

FIFTY YEARS OF NAZARENE MISSIONS

Fifty Years of Nazarene Missions

Volume 1
Administration and Promotion

by
Mendell Taylor, Ph.D.

266.99
T216f
v.1
c.2

BEACON HILL PRESS
Kansas City, Mo.

LIBRARY
Olivet Nazarene College
KANKAKEE, ILL.

FIRST PRINTING, APRIL, 1952

SECOND PRINTING, JULY, 1952

PRINTED IN THE UNITED STATES OF AMERICA

CONTENTS

PART I. THE ADMINISTRATION OF FOREIGN MISSIONARY ACTIVITY

<i>Chapter</i>	<i>Page</i>
I. Administration by the General Board of Foreign Missions	9
II. Administration by the Department of Foreign Missions	21
III. Administration by the Secretary of Foreign Missions Prior to 1928	29
IV. Administration by the Secretary of Foreign Missions Since 1928	37
V. Administration by the Board of General Superintendents	52
VI. Recruiting Missionary Personnel	61

PART II. THE PROMOTION OF FOREIGN MISSIONS ACTIVITY

VII. Promotion Through Periodicals	71
VIII. Promotion Through the Woman's Foreign Missionary Society (Formation)	85
IX. The Woman's Foreign Missionary Society (Organization)	93
X. The Woman's Foreign Missionary Society (General Convention)	104
XI. Woman's Foreign Missionary Society (Projects and Statistics)	120
XII. Other Agencies Promoting Foreign Missions	137
XIII. The Promotion of the Department of Foreign Missions	151

Part I

**THE ADMINISTRATION OF FOREIGN
MISSIONARY ACTIVITY**

CHAPTER I

ADMINISTRATION BY THE GENERAL BOARD OF FOREIGN MISSIONS

The Church of the Nazarene has been missionary-minded from its earliest beginnings. The challenge of world-wide evangelization has always been close to the heartbeat of the church. The doctrine of perfect love as proclaimed by the Church of the Nazarene has reached upward to God with consuming devotion and outward to our fellow man with compassionate service. Since this divinely imparted love knows neither racial nor geographical boundaries, the propelling drive of the church has been summarized in these words: "We are debtors to every man to give him the gospel in the same measure that we have received it ourselves."

The Church of the Nazarene has been the recipient of manifold spiritual blessings. One reason for this divine favor has been traceable to the church's endeavor to carry out the Great Commission in the fullest possible measure. The Lord has walked with the church because its people have been willing to walk out among those who are wrestling with the powers of darkness. Since God's finger points out to them, the church has aligned its man power and material resources with the direction which He guides.

Some people correctly refer to the Church of the Nazarene as "our movement." This term accurately describes its genius. The church was brought into existence to go, to grow, to glow. There is an onward-pushing aggressiveness about this denomination which has caused it to gain the attention of the modern church world. Since it has marched forward in step with the divine will, it has been able to make its influence felt in the remotest parts of the earth. Orders to retreat have never been issued. The lines have continually been lengthened and the stakes set farther out. The church will always have a dynamic thrust forward if it maintains its "spending for sending" outlook.

The concept of foreign missions as promoted by the Church of the Nazarene is as follows. The church must send or the

church will end. We must either give religion away or give it up. We must go to all and all must go. Christianity is for all or it is for none. Christianity is missionary to just the extent that it is truly Christian. We own nothing since what we have has been merely loaned to us; therefore, we owe everything to help the Lord realize His purposes in redeeming a world of sinners.

This subject of foreign missions automatically divides itself into two parts, namely, (1) the church at work on the home front, mobilizing man power and money power, and organizing these resources for effective service; and (2) the church at work on the foreign field, effectively engaged in healing humanity's oozing sores, both physically and spiritually. The purpose of Parts I and II is to observe the church's activity in accomplishing the goals mentioned in the first item.

One of the most effective agencies in the administration of the foreign missions program of the Church of the Nazarene is the Department of Foreign Missions. A survey of its development will give insight into one phase of the administrative work related to foreign missions.

MISSION BOARDS PRIOR TO 1907

One of the important dates in the history of the Church of the Nazarene is 1907. In October of that year the eastern branch of the church under the title of the Association of Pentecostal Churches of America, and the western branch of the church under the name of the Church of the Nazarene, formed a union in Chicago. Each of these groups had already been engaged in the task of sponsoring foreign missions projects, and each also had boards to administer this phase of its work. However, the eastern branch of the church started its foreign missionary program sooner than the western branch. So the former section will be considered first.

The Mission Boards in the Association of Pentecostal Churches of America

As early as December 12, 1895, when the Utica Avenue Pentecostal Church, the Bedford Avenue Pentecostal Church, and the Emmanuel Pentecostal Mission met together and formed the Association of Pentecostal Churches of America,

a resolution was adopted expressing missionary interests. This resolution was as follows: "We will cheerfully contribute of our earthly means as God has prospered us, for the support of a faithful ministry among us, for the relief of the poor, and for the spread of the Gospel over the earth" (*Beulah Christian*, April 2, 1902, p. 3).

One week later, December 19, 1895, at an adjourned session of the newly formed church body, the organization of the first missionary board was perfected. On this occasion it was voted that a missionary committee consisting of six persons, three pastors and three laymen, be elected. The following were elected: Rev. William H. Hoople, Rev. John Norberry, Rev. F. W. Sloat, O. J. Copeland, Henry Elsner, and A. M. Owens. At the same time it was voted that "a sister from each church be chosen to act as Auxiliary to the Missionary Committee. The women selected were Mrs. Willis, Mrs. Rowe, and Mrs. Sandford" (*Beulah Christian*, April 2, 1902, p. 3). This move was the beginning of a program which would vitally integrate the women of the church into the missionary program. (The whole history of women and missions will be given later.)

This initial drive in behalf of missions produced results which were not in evidence at the outset. Actually, the move to join the Association of Pentecostal Churches with other independent holiness churches in that section came through this channel. At the first annual meeting of the association the same Missionary Committee was re-elected, but it was assigned a new task. In order to be more effective in promoting missionary interests, it was to take steps toward consummating a union of other holiness churches with the Association. Consequently, before the year closed, a joint committee from the Central Evangelical Holiness Association (a group of New England holiness churches) and the Association of Pentecostal Churches of America voted unanimously to unite.

At the next annual meeting, April, 1897, the Association of Pentecostal Churches of America reported a total of seventeen churches. This reflected some gains accruing from the recent merger. Since the number of churches had multiplied so rapidly, it was necessary to reorganize the Missionary Committee. Under the new arrangement the Missionary Committee was to be composed of twelve members elected at the annual meeting of the Association. This provision of having twelve members

of the Missionary Committee continued until the union of 1907.

The first chairman of the enlarged Missionary Committee was Rev. William H. Hoople. He served in this capacity until April of 1904, when he was succeeded by Rev. A. B. Riggs. The first treasurer of the committee was Rev. H. N. Brown, and he continued to hold this position until the merger in 1907.

By October, 1897, this Missionary Committee discovered the need of a full-time secretary. The committee cast about and drafted Rev. H. F. Reynolds as missionary secretary and evangelist (*Nazarene Messenger*, July 4, 1907, p. 9). This was one of the most important selections in the history of Nazarene missions. For Dr. Reynolds was destined to become the embodiment of missionary fervor and passion which has characterized the church. From this moment until his death Dr. Reynolds never ceased to radiate an influence in behalf of missionary interests.

Other persons who served on this committee at one time or another were the following: E. E. Angel, F. L. Sprague, C. DeVier, J. C. Bearse, F. A. Hillery, D. Rand Pierce, H. B. Hosley, and J. N. Short.

With this new organization at the head of the missionary program, the problem of properly publicizing the missionary cause became apparent. To care for this situation, the *Beulah Christian*, beginning January, 1898, devoted a full page of each issue to missionary news. The editor of this section was Dr. H. F. Reynolds. He gathered information from around the world and circulated the same through this page. About once each year he would issue a four-page missionary supplement to the regular paper. This type of efficient work kept the association in close touch with its foreign program.

In summary, it can be said that the eastern branch of the church emphasized the foreign missionary cause from its inception. At the same time, it bequeathed to the Church of the Nazarene one of its greatest missionary administrators in the person of Dr. H. F. Reynolds.

The Mission Board in the Church of the Nazarene

The third Sunday in October, 1895, is the date when the first Church of the Nazarene was started in Los Angeles, California. From this point, the growth of the church in this sec-

tion was accomplished by digging out one church at a time. Contrasted with the East, there was no group of independent holiness churches ready to join together by merely suggesting the same. Instead, in the West, each church had to be wrested from among hostile people, and battle for its survival. One by one new churches were started until a general organization was in order. Since most of the energy and money of the newly formed church went into founding new churches or in keeping struggling churches alive, all attention was directed to local needs. From one point of view, the establishment of these churches was considered missionary work.

This was the interpretation given by Dr. P. F. Bresee, founder of the church in the West, as he gave his general superintendent's report to the Eighth Annual Assembly, held in Los Angeles, November 3, 1903. He said in part:

From the very beginning this work has been a missionary work. Perhaps no missionary work needs more to be done than the planting of centers of fire in this country to preach and lead people into holiness, and thus help Christianize Christianity, and save America from going utterly into worldliness and paganism; and this work is likely to absorb much of our attention, time and possible resources for some time to come (*Nazarene Messenger*, November 12, 1903, p. 2).

This type of approach to the task of the church explains why the Church of the Nazarene delayed its engagement in foreign missionary activities for eight years. Although it delayed service along this line, once it started, it quickly made up for lost time. In the same report mentioned above, Dr. Bresee presented the following challenge:

The impulse of the sanctified heart as well as the great commission is to "preach the Gospel to every creature," and though this is sure to be done through the establishment of centers of holiness in this country, yet Christian hearts long to find immediate access to the lands and peoples who have never heard the blessed, glad tidings of the Christ of Calvary. . . . It seems as if the time has come when we should take up the missionary work, both at home and abroad, in a more systematic way. To this I call your prayerful attention (*Nazarene Messenger*, November 12, 1903, p. 2).

In response to this call, the assembly for the first time set up a Committee on Missions. This group, composed of Leslie F. Gay, Mrs. Armour, Rev. C. W. Ruth, and Mrs. DeLance Wallace, prayed over this all-important matter and then drew up a series of recommendations for the assembly to consider.

Excerpts from the report of the Committee on Missions are as follows:

That Holy Ghost filled men and women should do mission work in some way is as natural as breathing. No Nazarene, in the very nature of spiritual things, can stagnate while he is in the fullness of God's blessings; the life of the Spirit pulsating through his being forbids it. . . . We need scarcely to be reminded that we promote Missions in a direct ratio as we promote and encourage the Baptism with the Holy Ghost. Every Nazarene . . . should save and conserve his sanctified life for the support of such agencies as are seeking directly to save and sanctify the people of all lands (*Nazarene Messenger*, November 12, 1903, p. 4).

