

Messengers of the Cross In India

Jmy. M. Pinshaw

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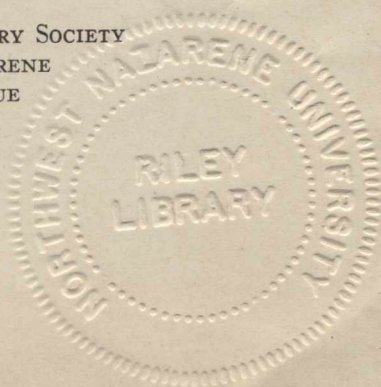
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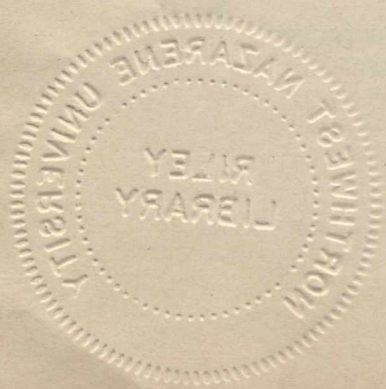
Messengers of the Cross In India

By

Amy N. Hinshaw

WOMAN'S FOREIGN MISSIONARY SOCIETY
CHURCH OF THE NAZARENE
2923 TROOST AVENUE
KANSAS CITY, MO.





FOREWORD

DEAR NAZARENES:

Once more we greet you in the name of the world's Redeemer! This time we bring to you a large group of Spirit-baptized missionaries who have toiled under the burning skies of India, bearing the gospel torch into the dark shadows with which paganism and superstition have enveloped that fair land. All of these devoted messengers of the Cross have expended their time, their strength, their talents, and their best efforts in the mission fields of the Church of the Nazarene in Western and Eastern India. Many of them have sacrificed their health; several of them have given their lives for Christ and His "other sheep" in India.

We trust that when you read the story of their heroic struggle with the powers of darkness in caste-bound India, your hearts will be stirred with fresh enthusiasm and incited to increased activity in the great task of Nazarene foreign missions, remembering that these are your own missionaries.

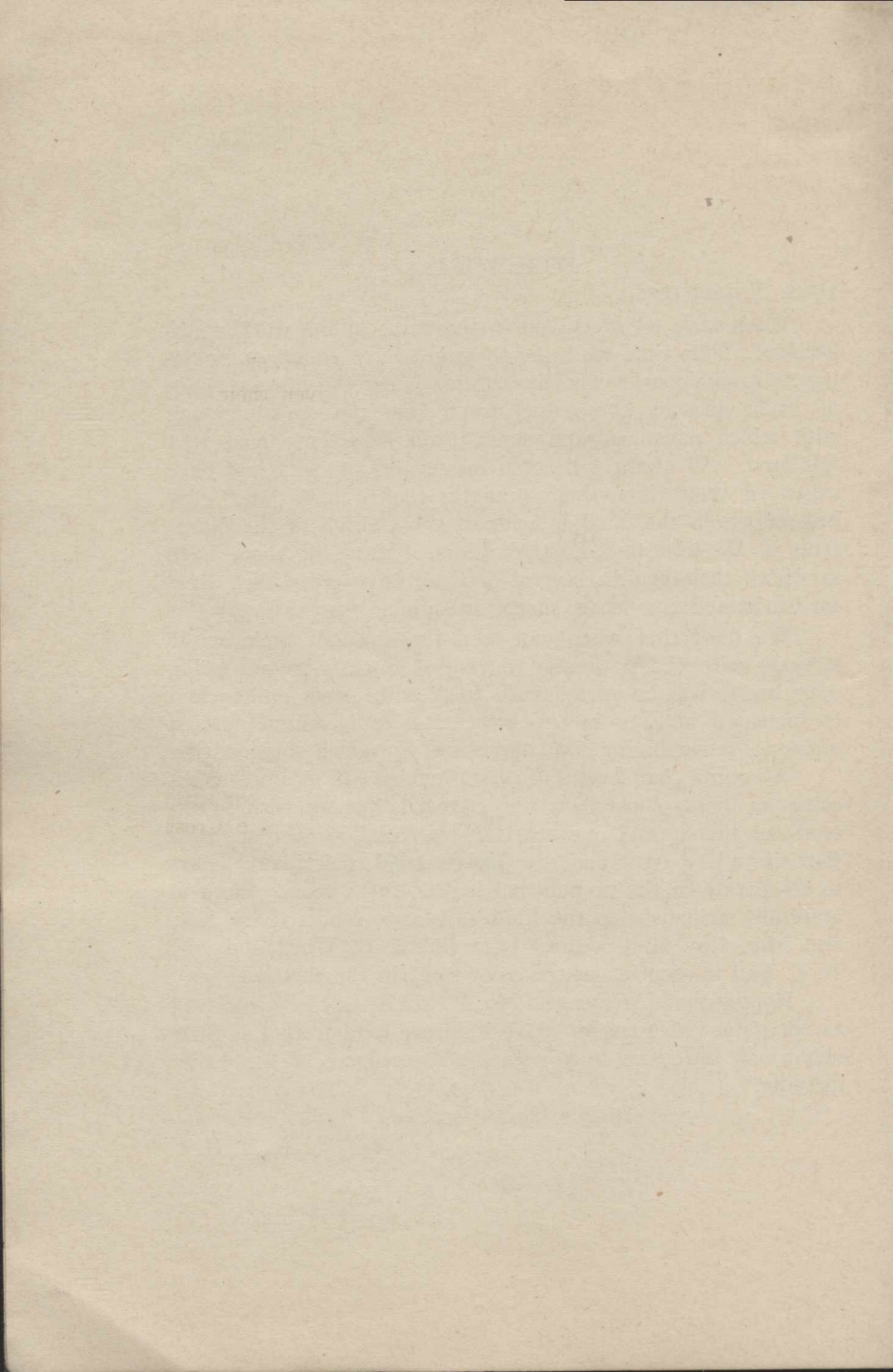
We regret that several of these sketches are incomplete because no biographical data was received, but we wish to extend our thanks and our heartfelt appreciation to those missionaries who have graciously paused amid their many labors to co-operate in the preparation of this little book. We also gratefully acknowledge the kind assistance rendered by Rev. and Mrs. Roy G. Coddington, Miss Emma B. Word and Mr. D. C. Ball in securing material for some of the sketches.

Hoping that "Messengers No. 4" will be as kindly received as her sister "Messengers" have been, we send forth this little volume to introduce to you your "Messengers of the Cross in India."

In His blessed service,

A. N. H.

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Messengers of the Cross in India

CHAPTER I

NAZARENE MISSIONS IN WESTERN INDIA

EARLY HISTORY

The Marathi Missionary District in Western India may claim the distinction of being the first-born of the foreign missions of the Church of the Nazarene.

A missionary party of five members was sent to this District in 1898 by the Association of Pentecostal Churches of America, which later became the eastern section of the Pentecostal Church of the Nazarene. These missionaries first located at Igatpuri, eighty-five miles northeast of Bombay. They gathered a few famine boys into a little orphanage and mission. A year later they moved their work farther inland to Buldana, Berar. This place is still the headquarters of the Nazarene work in Western India. Some valuable property was purchased, and a few buildings were erected. The orphanage and school were enlarged, and new missionaries came to the field. A new mission was opened at Chikhli and another at Malkapur.

But after a short period of prosperity, reverses set in. Some of the missionaries, broken in health, returned to the homeland, while a number took up work in other fields. Finally, in 1905, an unfortunate break in the missionary ranks occurred. The workers who had been longest on the field left the mission, taking with them most of the boys and girls and native preachers.

The five missionaries who remained had been in India only a few months, but on their inexperienced shoulders devolved the responsibility of sustaining the stricken mission, and of building it up again on a more substantial basis. The outlook was most discouraging, and the task a formidable one, but the missionaries were lion-hearted and Spirit-filled. With divine aid, they performed their task with such remarkable success that they must ever be regarded as the true and worthy pioneers of the Nazarene work in Western India. They are Rev. L. S. Tracy, Gertrude Perry (now Tracy), her mother, Mrs. Ella Perry, Miss (Dr.) Julia R. Gibson and Miss Priscilla Hitchens. It seems appropriate and fitting to introduce these worthies first of all to the readers of *Messengers of the Cross in India*.

REV. LEIGHTON S. TRACY



This veteran missionary is a true product of the holiness movement in the eastern states in the closing years of the nineteenth century. He was born in Waterville, New Brunswick, Canada, in August, 1882. When the son was a wee toddler his parents were both sanctified in a revival under the ministry of Rev. Aaron Hart. His mother could not always attend the meetings she enjoyed so much because her baby would not behave very well in church, but she received the witness of the abiding Comforter in full measure while busy about her household duties. Both parents lived to a ripe old age, adorning the doctrine which they taught and the experience which they possessed. They were charter members of three holiness churches.

The atmosphere of the Tracy home was also charged with missionary sentiment. One of Mr. Tracy's earliest recollections is that of the pathetic farewells associated with the departure of an uncle and aunt, missionaries to Eastern India. After four years of faithful service, the uncle contracted typhoid fever in India, and died upon the field. He often besought the Lord to make a missionary of his young nephew, Leighton Tracy.

When the lad was about ten years of age, the Holy Spirit touched his heart during the Sunday morning service in the little home church which his father had helped to build. When an altar call was extended, Leighton Tracy and his

two sisters responded, and all were converted. These three young people all kept true to the Lord, but the boy was not forced into an immature profession of holiness. The Holy Spirit himself convicted him of his spiritual need when he was sixteen years of age. He then began to seek intelligently the second work of grace. In 1901 he was graciously sanctified in a campmeeting on the St. John River near Beulah, New Brunswick.

In 1900, while playing the cornet in Grandview Park campmeeting near Haverhill, Mass., the young Christian recognized the whispered call of the Spirit to the ministry. While not rebellious against God's leading, nevertheless he questioned his fitness for so important a calling. Like Moses, he pleaded "slowness of speech," whereupon the Lord gave him the same promise that was given to Moses in Exodus 4:12. "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." In later years that promise was fully verified when Mr. Tracy by divine help was enabled to preach fluently not only in his own language, but also in the difficult Marathi dialect of Western India.

Before the close of the campmeeting, in obedience to the divine call, he offered himself in consecration to the work of the ministry.

To prepare himself for his life work, the young man entered the Pentecostal Collegiate Institute, Saratoga, N. Y., in 1901. Mrs. Ella Perry was matron of the institution while her son and daughter were both members of the faculty. While young Tracy pursued his studies, the Lord gradually unfolded the divine program for his life. In 1902 he discovered that he must serve in the foreign field, and a few months later India was indicated as the scene of his future labors.

On July 2, 1904, L. S. Tracy sailed from New York for Western India with a party of nine missionaries, all sent out by the Association of Pentecostal Churches of America,

of which Dr. H. F. Reynolds was missionary secretary. The missionaries proceeded at once to Buldana, Berar, where the senior members of the party had established a mission in 1899. They finished some uncompleted buildings and planned to enlarge the work by opening schools for the orphan children, many of whom were housed in their mission orphanage. New stations were also opened at Chikhli and Malkapur. L. S. Tracy and Gertrude Perry were married in 1905. Prospects seemed favorable until the unfortunate situation developed which culminated in the division of the missionary forces.

This arrangement left five new and inexperienced missionaries alone on the field. As mentioned before, they were Leighton S. Tracy, Mrs. Gertrude Perry Tracy, Mrs. Ella Perry, Miss Julia Gibson and Miss Priscilla Hitchens. They had some real estate and a few buildings on their hands, but no pupils or native workers and, at first, practically no congregations. The problem of building up a new work under such conditions was a formidable one and the outlook most disheartening, but, looking to Jesus and refusing to gaze upon the troubled waters, in the strength of the Lord the heroic little band were enabled to walk the waves more than conquerors.

The young superintendent demonstrated his executive ability as well as his keen appreciation of the more important needs of the work. Previous to this time the mission had been built upon an institutional basis, its activities being confined to an orphanage, school and dispensary. Little effort had been made to reach with the gospel the multiplied thousands of precious souls who crowd the myriad villages of the district. To meet this need the missionaries devised that systematic plan of visitation which is called "touring" and which has proved to be the most effective method of evangelization in both Western and Eastern India. Both mission-

aries and native workers tour in groups, carrying their camping outfits with them, and visiting the villages in order, preaching wherever a crowd can be gathered to hear them. In this way evangelism is given first place in our Nazarene work in India, while institutions are its natural outgrowth.

While the mission in Western India was being so severely tested tokens of God's loving favor were also in evidence. In 1907 the Pentecostal Church of the Nazarene was formed by the union of the eastern and western branches. In 1908 the Holiness Church of Christ also joined the new organization. Four of their good missionaries were already in India, Rev. and Mrs. L. A. Campbell Rev. A. D. Fritzlan and Miss Olive Nelson. The addition of these splendid workers to the missionary force at Buldana was an occasion of great rejoicing to the five pioneers. Mr. Tracy declared they were "dropped right down from the skies!"

About this time Mr. Tracy was prostrated by a very severe attack of Typhoid fever. For weeks his life was despaired of, but his miraculous restoration in answer to prayer made a deep and lasting impression upon the government officials and the native people. The mission took on new life from that time.

After seven years of faithful and efficient service in India Rev. Tracy and family returned to the homeland for their first furlough. During this brief rest period the missionaries visited many of the Nazarene churches, both in the east and in the west, attended the General Assembly at Nashville, Tenn., and visited Mr. Tracy's mother in San Diego. In 1912 they returned to India, sailing this time from San Francisco across the Pacific to Calcutta. They resumed their labors at Buldana, but in the early part of 1914, upon the urgent request of visiting Superintendent H. F. Reynolds, they moved to Calcutta to superintend the Eastern India mission until re-enforcements could be supplied for that

district. They remained in Calcutta almost two years, during which period Mr. Tracy superintended the missions in both Eastern and Western India.

Returning to Butlana late in 1915, they continued busy in the Master's service until June, 1919, when having completed their second term of seven years, the missionaries again returned to the homeland. This time they tarried longer on this side of the sea. Beside attending to the education of their children, the missionaries completed their own College education. Both Rev. and Mrs. Tracy taught in the Academy of Northwest Nazarene College at Nampa, Idaho, while they were pursuing their college courses. Both received their B. A. degrees in 1924, and their eldest daughter graduated from the academy at the same time.

In 1925 the ambitious missionaries applied themselves to an intensive course of study in the Kennedy School of Missions of the Hartford Seminary Foundation in Hartford, Conn., receiving their M. A. degrees in 1926. Then followed a three years' pastorate at Binghamton, N. Y. This completed a ten year period of furlough.

Finally, in December, 1929, our veteran missionaries once more farewelled from the old Utica Avenue church in Brooklyn, N. Y., and a third time turning their faces toward the orient, they set sail for a new term of service for the Lord in dark India. They were cheered on their way by the love and prayers of a host of friends. God grant that under the safe protection of His guiding Presence this third term of missionary service may be the most fruitful of their lives.



MRS. ELLA W. PERRY
and
MRS. GERTRUDE PERRY TRACY

Ella Winslow Perry was a native of Vermont, born June 20, 1856. Her husband, Rev. N. F. Perry, was a pioneer preacher of the Methodist Episcopal Church, an associate of Rev. H. F. Reynolds and Rev. A. B. Riggs. His sudden death, after a few years of happy wedded life, left his widow with two small children, Ernest and Gertrude. This bereavement was the means of leading Mrs. Perry into a definite experience of sanctification which enriched her own life and made her a blessing to all who came under her gentle influence. For seventeen years she supported herself and her children by the skilful use of her needle—all the while finding time for active service for the Lord, winning many souls to God by personal evangelism, beside ministering in many ways to both the spiritual and the material needs of her associates. After her son had graduated from Boston University, and her

daughter had completed one year's study at the University of Vermont, the family moved to Saratoga Springs, N. Y., in 1901. The Pentecostal Collegiate Institute (now Eastern Nazarene College) was then situated at Saratoga Springs. Both Ernest and Gertrude Perry became members of the faculty while their mother, Mrs. Perry, filled the responsible position of matron. In this capacity she won the grateful love and esteem of the students by her holy example, her never failing sympathy, and her faithful ministry, ever ready to help with her prayers, her wise counsel and her always skilful needle.

In the fall of 1902 the school was moved to North Scituate, R. I. In November of that year Ernest Perry, who was a young Christian of bright promise, was accidentally drowned in the lake nearby. This sad bereavement left Mrs. Perry and her daughter Gertrude the sole survivors of their little family, and no doubt strengthened the tender tie between them.

Gertrude early responded to the holy influences of the home in which she was reared. When only eight years of age she expressed a desire to become a missionary, and she willingly took an active part in religious services. She was converted when thirteen years of age. She completed her high school course in St. Albans, Vermont, and spent one year at the University of Vermont at Burlington. In 1901 she went to the Pentecostal Collegiate Institute with her mother and brother, as already related. A few months later she began to definitely seek the experience of holiness. Her consecration included her call to the foreign field. This she readily assented to, but the prospect of being required to assist, even in a small way, in medical work was a more formidable proposition, since she naturally disliked sickness and nursing. But when she was finally enabled to complete her consecration the Holy Spirit graciously witnessed to her sanctification.

Two years after the death of the son and brother, the Association of Pentecostal Churches of America sent out an urgent call for missionaries for India. Mrs. Perry and her family had united with this Association some years before. Both mother and daughter offered themselves for India. Since Mrs. Perry was more advanced in age than the average missionary it was feared that she might not be physically able to endure the trying climate of India. Accordingly an agreement was made with the Missionary Board whereby she paid her own fare, also furnished her own support for two years and deposited a sum sufficient to cover her return passage in case of her inability to remain long on the field. So these two devoted women were allowed to sail with the party of nine missionaries sent to India by the Association in 1904. This party, it is remembered, included also L. S. Tracy, Miss Julia Gibson and Miss Priscilla Hitchens.

About six months after reaching Buldana Mrs. Perry and Miss Gertrude were sent to Chikhli to open a new work. Although they knew but little of the language they managed, with the help of a native pastor and his wife, to hold services, to teach some boys a little English and to visit among the people. Contrary to expectations Mrs. Perry withstood the trying climate even better than some of the younger missionaries, and she soon made herself indispensable through her unique ministry of healing and helpfulness. After laying a good foundation at Chikhli the missionaries returned to Buldana, where Miss Gertrude became Mrs. Tracy. From that time she shared the labors of the Superintendent both in Western and in Eastern India. The Sunday school and Bible women's work engaged most of her activities during those busy, fruitful years.

Meanwhile her mother was pursuing her own rare ministry in her own way, and with remarkable success. Mrs. Perry possessed a natural "gift" for medical work, together

with excellent judgment and an instinctive sympathy which won the admiration and the affection of the native people to a remarkable degree. Rev. Tracy says of her:

"She studied the medical books available, compounded her own remedies from the drugs, carried them to the people, sometimes for long distances, and at all times of the day and night, following up the treatment with good nursing and prayer until she had gained the confidence of the people in a manner that any physician might envy." If space would permit, many interesting cases of remarkable cures effected by this gifted little woman might be related. She was an untiring worker, wholly devoted to her Lord and unselfish to the last degree. The people to whom she ministered loved her very dearly. They called her "The Old Mother," a name which was their expression of the highest possible degree of affection and respect.

After serving a full term of seven years on the field, Mrs. Perry went with the Tracys to the homeland in 1911. After a few months of furlough she returned with the family to the field. Again she paid her passage out and promised to pay her return expenses should it become necessary for her to return within four years, the Missionary Board providing her living expenses during this second term. After reaching the field she applied herself to her medical ministry with, if possible, even greater diligence than before, and with even greater success. Her ministrations were extended to needy cases in other missions, in addition to her own. Busy early and late, the tireless little "doctor-woman" almost rounded out her second seven year term of service. But in the last year, 1918, her health began to weaken, and her friends observed that she "seemed to be ripening for heaven." Nevertheless she continued her labors, visiting a number of missions with her medicine bag, and assisting wherever help was needed, in the sickroom and elsewhere.

On January 24, 1919, while resting in her room after a trip to Bombay the day before, Mrs. Perry rose to prepare some medicine for a native man who had called for it. While in the act of handing the medicine to him the little missionary suddenly fell to the floor in a faint. After being placed upon her bed she regained consciousness, but the symptoms of the dreaded cholera quickly developed. Since the nearest doctor was twenty miles distant and no white people within reach, Rev. and Mrs. Tracy attended the patient until, on the evening of the 25th, the little mother closed her eyes upon earthly scenes to open them upon the glories of a better land and the radiance of her Savior's face.

A messenger was sent with a letter to a friend in Igatpuri, with instructions to prepare a coffin and a grave. Then the devoted daughter and son-in-law prepared the precious body for burial. As soon as the first rays of the sun began to tint the eastern horizon, they gently laid the body of their loved one on an improvised stretcher, secured it firmly with straps, then placed it on one side of an ox tonga. Mr. Tracy at one end and a native helper at the other end steadied the precious burden during the long twenty-one mile trip up the mountain to Igatpuri, which they reached at three p. m. Mrs. Tracy and the children followed by train. The next morning a little company of European friends and Indian Christians, headed by the pastor of the Methodist church, gathered with the family in the beautiful Protestant cemetery on the hill. With appropriate Christian ceremonies the earthly tabernacle of the devoted missionary was committed to the grave to await the resurrection morning. She was one of God's soldiers who literally fell at her post, and the fragrance of her holy influence was disseminated more widely than she dreamed, for hundreds of needy souls to whom she ministered will rise up and call her blessed when the Lord comes to reward His servants.

