parasitism, and some leprosy in Nicaragua. Most of our missionaries have suffered from at least one of the first three mentioned, and some have been struck down by all three.

There is not a sufficient number of hospitals in the country. Often what hospitals are available are inadequately staffed and poorly equipped. The ministry

of medical work has been thrust upon us. Naturally we cannot meet nearly all the needs of the land, but we are trying to save souls through a kind ministry to needy bodies. God has blessed our medical work.

At Rivas (REE-vahs), not far from our Bible school and central day school, we have a dispensary where a registered nurse is located. During the past quadrennium a new dispensary was opened up in the town of San Isidro (Sahn E-SEE-dro) in the north of Nicaragua. Here another missionary nurse is stationed. In 1959 our two nurses treated 9,252 patients.

Nurse Lesper Heflin writes inspiringly of her work:

"Through means of medical work, contacts are being made that result in gaining Sunday school pupils and visitors for our services. People are evangelized and tracts, Christian literature, and gospel portions are given out, thus sowing the seed. The ministry to the sick has broken down prejudice and opened the door of many homes to visits by the Nazarene pastor after the nurse has been there. Recently a man confined to his bed was saved after I had made several visits putting injections."

Evangelism

Our Nicaraguan missionaries, like most of our Latin-American missionaries, have been making an increased use of visual aids in teaching and direct evangelism. Flannelgraph Bible stories, slides, and filmstrips have helped to attract people to the services. Student pastors using the simple device of flannelgraph presentation of truth have reported altar calls and resulting conversions.

Throughout Latin America loud-speakers on cars have been used for political propaganda in such a way that very drastic restrictions have been imposed at times. In Cuba there is complete prohibition of such use. In Puerto Rico there is much latitude in the use of such equipment. In Mexico the rules seem to vary from state to state. In Nicaragua such equipment may be placed on

cars or on the outside of a church if special permission is obtained, which can usually be done for limited periods such as revival campaigns. The law allows their use within church buildings if they are used primarily for the congregation inside the church.

Most of our churches in Nicaragua use the plan of weekly cottage services. They report that many times such services are effective in reaching neighbors. Catholicism is a very legalistic religion, in both spirit and practice. It has strongly denounced attending services in a Protestant church as a great sin, but it often happens not to legislate specifically against services in a home, so hungry-hearted or even indifferent Catholics take advantage of this technicality to visit cottage services, whereas they might not step inside one of our churches.

This reliance upon technicalities was demonstrated in one of the Latin areas, according to the report of an Indian convert, when a priest walked irately into a parochial school classroom bent upon administering stern discipline.

"Is John here?" he demanded.

The sister in charge of the class felt sympathetic toward John, who was quite present in the room, so she reached up the long, flowing sleeve of her garb, pinched herself on the arm, and replied in good faith, "No, John is not *here*."

The thwarted priest walked out, John escaped punishment, and the sister, by her technicality, had avoided an infraction of honesty—*according to her church's rules*.

The work of the district N.Y.P.S. has been tied into evangelism in an interesting way through its choice of special projects. The young people have purchased folding chairs for large district functions, but more closely evangelistic has been their care in putting altars in smaller churches and missions.

Our Latin missions, generally speaking, have not felt that the big union-type evangelistic campaigns have bene-

fited our work very much, yet they have co-operated with their local ministerial associations in an effort to "sow beside all waters." Our district superintendent in Nicaragua makes the following report:

"At the present time we are in a big, united, country-wide evangelistic crusade called '*Evangelismo a Fondo*' [Ey-VON-hay-LEES-mo ah FOHN-do] (which might be translated 'Evangelism First'). There will be thirteen great united campaigns in strategic cities, preceded by a program of preparing lay workers in visitation, etc., and followed by a local revival in each individual evangelical church in Managua. The whole program will stretch over a period of six or eight months. The groundwork has already been laid, and committees are selected and working."

Wherever the victories may be won, the homeland heart is warmed by such reports as the following by Superintendent C. Dean Galloway.

"We have many that have been saved and sanctified during this past quadrennium and are still faithful. One of such is Pedro Pablo Bermudez [Bear-MOO-des], from San Carlos. He was beautifully saved from a life of sin, and a short while later he entered our Bible school. This is his second year. He is an honor student and is now in charge of a Sunday morning outpost.

"During this period, also, a number of young people have been saved and sanctified in Popoyuapa [Po-po-you-AH-pah]. Three are planning on entering the Bible school next term."

Thank God for these new names in Nicaragua which have also become new names in heaven!

Missionary Outreach

The eyes of our missionaries to Nicaragua have lifted up and beheld the whitened harvest fields beyond their borders. To the north lies the republic of Honduras, where as yet the Church of the Nazarene has no work.

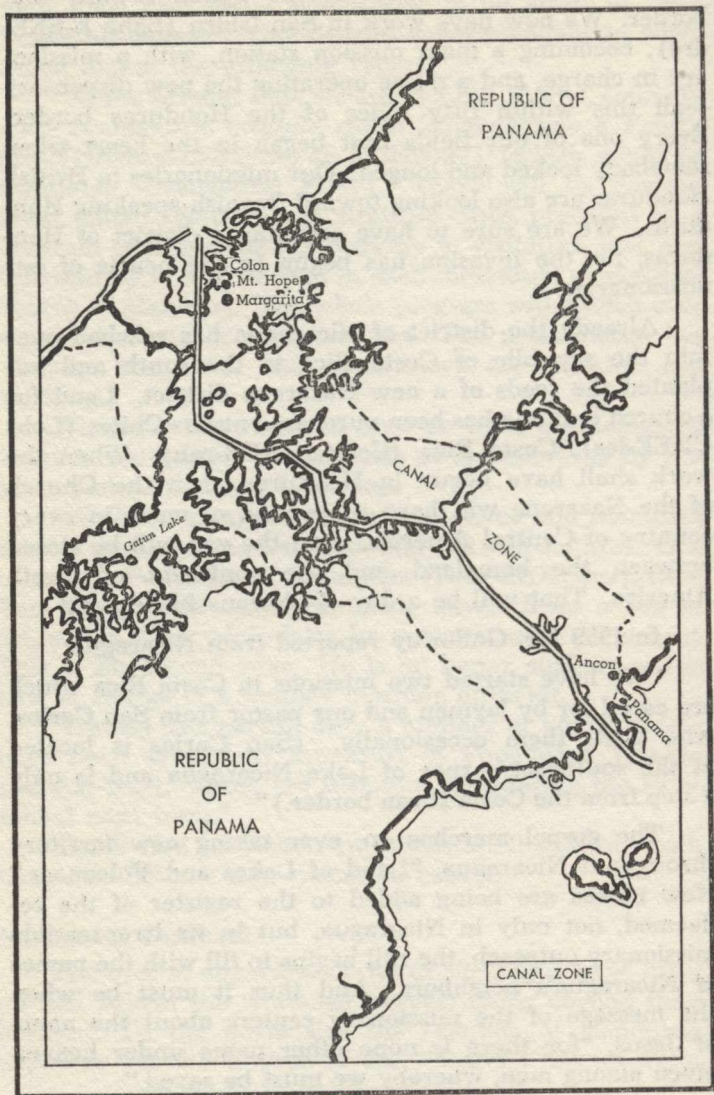
But our missionaries are on the march toward that border. We now have work in San Isidro (Sahn E-SEE-dro), becoming a main mission station, with a missionary in charge, and a nurse operating the new dispensary—all this within fifty miles of the Honduras border. Every one of our fields first began in the heart when somebody looked and longed. Our missionaries in British Honduras are also looking toward Spanish-speaking Honduras. We are sure to have someday a district of Honduras, for the invasion has begun in the hearts of our missionaries.

Already the district of Nicaragua has reached over into the republic of Costa Rica to the south and has planted the seeds of a new Nazarene district. Land for a church building has been purchased at Los Chiles (Lohs CHEE-les), Costa Rica (Cos-tah REE-cah). When the work shall have begun in Honduras, then the Church of the Nazarene will have some kind of work in every country of Central America. And the gap will be closed between the homeland and the continent of South America. That will be a day of glorious fulfillment!

In 1959 Mr. Galloway reported from Nicaragua:

"We have started two missions in Costa Rica which are cared for by laymen and our pastor from San Carlos, who visits them occasionally. (San Carlos is located at the southeast corner of Lake Nicaragua and is only a step from the Costa Rican border.)"

The gospel marches on, ever taking new territory throughout Nicaragua, "Land of Lakes and Volcanoes." New names are being added to the register of the redeemed, not only in Nicaragua, but in its irrepressible missionary outreach, the roll begins to fill with the names of Nicaragua's neighbors. And thus it must be when the message of the missionary centers about the name of Jesus, "for there is none other name under heaven given among men, whereby we must be saved."



CHAPTER 8

Open Portals in Panama

I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel (Isa. 45:2-3).

THE REPUBLIC OF PANAMA

The locks of the famous Panama Canal welcome all ships. So also do spiritual doors stand open beckoning to the Church of the Nazarene to enter the republic of Panama. The challenge is great. In order to understand the scope of the challenge, let us review some general information about the republic of Panama, the Canal Zone, and the work and opportunities awaiting the Church of the Nazarene.

Geography

The republic of Panama occupies the Isthmus of Panama, a long, S-shaped ribbon of land connecting Central America to the continent of South America. It is dissected at about its center by the Panama Canal. The country is 477 miles long on the Atlantic (or Caribbean) side, and 767 miles long on the Pacific side, with a width which varies from 37 to 110 miles. The land comprises 28,576 square miles and has a total population generally estimated at 1,000,000. The word estimated is necessary because it is impossible to be exact about the tribes of

Indians living in the jungle interior. Because the sun rises in the Pacific and sets in the Atlantic, people in Panama give up trying to give directions by the compass, and resolve their problem by saying "up toward Costa Rica" or "down toward Colombia," the respective border countries. The monetary unit is the balboa, equal in value to one U.S. dollar.

Two ranges of mountains run the length of Panama, being the lowest in the area of the Canal. The highest mountains are at the extremities of the country. Mount Chiriqui (Chee-ree-KEY), an extinct volcano near the border of Costa Rica, is 11,000 feet high. In between the two ranges of mountains lies a fine plateau of grassy country suitable for grazing cattle, of which Panama has over half a million head. Only about half the rich, arable land is under cultivation. Toward Colombia the area is dominated by immense rain forests, inhabited chiefly by primitive tribes of Indians. The Caribbean coast tends to be low and hot. The annual rainfall at Colon (Co-LONE) averages about 130 inches, while Panama City on the Pacific side averages about 68 inches. In other words, Panama lies in the tropics. The rainy season extends from May to December, while the so-called dry season is from December to April.

Products

The dense forests of Panama provide fine mahogany, but a still more important export is bananas, grown by an affiliate of the United Fruit Company and shipped to the States. (Americans seem to have an insatiable appetite for bananas and appear like the little boy who, when asked what he wanted for Christmas, replied, "An everlasting banana.") The most important crop for local consumption is rice, grown on most of the farms. Leading exports, besides bananas, are pineapple, cacao, coconuts, sugar, abaca fiber (Manila hemp), shrimp, and cement.

History of Panama

"Panama" is an old Indian word meaning "fisherman" or "abundance of fish," and was first applied to the original Panama City. This old city was founded by Pedro Arias de Avila (PAY-dro AH-ree-ahs day AH-vee-lah) in 1519. As early as 1501 a Spanish explorer named Rodrigo de Bastidas (Ro-DREE-go day Bah-Tee-dahs) discovered Panama from the Caribbean side. Inquisitive Christopher Columbus passed along the same shore in 1502 and 1503. Not-so-inquisitive Balboa lived on the Caribbean side for many years before he crossed the narrow isthmus to discover the world's largest body of water in 1513. He tried to make up for lost time by taking possession of the whole Pacific Ocean in the name of the king of Spain. Panama City, then called simply Panama, became the headquarters of the cruel Pizarro (Pee-SAHR-ro), who began the conquest of the wealthy Incas in Peru. Vast stolen treasures were shipped up to Panama. Here they were carried across the isthmus on the primitive mule trail called Las Cruces (The Crossing), later improved by the Spaniard as a rough road called El Camino Real (L Ka-ME-no Ra-AHL) (The Royal Highway), then transshipped to Spain from the Caribbean port of Colon (Co-LONE).

Envious English buccaneers were not long in getting in on the plunder, especially since it offered a way to belittle their traditional enemies, the Spanish. Sir Francis Drake ravaged the wealthy port of Panama various times between 1572 and 1595. The noted Welsh pirate Henry Morgan was the terror of the coast from 1668 to 1671 and finally burned Panama to the ground. The city was moved six miles inland and rebuilt. Today it is a thriving city of 200,000 and the capital of the republic.

Panama broke away from Spain in 1821 and became a department of Colombia. Stormy days followed, and after American capital built a railroad from sea to sea in 1856 (the shortest transcontinental road in the

world—forty-eight miles long), United States troops became rather constant visitors. In the interest of peace and order they intervened seven times between 1856 and 1901.

November 3 is a sort of Independence Day to the Panamanians, for on November 3, 1903, they declared their independence from Colombia and in that same year granted the Canal Zone to the United States by special treaty. Panama has revised its constitution many times. By the latest constitution, of 1946, its president is elected for a term of four years and may not succeed himself. The legislative body, called the National Assembly, consists of one house, whose members are elected for a term of four years, on the basis of one deputy to every 15,000 population. The country is divided into 9 provinces. Women have equal voting rights with men. The republic of Panama maintains no army or navy but has a National Police Force about 3,400 strong.

Panama has compulsory education for all children between the ages of seven and fifteen. In 1958 there were about 186,000 students in its schools. By 1950 illiteracy had dropped to 28 per cent of the population, exclusive of the tribal Indians. The University of Panama, founded in 1935, was moved from the capital in 1950 to a lovely site nearby called University City. It has an enrollment of about 3,500.

Spanish is the official language of Panama. The capital boasts six daily newspapers and two of them print a separate edition in English. For the benefit of the large English-speaking, West Indian colored population there is a special English weekly.

The national constitution provides for separation of state and church and guarantees freedom of worship. According to the census of 1950, 93 per cent of the population is Roman Catholic and 6 per cent Protestant. A clergyman may also be a schoolteacher but he may not hold public office.

The People

There is a population generally estimated at one million in the republic of Panama. Of this number over ten thousand are British subjects of African descent from the West Indies, who speak a fascinating English all their own. Over half the population is of mixed Spanish, Indian, and Negro blood. Panama is a great mixing pot of nationalities. In it may also be found East Indians, Armenians, Italians, Americans, and Chinese. In its stores and markets are goods from all over the world, offered for sale by peoples from all over the world. Though Spanish is the official language, English is increasingly heard on the crowded streets of the cities.

Perhaps the most distinct people of Panama are the Indians living in the interior. In the mountains west of the Canal to the border of Costa Rica live the Guaymi (Guay-ME) Indians, an agricultural people, now reduced to about six thousand. In the time of the early Spanish fortune seekers, the Guaymis were noted for their treasures of gold. Though robbed by the pillaging Spaniards, they were never completely conquered.

From one marauding officer named Espinosa (Es-pee-NO-sah) we learn of the Guaymis' peculiar burial customs. When a chief died, all his numerous wives, household attendants, and latest battle captives were buried alive with the corpse. A large hole was dug, with a benchlike shelf at the bottom where the wives and attendants were seated and plied with strong corn liquor until they were completely stupefied. This went on during the two days of funeral ceremonies. Then the body of the chief was lowered into the mass grave; the captives, all tied together by thongs around their throats, were forced into the grave; and all were buried alive in one heartless act of heathenism. It does not seem surprising that their numbers have decreased across the centuries. The Spaniards learned to be on the watch

for funeral services because all a man's wealth was produced to be buried with him.

The Choco (CHO-co) Indians live in the rain forests of Darien (Dah-ree-EN), the province next to the Colombian border. They live by hunting, fishing, and some agriculture and seem to be a very friendly people. There are no highways in their area, and travel is by means of dugouts on the many streams and rivers.

Of the 50,000 Indians in Panama, the most numerous and mysterious are the Indians of the Cuna (or Tule) tribe. They are almost pure Carib Indians, protected by treaty with the Panamanian government and generally living by their own rules and customs. The outside world knows them better by the name of San Blas Indians, given because of the region of Panama of that name in which they live. Actually most of them are to be found on the archipelago of Mulatas, which includes 332 islands. (An archipelago is a group of islands interspersed about a sea or broad sheet of water.) For centuries these people, in a fanatic endeavor to preserve their racial purity, would not allow any foreigner within their territory. A trespasser was quickly killed. More recently their chiefs permit brief visits by scientists and tourists, but all visitors or traders must check in at the office of the Panamanian governor of this region, located on the island of El Porvenir, to sign clearance papers. Even so, no visitor is allowed to stay overnight. Any woman having a mixed-breed child is killed, and her child is also destroyed. There are very few cases of disloyalty to the tribal rules. Because of extensive interbreeding, there are fairly numerous albinos among the San Blas people, so much so that for a while they were thought to be a newly discovered race of white Indians. Albinos are called "moon children" by the natives.

