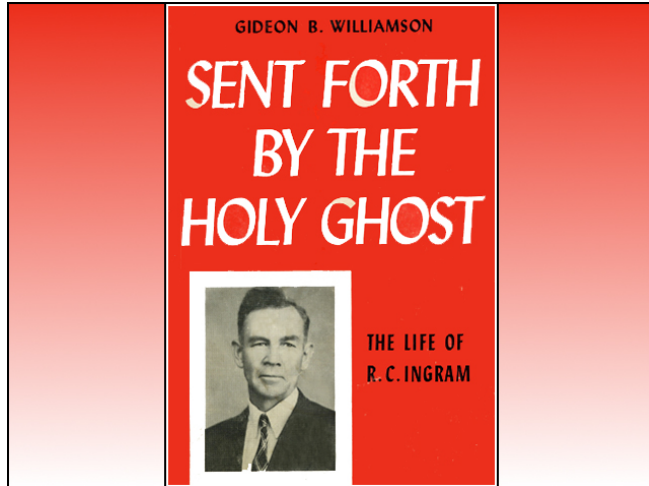


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SENT FORTH BY THE HOLY GHOST
The Life Of Robert Clinton Ingram
By Gideon B. Williamson



Nazarene Publishing House
Kansas City, Missouri

First Printing, 1960

Printed In The United States Of America

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INSCRIPTION

To the ministers of the national Church of the Nazarene in Guatemala this biography of Robert C. Ingram is inscribed. It is the author's desire that all who read will pray often and earnestly that his hopes for them shall be fulfilled as years lengthen into decades.

-- Gideon B. Williamson

* * * * *

ACKNOWLEDGMENTS

A confession of a debt of gratitude to those whose help has been made available in the preparation of the life story of Robert C. Ingram is in order. The list could be made a long one but a summary is sufficient.

The Department of Foreign Missions has kindly made available files of reports, records, and letters that have been invaluable. The fellow missionaries of the former and latter years have responded with spontaneous enthusiasm. The quotes from them testify of their frequent use.

The response of Mrs. Pearl Ingram to a request for information has been indispensable. Her knowledge of her husband's early life has made laborious research unnecessary. She has gleaned much from her diary as well as that of her husband. And she has provided significant facts from letters and from her vivid and reliable memory. To this story as well as to her noble husband's life-work she has made a contribution of uncalculated worth.

Furthermore, Mrs. Ingram has willingly read and checked the manuscript line by line. For her help the author is profoundly grateful.

Acknowledgment should also be made of the cooperation of Dr. Norman Oke, the book editor for the Nazarene Publishing House; Mrs. Bonnie Wiseman, typist; and my wife, Audrey J. Williamson, for her careful reading and suggestions and her never-failing inspiration.

It has been a spiritual blessing of such value to the author to do the work required by this assignment that he can accept nothing more for himself. Therefore the modest accrual of monetary consideration normally paid is hereby designated for the improvement of the library for the Bible school at Caracol, that the youth of Guatemala may be the better prepared to carry on the work to which Robert C. Ingram gave his life. -- The Author

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01 -- A LIFE PRESERVED EVERMORE

At age sixty-eight Robert Ingram and his wife, Pearl, turned their faces toward Guatemala for a fifth term of service. During the furlough they had kept every appointment in deputation work that took them to eight districts. The board had granted their request to be sent back to the land in which they had labored for thirty fruitful years. Their physical examination was satisfactory. They were ready to return by car. The long journey through Mexico did not daunt them, for it would be the fourth time they had driven over the same route.

At that time the borders of Guatemala were closed because of the revolution. Their re-entry permit was for one year. The date drew near. There was some question as to whether they should go and take the chance that they might be refused entrance at the border. On the morning of June 22, 1954, Foreign Missions Secretary Dr. Remiss Rehfeldt called them in Escondido, California, to give them the final word. He said, "I am leaving it with you and the Lord as to your going today." They departed at once. Their confidence was expressed in these words: "God's clock keeps good time. We knew the Lord had gone before us and was fulfilling His reassuring word of Psalm 121:8 -- 'The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.'"

The little Henry J. Kaiser which had brought them home performed perfectly on the return journey. The Guatemalan border opened the day before they reached it. They crossed without difficulty, with one day of grace, and drove into Guatemala City exactly one year from the day they had driven out on their homeward trek.

This is wonderful testimony of the faithfulness of God to those who trust themselves to His wisdom and guidance. And it is typical of the life of Robert Ingram from the day of his conversion until he entered his glorious rest in the seventy-second year of his age. He walked in step with God. He was never off schedule. It seemed that his life was charmed until his work was done.

He traveled by every conceivable means: on foot, on mule-back, along rivers swift and turbulent, deep or shallow, in a canoe or motor-boat, on ocean-going steamers, over precipitous roads by automobile, and on air-craft of varied type and vintage. More than three decades were spent in a land where life was imperiled by disease, poisonous insects and snakes, ferocious beasts, and unfriendly if not savage men. Nevertheless he was never afraid, and when he knew that danger had been near, he always felt reassured that once more God had delivered him and that He would still be his Guide and Shield. There were times that his travels were along

trails so dim they could scarcely be detected. His dependable sense of direction and the Voice within were his only help, but always he arrived safe and well at his destination.

Mrs. Ingram recorded in her diary in January, 1956: "Two narrow escapes from serious injury or death for Robert recently caused us to draw near to God in His fear and thank Him for His mercies. The first was one night at Caracol when he stepped backward in the dark and fell in the garage car-pit landing on his feet without injury, except for a scratch on one finger. He said he did not even feel the jar of the 5½ foot drop. Surely it was his angel that held him at that moment. And last Sunday on our return from Tamahu where we went to perform two weddings the right rear wheel of the car bounced off the road at a narrow point and we found ourselves in a precarious situation, hanging over the brink. Men came along in a truck and many hands bodily lifted the rear end of the Plymouth and put it back on the road."

Such providential protection was theirs from the very beginning of their years in Guatemala. They had landed at Port Barrios to touch the soil of the land of their future labors for the first time. That same night they were crossing the bay to Livingston. A storm swept down upon them. The pilot, mistaking his guide lights, ran his ship aground on a sand bar. He righted the boat, slipping off the bar just before it began to dip water. Evidently God did not intend to give the seven missionaries aboard a watery grave. They were delayed several hours but arrived at Livingston about two o'clock in the morning. Livingston is on the eastern boundary of our field. They were now on Nazarene territory. Before daybreak they were aboard a motor launch penetrating the interior through the deep channel of the Dulce River, said to be one of the world's most beautiful.

Mrs. Ingram remembers that a few months later they met the owner of the boat on which their lives were imperiled. He said, "My wife and I were on the boat that night, sitting in the turret box with the pilot, and we thought sure we were going over when the boat slipped off that bar! Other boats have gone down in that same place."

This was one of the initial mercies like those that followed them through all the years in Guatemala. Brother Ingram himself has recorded this story of a close call in the air. "'Eleven thousand five hundred feet,' said the pilot as he leaned towards me to make his voice heard above the roar of the engines of the Ford Tri-motor. 'If we do not get a break in this fog soon I'll have to take you to Guatemala City.' I was the only passenger on board returning from Petén to Cobán. As I sat there watching the billows of fog rolling and swirling about us and mounting up to incalculable heights, the words of the pilot were not too reassuring. About that time the thought passed through my mind, What if the gasoline would give out? A little chill raced down my back, but just as quickly came the words, 'Underneath are the everlasting arms.' At once I was calm and at rest. A few minutes later we had a break in the fog or got around it a bit so we could see in the direction of my

destination. 'We shall try for a landing,' my pilot informed me. We began coasting down from our heights, and circling the tiny field, dropped onto the runway. At that instant the left motor died. We taxied back to the station and the right motor ceased to function. Upon examination the pilot discovered he was out of gasoline."

He had known the regular tank was nearly empty, but when he turned on the reserve, to his amazement it was empty too. It was twenty-five minutes to Guatemala City. A break in the clouds was all that saved them from a crash among rugged mountains. (This scribe knows what it is to circle that tiny airport, hoping in vain for a break in the fog, and return to Guatemala City to make the trip by carry-all in nine hours.)

Brother Ingram adds, "Since that time I have been flying a good deal but always the everlasting arms have been my stay."

Again Mrs. Ingram reports: "Another time on our way home from Cohen in the car Robert, sensing there was something not just right with the mechanism, stopped, got out and looked underneath, and discovered that the pin that held the steering apparatus together was about ready to slip out of place. His sense was trained to the feel of the car he drove as well as the mule he rode and they responded to his touch."

She continues: "I remember one Saturday, homeward bound from a mountain out-station we arrived at the last river to cross after dark. But it had rained heavily and the river was very swollen. We were anxious to finish those last three miles, get a hot bath, and get to bed to be ready for an early Sunday school next day. But it was too dark to see those turbulent waters as they roared over the rocks. 'Too dangerous to risk --better be safe than sorry,' said Robert. 'Here is a wayside shed and we have blankets. The mules and we can get along without supper. And so we did. Bright and early Sunday morning we were home in time for a good breakfast and for Sunday school and church."

Such stories, unrecorded, could doubtless be multiplied many times. There were two factors which are a part of the record: first, God's watch care and safe-keeping; and second, a sound judgment which was never overruled in the interest of speed in reaching a destination.

Mrs. Ingram's testimony at this point is appropriate. "Although Robert was considered 'very intrepid' by other missionaries, he never took foolish risks, so I never felt afraid to follow him in any dangerous situation. We knew we were always living dangerously, but early in our experience as missionaries God gave us the promise of Psalm 121:8 as our own ["The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore."]. From the veteran missionaries, R. S. Anderson, J. D. Scott, and J. D. Franklin, we appropriated the habit of a last prayer of commitment each time we departed on a journey whether by car, mule, or foot; and to the present His promise has been good."

In God's wise providence Robert Ingram lived to a full age and after a brief illness of three days went to sleep in his own earthly home and awoke in his heavenly home.

One more story of God's protection and guidance will add meaning to this account of a charmed life. It is from the heart and hand of Brother Ingram himself. He relates: "Mrs. Ingram and I were threading our way through the dense, almost impenetrable, jungle lying between Punta Gorda, British Honduras, and Flores, Petén, Guatemala. The trail we followed was reputed to be a smuggler passage. It had been raining for several days, so the earth that never feels the smile of the radiant sun was soaked, and in many places where the trail led through low lands and swales was almost belly-deep for the mules.

"The second day out, our guide told us that he, traveling on foot, was making a detour to cross a river by a foot-bridge. We could hear the roar of the river not far ahead. When we came out on the bank four or five feet above the water, we were on the brink of a foaming rapid. It seemed foolhardy to try to cross there, so I said to Mrs. Ingram, 'Wait a bit. I shall try to catch the guide and inquire about the ford.' I had retraced my steps but a few rods when the word of Isaiah 43:2 came to mind, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.' I whirled my mule about and, galloping back, said to Mrs. Ingram, 'It is all right. Follow me.' We slid down the steep bank to find that just before the water plunged over the rapids it was comparatively shallow, so we passed safely. This was the first of a number of rivers -- some shallower, some deeper -- we forded on that fifteen-day trek. All were crossed safely and nearly all were at the edge of rapids that looked dangerous."

Here once more Mrs. Ingram adds a beautiful testimony: "This experience is typical of the way Robert went into the river for that last crossing (the river of death). I followed him safely through that time and we reached our destination. I'm sure I can do it again when the time comes, for the water was not so deep as it appeared."

* * * * *

02 -- IMPORTANT DECISIONS

Robert Clinton Ingram, son of Louis W. and Mary A. Ingram, was born at Downs, Kansas, June 10, 1886. He was the fourth of nine children.

Louis Ingram studied medicine in his youth. But when the Civil War broke out, he entered the service of his country from the state of Pennsylvania. Thus his study for the medical profession was halted a year more or less before graduation. During the war he was wounded twice. When discharged honorably he held the rank of a lieutenant. After the war he was married to Mary Cooper, who was a school

teacher. They established their home in Philadelphia. In a short time they moved to Kansas, where the five older children were born. In 1888, when Robert was two years old, the Ingrams decided to move to Oregon. They settled in the beautiful Willamette Valley, which was for the most part still timberland.

When Robert was between four and five years old an incident occurred which reveals his impulse to investigate. This was a lifelong characteristic. His father was often called upon to do carpenter work along with his occupation as a farmer. He kept sharpened tools ready for use. They hung high in the shop beyond the easy reach of little hands. But Robert climbed on top of the work-bench and took down one of the sharp draw-knives. Holding it firmly in both upraised hands, he jumped down. The leap brought his hands down and the sharpened knife clipped off the point of his nose. He ran to the house screaming and bleeding. His mother took in the situation at a glance and wisely replaced the severed piece, using court plaster to hold it in place. "A good job," said the doctor later. "I couldn't have done it better." That is the explanation for the blunt nose which was always evident. The missionary used the incident as an illustration when preaching in Spanish, especially to children.

Robert attended school in Barlow, Oregon, and later in Oregon City, where he graduated from the eighth grade when he was fourteen. In his time out of school he worked with his father. It was in those years he became familiar with horses and other farm animals, which was of great value to him as a missionary. He also became toughened to hard work. Thus his strength was increased for the rigors of missionary life. He often said that nothing he had been called upon to do in Guatemala could compare with the taxing toil of his youth.

During Robert's early teen years the family attended Sunday school and religious services at a Presbyterian church in Oregon City. They walked two miles each way along a railroad track. It was under the spiritual and evangelistic ministry of the pastor, Rev. J. R. Landsborough, that Robert was definitely converted at the age of fourteen. Probably his own conversion at an early age led him to an appreciation for youth work as well as the evangelization of the adults already steeped in sin, superstition, and ignorance. His choice of Christ as his Saviour was the first great decision of his life. He made it a final, long-range commitment which was never revoked or regretted.

The next important crisis in Robert's life was at the time he made his consecration to God and received the blessed experience of entire sanctification. Here is his own testimony.

"'Blessed are the pure in heart: for they shall see God.' This scripture has always been precious to me because it was this verse that the Spirit used to awaken me to a need of a deeper work of grace than the pardon of my sins. For a long time I could not read it without feeling condemned, not in the sense of conviction for sins committed but for uncleanness. For some time I avoided reading

it, but all the time I was praying for grace that I felt must be promised in this and other scriptures. Thank God, the day came when I heard the glorious truth of sanctification and I was enabled by the Holy Spirit to consecrate my all to God and by faith to enter into the blessed second rest."

Rev. Albert Smith, advanced in years at the time Brother Ingram died, relates his story of that second crisis experience as follows:

"We were holding meetings in an abandoned hotel in Barlow, Oregon. The first services were in the tavern room. But attendance increased until we found it necessary to move into the dining hall for more space. God gave us wonderful meetings. Robert and a younger brother and sister attended the meetings. All three of them came together to the altar one Sunday morning. It was about the middle of May, 1910. From that time Robert was very active in the services, praying, singing, testifying. In a letter he wrote me about a year ago he testified, 'I will never forget the meetings of Albert Smith in the old tavern as he preached the blessed doctrine of full salvation. How my heart had longed for that rest in Christ! How God has kept me and I trust used me for His glory!'"