A few months later the Tracy family returned to the United States for their second furlough, where both missionaries finished their college course, as related in the sketch of Mr. Tracy. While at Binghamton, N. Y. (1926-1929), Mrs. Tracy, in addition to her home duties and her responsibilities as a pastor's wife, worked in a department store to assist her two daughters who were working their way through Eastern Nazarene College. Martha graduated in 1929, Olive in 1930, while Philip plans to enter college in the fall of 1930. Recognizing the Holy Spirit's guidance in the experiences of life that are past, Mrs. Tracy testifies that she is "willing to break up camp whenever the cloud lifts and the pillar moves on."

DR. JULIA A. GIBSON



Among the "beautiful pictures which hang on memory's wall," Dr. Julia Gibson cherishes one of a rare old island as one of the fairest. It is the isle of Bermuda, the picturesque home of her childhood. In her book, "A Cry From India's Night," she lovingly describes it as "the island of perpetual sunshine, where frost is not known, and whose pearly shores are continually bathed in the blue waters of the boisterous Atlantic; where the warm, balmy breezes are fragrant with the breath of many roses, sweet English violets, and pure, stainless Easter lilies."

The shores of this earthly paradise formed a lovely background for the little Julia's childhood, a radiant, care-free existence within the sacred enclosure of home and mother's tender care. Perhaps the natural beauties of her island home helped to inspire Miss Gibson's poetic gift which frequently finds expression in verses of exquisite charm.

"Childhood's memories sweet and fresh
As breath of violets rare,
Sparkling with dew-drops pure and white,
Distilled in summer's air."

Conspicuous among those "childhood memories" is that of the Wesleyan Methodist Sunday school which little Julia, with her two brothers, attended when she was only a tiny tot. The leaders of that Sunday school were blessed with a genu-

ine missionary vision. While they faithfully instructed their little ones in the story of Jesus and His love, they were also careful to tell them of those neglected children in far distant lands who have never heard the story of the loving Christ. On one memorable Sunday Julia was given a missionary pledge card. When she returned it with her offerings, to her great delight she was presented with a pretty book which contained pictures and stories about the poor foreign children who were strangers to the blessed Jesus. The pictures of their sad faces and the stories of their misery and degradation stirred a great pity in the heart of the little Bermuda girl—a compassion so tender that she determined to go to them some day and tell them about Jesus.

When Julia was six years old, under the ministry of Rev. Payson Hammond, her tender conscience was awakened to a sense of sin, followed by an earnest desire to have her heart made clean and pure. But, receiving no proper encouragement, her first opportunity slipped by unimproved.

When she was sixteen, the young girl again sought God through the rites of confirmation, but no assurance of acceptance, no satisfying peace came to her troubled soul. The swift passage of years brought many changes to the Gibson household. While Julia was growing from childhood into young womanhood numerous new interests crowded out, for a time, the missionary visions of earlier years. The family moved from Bermuda to Saratoga Springs, N. Y. In the new location the young girl suffered a series of disappointments which culminated in a serious break-down in health. These sad experiences convinced her of the vanity of earthly pleasures and ambitions. Once more her soul reached out after God. Finally on September 20, 1895, in a little mission hall, Julia Gibson yielded her heart to God. Her conviction was deep and pungent, and her struggle severe, but her witness of acceptance was correspondingly glorious and satisfying.

After four years of happy service for her Lord the Holy Spirit began to prepare Miss Gibson's heart for her special "call." At one time, in a strange dream, He showed her a company of dark-skinned men with flowing robes who were seeking for the Savior of men. The dreamer's heart was strangely disturbed, but she was even more deeply affected by the story of a faithful shepherd dog who, in obedience to her master's command, went out repeatedly into the stormy night to rescue some sheep that were lost, finally sacrificing her own life in the performance of her duty. Miss Gibson was convinced that the dark-skinned people of India were the lost sheep of her vision, and that the Shepherd of Love was calling His handmaiden to seek them out for Him!

The revelation came with the shock of a great surprise, and the struggle which followed was fearful in its intensity. The full realization of what it would mean to obey the Spirit's whispered command surged through Julia Gibson's soul in great billows of anguish—to leave mother, home and loved ones—to break every tender tie! The thought was appalling! Night after night she wrestled, like Jacob, until the break of day. Time and again she thought that her will was yielded and the matter settled. But again and again in the night watches came the gentle whisper, "Lovest thou Me more than these?" and the battle was renewed with increased intensity. The struggle continued intermittently until the weeks and the months measured off more than a year. Then at last she was reminded that the Lord had commanded His disciples to tarry in Jerusalem for the *power* that would enable them to "witness" unto the "uttermost parts of the earth." For three days and nights she sought with tears the gift of the Holy Spirit. At last He came! When her last treasure was on the altar the cleansing blood was applied, and the Comforter came in to abide. The long struggle was ended. Gladly she yielded to the call of the Chief Shepherd—even

rejoicing that she was counted worthy to share His sufferings in behalf of His lost sheep in dark India.

The next four years were devoted to studious preparation for her life work. They were years of testing, but crowned with victory. When the final day came which separated her from mother and home, she was able to walk the gang-plank with a firm tread and a serene spirit.

On July 2, 1904, Julia Gibson sailed from New York with the other four pioneers who saved the Marathi mission for the Church of the Nazarene at the most desperate crisis in its history, and who contributed the inestimable service of instituting the *touring* system of evangelization which carries the gospel message to the very heart of India throbbing in the villages and hamlets which shelter the largest portion of her population.

Miss Gibson shared with her companions all the labors and vicissitudes incident to missionary life in a pioneer field, study of the Marathi language, teaching, Sunday school work, touring and zenana visiting, beside dispensing medicines and administering first aid, a service for which every missionary to India must be prepared. She was associated with Miss Hitchens at Chikhli until 1908, when Miss Hitchens was transferred to Igatpuri, after which she conducted the mission at Chikhli alone until her furlough home in 1910. Her ministry of love won for her the hearts of her people. One of her converts became one of the most effective Christian workers in the district. Julia Gibson's six year term on the field was a period of strenuous and devoted service. She learned to love the dark-skinned people of her vision, even as the Lord Jesus loves a sin-cursed world.

After her return to the homeland she wrote her little book, "A Cry From India's Night," in which she pictures the life and the people of India, their spiritual darkness, their iron-bound caste, their religious superstition, their sorrows

and their burdens, their sickness and their poverty, their blighted childhood and their pathetic child widows, not from the viewpoint of a casual observer or of an interested psychologist, but rather from that of one who has lived so close to the heart life of the people of whom she writes that their sorrows have become her sorrows, and their salvation the supreme desire of her heart.

When Miss Gibson returned to the United States in 1910 it was with the purpose of resuming her work in India after a few years of more specific preparation. Realizing keenly the great need of skilled medical service in her chosen field, as well as the superior opportunities for service open to a medical missionary, she determined to equip herself with a thorough course of medical training. With this end in view, after spending a few months in deputation work, she took her first year of medical training at Mrs. Osborne's Training School in Brooklyn, N. Y., then a four years' course at the Woman's Medical College, Philadelphia, graduating in 1915. Then followed two years of internship in hospitals, first in Philadelphia, then in New York City.

From 1916 to 1920 she assisted Mrs. Fitkin in organizing W. F. M. societies in the eastern districts as far west as Indiana. Then followed about three years in Eastern Nazarene College as professor, teaching courses in Practical Medicine for Missionaries and Deaconesses, also Bible and Missions. In 1922 she opened an office in Brooklyn, N. Y., beginning general practice, being associated with the Brooklyn Hospital in clinical work for a time, and acting as medical examiner for the New York Telephone Company in Brooklyn. She also took a post-graduate cardio-renal course at the Kings County Hospital, and is now associated with the Evangelical Deaconess Hospital in Brooklyn.

In addition to her study and medical work, Dr. Gibson has been through all the years active in the district work of

the W. F. M. S., serving as District Superintendent of Study (New York District), as a member of the District Medical Committee and secretary of the District Examining Board. She was a charter member of the W. F. M. S. General Committee, and is now chairman of the General Medical Committee. Missionary addresses and evangelistic work from time to time have also been included in Dr. Gibson's strenuous labors in the homeland.

Surely few missionaries are so well equipped as Dr. Gibson to minister to suffering humanity in superstition-bound India. But the years in their swift passage are silvering the once dark tresses of her hair while she is still waiting—hopefully and patiently for the realization of her life-long dream and ambition! As soon as the first unit of the proposed Reynolds Memorial Hospital in Chikhli is erected, it is hoped that this accomplished missionary may be granted the desire of her heart—to return to her one-time field of labor (Chikhli) to superintend the new hospital. Let every loyal Nazarene pray earnestly that the time may not be long.

MISS PRISCILLA HITCHENS



The trying climate of India exacts a heavy toll from the vitality of our precious missionaries. Consequently our Western India field furnishes a long list of heroic messengers of the Cross who have answered the summons "Come up higher"—longer than that of any other mission field. The names of two of the "five pioneers" who stood in the breach when the Nazarene mission was threatened with extinction, and helped to build it up on a substantial basis, appear on the long roll—those of Mrs. Ella Perry and Miss Priscilla Hitchens. The following tribute to Miss Hitchens is taken from *The Other Sheep* of July and August, 1927.

MISS PRISCILLA HITCHENS PROMOTED

"When one has served our Lord faithfully and devotedly to the end we think of the passing on as a promotion. It is. Such was the life and service, such is the passing on, of our precious sister, Miss Priscilla Hitchens, of Pittsburgh, Pa.

"She was born in Dimick, Illinois, November 19, 1862, and died in Pittsburgh, Pa., April 29, 1927. Her body waits the first resurrection beside those of her father and mother at McKeesport, Pa., where she grew up and was educated for the most part. Her parents fell asleep while she was engaged in missionary work in India.

"Converted at the early age of seven years, she joined the Methodist church. But in 1903 she transferred her membership to the Pentecostal Church, the eastern part of what later consolidated as the Church of the Nazarene. And it was that eastern body, with H. F. Reynolds, D. D., as President of its Foreign Missionary Board, that sent her, July 2, 1904, to Western India for missionary service.

"For seven years she served faithfully there, loving the people, and doing what she could to win them to Christ. And though her failing health did not permit her to return to that field, her love for the people, and her prayers and sacrifices for their salvation, never ceased. Among other things her love and self-sacrifice were poured forth in the provision from her limited means of three memorials to her mother: a church, a well, and an endowment for the support of two native workers—all in her beloved field of Western India. The sore distress of some people there (which she witnessed) because of caste restrictions, forbidding their drawing water from wells of those of other castes, led her to provide for this well, free to all.

"The following beautiful tribute appeared in the bulletin of the church in which she worshiped at the last:

A BEAUTIFUL TRANSLATION

"On Friday morning, April 29th, at 9:30, our beloved sister, Pricilla Hitchens, for so many years active in the work of the Master on Mt. Watshington and in the surrounding community, as well as abroad, fell asleep in Jesus at the Christian Home for Women, 1423 Liverpool St., North Side, Pittsburgh, Penn.

"Hers was a peaceful crossing of the bar. On the morning before her slipping away, she was inquiring of her pastor of the needs of the work, about the sick, and also the spiritually careless—mindful of and interested in the church and

its progress to the last. Within twenty-four hours she had suddenly and sweetly gone out without a struggle.

“‘Besides her many activities in the homeland, she had spent seven years in India. So not only will there be those from her native land to call her blessed, but there will also be heathen trophies to lay at her Master’s feet.

“‘A short service was held at the Home on Friday evening, after which she was removed to her sister’s, Mrs. Lord, at McKeesport, where final services were held on Monday afternoon. We shall miss her, but our loss is her gain. God bless her memory.’”

NOTE: Miss Hitchens sailed for India in 1904 and returned to Pittsburgh in 1911. After spending some time in language study, she was placed in charge of the boarding department of the girls’ school, first at Buldana, continuing with it after it was moved to Chikhli. In 1908 she was transferred to Igatpuri where she remained in sole charge of that station until her return home.

“The dead in Christ shall rise first.” “Amen, even so come, Lord Jesus.” (A. N. H.)

REV. L. A. CAMPBELL and MRS. L. A. CAMPBELL



Rev. L. A. Campbell was born at New Market, Illinois, July 19, 1868. Since his mother died while the child was still in his infancy, he was taken to the home of his grandparents. The boy was converted when only six years old. He enjoyed real communion with God for a season, but lost it through lack of proper instruction. However, the influence of his grandfather's devout and prayerful personality followed the boy through life. After the death of his grandpar-

ents the lad, then fourteen years of age, was taken to the home of an aunt and uncle where he was trained in various forms of hard labor, all of which proved useful in later life. While working for this family he spent a certain Sunday in the woods with his Bible. While studying the sacred pages the lad found his way back to God.

When he was eighteen years old he left his uncle's home to make his own way in the world, but the holy influence of his grandparents' saintly lives followed the boy, and kept him steady amidst all the temptations which appeal to youth.

After a time the young man was called home to care for an invalid father. While engaged in this confining task, the Holy Spirit wooed him to a closer walk with God, convincing him that his greatest handicap, a violent temper, could be removed from his nature by the cleansing blood of Jesus. Through Dr. Godbey's book "Victory," the young Christian was led to seek the experience of entire sanctification. It came

to him with such a glorious witness of the Spirit that the devil never attempted to convince him that the work was not accomplished at that definite time.

This experience was soon followed by a definite "call" to the ministry, and a year later the way was opened for him to enter college. He secured a scholarship, and planned to continue in school until graduation. But before his course was finished, yielding to a sudden impulse, he left the college campus, where he was working, to begin preaching at once. Later he discovered that this was a snare of the enemy, and he never ceased to regret the mistake, for although he made two attempts to finish his college course, he could never remain in school long enough to accomplish it.

In 1895 the young preacher entered the Louisville Conference of the Methodist Church, South, on trial, and after traveling a circuit one year he was transferred to the Arkansas Conference. After two years he began teaching school. For several years he alternated between teaching and preaching. While teaching in a neighborhood holiness school he met Miss Emma Gordon. Being mutually congenial, they were persuaded that it was the Lord's pleasure for them to unite their lives in His service. They were married on February 18, 1906. Some months previous to his marriage Rev. Campbell had united with the Holiness Church of Christ. During the winter following he was engaged as a teacher in their church school at Pilot Point, Texas. The Lord blessed his labors in this institution, and brought the young preacher in contact with Rev. W. C. Sherman of the Vanguard mission, a former missionary to India, a man whose personality exhaled the sweet fragrance of the Spirit's anointing. During the visit of this missionary to Pilot Point both Rev. Campbell and his wife recognized a definite "call" to India.

On June 1, 1907, their oldest son was born, named Carey for the father of modern missions in India. Very soon after

his birth they began their campaign for raising their passage money to India and pledges for their support on the field. After holding missionary rallies extensively over the States, they reached New York City with a shortage of one hundred dollars on their passage. This was a severe test of faith, but the money was provided at the last moment. Rev. A. D. Fritzlan and Miss Olive Nelson, with one or two other missionaries, sailed with the Campbells on November 23, 1907. All set forth with that mysterious elation of spirit which thrills every true missionary when he sails away from his native land in obedience to the Master's call.

The missionaries steamed into the Bombay harbor January 1, 1908. Having no definite plans in view, they tarried with the Vanguard people while seeking a suitable location. Upon investigation they learned that the missionaries of the Pentecostal Church of the Nazarene were at Buldana, in Berar. Since the Holiness Church of Christ merged with the Church of the Nazarene at about that time, Brother Campbell went to Buldana, sought out Superintendent Tracy, introduced himself as a fellow missionary of the same communion, and announced that he had three others with him! Words cannot describe the joy of the superintendent and his small force of workers. They had been grieving over the recent loss of some of their missionaries, and were not expecting reinforcements for more than a year. But the Lord raised up these four splendid helpers and led them to the very door!

The new missionaries at once moved to Igatpuri, where Miss Hitchens was stationed, and began the study of the Marathi language. They helped to pray Superintendent Tracy back to life when he was stricken with typhoid fever. Later they moved to Buldana to continue their language study, and there greatly enjoyed the fellowship of Brother and Sister Tracy, Mrs. Perry and Miss Julia Gibson. A sec-

ond son was born to Rev. and Mrs. Campbell in Buldana, Marvin Arnold.

After two years of language study Brother Campbell and Brother Fritzlan conducted an evangelistic tour more extensive than any that had been attempted before from their mission. They penetrated into many places where no white man's face had ever been seen, and where the name of Jesus was unknown—true pioneer evangelizing. Everywhere they preached, testified and distributed tracts, and sold Gospels—sowing gospel seed for some other to reap the harvest. For such faithful service and such sublime faith the “well-done” of the Master is reserved for the day of final rewards.

At Buldana Rev. Campbell enjoyed the privilege of baptizing the mission's first convert from raw heathenism, a man whom Miss Gibson had been instructing for several months. He became a faithful colporteur, and in course of time died in the triumphs of the faith.

When Miss Gibson was furloughed home in 1910, Rev. and Mrs. Campbell were appointed to Chikhli in her place. Here they were obliged to learn to apply simple remedies, and to distribute medicines, a task which no missionary in India can long avoid. Soon after their arrival the dreadful bubonic plague broke out in Chikhli, and the missionaries were forced to vacate their house until the plague subsided.

When the Tracy family were furloughed in February, 1911, the responsibilities of superintendency devolved upon Brother Campbell. With the assistance of Brother Fritzlan, he improved the mission property, adding a school-room for a day school, and improving a well.

Since it was the desire of the mission to open a new station at Mehkar, in the district which Brothers Campbell and Fritzlan had toured, Brother Campbell purchased four and a half acres at Mehkar for a bungalow, and moved his family into a rented house. The building and its surroundings

were so unsanitary that the missionaries' health suffered severely and the second baby, Marvin, contracted an illness from which he never recovered. Two other children were added to the family circle in India, Stanley, on November 15, 1911, and Lois, November 12, 1913.

In April, 1914, Dr. H. F. Reynolds reached the field on his first world tour. His visit was a great blessing and inspiration to all. He conducted the District Assembly, and stationed the Campbell family at Igatpuri for a few months. During the monsoons little Marvin became seriously ill, and although removed to the drier climate of Buldana, his spirit went to be with Jesus on September 14, 1914. Soon after this bereavement Rev. Campbell purchased a tonga with funds furnished by some of the home churches. He also bought a government tent at auction. Thus equipped, the missionary and his wife, with their children, in the cold season, set out on their last evangelistic campaign in India. They toured the same territory in the Mehkar district that had been covered by Brothers Campbell and Fritzlan on a previous trip. They found many encouraging indications on this tour, evidences of hungry hearts and minds that were opening to new light. More tracts were distributed and more Gospels sold than ever before, while a genuine interest was manifested in many places. For the first time people came to the tent to inquire about the way of salvation. Several families wished to become Christians. In one town all the Mahars (a low caste) promised that if the missionaries would place a worker in their town to instruct them, the whole caste (almost 500 people) would turn to Christianity. Rev. Campbell wrote to The Other Sheep, urging the importance and the advantage of placing Indian preachers at those centers where a sincere desire to become Christians has been evidenced. A native preacher living among the people would soon form outstations at which the missionary could pitch his tent

for a great ingathering, when touring the district. This plan followed would no doubt have resulted in a rich harvest of precious souls, but owing to lack of funds these opportunities too often have been neglected and forever lost to the church.

After completing their final tour, the missionaries sailed for the homeland from Calcutta, May 31, 1915, landing at San Francisco, June 13. Neither Rev. Campbell nor his wife ever seemed rugged enough to return to India. Other children came to their home until their little flock numbered seven. For several years they made their home at Nampa, Idaho. There, at the Nazarene Sanitarium, Sister Campbell fell asleep in Jesus April 19, 1922. She was a true Christian and a devoted missionary, for whom a "crown of righteousness is laid up."

Brother Campbell is residing at Flores, Texas, but his interest and his heart have always been in India.



REV. ANDREW D. FRITZLAN

MRS. DAISY SKINNER FRITZLAN

These splendid missionaries are pioneers whose service to the Church and to Nazarene missions can scarcely be estimated in terms of human computation, but its value is faithfully recorded in the books which will be opened on the last great day.

Andrew D. Fritzlan, born October 26, 1880, is a native son of Texas. No record of his parentage and childhood years was available for this "Messenger" book, but the young man was converted under the ministry of Rev. J. B. Chapman, who was then a boy preacher. He was associated with the Holiness Church of Christ, and attended the Bible School at Pilot Point, Texas, where he studied for the ministry. Rev. R. M. Guy, who was then president of the school, was called the Apostle of missions in the Southland. Young Fritzlan's heart responded to Brother Guy's stirring messages,

and he soon realized a definite and imperative call to India. He was a young preacher, without money, and he did not know how he could get to India, but trusting in God, he began to make preparations. To his great satisfaction his faith was soon rewarded. Dr. Chapman and his church at Durant, Oklahoma, undertook his support, so that he was privileged to reach India sooner than he expected.