Though their chiefs are men, women practically rule the tribe. They hold title to all property, do all the trading, and choose their husbands. Inheritance passes

through the line of the women. Women seldom leave the islands, but a number of the men go to America or to Europe to study, then return to become again completely absorbed in the tribal life. A good many of the men speak English. In the early days they aligned themselves with the English buccaneers against the Spanish settlers.

The Cuna people are short of stature, the men seldom over five feet, four inches high, straight of figure, long of body, and short-legged, with broad shoulders. Their heads are large with black eyes and straight black hair. The skin is a ruddy brown. They are impressed with their own supposed superiority and call themselves the "golden people." A peculiarity of these people is their use of gold nose rings. Their main items of diet are fish and coconuts. They are expert fishermen and seamen, as might be expected, often making the trip of thirty-five miles across open sea to Colon in their small dugouts.

As to religion, the Cunas have a belief in a superior being, the author of all things and the embodiment of goodness, as well as a concept of a bad spirit ruler of all evil. This latter being they principally fear and worship. They also seem to be animists, ascribing spirits to most natural objects. They have witch doctors, called *lele*, supposed to have power to check the evil spirits.

Since the fifty inhabited islands, crowded with palm-thatched clan houses 50 by 150 feet in size, do not have room for the dead, burials are made on the mainland. The dead are rowed to the mainland and up a river to some solitary place where each family has its little burial ground, covered by a palm-thatched roof. During and after burial, guns are discharged to frighten away any lurking evil spirits who might obstruct the soul's passage to the better world. Though great wailing may characterize a funeral procession, once the dead is buried, all manifestations of grief immediately cease and the deceased is never mentioned again.

Over two centuries ago Scottish Presbyterian missionaries visited the San Blas islands, ministered to the sick, and sought to evangelize these people. They made such a good impression that, after they left, the natives made carvings of them out of balsa-wood trunks. Later they became great admirers of England's Queen Victoria. They are generally friendly toward Americans.

Would it be too much to venture to suggest that someday the Nazarenes will have a work among these lonely, needy San Blas Indians living out in the sunrise waters off the Caribbean shore of Panama? Do they not wait for the living Word and the heavenly Light, who revealed the great Author of all things, the embodiment of goodness as the Heavenly Father? The case is too intriguing, the need too great for Nazarenes to get as close as the Panama Canal Zone without doing something about it.

THE PANAMA CANAL ZONE

History

If a ship has to travel around South America to go from Colon to Panama City, the journey is 7,873 miles long. If it goes through the Panama Canal, the trip is only 50 miles, a saving of 7,823 miles. It is no wonder that explorers Balboa and Cortes in the early 1500's contemplated the value of a waterway across the isthmus. Humboldt, the noted German traveler of the early 1800's, pointed out the possibilities of a canal across Panama or Nicaragua. A French canal company made the first effort to construct a coast-to-coast waterway in 1880, but had to abandon the project. The United States bought their rights and properties in 1904 and completed the canal in 1914 at a net cost of \$380,000,000. As many as 40,000 workers were employed at one time on the project, and the total of workmen was nearly half a million.

The canal is compared to an interoceanic funnel through which large commercial ships currently pass at the rate of one every hour. The first steamer to pass through was the "Alex. La Valley," January 7, 1914. However commercial traffic was not inaugurated until August 15 of that year. By December, 1956, the one billionth ton of cargo was shipped through the canal. Annually thirty-five to forty different nations send about fifty million tons of cargo through the waterway.

Description of the Canal Zone

The Canal Zone is a strip of territory ten miles wide across the middle of the republic of Panama, constituting a United States Government reserve. By treaty with Panama the U.S. exercises complete sovereignty in the Canal Zone. The area includes 553 square miles of land and water. For defense purposes there are army, navy, and air force bases and a submarine base. Exclusive of uniformed military personnel there is a population of about 40,000, half of which is composed of U.S. citizens. The present organization of the Canal Zone is composed of the Panama Canal Company and Canal Zone government, administered by a single individual who serves as both president of the company and governor of the Canal Zone. He is appointed by the president of the United States.

The climate of the Canal Zone is tropical, like that of Panama, since nature knows nothing of treaties or special concessions to Americans. In that area of high humidity, temperatures vary only from seventy-three to eighty-seven degrees, a mere difference of fourteen degrees. The pattern of life in the Canal Zone is much like that of an average town in the United States. Once plagued by a number of fatal tropical diseases, the area is today one of the most healthful places in the world. It is served by two modern general hospitals and a corps of sanitation and public health experts.

The Canal Zone school system extends from kindergarten through the junior college level. It comprises schools for U.S. citizens where Spanish is emphasized, and schools for Latin Americans where English is stressed. The forty-eight-mile trip across the Isthmus may be made in one hour and twenty-five minutes by the Panama Railroad, which operates four passenger trips daily. Or the crossing may be made by automobile on a modern highway. Bus lines serve the Canal Zone and the major cities and interior points in the republic.

Benefits to Panama

Panama was once known as the "Cup of Gold," following the Spanish conquest of Peru and Central America. As the fabulous wealth of the Indians began to diminish, so ebbd away the material prosperity of Panama, crucial shipping point between the treasure sources and Spain. The isthmus was suffering a severe financial depression when construction of the canal began. Panama City had about 18,000 people; Colon, 6,000. Paved streets, sewer and water systems, and hygienic conditions were unknown. But the construction of the canal, with its employment of thousands of workmen and expenditures of hundreds of millions of dollars, resulted in a revived prosperity in Latin America's youngest republic. The operation of the canal has proved to be a major source of economic stability to Panama.

THE CHALLENGE TO THE CHURCH OF THE NAZARENE

Background

E. W. Wilson, a splendid Nazarene layman and chief radioman in the U.S. Navy at the Gatun radio station, began to receive very special "messages." As he, with his wife and three children, assigned for a two-year period of duty in the Panama Canal Zone, looked about

for a place of worship, they became acutely aware that there was no Church of the Nazarene to care for their spiritual needs and to provide that sweet fellowship which every good Nazarene cherishes. Not only did Radioman Wilson sense the need, but he began to send messages, contacting the General Board and pleading for a pastor.

In January, 1953, the Canal Zone project was approved as a part of the Home Missions overseas program of the Church of the Nazarene, a budget was set up, and Rev. W. A. Jordan, a pastor in Nashville, Tennessee, was appointed to open a work. This was just ninety-seven years after William Walker, also of Nashville, Tennessee, assumed the self-imposed task of subjugating neighboring Nicaragua. Rev. and Mrs. W. A. Jordan and their ten-year-old son flew to the Canal Zone on August 22, 1953. They held their first service in the school gymnasium at Margarita, a town near Colon (Co-LONE), Caribbean terminal for the Canal. Here on August 30, 1953, they organized a church that first Sunday with about fifteen charter members.

By November, Mr. Jordan opened a Sunday school on the Pacific side to meet the needs of some of the Nazarenes who had been driving all the way across the isthmus every Sunday for services. The brethren met in a government gymnasium, favorite Nazarene springboard, in the town of Diablo. Mr. Jordan began a four-page monthly bulletin in December to keep the two groups well informed and to help reach new friends. This bulletin is continued to the present time. By fall of 1954 the Jordans were able to purchase a property at Ancon (An-CONE), a pleasant suburb of Panama City where many U.S. citizens associated with the canal live. Besides, Ancon sounds quite a bit better than Diablo, which means "devil" in Spanish. After some remodeling, the two-story building was ready for occupancy by December 19, 1954, making a kind of family Christmas

present. The upstairs provided a parsonage while the ground floor served as a chapel.

The constancy of tropical heat is difficult for all continentals, but it became apparent after continued illness that Mrs. Jordan would not be able to remain in the tropics. In March, 1955, the appreciative Canal Zone Nazarenes arranged an expressive farewell service for the Jordans, who then returned to the States. Though their ministry had been brief, it had made a very effective beginning for the Church of the Nazarene in the Canal Zone.

Recruits

The General Board, in its search for a capable leader, selected and appointed Rev. Elmer O. Nelson, pastor at Denhoff, North Dakota, to follow Mr. Jordan. Mr. and Mrs. Nelson and their children arrived on May 26, 1955. Their ministry was opened with a successful revival campaign, with Mr. Nelson preaching. During December their Sunday school attendance reached a new high, with an average of 107.

Beginning of Spanish Services

In July of 1954 the Nazarene Spanish broadcast, called "La Hora Nazarena," began to be broadcast from the Canal Zone. Mr. Nelson, who from the beginning felt a burden for the Panamanians, launched an effort to reach his Spanish-speaking neighbors. With the able assistance of a Nazarene layman of great kindness of spirit, Lieutenant Colonel Arden L. Bennett of the U.S. Army, who spoke fluent Spanish, services in Spanish were begun. However, in a short while it was discovered that no thorough or lasting work could be done among the Panamanians until the denomination was registered with the republic of Panama. While official recognition was being effected, Lieutenant Colonel Bennett taught a Sunday school class in Spanish at the same time that

English classes were being held. By February, 1957, official registration by the republic of Panama had been secured for the Church of the Nazarene.

More Recruits

The work on the Atlantic side had been discontinued when the Nelsons had moved to Ancon (An-CONE), but now there was a special request that it be reopened. The difficulty was in locating a suitable place to hold services. The generous chaplain at Fort Gulick gave permission for Thursday night services to be held at the post chapel, and Sunday school services were again held in the Margarita gymnasium. The first convert in the reopened services on the Atlantic side was called to the ministry and returned to the United States to prepare for the ministry. Among those converted on the Ancon side were several young servicemen who felt a call to the ministry and assisted with the services over on the Atlantic side, as assistants to Mr. Nelson. One was a Nazarene serviceman from Ohio, SP/3 Marvin Donaldson, who pastored there until General Superintendent Samuel Young, who had jurisdiction over this area, located new pastoral material for the field. The General Board in its meeting of January, 1957, appointed Rev. Ralph L. Hysong, an energetic and sacrificial man. The Hysongs arrived in the Canal Zone in May, 1957, for location at Margarita.

Advances on the Pacific Side

The church at Ancon conducted a vacation Bible school in June, 1956, which reached many new homes and averaged forty-four in attendance. That same year three new Sunday school rooms were added to the church and paid for by the local congregation. A fine evangelistic atmosphere prevailed in the Ancon church, and already three of the young people of the church were in the States attending Christian colleges. One of

them was a splendid Panamanian who has announced his intention to return to Panama to minister to his own people. The original investment of \$25,000 in the church property has brought gratifying progress. By 1956 there were thirty-three church members, a net gain of fifteen, a Sunday school average attendance of seventy-five, an organized N.Y.P.S. with twenty-six members, and an organized N.F.M.S. with nineteen members. These gains represent unusual progress when one recalls the definite and persistent problem of transiency in the Canal Zone, a problem confronting all churches in the area. Most of the military personnel are assigned to the Canal Zone for only two- or three-year periods. After three and a half years of organization, the church retained only one of its charter members. Nevertheless, incalculable spiritual good has been done through the regular ministry of the pastors and the special ministry of visiting evangelists.

Advances on the Atlantic Side

Though due to illness the ministry of Mr. Hysong lasted only two years, they were two work-packed years that put the church definitely ahead. During the Hysongs' ministry, two substantial buildings were purchased from the Texaco Oil Company in Mount Hope, a town adjoining Margarita. The frame building which was formerly a four-family apartment building, Mr. Hysong converted into a church and parsonage. The church is on the first floor and the parsonage is located on the upper floor. In keeping with the prevailing style at the time of the original construction of the building, the space under the church is open. It is planned to enclose this area later as the Sunday school progress demands, to provide additional classrooms. Mr. Hysong did a fine work in the building program and much of it with his own hands. It was a day of real regret when Ralph and Ruth Hysong and their two children, Debora Ruth and

Joseph Wayne, returned to the States. Mr. Hysong is currently pastoring at Irwin, Pennsylvania.

Rev. and Mrs. James H. Jones were appointed to the Canal Zone in the January, 1959, meeting of the General Board. Together with their talented children, Reba Laurene, Mary-Esther, Joanne Aileen, and James Warren, they arrived at the Panama Canal Zone in the summer of 1959 and began their ministry at the Mount Hope Church of the Nazarene. Their ministry, based on many years of effective foreign missionary service in Barbados, promises to be rich in results for the Kingdom. The young people of the Jones family, of school ages ranging from junior high to junior college, are a real asset to the work. They play the piano, sing trios, lead N.Y.P.S. services, do personal work, and do the church janitor work. The young people of this church have shown a live interest in the work of the church by raising funds with which to buy road signs, keeping flowers in the church, and improving the church buildings. On the Pacific side, each year the young people of the church present a special Christmas program at the Canal Zone Penitentiary and give each inmate a gift of "goodies."

Looking Toward Work in the Republic

When the Nelsons furloughed home from their pastorate at Ancon in 1959, after four years of splendid home missionary ministry, their places were filled by Rev. and Mrs. Fred E. Agee. Fred and Mildred Agee have three children: Frederick Eugene, Jr., Richard Lee, and Vickie Lynn.

The intensity of burden for foreign mission outreach may be sensed in the following excerpts from a letter from Brother Nelson, written December 21, 1959.

"Our church has no work among the nationals in the republic of Panama at the present time. My wife and I have had a call on our hearts for foreign mission

work for many years. While in the Canal Zone, just across the street from Panama, we became greatly burdened to see the Nazarenes establish a work among the nationals. So we have requested to be transferred to the Department of Foreign Missions and return to the republic of Panama. Just one week ago we received our official invitation to meet the General Board on January 4 to interview on the possible opening of a foreign work there . . . We are praying that in a year from now we will be well on our way to open this needy field for God and the church we love."

A following letter written on January 16, 1960, presents a further step toward realization of their missionary vision.

"We met the Department of Foreign Missions and the Board of General Superintendents and were accepted. We pled our case to return to the republic of Panama, but learned that there were insufficient funds at present to open a new field. However, we were told that the next field to be opened by our church would be Panama. We are to leave in a few weeks for language study at Mexico City. Then we will go to some Latin-American field."

We feel a spirit of loyalty to the church in this letter, but fail to catch any overtones of exuberance. However the Nelsons soon set out for the intensive course of language study at the Mexico City Spanish language study center, under Mr. and Mrs. Maurice Clinger.

In June, 1960, the Nelson family was called up to attend the General N.F.M.S. Convention and the General Assembly at Kansas City, Missouri. During the General N.F.M.S. Convention a special missionary offering was taken by the general president, Mrs. Louise R. Chapman, to open a work in the republic of Panama, and the Nelson family was presented to the convention as the missionaries to spearhead the new work. When the Nelsons were again presented in the great missionary

rally at the General Assembly, whatever exuberance might have been lacking in the above letter of January 16 certainly was not lacking then. Hearts were touched as Elmer and Dorothy Nelson presented their four children, Danny, Deborah, Dorcas, and Delight, and told of their burden for the republic of Panama.

Following the General Assembly the Nelsons returned to Mexico City to continue language study. It was hoped that they could enter Panama before the close of 1960.

While still in the Panama Canal Zone, Mr. Nelson was effective through the ministry of personal work and preaching to win a Panamanian to the Lord. This gentleman, James L. Ferguson, known affectionately among the Nazarenes of the Canal Zone as "Jimmy," works in the accounting department of a large hardware and building supply concern called George F. Novey, Inc. Mr. Ferguson presented his testimony of conversion:

"I am giving this account of my salvation with the hope that whoever reads it will derive some benefit, and if a non-Christian, that it may be the means of leading him to Christ.

"I work for a large firm in Panama City. The nature of my work compels me to come in contact with different people and of mixed nationalities. The national language is Spanish and usually the Americans have difficulty in doing business with most of the attendants. Since I am bilingual, I am often requested to take care of them. This to me is always a great pleasure.

"One day in 1956 a gentleman whom I had served off and on for some time came to me bringing another with him, introducing the new man to me as the pastor who had succeeded him at his church. He told the new man that he would find that I was very kind and willing to help and that whenever he came to the place he should always ask for me.

"One day the new man came in to do business with me. He asked me where I attended church. I laughed and told him that I didn't go to church, though my wife and children went to the Catholic church. Personally, I said, I didn't have any interest in the whole thing. The only thing I did was to work, and from work I went to the bar, the night spots, the theater, and took part in practically everything worldly.

"He listened carefully, then said, 'Why don't you visit my church?'

"I said, 'Your church is on the Canal Zone, and probably you don't know it, but colored people are not wanted in those places over there.'

"He answered, 'I am the pastor and I am inviting you because there is no discrimination in heaven, and I can assure you that you will be welcomed.'

"I said, 'Okay then, I will be there.'

"Well, that Sunday came but I failed to keep my promise. I just continued living as usual, drinking every day and conducting myself in a disorderly manner and spending all my money foolishly. Other Sundays came and went and still I did not go to church.

"Another day the gentleman came back and asked, 'Jimmy, what happened? I expected you in church and you didn't show up.'

"I said, 'Reverend, you sure those folks over there will really feel good with me in their presence, and won't insult me?'

"He answered, 'Jimmy, I told you before that you must not think anything of the sort. I am the pastor and I should know.'

"Well, we completed our business transaction and after he left I started thinking the matter over. Still I did not go to church for some time.