With the basis for missions so clearly stated, the committee proceeded to make the following recommendations:

1. That this Assembly do proceed to organize a Missionary Society to be known and designated as the Home and Foreign Missionary Society of the Church of the Nazarene.
2. To expedite the matter, that a Board of fifteen shall be elected by the Assembly to act as a General Missionary Board of the Church of the Nazarene; to be nominated in this first instance by our General Superintendent and elected one by one by this Assembly (Report given by Leslie F. Gay).

Before the assembly had adjourned the newly ordered Board of Missions was elected and organized. The officers of this organization were as follows: Dr. P. F. Bresee, president; Leslie F. Gay, C. W. Ruth, Mrs. DeLance Wallace, vice-presidents; Mrs. Lillie D. Bothwell, secretary; and Leora Maris, treasurer and corresponding secretary.

Also, before the assembly adjourned the board had submitted its first report. This report contained recommendations which vitally affected the future progress of the new venture. In particular, recommendation No. 4 sounds as modern as the General Board meeting of 1949. It read as follows:

We recommend that the local churches make provision for their church missionary work by setting apart one-tenth of the church's regular income, and that such further offerings be made as are practicable (*Nazarene Messenger*, November 19, 1903, p. 2).

With this background of plans and organization, the Church of the Nazarene launched upon a program of missionary activity. These missionary efforts resulted in the formation of the Spanish Mission in Los Angeles and the Nazarene Hope School in Calcutta, India. Missionaries were also sent to China and South America.

Only a few changes were made in the personnel of the original Board of Foreign Missions before the merger of 1907. Among the officers of the board the following shifts were made: Rev. J. W. Goodwin became the recording secretary and Leslie F. Gay became the treasurer.

The whole administrative structure of foreign missionary activities was due to undergo a complete reorganization at the General Assembly in Chicago, which brought together the eastern and western branches of the church into a functioning unit.

GENERAL BOARD OF FOREIGN MISSIONS FROM 1907 TO THE FORMATION OF THE GENERAL BOARD, 1923

Historically speaking, the Mississippi River was obliterated when East and West joined hands to form the Pentecostal Church of the Nazarene in 1907. Every phase of the church had to be revised to meet the demands created by forming a trans-continental church. The polity, the doctrinal statement, and the various agencies of the church encountered a period of re-adjustment. Naturally the program for administering the foreign missionary phase of the church was involved in this reorganization.

One of the fifteen committees ordered by the General Assembly of 1907 was the Committee on Missions. It was by far the largest of the committees established, having a membership of thirty. The chairman of the group was Leslie F. Gay, and the secretary was James M. Davidson. The committee recommended and the assembly adopted the following organizational pattern for the administration of missionary activity:

1. That there be one Missionary Board.
2. That the name of this Board shall be the General Missionary Board of the Pentecostal Church of the Nazarene.
3. That said Board shall have power to—
 1. Incorporate.
 2. Engage one or more secretaries.
 3. Employ missionaries.
 4. Purchase or dispose of property belonging to our Missionary Work, etc.
4. Said Board shall consist of not less than sixteen members, and may be increased as work demands. The General Superintendents shall be members.
5. That the members of the General Board be elected by the General Assembly.

6. That in selecting members of the General Missionary Board, two members be chosen from each district, and as far as practicable, one minister and one layman, covering that part of North America which is now districted (*General Assembly Journal*, 1907, p. 48).

This arrangement co-ordinated the efforts of both sections of the church. The General Missionary Board of sixteen members had the responsibility of operating the missionary activity of the church. An attempt to distribute this obligation equally is evidenced by the provisions that there should be two representatives on the board from each district. (At that time there were eight districts, four in the East and four in the West.) In keeping with this agreement, the following persons made up the membership of the first General Missionary Board: C. E. Cornell, Prof. J. W. Akers, E. A. Girvin, J. F. Saunders, Mrs. DeLance Wallace, Mrs. Lucy P. Knott, Leslie F. Gay, J. N. Short, H. N. Brown, C. V. LaFontaine, W. H. Bates, Mrs. C. P. Lanpher, Mrs. J. H. Norris, and James M. Davidson. Ex officio members were the two general superintendents, Dr. P. F. Bresee and Dr. H. F. Reynolds.

Before the final adjournment of the General Assembly this board met and perfected its organization. The following officers were elected: chairman, Rev. H. F. Reynolds; general treasurer, Leslie F. Gay; general secretary, Rev. H. D. Brown. Dr. Reynolds was to serve in the capacity of general missionary secretary as well as general superintendent. When Dr. Reynolds was inducted into the former office, no one dreamed that he would supervise the major part of the missionary work for almost a quarter of a century. But everyone rejoices over the fact that during these formative years the missionary program was in such safe hands.

Another major merger which vitally affected the future of the Church of the Nazarene was effected the following year, 1908, at Pilot Point, Texas. At this point the Holiness Church of Christ with its foreign missionary interests cast its influence with that of the Pentecostal Church of the Nazarene. This confluence made it possible to say good-bye to the Mason and Dixon's line. The Holiness Church of Christ had operated largely in the Southland, and this merger made the church nationwide. (According to later action, this General Assembly at Pilot Point, Texas, is considered the natal date of the Church was C. V. LaFontaine.

Once more a Committee on Missions was ordered by the General Assembly. Once more the chairman of the Committee on Missions was Leslie F. Gay. The secretary for this occasion was C. V. LaFontaine.

Again, it was voted that the General Missionary Board be composed of two members from each district. This meant that the board would be greatly expanded. Because seven new districts were established in that area which represented the Holiness Church of Christ before the union, and the Pentecostal Church of the Nazarene had acquired three new districts during the past year, now the board would have thirty-six members, plus the three general superintendents elected by the General Assembly. New names to appear on the roster of the General Missionary Board included the following: Dr. E. P. Ellyson, general superintendent; LeRoy D. Peavey, A. M. Bowes, C. A. McConnell, J. N. Speakes, T. J. Shingler, and C. B. Jernigan.

The next important change in the administrative program of foreign missionary activity occurred when the church once more met for a General Assembly in 1911, at Nashville, Tennessee. The church had expanded until twenty-four organized districts were represented in this assembly. One can readily see that a General Missionary Board composed of two representatives from each district would not be practicable for the future. This necessitated a reorganizational program which would expedite the business of foreign missions affairs.

According to the changes adopted by the General Assembly of 1911, the entire church was divided into six zones, each zone was made up of several districts, and each zone was to function as a unit in promoting the foreign missionary interests of that area. Each zone was entitled to one ministerial representative and one lay representative on the Foreign Missionary Board. Besides these two members from each zone (a total of twelve), the general superintendents and the general missionary secretary were on the board (*General Assembly Journal*, 1911, p. 39).

Among those elected to this board by the General Assembly were the following: C. A. McConnell, J. B. Chapman, Mrs. Lucy P. Knott, LeRoy D. Peavey, R. B. Mitchum, and Leslie F. Gay. The officers of the board were as follows: W. H. Hoople, president; C. B. Jernigan, vice-president; Herbert Hunt, sec-

rectary; E. G. Anderson, treasurer; and Dr. H. F. Reynolds, general secretary.

Another significant change authorized by this assembly was the establishment of several general boards besides the one mentioned above. Until this time there had been only one general board and that was the General Missionary Board. Its scope of operation had been to supervise activities in both foreign and home missions programs. But at this juncture, this board was revamped so that foreign missionary work was placed under the supervision of the General Board of Foreign Missions, and the home missions phase was under the guidance of the General Board of Church Extension. For the first time in the history of the church, there was a board devoted exclusively to the promotion of foreign missionary work. The result was an accelerated program of foreign missionary activity which noticeably surpassed any progress which had been made in the past. Foreign missions had come of age and the future offered an unprecedented challenge.

Mention should be made that besides the two general boards mentioned above, two other general boards were also established, namely, the General Board of Publication and the General Board of Education. This was only the beginning of the creation of general boards by General Assemblies. These general boards increased until there was a total of ten, each meeting at different times, different places, and composed of different persons. During the first few years of the existence of these general boards, the members usually had the privilege of paying their own expenses incurred while attending the sessions.

From 1911 until 1923, the General Board of Foreign Missions held a meeting annually, in order to face the problems involved in an expanding missionary program. Each session was an occasion of inspiration as well as constructive planning. Also, appeals were made to the districts to "do a little bit more" for the promotion of world evangelization.

The General Assembly of 1915 made very few changes in the organizational pattern of the General Board of Foreign Missions. The major change was the provision that each of the six missionary zones of the church shall have one representative on the General Board of Foreign Missions instead of two. With the size of the board drastically reduced, this assembly voted to pay the transportation of the board members to its

annual meetings. The officers of this new board were as follows: H. F. Reynolds, president; J. T. Benson, vice-president; Herbert Hunt, recording secretary; and E. G. Anderson, secretary and treasurer. The only other members who continued from the old to the new board were C. A. McConnell and Leslie F. Gay.

At the annual meeting of the General Board of Foreign Missions in 1916, the executive committee of this board was authorized to work with the general superintendents in perfecting a plan whereby all ten of the general boards would meet simultaneously in Kansas City each year. This was the first step toward forming a single General Board which would supervise the various affairs of the church.

The General Assembly of 1919 slightly modified the composition of the General Board of Foreign Missions. According to the assembly's vote, the general president of the Woman's Foreign Missionary Society and also the secretary-treasurer of the board were to be members of the Foreign Missions Board. The officers of the board for the coming quadrennium were the following: H. F. Reynolds, president; J. E. L. Moore, first vice-president; John T. Benson, second vice-president; E. G. Anderson, secretary-treasurer. Mrs. S. N. Fitkin was the W.F.M.S. representative. C. A. McConnell and Leslie F. Gay were among the other members of the board.

By this survey, it is noticeable that the General Board of Foreign Missions has had an unusual history. From 1895 to 1911, this was the only board in existence. This indicates the value which the founders of the church placed upon foreign missions. As long as there has been the semblance of a church there have been missionary interests. No matter how small the membership of the church might have been, its members still had a vision and a love that encircled the globe. The methods of administering the missionary program through the Board of Foreign Missions may have varied from time to time, but the motive remained constant.

During these formative years the work of Dr. H. F. Reynolds was outstanding. As "missionary superintendent" his counsel, guidance, and contagious enthusiasm in behalf of foreign missions were always an inspiration to those who love this cause which was so close to his heart. In citing honors for those who worked faithfully during this period of the mission-

ary program, two laymen should be mentioned. They are C. A. McConnell and Leslie F. Gay. Both of these have the distinction of serving on the General Board of Foreign Missions from its inception in 1908 until it was absorbed into the General Board of the Church of the Nazarene in 1923. The groundwork which had been carefully prepared by the General Board of Foreign Missions was now to be carried on by the Department of Foreign Missions.