In company with Rev. and Mrs. Campbell and Miss Olive Nelson, the young missionary sailed from New York, November 21, 1907, and arrived at Bombay, January 1, 1908, strong in faith, steadfast in purpose, with the unction of the Spirit resting upon him, and with \$11.95 in his pocket. He was never happier in his life, and he soon found work with the Vanguard people. A few months later the Holiness Church of Christ united with the Church of the Nazarene in the homeland, whereupon the new missionaries proceeded to look up the Nazarene missionaries in Buldana.

It was a strategic moment when Rev. Campbell entered the mission station and introduced himself to Brother Tracy as "one of you," with three others beside himself. Owing to recent reverses from the loss of missionaries and straitened finances, the Nazarene mission in Western India was facing a critical situation, struggling bravely for existence. The new missionaries were welcomed as messengers direct from heaven. Soon Brothers Campbell and Fritzlan were used of the Spirit to pray back to life Rev. Tracy, who was brought to death's door by a severe attack of typhoid fever.

In 1911 the four new missionaries were left in charge at Buldana, when the Tracy family and the other older missionaries were furloughed. After acquiring the language sufficiently, Brother Fritzlan gave his full attention to preaching, evangelizing and Sunday school work. From Buldana he undertook his first touring work. During the second year he rode more than five hundred miles in an ox-cart, visiting

scores of villages, and preaching to thousands of people who had never heard the gospel before. Many of them had never seen a white man. Consequently in some sections the villagers left their homes, fleeing before the face of the white monster as from an evil spirit. In other places the men armed themselves with axes and clubs to prevent the entrance of the missionary into their villages. However, in most of the towns the messengers of the Cross were given a respectful hearing. At every place they told the story, distributed quantities of tracts, and sold Gospels and song books.

At one time, under Brother Fritzlan's ministry, the power of God was marvelously demonstrated in the transformation of a number of criminals. These men had been under sentence many times and were considered incorrigible by the police. After failing in many efforts to reform them, the police finally turned them over to the missionary, under surveillance, to see if Christianity could make any change in them. Soon, during a gracious revival in the Buldana church, these men sought God and were genuinely converted. Their transformation was complete, for they had become "new creatures in Christ Jesus." Their names have disappeared long since from the list of criminals, while their godly, industrious lives have demonstrated before the Hindu community that the gospel of the Lord Jesus Christ is "the power of God unto salvation to *every one* that believeth." Their children have been educated in our mission schools, and some of them are married and have established Christian homes of their own.

While Andrew Fritzlan was busily engaged in pioneer work in Western India, the Holy Spirit was preparing a splendid, consecrated young woman to be his true helpmeet in the work of the Lord in that difficult field.

Miss Daisy Myrtle Skinner was born in Greenville, Texas, July 26, 1884. She was reared under Presbyterian influences, was converted in a Methodist meeting when twelve years of

age, and sanctified when eighteen in a meeting at Peniel, Texas, conducted by Rev. Seth C. Rees. About this time she united with the Holiness Church of Christ.

Miss Daisy received her education in Texas Holiness University, with one term of training in the Bible and Missionary Training School under Rev. R. M. Guy. She also enjoyed the advantages of a thorough business education, and for three years she worked in the office of the Holiness Evangel at Pilot Point, Texas. At this time, although Miss Skinner was very consistent in her Christian life, certain questions were unsettled in her mind. But, during a revival in the College chapel at Pilot Point, she became greatly burdened for her brother who was seeking Christ. While praying for him the Lord asked her, "If I will save your brother, will you consent to do what I want you to do?" After a struggle she answered, "Yes, Lord," and the assurance of victory was immediately granted. It was the question of her call to India which was settled at that time. She sent her application to the Board, and at the General Assembly at Nashville, Tenn., 1911, arrangements were made to send her to Western India.

Miss Daisy was a niece of Miss Olive Nelson, who had sailed to India in 1907 with Rev. and Mrs. Campbell and Rev. Fritzlan. In her letters to her niece Miss Nelson frequently mentioned Mr. Fritzlan. She also spoke frequently of Miss Daisy to Mr. Fritzlan. This led to a correspondence between the two which resulted in a virtual engagement some time before the young lady reached the field, in July, 1912. Although the "groom to be" soon signified his readiness to fulfill his part of the contract, Miss Daisy wisely refused to venture upon the sacred relationship until a year had expired—a year of intimate association upon the field, during which time she was courted in the good, old-fashioned way.

In the meantime she applied herself diligently to the study of the difficult Marathi language. When the new mis-

sionary had been only four and a half months on the field she was summoned to the new station at Jamner which had been opened by Miss Olive Nelson and Miss Pearl Simmons, an associate missionary. Soon after moving into a rented house Miss Simmons was stricken with confluent smallpox, the same virulent type which, years later, attacked Miss Eltie Muse. Fully aware of the peril she was encountering, Miss Skinner packed her suit case, and started on the long, difficult trip which brought her to Jamner. She traveled twenty-eight miles of the distance in a tonga, with a strange Indian man as driver, and she the only passenger. She never prayed more than on that journey. She reached her destination without mishap, but words could never describe the horror of those thirteen terrible days when she ministered to her suffering sister missionary. Nevertheless Miss Skinner bravely remained at her post until the spirit of Miss Simmons was released and the tortured body laid to rest in a piece of government land outside the village. Miss Skinner's fine heroism was rewarded, for the Lord preserved her from the dreadful infection.

At the end of her first year she and Mr. Fritzlan were married. They were stationed at Jamner where they took up their abode in the very house where she had suffered such terrible experiences, but it had been remodeled and improved by Brothers Fritzlan and Tracy until it was scarcely recognizable.

After a few months at Jamner the missionaries were transferred to Buldana, where they resided during the remainder of their long term in India. The years that followed were filled with labors abundant enough to fill a volume. These included the girls' and boys' training schools, Sunday school work, touring and evangelizing, and, much of the time, the charge of the Buldana station. Mrs. Fritzlan also assisted in zenana visitation, and at times dispensed medi-

cines. During this period the Lord blessed the missionaries with three beautiful children, David, Leslie and Kenneth.

Not until July, 1920, did these splendid veterans pause from their labors for a furlough to the homeland. Rev. Fritzlan had then rounded out the record period of *thirteen years* without a break, in the trying climate of India. His good wife had completed a term of eight years. The voyage home was rough and stormy, and the accommodations very poor, while Mrs. Fritzlan and little Leslie were desperately seasick. Of this experience Mrs. Fritzlan writes:

"There never were two happier people than we when we sighted the shores of our native land, and oh, to be off the boat, what bliss! . . . But the Lord was precious to us, and blessed us even through this long, trying experience."

After so long an absence from home the missionaries felt almost like strangers in the United States. But they received a warm welcome from old friends, especially at Bethany, Oklahoma, where they resided during the first two years of their long furlough. Dr. and Mrs. Chapman received them into their home as their own kindred, and arranged for them a fitting welcome in the form of a bountiful "shower." Professor Bracken invited them to attend the Bethany-Peniel College free of charge. The last two years of their furlough were spent at Nampa, Idaho, where at the kind invitation of Dr. Wiley they were both enabled to finish their college course.

In 1923 they were again appointed to India, and in 1924, with their three children, they returned to India where they were welcomed with great rejoicing by the missionaries on the field. They were soon in the harness again, adding strength and stability to the work by their experience and efficiency, and adapting themselves to the needs of every department of the work.

In February, after their return to the field, Brother and Sister Fritzlan were obliged to submit to a temporary separation from their children—one of the severest trials of a missionary's life. In order to properly care for their education, two of the boys, aged nine and eight years, were placed in the European school at Ootacamund. South India.

In 1925 Mrs. Fritzlan was appointed superintendent of the District Boys' Boarding School at Buldana. This has been her chief responsibility ever since, although for a year and a half, when she and her husband were the only missionaries at Buldana, she was obliged to take charge of the Bible women, Sunday school and medical work, in addition to her school duties. By rigid economy the missionaries have managed to repair and improve the school buildings. They have also brought the school standard up to the eighth class, making it a proper Anglo-vernacular school. This institution is producing splendid Christian boys, who are the future hope of the mission.

In April, 1928, another baby boy, Horace Edwin, came to the missionaries' home, filling their hearts with gladness, for they little knew how short his ministry in this world would be. On the morning of November 22, 1928, Brother and Sister Fritzlan, with the little baby, left Buldana to drive to Poona, where they had arranged to meet their two boys who were in school in southern India. Soon after they left Buldana they sustained an automobile accident in which the baby was instantly killed and Mrs. Fritzlan seriously injured. For weeks she lay between life and death, and while she regained a measure of health, her right arm was left in a paralyzed condition which made it necessary for her to be removed to London for surgical treatment. After several months in England the brave missionaries returned to the field, determined to "finish their course" like good soldiers, even though Mrs. Fritzlan has only partially recovered the use

of her arm. She has learned to operate the typewriter with her left hand, and finds herself more seriously handicapped without her right arm in her home duties than she is in her mission work. While she feels keenly the loss of her precious baby, the brave missionary praises God for sparing her life and for restoring to her a normal condition of health, and is encouraged to keep trusting Him for the final healing of her arm.

Brother Fritzlan writes in reference to the present political upheaval in India:

"We don't know what the future holds for us. The missionaries and Christians may be called to suffer, but with open opposition we feel there will be a better class of people to step out for Christ, and possibly more people."



REV. ROY G. CODDING
MRS. ROSA L. CODDING

Rev. Roy G. Coddington was born at Mendota, Illinois, September 21, 1863. His early recollections cluster about the family altar, and to its sacred influence he attributes his "religious bent." Since both of his parents taught school, the father in the winter season and the mother during the summer months, little Roy was introduced to the school room at the early age of four years. There the child was kept under the watchful eye of his parents, and perhaps the studious habits of his later life might trace their beginnings back to his early environment.

Be that as it may, school discipline was not allowed to interfere with the boy's physical development, for he was put to work on the farm when only seven years of age, and when ten years old he was justifiably proud of his ability to file the plow himself, while breaking the prairie sod! To the modern mind such work seems altogether too heavy for a child,

but doubtless these strenuous activities of his childhood helped to prepare the boy for the rugged experiences which belong to the career of a pioneer missionary. The discipline of hard labor, sanctified by the devotional atmosphere of the family altar, and refined by the elevating influence of the schoolroom, were the three foundation stones upon which was builded the sterling character and the winning personality of the spiritual, scholarly missionary pioneer, Rev. Roy G. Coddington.

The arduous labors of his early years proved to be a real stimulus to the boy's spiritual nature, for out under the open sky the Lord communed with him, even as He did with David in olden times. A mysterious voice seemed to be calling the ten-year-old farmer lad to a life service of some kind for God, and he delighted in the prospect, even though he did not then clearly understand the conditions for salvation from sin. This secret he discovered about four years later, when he definitely gave his heart to God in a Methodist revival meeting.

Previous to that time, when Roy was nine years old, his father had taken a homestead in York County, Nebraska, and moved his family to that place. Later they moved again to the town of York where better school advantages for the children were available. The father was elected surveyor of York County, which office he held continuously for forty-six years.

Roy Coddington made good use of his new opportunities. He attended school regularly and made good progress in his studies, while he continued to work at intervals on a farm. In 1883 his mother attended a campmeeting near Lincoln, Nebraska, where she heard the doctrine of holiness expounded by the famous evangelists Inskip, McDonald and Wood. She returned home radiant with her new experience and eager to tell the story. Her young son, with characteristic thoroughness, proceeded at once to search the Scriptures to determine "whether these things were so." Convinced of the

truth, he accepted the doctrine, and professed the grace of sanctification, but he did not become firmly established in the experience until a few years later.

In 1888 Roy Coddling graduated from the State University at Lincoln, Nebraska. The next spring he commenced to preach, enlisting in Y. M. C. A. work near Hastings, where the summer Bible School of the Association was held. There he heard Dr. H. Grattan Guinness of London, who made an eloquent plea for the 90,000,000 perishing souls in the Soudan, where no messenger of the Cross had ever penetrated. The whispered "call" which came to the boy years before in the open field now took on a definite form, while the stalwart heart of the young graduate responded with a glad assent. With a number of others he volunteered, and a few months later he joined a party of heroic young missionaries, who were sent out by a special commission to Sierra Leone, at the western extremity of the Soudan. This was a primitive region, with the exception of one small colony, entirely pagan, with a climate so deadly that it merited the name of "the white man's grave." Into the heart of this African jungle, braving its perils of torrid heat and poisonous insects and the dreadful "black water fever," the brave young missionaries penetrated bearing the torch of gospel light to the half-naked savages. Before the first year had passed, five of the heroic band were overcome by the climatic conditions and, like the celebrated Melville Cox, they yielded their young lives for Africa—dark Africa. Roy Coddling was one of the few survivors who continued to toil amid the privations and hardships of a pioneer field in an uncivilized land, suffering experiences which missionaries always cover with a veil of silence.

The young missionary had left a girl behind him in the homeland—Miss Alma Benedict, a classmate throughout his college course, and his betrothed. After sixteen months, she crossed the sea to be united with her missionary hero in the

"land of the white man's grave." They were married and labored together for two short years. A little daughter was born to them then, and when the little one was only a few days old, the young father was suddenly stricken with the deadly "black water fever." For weeks his life was despaired of, and three months later the little family, greatly broken in health, returned to the United States. Mr. Coddington's health improved, but his young wife was not able to throw off the germs of the "black water fever," which had settled in her system. She slipped away to heaven six months after her return from Africa. The baby daughter lived, and is now the wife of W. G. Ewers, treasurer of the Nebraska District.

After the death of his wife the bereaved husband returned to Africa the following spring, this time under the auspices of the Christian and Missionary Alliance. He was sent farther inland than before, to minister to the Kurankos, a tribe near the headwaters of the Niger river. Being entrusted with the important and difficult task of reducing the Kuranko language to writing, Mr. Coddington applied himself to the work with characteristic diligence, and with such success that Dr. Wright, translation editor of the British and Foreign Bible Society, requested him to give them a translation of a gospel in Kuranko. Accordingly Rev. Coddington, with his colleague and collaborator, H. C. Smith, prepared a translation of Luke which they submitted to Dr. Wright in London on their way home to the United States. The work was published, and is in circulation today.

After his second return to the United States the missionary engaged in evangelistic work in the southeastern states. He also taught for a time in a Bible school. Then he went to Nashville, Tennessee, where he became affiliated with the Pentecostal Mission, and assisted the leaders, Rev. McClurkan and Brother Benson, by reading proofs on their religious paper, "Living Water." At this time Rev. Coddington discov-

ered the capable, charming woman who was to become his companion and true helpmeet during the remainder of his earthly pilgrimage.

Rosa Lowe, daughter of godly, Christian parents, was born in Springfield, Tennessee, in 1873. When she was twelve years of age her father died. Her mother, left with eight children, soon moved to Nashville, so that her little ones might be educated in the public schools. Rosa early shared with her mother the responsibilities and burdens of the family, developing marked executive ability, a capable, self-reliant spirit, and a charming optimism which makes her always a tower of strength for weaker spirits to lean upon. Miss Lowe was employed as a teacher in the public schools of Nashville for about twelve years.

From her childhood Miss Rosa loved and served the Lord Jesus, but was definitely converted in a brush arbor meeting near Springfield, Tennessee when about thirteen years of age. She first came in touch with holiness teaching in 1896, and two years later she was sanctified wholly under the ministry of Rev. J. O. McClurkan. In 1902, during the progress of a campmeeting at Paris, Tennessee, while alone seeking God's will for her life, the devoted young woman recognized a distinct "call" to the foreign missionary field. Certain cherished plans were laid aside in favor of the higher "call," but at the psychological moment the Lord sent Rev. Roy Codding her way. The heart of the consecrated school teacher quickly responded to the appeal of the pioneer missionary, who, although he had suffered much for the Lord in Africa, was still in the prime of mature manhood.

Both received missionary appointments under the Pentecostal Mission. They were married at the Mission in April, 1903, with a map of India on the wall before them. In company with Miss Eva Carpenter and Miss Leonard, they sailed for Western India the following October.

Commissioned with the important task of opening pioneer work in India, Brother Coddling selected for a prospective field a territory near Bombay in the Thana District among the western Ghats. Settling at Igatpuri, the missionaries devoted themselves at first to intensive study of the Marathi language. One year later they opened a mission at Vasind, at the western side of this territory, as Igatpuri is on its eastern border. Here two or three orphan boys formed the nucleus of a boys' school, which was Mrs. Coddling's special charge. Later the pioneers started another mission near Khardi in the central part of the chosen field. Here another boys' school grew up around Mrs. Coddling, who managed it with her customary tact and ability. Her pupils all loved Mrs. Coddling, and she taught them to love Jesus.

Thus it is seen that Rev. and Mrs. Coddling, with Miss Eva Carpenter and Miss Lizzie Leonard, were the first pioneers of Nazarene missions in the Thana District of Western India, just as the "five pioneers" of the Tracy group were the moving spirits in the early work in Berar.

After seven fruitful years of pioneer service in India, Rev. and Mrs. Coddling returned to the homeland on furlough in 1910. A few months were spent at Trevecca College, studying and teaching, but in 1911 they returned to the field and resumed their labors, this time giving more attention to evangelizing, and to Sunday school work among the village children. They also spent much time in visitation among the people.

In 1915 the long desired union of the Pentecostal Mission with the Church of the Nazarene was consummated. By virtue of this union the missionaries became Nazarenes, and the mission field which they had so faithfully cultivated came under the jurisdiction of the Church of the Nazarene. Thus the mission stations planted by these missionaries in the Thana District were united with those in and about Buldana. Rev.

Codding was elected the first superintendent of the united field. The Lord's work prospered under the new arrangement. But the trying climate of India exacted its toll from the physical strength of the missionaries. Many of them were obliged to return to the United States, among them Rev. and Mrs. Codding who left the field in 1917.

After a few months' rest they came to Kansas City, where they were employed at Headquarters, Mrs. Codding acting as secretary of the General Committee of the W. F. M. S.

In 1924 both of these devoted missionaries felt the call of India tugging at their heart-strings with renewed intensity. They were permitted to return to the field to take up once more the labors laid down seven years before. But about the end of the first year Brother Codding's health suffered a complete collapse, due to the development of a tumor on the brain. This necessitated his immediate return to the United States. He submitted to a very delicate, but successful operation, which was performed by Dr. Cushing in Boston early in the summer of 1926. In September the missionaries proceeded to Kansas City where Mrs. Codding has resumed her duties as secretary of the General Council of the W. F. M. S. and Brother Codding is busy in service at Headquarters and the church.

Although no longer on the foreign field, these delightful people dispense a ministry of cheer and helpfulness peculiar to themselves. Mrs. Codding is ever busy in good works, and she is always the most charming of hostesses, while her good husband radiates everywhere the saintly glow of a holy, chastened soul. He is master of the art of performing even the slightest service with a courtly grace which recalls the days of chivalry and reminds one of the famous character in Chaucer's "Canterbury Tales,"—

"A very gentle, perfect knight."

MISS EVA CARPENTER



This good missionary was reared in the sunny south; born near Nashville, Tennessee, of good old Methodist stock. Her great-grandfather and numerous uncles and cousins were Methodist preachers, while her own father was a local preacher, a very godly man. He commenced to preach when only eighteen years of age, but married a year later, after which, with his wife, he settled on a farm near Nashville to till the soil

for a living, preaching whenever opportunity afforded.

Four daughters blessed the Carpenter home. They were early taught to love God and to reverence all sacred things. To their childish minds the house of God was like the gate of heaven, and when the minister visited their home they felt that they might be entertaining angels unawares. The little Eva loved the services of the sanctuary, especially revival meetings. Childlike, she often fell asleep during the long night services, but always begged her mother to waken her when the altar call was given, for that part of the service was invested with a peculiar charm for the little girl.

The child early developed a tender conscience. On one hot summer day, when four or five years old, she sat beside a little friend in Sunday school. Discovering some dirt on her hands, and having no handkerchief with her, she covertly wiped the dirt off on her companion's Sunday frock. She thus saved her own clean dress, but was instantly seized with

a conviction of guilt—her first conscious sin—and for a long time she suffered the agonies of remorse. The whole universe seemed to be darkened, and she feared that God would never look at her again!

When nine years of age Eva knelt at the altar in a revival meeting, but, receiving no proper instruction, she did not find the assurance that her soul craved. The next year she again sought the Lord. This time the pastor noticed her and received her into the church. From that time little Eva tried to be a Christian, but she had no assurance of salvation. She continued to be a seeker after God for a number of years. When she was fifteen years old she was deeply stirred when Dr. Carradine held his first meeting in Nashville. But two years later she found the way of salvation clearly expounded in *Pilgrim's Progress*. Accepting the Lord Jesus by faith, the burden of sin rolled away, and the Spirit's whisper assured her that she was a child of God. The next year, under the preaching of a holiness minister who had been a missionary to China, Miss Eva consecrated her all to the Lord and was blessedly sanctified. The experience wrought a transformation in her life, illuminating the Holy Scriptures, and kindling in her soul a new passion for souls by the love of God which was shed abroad in her heart by the Holy Spirit.