"One Sunday evening, after a hard Saturday night out and drinking all day, I got myself dressed and told my wife, Maria, that I had been invited to the Church of

the Nazarene by the minister, whose name I now knew to be Rev. Elmer O. Nelson. I told her that I was going over there. I then left the home but stopped on my way at the bar where the gang was as usual. I had a drink, then told them that I could not sit with them as usual because I was on my way to church. They burst out laughing, wanting to know what had happened to me. But I was on my way.

"On arriving at the church about 7:45 p.m. I looked in very timidly, then I saw the reverend preaching. The congregation was all white people, but I took courage and entered and took a seat. You can imagine how nervous I was. After I was seated I managed to look around and I noticed that everyone smiled. I was so relieved.

"During the announcements Rev. Nelson told the people who I was, and that he had been inviting me to church for a long time, and now that I had come he was very glad. He asked everybody to give me a hearty welcome. From there on I felt quite at home. After the service they all stopped at the door and shook my hand and asked me to return. I left feeling that they were a fine lot of people.

"From then on I kept on attending, with the exception of a few times when the devil would discourage me.

"One night the reverend explained with great clearness how we were all sinners and need to humble ourselves and accept Christ as our personal Saviour. He told us that we ought to leave our seats if we felt that we needed the Saviour, and come up in front to the altar with a contrite heart, willingly submitting ourselves to Him and confessing our sins to Him, asking for His pardon.

"After giving the matter some thought, I felt that I was just as badly in need of the Saviour as the others who had gone up, so I got up from my seat and went to the altar. There the Lord was merciful to me and

changed my whole heart! I used to hear about being born again but did not understand. Now I knew exactly what it meant. When I left the altar I was a new person.

"I learned to pray. It is just as if a veil had been removed from my eyes. Things are so different now. To me this is the real sense of living. I am sorry I did not yield to Christ when I was a boy, for now that I have started to enjoy real life, it will soon be time for me to depart. But when I go I will have the consolation that by His grace I shall spend eternity with Christ.

"Since I accepted the Master my wife and daughter have also been saved, and we are all members of the Church of the Nazarene at Ancon, Canal Zone. My wife and I teach Sunday school classes in the Spanish branch there. My daughter is now a student at Pasadena College and teaches a class in the Spanish Church of the Nazarene at Los Angeles. We are a very happy little family through the blood of Jesus Christ, and the introduction to Him by our beloved Rev. Elmer Nelson. May God bless him!"

Thousands of people like James Ferguson await the ministry of the Church of the Nazarene in Panama. Can we do less than bear them upon our hearts and hold them up to God in constant prayer? Ours is the challenge to stand behind our missionaries and the new national workers whom God will soon give us through their ministry. New portals are opening in Panama. Let us enter victoriously now, by the Spirit of the Lord of hosts!

CHAPTER 9

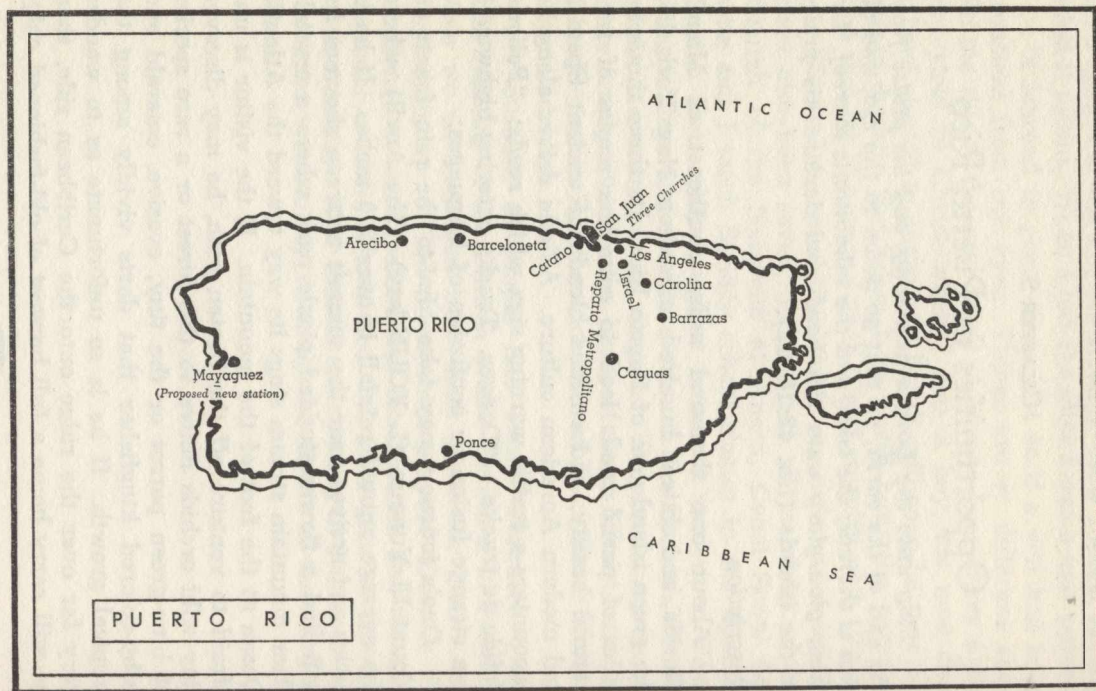
Opportunities in Puerto Rico

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. Let them give glory unto the Lord, and declare his praise in the islands (Isa. 42:10, 12).

Description

About one thousand miles southeast of Miami, Florida, and sixteen hundred miles from New York, lies the green island gem of Puerto Rico. Its three thousand miles of paved roads lead to countless scenes of rare natural beauty, and curious blends of ancient Spanish and modern American culture. As one drives along he encounters a traffic warning sign which reads: "*Peligro. Salida de trucks*" ("Danger. Trucks entering highway")—a strange fusion or confusion of languages.

One's journey may take him to the rain forest on Mount El Yunque (L YOUN-kay) (The Anvil), where the average annual rainfall is over 200 inches. If he is lucky and arrives near the summit between showers, he will find a flower-studded picnic park where a crystal-clear mountain stream sings its way toward the Atlantic Ocean at the foot of the mountain. If the visitor is unafraid to venture off the beaten path, he may discover tiny wild orchids native to this forest or a rare species of blue-green parrot or the tiny, evasive, emerald and ruby-colored kingfisher that darts vividly among the tropical growth. If he is so unfortunate as to wander very far over the ridge onto the Caribbean side, then he will carry home a full harvest of old-fashioned chig-



gers. There are very few snakes to be found, and none of them poisonous.

The beauty of the hills, the appeal of countless ivory beaches, the interesting antiquity of the cities, the attraction of hundreds of modern industries, and the charm of the people all combine to make one want to study the history and the life of Puerto Rico.

History

In unusual contrast to the fortunes of most of the early Spanish settlements, Puerto Rico began its colonization under a just and kind leader, Juan Ponce de Leon (HWAN PONE-say day Lay-OWN). Born of nobility, he entered the elite army of Spain in his youth and was put in charge of the hounds and horses of the royal household. When Columbus sailed to the New World on his second voyage in 1493, Ponce de Leon accompanied him and witnessed the discovery of Puerto Rico on November 19, 1493. Columbus named the island San Juan Bautista (SAHN HWAN Bough-TEE-stah) (St. John the Baptist). At the time, the good sailors were headed for Hispaniola (now the site of Santo Domingo and Haiti) with supplies of domestic animals, useful plants, and a load of venturesome colonizers. But in 1508 Ponce returned to San Juan Bautista (called Boriquen [Bo-ree-KEN] by the Indians) to begin its settlement and serve as its first governor. Ponce, after a preliminary try up the damp and mosquito-ridden river valley of Toa (today a picturesque center of dairying), established a farm home with gardens and orchards at Caparra (Ka-PAR-rah), across the bay from the modern capital. The original foundations of the sizable house may still be seen. Caparra became the second oldest town in the Western world.

This was Ponce's headquarters until he set out in 1521 with a small expedition to make new discoveries toward the north. Endeavoring to land on the shores

of Florida, they were repulsed by the fierce Indians, and Ponce himself was wounded in the shoulder by an arrow. With his considerable number of wounded companions, Ponce sailed across the Gulf Stream to Havana, Cuba, where a personal friend was the governor. There Ponce died and was buried. In 1579 his ashes were returned to Puerto Rico. On the four hundredth anniversary of his arrival in the beautiful island he loved so much, his remains were reinterred in the Cathedral of San Juan Bautista at San Juan. Admirers described Ponce de Leon (*Leon* means "lion") as a lion in deeds as well as in name.

Ponce treated the Indians with fairness and kindness, and in the deliberations with his peers he took the side of the Indians. The story is told of his encounter with the noted chief Agueybana (Ah-gway-ba-NAH) at Guanica (GWAH-nee-ka). Following an ancient Indian custom of showing good will, the two men exchanged names and the chief's mother took the name of Ponce's wife, Inez. The friendly Agueybana (Ah-gway-ba-NAH) accompanied the Spaniards in their exploration of the island and received good treatment at their hands with a safe return to his tribe. None such pleasant relations ever developed between the new colonists and the warlike Caribs who made frequent raids from the Lesser Antilles. And it must be recorded that warfare broke out between the Spaniards and the resident Indians under a later chieftain.

Ponce held high ideals for the colonization of his favorite island. He did not abandon his family in Spain but brought his wife with him and reared his family in a Christian manner. He deplored loose living between his men and the Indian women. He refused to accept for colonization any man convicted of a crime, or the son of a man convicted of a crime.

As gold mining dwindled, agriculture became the leading interest of the island. By order of the king of

Spain, no ship was to leave for the New World without animals and fowls, seeds and plantings. Eventually slavery was inaugurated in the interest of cheap labor for the sugar industry. But it is noteworthy that in 1873, at the request of the slaveowners themselves, slavery was abolished.

The principal port, Puerto Rico (Rich Port), finally took the name of the island, San Juan Bautista (generally shortened to San Juan); and in a strange twist, the island took the port's name. San Juan became a place of great strategic importance. Rich shipments from Peru and Mexico, before setting out across the wide Atlantic Ocean for Spain, stopped at San Juan for water, fresh supplies, and whatever ship repairs might be necessary. England, France, and Holland cast covetuous eyes upon Puerto Rico and its history became dotted with records of alarms and attacks. La Casa Blanca (La KAH-sa BLAHN-ka), the first fortification, was completed in 1525 but in 1539 the famous and massive fortress San Felipe del Morro (SAHN Fay-LEE-pay DEL MORE-ro) (St. Philip of the Headland) was begun. The little town of 61 acres was begun to be enclosed by walls in the early 1630's and this work continued intermittently for 150 years. Cartagena, Columbia, and Merida, Yucatan, Mexico, were the only other completely walled cities in all of Spain's far-flung empire. These ancient fortifications are among the special tourist attractions of San Juan.

Tourists driving down Ponce de Leon Avenue, principal business street of Santurce, and outlying modern residential and business area of the capital, find it difficult to visualize the days of the old Spanish settlers as they gaze up at the beautiful new office buildings lining the avenue. Or as they drive across the bridges joining the island site of Santurce to Rio Piedras (REE-oh P-AY-drahs) on the mainland, they might see little boys in rowboats fishing in the long salt-water channel. With a stretch of the imagination they might visualize canoes

of Carib Indians coming in for a sneak attack on San Juan. Likely the tourist will be too distracted by the myriad crowded shacks lining the channel shores, and the incongruous array of TV antennas clutching at the sky, to think of Carib Indians.

The visitor's thoughts could more easily shift to the beginning of the American occupation, when Puerto Rico passed to the United States at the close of the Spanish-American War of 1898. During the American era the sugar industry experienced great development, a broad public education system was instituted, and an island-wide public health program was initiated. The island experienced an amazing population growth, accompanied by serious unemployment. Puerto Rico became known as "the poorhouse of the Caribbean." "Operation Lament" was in full swing. Especially after the Jones Act of 1917, when Puerto Ricans became U.S. citizens, New York began to fill up with migrating Puerto Ricans. Today there are more Puerto Ricans in New York than in San Juan, and every fifteenth person in the big city is a Puerto Rican. People on the little island refer jocularly to New York as the biggest city in Puerto Rico.

"Operation Bootstrap"

About fifteen years ago the government of the United States and the government of Puerto Rico united seriously to overcome the problems of poverty. "Operation Bootstrap" was initiated, and an Economic Development Administration was set in operation. The results have been phenomenal. Many slum areas have been cleared and the occupants have been relocated in attractive, adequate housing projects, called *caseriors* (ka-say-REE-ohs) in Spanish. One of them is the world's largest housing project. Over 500 American industries have established branches on the island. Thirty years ago the average per capita income was only \$121 a year. Today it is almost \$500 and rising. In the past twenty

years the average life span has risen from forty-six to sixty-eight years. The death rate is lower than that of the continental United States.

All-America City

In 1959 San Juan was honored by being chosen one of eleven "All-America Cities." This was an honor bestowed by the National Municipal League and *Look* magazine. Awards were made on the basis of such factors as residential and hotel expansion, commercial expansion, street improvements and developments, enlargement of health facilities, advances in education and culture, and beautification. The population of San Juan was 235,000 before World War II and has risen to half a million in 1960. Its citizens were extremely proud when they were awarded the coveted award. A large, beautiful sign was erected near the entrance of Old San Juan, there was a splendid public parade, and the actual award was presented to the honorable lady mayoress at an elegant civic function.

To the average citizen the signs, plaques, and awards were not so important as such practical facts as the following: (1) San Juan has more than a hundred milk stations for babies and young children; (2) through the school lunch program every school child is assured of at least one balanced meal a day, not only in the capital but throughout the island; (3) any child of musical talent may study at the free school of music; (4) boys or men may learn the trade of their choice at the Department of Education's Trade School, the world's largest of its kind.

"Operation Serenity"

The latest development in the island is "Operation Serenity." The primary objective is not the accumulation of material wealth, but the development and enjoyment of the mind and spirit. The Nazarene concept

of achieving serenity would be a revival of old-time religion with a wonderful, full settlement with the God of peace, but it is hardly to be expected that a group of politicians and university professors would come up with the idea of heaven-born serenity. The current plan envisions the restoration of historic churches, houses, and forts, and the encouragement of music and the arts. Recent cultural projects include, among other things, the Casals Festival, the organization of the Puerto Rico Symphony Orchestra, and the opening of the Commonwealth Conservatory of Music.

Government

People should not speak of Puerto Rico as a colonial possession or territory of the United States, but as a self-governing Commonwealth of the United States. It is a community of two and one-third million U.S. citizens associated with the Federal Union by mutual consent. The Commonwealth is called in the Spanish a Free Associated State. It has its own constitution, largely patterned after that of the United States, though much of its legal procedure is traceable to that of Spain. Both Spanish and English are official languages.

The form of government is republican, and since the official proclamation of the Commonwealth government on July 25, 1952, Puerto Rico has elected its own governor. It maintains an official, but nonvoting representative in the U.S. Congress, and its residents do not vote for the president of the United States. Puerto Ricans elect a resident commissioner for a term of four years, who sits in the House of Representatives with all the privileges of a member except that of voting. In harmony with the principle of "no taxation without representation," the island is not subject to federal taxes.

The stability of government enjoyed by Puerto Ricans, notable amidst the insecurity, political turmoil, and revolutions of other Latin-American peoples, has

caught the attention of the whole world. The amazing industrial development, financial progress, improvement in living conditions and health, rapid increase in life expectancy, and victory over illiteracy have not only surprised but challenged communism dramatically. In recent years a stream of nearly 9,000 visitors from 107 countries has poured into the island to study firsthand the operation of this unique government. It was hard for the Red world to square "American imperialism" with the fact that the self-governing people of this island sent 40,000 of their sons into the Korean War effort. Of this number 90 per cent were volunteers.

Population

In a small place like Puerto Rico, a rectangular-shaped island only about 35 by 100 miles in size, with most of its large population crowded upon the narrow rim of coastal plain around a steeply mountainous interior, it is to be expected that there will exist many and varied problems. The island has virtually no fuel or mining resources. Its population of two and one-third million souls imposes a concentration of 658 persons per square mile. This is one of the densest population concentrations in the world.

Problems

One of the current problems springing out of the population density is juvenile delinquency. It must be said in defense of the youth of Puerto Rico that they did not take gang techniques with them when they migrated to New York. Rather, to the embarrassment of America, they learned them on the continent and, unhappily, returning to their homeland island, they brought the devastating techniques of youth warfare and crime with them. Amidst the crowded environment of the island's cities they found a fertile field for the implanting and flourishing of their evils. Today the police

are unable to cope with the rapid increase of juvenile delinquency. Certainly it is a challenge to the gospel and the power of the Church of Jesus Christ.

Among the poor people there appeared within the last generation the recurrent religious phenomenon of an individual claiming to be God or one of His special envoys. The only novelty was that in Puerto Rico it was a woman heralded as the incarnation of the Holy Spirit. Wealthy in her own rights, divorced from her husband and separated from her unbelieving children, she set about organizing an ecclesiastical kingdom, aided by her "twelve apostles." Material benefits to her followers have been many and her believers now number into the thousands. Her work has penetrated several leading cities, being the strongest at San Juan. At the hour of services, folk dressed in white may be seen walking from every direction, leaving the housing projects and slum areas to attend her meetings. It is notable that they never carry Bibles. If one passes her large tabernacle, recently doubled in size, it is heart-sickening to hear the beautiful poetry of the Bible, intended to magnify the only begotten Son of God, perverted to apply to a little Puerto Rican woman. Her white-clad congregation sings, "She's the lily of the valley, the bright and morning star. She's the rose of Sharon, fairer than the moon."