CHAPTER II

ADMINISTRATION BY THE DEPARTMENT OF FOREIGN MISSIONS

As the leaders of the Church of the Nazarene faced the General Assembly of 1923, they were conscious of the fact that the organizational structure of the church needed extensive revision. The situation presented many knotty problems. The existence of ten separate general boards, composed of different individuals, having separate treasurers and field representatives, and in many instances overlapping in their duties, was conducive to inefficiency and misunderstanding. In order to handle these intricate involvements two things were necessary, namely, (1) a united board that would consolidate and coordinate the general interests of the church and (2) a united budget which would bring all monies for general purposes into a single fund. The assembly delegates squarely met these issues and made provisions for both of them.

According to the vote of the assembly, a General Board of the Church of the Nazarene was to be elected by the General Assembly, composed of fourteen persons as follows:

A member of the Board of General Superintendents who shall be presiding officer, the General Treasurer, who shall be custodian of all funds belonging to the general interests of the church, and who shall be elected by the General Assembly, and twelve members to be elected by the General Assembly. Representation on the General Board shall be equally divided between ministers and laymen (*General Assembly Journal*, 1923, p. 82).

This General Board in turn was divided into four departments, namely, Department of Foreign Missions, Department of Publication, Department of Church Extension, and the Department of Home Missions. The size of the departments was set at five members each for foreign missions and publications. The other two had three members each. This meant that some members of the General Board served in two departments. The departments functioned individually when business relating to their own field was under consideration; however, every item of business transacted by a department had to be approved by the General Board.

As has been cited, among those departments which made up the first General Board was the Department of Foreign Missions. (From time to time, other departments inside the structure of the General Board have been added, so that now the total is six. The other departments created since 1923 are the Department of Church Schools and the Department of Ministerial Relief. In the meantime, the Department of Church Extension has been changed to the Department of Home Missions and Evangelism.)

COMPOSITION AND PERSONNEL OF THE DEPARTMENT OF FOREIGN MISSIONS

The composition of the Department of Foreign Missions has been affected by the regulations which have governed the elections of the General Board. In 1923, when the General Board was first formed, the Committee of Nominations of the General Assembly was instructed to submit a list of twelve ministerial nominees and of twelve lay nominees. Then the General Assembly delegates proceeded to elect six from each list by a majority vote. After the membership of the General Board was determined, immediately this group met together and made assignments to the various departments, and these assignments were submitted to the General Assembly for approval.

From among the fourteen members of the first General Board the following five were selected to serve as the Department of Foreign Missions: John T. Benson, chairman; E. G. Anderson, secretary; C. A. McConnell; J. E. Bates; and J. T. Little.

The composition of the General Board was radically changed at the General Assembly of 1928, and that in turn affected the membership of the Department of Foreign Missions. This General Assembly made provisions for an equitable geographical representation on the General Board. According to the plan adopted, the members of the General Assembly were to meet according to geographical zones. (The church had been divided into six geographical zones in 1923.) Each geographical zone meeting as a caucus was to present four nominees, one for each department of the General Board, and the General Assembly was to elect each nominee. The assignment to each department was made by the zone caucus at the time that the

nomination was made. This resulted in having twenty-four elected members of the General Board instead of twelve. This also meant that each department would have six members with no person serving in more than one department. The following were selected as members of the Department of Foreign Missions: C. A. McConnell, chairman; C. Warren Jones, vice-chairman; C. W. Davis; R. B. Mitchum; Dr. Edwin Burke; J. E. Bates.

In addition to the six persons nominated by the geographical zones to the Department of Foreign Missions, it was also provided that the General Council of the Woman's Foreign Missionary Society should nominate two of its members, and the General Assembly would elect these two nominees as members of the Department of Foreign Missions. The two women selected were Mrs. Paul Bresee and Mrs. Bertha Lillenas.

The composition of the Department of Foreign Missions was due to undergo another overhauling in 1932, because the General Board was again subjected to a complete change. The basic purpose of having the General Board had been almost defeated by its sudden enlargement as of 1928, and also the fact that each Department of the General Board had different members.

The prevailing opinion of the delegates of the General Assembly of 1932 was that the membership of the General Board should be rolled back and that each member should serve in two departments. The final agreement reached at this time was as follows:

Two persons, one elder and one layman, shall be elected from each geographical zone in the United States as already established. . . . Each one of these geographical zones shall present the names of four elders and four laymen as nominees, from which the General Assembly shall elect one elder and one layman (*General Assembly Journal*, 1932, p. 79).

At this time the number of geographical zones was increased to seven, the same number as at present, with the formation of the British Isles and Canada into one zone. The newly created Canadian-British Isles Zone was to have one ministerial member of the General Board.

In addition, four of the groups which promote special interests in the church were permitted to nominate two persons and the General Assembly would elect one, to serve on the General Board. The four service agencies granted this privi-

lege were the following: Woman's Foreign Missionary Society, Nazarene Young People's Society, the Committee on Church Schools, and the Committee on Education.

The entire legislative program governing the membership of the General Board brought its elected membership to seventeen.

Immediately following the final adjournment of the General Assembly, a call meeting of the newly elected General Board was held. At this time, all of the members of the General Board were given a chance to become members of two departments of the General Board. The choice was left entirely to the discretion of each person on the General Board. There was no attempt to regulate either the selection that the member made nor the number of persons to serve in each department. After each member had indicated which two departments he desired to be affiliated with, then the department met as a group and proceeded to organize. The most preferred department was the Department of Foreign Missions, so it has always been the largest. This is evidence that the church leaders are vitally concerned about the cause of missions.

The members of the General Board who chose to become connected with the Department of Foreign Missions for the quadrennium beginning in 1932 were the following: C. A. McConnell, chairman; J. W. Short, vice-chairman; C. Warren Jones; J. T. Little; J. E. Bates; R. B. Mitchum; George Sharpe; C. E. Thomson; Mrs. S. N. Fitkin.

Since the General Assembly of 1936 did not change the manner of electing the General Board, the personnel of the Department of Foreign Missions remained almost the same. The following members were to serve during the ensuing quadrennium: C. A. McConnell, chairman; C. Warren Jones, vice-chairman; Thomas E. Mangum; E. O. Chalfant; C. E. Thomson; Robert Purvis; Mrs. Paul Bresee; and Mrs. S. N. Fitkin.

At the next General Assembly an attitude prevailed that a more equitable distribution, geographically and numerically, of the membership of the General Board should be worked out. From a geographical point of view, it was finally settled that the caucus of the geographical zone meeting to nominate members of the General Board could not nominate more than one

person from a district on that zone, until all districts of that zone had a nominee. This meant that only in rare cases would a district have more than one of its members on the General Board. Heretofore, in nearly every instance the two members of the General Board representing an entire geographical zone were from the same district.

From a numerical point of view, it was agreed that those geographical zones which had several times more church members than some of the smaller zones should be granted more representatives. In line with this principle, the Assembly voted that each geographical zone should be entitled to one ministerial and one lay member of the General Board for the first 25,000 members of the Church of the Nazarene in its zone. Then each zone would be entitled to an additional ministerial and lay representative on the General Board for each additional 25,000 church members or the major part thereof. (As of 1950, one educational zone had six members, one four, and the others had two each, on the General Board.)

These legislative acts which provided for multiple district representation within a geographical zone, and also for an increased number of members according to the numerical size of the zone, added many new names to the roster of the General Board. This in turn resulted in several changes on the Department of Foreign Missions. The following were to serve in this department for the next four years: A. K. Bracken, chairman; Hardy C. Powers, vice-chairman; Samuel Young; R. V. DeLong; M. K. Moulton; A. E. Sanner; E. O. Chalfant; and Mrs. S. N. Fitkin. (For the first time since 1908 the name of C. A. McConnell is absent from either the General Board of Foreign Missions or the Department of Foreign Missions. During the previous twelve years he had served as chairman of this all-important department which helps administer the affairs of the foreign missions program.)

The General Assembly of 1944 did not see fit to revise the method of selecting the General Board, so the Department of Foreign Missions underwent little change. However, more members of the General Board desired to serve in this department than at any time before. The result was that the membership of the department reached an all-time high when the following ten persons expressed a desire to be affiliated with the same: A. K. Bracken, chairman; M. K. Moulton, vice-

chairman; Selden Dee Kelley; Samuel Young; Hugh C. Benner; Grover Van Duyn; R. V. DeLong; C. B. Strang; A. E. Sanner; and Mrs. S. N. Fitkin. At the same time, one department of the General Board had only four members. This unbalance of the size of the departments was given consideration at the next General Assembly.

Since the Department of Foreign Missions was becoming larger and other departments were becoming smaller, it became apparent that something needed to be done to equalize the size of the departments. Accordingly, the General Assembly of 1948 voted that no department of the General Board can be larger than one-third of the total membership of the General Board. For the first time since 1932, a restriction was placed on the number to serve in a department of the General Board. The only department affected by the new regulation was the Department of Foreign Missions.

When the newly elected members of the General Board met immediately after the adjournment of the General Assembly, it was discovered that several more than one-third of the membership of the General Board indicated a desire to be on the Department of Foreign Missions. This posed a new problem. The result was that the members of the General Board elected eight of its members to serve as the Department of Foreign Missions. All of the other departments were formed in the regular method.

Those elected by the General Board to serve on the Department of Foreign Missions for the ensuing quadrennium were the following: A. K. Bracken, chairman; Roy Cantrell, vice-chairman; L. M. Spangenberg; A. E. Sanner; Selden Dee Kelley; Paul Updike; A. E. Ramquist; Mrs. Louise R. Chapman.

This completes a brief review of the history of the Department of Foreign Missions, which is one of the primary administrative agencies in organizing the missionary program of the church. Now attention will be directed to the duties and functions of the Department of Foreign Missions as it affects the work of the church in behalf of missions.

THE FUNCTIONS OF THE DEPARTMENT OF FOREIGN MISSIONS

The first instructions given the Department of Foreign Missions at its inception in 1923 were extremely brief, yet they

were comprehensive. Blanket authority was given it for the purpose of providing efficiency and effectiveness in administering foreign missionary affairs. The directive given it was as follows: "This Department shall have charge of all the foreign missionary work of the Church subject to the approval of the General Board" (*Manual*, 1923, p. 90). This may be considered an "implied powers" clause or a "comprehensive policy." The responsibility for organizing and promoting the missionary program of the church rested with this group. Although its actions were subject to the approval of the General Board, still all business relating to missionary interests originated in the Department of Foreign Missions. That gave it a vital place in the scheme of world evangelization.

This department is important because of its relation to missionary personnel. In this connection, the Department of Foreign Missions makes the nomination for the renewal of all missionary contracts. It approves the election of each superintendent and each treasurer on the respective foreign fields. It makes recommendations regarding the furloughs of missionaries. It recommends the retirement of missionaries and establishes the amount of their retirement income. It interviews all prospective missionaries and, with approval in writing from the Board of General Superintendents, nominates all new missionaries and specifies the fields to which they shall go.