Rev. Albert Smith has just gone on to glory, also.

Mrs. Ingram adds:

"That meeting was Robert Ingram's introduction to the message of heart holiness. He began to seek it then and there but he did not get clear through until a few months later after he had enrolled as a student at Pasadena College. There one night he struck bottom at the old chapel altar. From that time there were no doubts as to his sanctification."

Another choice that mightily influenced his life was made when he announced to his family that it was his intention to become a student at Pasadena College to prepare for the work God had for him to do. This decision was not easy. His father had died suddenly of a heart attack when Robert was twenty years old. Immediately he assumed the greater part of responsibility for the family, both financially and spiritually. The thought of his leaving home was consternating to his mother as well as his brothers and sisters. But God had spoken to him about Pasadena College and go he would and go he did. His mother said, "If you go we will all go." Therefore, sale of all their property was made and the entire family moved to Pasadena.

In spite of difficulties and sacrifices, Robert never wavered. He worked and studied for ten years to complete his training. He first enrolled for a two-year course, intending upon its completion to go out into God's great harvest field; but the farther he went, the more he saw the need of preparation. And so the years of study lengthened until he was graduated from college in 1921. He had completed work in two departments, receiving a certificate for teaching in the Normal

Department and the bachelor of arts degree from the college. He not only paid his own way but also helped to support his mother. She had married again but the union proved altogether unsatisfactory. Therefore she sought release from it and asked and received legal approval for her former name of Ingram to be resumed.

The years at Pasadena College brought countless blessings to Robert Ingram. They were years of preparation by study and experience. He was a good student, a dependable bearer of responsibility, and a lovable friend. While his years lengthened there, not a day was lost. Every one of them played a part in preparation for his long and fruitful service to God and humanity. Furthermore, under those favorable circumstances the great decisions were made.

The first of these was his response to God's clear call to missionary work. The most impressive account of his call is found in his first approach to the Department of Foreign Missions. Here is his letter in full and verbatim.

"Pasadena, California

"August 5, 1920

"To The Foreign Missionary Board

"Greetings,

"God has put upon my heart the salvation of the lost of South America. This call has come to me, not by any startling revelation, nor by the persuasive power of some missionary address; but in the quiet of my room and the secret place of prayer God whispered to my soul of the great needs of this people who have so long sat in darkness, deceived and oppressed by those who claimed to have the light.

"As my call was not a sudden revelation, neither is it a recent call. For several years God has been talking to me about this work. The first evidence of a call that I noticed was a great longing to hear about the missionary work that was being carried on there. I heard missionary addresses on India, Africa, Japan, China, in fact it seemed to me that everyone was receiving the Gospel but South America. So I cried to God to send forth laborers, that they might carry the Gospel to this neglected, almost forgotten people. And in the words of the prophet He said, "Whom shall I send, and who will go for us?" And I answered, "Here am I;" if You can use me, "send me." At that time we had no workers in this field. But now, thank God! we have a number and more are hearing the call of God to the work.

"For the past nine years I have been attending Pasadena University; preparing for the work to which God has called me. It has not been that long since I received my definite call to South America, but I felt that God had a work for me to do, and I knew that if I would get ready for the place, that He would lead the way.

"I shall finish college next June and I shall then be ready to go directly to the field. When I am through school the sooner I can get on the field the better.

"While I feel a general call to South America, I feel a special call to Brazil. I believe at present that we have no station in Brazil. I know too that the missionary funds are always insufficient to meet the demands. I am also aware that the opening up of new fields is always hard, slow, and sometimes discouraging work. I realize too my woeful lack of experience; but I believe if you will give me a chance, that God will see me through. If you can not send me to Brazil, and have some other place to which no one else cares to go, let me have that place. I am not looking for an easy place, but somewhere, some little corner of God's great vineyard where I can spend my life for Him who gave Himself for me.

"Of course you will want references so I will give you a few names.

"Rev. A. O. Hendricks, Pastor, Los Angeles

"Prof. B. F. Sutton, Pasadena University

"Dr. H. M. Kirk, S.S. Superintendent, Pasadena

"Rev. C. E. Cornell, Pastor, Pasadena, California

"Mrs. McReynolds, Pastor, First Spanish Nazarene Church, Los Angeles

"Yours To Do Or Die For The Master.

"Robert C. Ingram"

Marriage was another important choice made in those college years. In the providence of God, Robert Ingram and Pearl Dixon enrolled at Pasadena College about the same time in the 1910-11 year. They were in some classes together. Others who came at the time were the Nease brothers -- Orval J., who was destined in future years to be president of his Alma Mater and a General Superintendent; and Floyd, who died at an early age as president of Eastern Nazarene College. Of them a teacher remarked, "Did you ever see such bonnie boys?"

Of those early impressions Pearl testifies:

"I do not remember when I met Robert first. I do remember two specific occasions when attention was called to his possibilities. One was when he gave a declamation on a temperance subject as part of a public program in the chapel. His fellow students remarked afterward, 'We didn't know Bob Ingram had it in him.' The other instance was in the class on Exegesis taught by Dr. Edward F. Walker, whose comment after Robert had recited was, 'A future exegete.' Then I began to notice more the qualities of character in Robert Ingram. In my observations I noted that his choices were for the highest and best in spiritual evaluations and that he was not

up and down in his experience. I also learned that while working his own way he also helped his mother, as well as a younger brother and sister to attend college. These qualities to me outweighed some apparent inattention to personal appearance."

It is evident that it was not an instance of "love at first sight" with Robert and Pearl but rather a growing mutual admiration and attraction for each other. Their friendship, which at first seemed casual, deepened and ripened into a true love while Robert finished his preparation for his life work. Separately they settled their call to the mission field and dedicated their lives to its fulfillment. With her application to the Department of Foreign Missions dated October 29, 1920, Hannah Pearl Dixon states:

"I am herewith sending in my application for missionary service, with questions answered as correctly as I am able.

"I find my present spiritual state a healthy one. I am very conscious of the merits of Jesus' Blood as applied to my heart so that I have no hesitancy in giving testimony to His saving and sanctifying power. I know of no spiritual cloud in my soul but I am supremely happy in His love. My call to the mission field has not been of an impulsive nature, but rather the deepening conviction for a period of years during which time I was ever learning to know God better and walk more closely to Him. More than a year ago while seeking intelligently to lead the young people of the university to see their privileges and possibilities in the work of missions, the call was made a personal one to my own soul. I did not hesitate to answer in obedience to the divine voice and at once testified to the fact.

"My Christian experience from the first was not obtained without opposing elements to be overcome, and I have known some of Satan's devices of opposition in my present purpose to do God's will, but I am not dismayed. I believe my faith was never more strong or steadfast than it is at present.

"I have already spoken to you of my contemplated marriage to Robert Ingram whose application you no doubt have in your possession. We believe our united work in the Kingdom will be more efficient than it could be otherwise, and both of us feel that our union is part of His planning for us. We shall be pleased however if you keep it a matter of confidence."

Their plans for marriage were completed and the wedding took place on July 26, 1921. Together they left for Guatemala in September following.

In a letter to Mrs. Ingram in reply to one received from her giving the information concerning Robert's translation, his brother-in-law, Duane Waln, himself a missionary in Africa, makes glowing comment upon the wisdom of their respective choices. He writes:

"Your letter to us, Pearl, is a beautiful tribute to your own faith and love. I am sure Bob was a fortunate man to have you love him and to inspire him. You were an inspiration to me in the short time I knew you. I am sure your counsel and companionship with him over the years enabled him to do better, more consecrated work. We know that both of you have done an outstanding work there in Guatemala, and we know the love of the people for Bob extends to you, also. You worked as a team and the light you shed on the lives of others came from close intimacy with Jesus the Light of the World. God bless you."

He continues.

"How well I remember both of you singing, just before you left Pasadena for Central America, 'I'll Go Where You Want Me to Go'! That song touched my heart very deeply and it continues to be much loved by me.

**"There's surely somewhere, a lowly place
In earth's harvest fields so wide,
Where I may labor through life's short day
For Jesus, the Crucified.
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere;
I'll be what You want me to be."**

*** * * * ***

03 -- A FAITHFUL BEARER OF BURDENS

Heavy burdens began to fall upon the shoulders of Robert Ingram at an early age. When his father was suddenly taken in death, members of the family -- mother, brothers, and sisters, both older and younger -- began to look to him as the counselor and support of the family. It took place almost automatically. There was no family conference in which it was agreed upon, and certainly it was by no presumption of his own. It was the strength and stability of his character which made all to feel that he was the leader to whom they should look. In his quiet, unassuming manner he moved in to bear his responsibility in such unpretentious devotion and wisdom that it caused no jealousy or resentment.

Even after his mother was married again she continued to lean upon Robert as the strong arm of her material, physical, and financial support. In Pasadena the stepfather became irritated with the boys at home and made it clear to them that they were no longer to live there. Robert and Willard thereupon sought other places of residence, but both before and after the dissolution of his mother's unfortunate second marriage, Robert continued his affectionate care of his mother.

Gracia, a younger sister, thought she was a young lady, as she says, and wanted to do as she pleased but found in her older brother the firmness of authority that deterred her from exposing herself to evil. Even if there were moments of resentment and protest, she respected and loved Robert enough to accept his guidance. Thus he became the man of the house. From the beginning of his Christian life his convictions were strong.

His youngest sister, Marian Waln, missionary with the American Board in Africa, writing to Mrs. Ingram upon receipt of the news of Robert's death, said: "Most of us Ingrams have looked to Bob as the one who led us to Christ. How earnest he was as a very young man! I recall his efforts to see our feet on the right path when I was only eight or ten years old. He will have many, many stars in his crown."

As a student at Pasadena College he was quiet and unassuming. Since he worked outside to earn his way and help other members of his family, he had little time for social affairs. But he took his studies seriously and earned B grades for the most part, with an occasional A. Never prone to put himself forward, his capabilities were not quickly discovered; but jobs left unfinished by others got done -- though it sometimes meant he worked all night to complete them. One such task fell on him for getting a stage setting ready for a literary or commencement program.

Robert carried his full share of responsibility for the spiritual welfare of the college. He was often engaged in helpful consultation with a student or in a season of prayer for one of his fellows. His first interest was in the religious activities, yet when chosen to positions of honor and trust he earned unstinting praise. He served as president of the student body and for two consecutive years he was editor of the school annual -- La Sierra. Opposite his name in the list of seniors was the following quotation: "Large was his bounty and his soul sincere. Heaven did a recompense as largely send. He gave to misery (all he had), a tear. He gained from Heaven, ('twas all he wished), a friend."

Other members of his graduating class were Fletcher Galloway, Olive Crane, Roda Staples, and Mrs. Rushing, whose daughter, Betty Sedat, was in later years to serve as a missionary in Guatemala with the Ingrams. A character sketch which appeared in the annual reads: "Robert C. Ingram -- one of Pasadena's veterans, having been a faithful student in this institution during the past nine years; is a graduate of the Academy, Christian Workers and Normal Departments. Robert has stood by the school through every struggle and when a position of responsibility has arisen, often this expeditious 'Jayhawker' has shown his ability as a leader. He is a devout Christian and is preparing for service among the people of Latin America."

Duane Wain says of Robert: "We were in trigonometry class together at Pasadena College and more than once he helped me with the problems. Then we worked together a lot in getting out the La Sierra of 1921. He was editor and I was

business manager. Since some who were supposed to turn in contributions to the annual did not fulfill their obligations, he and I had to pinch-hit for them. This meant long hours of extra work for us, often late at night. But Bob's calm, lovable spirit never left him even though he had to do work others should have done."

Having passed character tests with high honor in college, when Robert Ingram needed recommendations for appointment as a missionary they were given with enthusiastic approval.

Dr. A. O. Hendricks, then president of the college, wrote: "I regard Brother Ingram as one of the finest and most reliable young men I have ever been permitted to know. He has been one of the most reliable and sweetest Christians we have ever had in the school. You can make no mistake in sending him as a missionary. We believe he is qualified in every way, having been an active worker and soul winner for many years. His private life and family relations are the very best. In fact we can say nothing but good things for Brother Ingram."

Harvey M. Kirk, Sunday school superintendent of Pasadena First Church, with equally cordial endorsement, wrote: "I have known for years of Robert C. Ingram's intention to be a missionary. No truer boy ever lived than he. He has been a member of our church for ten years. He is a licensed preacher, teaches in the Sunday school, leads the music as preceptor when needed, supplies pulpits and does anything and everything he can for God and the church. He is a fine personal worker and soul winner.

"Brother Ingram is a self-made man with a splendid experience. He is modest, humble, joyful, economical. He preaches, sings, teaches, and is accustomed to hard physical labor. He is a good pray-er.

"I take pleasure in recommending him to your favor. I cannot speak too highly of him and I believe he will be graciously used of God in any field to which he is called."

Rev. C. E. Cornell, pastor of Pasadena First Church, gave his recommendation in few but meaningful words: "Robert Ingram is one of our very best young men. I cannot speak too highly of him. He is a most earnest Christian, capable and will make an ideal missionary or I miss my estimate of him. Send him by all means."

Such appraisals from men of experience and sober judgment are not forthcoming until there is solid proof of strength that has been tested by time and experience and a preparation that is thorough. Robert Ingram had earned and fully deserved such high estimate of his worth.

This reliability is of incalculable value in any vocation. But nowhere is it more needed than on the mission field. There Robert Ingram demonstrated the same

qualities of mind and character that had been so prominent in his practice at home and in college. For what he had learned from experience of years and from his training was the foundation for his long service in Guatemala. This is a convincing illustration of the dictum that "what one will be, he is now becoming."

Soon after the arrival of the Ingrams, with three other new missionaries, at Cobán, the Mission Council met and made assignments. The Ingrams were named for evangelistic work and language study and were sent to Salami. Their language teacher and companion worker was Miss Sara Cox. The first responsibility upon these new missionaries was that of acquiring the Spanish language. They went to this tedious and often discouraging task with their characteristic diligence. Of this experience Mrs. Ingram writes: "Because Robert was naturally rather slow of speech, and as he himself said, 'almost tongue-tied,' some thought I would surely outstrip him, but I think he ultimately proved he could hold his own and more too, for of course though we both preached in Spanish I could not hold a candle to him in that."

Miss Cox was an A-1 teacher. She had been on the field for only two years but prior to that had served as teacher of Spanish on the faculty of Taylor University at Upland, Indiana. She took the beginners under her instruction through several grammars, gave them a fine start in construction as well as the conversational use of the language. While in the earlier months of the language study there was little these zealous new missionaries could do, Robert became restless for some action, since even in college years he had kept up a heavy work program. Therefore he said to Rev. J. D. Franklin, who was then the missionary in charge at Salami, "I'll be glad to help you take care of the mules, feed and water them and clean out their stalls." Brother Franklin accepted the offer, for he knew it would be a desirable diversion, and some useful lessons could be learned by the beginner. Time and labor also would be spared the older missionary, who was not well. Robert took seriously some hints that were given about handling mules, especially being watchful of their heels. They were quite different animals from the big draft horses he had used in the logging experience of his youth. Brother Franklin said, "You must learn that each mule has his maña [trick] and be ready for him."