The mass of the people of Puerto Rico are members of the Roman Catholic church by birth and tradition. In its mechanical ritual and colorful pageantry vast multitudes seek for satisfaction of heart. On February 2 sugar cane harvest officially opens, but not without great ceremonies in honor of the Virgin of Candelaria (Cahn-day-LAH-ree-ah), believed to watch over the harvest. Huge bonfires illuminate the countryside, while public dancing and extensive gambling "honor" the Virgin.

The celebration of a town's patron saint's day is always an orgy of gambling, with numerous booths set

up at the entrance of the town. For two weeks prior to the saint's day, hundreds of people gather, especially at night, to participate in or watch the games as roulette wheels spin and toy horses race. It is no wonder that where Catholicism is dominant the government operates a national lottery.

One wonders what kind of reception John the Baptist would receive were he to return to the land of the living and visit the Puerto Rican capital, named for him. He would find a familiar long-robed group professing to be the conservators of orthodoxy and the scourge of heretics—their lives still filled with hypocrisy and hidden iniquity. He would find the modern publican, sold out to the ruthless pursuit of money and material gain. He would find long streets full of bars and houses of ill fame waiting for the foolish youth of the city and the visiting military men on liberty. He would find the soldier, as well as men from the navy and air force, still griping about their salary, and, while they longed for home far away, off to the evils of the city for one last fling. He would find the pleasure-mad American tourists filling luxurious hotels and more laden with cameras than clothing.

The denunciation of sin and the proclamation of scriptural holiness is still unpopular, but some are turning to the Lord. Let us see how God has blessed the Church of the Nazarene in Puerto Rico.

Nazarene Beginnings

The field of the Church of the Nazarene in Puerto Rico opened officially in 1944 when the work of a national pastor was accepted by the General Board. Rev. and Mrs. Lyle Prescott were sent to St. Croix, Virgin Islands, to continue a work recently accepted there, and to collaborate with the work around San Juan, some one hundred miles away. During the one year of their residence in St. Croix, Mr. Prescott made several trips

across to Puerto Rico, counseling, visiting the churches and missions, and conducting a revival campaign. The Prescotts were transferred to open a work in Cuba the following year.

In 1952 Rev. and Mrs. Harold L. Hampton were transferred from British Honduras to superintend the work in Puerto Rico. Despite severe problems, the work prospered and they led it on to district organization with a full-orbed program. Churches were organized, new missions opened, church buildings and missionary parsonages were erected, the work was solidified, and advances were made along all lines. In 1957 the Hamptons furloughed, after which they were appointed to open a new work among the Puerto Ricans and other Spanish-speaking peoples in New York and the eastern part of the United States.

Recruits

In 1957 the Prescotts were transferred from Cuba to superintend the Puerto Rico District. They found very enjoyable fellowship with the C. W. Porters, who, together with their two sons, lived close by. Bill and Juanita Porter had been sent to Puerto Rico several years before to open a Bible training school. The welcome ceremonies included also very cordial sentiments and gifts from the fine staff of capable pastors and the appreciative laymen.

The General Board appointed Rev. and Mrs. Harry Zurcher (ZUR-ker) to serve in Puerto Rico. Harry and Helen Zurcher, with their five children, made a lively and pleasant addition to the missionary family. They had served twelve years on the Peru District and their experience and talents made a valuable addition to the field.

Advances

Our staff of 6 missionaries is assisted by 12 national pastors, 5 of whom were ordained by General Superin-

tendent H. C. Benner in 1960. Total membership rose to a gain of 93 this past year, reaching 614. The District Assembly set a membership goal of 10 per cent but achieved an 18 per cent gain. Among the 13 organized churches, Ponce has become self-supporting, and the others are all partially so. There are 26 organized Sunday schools with a total staff of 100 teachers and an enrollment of 1,916, a fine gain of 472 in one year. The 13 Nazarene Foreign Missionary Societies gained 39 members last year, bringing the present total to 411, which is 90 per cent of the full membership of the district. Alabaster giving increased last year over \$58.00, reaching an all-time high of \$1,011.11. In the same period the total giving for world missions was \$3,466.93, while the money raised by the Puerto Rican churches for all purposes totaled \$35,927.92, making Puerto Rico almost a "10 per cent" district.

N.F.M.S. Activities

Each year the district N.F.M.S. raises money for some special project. This is always above its full quotas, and expresses the vision and love of the members for world missions. One year it raised money to build a chapel in the foothills of the Peruvian Andes. Another year it raised \$400 to buy a lot where a chapel was needed for a prospering preaching point and Sunday school at Martin Gonzales, Puerto Rico. Last year it sent over \$280 to Japan to buy a motor scooter for a national pastor. Every year the societies send sizable quantities of medical supplies to needy fields approved by the general N.F.M.S. This year the supplies went to the girls' school at Bremersdorp, South Africa. Junior Societies have been initiated this quadrennium, with a 1959 total of five societies and ninety-four members.

N.Y.P.S. Activities

Every church has an organized Nazarene Young People's Society and the total membership is 367, a gain

of 31 over last year. Great inspiration is always experienced at the District N.Y.P.S. Convention, but the real high-point of the year is the District Youth Camp and Institute. In reality it serves as a general district camp meeting, for representatives of all ages attend. The district so far has no property of its own but rents the facilities of other denominations. A week in the summer at 3,000-foot elevation always provides relief from the humid heat of the coastal plains, where most of our Nazarenes live. The general camp program provides for Bible or devotional classes and chapel service in the morning, supervised recreation in the afternoon, and an all-out evangelistic service at night. God has unfailingly visited these camps with gracious times of revival and evangelistic victories. At the latest camp Rev. Harold Hampton returned as special guest preacher, and some very gracious victories and blessings were witnessed.

Bible Training School

The total enrollment at the Bible training school shows a nice increase, with fifty-nine students. Of this number seventeen took the regular ministerial course, ten took a special six-week course in evangelism, twenty-five joined the junior and senior bands, eleven enrolled for piano lessons, and twenty-eight participated in the choir. The school bears the usual name given in Spanish-speaking areas: *Instituto Biblico Nazareno*.

The Bible school bands give two main concerts a year, one at Christmas time and another in the spring. They have served to gain very rewarding interest in the school. Better still, they have held a fine group of young people to the church, and some of them are being called into the ministry. The musical education available under Band Director Bill Porter, an accomplished instrumentalist, will be of great service to the churches in the future.

Recently land in an expanding residential area was purchased for the Institute relocation. At present classes are held in the San Juan First Church property, where no facilities for boarding students from outlying areas of the island are possible. Before official permission is granted for building in Puerto Rico, a church must submit a certain number of signed papers from favorable neighbors, and if many of the neighbors express opposition, a kind of court hearing is ordered. This year a small group of neighbors manifested opposition and secured about thirty witnesses from a rather distant community to speak against the erection of our Bible school property. Our church lawyer, who is also a senator in the island legislature, overcame all the opposition's arguments and Planification (an insular planning board) granted permission to build. This is a great victory and a definite answer to prayer. The Institute campus will include an administration building with classrooms, library, chapel, offices, and dormitory facilities for girls. There will be a separate dorm for boys, and a home for the school director.

Looking Toward the Virgin Islands

Over a year ago the General Board granted permission for the Puerto Rico District to enlarge its boundaries to include the Virgin Islands, next-door neighbors south-east of Puerto Rico. The main islands of this group are St. Thomas, St. Croix, and St. John. The capital, Charlotte Amalie on St. Thomas, is only forty miles east of Puerto Rico. The Virgin Islands have no strong holiness work. Thousands of Puerto Ricans have migrated to St. Croix and St. Thomas to establish new homes. Most of the local small businesses are now in their hands. Hundreds of Americans have moved to the Virgin Islands to find a more tranquil way of life. Enterprising continentals are exploiting the booming tourist trade.

It is interesting to note that the editor of *Ideals* magazine lives in St. Croix, and there in his attractive office on a cool, high hill overlooking the colorful Caribbean, he organizes the beautiful editions of that lovely magazine dedicated to the charms of a more northern life.

A growing segment of the population are the descendants of the early French Huguenots who fled the massacres and persecutions in France centuries ago. By now all the French element has reverted to Catholicism. They are St. Thomas' best fishermen, finest weavers of straw goods for the tourist trade, and principal truck gardeners. They speak both French Creole and English and live in two isolated communities in St. Thomas, called Carenage and Little North Side. No evangelical work is done among these 1,200 folk.

By far the majority of the population of the Virgin Islands is of African descent. The earliest missionaries to open a work dedicated to the evangelizing of the slaves were two men of the Moravian church, sent across the Atlantic by Count Zinzendorf in the time of the Wesleys. There still exist communities of Moravians in the islands. The speech of the islanders is a soft, intriguing English. The office of governor is no longer filled by presidential appointment but by popular election of the residents.

The Virgin Islands, where once our church had a small work, present a definite challenge to the Church of the Nazarene. There are problems, of course. The high cost of living presents a barrier. Property is expensive. The triple language areas of the population propose certain difficulties. The easy "churchianity" and lack of corresponding morality create problems. The enervating warmth of the climate and the constant emphasis laid upon pleasure seeking by the perennial stream of tourists militate against a serious, vital Christianity. But all of these factors can be overcome by the creative power of the gospel! When did the Church of Christ

ever enter a field that was entirely favorable? Never has it asked, "Is it easy?" but, "Is it needy?"

Surely the Virgin Islands need the vital message of the Church of the Nazarene. The government has offered us encouragement. There are individuals calling for us to enter. When the Prescotts, after an absence of twelve years in Cuba, wrote to a former national worker in St. Croix, saying, "Surprise: we have been transferred to Puerto Rico and are now your neighbors," the good brother wrote back, "No surprise: our prayers have been drawing you back all these twelve years!"

The very latest word from the January, 1961, session of the General Board is that Rev. and Mrs. Lyle Prescott have been appointed to open a work in the Virgin Islands. Though they remain members of the Mission Council of Puerto Rico, they will live and work in the Virgin Islands. It is probable that they will make their residence in Charlotte Amalie, St. Thomas, capital of the islands. The Prescotts expect to complete their furlough and sail for their new assignment in the summer of 1961. The fact that "Showers of Blessing" has been broadcast from both St. Thomas and St. Croix for over a year should offer valuable assistance in opening the new field.

Witnessing

The Porters write: "Our Puerto Rican Nazarenes witnessed to over 4,000 persons (4,219 to be exact) during the month of November—well passing the goals set. They are enthusiastically endeavoring to put 'Evangelism First' in Puerto Rico." This personal witnessing is a necessary ministry accompanying a constant barrage of radio ministry. "La Hora Nazarena" is being broadcast from five different stations in Puerto Rico, besides a Sunday morning program sponsored by San Juan First Church.

CHAPTER 10

Evangelism in the East

(Spanish East District, U.S.A.)

The isles saw it, and feared; the ends of the earth were afraid, drew near, and came. Thou whom I have taken from the ends of the earth . . . Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41:5, 9-10).

The newest field for Nazarene evangelism in the United States is the work chiefly among the Puerto Ricans of New York and the eastern area of the States. It seems only yesterday when the Department of Foreign Missions published its 1948-52 quadrennial review of missions and wrote: "The Church of the Nazarene is the newest denomination in Puerto Rico and the only organized holiness work in the island." By six years later it had leaped from San Juan to New York and had become a flourishing new work under the dynamic leadership of Rev. Harold L. Hampton. But let us look first at the background of need.

Background

If you were poor and lived on a crowded little island somewhere off in the sea, and one day you received a letter from a relative in a faraway, romantic city in a famous country, telling of fabulous sights to be seen, exciting adventures to be had, and ever-so-big a salary to be gained—wouldn't you consider visiting that place? Then about the time a visiting cousin or neighbor had returned from that place bragging on its charms in some-

what exaggerated terms, wouldn't it be natural to begin saving money, or borrow it, to move there? This is the picture of many Puerto Ricans who have moved to New York City.

There are 750,000 Puerto Ricans living in New York City and 1,000,000 of them in Greater New York. Among the fifteen million people living in this general area, one of every fifteen, then, is a Puerto Rican. After the enactment of the Jones Act of 1917, all Puerto Ricans became United States citizens, and it was necessary only to buy a one-way ticket to enter the United States. No passport or visa was needed. There began the world's greatest mass migration by plane.

Another unique feature of this population movement was the way the government of Puerto Rico assisted its people to make a successful migration. From Egypt to Russia, history has recorded only efforts to block an exodus of its citizens or subjects. But here we witness a government aiding both its migrating people and the communities to which they moved. The Migration Division of the Puerto Rico Department of Labor, with offices in eleven U.S. cities as well as in Puerto Rico, has organized extensive programs in orientation, employment, social service, education, and other fields. One of the practical ways that the government of Puerto Rico has tried to help its people has been to insist on both work contracts and certification of labor need before approving recruitment of its people. It has been well aware of some of the miserable conditions under which migrant Mexicans, for example, have been transported and housed, and it has sought to avoid that kind of situation.

Despite the creation of thousands of new jobs in Puerto Rico by the successful operation of the new industrial program called "Operation Bootstrap," there is still serious unemployment. In 1958 there was reported to exist a labor force of 639,000, of which number 89,000

persons were without work. Many of these represented whole families of needy folk. The pressure was great and helps to explain the migration to the continental U.S. But it was even more the demand for workers in the States that explains the migration. In times of prosperity, with new jobs beckoning, migration has risen. In times of recession, there has been a net migration back to Puerto Rico. Job opportunities control the migration, so it is only normal that great industrial centers became the goal of the Puerto Rican people. Their movement is only a tiny fraction, however, of the estimated five million mainlanders who annually move from state to state in search of better employment.

Among some there has been serious criticism of the Puerto Rican people as a whole because of unsavory reports of juvenile delinquency in New York. Students of social history have risen to the defense of the Puerto Ricans, noting that it is never a problem of color or national origin, but rather of overconcentration in urban communities, poverty, unfortunate family backgrounds, and unhappy environments. The scholars, as usual, fail to take into account the one great spiritual ailment that assails people of all ages, races, and environments—sin in the human heart. Despite the miserable, crime-breeding living conditions of New York's slum areas, into which so many Puerto Ricans have been forced to move and live because of economic limitations, statistics show that Puerto Ricans are involved in only 8 per cent of the city's crime. They are a normally peaceful and law-abiding people.

A positive approach to the happy relationships existing between the Commonwealth of Puerto Rico and the United States was demonstrated by Governor Luis Munoz-Marin when, on the fortieth anniversary of the granting of U.S. citizenship to the people of Puerto Rico, he declared March 2 to be Friendship Day. On the occasion of this celebration, March 2, 1957, both on the island and

in many cities of the United States there were many expressions of mutual good will and appreciation. Governors and congressmen joined in acclaiming our fellow citizens of Puerto Rico. The two beautiful flags of the Commonwealth of Puerto Rico and the United States of America fly side by side at an equal elevation throughout the verdant island of Puerto Rico.

But grateful though we be for friendly governmental relations, as a religious community the Church of the Nazarene seeks to investigate the spiritual needs of the peoples of the world. It seeks ways to present the gospel of Jesus Christ with its universal power to save the souls of lost men. In our study of the spiritual needs of the Puerto Ricans, we discover some very interesting and challenging facts.

The Religious Situation

Whereas some migrating peoples, for example the Irish, the Poles, the Germans, have brought their church with them, the Puerto Ricans have not done so. Although about 85 per cent of the migrating Puerto Ricans are Roman Catholics, they have no Catholic parishes of their own in the United States. The Protestants among them, however, have to a certain extent brought their own ministers with them from the island and continued their denominational work among the newly transplanted parishioners. All of this means that the mass of Puerto Rican migrants present an open field of Nazarene evangelism. It is reported that Catholic Puerto Ricans in the States are more open to Protestantism than they are back home. It is also reported that Catholicism in the States has decided to spend millions of dollars in improved educational facilities for the Puerto Rican people in an effort to win them back.

A few years ago Columbia University became interested in the religious background of the Puerto Ricans in New York City. Their research showed that 83 per

cent are nominally Roman Catholic. (This includes, according to the usual Catholic method of counting members, all the infants and children born to Catholic parents.) The Protestants account for a total of 14 per cent of the Puerto Rican population. Of this amount, 5 per cent are members of the multiple divisions of the Pentecostal sects. (A minister of our own church reports around 500 separate Pentecostal congregations in the city of New York.) An additional 2 per cent were classified as spiritualists. There remained an unclassified 1 per cent. On the basis of these percentages, there remain a vast multitude of 630,000 unevangelized Puerto Ricans in the city of New York, or 840,000 in Greater New York. There is work to be done!

The situation is complicated by the fact that the majority of the New York Puerto Ricans have settled in East Harlem and in the southeast Bronx. These areas have almost no church edifices. To tear out existing buildings to erect church structures is virtually impossible because of the prohibitive costs involved. As a result, small groups resort to the somewhat unsavory expedient of store-front chapels.