This department is important because of its relation to missionary budgets. All items which pertain to financing missionary work originate with this department. These money matters have to do with missionary salaries, maintaining and supporting foreign churches, mission schools, dispensaries, hospitals, and orphanages, and the purchasing of all equipment appertaining thereunto.

This department is important because of its relation to the several foreign missionary agencies of the church. The Woman's General Foreign Missionary Council is an auxiliary of the Department of Foreign Missions and subject to its direction. Also, all nominations to the Commission on Foreign Missionary Study Literature are submitted to the General Board by the Department of Foreign Missions. This commission authorizes and correlates all foreign missionary study programs and material for the church, including study courses, missionary themes, and topics of study. Also, the Department of Foreign Missions acting jointly with the Board of General Superin-

tendents makes nominations for the office of secretary of foreign missions. The final election from among these nominees is made by the General Board.

The *Manual* describes the duties and responsibilities of this department in the following words:

To perform the work of diffusing Christianity more generally by supporting, maintaining, and promoting missionary activity and evangelism by the Church of the Nazarene in foreign mission territory (*Manual*, 1948, p. 164).

In the light of the manifold tasks, the Department of Foreign Missions must convene at least two full days, and transact business for six sessions, before the rest of the General Board officially meets. Even with this early start, when the final calls for departmental meetings are made, the Department of Foreign Missions will be among those with unfinished business. As the Department of Foreign Missions wrestles with the knotty problems incident to organizing this world-wide program of evangelization, its members are subjected to a grueling grind. The whole church is indebted to the membership of this department for devoting much time and expending much energy for the cause of missions.

From the viewpoint of administration, the Department of Foreign Missions has played a vital part in the over-all programming of missionary activities for the Church of the Nazarene. This brief survey gives an insight into a part of the organizational pattern necessary for the execution of an aggressive program of global evangelism.

CHAPTER III

ADMINISTRATION BY THE SECRETARY OF FOREIGN MISSIONS PRIOR TO 1928

The key person in administering the plans and policies as outlined by the Board or Department of Foreign Missions has been the foreign missions secretary. While the Board or Department of Foreign Missions had only an annual meeting to organize its program for the ensuing year, the secretary of this group was authorized to carry out these plans. Acting in an executive capacity, the secretary had to keep in touch with the various fields and give advice concerning specific problems which might arise. He had to keep a record of the income and expenditures which were related to the foreign missions program. He had to search for prospective missionaries and have recommendations to make to the Board of Foreign Missions when openings came for sending new missionaries. Prior to 1928, the duties of this officer were not extensive enough to require the full-time service of one person.

From 1908 to 1928, while the office of secretary of foreign missions was in its formative period, two leaders gave distinctive service, namely, Dr. H. F. Reynolds and E. G. Anderson. The former may be characterized as the foremost promoter of foreign missions during the first twenty-five years of the history of the Church of the Nazarene. Although he served as a general superintendent during this period, he never allowed these administrative duties to lessen his devotion to missions. His zeal, fervor, and passion in this behalf will be an inspiring challenge to the Church of the Nazarene as long as it keeps its world-wide vision.

Previous to the natal date of the Church of the Nazarene, Dr. H. F. Reynolds had been intimately connected with foreign missionary interests. In 1897, soon after the reorganization of the enlarged Foreign Mission Board of the Association of Pentecostal Churches of America, Dr. Reynolds was elected to the double office of home and foreign missionary secretary. During the early years of this work, he performed the duties

related to this combined office. He gave himself without hesitation and with noticeable enthusiasm to his responsibilities. Literally, he became a man who lived out of a suitcase. He was engaged constantly "in labors abundant." (Those words form the title of his biography written by Amy N. Hinshaw.)

His schedule as foreign missionary secretary took him to local churches for missionary conventions. These usually lasted three days, and were arranged so that the local church could gain a new vision of the needs of a heathen world. There would be services in the mornings, afternoons, and nights. The constant drain of physical energy required in conducting three services a day did not lessen the pace of Dr. Reynolds. Almost every week he would hold one such convention, and sometimes he would hold two.

Occasionally, the regular cycle of missionary conventions was broken by a home mission revival. As secretary of home missions, he felt the imperative of establishing new churches. He interpreted this to mean that he was to do all the work in hewing out a new church. So he did his own calling, provided his own equipment, did his own advertising, and stayed with the task until a new church was born. This type of pioneer work entailed sacrificial living and giving in the days when no home mission money was available and holiness churches were a novelty.

Combined with the demands of these overcrowded days, Dr. Reynolds found time to write a full page promoting missionary activities in each issue of the *Beulah Christian*, attend camp meetings, and be present at holiness conventions. Occasionally he emptied his suitcases long enough to pastor. But since he slated some kind of convention away from his church almost every weekday, the pastoral arrangement would soon terminate.

In this nascent organization, the Association of Pentecostal Churches of America, the funds for foreign missions were always limited. But Dr. Reynolds made a major business of foreign missionary activity. He devoted so much time to it and it made such a demand for his services that in 1903 he was relieved of the home mission phase of the work. At that time he was made foreign missionary secretary. However, this position carried with it no salary. His only income was derived from the conventions and revivals which he conducted. His

untiring efforts in this field of missionary promotion caused him to be classified as "the greatest missionary of them all."

Dr. Reynolds met and mastered momentous missionary problems in these early days and this enabled him to make an invaluable contribution to the united church. His experience and leadership made him one of the prominent personalities in the General Assembly of 1907, when the East and West came together. As the special order of the day arrived for the electing of general superintendents for the newly formed Pentecostal Church of the Nazarene, Dr. Bresee from the West and Dr. Reynolds from the East were chosen. The office of general superintendents did not impose constant demands, so the generals were engaged in other activities. For instance, Dr. Bresee labored as pastor of Los Angeles First Church, president of Pasadena College, and general superintendent. In the case of Dr. Reynolds, he was not only elected to the general superintendency, but also chosen by the General Assembly to serve as general missionary secretary. As the united church started on its thrilling program of progress, Dr. Reynolds was an integral part of its foreign missionary outreach.

Once more, Dr. Reynolds was assigned a task that would keep him traveling the length and breadth of the church. Each publication of the church carried a day-by-day account of his work as he promoted general and foreign interests. This account of his journeys, his observations, his points of emphasis, his interpretation of trends, vitally assisted in welding the various sections of the church into a unit. It helped mobilize the resources of the church for a successful offensive in behalf of holiness evangelism. His reports as a traveling and missionary superintendent helped to consolidate the total program of the church and establish the pattern for future advancements.

In the General Assembly of 1908, when the Holiness Church of Christ merged with the Church of the Nazarene, once more Dr. Reynolds was elected as general superintendent and as general missionary secretary. As formerly, he was the only general superintendent whose delegated responsibilities kept him on the road.

The General Assembly of 1911 elected Dr. Reynolds to the same two offices. Again his travels and reports were featured in the official organs of the church.

His devotion to missions never waned or became mechanical. He retained a freshness and enthusiasm in behalf of foreign missions that was infectious. Though his duties as general superintendent became more numerous, still he would not allow his vision for missions to become dimmed. In fact, the heavier the burdens he carried for the home church, the more intense became the weight of the world upon his heart. He considered that the progress of the church at home increased the opportunities of expanding foreign service. So he worked incessantly building the home front, to have more available resources for developing the foreign front.

During this quadrennium, the General Board of Foreign Missions commissioned Dr. Reynolds to make a world tour of Nazarene missions. Such a trip would give Dr. Reynolds first-hand contact with that part of the world he had talked so much about but had never seen. Those "other sheep" which he had preached about and raised money for would now come under his personal observation. Since he had been masterfully effective with the information he had indirectly received, what would he do in the future with a wealth of direct and eyewitness information? He had saddled the woes of a heathen world to his soul, but now he would expose himself to the open sores of the world's hurt.

Dr. Reynolds was ready to depart from Kansas City for his world tour on December 1, 1913. Just before separating from his family, he read Psalms 121 to them, and then mentioned that this was his traveling psalm. Arrangements had been made for Dr. Reynolds to sail with a group of missionaries going to the Orient. The entire company was to meet in San Francisco. Farewell services honoring the missionary party were planned by several churches in the San Francisco area. These special services were held on Saturday and Sunday, December 13 and 14, 1913, respectively. The newly appointed missionaries who were to accompany Dr. Reynolds during a part of his journey included the following: Miss Lillian Pool, Miss Lulu Williams, and Rev. and Mrs. L. H. Humphrey for Japan; the Grebe sisters, Hulda and Leoda, and Miss Virginia Roush for India; Rev. and Mrs. Peter Kiehn and their son Arnold, and Miss Glennie Sims for China. Several of this group had already served as missionaries, but this was the first time

any of them served under the Board of Foreign Missions of the Church of the Nazarene.

On Tuesday morning, December 16, the time for embarkation, a host of Nazarenes gathered around the missionaries on the deck of the ship and held a final prayer and praise service. Dr. Reynolds gives the following description of the scene in *World Wide Missions*:

It is a question if ever before such singing, praying, and shouting has been heard on the deck of any ship. We were lifted to the very throne of heaven, and our spiritual vision was mightily increased—lost nations destined for eternity were brought nigh, and all the missionaries stood ready, as it were, to bear the news on eagles' wings.

During the voyage, the missionary party could not refrain from holding religious services each day. Sometimes these meetings attracted some of the passengers aboard, and then the informal session was given an evangelistic emphasis. By the time the vessel anchored at Yokohama, there were several more Christians aboard than at the start. This was an appropriate beginning for those in the missionary party.

The first Nazarene mission station which Dr. Reynolds visited was in Japan. The headquarters of the work at that time was Fukuchiyama. However, before leaving Japan, Dr. Reynolds selected Kyoto as the most suitable location for the Nazarene mission headquarters. Dr. Reynolds made several important contacts which encouraged some native preachers to associate themselves with the Nazarene work. After giving beneficial instructions to each mission church, Dr. Reynolds set sail for China.

Previous to the arrival of Dr. Reynolds in China, there had been no mission stations operated by the Church of the Nazarene. So the new Nazarene missionaries to China had the privilege of having Dr. Reynolds assist them as they launched this program. The National Holiness Association had ceded a part of its missionary territory in China to the Church of the Nazarene, and now the church was ready to "go up and possess" this land. The new work was located in the Shantung Province and had a population of 1,000,000. Dr. Reynolds remained in this section until definite progress was made toward building the first Nazarene mission station in China; then he was ready to press on to India.

He carefully inspected every phase of the Nazarene work in India, including the Hope School in Calcutta. Then he made a 6,000-mile voyage to Africa. Once more he diligently pursued the task of becoming intimately acquainted with every aspect of Nazarene mission work in this great field. He was greatly impressed with the progress and the product in this area. Having completed his work in Africa, he traveled to the Nazarene mission field in the Cape Verde Islands. Then he was ready for the homeward journey, with stopovers scheduled for England and Scotland. This round-the-world trip was completed when Dr. Reynolds arrived once more in Kansas City, about November 1, 1914, nine months after the time of his departure.