Salamá is the capital, or in the terminology of the United States the county seat, of Baja Vera Paz department or county. It is located in a small valley seven miles long and three miles wide. But over the mountains both eastward and westward there were villages to which the gospel message was to be taken. Feeling a sense of debt and the urge to get the word of life to them, the Ingrams very soon began to make regular trips to these needy areas. Miss Cox made the journeys with them. At first she did the preaching and her learners listened. Their part was to help with the music. But in six months they were giving short messages also. The teacher wisely refused to do any interpreting for them, knowing they would gain command of the language much sooner if they knew they must, and felt more keenly the need of so doing.

Maximum progress in acquiring the language was imperative. Brother and Sister Franklin were in failing health and were soon advised to move to the healthier climate of Cobán. Even that move was not realized, because, on a trip to Guatemala City, Brother Franklin took very ill and was ordered to return to the United States. The Franklins never saw Salamá again. Furthermore, at the end of her first term of service Miss Cox furloughed and did not return to Guatemala. But Robert and Pearl Ingram were lifetime missionaries, and while they served in nearly every capacity for which missionaries are called upon to serve, they were to continue residence in Salamá until 1949, for a total of twenty-eight years.

As they began to be proficient in the use of the Spanish language, Robert extended his area of responsibility. He made a plan for the evangelization of the inhabited communities within a reasonable radius of their base of operations. He systematically covered the territory under his direction. Evangelistic meetings were held, classes for instruction were established, Sunday schools were introduced, national workers were given responsibilities. In due time chapels and churches of inexpensive construction were erected of adobe walls and tile roofs with rustic pulpit furniture, benches, and altars of prayer. Schools for teaching children were also organized where practicable. At last churches were organized, national pastors installed, and modest homes for them and their families were built. These evangelistic centers began to increase in size and in number. Lives were transformed; Christian ideals of family life were practiced. Many men and women living with one another out of wedlock were united in marriage. In fact, performance of wedding ceremonies became a frequent occurrence. On such occasions Robert Ingram preached a brief sermon on the building of a Christian home.

There were many and varied burdens to be borne every day. There were never enough hours in a day or days in a week. Multiplied duties were done but there were always many that must await their turn. It would have been easy to fall victim to frustration or nervous exhaustion, but Robert caught his stride and kept a pace that he could maintain with poise and equilibrium. He was up early in the morning and it was not a completed day until bedtime came in the late evening hours. In those early years he proved his faithfulness as a burden bearer, which won for him the confidence of nationals, missionaries, and officials of the church at home.

This dependability in temperament and performance brought early recognition, with appreciation and with addition of responsibility. As early as 1925 when multiplied duties piled upon the senior missionary on the field, Rev. R. S. Anderson, until his health was much impaired, the Council decided that relief from the full load of administration was necessary for Brother Anderson. Robert Ingram was asked to stand in as a helper so that the superintendent could get the much-needed rest. This he did without any thought that he could or should, then or later, take the office held by the man he had been called upon to assist.

Nevertheless, when Dr. Chapman visited the field in 1931 a ruling had passed in the Department of Foreign Missions providing that no one missionary could serve as both treasurer and superintendent. Therefore it was necessary to relieve Brother Anderson of one of those positions, for he had held both of them. Consequently the visiting general superintendent named Robert Ingram as president of the Mission Council and district superintendent. In the humility that he always manifested, but with serious devotion, the new leader for Guatemala assumed his duties and began the work which he carried on, except for three furlough periods and one year as director of the Bible school, until his retirement less than a year before his death. The same methodical procedures were applied to the entire field that he had practiced on the Salamá zone in the earlier years. He was never wearied or exasperated with the tedium that was an inescapable part of the administrative work. But neither did he allow such duties to cloud his vision, weaken his faith, or cool his passion for the extension of the work.

The great variety of his work as superintendent is revealed by a record kept on report cards. Here is an example: "Board meeting -- worked with Hunter on house -- picnic today with missionaries -- making doors for mission home -- doing errands in Guatemala City -- addressed Assembly -- making pastoral arrangements -- spent day getting missionary registers -- hunted for lost mule -- conducted evangelistic meetings -- met with Council Executive Committee -- worked on car -- cared for sick -- made transfer of properties -- funeral of pastor -- looked after correspondence -- worked in garden -- organized a church -- took missionaries to airport -- worked on roof of mission home -- meeting of Advisory Board -- baptized 4 -- married two couples -- consecrated 4 babies -- met Mrs. Chapman."

The following is a typical report of a visit to Petén in January, 1953. "Worked during days alone on new church building -- awoke 4:30 a.m. -- returned to Flores -- flew to Poptun to direct service -- nearly a full house every night -- good attendance in day services -- a goodly number prayed through -- good altar services constantly -- a number testified to sanctification -- open-air service fair attendance -- flew to Santa Elena -- worked on house -- night service -- worked on jeep -- held 3 board meetings -- . drove to Subin -- walked to C -- took canoe to Sayaxche -- preached a.m. and p.m. -- fair attendance -- baptized 3dedicated 4 children -- walked back to Subin -- drove to San Francisco to inspect work in building, pleased with job -- flew back to Guatemala City -- attended services-did errands -- flew home with 2 visitors -- at home resting a bit and looking after correspondence."

These abbreviated records reveal that no phase of the work was neglected but that, amid varied duties that accumulated day by day or year by year, the master plan and passion of Robert Ingram's life was the salvation of the lost and benighted souls of Guatemala. His inner fire never burned out. By consistent devotional practice he kept a heart aflame with love to God and man. Of him his wife writes: "Robert carried a soul burden. Our regular time of prayer together was the hour of dawn. At midday our family devotions included the household -- servants, visitors, and any neighbors who happened in. But there were nights when I was conscious

that his side of the bed was vacant. I would find him prostrate in an adjacent room. He talked with his Lord about some difficult situation we were facing as a missionary group or for which he as superintendent felt responsibility. He knew the secret of casting his burden on the Lord and letting Him take the heavy end. He always triumphed in His Spirit."

Here then is the secret of strength for multiplied duties small and great. He leaned heavily upon God and from Him received rest and renewed strength.

* * * * *

04 -- A MISSIONARY PIONEER

Rev. Richard S. Anderson and his wife, Maud, are credited with having been the first outstandingly successful Nazarene missionaries to Guatemala. No one, and certainly not Robert or Pearl Ingram, would rob them of the crown that deservedly goes to them as the ones who truly pioneered for the Church of the Nazarene in Central America. R. S. Anderson gave his life for Guatemala, and his mortal remains were laid to rest on a green hill which overlooks the city of Cobán. The Andersons had been in Guatemala for seventeen years before the Ingrams arrived. Many of the centers had been opened including Cobán, Livingston, and Salamá. Nevertheless even around these centers there remained much pioneering to be done. Towns and villages by the score were untouched by the gospel. Besides, there was the large department of Petén, where not even a substantial beachhead had been established. The work among the Indian tribes had been retarded for lack of a written language; consequently Gospel portions could not be distributed and, furthermore, there were none to read and understand. Thousands -- yes, scores of thousands -- of Indians did not speak or understand the Spanish language. Large areas far back in the jungles and along torrential rivers were inhabited by people who needed the gospel of Christ as the power of God unto salvation. And beside all this immeasured need in Guatemala, there were adjacent countries in Central America which waited for the gospel and from which the Macedonian call was already being heard.

In this setting Robert Ingram thanked God for the noble work of the senior missionary and resolved to be the best possible teammate for one who had displayed skill and vision as a pioneer. He very early began excursions to new nearby communities. As his knowledge of the language, the customs, and the geography of the country grew, his invasions were farther and deeper into the land covered with darkness, where dwelt a people who were reaching out after God, if haply they might find Him. The superstitions, prejudices, enslavements of the people were appalling. Their standards of living, physically, mentally, and morally, were shocking beyond description. These conditions provided barriers far more difficult to pass than the rugged mountains or the raging rivers. Journeys on foot or mule-back could be taken, strange languages could be mastered more easily than to penetrate this darkness, abolish the prejudice, and emancipate the slaves to a

religion which was a mixture of degraded Christianity and the ancient concepts of deity known to the aborigines. They knew much about penances, pilgrimages, images of saints, and a plaster of Paris Christ, confined and enshrined. But knowledge of a Saviour who is alive forevermore, whose Spirit comes to men to regenerate and cleanse their hearts and transform their lives, was as foreign to them as to those who never heard the name of Jesus spoken.

This burden, the burden of Guatemala's sin and darkness, fell on the heart of Robert Ingram much like the burden of a world's lostness had rested on the heart of his Saviour, who had died to save them as well as himself. This burden was parent to a sense of mission in the soul of the missionary "sent forth of the Holy Ghost" which never abated in its imperative urge until he went to lay his trophies at Jesus' feet. All who have this drive within their hearts are missionaries no matter where they live. Those who have never had it, or who have lost it, are hesitant, silent, indolent, indulgent lovers of self or they have missed the way on some detour or dead-end street.

From the earliest days at Salamá to the day his body was laid to rest there, Robert Ingram was driving the thrust of the gospel deeper and ever deeper into the wilderness and the darkness of Guatemala and Central America. Walking was not too wearisome, riding mule-back was not too slow, paddling a canoe along hazardous streams was not too dangerous for him, if there was a mission to accomplish. But neither were automobiles and airplanes too fast or risky if by them the work of evangelizing could be more effectively and rapidly advanced.

With such powerful motivation Robert Ingram began his missionary career. From the start, he resolved to leave nothing undone that would contribute to his acceptance and effective service as a representative of Christ to a people of fathomless need. He knew that the acceptable use of the Spanish language was fundamental to any worthwhile achievement. It would be a major victory for the cause of missions if every beginning missionary could but realize the importance of language study, however difficult and discouraging it may be.

Mrs. Sara Cox Marquis, his first teacher, makes this revealing statement: "Associated closely with him as I was, I had ample opportunity to observe and appraise the character of Robert C. Ingram. I was keenly aware of his persistent desire and effort to acquire an understanding and speaking knowledge of the Spanish language, which he knew must be the medium for conveying his message to the people he wanted to reach with the gospel. Language is like music -- more easily learned when young. But if Robert (who was thirty-five years old when he arrived in Guatemala) was ever discouraged or felt like giving up, he never revealed it."

Brother Ingram, like Moses, was not an eloquent man. But he knew and spoke the Spanish language with accuracy respected by those who had acquired its use

and those whose native tongue it was. Here it might be noted that even illiterate people know when their mother tongue is mutilated.

But even in matters of less importance Robert determined to learn all that would make him ready for the work to be done. From J. D. Franklin he acquired some knowledge in handling mules. He learned to saddle Luna ("Moon") without letting her bite him, and to make Sol ("Sun") go where his rider wanted to go instead of where he pleased. The first time he rode the mule he had quite a tussle, but Brother Franklin encouraged him to stay with it. When Brother Ingram won the victory over the stubborn beast he remarked, "You'll do." These mules, Luna and Sol, were mission property and left for the Ingrams by the Franklins upon their departure. Sol was traded for a large, better mule who was named Estrella ("Star").

Ira True, a fellow missionary for a few months in Guatemala, relates this exciting incident. "One day we were riding in the rain, carrying umbrellas for our protection. When the rain stopped Robert was lowering his umbrella and Estrella shied at it. He said, 'So you don't like it. Well, I'll give you a bit more to make you like it.' He had no more than said it until I looked to see what would happen, and to my surprise I saw him sailing through the air. After I learned that he was not hurt I could not resist the temptation to say, 'So you don't like it.'" Mrs. Ingram adds to that story that thereafter Estrella was sometimes called "Shooting Star."

Through the years, especially the early one but to some extent through all of them, Robert rode mule-back over precipitous trails and rivers and through swamps and wilderness to get the gospel to the people of Central America. Learning to handle and ride a mule seemed incidental, but it was to be done and therefore he learned how. In like manner when automobiles came into use he turned his attention to learning the mechanism so that he could do almost everything which was required to keep a car in operation over roads that were all but impassable.

In that same seriousness Robert approached all his work with its varied problems. With consistent determination he wrestled with them until a satisfactory solution was found. This applied to the opening of new areas as well as the practical complications of every day. The following extracts from his diary reveal the nature of the work and some of the difficulties that must be met and how the victories were won.

"February 4, 1924. The preacher for the evening was sick so I had to preach with little or no time to prepare, but the Lord helped me mightily giving great liberty in the use of this still strange tongue. The message seemed to take effect.

"February 22. Last week visited 2 of the outstations, Rabinal and Cubulco. (Rabinal is the next largest town west of Salamá about 20 miles, in another small valley. Cubulco is 10 miles farther westward beyond Rabinal and is the next largest town.) I found both congregations in good spiritual condition. Cubulco especially, although without a pastor at present, seemed filled with life and with a passion for

souls. Some are seeking the fullness of the blessing -- may they not have to seek long.

"The Lord is supplying our temporal needs as well as spiritual -- yesterday received a draft from an old school friend who I thought had forgotten all about us. The Lord reward her and may we have wisdom to use well what He gives us.

"March 26. We hear that persecution has arisen in Cubulco. We have secured a new location for the mission on the main street and it seems that this has aroused the enmity of the Catholic element.

"May 1. The 2nd week of April we held special meetings in Cubulco where we met considerable opposition. Large crowds gathered outside, some to listen, others to throw stones, mock and scoff. Nevertheless, the Lord gave liberty in preaching the Word and many heard in spite of the disturbance. Several of the believers sought sanctification. Following these meetings we held a week's meeting in Rabinal but I could not stay for much of this meeting as I had to make a trip to Morazan to visit the work there. (Morazan is 30 miles from Salamá southeast and on the way to the nearest railroad station 50 miles from Salamá.) The well that has just been dug in the mission in Morazan is proving a great blessing and the Lord is using it to melt down the walls of opposition. Bless His name!

"July 1. The 1st week of May, we (Mrs. Ingram and I) went to Cobán for the annual Bible Conference. The Lord met with us there and we had a gracious time. Joaquá Vela, a native preacher, did most of the preaching and large crowds gathered to listen to the Word. God owned and blessed the Word both in the day and night services and a number sought and found the Saviour and others were sanctified."

Eventually the work in Petén began to grow. On his first trip into that department he stayed for a month. The next time he took Mrs. Ingram with him and they were gone from home for a period of four months. The work prospered and through the efforts of other missionaries and national pastors the church witnessed some of the most encouraging growth in that area. Again his diary gives the best and most reliable account of the adventures which were undertaken after Brother Ingram became superintendent.

"June 1. Went up the coast to San Juan to see a canoe that was ordered 3 months ago -- still uncommenced -- sunburned foot and leg badly.

"June 2. Making plans for trip to Tamejas.

"June 3. Beautiful day. Started about 9 a.m. Three canoes well loaded -- stopped about 12 for lunch at Las Pintadas. The trip up the River Tamejas was pretty hard -- shallow water and the canoes dragged a good many times -- arrived

about 5:15. We are tired and faint would retire early. 10 p.m.: just returned from meeting -- good crowd, mostly young people -- 2 young men accepted Christ.

"June 4. The pole bed did not seem hard and we slept well, awaking refreshed and happy. Some 60 were present at the night service which closed about 10 o'clock.

"June 5. S.S. at 9 was well attended. Good attention -- we inaugurated offering and nearly \$5 were laid upon the table.