About this time Miss Carpenter's sympathies were stirred for the people of India by reading of their sufferings during one of their famine seasons. She read a pathetic prayer of a Hindu woman, pleading for deliverance from the prison of her zenana home. A great burden of prayer for this unknown woman was put upon Miss Carpenter's heart, until she felt that she would die if the Lord did not help the poor Hindu woman. At that moment the Lord whispered in accents of tenderest love; "Child, may I send you? Will you take the message for Me?" In the first shock of her surprise the young

girl reflected that there was only one thing she could do. Her response was prompt and sincere. "I don't know how to do it, Lord, but if you will give me the preparation and get me there, I will go." Immediately the Lord "poured a bit of heaven" into her soul, until there seemed to be no further need of prayer just then.

As the weeks passed swiftly by the conviction that the Lord was calling her to the mission field became more pronounced. Finally, with her parents' consent, Miss Eva entered the training school at Nashville that had just been opened by the sainted Rev. J. O. McClurkan. She missed part of the first year through illness, but returned the next term, remaining the entire year. The committee decided to send her to the field the next fall. This did not allow her time to finish her schooling, but seven years later, on her first furlough, she completed another year's study in the same school which, in the meantime, had become Trevecca College.

In October, 1903, Miss Eva Carpenter set sail for Bombay, India, in company with Rev. and Mrs. R. G. Coddling and Miss Lizzie Leonard, under the auspices of the Pentecostal Mission of Nashville, Tennessee.

These precious missionaries, like so many of our Nazarene messengers of the Cross, were all true pioneers. As already related in the sketch of Rev. and Mrs. Coddling, they soon found among the western Ghats, in the Thana District, an aboriginal tribe who had no missionary. They decided to work among these neglected people, who had been asking the government for teachers. These people belong to the great middle class of India, the farmers. They live in villages and till the land around them. Their language is the Marathi, which is spoken by twenty million people in western India. The missionaries' first task was to learn this difficult language. So for two years they lived together first at Igatpuri, and at Vasind, but as soon as they acquired sufficient proficiency to

do real missionary work, they separated—to start work at different stations. Rev. and Mrs. Coddington settled at Khardi, Miss Leonard at Parli, while Miss Carpenter remained at Vasind. It was a small town of only 1,000 population, but within a radius of ten miles around it were ninety other villages of from 500 to 3,000 inhabitants. India is a land of villages. It has been said that “if one had begun to visit one a day on the morning Christ rose from the dead, and had continued doing so until today, there would still be many unreached.” Eva Carpenter made it a rule to visit five or six a day, always telling the story of redeeming love, and pointing to the Lamb that was slain.

The first difficulty encountered by the missionary was the superstitious fear of the people. The children would run from her as from a wild animal of the jungle. To overcome this prejudice Miss Carpenter began to treat the sick with simple remedies. Soon she had more patients than she could handle, with calls from villages on every side. The Lord provided her with an oxcart and two fine oxen which enabled the missionary to visit several villages each day, telling the gospel story and ministering to the sick at any hour of the day or night.

Miss Carpenter opened her first Sunday school in a tiny hut about twelve by fourteen feet, but soon children crowded in to learn the “Jesus way.” Other Sunday schools were opened in other sections until the missionary had from eighty to one hundred little brown-skinned children studying the Word of God.

After a time Miss Carpenter opened a day school in Vasind, also one among the Katodis, hill people, where the children were instructed in the Bible, and taught to read and write and sing hymns. These schools were conducted by reliable native Christians.

After seven years of faithful service, Eva Carpenter went home on her first furlough. Her father had died during her first year in India, and her mother's health was very frail. But after a short visit with her home folks the missionary returned to the field. The women crowded around her, begging her never to leave them again. One dear old lady remarked: "We lie down and die, and no one comes to us."

During Miss Carpenter's second term in India she was able to purchase a plot of land on one of the best streets in Vasind, and she erected on it the first Church of the Nazarene ever built in Western India. She also purchased eleven acres of land with a fine building site for a missionary home at Shahapur. This place is the county seat, a larger village than Vasind, and a more suitable place for a missionary's residence. The property has greatly increased in value, but no funds have yet been available to build a home upon it. A secondary school was opened at Shahapur, with a reading room and a Sunday school with an Indian preacher in charge. This work was very promising because the people are of good caste, farmers who, when once converted, could easily support a church. Some of the little ones of that school are preaching the gospel now—notably David Bhuzabal, whose picture appears in the Missionary Calendar for 1930. He was a little waif picked up on the streets and sent to Brother Coddington. Miss Carpenter says: "He was one of the dearest children I ever knew in India."

This work and her people were very dear to Miss Carpenter's heart, but one day the cruel order came to close the promising school and to take no more orphans! Every Nazarene can guess the reason. Short of funds. Worst of all, the devoted missionary was obliged to leave the people she loves more than her life. Her mother's health was rapidly declining and it seemed imperative for Miss Carpenter to return to the homeland for a time. She fondly hoped to be able to

effect satisfactory arrangements for her mother after remaining with her two years, but the invalid suffered a stroke. Nine years have passed. Twice the missionary's trunks have been packed and passage engaged, but the missionary is still in America.

Bravely covering her keen disappointment, Miss Carpenter has been employing her splendid energies working for the General Board of Foreign Missions and the W. F. M. S. She is active in deputation work, addressing assemblies and holding conventions, everywhere seeking to stir interest in the great cause and to get the missionary vision before the people. Miss Carpenter is well known to the Nazarene public through her convention work, especially in the southern and eastern districts of the church. But her heart is in India, and she still cherishes the hope of returning some day to her beloved people "on India's coral strand."

MISS JESSIE BASFORD



Her native town is Woodford, Tennessee, but in her early infancy her family moved to Bertrand, Missouri, where the mother died when Jessie was only six years old. Her childish recollections, however, cluster about her saintly Presbyterian grandmother, who lived on a large plantation in Tennessee. Even before her mother's death the little girl spent much time with her grandmother, who was lonely in the great house after all her children had flown from

the home nest. Intimate association with this godly woman early inspired in the child an ambition to make her life worth while in some unselfish service for others. The grandmother read to the child, who was very studious and thoughtful. Jessie read the Bible through herself when only seven years of age. Other good books which influenced her young life were found in her father's library—biographies of Wesley, Fletcher, Carvosso, Hester Ann Rogers and "The Dairyman's Daughter," all of which the child read before she was ten years old, besides the complete works of Shakespeare and other major poets. The elevating influence of good books was supplemented by that of a good Christian father, who entered into the lives of his children with intelligent sympathy and understanding.

Miss Jessie was converted at the age of fourteen while engaged in prayer at home. She then read her books again with renewed interest, and she made the discovery that Wesley

and Fletcher and Carvosso all taught a second blessing called sanctification. She immediately conceived a desire for the experience which made these men so good and holy. A few years later, while still in her teens, the young girl went to the altar after the first sermon she heard on holiness. The evangelist gave her a copy of "The Christian's Secret of a Happy Life." Through its pages she learned the precious "secret," and again in her own home she made her consecration and received the blessing of a clean heart.

Miss Basford was educated in the public schools, the State College and Huntington College. After graduating she taught school, first in the public schools of Tennessee, then four years at Trevecca College. While teaching in the Trevecca school, her call to the mission field came to her as clearly and definitely as her witness to conversion and sanctification. Rendering a glad obedience to the Lord's command, she sailed for Western India in December, 1912, under the Pentecostal Mission. Miss Basford was a member of the Church of the Nazarene, but the Nashville Mission had not yet united with the movement. So Jessie Basford was the first Nazarene missionary sent from Trevecca College to any field.

While studying the Marathi language, the Lord helped the new missionary to lead her teacher to Christ. He was an orthodox Brahman. When she saw the struggle of this educated, high caste man, and noted the price he had to pay for accepting Christ, it made her own sacrifice seem insignificant, and she determined to give her life, if need be, that this people might know God.

Miss Basford was stationed first at Vasind, but her first work was at Shahapur where she opened an Anglo-vernacular school for high caste boys, and toured the surrounding villages during the cooler months.

While at Shahapur an opportunity came to open a school in Murbad. It came through a request from some of the

leading people of the town for an Anglo-vernacular school for high caste Hindu boys. The boys and men who attended this school were prompted only by their ambition to learn the English language. They had no desire whatever for the missionary teacher's religion. But Miss Basford was convinced that the English lessons formed a good basis, a point of contact which the Lord could use to inspire a new desire to know the true God, who is the source of all wisdom and knowledge. Having also great confidence in the power of the Holy Scriptures to convict of sin and to draw men to God, Miss Basford consented to teach English on condition that they give respectful attention to a certain portion of Scripture read and explained each night. The boys in this school were bright and intelligent. Many of them had passed the seventh grade vernacular of the government schools.

Miss Basford also opened another school for the low caste children in Murbad, and enrolled thirty-four boys in high school, which was registered by the government. This accomplished missionary's educational work was of a high order. One of her converts from the high caste school was a Hindu, another a Mohammedan. Both took training in the school for teachers. The high caste Hindus are extremely conservative and hard to reach, but when converted they make the best workers, because of their superior intelligence.

Murbad and vicinity furnished virgin soil for missionary effort where the gospel had never been preached, a vast field for evangelism. So Jessie Basford may be classed with the other pioneers of new fields, for she opened the field which later furnished two missionary martyrs for God and perishing India. In addition to her school work and three Sunday schools, Miss Basford preached in forty-five different villages where the people heard the gospel message for the first time.

Soon after moving to Murbad the missionary secured a piece of land from the government at a very low price. It is in an ideal location for a missionary bungalow, but in all the years no funds have been available for the erection of the needed missionary home. Consequently, during her residence in Murbad, our gifted missionary lived in a hut whose mud floor and walls were plastered with cow dung; its windows were small crevices near the top of the building, and the door so low that one must stoop to enter. It was in the midst of a heathen village where sanitation is unknown, and the chickens, dogs, cows and other animals live in the same room with the people; where smallpox and other loathsome diseases are liable to break out at any time; and where the missionary must always be prepared to treat physical ills of every description. Yet Miss Basford labored under such conditions eight long years in India, during a most critical period in the history of our work, through the World War, the great influenza epidemic and a famine. It was a time when only a few missionaries were on the field. Miss Basford was the only missionary at Murbad, the nearest Europeans being eighteen miles distant. But she loved the people of India, and, with three teachers and a Bible woman, she was too busy to think of being lonely. She writes: "As I look back over those days I am glad to testify that there was never a day when there was not a glad 'yes' in my heart to the will of God, and never a time when I would not have counted it a privilege to lay down my life for India. But that privilege was given to one more worthy than I—to Miss Willison, who took charge of my station when I came home." (And later to Miss Eltie Muse, who was in charge of the Murbad station at the time of her death.)

Miss Jessie Basford, after a long term in India's trying climate, returned to the United States in June, 1920. She was appointed supervisor of the public schools in her home county in 1921, but after serving one year she surrendered

this position to teach in our Nazarene schools—two years in Bresee Academy and five years in Trevecca College. At present (1930) she is teaching in the State College at Murfreesboro, Tennessee.

Like so many of our precious missionaries, her heart is still in India, and she is longing for the time when she may be allowed to return to her chosen field.

MISS VIOLA WILLISON



She first opened her eyes on the world in Ridge Farm, Illinois, August 10, 1887. She was saved in 1907 and sanctified ten years later. She graduated from Olivet College and devoted four years to teaching after leaving school. She was always active in church work, being the leading spirit in the mission band at Olivet College. In October, 1917, she applied to the Board of Foreign Missions for a missionary appointment to India. She was accepted and sailed

from San Francisco December, 1918, reaching Bombay March 2, 1919.

Miss Willison's intellectual gifts, her beautiful humility of spirit and her optimistic faith, added to her yearning love for the people to whom she ministered, all combined to make her an ideal missionary. She sailed with a glad heart, full of praise for the privilege of witnessing for Jesus in India. When her steamer entered the harbor she stood on the deck, hoping to catch sight of someone who had come to meet her at the pier. While waiting her heart was singing:

"O India, dark India, God's love can set you free;

I come to you in Jesus's name, with light and liberty."

Brother Tracy was waiting to welcome her to her new field. He informed her that she was to be stationed with Miss Basford at Murbad, instead of at Vasind with Miss Carpenter, as had at first been planned. Miss Basford came

to Bombay to meet Miss Willison. The next day she conducted her new helper to the school at Mahableshwar, where she commenced her study of the Marathi language.

From the first Miss Willison found the field intensely interesting and inspiring, and she daily prayed for divine help with the language so that she might more effectively assist Miss Basford in her splendid work at Murbad. About three months later the ardent recruit was permitted to proceed to Murbad, so eager to begin real missionary work that she could scarcely wait to reach the station.

When introduced to the little house with mud floors and walls plastered with cow dung, which had been Miss Basford's home for several years—a home surrounded by neighbors who kept their cows and goats and chickens in their best room—even then she was not dismayed! She had always wished to be a pioneer missionary, and she realized that at last her wish was to be gratified. Again she rejoiced. She was glad that she was in India!

Miss Willison was favorably impressed with Miss Basford's two schools, the high school for caste boys and the primary school for the low caste children. She noted the possibilities in the three Sunday schools, and the unlimited opportunity for evangelism among the villages. Since she had reached the field soon after the great influenza plague and the famine, the little famine waifs brought to the missionaries for care greatly appealed to Miss Willison's tender sympathies. To the missionaries' keen regret, owing to lack of facilities, they were obliged to pass on the most of these cases to other missions.

Miss Willison greatly admired the splendid courage and heroism of Miss Jessie Basford, who had been toiling alone for so many years in a heathen village, and with such gratifying results. She longed with ever increasing intensity for the speedy acquisition of the language so that she might be able

worthily to follow in her colleague's footsteps. Her desire was realized when Miss Basford returned to the homeland in June, 1920. Miss Willison was left in charge of the Murbad station. Later she was joined by Miss Eltie Muse, who was then a new missionary in Western India.

Eagerly, hopefully, devotedly the beautiful, gifted young missionary set herself to her divinely appointed task. While studying the language she also studied the mysteries of the inner heart of India, and the needs and problems of the people, easily winning their affectionate response to her own Christly love for them. Her progress in the language was also rapid and satisfactory.

But the workings of God's providence are mysterious—at least they seem so to the finite mind. After scarcely two years on the field, in the early beginnings of a missionary career which seemed to hold exceptionally bright promise, Miss Willison was granted what Miss Basford pathetically terms the "privilege" of giving her life for India.

On February 8, 1921, while visiting with the tonga, the missionary was stricken with malignant malaria. Miss Seay and Miss Muse at first attended her, but since her malady grew rapidly worse they finally took her to a hospital in Bombay where she was attended by three physicians and three nurses. But the patient's condition was complicated with a weak heart, and their best efforts were unavailing. Her radiant spirit winged its flight to the bosom of her Lord on February 19, 1921.

The beautiful funeral service was conducted at the hospital chapel by Rev. F. Arthur Anderson, attended by all the missionaries on the field, and a number from other missions. After the service, the earthly tabernacle was tenderly laid to rest in the European cemetery in Bombay—until Jesus comes.



REV. KOERT HAWLEY JACKSON
MRS. FLORENCE LUCILE JACKSON

Since no biographical data have been received from these good missionaries for "Messengers of the Cross in India," this sketch is incomplete, and a bit disappointing.

From their application blanks it is learned that Rev. K. Hawley Jackson was born at Columbus, Indiana, March 29, 1888. His mother was a member of the Christian Church. The lad was converted in June, 1906, and sanctified a month later, when eighteen years of age. He was licensed to preach in 1910, and ordained an elder in 1912.

For two years preceding his ordination the young minister was engaged in evangelistic work, with a considerable degree of success. He was then elected by the Conference of the Holiness Christian Church to accompany Rev. James M. Taylor on his missionary tours. Their first trip was to Central America where they evangelized for six months. Later Rev. Jackson returned to Guatemala with two workers whom

he located along the coast. They opened three missions and a school, and traveled on mule back for hundreds of miles, at one time crossing San Salvador. The youthful missionary seemed possessed with the spirit of evangelism, and gladly suffered all the privations and difficulties of pioneer life in a foreign land, including mountain travel, coarse fare, hard beds and the ever prevalent malaria. Dr. Taylor supported him for a time, and recommended him very highly.

Preferring to provide his own support, Rev. Jackson undertook evangelistic work in the States. After some time an opening in the great Northwest lured him to Oregon and Washington, but he always retained a keen interest in Central American missions. He united with the Church of the Nazarene in June, 1917, and in October applied to the General Board for an appointment as a missionary. He had long cherished a "call" to the foreign field. At first his drawing was toward India but his experience in Central America offered a counter attraction. But when the Board acquainted him with the pressing need in India the missionary was convinced that India was the Lord's choice for him.

The year 1917 was a notable one in the missionary's life, for it brought to him the girl of his choice, Miss Florence Lucile Dixon, daughter of Dr. E. P. Dixon of Newberg, Oregon. This charming young lady was a graduate of high school, with one year at Pasadena College, an accomplished musician, an exquisite housekeeper, deeply spiritual in her religious life, and active in Christian service. In addition to teaching in Sunday school and assisting in deaconess' work, Miss Dixon had spent one year with Rev. Stella B. Crooks, assisting in her evangelistic meetings. Sister Crooks recommended her in glowing terms for the mission field. She filed her application with the Board in October, 1917, and was married to Rev. K. Hawley Jackson on Christmas day of the same year.

About a year later they were sent with Miss Willison, to our mission in Western India, which was facing a crisis in its history. So many of the experienced missionaries were furloughed on account of broken health that the mission was in danger of collapse from lack of workers. Miss Willison was stationed at Murbad, and Rev. and Mrs. Jackson at Buldana.

The new missionaries put their shoulders to the wheel in zealous, faithful service. While studying the language they built a little grass house for ten dollars, and in this humble domicile they set up housekeeping in India. Their hearts were deeply stirred by the pathetic needs which they witnessed every day, so they gave of their strength and effort to the limit during their term of service in India.

Since their return to the homeland in 1924 they have continued to carry the burden. They have been active in deputation and pastoral work, striving everywhere to set before the Nazarene public a true vision of foreign missions as related to the Cross of Christ and the Savior's great commission, "Go ye, disciple all nations." Rev. Jackson has also contributed many articles to *The Other Sheep* descriptive of conditions in India and her pathetic need of Christ.

MISS ELTIE OLA MUSE



This devoted missionary was the child of humble parentage, born in a two-roomed log cabin at Trimble, Kentucky, August 16, 1888, the fifth in a family of eight. She was left fatherless at the age of seven years. Since the mother was burdened thus early with the responsibility of so large a family, the children were obliged to work hard, with but limited opportunities for education.

Notwithstanding her humble environment, little Eltie's soul was stirred with spiritual aspirations at a very early age. She was a frail child, subject to a variety of afflictions until her thirteenth year. Several times the neighbors were called in to see her breathe her last, but evidently the Lord had a purpose in sparing her life each time. From her earliest recollections the little girl longed to be a Christian. Her favorite pastime was to play "church" all alone. She always preached her own sermon, sang her own invitation hymn, and then knelt at her own altar.

When twelve years old, she was deeply convicted of sin, and was blessedly saved at a Methodist altar. Since her mother was a member of the Baptist Church, Eltie also joined that communion. Through childish ignorance of the importance of prayer and Bible study she lost her vital touch with the Lord for a time, although she refrained from association

with the worldly crowd. She was reclaimed at seventeen years of age, but for several years she was conscious of a spiritual hunger which she did not understand. Since her church actively opposed the doctrine of holiness she never heard the experience spoken of except in terms of derision.

Nevertheless, in the providence of God, Miss Eltie attended a tent meeting conducted by Rev. Benjamin Talbott, his wife, and his daughter, who is now Mrs. Will Eckel of Japan. Under their ministry Eltie Muse was gloriously sanctified. With joy overflowing she could not refrain from telling the glad story to every one she knew. Her friends were amazed and, at first, dismayed by the exuberance of her holy enthusiasm, but she was soon privileged to see her mother, three brothers, and many friends in the experience of the same blessing.

Miss Muse joined the Church of the Nazarene at Delmer, Kentucky, when a new church was organized there. Almost from the moment the Comforter came into her heart, Miss Muse felt that the Lord had His hand upon her for some special service, although it was not revealed what it should be. However, the conviction that her work would require a more liberal education than she possessed was very clear. Accordingly she entered Kingswood College, taking part normal and part Bible studies. She taught a rural school and attended schools by turns, meanwhile preaching in groves, schoolhouses and other places, wherever an opportunity was offered. While at Kingswood her "call" to the ministry became clearly defined. After two terms at Kingswood, the Lord opened the way for her to attend Olivet College, where she spent three happy years in study and in the work of a student minister. It was here that her "call" to India became so pronounced that she was moved to send in her application at once.