The first official world tour conducted in behalf of foreign missionary information and supervision was now history. In a new sense of the word the Church of the Nazarene was a global institution with its influence reaching unto the uttermost parts of the world. The heart of the home front was knit to the heart of the foreign front in a new way. Nazarenes felt the impact of a one-world spiritual mission. With new ties binding the Nazarenes at home to those whom they had never seen, the vision of ripened harvest fields loomed larger than ever before. The Nazarene missionary spirit had caught its stride, and the Nazarene investment of consecrated talent and money was going to rise to a new level of advancement. Dr. Reynolds had added another "first" to his long list of "firsts" as related to pioneering new exploits in the history of the young but growing Church of the Nazarene.

Dr. Reynolds continued to serve as general missionary secretary until the General Assembly of 1915. During his tenure from 1907-15, he had received valuable assistance from an efficient staff which handled many of the details connected with missionary activity. Those who served as recording secretaries during this time were the following: E. A. Girvin (1907-8), J. N. Speakes (1908-11), Herbert Hunt (1911-19). (The last continued in office until the last date mentioned.) During most of this time, Dr. Reynolds was relieved of much of the task of raising money for the missionary budget by the treasurer of foreign missions. As early as 1911, the General Board of Foreign Missions had elected a treasurer, who was to raise funds for the missionary phase of the church's pro-

gram. The person selected was E. G. Anderson. He served in this capacity from 1911 to 1926.

Although Dr. Reynolds did not deem it wise to continue as general missionary secretary after 1915, he did not sever connections with the foreign missions interests of the church. This had become ingrained in his spiritual thinking until he could not refrain from promoting and preaching missions until his tongue was silenced in death. Even though he withdrew from the secretaryship, he accepted the chairmanship of the General Board of Foreign Missions and retained this office until the General Board was organized in 1923. This still kept him in vital touch with the administrative functions of the church's foreign missionary projects.

In 1919 the General Board of Foreign Missions combined the secretary and treasurer into the office of secretary-treasurer. The person selected for this position was E. G. Anderson, who had been serving as treasurer of foreign missions since 1911. During the General Assembly in 1919, a resolution had been adopted which provided for the creation of a new general office in the church, namely, general church treasurer. The delegates of the assembly chose E. G. Anderson to assume the responsibilities of this position. From this time until 1926, he served in this capacity.

As E. G. Anderson planned for the new quadrennium, operating as general church treasurer and secretary-treasurer of the General Board of Foreign Missions, he announced the first "million for missions" slogan. However, the million dollars referred to in this instance was to be the goal for four years of activity. He challenged the church to raise this amount between the adjournment of the 1919 General Assembly and the convening of the General Assembly of 1923. By effectively rallying the resources of the church, the goal established by E. G. Anderson was realized.

The financial leadership of E. G. Anderson, both as secretary-treasurer of foreign missions and as general church treasurer, was terminated by his resignation in 1926. At this time, the General Board elected Mervel Lunn as general church treasurer, and prevailed upon Dr. Reynolds to serve as interim secretary of foreign missions.

Soon it became apparent that the office of secretary of

foreign missions involved sufficient scope and responsibilities to require the full-time attention and service of an executive officer. Therefore, in 1928, for the first time in the history of the church, the General Board elected an executive secretary of foreign missions to give direction to the world-wide missionary enterprise of the church.

CHAPTER IV

ADMINISTRATION BY THE SECRETARY OF FOREIGN MISSIONS SINCE 1928

The phenomenal growth of the Church of the Nazarene has entailed numerous organizational changes to meet demands inherent in a developing organism. As the church at home has an ever-widening sphere of influence, so the church in its foreign outreach becomes stronger. By 1928 the foreign missions program had reached such proportion that it required the constant service of an administrator. The title given this official was foreign missions secretary.

The procedure governing the election of this official is outlined below.

The Department of Foreign Missions meets jointly with the Board of General Superintendents and this group nominates one or more persons for the office of foreign missions secretary. From among these nominees, the General Board elects one by ballot. Normally, this election takes place immediately following a General Assembly and the person elected is to serve until the final adjournment of the next General Assembly.

The foreign missions secretary has many duties. He promotes missionary activity and evangelism in foreign territories. He supervises the correspondence incident to the administration of the Department of Foreign Missions. He formulates plans for securing funds for the foreign missionary program in keeping with the primary purposes of the Department of Foreign Missions. He publicizes missionary information by church periodicals, by conventions, rallies, and deputation work. He edits and supervises the publication of the *Other Sheep*. He receives applications of candidates for the foreign mission field, and makes recommendations to the Department of Foreign Missions concerning the disposition of the same. He assists candidates in making preparation for their going to the field, and then arranges the procurement of those legal documents necessary for crossing international boundaries and clearing

foreign customs. He makes an annual report to the General Board concerning the various developments on each of the foreign mission fields. He compiles a comprehensive quadrennial report for the General Assembly regarding the total missionary functions of the church.

Immediately after the final adjournment of the General Assembly of 1928, the Department of Foreign Missions and the Board of General Superintendents convened jointly to make nominations for the office of foreign missions secretary. The only name submitted to the General Board was that of J. G. Morrison. He was declared elected. He served in this capacity until he was elected general superintendent in 1936.

DR. J. G. MORRISON

One of the most unforgettable administrators connected with the foreign missions program of the Church of the Nazarene is Dr. J. G. Morrison. He was a native son of the open prairies of the Middle West, and he reflected something of the vastness of this geographical setting by the limitless breadth of love which possessed his soul. His experiences on this rugged frontier profoundly impressed him. In a skillful manner he could relate these human interest incidents and make them graphically real.

Dr. Morrison was born on a farm in the vicinity of Oska-loosa, Iowa, March 27, 1871. Financial reverses came, and his parents lost their farm. Then the Morrison family received permission to settle a claim on government free land in the Dakota region. Here, two Christian parents with a family of ten children, of which J. G. Morrison was the youngest, endeavored to wrest a living from an unwilling soil.

The new home in the Dakota territory was made of sod, with a dirt roof and floor, a white cloth for a window, and a horse blanket for a door. The sleeping equipment consisted of the following: one bed for the parents; a trundle bed for sisters and the baby; a big shelf for the boys, which they reached by means of a ladder made of a post full of wooden pegs. The sod house was lighted by candles and one kerosene lamp. It was heated by a big cracked cookstove. These surroundings may appear uninviting, but they were fit enough for a King to visit. For the Lord would meet with those hearts

lifted heavenward each night at family altar time. The sod and God had a way of getting together.

Before Morrison's conversion at the age of sixteen, he had an experience that caused him to realize that God had His hand upon him. He was tending cattle on the open prairie when a terrific electric storm broke loose. The lightning was striking things about him and he knew that he would be the next thing consumed. He cried to the Lord for mercy and the Lord spoke to him, telling him not to be afraid, for He had work for him to do. This incident lingered vividly in his mind until he finally surrendered to the Lord and accepted His will for his life's plan. This meant a call to the ministry and, for all he knew at the moment, a life spent in frontier churches with poor salaries and small congregations.

When Morrison announced this decision to his parents, he discovered that they were extremely happy and immediately made plans for him to go away to school. He faced many discouraging financial situations during his college days at the University of South Dakota, but he persisted in his studies until his training was completed.

Morrison was married in 1893 and he and his new bride were ready for their first pastorate. They were stationed in a small Methodist church in a little town in South Dakota. The problems that confronted him in this testing ground placed demands upon him which he was not spiritually prepared to meet. He soon discovered that he needed additional spiritual resources if he were going to exemplify Christ in all of his relationships.

The next year he was transferred to a circuit with five preaching places. As he assumed these duties, the spiritual delinquency of his own soul became more apparent. After acknowledging his inability to remain saved and mentioning his uncontrollable temper to one of his faithful members, he was informed that he needed to be sanctified wholly. Thereafter, he became a seeker after the experience of holiness. He attended a holiness camp meeting and became known as a "chronic" seeker. But he refused to stop until his spiritual problem was solved. Much to his surprise, the Holy Spirit came in His fullness, while he was sitting in his study. He describes the experience as follows:

He transformed my life; He transformed my ministry. From that moment it was a joy to serve Him; a thrilling pleasure to preach His truth; a glad privilege to suffer for Him; and a deep satisfaction to be in His wonderful service. I shall praise Him forever for His wonderful goodness to me (J. G. Morrison, *Interesting Incidents*, p. 63).

From this time on, Dr. Morrison became an effective and fruitful exponent of the doctrine and experience of holiness.

Morrison was serving a pastorate in Litchfield, Minnesota, when the Spanish-American War broke out in 1898. Since he had received military training at the University of South Dakota, several of the young men at Litchfield implored him to develop and drill a company of volunteers. Later, Morrison and his company were mustered into the army. He was made captain of his company, and the entire group made an outstanding service record.

Upon his discharge from army duty, Morrison was ready to resume his ministerial activities. As an agitator of holiness, he found active opposition to his type of message. However, a group of holiness people was developing in the Dakota section. The leader of this movement was Dr. S. A. Danford. He became a district superintendent in the Methodist Episcopal church and began sponsoring holiness revivals on his district. He also started the Jamestown Holiness Camp Meeting, which became a center of holy evangelism. Morrison quickly recognized a spiritual affinity between himself and the holiness movement directed by Danford. They became affiliated, and when the latter ceased to be the leader Dr. Morrison assumed this responsibility.

Eventually Dr. Morrison became president of the Jamestown Camp Meeting Association. He also sensed the value of organizing the holiness people of this section. Therefore, in 1914, he spearheaded the formation of the Laymen's Holiness Association. This became a nucleus which attracted hundreds of holiness people into its orbit. All of these people of like precious faith were encouraged to stay in the regular church of their choice and inspire others to become Spirit-filled. This arrangement did not work too successfully, for opposition to the witnesses of holiness quickly developed.

Dr. Morrison's activity as president of the Jamestown Holiness Association and as leader of the Laymen's Holiness Association soon brought him into contact with the holiness

preachers of the Church of the Nazarene. More and more he felt drawn to this denomination. The pull in this direction became irresistible. Therefore, in 1921, Rev. E. E. Wordsworth took him into the Church of the Nazarene at Minneapolis, Minnesota. Morrison then encouraged all connected with the Laymen's Holiness Association to become Nazarenes. As a result, about one thousand persons from this group became affiliated with the Church of the Nazarene.

The talents of Dr. Morrison as a minister and a writer were immediately recognized by the leaders in the Church of the Nazarene. He had discovered his people and they readily accepted him. He had found his stride as a holiness preacher among Christians who loved holiness more than life itself. An intimate tie of Christian love was soon established between Morrison and his new church, and this bond became stronger as time passed.