"June 6. Some things amusing occur at times. While showing Bible views, to rest a minute I sat down on a small table in the kitchen where I had the lantern. The table being just a wide board hewed out of a log and laid on top of stakes driven in the ground, slipped and I sat down lower than I had planned and a bucket of water turned over on me.

"June 7. Accompanied by 2 brethren I walked a league or more through banana plantations and native forest, a part of the time opening the way, as the old trail was scarcely discernible, and closed up with brush. Reaching Lámparas (Lamps) we visited a little and secured a place to hold meetings. Embarking in a canoe we went a little farther down stream to another camp where we evangelized some before starting home. We stopped at a pineapple farm where for once I had all the pineapple I wanted.

"June 8. Meeting about 3 hours long. We had been praying and the Spirit took direction -- 3 times souls came to the altar -- no preaching was necessary -- in all 12 seekers.

"June 9. I was awakened early by the cry of the monkeys not far away. At breakfast a sister told us of a little boy who wanted to give his heart to God but said that he was afraid that when he grew up that he would take to drink -- his father and mother both drink and give it to their little boy.

"Paddled down the River Tamejas and Dulce and up the Lámparas, to a village named Lámparas -- visited some on the way -- prayed for a sick child -- the father, a Belizian Negro, seemed greatly moved -- as a token of appreciation he gave Mrs. Ingram two fine big pineapples--had a good service in a large banana shed.

"June 10. Paddled down the River Lámparas and Dulce to Las Pintadas -- had dinner -- held a service with 3 souls converted -- continued down the Dulce to Livingston.

"June 11. Accompanied by Brother Francisco Torrayo, embarked in a large sail-canoe for San Juan Sarstoon several leagues up the coast -- arrived early in the afternoon. The Commander of Port (each village or landing place along the coast

has a commander with a few soldiers) was very kind and took us a league farther up a creek to the home of a Christian family.

"June 12. Visited the village of Sarstoon -- found some hungry hearts -- distributed some literature -- held service at night in the home of the Garcias, the family with whom we were stopping.

"June 13. An inquiring father and mother brought a tiny baby for baptism -- baptized the baby and prayed with the father who gave his heart to God.

"June 16. Returned to Livingston.

"June 18. Left Livingston, accompanied by my wife and Brother Francisco for a trip up the coast. A high wind and rough seas forced us to land at a small village, Monte de Oro. As it was late in the afternoon we secured a place to spend the night -- had an interesting if small meeting -- some inquirers but none converted.

"June 19. Continued our journey.

"June 20. Held meeting with Bible views at San Juan Sarstoon -- good crowd -- a good many English-speaking people live along the coast -- held 3 meetings in this place -- found hungry hearts -- no doubt a real campaign would produce much fruit.

"June 24. Bro. Garcia and family entertained us and kindly loaned us their canoe and hired man to cross the bay to Punta Gorda, British Honduras.

"June 30. Visited several days in the home of Mrs. Lester, while securing riding animals for our trip to Flores, Petén. Mrs. Lester and daughter Ruth were very kind, entertaining us until we left early this morning. After leaving the improved road, we plunged through mud and water, crossed a swollen river and reached San Antonio early in the afternoon -- finding a place to sleep and eat I set about finding animals to continue our journey. Finally secured 2 good mules for 2 days and a mozo to carry our suitcases. I had contracted 'masamora,' an infection in the feet, and this afternoon it made walking difficult.

"July 1. Got started about 7:30 -- the road today, especially since crossing the River Blanco, beggars description -- much of the time we have been bent low over the saddle and even then not escaping bush thorns and overhanging limbs. The road, a mere trail that with difficulty we could get through without bumping shins, knees or feet-and we did not always escape. The mud was deep and sticky. There were many creeks to cross and the banks many times so steep that the mules either had to slide down or jump and the ascent of the opposite bank was no less difficult. Much of the ground was one perfect network of roots and more than once the mules caught a foot in the roots but they were clever enough not to get excited and always

succeeded in freeing the foot. About 2:30 we arrived at Pueblo Viejo, tired, bedraggled and splattered with mud from head to foot.

"July 4. We reached Poiyete on Saturday, staying over Sunday resting. I treated my feet and they seem better but pain me considerable to walk. This a.m. left about 9 o'clock and camped in an open shed -- a wayside resting place called Champon, a little after noon. Our guide says that this is the only place to stay as it is too far to go to Poptun, the next town we touch. The baboons have roared about us all day but we have not caught a glimpse of them yet. We are a little short of rations as the people in Poiyete had been in fiesta for several days and had eaten up everything and many have neither corn nor beans. They are living largely on bananas and plantains until the new corn comes in. Today we are eating principally corn dough made in little patties rolled in leaves and boiled. But to the hungry soul every bitter thing is sweet; so, too, with the empty stomach. However, the 'tomalitos,' as the above is called, are very good even when one has plenty of other things.

"July 5. We arose early today -- slept fairly well considering the sand flies and the roaring of the baboons and the cry of a lion not far away. Not very far from camp on the road this morning we saw signs of a tiger that had been in our vicinity. The road today has been through woods as usual, beautiful beyond description, tho' today the road is not even a trail, except for a practiced eye. There is little mud, which is a decided change and relief. About a league from Poptun we came out suddenly on a beautiful 'Sabana' or prairie. We arrived here in Poptun about 2:30 or 3. As there is no school we are entertained in the schoolroom and have the privilege of cooking in the jail which is at the opposite end of the corridor, the city hall being in between."

Mrs. Ingram, who was with her husband on the entire trip, supplies this information. "His diary notes were interrupted at this point. Our trek through these jungles 'going into Petén by the back door' took 15 days (10 days traveling on mule-back 'in the saddle' and 5 days' stop at Poptun till Robert's feet got better for further travel). When we finally reached the shores of Lake Petén Itza on the 15th day of July and rowed across to the Island, finding Miss Leona Gardner there in her thatched hut parsonage, there was great rejoicing. All the believers gathered in to hear their D.S. 'don Roberto' recount the story of our travels. There had been no means of communication those days through the thick jungles, so no one was sure when to expect us. Our 'trek' really began on July 1st, as we left the last village of San Antonio in British Honduras and plunged into the jungle territory. These diary notes of June were of short trips up the river and coast line around the Zone of Livingston in Guatemala and were preliminary to our journey into Petén. Altogether we were away from home this time for four months, traveling a part of the time in Guatemalan territory and part of the time in British Honduras. It all included lake, river and ocean travel as well as foot and mule-back."

As early as 1934 some converts from Flores Petén began to migrate to Benque Viejo, British Honduras, which was located a short distance from the Guatemalan border. As the work grew, Miss Leona Gardner moved over to guide and foster the progress of the church as a resident missionary. From this small beginning, as the result of dispersed witnesses, more extensive work was promoted in British Honduras. For about ten years this project continued under the supervision of Brother Ingram as superintendent of the only established district in Central America. Then reinforcements were sent for British Honduras: the Harold Hamptons, the Ronald Bishops, and Nurse Joyce Blair. Soon after these missionaries were established in their new field of labor, British Honduras was separated from Guatemala and became another district under the leadership of Harold Hampton as superintendent.

At about the same time, through contacts in Nicaragua with David Ramirez, who had been receiving some support from friends in Chicago First Church, it was decided to launch the Church of the Nazarene in that country. The Harold Stanfields were sent to Guatemala for language study. After some months there Robert Ingram and his wife drove with them to the scene of their labors for the next fourteen years, until they were transferred to Bolivia. The Ingrams spent some time with them there in assisting to find a location, housing, and furnishings. He offered helpful counsel for a time but urged that a separate district should be set up in Nicaragua, which was done in 1946. The work in Nicaragua and British Honduras has prospered and the missionaries who pioneered the fields are unanimous in giving credit to Robert Ingram for his inspiring example and sound judgment in helping them in the beginning years.

A Comity Committee has assigned areas to different missions in Guatemala. But the capital, Guatemala City, was designated open for operations by all missions. Nevertheless the Church of the Nazarene did not attempt to acquire property and establish work there until 1947. Then with characteristic caution but with clear vision of the need and with inspired wisdom, Brother Ingram secured locations and established centers in the capital. Now there are a number of growing churches in that great city.

Robert Ingram also knew before his summons came that, like "a handful of corn on the top of the mountains," some gospel seed had been planted in Honduras, Costa Rica, El Salvador, and the Republic of Panama, the remaining countries of Central America. All this was in harmony with his vision and at least indirectly the result of his labors. May the day soon come when the church shall have work begun in a substantial way in all these countries.

It could be added that the spirit and faith of Robert Ingram have inspired missionaries of other Latin-American fields to extend their borders after this pattern. He rests from his labors but his works follow him. He was a truly great pioneer missionary.

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05 -- A PATTERN OF ADAPTABILITY

Among the primary qualifications for successful missionaries is the ability to adjust oneself to other persons. This includes the mission board at home, other missionaries on the field, the customs and manners of people of the country in which the missionary serves, the changes that are sure to come in the progress of the work, and the varied types of mind with which one is called upon to reckon. One who professes unerring guidance from God, always putting what "God has told him" against advice of leaders and fellow workers and acting accordingly, is invariably a problem and usually a total failure.

This is not a recent discovery. In 1843 Adoniram Judson wrote from Burma to his board at home: "In encouraging young men to come out as missionaries, do use the greatest caution. One strong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of decent accomplishments and some natural aptitude to acquire a language; men of amiable yielding temper, willing to take the lowest place and to be least of all, and the servant of all; men who enjoy much closet religion, who live near to God and are willing to suffer all things for Christ's sake without being proud of it. These are the men we need."

That Robert Ingram had read these pointed words before he went out as a missionary is doubtful, but whether he did or not, he was taught the same things by the Holy Spirit, who sent him forth and dwelt within him. At no point was he deficient but in adaptability to people, policies, and changing conditions he deserves to be graded superior. Probably the fact that he had the mind of Christ would be sufficient to explain his teachability. That he knew and followed the instruction of the Spirit of Truth was the secret of his skill in guiding others.

Nevertheless there were human factors that contributed to the discipline of himself in adjusting to those for and with whom he worked. Probably the fact that he was one of a large family of modest means played its part in the flexibility of his mind and spirit. There he learned the importance of a give-and-take attitude. He earnestly sought to serve all. He denied himself comforts and luxuries that he might share with the others. He learned cheerfully to do without what he saw others enjoy. He found joy in doing what was expected of him rather than in insistence upon having his own whims gratified.

In college the same characteristics were in evidence. He did not seek for position or honor but both sought him, and he was chosen of his fellows because they trusted him to work with them and with those who bore responsibility for administering the affairs of the college.

This willingness and this ability to make adjustments (the ability is always the result of the willingness) were demonstrated in the first contacts with the

missionary board. In his application he had expressed a strong inclination to go to South America, preferably Brazil. But he let it be known that any country of that great continent would be acceptable. It is fortunate that he did not insist that his call was to Brazil and no other field, for it was not until 1958, a few months after brother Ingram's death, that Rev. and Mrs. Earl Mosteller arrived in Brazil as the first Nazarene missionaries to that vast country.

The Ingrams were encouraged that their appointment was to South America, but when final decisions were reached, it was to Guatemala in Central America that they were sent. Furthermore, in his correspondence which was carried on with the department during the days of their final preparations for departure, Robert made it perfectly clear that between the date of his marriage in July and the time for sailing he would like to make a visit to friends and loved ones in northern California and Oregon; but he also let it be known that if an earlier sailing was decided upon, the trip could be canceled. For weeks the date for departure was uncertain. The bride and groom started on their trip to say good-bye to loved ones and the familiar scenes of other years. They had hoped the date of departure would be after October first. But when they had gone as far as northern California they received word that the bookings had been made for September 23. Thereupon they cheerfully gave up their cherished plans, returned to Pasadena and Escondido, made hurried preparations, said final farewells, and left as per schedule. They sailed from New Orleans on a ship of the United Fruit White Fleet. They arrived in Cobán on October 1.

The surrender of some of their personal plans in order to sail as advised by the mission board was amply rewarded on the voyage, for traveling on the same boat was the veteran Presbyterian missionary, Rev. Edward Haymaker, whose service in Guatemala won national and international fame. He was returning to Guatemala for further service although he had spent thirty-eight years there already. From that time on he divided each year between the homeland and Guatemala, spending six months in each.

The new Nazarene missionary, Robert Ingram, cultivated the acquaintance of the man of long experience. They had extended talks during the three days occupied with crossing the Gulf of Mexico. The advice and insight into missionary problems in Guatemala were of untold value to the young man eager to begin his lifework in that country so new and strange to him. No doubt those hours spent with the great man willing to share his experience to help another were a treasured memory, and more, they indirectly meant greater progress for the Nazarene mission in that country for which both men carried a deep concern.

This providential meeting on shipboard was the beginning of a long and cherished friendship which resulted in exchange of visits and the enjoyment of inter-mission fellowship on many subsequent occasions.

Had the Ingrams insisted upon a sailing to suit their convenience, this priceless experience would have been missed. In an altogether unexpected way they were more than rewarded for their spirit of sacrifice and cooperation. No sacrifice made in the interest of God's kingdom goes unnoticed or unrewarded of God.

The minutes of the Mission Council and the correspondence in the files of the Department of Foreign Missions reveal that the recommendations made by Brother Ingram were not always adopted or approved. Sometimes he was firm in his conviction that he was right, but when decisions were reached he accepted them, and as diligently carried out his instructions when not according to his own ideas as when they were. He was the servant of the church for Christ's sake. The "rule or ruin" concept of leadership had no part in his spirit or practice. He was a loyal leader but he was no dictator.

The Ingrams had been led to believe that their first assignment on the mission field would be in conjunction with the Bible school. Upon arrival, however, the Mission Council in session found another of the new missionaries had a firm conviction that his work was to be in the training program. Whereupon the Council assigned the Ingrams to Salamá for evangelistic work. It was a change from their expectations but they concurred in the judgment of the Council without reluctance, for they said the work of evangelization was more in line with their understanding of God's call for them. Therefore having been named to evangelize in Salami, to Salamá cheerfully they went.

Probably the most exacting demand for flexibility among missionaries is the adjustment which must be made among themselves. Failure at that point is certain to result in tensions, disagreements, and strained relations until the whole missionary undertaking on the field is hindered and sometimes damaged irreparably. In this respect Robert Ingram proved himself a master of every situation. He not only kept fellowship with all missionaries, veterans and novices, but was a reconciler among them all. Under his guidance only a few beginners failed to make the necessary adjustments.

The next test of a missionary's caliber is in his ability to understand as well as love the nationals. Here again Robert Ingram excelled. He did not belittle himself in their sight either by arrogance, superiority, or a patronizing condescension; neither did he lose their respect by cheapening his own ideals of character and conduct. He was a North American but he did not boast of it. He was not in Guatemala to make the nationals take on American ways. He was there to lead them to Christ, the Saviour. He was there to evangelize and teach them how to live as Jesus Christ would have them live. He sought to remove all barriers between him and all the missionaries and the people in whose land they had come to live and labor. Therefore he chose to live a simple, frugal life. He never asked much for himself but he wanted others to have all that was needed for their comfort and happiness.