Eltie Muse was ordained in 1919, and on November 7, of the same year, she sailed happily from Seattle to Bombay, India, reaching her destination December 30, 1919.

Miss Muse was an efficient "all-around" missionary, possessing the happy faculty of adapting herself to conditions, and she was always resourceful in emergencies. Like all other missionaries, much of her time was employed in ministering to physical ills, but her chief ministry was evangelistic, touring and visiting and preaching the Word, over a territory where many of the people had never heard the name of Jesus. Everywhere sin and misery abounding; on all sides stricken faces and hungry hearts; again and again the pathetic plaint, "I never heard His name before!" Daily the faithful missionary went forth to sow the precious seed. The patience of the sower was hers; the exalted faith, the true missionary *vision* so little comprehended by the rank and file of the Church. This enabled her to stand by her post, sometimes alone, and with each passing month and year Eltie Muse was drawn closer and closer to the suffering heart of India, until she learned to love her people with a love that was stronger than death.

The name of Eltie Muse will always be associated with that of the station at Murbad, Thana District. When Miss Jessie Basford was furloughed home in 1920, broken in health, Miss Muse was sent to take up the work at Murbad with Miss Willison. After Miss Willison's promotion to the "heavenlies" in 1921, Miss Muse carried the work of the station alone until her furlough in 1925. She contributed to the April, 1921, issue of *The Other Sheep*, an account of a Sunday at Murbad, which presents a graphic pen picture of herself and Miss Willison in their everyday life at Murbad. The article, written in Miss Muse's own animated style, is invested with a peculiar interest now, since both precious missionaries have been called to serve "up higher."

After serving six years in her chosen field the missionary's career was interrupted by the fatal "retrenchment" of 1925, from which the needy field of India suffered severely, a blow from which it has not yet recovered. Heavy-hearted, she returned to the United States. After three long years of enforced furlough she was allowed to return to her beloved field, soon after the General Assembly of 1928.

With a thankful heart Miss Muse resumed her labors at Murbad. Six months later she wrote to Rev. and Mrs. Codding:

"As you no doubt know, I am in Murbad—don't know if I would think I was in India elsewhere—at least not where my chief burden is, though of course all India is *India* when it comes to spiritual need. . . . I believe these last six months in India have given me a deeper insight into her need than I got in the six full years before. I cannot explain how, but I seem to see in a clearer light. . . . That God is talking to me, I am sure, but oh, for a break! I feel at times that I can't go on if it doesn't come."

This burden for the work seemed to increase as the weeks and the months passed. She found so many poor souls who had accepted Christ in their hearts and longed to serve Him, but bound by the fearful restrictions of caste were not brave enough to pay the price of an open confession. Repeatedly she agonized in prayer with an earnestness which bordered upon desperation, pleading, "Lord, let me see souls saved, or let me die!"

She remarked to Miss Mellies, her associate at Murbad, that unless people would turn to God she could no longer endure it. She disposed her business affairs in a manner which indicated that she did not expect to live long. In *The Other Sheep* of April, 1930, she makes a touching plea for a new missionary home in Murbad. The house our missionaries have occupied in Murbad, as described in the sketches of Miss

Basford and Miss Willison, is an unsanitary Indian dwelling with its mud floors plastered with cow dung. After a detailed description of the place, she adds: "Are we complaining? No, we prefer this old Indian house, with all its deformities, to any of your modern houses in America? Why? Because it affords us the privilege of preaching Jesus to a multitude of those 'other sheep' for whom He laid down His life. Nevertheless, we believe God would be pleased for us to have our own bungalow in Murbad."

Eltie Muse was not granted her bungalow in Murbad; but she was called to a glorious "mansion" already prepared by the Lord she loved and served so faithfully. In the old Indian house she was stricken with confluent smallpox, most loathsome and painful of diseases. She was taken first to Khardi to the home of Brother and Sister McKay; but when her malady was diagnosed as smallpox she was transferred to a hospital in Bombay, where she received the best of care until the end came.

Brother and Sister Tracy remained near, braving the contagion to minister to the suffering missionary. Brother Tracy prayed with her, wrote her will for her, and noted down her last messages to friends and loved ones. Every effort was put forth to save her precious life. But after many days of intense suffering the end came, quietly and peacefully. Brother and Sister Tracy were the only Nazarene missionaries who were able to be present at the simple ceremonies, but Sister Tracy and two Methodist lady missionaries stood reverently by in the cemetery while Brother Tracy conducted a short service, and committed the sacred dust to a grave which had been prepared near that of her former associate and friend, Miss Viola Willison—until Jesus comes.

These two beautiful missionaries have given their lives, a supreme sacrifice for the Nazarene work at Murbad, Thana District, Western India, while a third missionary, Miss Jessie

Basford, who first opened the mission, is tempted to envy the two who have earned martyr's crowns, for she also would gladly have yielded her life, had it been the will of God. True missionaries are always thus. Why? Because they have the *vision* which can pierce the mists of the future;

“When the tears of the sower and the songs of the reaper
Shall mingle together in joy by and by.”

Shall the labors of these devoted messengers of the Cross be lost because of the lack of vision on the part of others?

MISS BESSIE SEAY



Miss Bessie Seay was reared in a Christian home which was blessed with a missionary vision. The mother entertained her little children by relating stories about the people in heathen lands who know nothing of Jesus. She taught them the Lord's commission to His disciples, seeking to impress upon their childish minds the important truth that each individual Christian is invested with a measure of responsibility in the work of carrying the message of sal-

vation to those who sit in darkness. Little Bessie was greatly stirred over her part in the divine program, often wondering how she could get the money to send to the foreign field. The thought that she herself might cross the seas never occurred to her in those childish days, but she was firmly convinced that her soul would be lost if she should fail to do her part. In later years, after she was saved and sanctified, she realized that those early impressions shadowed forth her definite "call" to the foreign field.

Since her schooling was limited, her first test was over the problem of preparation. She had no money, but she held on to God in prayer, and after a time He opened the way for her to work her way through school. It was a strenuous task, for she worked very hard, so hard that often she was too tired to study, consequently her progress was slower than she desired. Nevertheless she finished her course with-

out incurring a penny of debt. It was sometimes hard to see others helped through college, while she was obliged to work so hard, but in later years she discovered that this stern discipline was a valuable part of her training for the still more strenuous labors of pioneer missionary life in a place where she had to stand alone much of the time.

After finishing school Miss Seay entered a training school for nurses. During her second year the way opened for her to go to India. She went out first in 1909 under the Pentecostal Mission of Nashville.

After five years of efficient service she was furloughed in 1914. She remained in the United States during the World War, improving her time by finishing her nurse's training. She returned to the field in 1919 under the Board of Foreign Missions of the Church of the Nazarene, to serve a second term of six years.

Miss Seay labored most of the time in Khardi, and all of her work was in the Thana District. She specialized in medical and Sunday school work, teaching the children and treating the sick, thus securing an entrance for the gospel message into the homes. Since the nearest doctor and the nearest hospital were eighteen miles distant, Miss Seay filled the places of both doctor and nurse in Khardi. She treated from five hundred to nine hundred patients each month, many of them traveling forty or fifty miles for her help. Sometimes they came in oxcarts, sometimes on foot, long weary miles. Many presented themselves with broken limbs which had been neglected until gangrene had set in. Such cases had to be sent to the nearest hospital because the missionary nurse lacked the necessary equipment to care for them. Many of her patients were treated in their unsanitary homes, in the same room with their cattle and chickens. These experiences reminded Miss Seay that the Lord Jesus' first cradle was a manger.

When the missionary returned to the field after her furlough, she found that Khardi station had been closed for a time. It was a formidable task to open it again, but with the Lord's help she succeeded, and forged ahead. Soon she had three preachers, one lady teacher and three Bible women working under her in Khardi. For a period of six months she superintended both Khardi and Vasind. For the year 1922 the busy nurse reported 2,979 patients, and a small school conducted in the compound during a part of the year. She also built a small church in the compound—not a permanent structure, but one that was very dear to the little flock who worshiped in it. The little dispensary where Mrs. Perry was stricken is situated in Khardi, a place hallowed by her Christly ministry.

Miss Seay was preserved through many vicissitudes and perils incident to the career of a lady missionary who works alone in a heathen community. The Lord graciously blessed her ministry, and in the fullness of time the precious seed sown by her hand will bring forth an abundant harvest.

Miss Seay was furloughed in 1925. She is at home now (1930) in Nashville, Tennessee, busy in her chosen profession of nursing. She is one of that large company of Nazarene missionaries who are patiently waiting for an opportunity to return to "dear old India." She writes: "If the Lord sees best, I hope to spend the rest of my days in His work in India."

MISS AGNES GARDNER



Miss Agnes Gardner was born in Antigua, an island of the lesser Antilles, not far from Porto Rico, but her family moved to New Hampshire when the child was one year old. The father died when Agnes was twelve years old. Consequently the young girl was obliged to leave school at a very early age, to support her mother and an invalid sister who was ten years her senior. She found work as cashier in an office in Boston.

Clerical work was easy for Miss Agnes, who had been advised, while in school, to specialize in mathematics. She conceived an ambition to obtain a thorough commercial education so that she might achieve success in the business world.

Through the kindness of Rev. D. Rand Pierce the way was opened for Miss Gardner to enter the Pentecostal Collegiate Institute (now Eastern Nazarene College), which was then situated at North Scituate, R. I. The Lynn Church of the Nazarene helped her during the first term, but she worked her way through the remainder of the four years' course. She enrolled in the commercial course with a view of fitting herself for a business career.

But one day, with a few other students, she slipped up to the chapel to pray. While she was on her knees she heard the Lord's whispered call, "Will you go to India for me?" She promptly responded, "Yes," glad that the Lord had called

her while at prayer. But when she returned to her commercial classes and began to realize that, in order to follow the Spirit's leading she must surrender her own most cherished plan for her life, the real struggle began. In the end she yielded and let the Lord have His way, whereupon great peace flooded her soul. She immediately changed from the commercial course to the Christian worker's course. Soon after this matter was settled Miss Gardner received another definite call to deaconess work, whereupon she commenced to work among the destitute at Mill Village, a section of poor people in North Scituate.

While still in school Miss Agnes was advised to take nurse's training by Mrs. Martin Wood, who had just returned from India and was well acquainted with the peculiar needs of that country. So the prospective missionary entered the Lynn hospital for training. After six months her head began to trouble her, and she was threatened with blindness. But, in accordance with James 5:14, she was anointed and wonderfully healed. She then continued her nurses' training in the Haverhill hospital. Before the graduating exercises she was asked to remain with the institution as assistant superintendent of nurses. She accepted the position, and served almost seven years. The Lord had never revoked her "call" to India, but He was preparing her through discipline and experience to minister more effectively to the suffering women and the little child wives of India. The Lord never hurries the preparation of His chosen ones. Miss Gardner was detained a number of years because of her afflicted sister who had suffered a fall in her infancy, and had never developed normally. After the mother's death this sister had only Miss Agnes to depend upon. So Miss Gardner's missionary application, which had never been signed, was put away in a drawer where it remained hidden from sight for a number of years.

But after the sister's death Agnes Gardner went west with Rev. D. Rand Pierce and wife. Again the Lord began to talk to her about India. Fifteen years had passed since her first call. She had supposed that some one younger would be chosen. But she spread her application before the Lord, prayed through, and signed her name. Soon after this she was summoned by Sister DeLance Wallace to Walla Walla, where she served the church as deaconess for one and a half years. The problems of support and equipment were still unsolved. But while she was pondering them in her mind she was approached by Brother R. J. Tompkins, who informed her that he and his wife desired the privilege of supporting her in India. These good friends continued Miss Gardner's support during the greater part of her term on the field, and when their missionary returned on furlough, broken in health, they took her into their hearts and into their home, where a place is always reserved for her.

Agnes Gardner set sail in November, 1919, for Kishor-ganj, Mymensingh District, Eastern India, but later was transferred to Buldana in Western India. Hers was a ministry of love, marked by devotion and sacrifice. Like her Savior, the missionary's heart was stirred with compassion when she beheld the misery of the multitudes. Faithfully she endeavored to hold forth a living Christ, a crucified and risen Redeemer, while acting as both doctor and nurse. The Lord blessed her consecrated efforts, giving her success in her medical practice and favor in the communities where she labored. The people to whom she ministered learned to love Miss Gardner, who seemed to understand their problems and to respond to all their needs with tenderest sympathy. Only God can estimate the blessing which this modest, consecrated missionary brought into thousands of darkened lives during the six years of her residence in India.

Broken health compelled her return to the United States in 1925. She found a home at once in Walla Walla, with Brother and Sister Tompkins.

But the missionary soon resumed her profession of nursing, which keeps her busily employed, sometimes both day and night. In addition, she is the worthy president of the North Pacific District W. F. M. S. (1930). She also responds to many calls to speak on missions in churches, conventions and campmeetings. She is still cherishing her "call," and is trusting the Lord to again supply the means when the time comes for her return to the field.



REV. JOHN MCKAY
MRS. MAY TIDWELL MCKAY

Reared amid the "purple tinted hills of Tennessee," Lula May Tidwell early learned to recognize God through the beauties of His handiwork. Upon the eve of her first sailing to India, she wrote to The Other Sheep:

"In the falling of the rain and the sighing of the wind I heard His voice. In the starry heavens, the sunny fields, the setting sun—in everything I saw His hand."

The divine Voice spoke to her heart when she was only five years old, and she began to love and serve the Savior. The tide of her spiritual life was more or less fluctuating for a number of years, but the Lord had His hand upon the child. Finally one autumn morning in her fifteenth year the young girl heard the Voice calling her. She was walking to school under the trees resplendent in the red-gold glory of their autumn foliage, listening to the patter of the raindrops upon the leaves—when suddenly, through the music

of the raindrops came the Voice distinctly calling, "Will you go to India for me?" Startled, the child looked about to see who had spoken. But she was alone. Again the call was repeated even more distinctly than before, "Will you be my representative in India?" Then she was frightened indeed, for she knew it was the voice of God. With tears rolling down her cheeks, she pleaded: "Lord, I can't go. What could I do there?"

Trying to forget her "call," she wandered in spiritual darkness for a few years, but when she was nineteen she came back to the Savior, and the joy of her salvation was restored. Then she made a complete consecration, and surrendered herself to God unconditionally. The divine fire fell upon her sacrifice in a marvelous manner so that the whole countryside knew that a radical change had been wrought in Lula May Tidwell. From that time her heart beat a glad response to her call. "Here am I, send me."

But the way did not open at once. For three years Miss Tidwell worked in the railway express office at Chattanooga. But she became restless and dissatisfied. One day, while seated at her desk, tears blinded her eyes. She conferred with her niece who worked in the same office, and they agreed that some action must be taken. She resigned her position, went to Trevecca College, completed her Bible course, and was appointed to India in 1920.

In March of that same year she met "John." Their first meeting marked the beginning of an ideal romance, a friendship, love and courtship which were "perfect."

John McKay is a native of bonnie Scotland, born in Coatbridge, Scotland, of honest, upright parents who, although not professing Christians, taught their children to rigidly observe the Sabbath, as well as many other principles of righteousness. When the lad was seventeen years of age

he came to the United States and found employment with the Carnegie Steel Company at Pittsburgh, Pa. In the providence of God he secured board with a good Nazarene family. In less than a year the Lord saved him, and very soon the boy was led to consecrate his life to his new-found Savior. The Holy Spirit sanctified him wholly, and he became a member of the Terrace Church of the Nazarene near Homestead, Pa. The Lord prospered him financially, giving him a good position which he kept for seven years. But after a time the young man began to hear the "still small voice" of the Spirit urging him to yield his life in service for the Lord who had done so much for him. Accordingly he went to Trevecca College to prepare himself for the work of the ministry. While here he received a definite "call" to India. Here also he met Lula May Tidwell.

Without hesitation they plighted their troth, even though Miss Tidwell was ready to go to the field, while "John" was just beginning his preparation. But to these devoted souls this situation presented no dilemma. Miss Tidwell did not for a moment consider "waiting for John," as many of her friends advised. From the beginning, "God first" had been their motto. With a sublime trust in God and in each other, they said, "Good-by," for a little while, and Lula May Tidwell turned her face steadfastly toward the Orient, while John diligently applied himself to his studies, four years at Trevecca and one at Olivet, completing his ministerial studies and a number of college subjects.

Miss Tidwell, in company with a large group of Nazarene missionaries bound for India and China, set sail from Seattle October 27, 1920. In her little book, "India As I Found It," she relates the story of the long trip from Chattanooga, Tennessee, to Bombay, India. She tells of the farewell services, the horrors of sea-sickness, the storm at sea, the interesting visit with our missionaries in the picturesque Land of the

Rising Sun, the glorious beauty of a sunset on the ocean, and her final arrival in India.

In the same little book the missionary describes in graphic word pictures the conditions in India "as she found them," the people, their spiritual darkness, their heart-hunger, their pathetic need and their beautiful response to love. The cruel system of caste under which India's suffering millions are bound as by an iron yoke, is feelingly set forth. This makes the work of the missionary doubly hard, but the missionary who lives as close to the heart of that dark land as Miss Tidwell has lived is encouraged to press forward, going forth "weeping," bearing precious seed, being persuaded that in due time they will "come again rejoicing, bringing precious sheaves with them"—*if they faint not*.

The new missionary bravely attacked the language problem, and persevered under formidable difficulties. The furnace of affliction seemed to be heated seven times during those early years. She was stricken with malignant malaria just four weeks after landing in India. During long weeks of physical torture she wrestled with the "principalities, and powers and rulers of darkness" whose presence is so keenly felt in India. Other sicknesses followed, also a series of major operations, at which times death would have been much easier than the struggle for existence. But the precious missionary held on to God in simple faith, and she held sweet communion with Him through all. The Lord restored her, and gave her great favor in the sight of the people.

During many of her illnesses she was alone save for her Indian friends, but they always ministered to her with tenderest devotion. Her people always love Miss Tidwell. The secret may be found in the fact that in the beginning of her ministry in that dark land, while praying for a sick man in a bereaved home, a veritable passion of love was born in her breast, with the one consuming desire to point India to the

blessed "Lamb of God that taketh away the sin of the world." She has also carefully avoided a patronizing attitude in dealing with her people. To her heart of love they are not "heathen," but her own dear brothers and sisters, who are in need of the help which she can bring them. It is her opinion that the attitude of the missionary toward the Indian determines the attitude of the Indian toward the missionary.

Vasind, Thana District, was Miss Tidwell's first home in India. She labored for a time in Buldana, and toured extensively among the villages, but her principal work was at Khardi, Thana District, the station opened by Brother and Sister Coddington several years before. Her touring and children's work is described in "India As I Found It." The same little book also records many remarkable cases of conversion, where the shackles of caste have been broken for Jesus' sake, even though the act means excommunication and the life of an outcaste.

After six years of faithful service Miss Tidwell found it harder to say "good-by" to her people in India than it had been to leave her dear ones in the homeland. Crowds followed her to the docks in Bombay to bid her farewell with tears and blessings, when she embarked on the S. S. California, November 14, 1925, for a brief visit with friends in the United States, and especially in "earth's fairest spot, her own beloved Tennessee."

Yes, John was waiting, ready now for India, and with a love changeless as the everlasting hills. They were married on March 12, 1926, and Lula May Tidwell became Mrs. May Tidwell McKay. According to the testimony of the bride, "There have never been two happier hearts in a fallen world than ours." Through all vicissitudes they have kept true to their motto, "God first," and after four years they still feel that "to be divinely in love is the most beautiful thing in the world." So when Mrs. May Tidwell McKay returned

to India November 26, 1926, her husband was with her. They took up their residence in Khardi and Mrs. McKay resumed her labors, while her husband wrestled with the language. He soon proved a good yokefellow in the work. Together they have been proving the faithfulness of our God, for under their precious ministry a goodly number have been converted from Hinduism, while a much larger number have secretly accepted Christ, but lack the courage to break their caste.

Mrs. McKay views with apprehension the tendency in missionary circles to withdraw from the fields where the battle is hardest, as in the Thana District where so many of our best missionaries have poured forth their best efforts, and two have given their lives. She reasons that "in other warfare, when the nations battle against each other, it is always the policy to *put the strongest line of forces where the battle is the hardest, the enemy most stubborn and relentless,*" and so it should be in the battle for souls on the foreign field. The lack of *vision* on the part of the church is the cause of many sad tragedies.

On January 11, 1930, the missionaries' home was blessed by the advent of a beautiful baby boy, who was received as a precious treasure fresh from the hands of God. The rare devotion of these splendid missionaries was put to a severe test when Miss Muse was brought to their home very ill. When they discovered that she was suffering with confluent smallpox, the brave soul of the missionary mother did not falter, although she knew that the family were all exposed to the contagion, including the tiny baby boy, only a few weeks old. Tenderly she continued to minister to the sufferer, assuring the patient that the Lord would care for her little one. Her faith was rewarded, for all were miraculously preserved from the infection—preserved to continue their labors in the Thana District which has been consecrated by

the prayers and tears and heroism of so many of our messengers of the Cross, "of whom the world is not worthy." Our missionaries ask no greater privilege than to remain with their people. In a recent letter, Mrs. McKay breathes the following petition:

"And after the last setting of the last sun, when we stand in His presence, and He looks us over and cannot find any degrees, medals, or any earthly honors—may He find scars—SCARS."