In our study of the problems of church work in New York we note the difficulty imposed by the mere vastness of the city, combined with the language barrier. The great majority of Puerto Ricans arrive speaking only Spanish. In the hurry and bustle of the English-speaking traffic of the city, they are lost. Especially the women and the older folk would rather walk one or two miles than struggle embarrassingly with the problems of the subway or the buses. This means that if our church is not within walking distance many of our prospects, including some Nazarenes recently arrived from the island, do not attend our services. Instead, they turn to the easier expedient of attending a neighborhood chapel, usually a Pentecostal work. When they eventually return to Puerto Rico, as some do, their reports of co-operation

among the Pentecostals do not help us to establish a firm denominational work. The problem of unaccustomed cold of the long winters also militates against attendance at a church located at any distance from the home.

Despite all these adverse situations, the greatest embarrassment of our work in the city of New York is the very success it has enjoyed. Our buildings are not large enough to hold the crowds that try to attend. No special effort can long be promoted, for there is nowhere to put the extra people that come. And churches need the experience of co-operating in special efforts and constant outreach. The district superintendent states, "If we just had the money and the workers, we could open a hundred missions."

Nazarenes in the East

Let us turn now to a review of the Spanish-speaking work of the Church of the Nazarene in New York City and other areas of the eastern part of the United States. Most of our comments have related principally to the problems of the city of New York, for here live the great majority of the Puerto Ricans, who form the largest part of our Spanish-speaking constituency so far. Actually, however, our work is considerably broader and extends to other cities and other states as well. The work was originally called in English the Puerto Rican East District. The General Board in January, 1961, changed the name to the Spanish East District, U.S.A. In Spanish the name is *el Distrito Hispano del Este, EE. UU.* This is a more accurate name, for there are also many thousands of Cubans, Mexicans, and other Spanish-speaking peoples in this area.

Beginnings

Rev. Harold Hampton and his family arrived in New York on August 5, 1958. They found a Spanish-speaking mission in Manhattan, New York, promoted by

Rev. Robert Goslaw, district superintendent of the New York District, and pastored by Francisco Molina. This formed the nucleus of the work led on by Brother Hampton, recently appointed to this new field by the General Board. Mr. Hampton came to the task with a background of seventeen years of successful missionary service in Guatemala, British Honduras, and Puerto Rico. Fifteen years of this period he had served as field superintendent.

Workers and Churches

Mr. Hampton's staff of workers in 1960 included 6 Spanish-speaking pastors, 1 of whom is an ordained elder and 3 of whom are college graduates. There are 4 organized churches and 3 missions. The churches are located in Manhattan, New York; Stamford, Connecticut; Jersey City, New Jersey; and Rochester, New York, listed in the order of their organization. Church membership rose 52 per cent last year, climbing from 121 to 184 in total membership. The Sunday school enjoyed an even larger gain, showing a 74 per cent increase, having climbed this past year from 144 to 250 in enrollment.

Each local church is partially self-supporting, and has adopted a plan to increase its self-support annually by a minimum of 10 per cent. Every church has a district and general budget, and a home missions budget with an additional home missions club with two annual calls at two dollars per call. The past year showed a sizable increase in both the Easter and Thanksgiving offerings. Among all our foreign missions districts, this district stands third in per capita giving.

It is noteworthy that in 1959, of the seventy-six members of the N.F.M.S., every member joined the prayer and Fasting League.

A New Worker Gained

What thrilling ways God has for answering prayer for workers to man the churches! Consider the story

of Gregorio Pepin (Gray-GOH-ree-oh Pay-PEEN), one of the fine new men recently come into the work.

Gregorio has been a Christian for many years, and was ordained in the Presbyterian church. About seven years ago somebody gave him a book to read and inside it he found a tract about the Church of the Nazarene. As he read the tract, the conviction was born in him that this was the church for which he had been waiting so long. After a period of unsuccessful personal inquiry, he began to correspond with our offices in Kansas City and purchased every book and periodical in Spanish put out by the Nazarene Publishing House. He began to pray that God would send "his church" to Paterson, New Jersey, where he lived. For seven years he prayed.

One day as he walked down Van Houten St., in Paterson, he casually looked at a new sign in a store window. It read: "*La Iglesia del Nazareno.*" So great was his joy for answered prayer that he forgot all about his errand. He located the pastor and told him his story. Then there were two overjoyed men.

Gregorio Pepin has proved to be a faithful member, magnificently prepared for leadership in the church. At present he is studying in our Bible training school to better acquaint himself with our church. He also doubles as teacher from time to time. He offers his co-operation in every project and endeavor. He is all out for the gospel.

District Organization

With long-range vision for complete and official district organization, Brother Hampton very early set out to train his leaders and laymen in district organization and activities. In November of 1958, on Thanksgiving Day to be exact, the work was given a district form, and has operated as a district since. It has just closed its third district assembly.

Bible Training School

The Bible training school opened with sixteen students enrolled on October 14, 1958. Classes have been held in the facilities of the Flushing, New York, Church of the Nazarene, kindly granted to the new district by the missionary-minded Nazarenes of the local English-speaking congregation. The work has progressed admirably until today there are thirty-three students following the *Manual's* prescribed four-year ministerial study course. Since many of the students are young married people and engaged in full-time secular work, it has proved feasible to offer classes on an all-day Saturday plan of study. Brother Hampton is the director of the Bible school, called popularly *Instituto Biblico Nazareno*. The district also has two ministerial students enrolled in the Nazarene Bible Institute at San Antonio, Texas.

Our Bible school in Flushing is organizing a band, following the successful plan that Mr. Hampton helped to carry out in Puerto Rico. He himself does resoundingly well on the tuba. This year's special project for the district N.Y.P.S. is to help buy musical instruments for the Bible school band.

Of the evangelistic activities of the Bible school students, Mr. Hampton writes enthusiastically: "We have been using our Bible school students as shock troops in the new places that God has helped us to open. Along with the academic work, we have been sending them out by groups to visit and work in the areas where we are opening and establishing new work. The results have been beyond all our expectations. They have brought so many people to our services that we have been embarrassed because we did not have room for the crowds. But it is wonderful training for the young people and they thoroughly enjoy it.

"Several of our young people have been stationed as student pastors in our new places of endeavor. God

is blessing their efforts and we expect to see several more organized churches within the next year as the direct result of their labors."

District Camp and Institute

Realizing the extremely important evangelistic opportunities offered by such a gathering as a district camp meeting, the leaders of the new district contacted the New York District and received its very generous permission to use its camp facilities at Beacon, New York. The first district camp and institute was held there in July, 1959, with sixty enrolled. (It is called "institute" because the mornings are employed in organized Biblical and devotional studies for definite class groups, and the afternoons offer the young people special opportunities for supervised recreation. Thus it differs somewhat from the ordinary concept of a camp meeting.)

So successful was the first camp and institute that enrollment for the second one leaped from 60 to 152. Mr. Hampton wrote of it: "God really blessed and we had a wonderful time. I think it was one of the best, if not the very best, Institute I have ever attended. God truly moved on the people."

A young lady had been praying for a long time for the salvation of her family. She was successful in getting two of her brothers to attend the camp, and both were gloriously converted. One brother was separated from his wife and children, but after his conversion he sent to Puerto Rico for his family. Through God's grace it has been united. This brother is now taking classes at the Bible training school.

This same young Christian lady persuaded one of the young women who works with her in the factory to attend the camp. The friend was beautifully saved and likewise is now enrolled in the Bible school.

Another young lady at the camp was under the power of terrible conviction, unable to say the name

"Jesus." She thrashed around at the altar and complained that her heart was hurting so badly she was going to die. Her mother and a pastor tried to hold her still but to no avail. All the Christians were crying mightily to God for deliverance. Finally she was carried to her bed, where she agonized in prayer the rest of the night. The next morning she came to church with a wonderful testimony to God's saving grace. She is now studying in the Bible school.

Outreach

We have a splendid perspective for the future of Spanish work in the eastern part of the United States. There could be scores of churches, given the money for properties and worker support. We could have churches from Miami to Maine, with good-sized congregations in New York, Philadelphia, Tampa, and Miami. The present unsettled conditions in neighboring Cuba have brought many thousands of Cubans to Miami especially. It is reasonable to expect that many of these high-grade Latins will remain as valuable residents.

Our greatest needs, as always, are finances, workers, and buildings, speaking of the needs on the human level. Present rented buildings are filled to capacity. "Right now," comments Superintendent Hampton, "we are in a terrific bottleneck because we lack adequate buildings for our present congregations."

Our Spanish radio program, "La Hora Nazarena," is being broadcast every week in metropolitan New York, being beamed to one million Puerto Ricans alone. It is only one of more than fifty stations sending out the light of the gospel throughout Latin America. How really Dr. Honorato Reza and his staff of radio assistants in Kansas City, Missouri, are a part of our noble gospel crew in the East! Fortunate are the people who hear the familiar words that open the programs, pronounced, of course, in the liquid tones of Spanish: "This is 'The

Nazarene Hour,' the radio voice of the Church of the Nazarene, prepared especially for you, and for millions more throughout the Latin-American world."

The story of Joaquin Torres (Wha-KEEN TOR-race) illustrates how our Spanish work is reaching out successfully beyond the city of New York.

Joaquin Torres was reared in the evangelical fold, but had drifted away until he was completely without God. For a number of years he wandered in this condition until he moved to Stamford, Connecticut. There our faithful pastor began to visit him. He was successful in getting him to church, where he was truly reclaimed. Joaquin wanted to do something for God to help make up for his wasted years, so he enrolled in our Bible training school. Also he volunteered to help his pastor open a new mission in the neighboring town of Bridgeport. The work prospered and the group has graduated from a borrowed house to a rented hall, and Brother Torres has been placed in charge of the mission congregation. God is blessing him, and he is proving to be one of our very promising young men. He is assisted by his able and consecrated wife, Isabel, who is a great blessing to the mission.

One day Joaquin was in a near car accident. Only by expert maneuvering was he able to avoid striking a car that pulled out from a side street onto the highway directly in front of him. Both drivers got out of their cars badly scared, their hearts in their throats. The other driver began to curse and blaspheme.

Joaquin said, "Let us thank God that neither you nor your passengers were injured or killed and that no one in my car was injured or killed. I am a Christian, and instead of using that kind of language, let us thank God that He has spared us today."

The other man replied, "You are quite right, and please forgive me for the language I was using. What church do you belong to?"

So even this narrow escape provided Joaquin with an opportunity to testify and tell of the grace of God. With men like this, through whom God is revealing himself in everyday life situations, the church marches on.

The Circle Completed

Last year on Superintendent's Day the Spanish East District surprised Brother Hampton with a very special gift. They bought him a plane ticket to Puerto Rico. After corresponding with the superintendent of Puerto Rico, he learned that that field was searching for a special worker for its annual N.Y.P.S. Camp and Institute. With permission from the Department of Foreign Missions, it was arranged for Mr. Hampton to fly to Puerto Rico to preach for the camp, held high in the hills in the center of the coffee-growing area of the island. God visited the camp in a very special way and blessed the Nazarenes through the rich ministry and jovial friendship of don Haroldo. There were some great scenes of victory around the altar. The little, rented evangelical chapel had doubtless not witnessed such scenes of praying before. Months later, word came of a tremendous answer to prayer—the result of great soul travail that fell upon the congregation the last night of the camp.

And so the evangelistic circle is completed. Puerto Rico gave Rev. Harold Hampton to New York and its kindred areas of eastern United States to open a work among the Puerto Ricans and other Spanish-speaking peoples of the region. Then in June of 1960 that new district loaned its superintendent to the mother district again, and God greatly blessed the loan.

The movement of Puerto Ricans ever continues between the island and the continent. And the gospel goes with them. May it ever be so!

CHAPTER 11

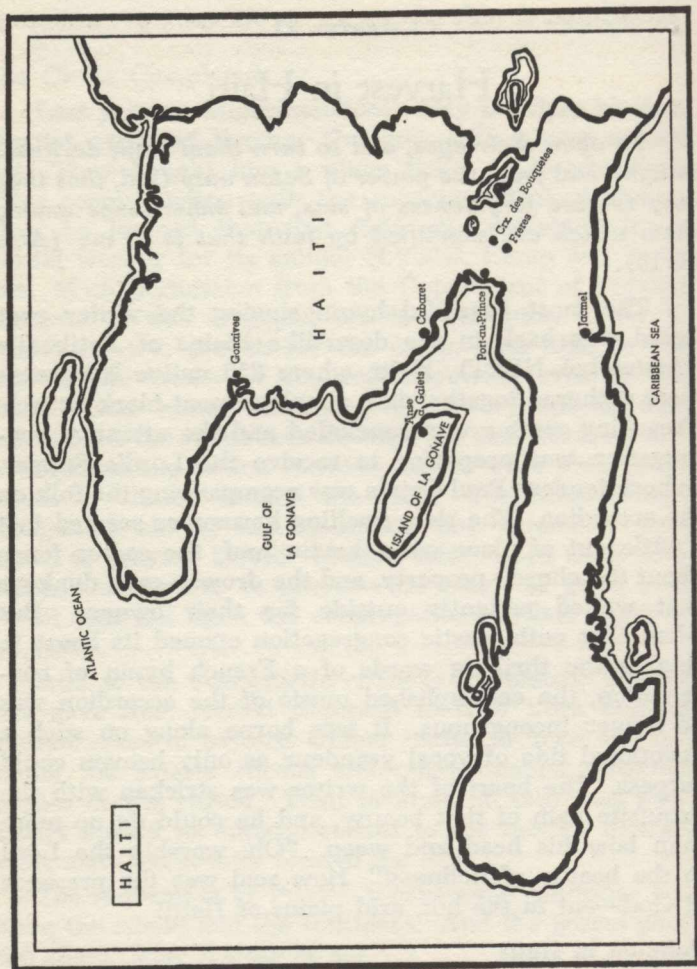
Harvest in Haiti

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me (Acts 26:18).

The most beautiful hymn singing the writer ever heard was back in the desertlike Plains of Artibonite (Ar-tee-boh-NEET), Haiti, where 250 native Nazarenes were gathered together in a simple cement-block church. Preaching service was concluded and the attentive congregation was preparing to receive the Lord's Supper. Superintendent Paul Orjala was accompanying the folk on the accordion. The rich, swelling harmonies seemed just a little out of place with the tin roof, the cactus fence about the church property, and the drowsy-eyed donkeys that waited patiently outside for their owners. But when that enthusiastic congregation opened its heart in singing the thrilling words of a French hymn of consecration, the accomplished music of the accordion was no longer incongruous. It was borne along on such a devotional tide of vocal grandeur as only heaven could surpass. The heart of the writer was stricken with the exquisite pain of that beauty, and he could do no more than bow his head and weep. "Oh, worship the Lord in the beauty of holiness!" How real was the presence of God—out in the hot, arid plains of Haiti!

Religion in Haiti

A very few years ago there were no such Nazarene song-symphonies anywhere in Haiti (an Indian name



meaning "mountainous"). In their place were week-end voodoo celebrations, marked with much liquor, much sensuous dancing to the African rhythms of skillfully played drums, and the dark, soul-enslaving worship of demons. Belief in the demon-gods (*loas*) had been brought over from Africa by slaves centuries before. Witch doctors kept alive the sinister bonds of fear and superstition throughout the length and breadth of Haiti. There is a saying there that 90 per cent of the people are Catholic but 100 per cent are voodoo worshippers.

This saying is no longer entirely correct. The gospel is making marvelous and joyous inroads upon the religious life of Haiti. It is now estimated that 15 per cent of the three and a half million population of the French-speaking republic is evangelical. Haiti today is listed as the fastest growing Protestant community in the world. All Protestant faiths are feeling the present inward tide of growth. In 1925 there were 12,198 Protestants. In 1952 there were 259,523, an increase of over 2,000 per cent. By 1955 the Haitian government reported 393,356 Protestants. In 1956 there were forty-three Protestant bodies listed in Haiti, besides several cults or sects.

There exists to a certain degree a reaction to Roman Catholicism. Catholicism is the state church and in the public schools it is obligatory to receive instruction in Catholic doctrine, or be penalized. Nevertheless, Haitians are becoming disillusioned by their church. It has had too easy a conquest and has become the religion of the elite. It has failed to minister to the poor and the lowly, who form over 90 per cent of the population. A very prominent Catholic doctor in Port-au-Prince, the capital, made the observation that in twenty years the Protestant church had made more practical contribution to Haiti than the Catholic church had made in the last hundred years.

Rev. Paul Orjala made a study of the religious situation in Haiti and in his thesis for a master's degree in linguistics came up with the following interesting and pertinent information.

As of April 7, 1956, there were 410 Catholic priests, of whom only 83 were Haitian. Only a few of the foreign priests (mostly Frenchmen) could speak Creole, the language of the masses. There is only one priest for every 7,500 people. In general the priests mix with and minister to very few of the common people. Although nearly 90 per cent of the people speak Creole, the priests do not bother to learn their speech.

The unusual gains of the Protestant churches in recent years have spurred the Catholic church to exert itself. It has begun to work to reach the masses. In 1941 only about 4 per cent of the Catholic clergy were Haitian. By 1956, 20 per cent were natives. The first Negro bishop was appointed in 1953. This change-over is partially successful because Haitian priests know Creole.