When the missionary staff was reinforced by younger men and women who brought with them more aggressive ideas as concerning buildings for schools, homes, and churches, their leader said:

"We belong to the earlier generation of missionary pioneers; we have cultivated modest tastes and simple ways of life. But if the church at home can provide better things for the mission fields than we have known in other years, and if that is what our board expects, then I certainly will not be the one to stand in the way of progress. I want what is best for the missionaries, the Church of the Nazarene in Guatemala, and the kingdom of Christ on earth."

In such a spirit Robert Ingram faced the future with courage and faith. He revered the past but he moved forward with confidence.

On May 10, 1948, Mrs. Ingram wrote in her diary: "Robert and I both know our physical powers are waning and we must decrease and let others increase." Again in August, 1949, she wrote:

"We, those of us who have served 25 years or more, are seeing that our generation is passing and others are well on the way to take our places. We are happy to be connected with a growing work that will not be left without virile leaders when our strength wanes because of failing physical powers."

In his report to the Council meeting in October, 1952, Brother Ingram closed with this paragraph:

"I am reminded that in all probability this will be the last time that I shall report before this body in my present capacity. I can but ask myself if I have done my best, if I have accomplished all that I might have for the kingdom of God. But the past is past. So I leave it in God's hands, as also I do the future. I only want His will to be accomplished in me. As William Carey said, 'The future is as bright as the promises of God.' Just now I feel His presence. He saves from sin and sanctifies and floods my soul with His glory. Praise His name!"

That Council Meeting made no recommendation for filling the office of district superintendent and chairman of the Mission Council. They left it to the Department of Foreign Missions and the general superintendent in jurisdiction. Before the year was finished, the Ingrams left for their fourth and last furlough. Brother William C. Vaughters finished the year and completed the annual report in the meeting of 1953. It was Brother Ingram's cherished hope that William Vaughters would carry on as the leader of the mission, but failing health made that plan impossible of fulfillment. After a few months of service as superintendent and chairman, under doctor's orders Brother Vaughters returned to the States for rest and recuperation. He was never able to return to Guatemala. The responsibility for leadership then fell on the shoulders of Rev. Russell W. Birchard. His furlough was due in 1956 and the

Council turned again to the trusted leader of so many fruitful years. With the faith and devotion that had been demonstrated through thirty-five years as a missionary and twenty-three years as superintendent, at the age of seventy Robert Ingram resumed the work which taxed the strength of men far younger. He adjusted his mind to this responsibility and carried the heavy load as only one of his commitment to the will of God could do.

After their return to the field in 1954 the Ingrams continued residence in Cobán, where they had moved from Salamá in 1949 after twenty-eight years in the same house. With some strong attachments for the familiar scenes and surroundings, they responded willingly to the request of the Council for them to move to Cobán to be nearer the center of the district, since that was headquarters. Then in the year 1954-55 Brother Ingram was asked to serve as director of the Bible school. This required another adjustment in his late years, but as always he responded with his ready obedience to the will of his brethren. It was a good and fruitful year. The Ingrams had volunteered to go to Petén to carry on the work there but circumstances seemed to point to the Bible school as their place of service.

Thus it is seen that from the time his application was filed, to retirement age and beyond, Robert Ingram was called upon to yield to the will and wishes of others. This he did with becoming grace and exemplary spirit. Any mission would count such a missionary a rare find. May the Lord raise up many of them.

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06 -- VERSATILITY OF INTEREST

From college days to the time of his translation Robert Ingram was consumed by one master passion. It was to reach the largest number of people possible with the saving message of Christ and the gospel, which is the power of God unto salvation to all who believe. In his limited field of Guatemala and Central America he was an explorer, but it was not to see the beautiful mountains, lakes, rivers, and valleys, or to determine the geography of the area. It was rather to blaze new trails over which he or other missionaries and witnesses would travel to bring Christ to the most remote areas of his field of labor. As he journeyed, he preached in native homes along the trail or wherever men and women would listen. In private conversation he bore a testimony to saving grace, and if nothing else could be done appropriately he left a Gospel portion to bring light to those who sat in darkness.

In 1947 a questionnaire was sent out by Dr. C. Warren Jones, missionary secretary at that time, to gather data for the files. Question 21 asked for any item of particular interest that had occurred while on the field. Robert Ingram wrote:

"I was visiting in a mountain village. I gave some tracts and a Gospel of John to a little boy standing in the gateway of a house. Returning later I was invited in by the boy's father, who had become interested by reading the Gospel. I discovered

that a feast was in progress. So I determined to say nothing about the images. After reading several texts and explaining how Jesus came to die to save us and that He was the only One who could save from sin, the man said, 'I perceive that it is wrong for us to worship the images. We should worship only Jesus Christ.' The Word had penetrated the gloom of generations and enlightened his poor darkened heart."

This story is but one of the many that would illustrate the fact that Robert Ingram was a wayside evangelist.

Many buildings, churches, schools, and homes stand as lasting testimony to the ever readiness of Robert Ingram to work long hours with hammer, saw, and plane to prepare a residence or a house of worship. But while he worked during daylight hours to build, when the evening came he was in the evangelistic service doing his part to win the lost to Christ. Preoccupation with administrative duties or the thousand and one incidentals that claimed his time and attention must not cool his passion for souls nor divert him from the main purpose he had in being a missionary.

Here was a man who knew that fellowship and good will among Christians was important. William Sedat says:

"Brother Ingram's life made a lasting impact upon missionaries and nationals alike. His interest in the other fellow and his friendliness won the hearts of many. But he also carried a heavy burden for the souls not yet reached with the gospel. During the early morning prayer meetings we frequently shared a place near Brother Ingram at the altar. One could sense the deep passion he had for souls."

Robert Ingram was sent forth of the Holy Ghost with a commission like that which Jesus gave to Saul of Tarsus on the Damascus Road. He went to the people of Guatemala "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me [Jesus]" (Acts 26:18). Like the great apostle to the gentiles, Robert Ingram could say, "I was not disobedient unto the heavenly vision." He heard God speak to him in the language of that other missionary: "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (II Tim. 4:2, 5).

But while the urgent drive of Brother Ingram's soul was to evangelize, he was wise and farseeing enough to know that, if the people were to be saved, their lot in life needed to be improved. Therefore he was deeply concerned about the education of the youth. His first concern in the educational field was to prepare young men to expand the work in their own country. He clearly saw that the missionaries were there to make converts and in turn to get them ready to carry on the work among their own people. It would be impossible to send enough missionaries to do all that

needed to be done. Furthermore, the national people would then become dependent and soon settle back into a selfish, sinful way of life. Therefore under the supervision of Brother Ingram elementary schools for youth, and more advanced Bible schools to prepare preachers and workers, were maintained. No phase of the work received more serious attention than the preparation of young men and young women to be ministers and ministers' wives, to be evangelists to push forward the thrust of the gospel into all parts of Guatemala and neighboring countries. Others were to man the churches already established and teach in the elementary and Bible schools.

Another phase of the work that always claimed the attention of Robert Ingram was the translation and publication of literature in Spanish in order that the people might read the word of life in their own language. Under the more direct influence of R. S. Anderson the first printing press for the publishing of Nazarene literature in Spanish was operated in Cohen, Guatemala. In a small way this project supplied literature for Guatemala and other Spanish-speaking fields of the church. When the Spanish Department of the Nazarene Publishing House was founded in 1946, the work of providing literature for all Spanish-speaking fields was begun and the printing in Guatemala was discontinued. Brother Ingram knew well the valuable contribution made by holiness literature in the evangelization and education of the people. This phase of the work always held his interest and enjoyed his enthusiastic support.

While on furlough in 1928 the Ingrams attended the General Assembly for the one time in their lives. Before they left Columbus, Ohio, a promise to help publish a Nazarene Manual in Spanish was obtained from Manager M. Lunn of the Publishing House. In this accomplishment Brother Ingram always rejoiced, because he knew it would mean much in the development of a national church.

The evangelization and education of the Indian peoples who did not speak Spanish was a heavy burden on the hearts of the Ingrams. They prayed earnestly and worked diligently to bring to pass an effective work among them. Without doubt one of the accomplishments of their years in Guatemala which gave them great joy was the work done by William Sedat in reducing the language of the Kekchi Indians to writing and the translation of the New Testament for their enlightenment. Here is what the patient translator says of the attitude of the Ingrams toward his work: "During the years I worked on the translation of the New Testament in Kekchi, Brother and Sister Ingram visited us many times in Chamelco. He had a deep interest in giving the Word to the Indians. Since he had lived most of his missionary life in Salami, he had little opportunity of learning the Indian language, yet he never seemed to forgive himself that he had not acquired their language in order to talk to them directly. However, when we made a proposal for advancing the work among our teeming Indians, Brother Ingram not only seconded it, but did everything possible to bring it to pass. His attitude and interest in the Indian problem were a constant source of encouragement and inspiration to us. Though he was well aware of the age-old ill feeling between the Indian and Latino people, he encouraged our

pastors in public and private to make use of the Indian language in their respective churches."

As one reads the annual reports of District Superintendent Ingram to the Mission Council, it is clear beyond doubt that he was deeply concerned with medical work among the people of Guatemala. He never failed to include these accomplishments with strong commendation. He realized that medicine and the care of trained nurses were important factors in maintaining good health among the missionaries and their families. Furthermore, he saw the suffering and sickness among the national people which simple remedies could relieve. Therefore through the years there were nurses and dispensaries in different locations throughout the field. Thus standards of sanitation and health were improved among the Christians, and the medical work opened many homes and hearts to receive the saving message of the gospel, by which lives were supernaturally transformed.

The history of medical work in Guatemala is valid proof that costly hospitals and equipment are not an absolute necessity for effective work to be done. Qualified nurses, medical supplies, and inexpensive dispensaries can be so related to the evangelization of underprivileged people as to be of incalculable value for both their health and their salvation.

The legal restrictions for medical work in Guatemala have been a factor in the limitation of the work. Only doctors whose training has been received in the country are allowed to practice medicine and surgery. The Nazarene mission has produced a consecrated, spiritual doctor. Ismael Vargas, an elder in the Church of the Nazarene, is fully trained and is an accredited and successful doctor. He is in the employ of the United Fruit Company. He was eager to be identified with the mission and in 1958 offered his services at a modest cost. But the Department of Foreign Missions believed they were unable to accept the responsibility. Therefore Dr. Vargas continues in his work with the above-named company. He does bear his testimony and carries on in his profession as a Christian and a Nazarene. His disappointment was shared by the missionaries in Guatemala, including the Ingrams. Dr. Vargas has a son who is preparing to follow in the profession chosen by his father.

Another facet of Robert Ingram's life was his keen interest in agriculture. It seemed to be a part of him. No doubt the influence of his early experience as a son of the soil left him with a love for gardening, farming, stock and poultry raising, and all the related phases of agriculture. It was therefore the most natural diversion for him. He followed this impulse as a hobby which provided him recreation and at the same time enabled him to make a valuable contribution to the missionary work, because he was able to help missionaries and nationals to provide for themselves and their families inexpensive food of great variety and thus protect and improve their health and lift their standard of living.

At Salamá the dry climate and the character of the soil made gardening impractical. This led Brother Ingram to buy an acreage in an area easily accessible to Salamá but at a higher altitude and where conditions were favorable for cultivation and pasture for animals needed for riding and burden bearing. It was bought with money Robert had received from the sale of a house he had built at Pasadena for his mother and the family. They had returned to Oregon when Robert married and went to the mission field. A man was hired to live on the place and he was taught to make a rotating garden. He brought fresh vegetables to the missionaries once a week. The surplus supply was sold or given to neighbors. This revenue plus a monthly allowance for pasturing the mission mules helped to maintain the farmer and his family.

Mrs. Ingram records: "On irregular visits and vacation times Robert, with the help of a native carpenter, built a cabin bungalow that afforded us a comfortable shelter when we could go for our rest times. We named the place El Reposo ('The Rest'). This was a real safety valve for Robert. How he loved to plow with the oxen and look after the cows and the goats, etc.! It was a great blessing."

This place came to be known as "the mission farm." It provided a place for Brother Ingram to engage in some of his hobbies, of which he had many. One of them was keeping a few stands of bees to provide honey for missionaries' tables. One stand of bees kept on the porch of the home in Salamá produced fifteen gallons of strained honey in one year. They became a menace to visitors, so they were moved to the farm at Niño Perdido ("Lost Child").

Another enjoyable and profitable recreation for this missionary of boundless energy and inherent frugality was experimentation with seeds of vegetables, grains, and grasses. He was always bringing home seeds he had gathered on his trips, to plant them in the patio to see if they would grow.

In a letter addressed to a distant cousin, Mr. Jacob Mohler, who for many years was Secretary of Agriculture of the state of Kansas, dated January 25, 1950, he states: "I am trying to experiment a little with some grasses and other forage crops. Here there is very little effort to produce more than nature provides. And as often happens at home, natural pastures are nearly always pastured too short and there is little nourishment in the tender, often water-soaked grass. I have heard that Kudsu (I believe that is the name) is a wonderful forage plant and also a good soil conserver. But I have not been able to get any seed. I do not find it listed in my seed catalogues. Could you get me a little seed for a start? Anything that can be sent as first class mail will come through without delay. Too, there is no restriction on seeds that have a purity certificate attached, and there is no duty on parcel post packages."

Another alluring hobby was breeding and raising an improved strain of cattle that dairy foods might be increased in quantity and quality. When they were on their last furlough the Ingrams visited their friend and early missionary co-worker and

language teacher, Mrs. Sara Cox Marquis, at her home in New York, where her husband was a Methodist pastor. They called on a Christian farmer friend who was well known for his herd of pedigreed Brown Swiss cattle. He gave Brother Ingram a thoroughbred bull (Bozo) and shipped it by air to Guatemala.

Of Bozo's arrival Mrs. Bryant gives the story. "That gentleman from New York, 7 months old, weighed 800 pounds. Brother Ingram planned to bring him from the capital in a pickup truck but my husband decided it might be better to bring him in the back of his car, of the carryall type. The two men rode for eight or nine hours with the bull's nose right at their neck. They didn't know just what to expect of him, so were quite cautious as they made the trip over the narrow, winding, bumpy road. Bozo, the famous prize winning purebred, was for several years a part of Guatemala's livestock, which has been greatly improved by his offspring."

Mrs. Bryant continues: "Brother Ingram's great love for animals got him into several unhappy plights, but he always was quite good-natured about it. The youngsters who were in Miss Alexander's school for missionary children would fuss about his calves' occupying their play area, but even they were understanding about Brother Ingram's favorite hobby. One afternoon they called me out to their playground. They were all laughing so boisterously that I knew something absurd must be happening. Brother Ingram's choicest calf was eating the seat out of his underwear that his wife had hung on the line. The calf had made quick work of it, so that it was positively ruined before anyone could think to pull the calf away."

Another side-line interest of Brother Ingram's was raising poultry to produce eggs and meat. He imported giant white Leghorn chicks from the United States, inoculating them and keeping records of his laying hens.