REV. FRANK ARTHUR ANDERSON
MRS. HELEN YEEND ANDERSON

Rev. F. Arthur Anderson is the son of Christian parents who were members of the Pentecost Pilgrim Church. He was born in Providence, R. I., in December, 1891. From his early childhood the lad felt the call of God to the foreign missionary field, but he resisted the call, striving to forget it in other pursuits. A sainted aunt had yielded her life in missionary service in Africa. The picture of her lonely grave in the jungle solitudes of the dark continent haunted the boy's imagination. For many years it kept him from yielding his heart to God, but the Spirit never ceased to strive until in March, 1910, he said "Yes," to God, and was blessedly saved. A few months later he was sanctified. The rebellion in his heart gave place to an earnest desire to know God's will for his life. The question of chief importance in his mind was "Where will you have me go, Lord?"

This happy state of submission was not reached without a tremendous struggle and an intelligent counting of the cost. It is not easy for a young man to give up his ambitious plans, but after Arthur Anderson fully surrendered to God he realized that the Lord's will is the sweetest thing in the world, and he was ready for the definite call to India, which came a little later. He united with the Church of the Nazarene in 1912.

After finishing high school and completing the Christian worker's course in one of our Nazarene colleges he married, and served a few years in pastorates in the Northwest, Southern California and Alberta Districts. But the call to the foreign field became more insistent in the hearts of the young minister and his wife. Finally in August, 1919, they filed their applications with the Missionary Board. The important step taken, they eagerly waited their appointments, fired with a holy passion for lost souls in dark India.

Miss Helen Yeend was born in a Nazarene home in Walla Walla, Washington. She was educated in the grammar and high schools of Walla Walla, finishing with the Christian worker's course in Pasadena College, and one semester at Nampa, Idaho.

When a child of ten or twelve years Miss Helen felt the call of God to the foreign field, and at first was greatly pleased. But when she grew older, and began to taste life and its pleasures, she discovered that worldly ambitions were opposing themselves, and she attempted to smother her call. But while attending a District Assembly she was deeply convicted of her wrong, and the Spirit renewed His call. She resisted for a time, but under continued pressure she finally yielded. Kneeling by the couch in her own home, her parents prayed for her, and the young girl was blessedly saved—in August, 1913. A year later, in a meeting held by Brother Stalker in Walla Walla, she was gloriously sanctified, after

a severe struggle over a definite call to India. When she yielded that point, the light broke through and glory came. From that hour she gladly anticipated the day when she could "be about her Father's business."

After her semester at Nampa Miss Yeend was married to Rev. F. Arthur Anderson. Their two years of pastoral work together were blessed in the salvation of precious souls.

The missionaries, with their baby daughter a few months old, were permitted to sail for India October 27, 1920, in company with Rev. and Mrs. P. L. Beals, Miss Lula May Tidwell, Miss Ruth Rudolph, Miss Amber Tresham and Miss May Bursch.

At Bombay the newcomers were greeted by all the Nazarene missionaries who were left on the Western India field, both from the Thana and the Berar districts. On the following day they called a meeting to station the new missionaries. Since the Thana stations are so far removed from those in Berar, the two districts are quite distinct. The representatives from each district came to that meeting determined to capture a *man* from the large group of re-enforcements! Fortunately there were two men in the company. Brother Beals was carried off to Buldana, while Brother Anderson was claimed by the Thana group as their prize. He and his good wife were settled at Khardi, where Miss Seay had been in charge since her return from her furlough. In their new quarters Rev. Anderson found himself the one lone man with a group of seven lady missionaries. The situation was not without its humorous side, but since the ladies promised to treat him well all proceeded harmoniously.

Brother Anderson was amazed at the faith and fortitude of these young missionaries, only two of whom had been on the field more than two years, some of them only recently arrived. They attacked the problems of their new, strange field with the heroism of veterans. Also, on every hand, he

heard beautiful tributes to the glorious pioneers of the field, the Tracys, the Coddings, the Fritzlans, Miss Carpenter, Miss Basford, and others who sowed the seed in much tribulation, watering it with their blood and tears, preparing the ground for their successors to reap an abundant harvest. These veterans were all on furlough at that time.

Brother and Sister Anderson were deeply impressed with the need and the opportunities of the Thana District. They applied themselves with all diligence to the study of the language, and ministered in the various departments of the work, first in the Thana District, and sometimes in Buldana. In February, 1921, only a few weeks after his arrival in India, Brother Anderson officiated at the funeral of Miss Viola Willison—a sad but tender ministration.

These good missionaries were in love with their work, and greatly blessed in touring and evangelizing, and they planned a full missionary career, but after two years on the field their little daughter was stricken with a wasting disease which made it imperative to remove her from the unhealthful climate of India. Sorrowfully they returned to the homeland, where Brother Anderson engaged in pastoral work for a few years. Under proper medical treatment the little daughter's health was seemingly restored. In 1927 they again applied to the Board for reappointment to their chosen field. Since Brother Beals was forced by a break in health to return to the States at that time, Brother and Sister Anderson were sent to take his place at Buldana. Joyfully the missionaries took up once more the work they had laid down so reluctantly five years before. But again they were disappointed. The little girl's health soon began to fail, and it became evident that she could not live in India. With sad hearts they relinquished their hopes of a life ministry to the "other sheep" in India, whom they had learned to love so dearly. With

many regrets they bade farewell to their friends on the field, and turned their faces toward their native land.

Since their return to the United States the missionaries are furthering the cause of Nazarene foreign missions at the home base by prayer and earnest endeavor. Brother Anderson is now (1930) pastoring the Church of the Nazarene at Ontario, California.



REV. PRESCOTT LORING BEALS
MRS. BESSIE LITTLEJOHN BEALS

Prescott Loring Beals first saw the light on a farm near Platte, South Dakota, but when he was four years old his parents moved to Searsboro, Iowa, about twenty-five miles north of Oskaloosa. His father and mother were both members of the Friends (Quaker) Church, godly people who were always faithful in attendance upon the means of grace, and interested in the activities of the church. The father was engaged in mercantile business in Searsboro. The young son undertook to act as "assistant" clerk as soon as he was able to reach the lower shelves. The candy department received the lion's share of the juvenile salesman's attention, often to his own advantage, but he did manage to make sales now and then, enough to justify his presence in his favorite part of the store. In later life he confesses that he has never fully overcome his childish preference for the candy department.

Little Prescott entered the grade schools in Searsboro when about six years of age. He attended regularly until he finished the nine grades which were carried at Searsboro at that time. He always helped in the store mornings and evenings and Saturdays; consequently he had little time for play. But the boy nature was strong within him, and he did love a game of ball. He declares that he "would rather play than eat, and, if the truth were known, would rather play than work." What real boy wouldn't? The bright lad's ingenuity contrived a way to inject some of the coveted play into his busy life. Whenever he found a minute's leisure he would take his stand on the street outside the door, and play "catch" with the first boy who chanced to pass his way. At the same time he kept his eyes open for possible customers, and never failed to leave his play instantly when any person entered the store.

Doubtless it was providential that young Prescott was kept so busily employed during those boyhood years, for the town of Searsboro was noted for the laxity of its morals. A certain evangelist said that if he were given his choice to go to perdition or to Searsboro, he would choose the former! In the days before the Eighteenth Amendment it was a "wide-open" town in very truth. Drunkenness and revelry were so prevalent that it was not safe for respectable citizens to walk the streets after dark, and the devil's traps for boys were set on every street corner. But Prescott Beals, kept busy in the store and guarded by the spiritual atmosphere of his godly Quaker home, escaped the corruption of his environment.

Best of all, when he was about twelve years of age, he was brightly converted in a Methodist revival meeting. His experience was clear cut and positive, permitting no shadow of doubt as to its reality. The presence of Jesus in his heart gave the boy such a sense of security that he felt it would be

perfectly safe for him to pass through the most dangerous part of town after dark, had he been permitted to do so.

After he was saved Prescott became a regular attendant at a Junior Bible Class and the Junior League of the Methodist Church, beside being promptly on time at the Sunday school and church services at the Friends Church where his parents were members. Although sometimes ridiculed for his piety, the boy remained steadfast.

In 1908, a new irrigation project was opened at Greenleaf, Idaho, where a Friends' community was also started. Feeling that they must get their children into a more wholesome environment than that of Searsboro, the father and mother moved their family to the new community. The next year an academy was started by the "Friends" people, the Beals family being among its most active supporters. Young Prescott entered this academy with its first class. He completed a four years' course in the institution, taking care of the janitor work for his tuition. At the same time the youth helped his father to clear the farm of sagebrush, getting the land ready for irrigation.

When he was sixteen years old he discovered that he had lost much of the joy of his salvation. Greatly distressed, he again sought the Lord, and was blessedly reclaimed in a meeting in the Friends' Church.

While attending the academy at Greenleaf, Prescott Beals recognized his call to the ministry. The atmosphere of the Greenleaf institution was intensely spiritual, and the doctrine of holiness was emphasized by its leaders. Prescott Beals, with four other young men, organized a "gospel team" for evangelistic work. The party included a male quartet and a good organist. They held meetings in churches and schoolhouses in the surrounding community, each taking a part in the programs. The Lord blessed the work of these young evangelists with gratifying results.

Through proficiency in his studies Mr. Beals secured a scholarship in the Friends' College at Newberg, Oregon. Here the ambitious student spent a year and a half (1912-1913), supplementing his studies with active work as chairman of the Y. M. C. A. deputation team, which gave him opportunity to preach frequently.

He had planned to spend the next year at Taylor University, Upland, Indiana, but since his mother was in very poor health, his father advised him not to go so far away from home. This proved to be the providential leading which brought this fine young minister into the Church of the Nazarene. The Northwest Nazarene College at Nampa, Idaho, was then in its initial state. Because of its spiritual atmosphere Prescott Beals entered this institution, even though at that time it was carrying only the first year of college work, whereas he had already completed one and a half years. He busied himself with some Bible courses and taught one of the subjects in the college course.

In the year 1916 the Beals family sustained a sad bereavement in the loss of mother and father who both died within eleven days. Being the eldest of the four children, it became necessary for young Prescott to leave school for a time to care for the farm and to attend to the business matters involved in the administration of the estate. This was a severe trial, but it was beneficial in the deepening of his spiritual life.

As soon as possible he returned to Nampa where he finished his college course, graduating in June, 1919. During the winter of 1918-1919 a wonderful revival broke out among the students of the college. It was at this time that Prescott Beals received his real Pentecost, with power and great glory. Two important decisions were made at this time. First, he was led to transfer his membership to the Church of the Nazarene, not because he had aught against

the church of his parents, but because he was convinced that the Lord had designed for him a "special sphere" of service which he could not fill elsewhere.

The second decision was in regard to his "call" to the foreign field. From the time of his conversion the young man had experienced an intense longing to become a missionary, but the leading of the Spirit in the matter was not clear. After receiving the baptism of the Holy Ghost on one memorable night the Lord revealed His will definitely, leaving no further question in the mind of the young disciple.

At the District Assembly which followed his graduation in June, 1919, Prescott Beals was ordained under Dr. Williams. He immediately proceeded to Halfway, Oregon, where he spent a very happy year in his first pastorate. In February of that year (1920) he filed his application with the Missionary Board and received his appointment as missionary to India. His church at Halfway, who were preparing to build, were unwilling to let their young pastor go. Their plea was so insistent that the Board consented to postpone Brother Beals' appointment until the next year. But, after further consideration and much prayer, the church board of the Halfway church became convinced that it was their duty to release their pastor, and so notified him and the Missionary Board. So the first appointment was adhered to.

During his busy years at the Nampa school Prescott Beals was not exclusively engrossed in studies and religious activities. Another element crept into his life which exerted an important influence upon his career—the element of romance. And hereby hangs another interesting tale, that of

MISS BESSIE LITTLEJOHN.

She was the daughter of Baptist parents, born near Dixie, Washington, in 1896. Since her father was of a roving disposition, his family was moved from place to place until

Bessie was twelve years old, when they finally settled at Walla Walla, Washington. Previous to that time the child enjoyed no church privileges and scarcely knew what a Sunday school was. Since the family lived in the country, Bessie's childhood was like "One glorious, happy day spent out of doors."

In Walla Walla the Littlejohn family first came in contact with the little Church of the Nazarene which had just been organized, with Mrs. DeLance Wallace as pastor, and where Miss Martha Curry was holding revival meetings. After attending a few meetings the whole family—father, mother and three children—were happily converted on the same day, October 2, 1910! No words can express the happy change which was effected in that home!

Miss Bessie was a brilliant student. During the four years of her high school course she kept at the head of her classes, and at graduation she won the highest marks in her class, which entitled her to a scholarship in Whitman College in Walla Walla.

During her high school days the young girl was kept victorious over the ordinary temptations of school life, and in her second year the Lord began to talk to her about India. But she had already conceived an ambition for an educational career. She resisted the "call," keeping it hidden in her heart, hoping that it might pass away. But after her graduation, during a revival meeting conducted by Rev. Charles Stalker, she yielded herself to God, and received the baptism of the Holy Ghost. In 1915 she heard of Pasadena College through Dr. Wiley. She decided to surrender her scholarship at Whitman in favor of a course at Pasadena, where she could better fit herself for missionary work in India. This decision involved real heroism, for it meant that she must leave home and earn all her expenses, whereas she had the privilege of a course at Whitman in the home town with all

expenses paid. This was not an easy task, but the Lord helped her through all difficulties, and she came out "more than conqueror." Her experiences at Pasadena bore rich fruitage in resourcefulness on the mission field. After a year at Pasadena Miss Littlejohn spent one semester at the State University at Berkeley, California, but she finished her college course at Northwest Nazarene College, Nampa, Idaho.

Until she was twenty years old Miss Littlejohn steadfastly refused the attentions of young men, preferring to give her whole attention to her studies and preparations for India. But soon after entering school at Nampa she met Prescott Beals, and—well, Cupid triumphed at last! "All resolutions went to the winds." These godly young people were both, of course, conscientious about obeying the "rules." But what system of rules can control the telepathy of true love when congenial souls meet daily in class and dining room and even on the same "dishwashing crew!" And no one ever discovered the "post office" in the French dictionary which reposed on a shelf in Dr. Wiley's class room! Love will find "a thousand ways" to express itself under all circumstances.

The lovers were married immediately after Miss Littlejohn graduated in June, 1920. Three days later, since both were already under appointment to India, the newly-weds, in company with Rev. and Mrs. Arthur Anderson, began a tour of deputation work which covered the Northwest District. They sailed with a large group of missionaries who were sent forth in October, 1920.

They had applied for Eastern India, but when they reached Calcutta they found a cablegram informing them that, because of pressing needs in Western India, they must be transferred to that field. This was a bitter disappointment, especially to Mrs. Beals, who had spent years of preparation for Eastern India, believing her "call" to be definitely

to that field. It was many months before she became reconciled to this ruling which, to her mind, seemed to conflict with God's plan for her.

She did not, however, allow her disappointment to interfere with her efficiency on the mission field. Brother Beals was appointed treasurer, and the missionaries were put in charge of the boys' school at Buldana. With the exception of one and a half years at Murbad, their residence was at Buldana during their first term of service, and they were in charge of the station during much of that period.

After six years on the field, owing to a break in Brother Beals' health, the missionaries were obliged to return to the homeland, but after two years of rest they resumed their labors on the field. They were at once given charge of the Buldana station, and the treasurership was again entrusted to Brother Beals. The Lord has given them a goodly number of souls since their return, several new outstations have been opened, and the church has enjoyed many seasons of spiritual refreshing. These splendid missionaries are supremely thankful because God has called them to India. Mrs. Beals writes:

"We feel that our real work in India is just begun. We do not have to spend time with the language, and we are acquainted with India and her great people. . . . We are looking forward to the best days our work here has ever known."

MISS RUTH RUDOLPH



No definite biographical data have been received for "Messengers of the Cross in India" from this dear missionary. From her missionary application papers we learn that she is a native of Montague, Texas, and that she received a thorough course of nurses' training at the Baptist Sanitarium in Dallas, Texas. She was converted in May, 1912, and sanctified a month later, uniting with the Church of the Nazarene in November of the same year. She experi-

enced a definite call to India which she cherished as a mark of divine favor.

Her letters to the General Board breathe a spirit of rare devotion to the Master, of a yearning love for lost souls everywhere, and an eager desire to carry the sweet message of salvation into the darkened regions of India.

While training in the Sanitarium at Dallas, Miss Rudolph faithfully improved her many opportunities for evangelism by dealing with sin-sick souls while ministering to their suffering bodies. In this way she was privileged to point to Jesus people from all walks of life—from men and women of wealth and social position to the poor outcast for whom no one cares, and she anticipated with great joy the greater opportunities for evangelism in India.

Miss Rudolph filed her application with the General Board in June, 1917, and in October, 1920, she was privileged

to sail for the land of her choice, in company with Lula May Tidwell, the Beals, Andersons and others.

Needless to say, the missionary's strength and skill were taxed to the utmost, since the demands on a trained nurse are limitless in that land where disease of every description abounds on every side. One of her first patients was her fellow-missionary, Lula May Tidwell, whom she nursed through her first serious illness in India. She was stationed with Miss Tidwell at Vasind.

Miss Rudolph was supremely happy in India, and she appreciated to the full her privilege of being a messenger of the Cross in that unhappy land. Her heart was exceedingly tender toward the suffering all about her, and she sought no keener pleasure than to minister to the extent of her ability. She never experienced an hour of homesickness in India, for she frequently testified:

"Ever since God called me to India . . . that old song 'Home Sweet Home' has meant India to me . . . and it will until Jesus takes me to my home with Him."

Consequently, like many other of our precious missionaries, Miss Rudolph suffered keen regret and disappointment when furloughed home under the retrenchment of 1925, after five years of devoted service on the field. No doubt she is continuing, with becoming resignation, her ministry of helpfulness in a more restricted sphere, all the while cherishing the fond hope of returning some glad day to the field to finish the work so well begun.

MISS MAY BURSCH



She was reared in a Free Methodist family near Lincoln, Nebraska. Since her mother had a large family of children and May was one of the eldest, the young daughter, from a very early age, was kept busy taking care of the younger children, washing dishes and sweeping floors. She had little time to indulge in play, but she started to school when only four years old. She attended the little country school until she was eleven years of age, when her parents moved to Brooklyn, N. Y. The child greatly enjoyed her year in the Brooklyn school, and when the family returned to Nebraska she had advanced farther than the country school teacher could take her. Since there was nothing better at hand, she attended the country school that winter, but the next year she was sent to the Free Methodist Seminary at Orleans, Nebraska.

May was religiously inclined from her earliest years, always longing to be a true child of God. The family altar was maintained in her home and religious literature was always provided. The mother read Bible stories to her children, also missionary stories from the Free Methodist missionary paper, "The Missionary Tidings." All of these left their impression upon little May's receptive mind. While residing in Brooklyn she attended a quarterly meeting at the Free Methodist church. During the service her heart was

deeply touched and she conceived a great longing to know Jesus. She lacked sufficient courage to go to the altar, but promised the Lord that she would surely do so at the next opportunity. This did not come until she entered the seminary at Orleans. On the first Sunday morning the altar call was given. Remembering her promise, the young girl knelt at the altar. Faithfully following the instructions given her, she accepted the Lord by faith. The next week she made a complete consecration and was sanctified. The Lord gave her a real hunger for souls, and she enjoyed communion with Him during the school term, but when she returned home she found many problems and difficulties which perplexed her. She did not lose her hold on God during those early years of her Christian experience, but owing to lack of proper encouragement and instruction she suffered much perplexity and discouragement.

Miss May finished her grade work and a few high school subjects at the seminary. Her parents then moved to Indian Territory where there were no school privileges. May, who was then sixteen years old, improved her time by teaching her little brothers. The next year the family moved to Buffalo, Kansas, where the young daughter completed her high school work. At this time she suffered a break in health, and her eyes were seriously affected. She had been building her hopes on a college course at the Free Methodist College in Greenville, Illinois, but when she found that her eyes would not stand the strain of college work she took a six months' course in home economics and in music at the State Agricultural College at Manhattan, Kansas.

She next felt definitely led to take up nurse's training at Grace Hospital in Kansas City. She graduated from that institution in 1915, after which she spent a part of two years at Olivet.

From the time of her conversion Miss Bursch felt that she must spend her life in special service for her Lord. The first missionary she heard speak was from India. Under the burning message a new desire was kindled in the heart of the young girl. When the missionary described the difficulties of the field, her heart responded: "Lord, if you want me in India, I know you will give me grace to go through with real victory, but I must know you want me there before I can go." However she reflected that a missionary's position was too exalted for her to aspire to. For a time she considered deaconess or rescue work.