Yet there exists a strange opposition to Catholicism rising out of a combination of color-consciousness and superstition. Many peasants prefer a white Catholic priest, somehow reasoning that Catholicism is the white man's religion and needs a white man to administer it, just as voodoo is the black man's religion and needs a black witch doctor to make it work. "Baptism by a black will not stick," they say.

There is another widely held idea in the thinking of the Haitians that is proving most beneficial for the conversion of the people and for the general solidity of the evangelical church. It is said that if a voodoo worshiper turns to the evangelical faith at all, he must turn to it wholeheartedly. If he is insincere and merely trifles with the Protestant way, then the *loas* (gods) will return to him and persecute him. The only way to rid himself completely of the *loas* is to become a

genuine evangelical. This concept therefore stimulates many to cut free from voodoo.

But the Church of the Nazarene is never satisfied to settle down to the speed of the prevailing current or the pull of the tide alone. It has a long way to go, and it is glad to benefit by tides, but it is no mere rowboat or sailing vessel. It is a ship powered from within. The journey is long—it extends clear to heaven. The ship must drive ahead at full speed to reach that port. In other words, the vital question is, Are we merely gaining nominal Christians and accumulating bright statistics? Or are we adding genuinely born-again Christians to the Church of Jesus Christ? Is the Church merely laying on weight or is it growing?

The thrilling evidence is that the Church of the Nazarene, while profiting in general by the current religious trend toward Protestantism in Haiti, is also experiencing a genuine spiritual revival.

The Need

When we pause to scan the human scene in this land, we quickly sense the direness of the spiritual need, and our hearts yearn over these lovable, lost sheep so far from the Good Shepherd's fold.

Hardly has one left the plane at the Port-au-Prince (Port of the Prince) airport and driven along the water front before he is assailed by the difference and the poverty of the Haitian world. The better-dressed people about him are speaking French, though the airport officials address him courteously in English. There is a charm, an intriguing something, that makes the visitor like these people. He looks about him with sympathetic eyes.

Creole

Upon entering the street he is aware of some difference in the speech, but he can hardly define that dif-

ference. If he is a Nazarene visitor, the missionaries inform him that the "difference" is called Creole French. Creole, as we shall call it for short, is no mere pidgin French or illiteracy-born corruption of French. It is a new and surprisingly scientific blend of 75 per cent old Norman French and 25 per cent African tribal dialect. Though not over 20 per cent of the population understand French, the official language of the country, everybody can speak Creole. The elite, "the dark French," wouldn't be "caught dead" speaking Creole in official circles, for French is the badge of their class, but they easily revert to it at home and among their intimates. Creole is so timesaving, so cleverly and heart-warmingly expressive. It would be a national tragedy for Haiti to lose Creole. Our own Nazarene hymnals in Haiti have one section in French and another in Creole.

The Place and the People

As the visitor proceeds along the paved double-drive paralleling the water front, his senses of both sight and smell are assailed. Between the street and the bay has sprung up a shack town, poor, crowded, and inescapably a source of disease. Back nearer the airport this street-to-bay area contained the island's one housing project: ordered rows of one-story, barracks-like buildings.

Gutters emptying into the bay are at low tide an irresistible wallow for the black hogs that grunt contentedly in the muddy, smelly shallows. Along the banks of the slough hang hand-woven fishermen's nets in great, draping lengths. A "saleslady" sits along the dusty walk on a box and offers a tray of assorted sweets to passers-by. The food is not covered.

On the other side of the highway rises the great, gaunt frame of the "iron market," monument to some well-meaning president whose project was never completed. The materials for the enormous building lie

rusting in a side street. Thousands of marketers throng the grounds in colorful masses. The air is vibrant with the cries of sellers and the bickering, bantering exchange that make a native market an adventure the world over. Food, drink, clothing, kitchen and household ware, jewelry, tourist souvenirs—it's all here, at their price, yours, or somewhere in between. If the seller likes you, he will surprise you at the close of the deal with a colorful little gift.

Waiting near the market are bright red buses. The passengers load the top-heavy carriers from the side, entering each seat area directly from the running board. There is no central aisle. All kinds of merchandise is piled upon the roof, from huge baskets of produce to hog-tied goats and Simmons springs. In rural areas this "balcony" is often occupied by passengers. Accidents are frequently fatal on a wholesale scale.

Before you leave the dusty business section you may swing around the surprisingly large and attractive white post office, set in a district of showy world-fair buildings. Nearby is the white American embassy. Farther up in the city you pass the coral-pink cathedral, whose interior walls are adorned with famous native murals in astoundingly vivid colors. In the heart of the city you pass the really beautiful presidential palace, surrounded by a large, open area adorned with heroic statues of Haiti's great. On the fringes of the presidential park stand army barracks, with units of troops drilling in the streets.

As the city rises hillward, you may pass through the section of the old elite residences. It is a study in "gingerbread" trim. Farther out, the steep hills and canyons reveal more modern homes, set farther apart. A vast monastery stands bleak, walled, and aloof from all the world.

Along the highway walk the peasants, simply attired. The men wear native straw hats or, if they have

been exceptionally fortunate, a much-prized felt hat. Women wear straw hats or bandannas in bright colors. Their preferences seem to be white, yellow, orange, and blue. Most of the people look very poor. The average daily income is seventy cents. A woman balances a full basket of vegetables or live fowls on her head. She walks fast and purposefully toward the market place. She has no bank account and no money hidden away. She lives daily on what she gains daily. This is the usual situation. The average peasant never has more than the equivalent of two meals a day. If he fails to work one day, he likely goes without food. The poverty of Haiti has been described by official investigators as "incompressible." Or so it impressed Americans whose two chief problems have been analyzed as overweight and lack of parking space.

Rev. Paul Orjala wrote of the poverty in this way: "Except for the prosperous few, you would find the Haitian way of life is generally a hard one, from the little girl who walks miles with the family's supply of water in a five-gallon can balanced on her head to the unmarried mother driven to any means by which she can earn some food for herself and her children, and to the sick and aged who accept death as the inevitable. Why are we preaching the gospel and the way of salvation to them? Because it is the only thing that will change their present way of life. They have been serving Satan too long, and the wages of sin is still, and always will be, death. We do not expect the gospel to work an economic miracle in Haiti overnight. But just as history will confirm time and again, the gospel will bring about a better way of life even economically."

A man walks along the shoulder of the road with a perfectly enormous load of bamboo clothes-hamper-baskets on his head. Cars of American tourists stop to photograph the top-heavy porter. He demands a coin from each photographer and fusses sullenly if it is less

than a quarter. Compared with the financial standards of the masses, he is making an easy fortune. He moves slowly along and soon another car of tourists halts delightedly to get this "typical" picture. The man collects again. The really heavily burdened women who hurry toward the market cast an envious eye at the dark man and his lucky load of eye-catching baskets.

At Petionville (PAY-shun-vill) the visitor sees another market, though on a smaller scale than that of Port-au-Prince. From here on, the road is dotted with peasant folk walking or mounted on burros, arriving from or returning to the country. The gray, laden donkey is one of the commonest sights in Haiti. Even donkeys are silent witnesses to the ever-present specter of poverty. A donkey's ears are so large that when one is missing it is a noticeable lack. So great is the lowly peasant's dependence upon his little vegetable garden that, when his neighbor's donkey breaks in and consumes his produce, the offended gardener is permitted by law to lop off one of the donkey's ears. This is accomplished easily with one well-aimed stroke of a machete. If the donkey is not kept up by his owner, the twice-offended gardener is allowed to remove the second ear. If the donkey is exceptionally mule-headed and plunders the garden a third time, it may be killed. One wonders what legal explanation there is for a missing donkey tail, a not uncommon sight. Maybe the machete wielder, if not bashful, was a little backward.

In the villages and country areas, goats and pigs are often equipped with a Y-shaped yoke of sticks to keep them from breaking into the neighbors' gardens. Evidently the law fortifies them with no special grace for mealtime misadventures. Cats are considered table delicacies, and if they meander onto any neighbors' premises they may be captured and eaten, for cats are classified as wild creatures. It is, consequently, no rare sight to see a cat tied to a house.

One is impressed by the tolerance and neighborliness of the people, despite an occasional earless donkey. There appears to be very little harshness or fighting among the Haitians, presidential struggles excepted. The writer never expected to go across the city of Havana, Cuba, without seeing at least one fight. He spent twelve days touring Haiti and never saw a single fight. The nearest thing to it was the sight of a father in a back yard switching his son.

Native Enthusiasm

The Haitians, though poor, do not give the impression of being shiftless. When they set out to go anywhere they do not saunter aimlessly along the road, but walk with a direct, purposeful stride. They walk as if on a mission. In their church services they express this sense of purpose. They sing wholeheartedly. It is uplifting and roof-lifting singing. When they say, "Amen," it is with tremendous volume, fearfully and wonderfully timed in one simultaneous volley. This is when a group expression is requested. But even ordinarily their amens are expressed with enthusiasm. There is nothing timid about their congregational praying. Within three seconds of "take-off" time, they are in full orbit. No seeker at an altar service is abandoned to cold silence. Courageous, concerted co-operation is the order of the day. After the mild niceties of an average American church service, a worship session (it may not be limited by the word "hour") in Haiti is an impressive and heart-moving experience. It is satisfying.

Nazarene Beginnings

The Church of the Nazarene began work in Haiti, the only independent Negro republic in the New World, in 1948 through the channel of native leadership in a small but thriving independent work. Missionary supervision was assigned by the General Board when Rev. and Mrs. Paul Orjala arrived on the field in 1950.

(The name Orjala is Finnish and is pronounced or-YA-la in its Anglicized form, though in Europe it is pronounced OR-shja-la.) Language study had to be attempted on the run, for the demands of a growing work were immediately thrust upon the new missionaries. They found thirteen congregations, radiating out from Port-au-Prince, with a national staff of fourteen workers, and two small day schools. Despite the fact that Catholicism was the state church, one of the major early accomplishments of Brother Orjala was to secure legal recognition of our church and official permission for the General Board to hold property title in Haiti.

After only a year on the field the Orjals opened a Bible training school. Originally it was located in the edge of Port-au-Prince on the rather spacious grounds of a botanical expert specializing in tropical exotics. The place was picturesque but low and unduly plagued with mosquitoes. Also it was discovered that the neighborhood was low in another way: it had an unsavory reputation. Thus early it became evident that the Nazarenes would have to choose a more healthful and harmonious location.

They did, and in December, 1957, they dedicated their beautiful, healthful new center, located only seven miles out from the heart of the capital on a well-drained, airy hilltop in the Freres area. The sturdy, artistic, and economical group of missionary homes, chapel, Bible school buildings, dormitories, and utility buildings represent a true labor of love.

Language Problems

The task of raising up a staff of correctly trained, loyal, and spiritual pastors and teachers was vastly complicated by the language situation. Only a small fraction of the people can speak or understand French, the official language. Everybody speaks Creole, but very few can read or write it. Some classwork can be done in French, but it is obvious to the missionaries that they

must master Creole, translate the full-scale literary program of the church into Creole, and teach the people to use it. The task is incredibly difficult, but step by step our missionaries are reaching their goals. Our General Board has made very fortunate appointments of missionaries to this field.

Superintendent Orjala, in a personal letter to the writer, comments on the language situation. "One of our big problems is literature. With two languages and only 15 to 20 per cent of the people understanding French, we are hard put to produce the literature we need. We are co-operating with several other holiness missions in the production of a Creole Sunday school quarterly. If we had a little more missionary help, we could get more literature out in Creole. We have a lot of things in the outline and planning stage, and I hope to get some of it done before we have to furlough in 1961. I'm doing my Ph.D. research on Creole dialects, and the American Bible Society is breathing down my neck to get my results before they print the revision of the Creole New Testament. So I'm going to travel this summer, every chance I can get, to parts of Haiti where my data is scanty or incomplete and try to finish most of it before the fall Bible school semester begins."

It is very heartening to observe two developments in relation to the language problem in Haiti. First, a new couple has just been sent to Haiti, Rev. and Mrs. James DePasquale, missionaries with experience in Lebanon. They have taken a printing press to the field and Brother DePasquale is skilled in all phases of printing. We anticipate a very special and valuable contribution from the DePasquales. They come from an interesting cosmopolitan background. James's father was Greek and Italian (the name is Italian), while his mother is from a distinguished family in Syria. Mary is Armenian, born and reared in Greece. Their command of Arabic will prove most useful in Haiti, where there is a large colony

of Syrians, who are very popular with the Haitians. This will tend to give our church an entrance to the elite class of Haiti, with which we hope to open work soon. So far our work has been wholly among the peasant and middle classes.

The second fact of special interest in relation to the language problem is that the General Board in its January, 1961, session made special arrangements to enable Mr. Orjala to spend six months completing his work in linguistics, in the interest of solving the language problems of our work in Haiti. His work will have far-reaching results of an interdenominational scope, it is safe to say.

Review of Achievements

Briefly we review the achievements of this field. By 1955 our work in Haiti had 4 foreign missionaries and 20 national workers. There were 12 organized churches and 15 outstations, with a total of 300 baptized members and 500 probationers. Eight day schools were in operation as well as 1 dispensary. A full-scale Bible training school was about to be opened.

We move up to 1959 and witness very definite gains. There are 8 missionaries and 38 national workers, including 12 teachers employed in the 13 elementary schools, with 900 pupils enrolled. The work has expanded until there are 2 main stations, 19 organized churches, and 39 outstations. The report of membership totals as submitted to the Department of Foreign Missions was incomplete, Superintendent Orjala states, so we present his corrected report. There were 901 members in full standing and 3,122 probationers, making a total constituency of 4,023. The Bible training school had 31 students enrolled. Total giving from local sources was \$1,471.64, a 65 per cent increase over the previous year. The value of all property and equipment was \$70,805.00.

But the end of good things is not yet. Mr. Orjala, in a personal letter to the writer, written on November 1, 1960, said: "We were flabbergasted to get the totals for our 1960 statistical report . . . Here is a summary: 1,388 baptized members, 4,765 probationers—6,153 total constituency (up 53 per cent). Total giving was \$1,978.16 (up 34 per cent); 29 organized churches (up 53 per cent); 44 organized Sunday schools; 89 outstations (up 128 per cent)."

This is truly evidence of an amazing and glorious spiritual harvest in Haiti! Commenting on it, Paul Orjala concludes: "This gives us a ratio of 1,025 constituents for each missionary on the field. What frightens me for the future is that our inevitable growth will result in a corresponding decrease in the quality of our work if we can't get an increase in missionary personnel and particularly funds for the functioning of the Bible school . . . I'm glad the Lord is looking out for us."

District Projects

A district development of exceptional benefit was the organization of youth evangelistic camps during the period of the national carnivals, called Mardi gras. Tourists think of these demonstrations as being delightful and colorful expressions of folkloric value. But missionaries know them to be seasons of excesses when sin is licensed under the banner of gaiety. They are times of rowdiness, immorality, and drunken debauchery. To protect our young people, "counterrevolutionary" camps for evangelism, music, and Christian fellowship were organized about the district.

Missionary Harry Rich reported enthusiastically of a similar camp in Port-au-Prince. "Today we saw some of the Mardi gras celebration at the capital on the way to the last day of our youth camp. We cannot but notice the difference in the happy faces of our Christians here in the service. The burdens of sin are gone! Joy and

liberty are the keynote. Nearly seven hundred in church tonight—one hundred outside trying to get in."

Mr. Rich described the atmosphere that prevailed at the Bible school as the ministerial students returned from participating in camps out over the district. "The Bible school students are excited with a holy excitement today. So are we. The hard, hot hours of labor are forgotten. About fifty newly converted, all the young people revived, the churches are marching forward!"

Another spiritual adventure of district-wide scope and blessing was the newly organized Preachers' Wives' Retreat, called literally in colorful Creole, "Conference of the Shepherdesses." The retreat afforded opportunity for a practical course in health and hygiene, suggestions for development of the social graces, and, best of all, a deep spiritual work in the hearts of the women. After the retreat the pastor-husbands were amazed and encouraged by the change in their ladies, who hurried home to throw themselves into the work of the church as never before.

Missionary Marion Rich tells something of the retreat in these words. "The high lights of the conference were our inspirational services each morning and evening . . . The Holy Spirit moved in upon us in such a way that our Haitian women had never seen anything like it before. Each one found definite help at the altar. None wanted to go to sleep at night. They stayed awake singing, praying, and praising the Lord. Our hearts thrilled to hear their definite testimonies of what God had done for each one during the conference."

Evangelism

The spirit of evangelism permeates every phase of the district's work. No wonder there is a gracious harvest in Haiti. As we read the missionaries' letters and reports of evangelism we sense, back of the rugged traveling, the humorous incidents, the occasional sickness, the

inclemency of the tropical climate, the organizational work, and the care of the churches—back of it all the moving of the Holy Spirit upon Haiti! How grand it is to work with God!

Paul Orjala writes of a recent excursion: "I made a nice, uneventful trip up to Fond des Blancs [FOHN day BLAHNK] and got three couples married and eight people baptized. But two weeks later I went up to Barran, five hours on horseback higher up in those same mountains, and married eleven couples and baptized twenty-eight. At Cabaret a couple of months ago they baptized fifty-two on Sunday after marrying seven-teen couples the week before. That's progress!" (The introductory remarks, "I made a nice, uneventful trip up to Fond des Blancs," are a subtle reference to the author's inability to mount a mule at Fond des Blancs and the down-to-earth conclusion of the struggle.)