At the North Dakota District Assembly of 1922, the presiding general superintendent, Dr. H. F. Reynolds, recommended that a new district be created, and that it be called the Central Northwest District or the Minneapolis-Jamestown District. This suggestion was accepted, and Dr. J. G. Morrison was appointed superintendent of this newly organized district. This enabled him to travel over much of the territory where he had held revivals in Methodist churches. In many instances, when he conducted meetings where he had preached previously, a Church of the Nazarene came into existence. So the new district showed unusual gains as whole churches and many individuals from the Laymen's Holiness Association found a new church home.

Dr. Morrison continued to serve as district superintendent until he was elected president of Northwest Nazarene College, Nampa, Idaho, in 1926. He replied affirmatively to this offer, and was inducted into this office in the summer of 1926. However, this tenure was limited, because the leaders of the church gave him an opportunity to enter a larger field of service.

As the General Board convened for its annual session in February, 1927, the first item on its agenda was the election of an executive field secretary. This office was created by the General Board in September, 1926, but as yet no one had been elected. After due consideration of all available and qualified persons, the General Board unanimously selected Dr. J. G.

Morrison for this position. The duties of this office were outlined in the following telegram sent to Dr. Morrison, notifying him of his election: "You were unanimously elected Executive Field Secretary to promote and direct the raising of the General Budget." Dr. Morrison accepted the offer, effective June 1, 1927.

As he assumed the duties of this office, he wrote an article in the *Other Sheep* which contained a punch line characterizing his leadership. It read: "Whatever must be done, can be done." From this, a motto was forthcoming which became a password throughout the church: "It can be done." Through the medium of his expressive and trenchant pen he was able to challenge the church to a new sense of stewardship. His appeals for foreign missions were so effective that in October, 1927, Dr. Reynolds appointed Dr. Morrison assistant secretary to the Department of Foreign Missions. This proved to be the prelude for the shape of things to come.

At the General Assembly of 1928, General Superintendent Reynolds asked to be released from the secretaryship of the Department of Foreign Missions. When the new General Board convened immediately following the final adjournment of the General Assembly, the election of a foreign missions secretary was a major item of business. The Department of Foreign Missions acting jointly with the Board of General Superintendents had only one name to submit to the General Board for this office. That nominee was Dr. J. G. Morrison. In June, 1928, he assumed these duties.

As foreign missions secretary, Dr. Morrison made an invaluable contribution to the foreign missionary program of the church. His messages on world evangelism were always anointed and always unforgettable. Underscoring this public utterance were his effective writings which promoted the same cause. Some of his most famous appeals are listed below:

"We can if we will."

"Where there's a will, there are twenty ways."

"Can't you do a little bit more?"

"He that loveth the budget, loveth his own church, loveth his own soul, loveth the Holiness Movement of his Lord and Master. Into this wonderful reservoir our sanctified Nazarenes ought to pour their tithes and offerings."

"We have a heroic past, a splendid present, a glorious future."

His courage in the face of a world-shaking depression enabled the Church of the Nazarene to avoid disaster in its foreign missionary endeavors. He never ceased his pleas to every loyal Nazarene: "Can't you do a little bit more?"

Dr. Morrison's distinctive service record as foreign missions secretary commanded the attention and respect of Nazarenes throughout the world. This admiration culminated in his election as general superintendent at the General Assembly of 1936. While serving in this capacity, he still maintained a vigorous interest in missions. It is a fitting tribute to his devotion to foreign missions that his last official service for the church was an extended missionary tour to Africa and South America. During his tour, while in Argentina he became ill with dysentery. Upon returning home he still urged the church to do "just a little bit more."

His career as a servant of the Church of the Nazarene terminated when he received notice of a promotion which entitled him to put off the mortal and put on immortality, and leave behind the corruptible and put on that which is incorruptible. The end came, in his own living room, just as he stooped to light a fire, on Thanksgiving Day, November 23, 1939. His final deed was that of lighting a material fire, but the spiritual fires which he kindled around the world will never cease to burn. Multitudes of hearts glow brightly today because of the life and example of this gallant soldier of the Cross.

Dr. Morrison was the author of several excellent books. Included in this list of publications are the following: *Achieving Faith*, *A Dialogue on Eternal Security*, *The Christian Sabbath*, *Other Days* (account of early childhood), *Interesting Incidents* (account of early ministry), *Our Lost Estate*, *The Lost Bride*.

DR. C. WARREN JONES

The Department of Foreign Missions started searching for a successor to Dr. Morrison as foreign missions secretary, in 1936. The qualifications for this office are extremely high. Therefore, those vested with the duty of making nominations weighed the matter carefully and deliberately. Those

confronted with this decision selected a person who had been a member of the Department of Foreigns Missions since 1928, and had previously served as a foreign missionary, namely, Dr. C. Warren Jones. In January, 1937, Dr. Jones was elected and became an efficient administrator of foreign missionary affairs. His entire background of experience had marvelously equipped him to meet the new demands placed upon him.

His father, "Farmer" Edward Jones, had been attracted to the opportunities of the rich soil of eastern Washington. Near Garfield, he and his young bride had settled down to rear their family and make a living. The second of six children born to this frontier household was C. Warren. As the Jones family desired to take part in every phase of community life, a church home was naturally sought. They decided to be affiliated with the Baptist church in Garfield, Washington.

By the time he was old enough to go to school, young Warren Jones had habits of conduct and character ingrained in his personality which would be anchors and sails for him in his dramatic voyage of life. The first school that he attended was the village school of Garfield.

Religious aptitudes were early evidenced in the life of Warren. At the age of fourteen he was converted and became an active worker for Christ.

He desired to qualify himself for a useful and happy life, so he went to school as much as possible. After graduation from high school in Colfax, Washington, he enrolled as a freshman at Washington State College in Pullman, Washington. At the close of this year, he applied for a teaching position in a rural school. This application brought results, and for a year he taught in a school near his home. This experience taught him that his own education was far from complete, so he was ready to matriculate in college once more. A business college in Spokane, Washington, was the school of his choice. After this year of schooling, he was invited by the officials of the business college to become a professor in the institution. Upon accepting this invitation, he remained on the faculty of the business college for four years.

Two significant incidents occurred during this period. One was the call of the Lord, which placed upon him the imperative of being engaged in Christian service. The other was his love

for Miss Neri Naomi Gartin, who became his June bride in 1909. On their honeymoon the couple went to Tacoma, Washington, and once more Warren became a college student. This time he was enrolled in Puget Sound College, located in Tacoma. The college course was completed in 1913, and the Joneses were ready to become workers in the kingdom of God.

During the next few months after graduation Rev. and Mrs. Jones were in Chicago, where by special divine providence they made contact with the First Church of the Nazarene. The services at this church under the direction of the pastor, Rev. I. G. Martin, fascinated the prospective minister. Soon, C. Warren Jones and his wife were praying and seeking the experience of holiness at a Nazarene altar. Their seeking was not in vain. They became happy finders of a new relationship with the Lord. This turned the channel of their lives in a new direction. They readily identified themselves with the Nazarenes, and the Nazarenes were overjoyed at the thought of claiming these gracious people as their own.

The Church of the Nazarene had a place of service for C. Warren Jones. In November, 1913, he received his first assignment. He was to pastor the church in Chicago Heights, which had a constituency of seven members but owned no building in which to worship. After two years of labor, the membership had climbed to forty-two and some property had been purchased. Once more the lure of teaching brought him back into the classroom. This time it was Pasadena College which invited him to become a member of its faculty. He accepted this offer and taught during the school year, 1915-16. At the close of the school year his first love was once more asking for his service. Therefore, in June, 1916, he accepted the pastorate of the First Church of the Nazarene, Spokane, Washington.

During his pastoral ministry in Spokane, his burden for missions was deeply intensified. So great was this concern that he asked the church for a ninety-day leave of absence that he might visit some foreign mission fields and observe foreign conditions firsthand. This request was granted, and starting in December, 1917, C. Warren Jones took a trip through Central and South America. His missionary emphasis became even more emphatic and positive after this experience.

The unusual success of Dr. Jones in the pastorate won him recognition as a dynamic leader. Therefore, when a vacancy occurred in the superintendency of the Northwest District, he was appointed to fill it in June, 1919. His first term as a district superintendent was cut short because he was appointed to go to Japan as a missionary. By February 1, 1920, Dr. Jones had resigned the district superintendency and he and his wife sailed for Japan as missionaries.

Once more mysterious providences entered the scene. Within eight months the new missionaries were forced to make the return trip home because of ill health. Though broken in body they were not broken in spirit. After a three months' rest cure, these eager workers for the Lord were ready to harness themselves to new tasks. The first door that opened was the opportunity to be the first pastor of the recently organized First Church of the Nazarene, Cleveland, Ohio.

Eight years of magnificent advancement characterized the pastoral ministry of Dr. Jones at this church. Under his leadership this church developed into one of the finest churches in that area. (From this pulpit, many of the successors to Dr. Jones have gone into positions of top leadership in the church.) This extended period of pastoral success terminated in May, 1928, when Dr. Jones was elected superintendent of the Pittsburgh District. (This was the same year that he was elected to the General Board and became a member of the Department of Foreign Missions.) The gigantic growth of this district under Dr. Jones's leadership set a pattern for other districts to strive to duplicate. Comparative statistics give an insight into this amazing development. When Dr. Jones took the Pittsburgh District in 1928, reports showed a total of 64 churches and 5,570 members. At the end of nine years of incessant toil, this district had grown until it reported 128 churches and 11,500 members.

In the midst of his strenuous labors as a district superintendent, Dr. Jones was elected by the General Board to direct his administrative abilities in a new channel. His genius for organizational details was to be used to its best advantage as he gave directions to the church's program of world-wide evangelism. Dr. Jones was qualified to assume the herculean tasks of a foreign missions secretary.

Through three quadrenniums, from 1937 through 1948, the missionary zeal of Dr. Jones was stamped on every phase of the church's foreign missions endeavor. He was keenly aware of the needs of the older mission fields as well as alert to the opportunities of opening work in new fields. His sound judgment, his practical understanding, his profound insight regarding missionary activities won for him the implicit confidence of the church. Since the administrative policy of this leader was trusted so completely, beginning in 1944, the church was ready to raise a million dollars a year for missions. What seemed relegated to the realm of the impossible, a million dollars a year for missions, now became a reality. Once the church felt the thrill of accomplishing a task of this proportion, there developed an insatiable desire to do it again and again. Now that the sights have been lifted to this level, no one ever thinks of doing any less. The period when the church's missionary program made some of its greatest gains was during the secretaryship of Dr. Jones.