Here is another amusing story as related by Mrs. Eunice Bryant:

"Forty of his precious hens had been carried off by robbers, and he felt that the time had come to do something about it. They had disappeared a few at a time. The robbers had opened the lock on the door, later had pulled a board off the side of the hen house, and finally had broken through the roof. For an entire week Brother Ingram spent his nights with his remaining hens. The strong, acrid odor of his friends' home would stick with him the next day. He had a special board in the hen house which he used as his 'bed.' Finally when he came in one morning the little lady who was helping the Ingrams caught a whiff of his clothing as he passed by and remarked dryly to his wife that it would be better to lose a few more hens than to have a sick husband. That drafty hen house was poor protection for any human being. That very day Brother Ingram went quietly to bed and spent the whole day there. For some reason or other he decided against returning to sleep in the hen house, but he didn't give up the fight.

"Sunday morning was a favorite time for the robbers, for all good Nazarenes would be in Sunday school, and Brother Ingram was a very strong Sunday school

man. Living for more than thirty years in the 'Land of Tomorrow' had not made him lazy. He always arrived on time. But one Sunday morning he decided that the Lord would forgive him if he stayed around Caracol and tried to discover just who had been robbing his hens. But to make matters more interesting, my husband decided the same morning that he would do Brother Ingram the grand favor of stalking the robbers during the Sunday school time. He felt that they had gone far enough. Police protection was not to be had. So Larry kindly decided to take matters in his own hands. Neither of course knew anything about the other's plans. That bright Sunday morning two faithful members of the Job Sunday school class were conspicuously absent. The tall grass around that section of our Bible school farm prevented both hunters from recognizing the 'robber' which they had spotted. Brother Ingram wasted his precious Sunday morning stalking Brother Bryant, and Brother Bryant wasted the morning of the Lord's day stalking Brother Ingram! Neither ever got near enough to the other to discover his error. It wasn't till later that mutual explanations revealed the irony of their plight. You can readily imagine how many laughs we've had over that one. Let me add that neither man has ever taken off from Sunday school since that eventful day for such mercenary pursuits."

All these diversions might appear to some to have occupied too much time and attention of a missionary. But Robert Ingram rose early and worked as late as need required. He had only one great concern and that was the evangelization and uplift of the people of Guatemala. He did enjoy his diversionary activities as recreation, but his real purpose was to improve the way of life for Christian people of his beloved adopted country. Probably his hobbies contributed to his nearly perfect health, for he was seldom ill even with malaria, to which so many become victims. But more than that, he was showing his colaborers how to live frugally and enjoy good food and good health.

At that point another word from Missionary William Sedat has significance:

"There were few things that Brother Ingram was not interested in, especially if they were practical and easily available. He constantly tried to impress upon the pastors the importance of raising their own vegetables. If a national pastor complained about his economic difficulties, the first thing Brother Ingram would do was to instruct him in planting a garden. He took great pride in those of his 'boys' who followed his example and precept. For a hobby he liked to keep some animals and do a little farming. Though he had to leave the major part of the work to his man in Niño Perdido, he was always searching for methods of soil improvement and raising better livestock. Missionaries, visitors, and nationals partook frequently of the Ingrams' hospitality, and during such times Brother Ingram would delight in sharing with others some new improvement he had discovered."

* * * * *

As a missionary among the national people, Robert Ingram, like all great missionaries, from Jesus to the present time, sought to identify himself with those he came to save and serve. This was not a policy which he adopted in order to win their acceptance so much as it was a spontaneous love for them which sprang from and flowed out of the love of God which was shed abroad in his heart by the Holy Ghost which was given unto him (Rom. 5:5). He bore the burden of their sin like Jesus, who was made "sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). He yearned over them and could have testified in the language of St. Paul, who wrote to the Thessalonians: "We were gentle among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (I Thess. 2:7-8); and to the Philippians, "I have you in my heart. . . For God is my record, how greatly I long after you all in the bowels of Jesus Christ" (Phil. 1:7-8).

Rev. Ira L. True, Sr., now for many years superintendent of the Southwest Mexican District, arrived in Guatemala along with the Ingrams. By providences beyond control he was not destined to continue long in Central America, but he had unforgettable impressions left on his mind by the brief years spent as a co-worker with Robert. Of him Brother True writes: "Robert Ingram had an interest in men. It was genuine and they felt it. People were drawn to him. His preaching was simple and straight and easy to understand. He was a great personal worker. There are many in Guatemala who were won to the Lord by him. One thing that impressed me about him was his patience. Nothing seemed to disturb him. He always remained calm."

And Mrs. Sara Cox Marquis recalls over the years that Brother Ingram was of a temperament that most happily fitted him for work among Latin-American people. They are generally slow and easygoing, one of their favorite expressions being manana ("tomorrow"), an attitude and characteristic which was extremely trying to some of us who were of a more nervous temperament and wanted to see things speeded up a bit. But Brother Ingram could adjust himself to their ways and move at their tempo. Even in our preaching perhaps some of us were inclined to get fired up and move along too swiftly with our thoughts and the expression of them. This was revealed to us by a national who said, "When you talk we get your message, but when you preach we are hardly able to assimilate it."

This charitable attitude on Brother Ingram's part was impressed upon me when visiting an assembly over which he presided. I observed that he allowed the tellers to count the ballots before the entire delegation. It probably took half an hour but that was the way they wanted it. When I questioned the wisdom and necessity of it, the chairman smiled and said, "Well, it satisfies them and rules out any suggestion of unfairness or inaccuracy." Imagine, if you can, reading every ballot aloud and marking on a blackboard all the tabulations! But to Robert Ingram it was a part of his conciliatory attitude toward an underprivileged people slow in thought

processes and comprehension, By his charity toward them he won their confidence and co-operation.

Frederico Guillermo, a leader for many years among the Guatemalan preachers, describes a representation of Brother Ingram which was enacted by a group of young people. "He was presumably riding in his car, which was formed by four chairs covered with blankets. Four boys were used as the wheels. Just as Brother Ingram got into the car one of the tires went down. He got out to pump it up, whistling all the time. No sooner had he finished fixing that tire than another went down, and so on to the last. The whistling never stopped. Finally all seemed ready and the missionary was about to get in to be on his way when all four tires went flat at once. He only scratched his head and went to work again. When he finally had all repaired and ready, he got into the seat and drove away, smiling and waving to the people on both sides of the car. It was a true-to-life picture of Brother Ingram."

And indeed it was a true-to-life picture, for when he drove the nearly five hundred miles from Cobán, Guatemala, to San Jorge, Nicaragua, to take the Stanfields to the scene of their labors, they had twenty-two blowouts on the way and reached their destination on tires fastened together with stove bolts. It was during the war days and tires were all but impossible to acquire. But none of these things daunted or irritated the spirit of the imperturbable Robert Ingram. He took it all as a part of his day's work.

Mrs. Eugenia Phillips Coats, fellow missionary of the earlier years, provides this insight to the purpose which Brother Ingram had always before him. She writes: "From the first Robert Ingram envisioned a Guatemalan district, self-supporting, manned and directed by competent and dependable national leaders. He definitely worked toward the goal of a Church of the Nazarene in Guatemala which could carry on the work Of evangelization and education of its own ministry if the day should come when missionaries were forced to leave or were no longer needed."

Mrs. Coats continues: "Robert moved slowly, leading the way and never trying to drive. He won respect and love of the Guatemalans by being understanding and courteous to them. He was a very approachable person. It was easy for the missionaries as well as the nationals to discuss their problems with him and to my knowledge he never spoke to make them feel chagrined. He was considerate and humanly kind. Human kindness is such a rare characteristic -- one who doesn't know Jesus Christ will never know what I mean. Robert was so much like Jesus in his treatment of others.

"When he met opposition he quietly waited until he could win the opposers to his purpose. I have seen some more dynamic that wore themselves and the nationals out trying to crowd things along with nervous haste; but with the slow, constant tread Brother Ingram took he accomplished more than I dreamed could be possible. He sang, prayed, and wept his way through depressing situations. Under

baffling circumstances that defied solution, as if nothing bothered him, he went about singing until the sky cleared and the solution came."

In the same assembly mentioned above I was present to observe proceedings. An argument about some question of not too great importance was under way. I noted that things were growing a little tense. I tried to ascertain just what was going on, but Brother Ingram either could not divert his attention to my question or he thought it wiser not to enlighten me. If it was the latter he may have had reason for it, because I did not appreciate what was being said as I imperfectly grasped the situation. I did discern with some fragmentary comments in English that one brother was highly displeased with some ruling of the Chair and that he had made a motion to censure him. Brother Ingram, like the saint he was, sat there smiling with a heavenly light in his face. The motion of censure was brought to vote, I think, without a second. Only the maker of the motion voted for censure. All the others voted a vigorous "No."

Mrs. Ingram observes:

"In his work with the Guatemalans, Robert adopted the policy of working with them in a sympathetic way, recognizing and sharing their problems and not being too particular about who was to get the credit when final solution came. Another idea of importance was not to be in too big a hurry. How often I have heard him say, 'Well, I didn't get what I wanted this time but I will let it rest awhile and make another try someday!' After studying and praying about the problem he would attack it again from another angle. Sometimes he would say with a smile, 'They thought that it was their idea. No matter, just so it is done. God is never in a hurry.'"

With his patience Robert Ingram invariably showed firmness. When principles were at stake he was adamant. Action of the Council was carried out unwaveringly; even when others weakened, he stood fast. An erring brother was properly disciplined until he had learned his lesson and amended his ways. But when repentance seemed genuine, forgiveness was never withheld.

The last assembly I visited in Guatemala, Dr. Honorato Reza was present and served as my interpreter. On Sunday morning God poured out His Spirit in a most remarkable manner. As the interpreter made the call for seekers to bow at the altar, they came in large numbers. There were six or seven rows of them across the church. Among them was a fine-looking young man of striking appearance. He prayed until his burden lifted. Then he arose to bear his testimony. He told how he had known the Lord but under trial had denied Him and grown bitter and critical. He acknowledged that he had said unkind and unjust words about Brother Ingram and turned to ask his forgiveness. Before he could finish, the man of God, with a look of divine compassion, moved over to the young man, slipped an arm up over his shoulder, and assured him that all was forgiven. That was a revelation of the forgiving heart of Robert Ingram.

These characteristics of patience, firmness, and forgiveness were a part of the man's seriousness and earnestness in obedience to God's call. But with it all he had a sparkling sense of humor. His merry heart was often revealed by a burst of song. Early in the morning, throughout the long days of travel and toil, and even amid trials and disappointments his heart kept singing and the song was often on his lips.

He had a delightful sense of humor. This is one of the most essential qualities of a great missionary. To one void of a sense of humor the tensions, pressures, and discouragements are too many and too great. "A merry heart doeth good like a medicine." Not often did he burst out in audible laughter, but many times his eyes twinkled and a smile played around the corners of his mouth. He enjoyed the pleasantries that was at his own expense as much as if the joke were on someone else.

From Mrs. Ingram comes this amusing story. "Like most missionaries, Robert had his language difficulties, sometimes making funny mistakes. One about which we sometimes teased him was made when he hastily said to a mother, "Sí, sí, traiga el niño: He thought she had approached him with a request for aid for a sick child. Soon the woman appeared at the door while Robert was not at home, saying, 'I have brought the little boy which your husband said he would take. He is yours!' I was in a quandary. Robert had some explaining to do when he got home, but he was always able to take a joke."

This sense of humor was often a saving factor in a tense situation among either missionaries or nationals. The latter were slower to see the amusing side of situations but they responded to his relaxed and radiant spirit.

Robert was interested in youth to the end of his life. He never failed to participate in an appropriate way in their sports and play. In youth camps he joined with them in their recreation. The year he was director of the Bible school when he approached the age of threescore and ten, he was found one day teaching the young fellows to stand on their heads by doing it himself. A man who could and would do that was not likely to be wrong side up in matters that related to the administration of the school.

Robert Ingram loved those people of Guatemala. The aged, the young, the robust, the frail, the alert, and the slow, unresponsive ones found a place in his affection because he had compassion upon them. He saw them suffering from malaria, infections, and many aches and pains. He learned to minister to their ailments so effectively that they sometimes thought he was a doctor. And indeed he was. God used him to heal broken hearts and sick bodies. He loved the people among whom he lived and labored and they returned their love to him.

He guided the lives of many into the service of God. Here a testimony of Frederico Guillermo is fitting and character-revealing. It shows what a hold Robert Ingram had on the lives of the people of Guatemala.

"It was in January of 1924 when I knocked on the door of the mission home in Salami, Guatemala. It wasn't a timid knock. I knew exactly what I wanted and was determined to get it. After I was converted a month before, I had had to combat the arguments of my Catholic friends. I knew I had been saved; I knew my life was changed; but I didn't know how to answer some of these arguments.

"My purpose in knocking on the mission door was to see our missionary, Brother R. C. Ingram, known to us as 'Don Roberto.' Someone had told me there was a Bible school in Cobán where I could learn the things I needed to know. But how did one get into the Bible school? Would I be accepted? These and other questions I wanted to ask Don Roberto. I felt that I just had to go to Bible school.

"Don Roberto looked me over from head to foot. Perhaps he was wondering whether I was not too young in the faith to take such a step. Perhaps he wasn't sure that I would make a success or perhaps he doubted my call to preach. At any rate he asked me a lot of questions and offered me -- nothing. The only spark of hope he gave me was that he invited me to return and talk to him about the matter later.

"The time for classes to start was drawing near. Again I knocked on the Ingrams' door. Don Roberto again asked me a number of questions. Finally he seemed satisfied and to my great joy he said: 'Well, you may get your things ready and go to Cobán. I will make all the arrangements.' I didn't know then that 'all the arrangements' included paying tuition, board, and room. I only knew that God had called me to preach and that Don Roberto would make arrangements for me to get the training I needed. I was indeed happy when I heard those words get ready and go. I shall never cease to be grateful to Brother Ingram for his help in getting me started in the ministry. I consider him my spiritual father.

"Don Roberto always woke up early. About 4:00 or 4:30 a.m. anyone passing the mission would hear him praying out loud. After that he would go about his work singing a hymn. He was always kind, friendly, and patient. This won for him the respect of everyone, believers and unbelievers alike. He had a never failing smile that adversities couldn't smother."

Mrs. Ingram received a 1959 Christmas greeting from Rev. Victor Ramos, a worker in Costa Rica with another mission. He was among those who were converted and established in the Christian way through the Nazarene mission in Guatemala. He wrote: "I cannot forget how your husband was a father to me. Today I am a worker for Christ and I owe everything to God and to you missionaries. God has given me many souls and I want to be faithful till He calls me into His presence, when again I can greet my fathers, don Roberto and don Ricardo [Anderson] ." "He being dead yet speaketh."

* * * * *

08 -- A MISSIONARY AMONG MISSIONARIES

Incredible as it may seem, the most frequent failure of missionaries is inability to work harmoniously with their fellow missionaries. They love the Lord enough to lay their lives at His feet for service to lost, benighted peoples of the world. They will leave home, loved ones, their opportunities to achieve success as the world measures it. They will go to a strange land, live among underprivileged people, take the risk to their health, accept separation from their children at tender age, and work tirelessly to accomplish their purpose in being there. But all too often they allow differences among themselves to be magnified until co-operation and unity of spirit are demoralized by their quibblings. They will discount their own work and that of one another by contending for their own way. They find working together so difficult that they either request transfer or return home for themselves, or vote to recommend no return for their co-workers on furlough.