Missionary Gene Smith describes an adventure in a personal letter to the author. "A couple of weeks ago Harry and I made a trip to the southeast section of Haiti near the Dominican border . . . This part of Haiti is even less civilized than some of the sections we showed you, if you can bring yourself to imagine such a thing. On one trail (it would really take a lot of nerve to call it a road) the Ford just died in low gear with the gas pedal depressed all the way, and refused to go any farther. We had to have the eight or nine fellows who were riding in the back get out before we could nurse the Ford up over the steep incline. We had to do this in several other places too.

"On the previous trip to this section of the country, Harry was attacked by bedbugs, but they didn't disturb me in the least. So this time I gave Harry the bed I had slept in and I took his, the infested one. But don't you know, the bedbugs ate Harry up again, and I was completely undisturbed! This was too much for Harry—I think he was beginning to suspect a conspiracy of

some sort. So he finished the night in the cab of the truck. I had warned him about not taking a bath before he went on the trip, but he wouldn't listen to me."

The gospel marches on with constant inroads into the enemy's territory. The struggle with voodoo is depicted by Paul Orjala in a letter of 1959. "Though Haiti still suffers from spiritual darkness, here and there the Light is shining through and actually many are daily forsaking the worship of their idols and turning to Christ as their personal Saviour."

He describes a rugged trip to Jacmel (Jahk-MEL), on the south coast, to officiate at a "burning." "A witch doctor had been converted and wanted the objects in his temple destroyed, and the building itself consecrated for the service of God. Many of the neighbors came to watch and wonder, and it was a time of real testimony to that superstitious congregation. You should have seen the little boys scatter when the temple door was finally opened! The hold of voodoo lies in its ability to keep the people in fear of satanic power. The mother who screamed when her little boy dared to touch one of the drums that had one time been consecrated to the devil was loud evidence of this fear. Remember to pray for this former witch doctor. His wife very graciously fixed us a savory chicken dinner, but she still refuses to accept the message of true salvation. She says she has her own gods. What she fails to understand is that they can do nothing for her, either in this world or the one to come."

The need of the message of salvation is evident among very small children. Here and there one comes upon a little boy of two or three years of age who has already been dedicated to the demons to serve as a witch doctor. His satanic consecration is obvious for all to see, for his hair has been allowed to grow long and is put up in a certain style of tight curls. Sin is unashamed, sinister, and brutal in its hold upon even very young

children. We recall the words of Jesus, "Suffer little children to come unto me, and forbid them not."

Hope for the Future

Our hearts rejoice over the prospects of future advances in Haiti. The fine enrollment in the Bible school promises good things. A note of victory is the news that in December, 1960, visiting General Superintendent Hugh C. Benner ordained three national pastors in the first class of ordained elders.

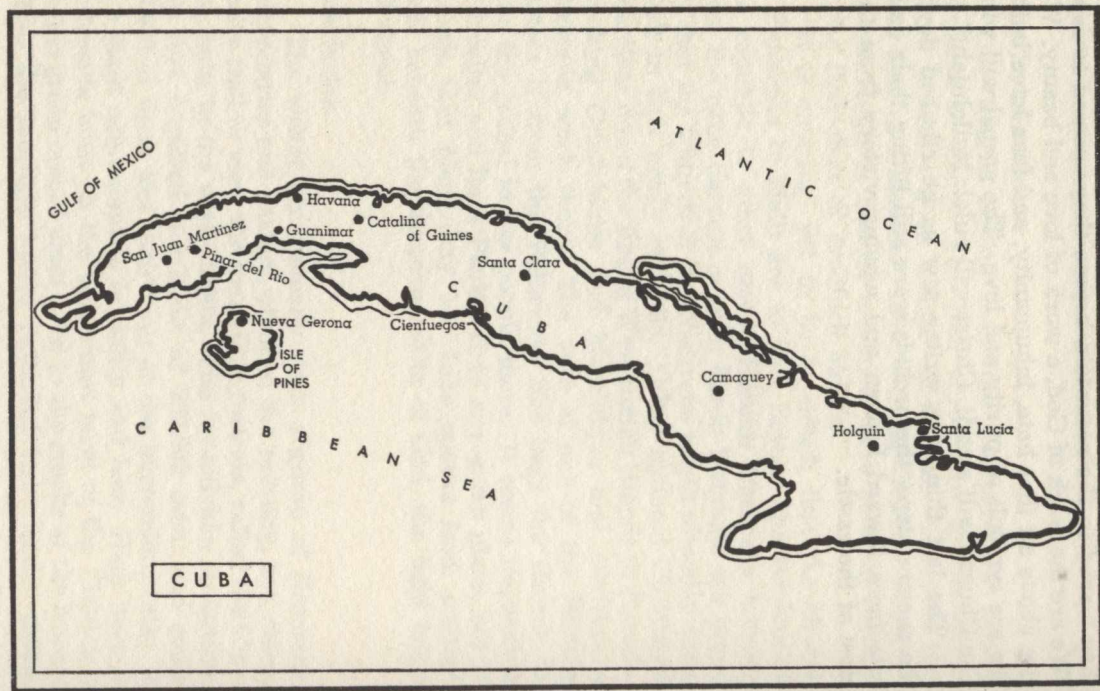
It is amazing, yet to be expected, that the effects of Pentecost in Haiti are to look beyond the borders of the republic to other areas. Haitian Nazarene laymen from the cane harvest over in Santo Domingo are praying that the Church of the Nazarene might someday open work in that needy republic. Other national Christians look clear down the line of West Indian islands to French-speaking Guadeloupe and Martinique and envision a Nazarene work there. The wife of one of the Haitian pastors is from the Bahamas. She begs the church to take the gospel to her people there. It seems impossible to localize and limit Pentecost to any given place, needy though that place may be. Like sparks from smitten steel beneath the massive blows of God, the light leaps all about.

Conclusion

The writer, in company with a group of Nazarene missionaries and pastors, climbed the twisting, hot, steep, rocky trail to view the incredible fortress, called the Citadel, built in the early 1800's. The formidable, mountain-top fort required the labor of 200,000 men, and some 20,000 of them lost their lives at the horrendous task. It is a giant monument to brutality and fear. High upon a colonnade built on the uppermost level of the Citadel, a simple green orchid plant grew in the cracks of the bricks. From the inornate leaves extended two slender stems,

each bearing a purple blossom, miniature but perfect. As they waved in the mountain breeze they seemed to say: "We are the work of God, a work of love and beauty. We rise above all that hate, inhumanity, and fear have built. We are symbols of purity and love. The gospel will win! The Church will stand! Christ will rule! Hallelujah!"

The last thing the writer saw as he climbed down the ancient steps, the orchids were still lifting their delicate faces toward heaven and waving victory from the crest of the castle.



CHAPTER 12

The Courageous in Cuba

For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising (Isa. 60:2-3).

All the eyes of the world are upon Cuba. Within the church world the question uppermost in the minds of Christians is, What will the things that are coming to pass do to the church in Cuba? It is indeed a time for prayer.

Beginnings

Cuba has always been a difficult field. Beginning in 1902 at Trinidad and nearby Casilda (Cah-SILL-dah) on the Caribbean coast of the central province of Las Villas, a group of missionaries of the Pentecostal Mission pioneered the holiness work of the island. In 1915 this group merged with the Church of the Nazarene. Due to much illness among the missionaries, a serious shortage of personnel, lack of finances for the field, and perhaps the fact that no permanent property was ever acquired during this period, the work in Cuba was officially closed by the General Board in 1920.

But in 1945, after a lapse of twenty-five years, the General Board transferred Rev. and Mrs. Lyle Prescott from the Virgin Islands to Cuba to reopen the work. The center of operations was soon located at Havana, the capital, but in the initial scouting, the Prescotts lived

for a period of three months in the Spanish colonial city of Trinidad. Here they found the remnants of the earlier work. And here they met Mrs. Grace Mendell Santana, former Nazarene missionary (1917-19).

"Miss Grace," as all the town called her affectionately, picked her way across the ancient but beloved cobblestones that paved the narrow streets, knocked at the door of the Prescotts' rented house, and entered to inquire hungrily about the Church of the Nazarene and about her homeland. To support herself across the years she had had to renounce her American citizenship in order to teach in a public school. Her life had become completely submerged in the affairs of her isolated, Spanish-speaking community. Many of the names of the leaders of the Church of the Nazarene were now unknown to her. But when she heard the beautiful music of the church on the phonograph records which the Prescotts had brought with them, she wept openly.

"I've been lost in my own little world!" she cried. "I'm so glad that the Church of the Nazarene has come back to Cuba!"

The Country

Cuba is the largest of the Greater Antilles and is the West Indian island nearest to the United States. It is only 90 miles from Key West to Havana. The island is 810 miles long from tip to tip, and varies from 35 miles to 150 miles in width. Off its shores are many small keys, and 40 miles south of Havana Province, in the Caribbean Sea, is the fabled Isle of Pines, scene of several real estate booms and until 1925 held as property of the United States. After its return to Cuba it became the site of the principal national prison. Its sandy loam is ideal for raising rich crops of melons, cucumbers, and tomatoes. Its peculiar red, pebbly soil on the higher ground produces delightfully sweet grapefruit and oranges, much sought after in the New York markets.

"The Pearl of the Antilles"

Cuba has long been noted for its natural beauty. Throughout its interesting length are veritable gems of scenic loveliness. No wonder the Spanish called it the "Pearl of the Antilles." Upon first sighting Cuba's shore, Columbus exclaimed, "The most beautiful sight that human eye has ever seen!" After the lonely crossing of the wide, fearsome Atlantic, the sight of any land at all would have been welcome indeed. But the place where he anchored, near modern Santa Lucia, Oriente Province, truly is very picturesque. However, Cuba has other landscapes still more scenic. The little Valley of Vinales (Veen-YAH-lace) is unique. Its ruby soil is bejeweled with jade and emerald crops, and from its tablelike flatness rise coral hills shaped like loaves of bread, their perpendicular walls leaping a thousand feet into the sky.

Perhaps the most characteristic charm is the ever-present, tranquil expanse of graceful royal palm trees. The island offers handsome vistas of rolling hills leading to mountains covered with tropical forests. Some of the mountains are over 8,000 feet above sea level. There is much splendid open country suitable for continuous miles of green sugar cane, earning for Cuba its famous title "sugar bowl of the world." An airplane trip over Havana Province discloses a checkerboard of rich red earth and bright green patterns of banana orchards, potato farms, tobacco fields, and great areas of lush cane. Much of the province of Camaguey (Ka-ma-GWAY) is rolling or flat grassland suitable for raising tropical breeds of beef cattle. There the Brahman, Creole, and Santa Gertrudis cattle stand deep in pastures of nourishing guinea grass.

The coast line of Cuba presents a variety of scenes: rugged coral borders, dropping jaggedly from henequen-barbed slopes; deep offshore fishing grounds; fleets of little keys; great, deep bays notoriously infested with

sharks; multicolored harbors picturesque with sailing craft; gentle, ivory-tinted beaches accented by Languorous palms; shallow green bays, lined with dense borders of mangrove trees, the haunt of edible snapper and snook; muddy banks piled with myriads of tropical shells; crystal coves revealing exquisite submarine gardens of fantastic beauty and incredible forms of aquatic life; red tidal flats affording a muddy haven for the rosy and increasingly rare flamingo; reedy, impenetrable swamps inhabited by twenty-pound bass or huge, rolling tarpon, the silver king of the sea; and abrupt coral cliffs of Guantanamo, where hutia whistle and squeak in the clefts of the rocks, and desert, dwarf purple orchids hang in delicate clusters in the woods that crowd the breathless shore. Such is the ever-changing coast of Cuba.

Names

Cuba came by its name in a most confusing manner. Well-meaning Columbus, in a submissive frame of mind, sought to honor his Spanish sovereigns, Ferdinand and Isabella, so he named the island Juana (WHANAH) in honor of Prince John (Juan), their son. But after the death of the good king, some stricken heart changed the island's name to Fernandina, the nearest thing to Ferdinand. It seems that early Spanish namers balked at masculine names for islands. (Columbus must have grown tired of this ladylike trend, for the following year he named Puerto Rico "St. John the Baptist.") Some time later somebody needed to please the pope more than the king, for the island's name was changed to Santiago, after Spain's patron saint. Once the religious tide set in, a yet more devout authority changed the name to Ave Maria, in honor of the Virgin. Finally the inevitable swing of the pendulum set in and materialism had its wanted way: the island's name, once for all, was changed to Cuba. This is the native Indian name and means "the place of gold."

People

The early Spanish explorers, led by Italian Christopher Columbus, found various tribes of Indians on the island, principally peaceful Arawaks (Ah-ra-WAHKS), industrious Siboneys, and warlike Caribs. There was never much intermingling of racial strains, for when the Spaniards forced the Indians to the unaccustomed rigor of labor in the mines, they promptly died off. Cane growing early became a major industry, but it needed lots of cheap labor. So in 1513 Spain approved and initiated the traffic of slaves from Africa. This marked the beginning of slavery in the New World. Thus multiplied thousands of Negroes were introduced into Cuba and they eventually formed a common, though not inevitable, base in the racial strain of the island. In the 1800's the white Cuban Creoles granted the slaves full liberty and political equality when they promised to co-operate in the difficult struggle for independence from Spain. The Negroes were true to their promise and loyal to their country.

After the abolition of slavery, Chinese coolies were imported from southern China, but few Chinese women were allowed to enter. As a result the Chinese men have frequently married light-skinned colored women. Girls born to their homes are called *chinitas* (chee-KNEE-tahs) and are much admired by Cuban men. Often they figure in popular songs.

Following the upset of the republic in Spain, thousands of Spanish citizens, fleeing from the government of Dictator Franco, sought political asylum in Cuba. There are over 250,000 Spanish colonists in the island. They rather hold themselves aloof from the ordinary Cubans, fancying their Old World dialects to be superior to the Latin-American style of Spanish, form their own elite social clubs, and generally manage to conserve something of the old Spanish customs.

Cuba has long served as a kind of diplomatic spring-board for achieving entrance into the United States. As such it has attracted small groups of people from all over the world. Their presence has added considerable racial spice to the island's pantry of social condiments.

Until recently there was an English-speaking colony of over 10,000 in Cuba. Pleasant living conditions on the Isle of Pines did much to attract middle-aged Americans who looked for a tranquil place to retire. Recently they lost interest in tranquillity.

The present population of Cuba is six million. A full million of its people live in Havana, the capital, actually called La Habana (LAH Ah-BAH-nah), a combination of Spanish article and Indian name. He who has approached this great city from the sea can never forget its elegance and charm. It does not rise startlingly above the horizon in great, stark lines of skyscrapers, but quietly slips into view like a peaceful white mirage rising out of the sea itself. It grips the heart, and in the Christian a prayer springs up to God for its million needy souls. No wonder Leona Gardner, even after investing her generous life in missionary service in Central America, exclaimed warmheartedly: "I can never forget Cuba! My heart is bound to Cuba by cables of steel."

Religion

The predominant religion of Cuba is Roman Catholicism. It is a Catholicism made conspicuous by great, ornate church buildings, huge propaganda-size monasteries and convents, and many well-advertised mass rallies. *Urnas* (OOR-nahs) (private image-filled shrines) appear frequently along public highways, in public bus stations, and in the front yards of many residences. Most buses exhibit miniature shrines near the drivers. Postage stamps have borne the picture and name of the Virgin. Most homes have ornate, often gaudy, altars in the living

rooms, centering about a brightly dressed image. Altars of the very poor have at least the picture of a saint. Among the bottles of liquor sold in every corner grocery store appears a saint. Often it is the popular picture of a mournful-looking Christ raising His hand in the sign of the pontifical benediction above the many rows of bottles of rum, cognac, and wine. A halo bursts forth from His exposed heart. Among the labels may be read such names as Holy Cross Rum, Tears of Christ Wine, and Anise of the Devil. With the last, we can feel a certain sincerity of title.

The Catholic Conquest

Catholicism in Cuba advances more on the strength of tradition than on love and admiration. There is an old Spanish saying, "Tradition is law." Latin Catholics often do not love their church, but use it. Latins do not form loyalties to institutions so much as to leaders. They build around personalities.

Cubans themselves tell of the Catholic conquest of the Indians. The early Spaniards used every device to gain the wealth and treasures of the Indians. They were opposed by the great Siboney chieftain Hatuey (Ah-TWAY). Just before he was burned at the stake, his generous captors offered him the spiritual services of the priest, with supposed entrance into heaven. The brave chief inquired of the priest whether his Spanish tormentors were going to go to heaven. Assured that they were, he replied, "Then let me go to hell!" Whereupon he was burned alive.

Witchcraft

Side by side with Catholicism moves a very different, yet strangely similar, form of religion. It may be given the general name of *brujeria* (brew-hay-REE-ah), or witchcraft. It is an ancient importation from Africa, and is kept alive by the colored people chiefly. Its many

secret and symbolic ceremonies and strange dances give its Negro devotees a sense of individuality and importance. Special annual rites are celebrated with such sacrifices as the blood of roosters, goats, and oxen. In extreme cases the blood of small children, and especially the heart, may be required. Only the ignorant or the deliberate falsifiers deny these ugly facts.