A comparative study of statistics will give an insight into this enlarged missionary outreach. When he became foreign missions secretary in 1937, the annual giving of the church for missions was \$300,000.00; the annual giving in 1948 was \$1,000,000.00. Also, when he came to the missionary office, the church was active in eleven world areas with a missionary program; in 1948, the church missionary enterprise reached into twenty-three world areas. In 1937 there were 89 missionaries serving on the foreign fields; in 1948 this number had increased to 162.

As the General Assembly of 1948 approached, Dr. Jones made known his desire to be released from the heavy responsibilities of foreign missions secretary. He preferred to have a retired status from that office. His desire was honored. However, since severing official connection with the foreign missions office, he has become an ambassador at large for promoting foreign missions. Instead of withdrawing from public service, he has graciously and gloriously shared the wealth of his knowledge of foreign missionary activity with the entire church in a larger way.

Since 1948, Dr. and Mrs. Jones have made an extensive foreign trip. This brought them into contact with almost every foreign mission field under the sponsorship of the Church of the Nazarene. With this experience added to his already inex-

haustible fund of information about the missionary fields, Dr. Jones is in a position to make priceless contributions to the cause of missions. His ability to challenge audiences to lift their eyes and behold the whitened harvest fields will always be needed by the church. His final years of service may prove to be his most fruitful years of promoting those interests which make the Church of the Nazarene an agency for world evangelization.

DR. REMISS REHFELDT

With the retirement of Dr. C. Warren Jones as foreign missions secretary, the Department of Foreign Missions, and the Board of General Superintendents, with the General Board, were confronted with the major task of finding someone qualified for this position. Once more a search was made for suitable leadership to handle and administer the intricate affairs of this office. Again, through providential guidance the right man was selected. The one selected is an energetic and aggressive young man whose maturity of judgment far surpasses his age in years, namely, Dr. Remiss Rehfeldt. His spirit is strong and alert, and his heart is courageous.

The Rehfeldt family lived in the small city of Golcomba, Illinois, when Remiss was born, February 28, 1915. The father of the family earned his living as a contractor and builder of homes. Before Remiss was old enough to enter school, the Rehfeldt family moved to Freeport, Illinois. He entered school here, and continued until his graduation from high school. During this time, his father was asked to build a church building for a group that had recently been organized in that community. While the building was being constructed, the Rehfeldt family became interested in the religious band sponsoring the building project. They attended the services on Sunday, and soon the parents were converted and joined this church group, namely, the Church of the Nazarene. When Remiss was seventeen, he was converted in a regular Sunday service and also joined this church.

In the summer of 1932, Remiss was ready for college and had to decide where he would enroll to further his education. Some Christian friends used their influence in helping him to select Olivet Nazarene College. In the spiritual environment

which permeated the campus of this Christian college, Remiss became firmly established in his religious experience and definitely settled his call to preach. Also during his college days he became attracted to a talented young woman by the name of Frances Grace Phillips. They went through college together, graduating the same year, 1936, and then exchanged marriage vows to each other in September, 1937.

As soon as Remiss graduated, he accepted an invitation to become supply pastor for First Church Danville, Illinois, while the pastor, Rev. W. S. Purinton, was away for three months. The captivating qualities of this young minister enabled him to win the loyalty of the people. When Rev. Purinton returned, the church prevailed upon the supply pastor to continue his relationship with the church by serving as assistant pastor. The privilege of working under a seasoned and progressive minister like Rev. W. S. Purinton appealed to the promising young minister. As a consequence, Remiss had a year of growth and advancement as assistant pastor of the Danville church.

In September, 1937, another church desired the services of Rev. Remiss Rehfeldt. This time it was a new home mission church in the city of Burlington, Iowa. There would be many hardships and problems if he went to this new work, but he sensed a divine sanction on the move, and there was no hesitation in his decision. During his six years as pastor in Burlington, Iowa, Mr. Rehfeldt had the privilege of seeing the church membership increase to 165, and the average Sunday-school attendance reach a peak of 190. His next pastorate was in the Council Bluffs, Iowa, First Church.

He was here for only one year, and then was elected to the superintendency of the Iowa District. His predecessor in this office was Dr. Hardy C. Powers, who was elected general superintendent by the General Assembly of 1944. Dr. Rehfeldt enjoyed four successful years of leadership in this district relationship. During these years he was in constant demand as a special speaker for camp meetings, conventions, and youth institutes. Wherever he went he left a new group of friends and admirers. His friendliness, his pleasing manner, his Christian qualities enable him to win the confidence of those who meet him. His masterful preaching always inspires those who have the privilege of being in his audience.

Since he had become favorably known throughout the church, he was signally honored at the church's quadrennial gatherings in St. Louis in 1948. The General N.Y.P.S. Convention elected him as a zone representative to the General N.Y.P.S. Council. The General Assembly elected him as a zone representative to the General Board. (Only once prior to 1948 has anyone ever been elected to serve in this double capacity, and that was Dr. Hardy C. Powers in 1940.) This series of distinctive accomplishments placed him in direct line to be elevated to one of the most responsible offices in the Church of the Nazarene. Therefore, he was elected as foreign missions secretary in June, 1948.

His leadership qualities have ripened and blossomed rapidly since he has the weight of the church's far-flung missionary enterprise saddled to his heart. He has arisen to new spiritual heights and has been able to communicate this inspiration to the entire church. His part in helping to rally the resources of the church to meet the economic emergency in the General Budget for the fiscal year 1948-49 is unforgettable. As a single organism, every man, woman, and child in the Church of the Nazarene was made to feel the pressure of this crisis, and every person mobilized his financial strength to gain one of the most significant victories in the heroic past. The memorable Easter offering of 1949, amounting to more than \$800,000.00, was the product of this drive, and Dr. Rehfeldt was in the front ranks of those who spearheaded the movement.

He has rapidly adjusted himself to the responsibilities of this position. In an unbelievably short time he has gained complete grasp of the world program of the church, and has developed an acute insight into the multiplied ramifications and details of the "million dollar a year" program. The best index of this phase of his work is reflected in his annual reports to the General Board. The rich flavor of these challenging manifestos can be sampled by the following excerpts:

When atheistic Communism stalks the world like bold Goliath challenging the God of high heaven, we cannot stand back in complacency. If the burden of a thousand million heathen marching toward the Judgment should suddenly grip the consciousness of our people, the result would be astounding. If beyond the horizon we could see millions of pairs of hands, darkened and emaciated, stretched forth for help, we would not be able to live in comparative ease while the world pleads for assistance. If the holding of luxuries causes the withholding of the gospel, we will forego

them. Our generation must hear the gospel! Our missionaries must have support! Our God must be exalted! (From annual report of Secretary of Foreign Missions, January, 1949.)

Across two thousand years Christ has been calling the Church to "go into all the world" and win it. No set of circumstances, no rise of atheism, no thunder of guns, no threat of enemies has been able to still His voice. The Bible, which testifies of Him, emphasizes this call to world conquest. It is inspired with a world vision, energized with a world purpose, and marches to a world goal. To follow Him, the church must continually face its God-given task of world evangelism (From annual report of Secretary of Foreign Missions, January, 1950).

CHAPTER V

ADMINISTRATION BY THE BOARD OF GENERAL SUPERINTENDENTS

Another important agency related to the administration of the foreign missions program is the Board of General Superintendents. This phase of administration is inseparably tied in with the work of the Department of Foreign Missions and the office of foreign missions secretary. Some of these interlocking relationships have been mentioned before. For instance, the Board of General Superintendents acting jointly with the Department of Foreign Missions make nominations for foreign missions secretary to the General Board. Also, the Board of General Superintendents must approve in writing the appointment of any person who is to serve as a foreign missionary under the sponsorship of the Church of the Nazarene.

In addition to these activities, the Board of General Superintendents gives direct supervision of the "missionary work of the Church of the Nazarene in all foreign fields" (*Manual*, 1948, p. 148). This means that the foreign missions fields are to be visited by one of the general superintendents as frequently as the Board of General Superintendents shall deem advisable. It also implies that missionary fields are divided into jurisdictional areas and a general superintendent is assigned to a given region for a quadrennium.

This program of foreign visitation is a vital function in the administration of the foreign missions program in the Church of the Nazarene. The liaison contact between the home front and the foreign field has kept the two areas of work knit together and produced a fellowship of love between Nazarenes around the globe. Some of the most challenging messages pointing up the value of missionary work come from the impassioned soul of a general superintendent fresh from a mission field. At the same time, those Nazarenes in foreign areas are given an opportunity to meet the outstanding leaders of the church through the visits of the general superintendents. The church has always been proud of its general superintendents,

and by sharing these with the foreign countries the overseas Nazarenes are privileged to become acquainted with the church's most representative people.

The first foreign visitation program by a general superintendent was under the auspices of the General Board of Foreign Missions. The details of this trip have been mentioned previously. Dr. H. F. Reynolds, who was general superintendent and also general missionary secretary, was assigned the task of making an inspection tour of foreign stations. He took the trip in 1913. Before the next foreign visitation program was authorized, the entire matter of overseas trips was placed in the hands of the Board of General Superintendents. Therefore, since 1920, trips abroad for official church business have been at the discretion of the Board of General Superintendents.

During a foreign visitation trip a general superintendent performs many functions. He conducts the district assembly for the mission district. He ordains natives who have completed the ministerial course of study. He gives the final decision regarding major property purchases. These and a host of kindred items reveal the importance of having an occasional visit of a general superintendent on the foreign fields.

FOREIGN VISITATION, 1920-30

The second major foreign visitation trip was also taken by Dr. H. F. Reynolds. Late in 1921, and the early part of 1922, he revisited Africa, China, and Japan. However, included in this journey was an excursion into the Holy Land. While in this section, he organized a Church of the Nazarene in Bludan, Syria. At Jerusalem, he found Rev. Samuel C. Krikorian in difficulty because the governor of the city was not willing to grant a permit to open a mission unless it be operated as an orphanage. In the face of this problem, Dr. Reynolds and Rev. Krikorian went to the Garden of Gethsemane and spent a night of intercession in the shadow of its olive trees. When they arrived at the governor's office in the morning, they were greeted with the welcomed news that the orphanage work had been otherwise provided for, and the license to open a mission was readily granted.

Dr. H. F. Reynolds was on the high seas once more in 1927. This time he visited the thriving young Nazarene mission in

Barbados, British West Indies. After surveying the situation in this section, he proceeded to organize the area into two foreign mission districts, namely, Trinidad and Barbados. In reference to his ministry in foreign lands, he said the following:

In all of these countries, and in every mission field where I have conducted religious services, I have definitely preached and taught the two great works of grace as set forth in our doctrines, and our manner of living as prescribed in our *Manual*. In every country God has honored and blessed the preaching of Scriptural holiness by giving us earnest seekers and many happy finders of both regeneration and sanctification. The happy results are the more remarkable because all my preaching in foreign countries has been through interpreters. In many cases the interpreter has been one of our own missionaries who enjoyed the experience of full salvation, but in many other cases, I have been obliged to secure inexperienced native Christians to interpret, and at times even unconverted persons. At such times I was obliged to depend wholly upon the Spirit of the Lord to convey the desired spiritual interpretation, but in every case He blessed His own truth in the salvation of the raw heathen, or in the sanctification of native Christians (Reynolds, *Autobiographical Memoirs*).