While attending high school Miss Bursch took an active part in Sunday school and Epworth League in the Methodist church. But in 1911 she began reading the Herald of Holiness. That was her first acquaintance with the Church of the Nazarene. When she moved to Kansas City she earnestly besought the Lord to direct her in the choice of a church home. She was drawn to the First Church of the Nazarene, and joined its communion in 1914.

In 1915, as she was finishing her training, Miss Bursch became restless, greatly desiring to know what her future field of service might be. At her graduation she was presented with two books, "A Cry From India's Night," by Dr. Julia Gibson, and "Home Missions in Action." She read both, and assuring the Lord that she was prepared for either field, implored Him to guide her. While she prayed the Spirit sweetly assured her that the matter would be made clear at the General Assembly, which convened October 15, 1915, in Kansas City.

At the great Missionary Rally on the opening Sunday Dr. Julia Gibson spoke eloquently of the crying need of doctors in India, but she failed to mention the need of nurses. Miss Bursch could scarcely wait until the end of the service to ask the important question: "Do they need nurses in India?"

"My dear girl, yes!" was the missionary's answer. Miss Bursch was convinced at once that the Lord had appointed her to India. At the close of the Assembly she put in her application to the Missionary Board, and was accepted.

She could not finish her training course until November, and she wished to take some Bible work, but promised to go whenever the Board might see fit to send her. On account of war conditions and because of her German name, she experienced difficulty in securing her passport. When she did receive it and was about to sail in October, 1919, she was stricken with typhoid fever. Miss Eltie Muse sailed in her place.

Just one year later, in October, 1920, she was permitted to sail with a large group of Nazarene missionaries who were sent to the Orient that year. The missionary's first term was employed in "studying Marathi, nursing sick missionaries, undergoing an operation for appendicitis, dispensary work and touring."

In 1925 she was furloughed under the retrenchment. But after a few months she felt led to take a special course in medicine at Livingstone College, in London, England, a course especially designed for missionaries. The Lord opened the way for her to go. She sailed for England in March, 1926. While there, in addition to the other course, she took some special work in maternity cases at the Salvation Army Mother's Hospital, which proved very useful to her on the field after her return to India in January, 1927.

During her second term she was employed in dispensary work, touring and Bible Women's work. During the last year she was handicapped by sickness and an operation on the gall bladder. She nursed Mrs. Fritzlan through her long illness following her serious automobile accident, and accompanied her to London in 1929.

Since her health did not improve after reaching England, it was deemed advisable for Miss Bursch to return to the States. She reached New York in May, 1929, and has been under medical care since that time, taking treatments from Dr. Julia Gibson.

With returning health (1930) the missionary is cherishing hopes of once more resuming work in her chosen field. She asserts that "God is just fitting me for a greater service for Him over there. I am trusting that in His own good time He will take me back to the field."

MISS AMANDA M. MELLIES



Miss Amanda Mellies was reared in a Presbyterian family near Clifton, Kansas. She was converted when sixteen years of age in a Presbyterian country church. For a time she was very happy in the Lord, but through the lure of worldly pleasures she lost the witness of the Spirit, and with it her "sweet peace, the gift of God's love." In 1914 she went to Lincoln, Nebraska, to work. While there she was happily reclaimed, although she did not know

the meaning of the term "reclamation." She only realized that the peace she had once enjoyed was restored to her soul. In Lincoln she also came in contact with the people called "Nazarenes." She attended some of their meetings, became interested in their teaching, and was blessedly sanctified January, 1914. A month later she united with the Church of the Nazarene.

Before she was sixteen years old Miss Mellies enjoyed reading missionary literature. While thus employed she was often startled by an inward suggestion, "Will you go to the foreign field for me?" She always answered, "No, I cannot leave the home folks." But after she tasted the joys of full salvation she was not only willing, but eager, to obey her divine "call" to the foreign field. In September, 1915, she entered Olivet College to prepare herself for the work of a foreign missionary. She filed her first application with the

Board in October, 1918, hoping to receive an appointment which would enable her to reach India soon after her graduation from the Academy and Bible College (Greek theological course) in 1920.

However, a large group of missionaries had already been appointed for that year, while many who were on furlough were also returning. So Miss Mellies was kept on the prospective list. She improved the time of waiting by continuing her studies at Olivet until she graduated from the college in 1923. In the mean time, for financial reasons, the Board was not able to send more missionaries to the field, although a long line of applicants was in waiting.

Not content to settle down to other pursuits, in 1924, Miss Mellies sought to add to her preparation for India by taking a study course in Marathi at Bresee College under Miss Jessie Basford. In this way she hoped to get a good start on the language before reaching the field.

In 1925 Miss Mellies was ready for India. Everything was arranged: appointment, passport, clothing, equipment, even to the date of sailing. The cherished dream of years seemed to be on the eve of fulfillment. Pictures of the outgoing missionaries, including Miss Mellies, appeared in *The Other Sheep*. Then, just one month before the date set for sailing, while faith was strong and the outlook apparently hopeful, the fateful *retrenchment* sounded its death knell over many fond hopes. It was a veritable slaughter of the innocents. Grief and terror spread like a pall over every Nazarene mission field. They had been hopefully expecting re-enforcements. Instead missionaries on the field were recalled, and shipped home almost by the boatload. Every field suffered, India perhaps most of all. Poor India! She is still bleeding from the wounds inflicted in 1925.

The disappointment of Miss Mellies and the other missionaries who were booked to sail that fall may be imagined, in part at least, but no words can describe it.

What to do, that was the question? For several months Miss Mellies, with a friend, engaged in mission work in Havana, Illinois. Then her mother died, and Miss Amanda returned to her home to keep house for her father. Still she did not relinquish her hope of eventually reaching India. Bravely she set to work to provide her own transportation and support, so that she might work on the field without burdening the Board financially. In this she was eminently successful.

Some friends offered to contribute generously to her support so long as she might remain in India under the Church of the Nazarene. One of these friends pledged \$300 a year. These contributions, added to her own savings, totaled an amount sufficient to place her on the field. She sailed in the fall of 1928, ten years after her first application was filed with the Board of Foreign Missions.

Since her arrival in India much of the missionary's time has been employed in language study, nevertheless she has accomplished not a little in the line of touring and general missionary work. She writes: "I am glad I had the opportunity of being with Miss Muse during the month of June, 1929, and all of the touring season from November 15, 1929, to March, 1930. We visited over 160 villages, and workers went to all the villages in Murbad District, about 300."

Miss Mellies was stationed with Miss Muse at Murbad when the latter was stricken with the fatal illness which opened for her the gates of heaven. This sad bereavement left Miss Mellies alone at the Murbad station, and she has continued to carry the double load of responsibility since that time, proving herself a worthy successor to the three missionary heroines who preceded her at Murbad.

NOTE.—Miss Virginia Roush of East Liverpool, Ohio, was one of the missionary party who sailed with Dr. Reynolds in December, 1913, on his first missionary world tour. She was stationed at Buldana, Western India, where she mingled her joy with that of the other missionaries who received her with open arms, counting it a glorious privilege to labor for precious souls in India. To her great disappointment a very serious breakdown in health made it necessary for her to return home in 1917, cutting short her missionary career, which she had anticipated so joyfully.

No information in regard to her has been received for "Messengers of the Cross in India."

Eastern India

MRS. LELA HARGROVE HATFIELD



Lela Hargrove was born near Fort Worth, Texas. Her father died when she was eleven years old, but she was reared by a beautiful Christian mother, under whose sweet influence the child's spiritual nature readily responded to the call of God. Lela was converted when twelve years of age. She united with the Baptist Church, of which her mother was a member. Although she lost her hold on God for a time, she was reclaimed in a holiness meeting at Bowie,

Texas, where the family was living at the time. Having received light upon holiness at this meeting, the young girl sought the experience and was sanctified three months later.

Soon after this Miss Lela was sadly bereaved by the loss of her mother, who went to be with Jesus from Pilot Point, Texas. Miss Hargrove then entered the Bible school at Pilot Point, where she attended all of the first year and a part of the three succeeding years. While studying in this institution she recognized a definite call to India.

Her application being accepted by the General Board, she sailed for India October 19, 1912, in company with Miss Myrtle Mangum. Brother and Sister Tracy and Sister Perry were also on board, returning to Western India after their first furlough.

Miss Hargrove and Miss Mangum landed in Calcutta December 8, 1912. Since the mission house at Hallelujah Village was not yet completed, they boarded at the Lee Memorial Home the first three months. Hallelujah Village was the name applied to the mission compound situated about three miles west of central Calcutta. The enclosure included an orphanage called Hope School, a missionary home and a few other buildings. The institution was first opened by Mrs. Banarji, a high caste Hindu woman, in 1905. A few years later Mrs. Banarji came to the United States to solicit funds for her enterprise. In California she met Mrs. E. G. Eaton and Dr. P. F. Bresee. After prayerful deliberation the Banarji work in Calcutta was taken over by the then new Church of the Nazarene. Mr. and Mrs. Eaton and V. J. Jaques were sent to Calcutta to take charge of the orphanage and the mission. They were in charge when Miss Hargrove and Miss Mangum arrived. Needless to say, the new missionaries were joyfully received by the faithful workers on the field whose health had suffered greatly from over work in India's malarial climate.

During the first year the new missionaries devoted their time chiefly to the study of the Bengali language, although they assisted in the religious services, speaking through an interpreter, and singing to the accompaniment of their guitars.

In 1913 Miss Hargrove and Miss Mangum visited the villages of the Garo tribes in the hill country near Mymensingh. Many of these people had accepted Christianity, casting away their idols and worshiping the true God. A goodly number had been baptized, and they had expressed a desire for a church. This was a very promising pioneer field, but when Brother and Sister Eaton and Brother Jaques were all obliged, because of failing health, to return to the United States, Miss Hargrove and Miss Mangum were recalled to Calcutta.

General Superintendent Reynolds, on his first missionary tour, visited the Eastern India field at this critical time. He brought with him the Misses Hulda and Leoda Grebe, and to tide over the emergency he called Rev. and Mrs. L. S. Tracy from Western India to superintend the work until further re-enforcement could be secured. Miss Hargrove was placed in charge of the orphanage called Hope School. She had fifty girls and thirty-five boys under her care. She held this responsible position for four years, until she was transferred to the new station at Kishorganj, Mymensingh District, which had been opened the year before by Miss Myrtle Mangum and Miss Leoda Grebe.

While in Calcutta Miss Hargrove completed the prescribed course in the Bengali language and passed all examinations with honor. She also assisted in the regular services, revival meetings, and the numberless miscellaneous duties which belong to a missionary's life.

Hallelujah Village in Calcutta was in a very unhealthful location, where both missionaries and students suffered from malarial fever. Moreover, many other missionary organizations were working in that territory. But Kishorganj afforded a more healthful climate and was situated in the midst of a large territory which had been neglected by Christian missionaries.

Miss Mangum and Miss Grebe introduced zenana and medical work and touring. After a time the boys of Hope School were moved to Kishorganj, and still later the girls. Miss Hargrove then superintended the new station until Hallelujah Village was sold and its effects all moved to Kishorganj, which then became the headquarters for the Nazarene work in Eastern India.

After more than seven years of arduous pioneer labor in India's fever-laden atmosphere, this faithful missionary returned to the homeland for a much needed rest—in June,

1919. Although she was very ill while on furlough, the missionary longed to resume the heavy burdens of her calling, with all of its perils and its sufferings, with its discouragements and its heartbreaks. Missionaries are always so—constrained by the love of Christ for the lost sheep of their chosen fields. So Miss Hargrove returned to India in June, 1920. But she had not allowed her weary body time enough to recuperate from the excessive strain of seven years of pioneer service. Threatened with a complete nervous breakdown, she was compelled to return once more to the United States in December, 1922.

The break came soon after her arrival in the homeland. It kept her in a sanitarium for two months, and destroyed her last hope of again returning to India. Broken health is a part of the price which our missionaries must pay for the privilege of carrying the gospel message to the darkened regions of earth.

In December, 1924, Miss Hargrove was united in marriage to Rev. O. F. Hatfield. She is associated with her husband in the pastorate of the First Church of the Nazarene at San Antonio, Texas (1930), busily engaged in all the activities of the church, striving earnestly to get the missionary vision before her people.

MRS. MYRTLE MANGUM WHITE



Miss Myrtle Mangum enjoyed the advantages of a Christian home in Southern Texas. Her parents were both mentally gifted and possessed of exalted spiritual ideals, her mother being an exceptionally lovely Christian. Under these favorable influences the children of the family all became Christians at an early age. Myrtle was converted when nine years old. The little girl suffered a few lapses in her experience, but was reclaimed and estab-

lished in the faith in her sixteenth year during a revival meeting in her home town, Mason, Texas. Before the close of the meeting the young girl was also sanctified wholly and called to preach the gospel.

She graduated from high school that same year. Instead of continuing her education at the State University, she entered the Bible school at Pilot Point, Texas. While in school at this institution she heard the voice of the Spirit calling her to India. This was a surprise to Miss Mangum, for her knowledge of missions was extremely limited. She had heard only one or two missionaries speak, yet she was convinced that she must be a missionary to India. Strange to say, when her Bible teacher was informed of Miss Myrtle's "call," he said that it had been revealed to him two weeks before!

After three years of college, and a short course of nurses' training, she was accepted by the Missionary Board and appointed to Eastern India, but before sailing she was engaged for a time in pastoral and evangelistic work.

At the General Assembly in 1911 Miss Mangum and Miss Hargrove sang together to the delight and satisfaction of all who heard them. Then in October, 1912, the two missionaries sailed together for their field in Eastern India. Miss Mangum assisted Miss Hargrove in the Hope School orphanage, having charge of the educational department. She also pioneered among the Garos in the hill country, and later, with Miss Leoda Grebe, she opened the station at Kishorganj which is now the headquarters of the Nazarene work in Eastern India.

Miss Mangum remained upon the field about five years. She rendered faithfully the service of a pioneer missionary when the Eastern India field was new. In addition to the school and orphanage work, the missionaries visited the high caste women in the zenanas and toured extensively in the villages, preaching and singing the gospel, and distributing testaments and gospel portions.

The arduous nature of this pioneer work can scarcely be imagined by the comfortable American citizen in the homeland. 1528 villages in the new Mymensingh territory were the name of Jesus was unknown—and only two lone missionaries to carry the message! They received only twenty-five dollars a month salary, out of which to pay for room, board, clothes, language lessons, etc. At times they were so straitened that they could not even buy stamps to mail their letters home. The living conditions were poor and unsanitary in the extreme; the inconveniences indescribable; the climate debilitating; the atmosphere malaria-laden and heavy with superstition, literally infested with evil spirits under the dominion of the prince of the power

of the air. The long period of seed sowing in pioneer fields, during which visible results seem pitifully meager, require in the missionary the fortitude of a soldier, the patience of a saint, the vision and the faith of a seer. Especially is this true in India, where no liberty of thought or action is allowed under the iron-bound system of caste.

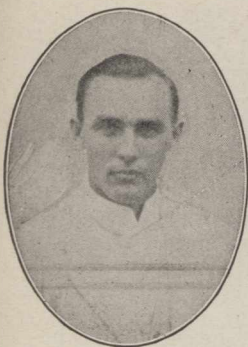
Yet the devoted missionary who lives close to the heart of India senses the hidden response to the gospel message, and the yearning of hungry hearts for the Bread of Life, all of which escapes the observation of the casual student of economic conditions. Consequently the missionary toils on under the heavy burdens, cheerfully enduring the hardships, suffering from the excessive heat and weakened by the deadly malaria, until a threatened physical breakdown compels his return to the homeland. We count our missionary graves in India, but no record is kept of the permanent loss of health sustained by our messengers of the Cross as a result of their heroic and self-denying labors on that difficult field.

Miss Myrtle Mangum is one of the many whose health has suffered permanent injury from her residence in India. This is a part of the price paid for Nazarene missions in Eastern India. Nevertheless, our missionaries rejoice in the privilege of suffering with Christ in that dark land. In *The Other Sheep of May*, 1917, Miss Mangum writes:

"Five years have passed now since we last met the missionary board in Nashville, Tennessee, and they there voted to send us out to India soon. Four years the 8th of last December proved to be the great day when we first planted our feet on India soil. Thank God! There hasn't been one regret for having obeyed God! And though time has brought sorrows, sickness, disappointments, numerous and various trials and hard places to pass through, yet God has reminded us that 'His grace is sufficient' and that 'His strength is

made perfect in weakness' and that we, 'having all sufficiency of grace, might abound unto every good work. Amen!'"

The break in Miss Mangum's health came in 1917, when she was furloughed home for rest and recuperation. Although her health has never been rugged enough to return to India, the missionary is actively interested in Nazarene missions, especially those in Eastern India. She is happily married to Professor Robert H. White. Both the missionary and her husband have been serving on the faculty of Pasadena College.



REV. GEORGE J. FRANKLIN
MRS. HULDA GREBE FRANKLIN
MRS. LEODA GREBE VOEGELEIN

Once upon a time, not so many years ago, two little daughters blessed the home of a good German Evangelical family: Hulda, born in Swanton, Nebraska, and Leoda, who came two years later, after the family had moved to Tigardville, Oregon.

These little sisters were most devoted to one another. They played harmoniously together, ate, slept, and worked together. So close was the bond between them that one was seldom seen without the other. In short, they were inseparable. As they grew from childhood to young womanhood their beautiful fellowship continued unbroken. Their tastes were congenial, their interests the same.

In the winter of 1898, when Hulda was twelve and Leoda ten years of age, the gospel story appealed to their young hearts, and both were sweetly saved. They walked in the

somewhat imperfect light which they possessed, but neither was satisfied with her experience. They were ignorant of the Wesleyan doctrine of sanctification in 1906, when they entered the Deets Pacific Bible College (now Pasadena College). Under the spiritual instruction of that institution Miss Hulda discovered in her heart and life some things which brought her under condemnation. One evening she lingered in the school building alone with God until she received the assurance that all was forgiven. But even then a spiritual hunger persisted in her heart until June 27, 1908, when the Lord touched her waiting soul with sanctifying power and the Holy Spirit came in to abide.

Miss Leoda also found rebellion in her heart, chiefly because she felt that the Lord wanted her to become a missionary. But under the (to her) new teaching and the spiritual influence of the school, she also came under conviction. She yielded to God on November 30, 1908, and was reclaimed. On the following day the Lord sanctified her wholly and made the call to India so clear that she could never question it. She gladly responded, and from that time she counted it a privilege to be a chosen messenger of the Cross to one of the dark places of earth.

Miss Hulda, unlike her sister, had cherished a desire to become a missionary since she was sixteen years old, but at the time of her sanctification the call was made imperative, and she was granted the assurance that mission work in India was God's plan for her.

The two sisters were still united—both saved and sanctified, and both called to the foreign field in India. While in the Bible school they demonstrated their fitness for missionary work by assisting in meetings, often preaching with unction and power. Souls were saved and sanctified under their ministry. After graduating with honors, the sisters went to Portland, Oregon, where they united with the Church of

the Nazarene. Only a few days later they began their nurse's training in Sellwood hospital under a doctor who gave them special instruction in the treatment of Oriental diseases, which includes many features peculiar to eastern countries.

The consistent Christian deportment of these young women, together with the depth and sincerity of their piety, commended them to their associates in hospital, church and school. They became known as "the Grebe sisters who are going to India." With so many fine recommendations it is not strange that their applications, filed in 1912, received prompt and favorable attention. Certain friends were so interested in them that they promised to contribute generously to their equipment and their support on the field.

When Dr. Reynolds sailed from San Francisco on his first missionary world tour in December, 1913, the Grebe sisters were included in the party of ten missionaries who sailed with him across the sea. Their destination was Calcutta, where they joined Miss Hargrove and Miss Mangum at the Hope School (orphanage), Hallelujah Village.

Language study and orphanage and medical work kept them busily employed from the beginning, for their medical and nursing skill were in demand even before they became familiar with the Bengali language.

When Dr. Reynolds reached the Eastern India field he found the mission in a struggling condition. Mr. and Mrs. Eaton were broken in health and obliged to return to the homeland. The other older missionaries had left the field some time before. This left only Miss Hargrove and Miss Mangum to carry the responsibility of the work, with the assistance of the two new missionaries, Hulda and Leoda Grebe. Dr. Reynolds was obliged to summon Rev. Tracy from Western India to tide the mission through the emergency, by superintending it until re-enforcements could be secured. Not until August, 1915, did the needed assistance

arrive in the person of Rev. George Franklin from Berkeley, California.

Unfortunately, no biographical material regarding this splendid missionary is available. Evidently he has been too heavily burdened with responsibilities to send notes for the "Messenger" book. However, previous to sailing, he was a worthy pastor of the Church of the Nazarene in Berkeley. When he reached the field he was promptly appointed treasurer and district superintendent of the Eastern India District. He has carried the heavy burdens of the superintendency during all of his residence in India, both his first and second terms. The initial act of his missionary career was his marriage to Hulda Grebe in September, a few weeks after he arrived on the field.

Our missionaries in Eastern India were subjected to the handicap of an exceptionally unhealthful climate in Calcutta. They also worked in competition with missionaries from a number of other denominations. It was deemed advisable, indeed imperative, to seek a more favorable location. Kishorganj, in the Mymensingh District, was selected as a promising site, since the gospel had never been carried into that region.