Brujeria (brew-hay-REE-ah) is kept alive through its very association with the Roman Catholic church. Its gods are skillfully identified with the saints of the church. Chango, the god of war, who requires blood sacrifices, is identified with Santa Barbara. If a worshiper of African tribal gods is asked what is his religious affiliation, he will almost always answer that he is a Catholic. And his name will appear in the church records. When his child is to be dedicated to the tribal gods, it is first baptized by the local priest. Then follows a long tribal ceremony at home with drinking, drumming, and dancing far into the night.

The Worship of St. Lazarus

The Day of St. Lazarus, celebrated December 17 at Rincon, on the outskirts of Havana, affords an ample illustration of "double worship." On the appointed day many thousands of pilgrims make their way to this little town, where the shrine of St. Lazarus the beggar, patron saint of beggars, cripples, and lepers, is located. The shrine is a church built on the grounds of the leper asylum, owned and operated by the Catholic church. The sidewalks between the train station and the hospital are lined with beggars, most of them armed with small statues or pictures of Lazarus in rags, on crutches, or among sympathetic dogs. Tiny candles, propped up by little stones, burn on the ground before the supplicants, who sit before the passers-by with outstretched hands and beseeching expressions. The pilgrims come well stocked with small change. Hucksters everywhere fill

the air with news of their bargains: medallions of St. Lazarus, miniature organs of the human body cut from tin or aluminum to be offered to St. Lazarus with prayer for the healing of the corresponding afflicted member of the body, and long white tapers for the altar, forty-cent values available at only one dollar. Long, palm-decorated gambling booths line either side of the street at appropriate intervals. Cuban equivalents of hamburger stands do a thriving trade in deep-fat foods with sizzling success.

Devotees, fulfilling various types of vows to honor St. Lazarus, work their way through the crowds toward the shrine. Numerous police seek to keep the packed buses and bumper-to-bumper lines of automobiles moving. A girl in slacks appears, covering the route in continuous somersaults, fulfilling her vow. A man wears a wire through his cheeks, completing yet another vow. Here or there men progress slowly along the sidewalk, walking on their bare and swollen knees, while a member of the family precedes them, sweeping the walk with a palm branch. The major attention and honor are given to those who crawl or slither in prone positions on the walk or in the dirty street. The coffee can or cigar boxes which they push before them fill quickly with coins.

One year, word spread among the crowd that a certain couple seen crawling along the rain-muddied street had set out the night before from Havana and had crawled prone all the night. Their clothing, heavy sackcloth garments, was worn, soaked, and grimy. The woman's long hair was matted from the filth of the street. The couple was exhausted and inched forward by brief intervals, resting their weary heads on the pavement betimes.

A one-legged, white-bearded colored man crawled along near the couple. He seemed to be in no hurry. His coin can was filling neatly. Why should he hinder good works by hurrying away?

Several blocks ahead of the couple, a handsome young man pushed eagerly forward. As he crawled along the highway he scraped his left shoulder hard against the pavement. The sackcloth suit was worn away and blood oozed from the shoulder that he deliberately bruised. The author knelt beside him as he rested and heard him say, "I've done this nine consecutive years on St. Lazarus' Day. One more year and my vow will be fulfilled!"

The writer said, "Did you know that St. Lazarus never died for you? It was Jesus Christ who died for your sins on Calvary. He asks only that you believe upon Him and yield your heart to Him in love."

The curious crowd pressed about them. Somebody dropped a dollar bill into the man's coffee can collection plate. He said not a word but writhed forward toward the nearby shrine. The writer's heart was more than heavy; it was sick.

The church was packed, so packed that folk could hardly move from image to image. The plaster-of-Paris saints were covered with jewels and gold watches and medallions that were gifts from worshipers. Garbed nuns pushed in and out with cartons loaded with white tapers offered by the pilgrims. There was neither time nor space to burn the candles. Money flowed into the offering boxes, discreetly padlocked.

Outside the church and to one side of the main entrance a carnival atmosphere prevailed. Numerous palm-thatched booths offered native sandwiches, hot roast pork, rum, and wine. A spider monkey did a curious dance. A curious crowd watched a native band accompany a man who did a monkeylike dance. The monkey's dance was more modest. Lepers and visitors mingled freely about the hospital grounds. Visiting children played everywhere. Many of the 800 lepers were confined to their beds. But no matter; nothing could happen on St. Lazarus' Day.

Thus faithful Catholics and followers of a primitive African cult worship together, each doing exactly the same thing and each fulfilling his own belief. Memory portrays a large motto at the entrance of a little evangelical chapel along the Rincon pilgrim route. It read: "Only Christ Can Save."

Spiritualism

Espiritismo (es-pee-ree-TEES-moh) or spiritualism is another common religious trend in Cuba. It may or may not be associated with Catholicism. Multiplied thousands of both small and great, rich and poor, black and white live in fear of its real or supposed powers. Practicing mediums abound throughout the land. At the hours of consultations of the more noted practitioners, dozens of people fill their homes. It is not uncommon to see big Cadillacs waiting before their doors. But it is strange to observe that their homes are generally unkept and unattractive, witnessing quietly against the great prosperity they pretend to be able to guarantee to others. And often their names are beclouded with evil reputations.

How wonderful it is, in the midst of so much moral shadow, spiritual darkness, and unmitigated fear, to lift up the glorious name of Jesus Christ, who cried out for all time and to all men, "I am the light of the world"! In the midst of a questing, groping, hungry-hearted generation we can shout, "I have found Him! I know that He can satisfy all your needs because He satisfies mine. He is the true Light of Cuba and all the world!"

Atheism

Is it any wonder that atheism has thrived in Latin America? Often the man of the street has followed the religious tradition of his fathers, but he knows not what he really believes. He follows blindly. He is a practical atheist. And he is lonely.

The student in the university becomes disgusted with the empty Catholicism, cults, and sects he sees about him. Unabashed—yes, proudly—he loudly declares his atheism. He is “open season” for communism. And Communists love to hunt.

Nazarenes in Cuba

It is a privilege to have a “know so” salvation to take to the needy people of Cuba. Their need is so great that another doubtful “faith” has no place on its problem-washed shores. The Church of the Nazarene knows why it has entered Cuba, and for every advance gives the credit and glory to the Lord Jesus Christ.

Very early the Prescotts sensed the inner hunger of the Cuban people. The writer entered the city of Trinidad alone to seek a house for his family. That evening an English-speaking gentleman came by his hotel and hospitably offered to show him about the town.

“I lived in New York for seven years,” he said, “and the Americans were very good to me. It would be a privilege to be of service to you.”

In the course of viewing the antiquities of Trinidad, the two came upon a beautiful, well-lighted clubhouse, with a marvelous sight visible from the street—a fine, big concert-grand piano. Drawn irresistibly, the author entered the empty hall to inspect the beautiful instrument. There is nothing like a gospel hymn arrangement for “inspecting” a piano. Soon doors about the hall began to open and a curious crowd of a dozen or so young men gathered about the piano.

“Play us some American music,” one of the fellows requested. So the writer obliged with “America” and “The Star-Spangled Banner.”

“Very nice,” the young man commented, “but now play us American music.”

“What do they mean?” the writer inquired of his guide, puzzled.

"Oh, they want jazz," the guide explained.

"Well, I'm sorry not to oblige, but I don't play jazz," the pianist replied.

"What?" another inquired. "Then you don't smoke either?"

"No, I don't," said the pianist.

"Nor drink liquor?"

"No."

"Nor dance?"

"No."

"Nor gamble?"

"No."

Then one of the fellows pointed toward a lodge hall across the street and asked, "Does your church believe in belonging to a lodge?"

"No, it doesn't," the pianist answered.

Then, puzzled at the "membership committee" manner of these unknown Cuban youths, the writer turned to his guide and asked with a smile, "*Señor Quintana* [Say-NYOR Keen-TAHN-ah], what kind of person do these boys think I am? And what kind of religion do they think I have?"

The guide was serious when he replied, "Meester Prescott, these boys are interested in you and your church. They think it sounds clean."

The quavering chimes in the old city hall clock struck midnight before the writer could break away from the group. As the young men separated to go their homeward ways down the echoing cobblestone streets, one serious boy of nineteen said, "I hope you find a house in our town."

In the providence of God, the writer located a house for rent right across the street from that boy's home. Later he learned that the boy's father had rented to Miss Leona Gardner the building for her first mission in the seaport town of Casilda. It was the writer's great privilege to preach to this boy in that same town and see

him seek God. After fifteen years the man still writes, though he is now married and the father of two sons. His latest letter closes with the expressive Spanish grace, "Your friend who cares, Guaty."

Organization

Today the work in Cuba moves ahead under a provisional committee of national pastors whose experience in leadership, in the emergency absence of the missionaries, will no doubt prove to be a step forward in the organization of the field as a regular foreign district. Every property is manned by a capable pastor. During the past two years there has been liberty to continue with the usual evangelical program, and freedom to pursue the work of revival campaigns and church organization.

Properties

Not only have we not lost a single property, but, on the contrary, the church has come into possession of two special properties. In the course of the new urban reforms, the church, as a renter, suddenly found itself the owner of two houses used as national pastor parsonages. One is located in the beautiful Caribbean seaport of Cienfuegos (See-en-FWAY-gohs), and the other is in the important eastern province city of Holguin (Ohl-GEEN). What were formerly rent payments became purchase payments.

Property advances during the past quadrennium have been significant, and their geographical location speaks well for the extension of the work throughout the island. In western Cuba a sturdy parsonage was added beside the rural chapel at Arroyo Hondo (Ah-ROY-yo OWN-doh); a well provided further value and comfort to the property. At Cataluna (Ka-ta-LOO-nya), in Havana Province, an attractive cement-block church was constructed. Nearby at El Cedro another chapel of similar

construction was completed. On the opposite side of the province a combined chapel and parsonage was constructed of brick in the town of Catalina de Guines (Katah-LEE-nah DAY GWEE-nace), located on the Central Highway. On the district center grounds, *Centro Misionero Nazareno*, on the outskirts of Havana, a roomy parsonage was completed for the director of the Bible school. Its cool location commands a restful view of the picturesque countryside.

Two very important properties were added in the city of Marianao (Mah-ree-ah-NAH-oh), adjoining Havana and actually serving as one of its principal residential sections. A modern district parsonage was purchased in a healthful section of permanent real estate value, near a good educational center. A few blocks away a fine lot was secured and a beautiful new church was erected. It serves as the Havana Central Church and provides a splendid location for general gatherings.

On the charming Isle of Pines, a corner lot was purchased in the principal town of Neuva Gerona (Noo-AY-vah Hay-RO-nah), and an attractive chapel was erected. Through the advantageous sale of some of his pastureland, our national pastor has been able to build himself a modern home in a better location. His previous home was located in a low spot unhappily subject to flooding.

At Santa Clara, principal city midway of Cuba, a fine lot was bought and an excellent church building was erected, to which a Sunday school annex was subsequently added. This property is located on the highway leading to the splendid new Central University. This church has enjoyed steady growth and progress under the ministry of Missionary John Hall.

In the next province east, a fine church and parsonage plant was purchased from another denomination in the modern city of Camaguey (Ka-mah-GWAY), capital of the province of the same name, and site of

the important Pan American Airways airport. This marks the preparation for opening work in a totally new province in our island-wide program. It will serve as an important center of outreach.

In the easternmost province of Oriente, a fine lot was purchased and a picturesque church was built in the progressive city of Holguin. It is perhaps the fastest growing city of the province. Here we have our largest Sunday school. A short drive north of this area brings one to the region that inspired land-hungry Columbus to exclaim, "The most beautiful sight that human eye has ever seen!"

Surely the district superintendent, Rev. Spurgeon L. Hendrix, and his fine staff of missionaries and national workers are to be commended for their progressive vision of expansion throughout Cuba.

Bible Training School

The secret of our progress in Cuba is the success of the Bible training school in turning out spiritual, capable, loyal national pastors. They are aware of the spiritual needs of their country. They carry a genuine burden for a revival. They are grateful for the Church of the Nazarene. They recognize that they are not merely members of one more denomination come to preach in Cuba, for they have a vision of holiness.

Heart-warming is the story of Marta Carrillo (MARTa Ka-REE-yoh) and how she came to our church. Marta and her godly mother established a little holiness mission in the sugar refinery town of Santa Lucia, Oriente Province. For years they struggled against great odds, but at last the gospel took root in their town and they organized a dependable little group of holiness believers into a happy church. One day a copy of the Spanish *Herald of Holiness* fell into Marta's hands. Here, she saw, was the kind of church in which she would like to cast her lot. She eagerly wrote to Dr. Reza, the editor,

and his reply informed her that the Church of the Nazarene was already in Cuba.

Marta and her enthusiastic mother made the long trip to Havana and met the Nazarene missionaries and saw their Bible school campus. As a result the elect ladies joined the Church of the Nazarene, and Marta enrolled in the Bible school. Several more interesting things have happened as a result of this acquaintance. Marta graduated from the Bible school with honors, married one of the fine young graduates, and together they are now pastoring the Havana Central Church. The work of Marta at Holguin formed the stock of the present group of Nazarenes in that fine eastern city.

Evangelism

The annual camp meeting held in the district tabernacle at the Nazarene Missionary Center, *La Chorrera de Managua* (LAH Cho-RAY-rah DAY Ma-NAH-gwah), is always a time of great spiritual inspiration and conquest. The first camp was actually held in a remodeled chicken house on the newly acquired Center grounds. It was rainy and chilly and the screened-in building literally had to be wrapped up in heavy, yard-wide wrapping paper. Fresh tar leaked from a hole in the roof and laid a black corsage on Mrs. C. Warren Jones's suit coat. But more than tar came down. The blessing of God came down upon the camp and some significant victories were won for God. What victorious altar scenes were witnessed as Dr. C. Warren Jones preached passionately to the eagerly listening folk! The interpreter, this writer, simply couldn't keep up with him. A neighbor came to hear him preach on heaven and said afterwards, "The way he describes it, it sounds as if he had already been there."

By the next year a commodious tabernacle had been erected. And the blessing of God continued to be manifested.

Evangelistic campaigns have been the order of the day in all the new areas. Rev. John Hall opened a mission in Cienfuegos (See-en-FWAY-gohs) and was thrilled to see a former member of the National Police Force cry like a baby and pray through to wonderful victory. God had worked in strange ways to win this man, whom we shall call Carlos.

Unusually handsome and affable, Carlos had compromised his chances for promotion in the police force by giving himself over to liquor. He was reprimanded by his superiors but to no avail. Then one day the wife of the president of the republic of Cuba came by the Cienfuegos police headquarters on a tour of inspection. Almost everyone was present and at attention in his spic-and-span best. Suddenly Carlos walked forth, staggering under the influence of liquor and minus his shirt. He walked past the lines, up to the First Lady, and patted her chummily on the shoulder. Fortunately, the good-humored First Lady saw the funny side of the situation and interceded for the man. Even so, Carlos received an immediate dishonorable discharge. Broken-hearted and penniless, he then found the Church of the Nazarene and yielded his heart to God. A great change has come over Carlos and he has proved to be a very valuable layman in the church.

National Workers

When Jesus commanded His disciples to pray to the Lord of the harvest for new laborers, He did not tell how miraculously He would work to answer their prayers. The story of Hildo Morejon (EEL-do Mah-ree-HOHN) illustrates the miracle-working designs of God.

Hildo was a young country barber. He contracted tuberculosis and was sent away to a sanitarium in Havana, expecting to die. The doctors eventually gave him no hope, though the name of the hospital was La Esperanza (LAH Es-pay-RAHN-sah) (Hope). A Protestant gave

him a Bible and led him to God. His health began to improve at once. Then Nazarene pastors found him and led him into the experience of heart holiness. Hildo fell in love with the Church of the Nazarene. God called him to preach. His health improved amazingly, and before long the puzzled doctors discharged him from the hospital and sent him home. God blessed his testimony at home, and most of his family were beautifully converted and sanctified. The Southwest Oklahoma District built a beautiful rustic chapel for the new converts of this community at Arroyo Hondo, Pinar del Rio Province.

While still in the hospital, Hildo led his soldier brother Andres (Andrew) to the Lord. Together with the work of evangelism achieved on the family farm, Hildo can claim three of his brothers as his preacher trophies. This makes four workers from one family. Today Hildo is the president of the committee of national pastors directing the field in Cuba.

Conclusion

We pledge anew our prayer support for our Nazarenes in Cuba. Understanding a little more about them, their country, their problems, and their victories, our prayers will be motivated by greater burden, love, and gratitude.

May God so mightily bless our work among the warmhearted people of Cuba that they may ever re-echo the grateful words of the late Grace Mendell Santana when she exclaimed: "I'm so glad that the Church of the Nazarene has come back to Cuba!"

Reflection

Thus we come to the end of this missionary study. It has been the purpose and hope of the writer that missions would seem to be a little more interesting,

challenging, and close to home for every reader, every study chairman, and every patient listener.

A number of years will swing around before the cycle of study brings these fields before you again. But do not forget them. Bear them and their needs upon your heart. If this book can inspire even one person to pray through for a single missionary need, then it will be more than worthwhile.

" . . . when they had read, they rejoiced for the consolation" (Acts 15:31).