The cause for such conduct may be ascribed to isolation, overwork, ill health, or a mistake in having concluded that their call was of divine origin. But none of these is a sufficient explanation. It may be smallness of caliber, inflexibility of mind and will, disposition to contend for one's way in incidental matters, yielding to the temptation to allow small things to be magnified until they are out of true proportion. But in the great majority of cases they are not incurable if brought out in the light, confessed before God and man, and purged by sanctifying grace. Missionaries as much as anyone must keep their hearts under the refining influence of the Spirit of Christ by prayer and private devotions. They must keep in view the value of souls and a vision of the Christ who died to redeem them. And finally they must live with determined purpose to give and take in perfect love.

Robert Ingram kept the love and confidence of his fellow missionaries for thirty-six years of active service. It was not automatic; neither entirely was it due to a naturally sweet and agreeable disposition. It was born of the sanctifying grace of God in his heart. It was maintained by a life of supreme devotion to Christ which was nurtured by prayer and all the means of grace available to him. It was the result of an impelling motivation to save the people to whom God had called him to minister. And finally and supremely it was because the love of Christ compelled him.

The first test of his readiness to work in true comradeship with missionaries was experienced upon arrival in Guatemala. Rev. J. D. Scott was at that time missionary superintendent of the Latin-American fields. Richard S. Anderson had been in continuous service since 1904. Rev. J. D. Franklin had preceded the Ingrams to Guatemala. In a short time circumstances removed J. D. Scott from his position and ill health sent J. D. Franklin home to stay. But Richard S. Anderson was destined to spend his life in Guatemala as senior missionary. He was

superintendent of the district for ten years after the Ingrams arrived. And he continued to be a faithful servant of Christ and the people of Guatemala when Robert Ingram took the reins into his less experienced hands by appointment of the general superintendent in jurisdiction.

In spite of disparity in age and experience and regardless of the shift of leadership from one to the other, Richard Anderson and Robert Ingram labored together in Christian love and unity for twenty-five years of fruitful service. This was in no small measure due to Robert's teachable, humble spirit in the first years and his admiration and love for Brother Anderson which deepened as the years passed.

Here then is an illustration of the proper attitude of beginning missionaries toward those who are their seniors in years and service. Respect, honor, loyalty, and co-operation are due to those who precede, even when perfect agreement with all that is done is not reached. Then patience, guidance, understanding, and love for the new missionaries can be expected from those of experience. Besides being basically right, this is the secret of success in the work they share and it prepares the younger missionaries for future leadership. Had Robert Ingram quarreled with Richard Anderson, the work of both would have been impaired and the younger man could never have been a trusted successor in leadership. Nor could he have enjoyed the love and confidence of those who were appointed to serve under his superintendency for a quarter of a century. Again it can be honestly concluded that only a good follower is qualified to be a good leader.

This prompts an examination of the record of Robert Ingram's relationship to new missionaries, and that is revealed to be all that could be expected. His gentleness, kindness, patience, and charity for shortcomings began to show in the very beginning.

Mrs. Ingram gives the following account of the last lap of their first journey to Cobán. When there remained two and one-half days' travel by mule-back after all the distance had been covered that could be done by ship, river boat, and railroad, she records:

"R. S. Anderson and son Charles, 15 years old, met us with riding animals to take us over the mountains through rain, sun, and mud. On that trip I learned my husband was merciful. I could not keep up with the cavalcade because of inexperience in riding and poorly adjusted saddle stirrups, but he did not prod too much but suffered it out with me, and even when I cried out with pain, he did not scold." She continues, "Robert became a favorite with the lady missionaries on many subsequent trips because he was considerate of our desires and inconveniences and never made fun of our fancies. He was patient and kind with delays or tardiness or whatever emergencies arose, and there were many, because sometimes there was a party of ten or twelve riders. If there was a baby in the company he would carry the infant many miles to relieve the tired arms of the parents. His mercy extended to the Indian carriers, too, for he would wait for them

to catch up with their heavy loads. The law permitted them to carry one hundred pounds but Robert never planned to give any man more than eighty-five pounds."

William Sedat provides the following account of his arrival in Guatemala and the kindly reception given by Brother Ingram:

"When I got off the boat in Puerto Barrios, the Atlantic port of Guatemala, and made my way to the native hotel, a little boy followed me and handed me a slip of paper. As I tried to decipher the short Spanish message, I concluded it was from Brother Ingram and it was meant to welcome me to the country to which I just had come. From Puerto Barrios I took the train to El Rancho, 'the hut.' This was as far as the railroad went; the rest of the road over four mountain passes I had to travel by bus on the gravel road recently constructed. As I huddled over my few earthly possessions and wondered how I would make my way with the few words of Spanish I had acquired in high school, I espied a little man on mule-back. His outward appearance was very much like the Latinos (a name used to designate the people of Spanish decent in Guatemala) I saw everywhere, but his face betrayed a man from the 'North Country.' We met and got acquainted in a moment of time. I found that the man I just met was the superintendent of our Nazarene Missionary District of Guatemala. He had been traveling for a number of days on mule-back visiting our churches, but when he heard that a new missionary would arrive, he thought nothing of the hardship of crossing another mountain range and welcoming personally the new recruit. He gave me some helpful information and put me on the bus. His parting words were: 'Be sure to stop in Salamá.' I did stop, and was hospitably received by Sister Ingram, better known as 'doña Perla.' After a day or so, Brother Ingram arrived too. Soon I realized I had found a real Christian brother whose perennial happiness, healthy optimism, and unaffected helpfulness were contagious. He listened patiently, could size up the problem quickly, and offered information and helpful advice, but never seemed to impose his rich experience on one.

"I moved to Cobán, and later settled in Caracha. While I started to study the Kekchi language, I was separated from Brother Ingram by distance and our paths crossed only occasionally. I had an old Plymouth, and at that time we did not have any garages in Cobán. When I had exhausted my own limited knowledge for fixing the timing device, I went to Brother Ingram. He examined the trouble patiently, and soon he was able to remedy the defect. It just had to be that way."

Mrs. Eunice Bryant throws light upon the attitude of the Ingrams toward new missionaries from the more intimate viewpoint of one whose first weeks were spent in their home. Here is the story in her own words.

"We had the grand fortune as brand-new missionaries of spending our first six weeks in the Ingram home. It was a wonderful way to be broken in. Brother Ingram's constant theme song was 'Adjustment.' He talked it day and night and lived it too. Their home was neat and clean and more nearly like the nationals'

homes than any other home among our Nazarene missionaries. Sister Ingram set to work immediately on our Spanish. She gave us specified class hours each day and was very strict in her requirements. Brother Ingram felt that the best way to learn was to learn while working. We were hardly dry behind the ears before he had Larry down in Senahú working on the roofing of a new parsonage. In two weeks the parsonage was constructed. Brother Ingram helped a national evangelist in night services, and he and Larry worked on the building project during the day. The national evangelist slept in the only hotel in town, and Brother Ingram broke in my husband as a novice missionary. The two of them slept on church benches. It's true that the exposure to such a change of diet and to the tropical sun, as Larry worked on the roof, set him off to a bad start physically. He was sick for some time after that trip, but it didn't kill him, and Brother Ingram had initiated another missionary and had done it with his characteristic speed. He never asked any of us to do what he was unwilling to do himself.

"The diet in the Ingram home was simple. He and his wife both believed that a part of adjustment required eating what the country provided. Sister Ingram had quite a wealth of ideas as to ways for using tortillas in tasty dishes. They ate a lot of fresh vegetables and tropical fruits. To add spice to their meals, they kept their own cows and bees. Milk products and honey were on the table for almost every meal. In fact, there was so much honey around their house that its strong, pungent odor was a characteristic of the interesting fragrance which their visitors would notice, as they entered the Ingram home.

"We had established a strict rule in the Bryant home that no little Bryant was to enjoy his dessert as long as vegetables or meat remained on his plate, but Brother Ingram considered that a little rough. He always had a strong appreciation for sweet things himself, and since he had no small children of his own for sharing his delights, he found ways. Mark was at that stage of his development a bit slow about cleaning up his plate, so while I had my attention fixed on his older brother and sister, he gladly accepted the proffered help of his new friend. Brother Ingram kindly helped Mark clean his plate so that he could enjoy his dessert along with the rest of the family. I think Brother Ingram had gotten by with his little trick several times before I discovered just why Mark had improved so suddenly!

"Both of the Ingrams were constantly occupied, and yet they found ways of making one feel that they had time to be friendly. They knew how to include their friends in their activities. This was especially true of their family devotional hour. Whoever happened to be visiting was invited to participate. We were always glad to be included. If Spanish friends were visiting, Bible reading and prayer were all in Spanish. Otherwise, they worshipped in English. One morning I recall that Brother Ingram picked up his English Bible and prepared for devotions. When a Spanish friend came in, he didn't bother to look up his Spanish Bible; he just painstakingly translated from his English Bible. It turned out to be a difficult portion for such an assignment, but he tackled it anyway."

When Brother Ingram was asked how a recent recruit was getting along, he did not deny that some influences from a great city of North America and from a worldly institution in which training had been acquired were clinging to her. But he hastened to add, "She is learning some and there is much more room for progress. We are going to help her and she will prove to be a good missionary." And she did.

It would be a rare exception, and probably there are none, who could honestly say that their missionary career was cut short because Robert Ingram cast his vote or influence against them. A few who showed persistent refusal to adjust themselves and their practices eventually eliminated themselves, but not because their leader did not try his best to guide them on the way to success as missionaries.

Toward his critics Robert Ingram showed charity and often acknowledged that there was a possibility that they were more right than himself. Some of the zealous missionaries who came to work in Guatemala felt the leaders of the district were too conservative. They wanted more speed in the promotion of the work. Brother Ingram maintained his own steady stride but he allowed others to set their own pattern to the extent of their ability and the resources available. He rejoiced in their success.

No doubt there are many among those who began their missionary career under the helpful guidance of Robert and Pearl Ingram who would gladly bear eloquent testimony of their debt of gratitude to those who advised, encouraged, and sometimes with gentleness reproved them. The number of such persons who do now render or have rendered valuable service has not been determined, but today they are not only in Guatemala, Nicaragua, and British Honduras, but also they labor on our Mexican districts and in South America. In their harvest of souls the Ingrams will rejoice and receive a portion of the reward.

With erring missionaries Robert Ingram did not lose patience. He stood firmly for right principles. He was unswervingly loyal to the policies by which the mission was governed. But if mistakes were acknowledged he was ever ready to forgive and extend a merciful opportunity to make the necessary amendments, and if the offenders ran into difficulty he did his best to help them. Those who ran ahead for a time sooner or later acknowledged that the total accomplishments of the patient man of steady pace got more done than they did. And he lasted longer too.

Another characteristic which evoked complaint was his interest in so many things that seemed of secondary importance, such as schools, dispensaries, gardens, bees, and a small farm with livestock. But as has been pointed out elsewhere, Robert Ingram saw in all these things ways to win souls for Christ and the way to a better standard of living for the national people. Such occupations were not distractions to him but a part of the salvation program of the mission. They had more than passing value. Therefore he smiled at the criticism and pursued the way he believed to be right.

Perhaps the fact that the Ingrams had no children caused some missionaries to fear that they would not have sympathy for those who did. That this might have made some difference they themselves would no doubt admit. But they loved children whether they belonged to missionaries or national families. They regretted that it was not their good fortune to have a family but they accepted it as one of God's wise appointments. On this point Mrs. Ingram makes this comment: "On different occasions sympathetic parents, taking pity on our childless estate, liberally offered us some of their abundance. This kind of temptation was not too strong, for we felt if God did not give us children of our own it was for some wise reason, so we contented ourselves with the spiritual children He gave us. Some named their babies 'Roberto' and 'Perla' after us. These called us abuelitos (grandparents) ."

Mrs. Bryant sheds light on the attitude of the Ingrams toward missionaries who had children, with this interesting incident: "They tried and tried to sell the council on the idea of maintaining the seven year term for all terms after the first. Practically all our sister missions had already changed to four or five year terms, but the Ingrams felt that our mission should be different. They had no children and for that reason were not faced with the problem of being separated from sons and daughters who were still studying in high school. Time passed and the issue was presented to us as a council. The General Board asked for our consensus of opinion on the matter. I was convinced that the Ingrams had not changed their point of view on the matter. I felt that they looked at the rest of us as too much attached to things back in the States, but when the vote was read I was surprised to learn that the Ingrams had voted 'yes' along with the rest of the council, for the vote for a five year term was unanimous. I know that their vote did not represent their personal desires. It represented what they knew were the desires of the rest of us. They were not yielding a point of conscience. They were helping us to present a united front on a question that they had come to realize seemed vital to those of us who had a family of youngsters. This is not an isolated case. It is representative."

Robert Ingram's interest in youth has convincing proof. He ventured to establish a school for missionaries' children with a full-time missionary to instruct them. He took deep interest in all the children of missionary families. He also worked to give recreation and education to as many of the boys and girls of the national homes as possible. There were some schools for them. There were camps conducted for their benefit. He took part in their play times even when he was advanced in years.

He did, however, caution parents that their children must be consecrated to God, and he advised that they might hinder their missionary career by being too concerned with family duties. He believed that if God's called ones kept their consecration complete, He would help them save their children to useful lives to life eternal. And they could carry out God's call unhindered. If those families disagreed with him, he sought to deal with their problem in love and kindness.

In all the years there is no voice raised to testify that Robert Ingram showed an un-Christlike spirit toward other missionaries or refused to enjoy with them the fellowship of the Spirit.

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09 -- THE PATH THAT SHINETH UNTO THE PERFECT DAY

"Mark the perfect man, and behold the upright: for the end of that man is peace" (Psalm 37:37).

That Robert Ingram was a perfect man in the sense that he made no mistake, not even his most ardent admitters would claim. And none would have more vigorously protested such a statement than himself. But the evidence is convincing that he, like his Lord, could say, "My judgment is just; because I seek not mine own will, but the will of the Father which hath sent me" (John 5:30). To God's will he surrendered when he was born of the Spirit. The will of God became fully and finally his will when he was sanctified wholly. His commitment was reaffirmed when in 1921 he was ordained by General Superintendent R. T. Williams. And God's will was sought and done to the best of his understanding in thirty-six years of fruitful service in Guatemala. This was the secret of his happiness, the source of his goodness, and the basis of his fairness. His life of supreme devotement to the will of God was the assurance that his end would be peace.

Robert's term of active service was scheduled to end in 1956. He was then threescore and ten years of age. It was known that he and his wife preferred retirement in Guatemala. A fellow missionary said of them, "The Ingrams were natural peacemakers and did a great deal to keep the waters oiled. Their emphasis on complete adjustment was carried out beautifully. I think that is the main reason they were invited by the Council to remain on the field, even after they had reached retirement age." Since this invitation was communicated to the Department of Foreign Missions the request was granted.

At about the time release from active duty was to go into effect the furlough of the Birchards was due and other circumstances caused the Council to ask that the time for Robert's retirement should be postponed for a year, so that he might serve as district superintendent and chairman of the Council. In characteristic, soldierly fashion he accepted the responsibility. It is possible that the travel required, the administrative detail, and the renewed heart burden for the work may have taken such heavy toll of his waning strength that his life was shortened. But if he felt it was true he never revealed it, for he responded to duty without a murmur.