Since Brother Franklin was the only man in the mission, it was necessary for him and his good wife to remain at headquarters in charge of the orphanage and school. So in March, 1916, Miss Leoda Grebe with Miss Myrtle Mangum, bravely set forth to pioneer the new district and to lay the foundation for the future headquarters at Kishorganj. Although the climate is not so deadly as at the old location in Calcutta, the living conditions were so difficult and unsanitary, and the pioneer labors so arduous, that the health of both heroic missionary girls eventually broke under the strain, so that neither was able to complete the life service for India which she had so fondly planned. Nevertheless, with the

fortitude of true soldiers, they remained at their post as long as they were able—busy in medical work, touring and zenana visitation. After a time, first the boys, then the girls of Hope School were moved to Kishorganj and placed under Miss Grebe's care. Miss Mangum returned to the United States in 1917, leaving Miss Grebe alone in the mission for several months until Miss Hargrove joined her to take the superintendency of the new work, while Miss Grebe took care of the girls in the school in addition to her medical work.

The "Grebe sisters" were separated for the first time when Miss Leoda went to Kishorganj in 1916. They were reunited in January, 1919, when the property in Calcutta was sold and all the missionaries took up their new residence in Kishorganj. However, the reunion was for a short time only, for in the following year Miss Leoda returned to the United States. She has never been able to return to the field, and no recent news has been received for "Messengers" except that she has changed her name to Mrs. Leoda Grebe Voegelien, and she resides at Lebanon, Oregon.

The "History of Foreign Missionary Work of the Church of the Nazarene," states that "Brother Franklin won the confidence and gratitude of the people through love-distributed famine relief after that devastating tornado of September 25, 1919, when the temporary, but otherwise very excellent structures, in which our mission at Kishorganj was housed, were all demolished." Subsequently the missionaries secured some building sites upon which other buildings have been erected.

In 1921 Rev. and Mrs. Franklin returned to the homeland for a much needed furlough. Mrs. Franklin had served a term of seven years and nine months, while her husband had labored on the field six years and three months. Two years later they were ready to return to the field, and sent their applications to the Board. Their papers were held over for a year, but on September 3, 1924, they, with their three chil-

dren, were permitted to sail in company with Rev. and Mrs. A. D. Fritzlan, who were returning to Western India.

Needless to say, the missionaries were joyfully welcomed at Kishorganj by the missionaries on the field. Every department began to take on a new life when these devoted and experienced missionaries took their places in the ranks again. Since that time they have continued to toil faithfully in every department, medical, school and extensive touring. The burden of responsibility has been heavy, for, since the drastic retrenchment of 1925, the missionary force in Eastern India has been reduced to the minimum, only Miss Ellison and Miss Varnedoe laboring with the Franklins; and since Miss Ellison was furloughed in 1929 only three missionaries are left on this difficult but very important field, where so many noble messengers of the Cross have sacrificed their health and given of their best effort in behalf of perishing souls.

Recent indications point to grave perils in store for our Eastern India mission, and the hearts of our heroic pioneers, Rev. and Mrs. Franklin, are heavy with apprehension. But with the united prayers and the loyal support of all true Nazarenes, the crisis may yet be safely passed so that this worthy mission may be saved for God and the Church.

MISS MAUDE VARNEDOE



This good missionary is a Southland girl, born in St. Augustine, Florida, in 1888. During her childhood she was a regular attendant at Sunday school and church services, and was taught to read her Bible at home. Her mother was a member of the Freewill Baptist Church.

Maude was converted in 1902, when fourteen years of age, and insisted upon uniting with the church in opposition to the wishes of some of her friends. She was sanctified six

years later, in 1908, under the preaching of Rev. Charles Dunaway.

From her earliest childhood Miss Varnedoe was interested in foreign missions, but after her sanctification the Lord gave her a new vision of the pitiful need in Christless lands and of God's world-wide plan of redemption. The Spirit's whispered call began to make its impression on her mind and heart, and this impression deepened with the passing years. But in her earlier youth Miss Varnedoe was deprived of the advantages of scholastic training. Circumstances thrust her into the business world. She took a business course and qualified as a stenographer. The Lord graciously blessed her efforts until she was able to hold a responsible position, at the same time gaining a fair education.

Eventually the way was opened for the ambitious girl to enter Trevecca College. In the spiritual atmosphere of that

institution, which has sent so many devoted missionaries to India, the call in her own heart became more imperative, and the burden for that suffering land became heavier each day. She applied herself diligently to her studies, taking the academic and theological courses. After her graduation, in 1915, she worked in the office of God's Bible School at Cincinnati, Ohio.

But all the while she was seeking her opportunity to serve her Master in India. She sent her application to the General Board of the Church of the Nazarene in 1915, a few months after her graduation. Her application was accepted, but on account of the perils and the unsettled conditions of the war period the date of her sailing was postponed from time to time. Finally, however, the arrangements were completed, and in September, 1917, just two years after she filed her first application, the devoted young woman was permitted to cross the treacherous seas to re-enforce the overburdened missionaries at Kishorganj, Eastern India. Many of Miss Varnedoe's friends and loved ones tried earnestly to persuade her to take up other work, but the call of God and the cry of India's night prevailed. She went to India with a holy purpose and a steadfast faith.

Soon she found her place in the mission which she filled with diligence and efficiency, assisting with the school, conducting services, visiting the high-caste women in the zenanas, touring the villages, and ministering to the sick. Miss Varnedoe had wisely prepared for this part of the work by taking a short course in the Oglethorpe Sanitarium. She also carried with her a certificate for first aid to the injured, Red Cross nurse's course.

Nevertheless, when she was thrown into daily contact with the frightful diseases of every description which stalk through the market places and the public streets of India unrelieved and unchecked, the missionary felt herself handicapped by her

meager knowledge of medicine and nursing. After five years on the field, in 1923, she returned to the homeland for a short furlough, determined to improve the time by equipping herself with a more thorough knowledge of the healing art, so that she might more perfectly minister in her chosen field. With this end in view she spent practically all of her furlough in diligent study, taking a nurse's training in the splendid Nazarene Sanatorium at Nampa, Idaho.

In 1924, she returned to the field, where she has been laboring diligently under the handicap of limited means and many difficulties. The Lord has blessed the heroic labors of our Nazarene missionaries in Eastern India in the salvation of many precious souls, but the real value of their harvest will never be appreciated until the books are opened on the day of final accounts. Since Miss Ellison was furloughed in 1929, Miss Varnedoe, with Brother and Sister Franklin, have been carrying the burdens of the Eastern India mission alone. The latest reports from that section of India indicate an acute state of political unrest which sadly interferes with the work of our missionaries and threatens the future of all evangelical missions in that region. Severe earthquakes have added to the confusion—"divers signs" all pointing to the rapid approach of the end of the age. Our missionaries in Eastern India crave the earnest prayers of all loyal Nazarenes.

MRS. MYRTLEBELLE WALTER PARSONS



She is another charming missionary whose story must be incomplete because no biographical data were received for "Messengers of the Cross in India."

Myrtlebelle Walter was reared in a Christian home by a godly mother. She was born in Columbus, Ohio, July 16, 1893. She was sweetly converted July 12, 1910, when about seventeen years of age. She united with the Church of the Nazarene, and soon the Spirit began to whisper to her about service in India. While praying alone one day she heard the divine Voice asking her if she would devote her life to Him for that dark land. Her heart responded with a glad "Yes, Lord." From that hour Miss Myrtlebelle was always greatly blessed when she testified to her "call." She was wholly sanctified in 1914, in a great revival at Pasadena College.

Miss Walter was educated in the grade and high schools and Pasadena College, receiving her A. B. degree in June, 1917. At Pasadena she took a part of the Christian worker's course, also normal, including practice work, teaching eighth grade.

While a student at Pasadena Miss Walter was a roommate of Miss Esther Carson. The friendship formed in college was continued through correspondence until Esther Carson Winans was promoted to the "more excellent glory"

from the jungle forest of the Aguarunas in the Peruvian Andes. In 1918 the friends were permitted to be together again for a few short months at Nampa, Idaho, where both took some advanced work before sailing to their widely separated mission fields.

Miss Carson, with Miss Mabel Park, sailed for Pacasmayo, Peru, in June, 1918. Myrtlebelle and her mother, with Mr. and Mrs. Carson, stood on the pier until the big boat with the missionaries on board steamed out of the harbor. The brave party on the shore sang gospel songs to the sweet accompaniment of Myrtlebelle's harp, until the old ship was lost to sight.

About one month later, July 12, 1918, a group of church people, with Mrs. Walter, assembled on the same spot where the little party had sung good-by to Miss Carson and Miss Park, this time to speed Myrtlebelle Walter on her way to Eastern India. As He had sustained Mr. and Mrs. Carson, so the Lord wonderfully sustained Mrs. Walter, assuring her that no harm could come to that boat because God had called her precious daughter, and He will keep that which we have committed to His care and keeping. At that time that dear mother had a splendid son "on his way to France in Uncle Sam's army, and the dear daughter on the other sea to preach the unsearchable riches of Christ."

Traveling upon the treacherous ocean was fraught with many perils in those strenuous war times. Nevertheless the young missionary was not afraid, for she realized that "the only safe place is in the will of God." In a beautiful letter written on the eve of sailing Miss Walter wrote:

"Oh, there isn't a submarine that could sink that boat; there was never a bomb made by German skill that could hurt that boat, *because it is God's boat*. I know that the God who has measured the waters in the hollow of His hand and meted out heaven with a span, who comprehends the dust of

the earth in a measure and weighs the mountains in scales and the hills in a balance—I know He is able to take care of that boat and the little people in it. In praying about the matter, He gave me this, Psalm 107:28-30.”

The headquarters of the Eastern India work were moved from Calcutta soon after Miss Walter arrived on the field. In Kishorganj she soon adapted herself to the work as every true missionary does. She was kept busy in school work, zenana visiting and touring with her companion missionaries. With them also she suffered the inconveniences and annoyances which pertain to missionary life in India with primitive equipment. She lived in a mud house with a thatched roof. The thatch was tied on in bundles. No nails were used except in the window frames. When the roof needed repairs the missionary was obliged to wear her sun helmet all day, and even then she did not escape severe headaches. Uninvited guests invaded the house at all hours of the day and night—centipedes four inches long, spiders on the wall with legs almost three inches long, scorpions hid in the ceiling, and little lizards crawled over the walls.

The little missionary suffered also her share of the malarial fevers so prevalent in India's tropical climate. Nevertheless she was happy in India, and she counted the unpleasant features of missionary life as but “light afflictions” in comparison with the joy of ministering to India's sorrow in the name of the blessed “Lamb of God that taketh away the sin of the world.”

Miss Walter remained on the field about five years, returning to the homeland in 1923. After her return she married, changing her name to Mrs. Myrtlebelle Walter Parsons.

MISS NELLIE ELLISON



Miss Ellison describes herself as "just a common girl saved by grace," and declares that there is nothing of interest in her life. Nevertheless the Lord made her a "chosen vessel" unto Himself when He sent her to carry His message of salvation to His "other sheep" in Eastern India.

Nellie Olive Ellison was born on a farm near Ulysses, Nebraska. She was the youngest of seven children. Her father was a native of Sweden, who emigrated to America when a

young man. Her mother was born in Illinois, a descendant of a good old Quaker family. Some of her ancestors came to Pennsylvania with William Penn, and later migrated to Illinois. Mrs. Ellison numbered among her treasures a volume entitled "The Book of Genealogy of the Sharpless Family" which contained the family pedigree, with pictures of the old-fashioned meeting houses and people in quaint Quaker garb. The book was a great delight to the children of the family. When little Nellie studied the serene, happy faces of those quaintly dressed people and read of their peaceful, holy lives and their triumphant deaths, she determined that if she should ever become a Christian she would be a Quaker. Miss Nellie's parents were consistent Christians, very strict in their observance of the Sabbath, and faithful in attendance upon the means of grace. They were members of the Methodist Church. The children of the family were reared in church and Sunday school.

Miss Nellie was under conviction for two or three years before her conversion. She renounced a number of worldly amusements and practices, such as shows, circuses and parties, but did not yield herself wholly to God. But in September, 1909—the same month that she entered high school—one of her brothers died, following an operation for appendicitis. She had prayed earnestly for his healing, but was reminded that she could not offer the prayer of faith because she was a sinner. This deepened her conviction. She began to seek the Lord through prayer and Bible study. Then in December, 1910, the young girl went to the altar to seek salvation, the only seeker during the entire series of meetings.

A few months later her pastor in his sermon spoke of his longing to go to the foreign field. He had offered himself to the mission board, once for Africa and twice for India, but had been refused each time because of his age. After his sermon the good man in his closing prayer with tears coursing down his cheeks, besought the Lord to call someone from the congregation to go in his place. The Spirit whispered to Miss Nellie Ellison, "Will you go for Me?" Startled, her heart cried out, "O Lord, I am not worthy, but send me if you can use me."

The devout pastor testified to the baptism of the Holy Spirit and explained that it was the same experience called by some "sanctification." When the young girl was received into full membership in the church this pastor baptized her, and with his hand upon her head earnestly prayed that she might be baptized with the Holy Ghost. Miss Ellison herself began praying for it from that time.

After finishing high school Miss Ellison entered the Nebraska Wesleyan University in 1914, with the intention of preparing herself for the foreign mission field. While in the first year at college a friend invited her to the Church of

the Nazarene. In the first service she heard the doctrine of sanctification expounded. After several nights at the altar her consecration was completed, and she received the witness of the Holy Spirit to her sanctification.

Miss Ellison graduated from the Wesleyan University in 1917, receiving the B. A. degree. She then went to the Chicago Evangelistic Institute, where she finished the two years' Christian worker's course in one year, receiving the training school diploma in the spring of 1918. The next year she pursued her studies in Olivet College, receiving her B. D. degree and her license to preach in the spring of 1919.

She filed her application with the Missionary Board of the Church of the Nazarene after graduating from Wesleyan, and improved the interval of waiting in pastoral work in Michigan and city mission work in South Omaha.

She planned to leave for India in September, 1920, but being of Swedish descent, a British permit was required during war times. Since this did not reach her in time her departure was delayed until April, 1921. On that date she sailed from San Francisco arriving at Calcutta May 23, 1921.

Miss Ellison employed her splendid talents in service on the Nazarene Eastern India field for eight consecutive years. In that trying climate this is an unusual achievement. After the first year of study she participated in every department of the work, teaching, preaching, zenana visiting, one year medical work and four years orphanage work. A Nazarene missionary must be resourceful enough to fit every need and to meet every emergency.

During these years the faithful missionary endured the privations and suffered the hardships of missionary life on a struggling field. She carried her share of its burdens and its sorrows, sustained by an unfaltering faith and an unfailing love for the soul-hungry people to whom she ministered.

She has not been idle since her return home on furlough in July, 1929. Nine months of the year have been devoted to nurse's training—because every missionary to India (and other fields as well) labors at a great disadvantage without a practical knowledge of nursing and of, at least, simple medical practice. Miss Ellison was ordained an elder of the Church of the Nazarene at the Nebraska District Assembly in 1930, and, true to her missionary instinct, she is bending every energy in preparation for efficient service on her beloved field in Eastern India.

MISS LOU JANE HATCH



The sketch of this very capable missionary is incomplete because no biographical notes were sent in for "Messengers of the Cross in India." Her application papers reveal a few items of interest.

Lou Jane Hatch is the daughter of Philo M. Hatch, a lawyer and business man of Osborn, Missouri, and later of Oklahoma City. Miss Hatch was born at Osborn, Missouri. She was "born again" in 1889, at which time she united with the Methodist Church. She was sanctified in 1914 at Wichita, Kansas, and united with the Church of the Nazarene in October, 1917.

She was educated in the public schools at Osborn, a high school in Chicago, and the Commercial College at Newton, Kansas. When the Lord first called Miss Hatch into His service, in 1923, she was a clerk in the office of the Secretary of State at Salem, Oregon, with a chance for a department. She was also deputy county clerk for Marion County, Oregon, after which she filled a similar position in Wichita, Kansas. These, and other splendid prospects in the business world, she cheerfully resigned for active service in the Lord's vineyard.

She took a Christian worker's course at the Chicago Evangelistic Institute, and theological work at Pasadena College. She was licensed to preach in Oklahoma in 1917, and

received elder's orders at Upland, California, in 1919. She gained much practical experience through church and mission work in Chicago and one year of city mission work in Oklahoma City. For more than a year she was engaged in evangelistic work with the Williams-Robinson party, and finally she became a teacher in Pasadena College, where for two years she taught the Christian and non-Christian mission department.

Miss Hatch was blessed with a missionary vision. Through all the years of her busy life she felt that some time down in the future the Lord would open a door of opportunity for her to serve Him on the foreign field. For a period of five years she kept the matter before the Lord in prayer. Finally in February, 1920, while teaching her mission class in the college, the divine call to carry the gospel across the seas came with a clearness and a distinctness which could not be disregarded.

At once she opened correspondence with the Missionary Board, and filed her application for missionary service in India. Her mission class was greatly stirred when they heard of their teacher's call and appointment to India. The tide of missionary enthusiasm ran high, and Miss Hatch reported to the Board that she hoped to "land the whole class for foreign missions."

At Pasadena she was closely associated with Myrtle Mangum, whom she greatly admired. Under the missionary's tutorship she began to study the language of Eastern India (Bengali), and thus she was equipped with a six months' foundation before she reached the field.

Miss Hatch was assigned to Eastern India, and sailed for Kishorganj with the large company of missionaries who were sent out in October, 1920. She remained on the field five years, carrying her full share of the burdens in school and

zenana work and touring, sharing with her companion missionaries all the testings and privations and discomforts incident to missionary work in the tropics in a land where the legions of the prince of darkness hold full sway. She served faithfully and efficiently until recalled under the retrenchment of 1925.

Details of her experiences on the difficult field are not available for this book, but they are duly recorded in the Lamb's book of life.

MISS RUTH M. WILLIAMS



Ruth Williams is one of our furloughed missionaries from Eastern India. She was born at Alma, Kansas, but was reared in Topeka, and educated in the schools of her home city. She enjoyed the advantages of a Christian home, since her father and a brother were both ministers. Her father has served in the Free Methodist ministry for more than fifty years.

After leaving school Miss Williams was engaged in clerical and office work until called to mission work in India. She was employed for five years in the State Capitol building at Topeka, Kansas.

She was converted in 1915, at which time she also recognized a definite call to the foreign field—to India. In fact, from her earliest recollection, she had always felt a peculiar drawing to that land of mysterious charm. But after she was sanctified, in 1916, she realized that the call was indeed imperative. In a communication to *The Other Sheep*, written on the eve of sailing, she says:

"I realized that if I intended to keep peace with Jesus and feel the touch of His hand on mine, it meant that I must sever home ties, and say farewell to loved ones and friends."

She concludes the same communication with the following beautiful testimony which breathes a spirit of rare devotion together with a sublime faith.

"I am thankful for a clear-cut, definite call to a definite place. If my ship should sink in mid-ocean I could point Jesus to the place where He called me to India. If I should die with fever within two weeks after landing in India, I would still think that the Lord had called me. Amen.

"I realize today that the dangerous place for me is not in India with the reptiles, poisonous insects and tropical heat, but it is right here in Topeka, out of the will of God.

"If my precious Master wants me to labor and die in India, India is just as close to heaven as Topeka, and His will be done. I'd rather say good-by to loved ones here than at the judgment bar, for I realize that there is only one way to heaven for me, and that is by the India route.

"I am so glad that I answered the call while young, and that I have a young life to offer for His service, and while I feel most unworthy of this honor, yet I can always say:

"It is not mine to question
The judgments of my Lord.
It is but mine to follow
The leadings of His Word.'"

During her entire term of service in India Miss Williams maintained this attitude of optimistic devotion. In her letters to the homeland she pictures the brighter side of the picture, rather than its problems and its burdens. In the issue of *The Other Sheep* for May, 1922, she contributes a charming account of a Mohammedan wedding to which she was invited with Rev. and Mrs. Blackman, Miss Ellison and Myrtlebell Walter. The description of the Bengali music, the refreshments and the entertainment, is both amusing and instructive, while the ride home on the "dizzy heights" of an elephant's back with jingling bells, under the shades of night, introduces an element of romance and adventure distinctively oriental. When Miss Walter dropped one of her slippers, the

boys hesitated long before picking it up, because the soles were made of leather, and since the cow is such a sacred animal they feared to touch it.

Miss Williams sailed from Seattle on October 27, 1920, with seventeen other Nazarene missionaries, bound for different fields. Those were the happy, glad days of Nazarene missions.

After her first year of study Miss Williams shared with her companion missionaries the responsibilities and vicissitudes which belong to missionary life. Touring, village Sunday school work, zenana visiting and office work kept her busily employed both early and late. She also had charge of the Girls' orphanage for two years. After five years of service on the field the good missionary was furloughed under the retrenchment of 1925. That was a sad year for Nazarene missions in Eastern India as well as in other lands. What will the coming year bring to our Eastern India work of bané or blessing? Only Nazarenes can answer.