Under date of March 23, 1957, Mrs. Ingram's diary reads: "Robert has been under the weather with a bad cold for some time and is feeling ready to retire when

the Board says so. This week he presided at a meeting with the Bible School students which took a lot out of him."

When Brother Birchard left in April, 1956, he exhorted the Missionary Council to be co-operative and helpful and thus make it easy for Brother Ingram. They did, but duties multiplied. The new missionaries, Greens and Storeys, were getting their bearings and needed help. There was the district youth camp in Cohen; a trip to El Salvador to spy out the land and get a work started; opening a new clinic and establishment of a medical center were to be considered. Then there was the InterMission Conference and the great seventy-fifth anniversary celebration of the gospel work in Guatemala, and a representative from the Nazarene Mission must be present. Besides there was "the care of all the churches." And then the district camp meeting was scheduled for the middle of May. Dr. Honorato Reza was coming from Kansas City to be the preacher for the camp. On the day set for his arrival Brother Ingram went with Larry Bryant to meet him. He was delayed and did not come until the next day. Returning from the airport, Brother Ingram said, "I'm all in," and dropped on the bed. Dr. Reza found him there the next day upon his arrival. Brother Ingram was never able to preside in the meetings. He attended three services. Everything, however, was in order. National pastors took over and proceeded with admirable ease and skill and Dr. Reza did his "splendid best" in preaching. The services were fruitful and blessed of God.

The doctor put the aging missionary on a diet, gave injections, blood plasma, and transfusions. Most persons who remain long in the tropics succumb to impoverishment of blood and anemia. Nurse VerHoek returned from furlough and, sensing the need of a blood transfusion, offered her own. Later, two young men of Guatemala were found to have the same type, so two transfusions were given. Gradually strength returned. On June 10 Brother Ingram celebrated his seventy-first birthday anniversary. Before daylight the Bible school boys came to serenade him. He got up and took a cup of coffee with them. Other friends came during the day to congratulate him. In the evening all the missionaries came in to pray and praise and eat the birthday cake. Later in June, Brother Birchard returned to resume the duties of the superintendency and chairmanship of the Council. Almost automatically Robert Ingram entered upon his retirement. With relief from responsibility, and strict obedience to the doctor's orders, little by little he gained weight and strength. In January, 1958, he was well enough for them to return to Salamá.

The last item of equipment which Robert purchased for the farm was a "rototiller." Mrs. Ingram thought it was a rather expensive plaything but did not chide him. He had tried it out in Cobán but upon moving to Salamá he took it with him and hired men to carry it piece by piece to the place at Niño Perdido. The last bit of gardening he did was to show the farmer how to run it. Possibly in his enthusiasm he overreached his strength, for he never saw his loved El Reposo again. He confessed to his wife that while there he had a spell of great weakness.

Mrs. Ingram opens her treasury of sweet, intimate memories to relate:
"Sensing Robert's preference to remain in Guatemala although retired, I said to him one morning, 'Well, as long as we have each other we'll live on here and do what we can in an indirect way. But suppose God decides to take one of us; then it would be better for the one left to return to the United States, don't you think?' His reply came rather grudgingly, 'Yes, I suppose so.' When God did take him some time later, I was glad for that expression, for it made it clear to me what I was to do. I am sure God had been revealing to him that his time was near, for he was stealing away alone more to pray in secret. One day he said, 'The only thing I regret is that possibly I have given too much attention to secondary things.'

"There was no need for last-minute consultations. He had straightened up his desk, answered letters, and paid bills. He had told me casually that the youngest son of the man who sold him the farm thirty-four years before wanted to buy it. I knew what I should do about that. The words of Bryant's 'Thanatopsis' had been quoted to each other as we were building our air castles for the future:

. . . sustained and soothed
By an unfaltering trust, approach thy grave,
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

A few days before I had said to him, 'I have always wanted to see an angel face to face.' When I peered into his face he drew back and exclaimed, 'Why do you look at me like that? You frighten me.' I did not realize he was already marked by an angel for his gathering but when an angel came for him I was not able to see him (I still must look forward to seeing an angel)."

A few weeks before the end came, Brother Ingram made a trip to Cobán which left him very weary. There followed a sickness which had occasioned the making of plans to return to Cobán on Saturday, March 15, to consult a doctor there. But on Friday he became ill. That evening a telegram was sent canceling the plans and asking that a nurse come to care for him. Saturday Brother and Sister Birchard drove to Salami. She, being a registered nurse, stayed with the Ingrams. A local doctor was in attendance upon him. Monday near midday he rallied and ate a fair lunch and engaged in some conversation. Mrs. Ingram went to get a brief rest. Mrs. Birchard, sitting by his bed, noted his shortened breath and called his wife. She came at once and in a few minutes without a struggle, as though just asleep, he was at rest, forever with the Lord. "The end of that man is peace."

Mrs. Ingram bore her loss and grief with remarkable poise and strength. She wrote: "We did not talk about the possibility of his going, but just before he went, God seemed to prepare my heart, and I was able to say, 'Thy way, dear Lord, is good.' He seemed to tell me that Robert was going to be with Him soon." Brother Birchard reports that just before Brother Ingram's going, while she rested, God's

voice spoke to her saying, "This is My doing and this is the time." It was 4:00 p.m., Monday, March 17, 1958.

There being no practice of embalming in Guatemala, the law requires burial within twenty-four hours. News that Missionary Robert Ingram had been called home spread rapidly. Many gathered for the funeral -- missionaries, all national pastors who had received the death message in time to get there, believers from the church in Salamá and neighboring areas, and friends who had known and trusted this man of God even if they did not accept all his teachings.

National brethren took charge of the service. The pastors present were each given opportunity to say a few words about Brother Ingram. Russell Birchard, whose wife, Margaret, is the daughter of Richard S. and Maude Anderson, spoke briefly. He says of the occasion: "God was very near. I asked the workers to renew their dedication to God. Almost everyone responded. Then I asked some who were backslidden and others who had not been walking closely to the Lord to promise they would get right. There was a spontaneous response. It seemed that God was working wonderfully."

Mrs. Ingram gives her description of the funeral and burial. "Such a service it was, led by our preachers who grew up under Robert's ministry. After the two-hour service the casket was carried on the shoulders of many, taking turns, the half mile to the cemetery, where the grave had been prepared by many stalwart arms that morning. There in a shady place we laid away the body shell."

She continues: "God's dispositions are good. Now there is a monument of memory to a man of God in Cobán and also one in Salami, each bearing witness that 'a man of God has lived and died in this place.' In Cobán it was Richard S. Anderson; in Salamá, Robert C. Ingram. May it all help to bring about the revival for which we plead. The work must go on and on. We have served our generation and another is at hand to be served. May the new missionaries appointed be alerted to the task that awaits them."

There are more significant monuments to Robert C. Ingram. The N.F.M.S. of the Los Angeles District has provided a fund of \$5,000 to erect a chapel and clinic in a new Indian center, Rabinal-Achi, just six miles from Salamá. But Mrs. Ingram, knowing that Robert would prefer living monuments to those of wood, stone, or adobe, continues to help to educate Guatemalan boys and girls for the work to which God has called them, as she and her husband had done for many years.

Missionary Nurse Evelyn VerHoek comments, "His memorial will not be in rock and stone carved with fine workmanship, but the redeemed of Guatemala, British Honduras, Nicaragua, and lately of El Salvador who will rise to call him blessed."

The story of Nazarene missions around the world will record some names that will be immortal. Certainly Robert C. Ingram of Guatemala will be listed high among them, and along with it Pearl Dixon Ingram cannot be omitted. She spends her twilight years at the peaceful missionary home known as Casa Robles at Temple City, California. Around her shines the brilliant afterglow of sacred memories from thirty-six years of loving service with her beloved "Robert." The path of the future is illuminated by the "light, that shineth more and more unto the perfect day" (Prov. 4:18).

Here are some spontaneous tributes that have been paid to the man whose life story has now been written. The first is by his missionary sister, Marian Ingram Wain: "Robert wanted only God's will in his life so we know that he would not want us to mourn his going. As you say we can only 'look up through our tears and praise God' for the beautiful life that this, our dear one, lived and the wonderful testimony of God's power in a human life that he has left."

The second is from Brother-in-law Duane Waln. He refers to Robert's contributions to the annual he edited at Pasadena College. The first quotes a tribute he had written to a deceased friend and fellow student; the second is from an article entitled "Be Still": "What he said of Vernon Akey can now be said of him: 'But like the afterglow of the setting sun, the sweet influence of his Godly life lingers with us still. We sorrow not as those who have no hope, for Vernon was well prepared to answer the summons, "Child, come home." While we shall miss his shining face, while we shall listen in vain for his cheery voice, we can but rejoice over his triumphant entrance through the gates into the Eternal City.' In his contribution 'Be Still' he said: 'God is seeking for men . . . who are touched by the woes and cares of others, whose hearts beat in response to the falling tears; men who have caught the world vision; whose eyes sweeping from pole to pole, from the rising of the sun to the going down thereof, have seen humanity broken and bleeding, struggling beneath the awful load of sin and misery.' Bob was one of those men who had caught the vision of the world's need and who responded so nobly to that call. He was a man who believed strongly in the necessity of a call in one's life. He heard God's call and was faithful to it to the end! God be praised."

These are from fellow missionaries of the beginning years:

"There was nothing especially outstanding, dynamic or spectacular about him or his life, but his forte was: constancy, faithfulness, righteousness, godliness, contentment and patience. Mrs. Ingram fitted perfectly into his life as a part of the pattern. Perhaps in more ways than we know she was the moving and supporting power behind his work. He was immovable, unchangeable, always abounding in the work of the Lord." -- Eugenia P. Coats

"Brother Ingram had an interest in men. It was genuine and they felt it. People were drawn to him. His preaching was simple and straight and easy to understand. He was ever loyal to our church and to its doctrines." -- Ira L. True, Sr.

"Much could be said of Robert Ingram as a man, as a missionary, as a most devoted Christian gentleman, always tolerant, always sympathetic, bearing the burdens of others and so fulfilling the law of Christ. He had a sense of humor, enjoyed a good joke and a hearty laugh, was apt to forget the non-essentials and give himself to the pursuit of those things which he considered to be of eternal value." -- Mrs. Sara Cox Marquis

Then there are glowing words of love and appreciation from missionaries serving with him at the end time:

"So far as I know Brother Ingram was never guilty of despising 'small things.' He had made himself so familiar with the native way of life that he could easily tell people how it should be done. Once I went on an evangelistic tour. Brother Ingram prayed for us fervently, and also gave close attention to the proper fitting of the pack saddle. I do not know if I have ever known a man of a happier disposition than Brother Ingram. No matter how busy he was he would rise early, and frequently awaken others with a line or two of a familiar song or his morning devotions." -- William Sedat

"His last year was spent with an effort to discipline the great longing to be 'up and about the Master's business' and it seems that God took him rather than to let him suffer the incapacity to do what he could no longer accomplish. We as missionaries here feel the undeniable privilege of having labored with a real saint of God and after the privilege comes the burden of following his example." -- Evelyn VerHoek

"I feel that the real secret of Brother Ingram's success as a missionary lay in his prayer life. Family devotional services were only one phase of a very constant life of prayer. He didn't say much about it. He just prayed.

"One characteristic that endeared him to all of us was his perennial optimism. I never could find a story dark enough to tell him, but that he'd find some stray thread of brightness in the midst of it and promise better things tomorrow. Along with that optimism went a strong faith in his fellow men.

"We hope sincerely that God is still raising up all over our wonderful church men and women of the calibre of these two great saints. They were true blue and straight and steady, dependable and righteous. We're especially glad that God sent them to Guatemala.

"The last message which we heard Brother Ingram preach was based on Exodus 25:40, 'And look that thou make them after their pattern, which was shewed thee in the mount.' He preached to our Bible school boys and urged them to live up to the high standards which were being set before them. As we looked back on that message a few weeks later, it seemed so appropriate. We had enjoyed the privilege

of hearing the farewell words of a prophet pronounced to the sons of the prophets. The pattern that Brother Ingram set before us was certainly a wonderful reflection of the pattern shown to Moses in the mount, and in many respects he helped us to see in action the pattern shown in the Sermon on the Mount." -- Eunice Bryant

Probably the tribute that Brother Ingram would have most appreciated was paid to him at the funeral by one of his beloved national brethren. It is given here in a rather literal translation from the Spanish:

"Beloved brothers and dear friends:

"With tears in our eyes and deep sentiment in our hearts we come to bury in this blessed Salamá land, the mortal dwelling of don Roberto Clinton Ingram; and I say with deep sentiment because 'don Roberto,' as we affectionately called him, was a good man in the full sense of the word. He, with his kindness, refined honesty and his vivifying example, grew very deep roots in our hearts and in our love. He spent his whole life in the most noble cause that has ever existed under the heavens, that of preaching the doctrine of pure Christianity. He was in love with his work and gave his all, body, soul, and mind. And therefore, like in all work in which love is given, rich fruits of love and kindness are sown, as the gardener who gathers roses after cultivating them with loving care.

"The passing by, of this beloved missionary by Guatemalan lands, is a continuous memory in the hearts of those of us who knew him closely. For more than thirty years I saw him living an active life, traveling from one place to another, visiting all places and in every kind of weather, in winter rains or under the hot rays of the sun; by using all means of travel; adapting himself to every situation. Why? Only to be more effective in his ministry; to carry the light of truth everywhere, as if time were too short to satisfy his deep desire of reaching the salvation of many souls. 'Don Roberto,' always unsatisfied with that continuous desire, saw pass by the best years of his life; but he also had the happiness to see the harvest in the field, giving fruits and love and charity, and when he felt physically tired and materially he could not do the work that he loved so much, he looked for my land, the land of Salami, where he lived for so many years and was to stay with us forever. For that reason my heart has a multiple debt of gratitude toward the man that not once, but many times encouraged my soul and strengthened my spirit as he did with all of us who were fortunate to be in contact with his soul, full of God's love.

"It would be impossible to evaluate the work of our beloved 'don Roberto' at this sad moment. I know that in my country thousands of hearts will suffer a great loss when they learn of his physical death. It cannot be otherwise. At this moment, as I look around the cemetery, many of us who have the same sentiments cry for 'don Roberto,' as his physical body disappears from our sight; but on the other hand we feel full of triumph and hope when we see him with heavenly eyes; because he lived a clean and pure life. He has to close his eyes quietly to have a

glorious awakening in eternity. We believe in this and our faith grows before the vision of a picture like this, as we watch with hearts full of sadness.

"For all this, we never will be satisfied with his physical separation; however, we understand that it has been our Father's will to call him to His presence and close this fount of spiritual shining life.

"I hope that on his grave which today is open to receive the mortal dwelling of this good man, the flower of memory will always blossom and that his constant inspiration will continue living with us. For that, beloved 'don Roberto,' we do not say, 'Adios' ['Good-bye'], but, 'Hasta muy pronto' ['We will see you soon']. May God bless you always." -- Carlos Herrera Bedoya

The poetic soul and singing spirit of Robert Ingram are finding expression in these lives.

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THE END