The general superintendents making the next foreign visit were Drs. R. T. Williams and John W. Goodwin. They also made a round-the-world missionary tour. Dr. Williams expressed his attitude toward the trip in these words:

The responsibility involved in this trip was no small matter. We realized that the entire church expected us to look into the needs of the foreign fields, visit the missionaries, make a survey of our work and come home with definite recommendations (G. B. Williamson, *Servant of God*, p. 59).

The two generals started the trip from Vancouver, British Columbia, on October 3, 1929. The first field visited was Japan, where a district assembly was held. From here they went to China, arriving November 5, 1929. Dr. Williams reported that the work in this field had limitless opportunities. From China they went to India. Dr. Williams' view of this field is given in the following account:

Our missionaries, together with the native workers, are establishing Sunday schools, outstations, preaching points, scattering the Scriptures and in every way possible touching the lives of the people for Christ and salvation. We were very much interested in our boys' school, and believe that from the ranks we will continue to get some very efficient Christian workers and preachers in the coming years as we have done in the past (R. T. Williams, *Glimpses Abroad*, p. 140).

The general superintendents sailed from Bombay, February 1, and landed at Port Said, Egypt, February 9, 1930. Leaving for Jerusalem on February 11, and arriving on February 12, they had a service that night in the Church of the Nazarene in Jerusalem. After an extensive trip through the Holy Land, they journeyed on to the continent of Europe. Their final stop before the homeward voyage was in the British Isles. They visited the churches in this section for about a month, and then held the British Isles District Assembly. The world encircling generals arrived in New York City on April 29, 1930. They had observed most of the mission fields of the Church of the Nazarene and were optimistic about the future. Once more the people in the homeland secured a "close-up" picture of products of their foreign missions investments by vivid reports from the general superintendents.

FOREIGN VISITATION, 1930-40

The foreign visitation program for the next few years was assigned by the Board of General Superintendents to Dr. J. B. Chapman. His first experience along this line came in 1931. At that time he visited Latin America, the British West Indies, and Africa. In reporting this trip he said that the future of the Nazarene mission work looked promising. He urged that more missionaries be sent to all fields. Also, he entered a plea for the church to start a Spanish literature department, since this language was spoken by millions of the earth's population. A detailed account of his trip into foreign regions is recorded in his book entitled *30,000 Miles of Missionary Travel*.

Dr. Chapman took a much shorter trip in 1934, when he visited the Virgin Islands, and the Trinidad and Barbados mission fields.

The next assignment given to Dr. Chapman was a round-the-world tour. His traveling companions for this extended trip were Mrs. Chapman, and their two sons, Harold and Paul. The long journey was started on September 8, 1937. The first stop of the Chapman family was India. Here Dr. Chapman preached at several of the Nazarene mission stations. He also conducted the India district assembly, and this became a history-making occasion in the progress of Nazarene foreign missions. For at this time the native preachers and churches

of India were formed into an assembly district. This meant that the natives were to elect their own district superintendent and conduct their assembly business as a self-sufficient unit. Although this is the goal in all mission fields, yet India was the second and has been the last mission district to achieve this status. Dr. Chapman also served as the camp-meeting preacher.

The next major stop was at the Holy Land. The Nazarene mission work in this area centers in Jerusalem, so much time was spent in this vicinity. The Chapman party included Egypt, Italy, France, and England in its itinerary.

The last mission station stop was in the Cape Verde Islands. One week was spent touring this field. The homeward journey was completed when the Chapman party landed in New York City, June 20, 1938. This was the last overseas trip which Dr. Chapman took.

While Dr. Chapman was making this trip around the world, two other general superintendents were contacting the foreign missions fields closer to the homeland. Dr. John W. Goodwin visited Mexico and South America in 1937. In the early part of 1938, Dr. J. G. Morrison made his first trip to the foreign fields as a general superintendent. His initial assignment was to inspect the mission work on the Trinidad and Barbados fields. After this brief exposure to foreign travel, Dr. Morrison was given a larger task the next year.

The trip which Dr. Morrison took in 1939 was the last overseas trip by a general superintendent until after the close of World War II. This also was the last official work which Dr. Morrison did for the church. The journey started in New York City, July 5, 1939. The major destination was South Africa via England. He arrived in Johannesburg, August 4. He visited mission stations in Johannesburg, Acornhoek, Endingeni, Pigg's Peak, Bremersdorp (where the hospital work is located), Stegi (where the Bible training school operates), and Portuguese East Africa. Dr. Morrison presided at the Missionary Council meeting, and then proceeded to ordain eight native candidates for the ministry. On the return trip he inspected the mission fields in South America and held their district assemblies. With these official tasks completed, he returned to Miami, Florida, on October 17. His death occurred five weeks later.

FOREIGN VISITATION, 1940—

During the war years travel of every type was reduced to a minimum. Civilian travel on the high seas was forbidden. Therefore, foreign visitation by the general superintendents was either eliminated or restricted to fields adjacent to the homeland. In 1942 Dr. H. V. Miller presided at the Mexican District Assembly at Mexico City. The next year he secured passage to go as far away as Puerto Rico and the Virgin Islands. Then in 1944 he presided at the Central Mexican Assembly. Some of the restrictions on travel in peaceful areas were removed in 1945, and this gave opportunity for more extensive traveling activity.

In January, 1945, Dr. and Mrs. Chapman in company with Dr. Hardy C. Powers visited the Mexican fields. They contacted mission churches and conducted assemblies on the following districts: Monterrey-San Antonio, Central Mexico, and Southeast Mexican. Mexico City was the farthest point south on the trip. This was Dr. Powers' first foreign travel and it was the last for Dr. Chapman.

During this same year, Dr. Miller completed the circuit of touching the Spanish fields. His travels took him to Central and South America.

By 1946, the curtailing priorities on transportation were completely lifted. Once more, general superintendents of the Church of the Nazarene could be found sailing or flying to the corners of the world in order to transact business for building the Kingdom. During this year Dr. Powers visited British Honduras, British West Indies, and British Guiana. One of his stops was at Havana, Cuba, where he organized the first Church of the Nazarene in this new field.

In 1947, many of the mission fields which had not been contacted by a general superintendent in a decade were to enjoy the privilege of having a general preside at their district assemblies. During this year, Dr. Miller made a round-the-world tour. He first visited India. Here he inspected the hospital, the Bible training school, the grade school, and ordained a large class of native ministers. He reported that in spite of the world's ferment and insurmountable difficulties, the work in India was making noticeable progress. From India, he went to the Near East and held a few services in Jerusalem and

Damascus. On the continent of Europe he had a conference with Rev. Alfredo Del Rosso, of Italy. This became the starting point for the establishment of the Church of the Nazarene in Italy.

While Dr. Miller was traveling from west to east, Dr. Powers was journeying from east to west. In the spring of 1947 he made a careful tour of the South American fields. Then in the fall he went to Africa. Since a general superintendent had not been to this field for eight years, he found himself confronted with many problems. After these issues were settled, he gave attention to another important project in South Africa. He investigated the possibilities of establishing a work among the white people in this area. Everything indicated that the time was ripe for such a move. This resulted in a full-scale program of giving the gospel of full salvation to this vast population.

During this same year, Dr. G. B. Williamson made his initial visit to foreign fields. He presided over three Mexican district assemblies, namely, Texas-Mexican, Central Mexican, and the Southwest Mexican. His foreign duty also took him to several of the Central and South American fields.

Again in 1948, every member of the Board of General Superintendents devoted a part of his time and energy to giving supervision to the foreign missions program of the church. During this year, Dr. Miller's overseas visitation took him to Hawaii and Australia. (Although these two areas are not classified as foreign mission fields, yet the supervision of them requires foreign travel.) This was the last foreign trip for Dr. Miller. He returned to his home just in time to spend the Christmas season with his family, and his death occurred on December 28, 1948.

In October of this year, Dr. Orval J. Nease left Anchorage, Alaska, for the Orient. His first stop was at Seoul, Korea, where he contacted Rev. Robert Chung and his group of ten churches. Next he went to China. Here he found that the inroads of civil war and the devastation of communism were forcing the missionaries to fight for survival. The last field he visited was Japan, where he held a district assembly. He heroically completed the tasks assigned him on this mission, even though illness dogged his trail most of the time.

In the same year Dr. Powers and Mr. John Stockton, general church treasurer, went on a special detail to Japan at the re-

quest of the General Board. These officials were to investigate the Cheba school property, and make recommendations concerning the purchase of the same. While on this trip they also visited China, the Philippines, and Hawaii.

During this year Dr. Williamson made a foreign trip, contacting the Mexican work, and the mission fields in Central and South America as far as Peru.

Also during this period, Dr. Samuel Young had his initial introduction to foreign visitation. He went to Trinidad, Bolivia, and Argentina.

The rigorous demands of foreign travel were imposed upon four general superintendents in 1949. However, the General Board, in an effort to make foreign visitation as pleasant as possible, voted that each general superintendent could be accompanied by his wife on one foreign trip during a quadrennium.

In April, 1949, Dr. Hardy C. Powers made an extended trip to the continent of Europe and gave special attention to the church organization in Italy. In that year, Dr. Williamson visited many of the Spanish-speaking areas. His contacts carried him to British Honduras, Nicaragua, Peru, Mexico, and the Mexican work along the border. During the same time, Dr. Young was busily engaged in two foreign trips which took about seven weeks of time and covered eighteen thousand miles. The mission fields that he observed were in Trinidad, Bolivia, Puerto Rico, Argentina, Uruguay, Barbados, and British Guiana. Dr. Vanderpool's foreign activity was related to Cuba and Haiti.

In 1950, the provision that the general superintendents' wives may be traveling companions on foreign trips became a reality. During this year Dr. and Mrs. Powers made a voyage to Africa which required about two months. Also, Dr. and Mrs. Williamson engaged in the strenuous task of looking over the foreign missionary activity of the church in India and Palestine. This actually resolved itself into a round-the-world trip, which involved a schedule extending through six months of continuous travel.

The direct administration of foreign missionary fields by the Board of General Superintendents has placed heavy responsibilities upon these church leaders. In order to meet these de-

mands, they have traveled hundreds of thousands of miles, using every available mode of transportation, and under every possible circumstance. They have been exposed to dangers both seen and unseen. God be thanked that no major tragedy has befallen them while in the line of duty away from home. Some have contracted physical diseases which have taken a terrific toll both in energy and longevity. This is a part of the price which must be paid in order to carry out the Lord's commission to give "the gospel to every creature." This reveals, however, that no one is more interested in and will do more for the cause of foreign missions than those who shoulder the heaviest responsibilities in the church. It also shows that the whole church is geared to the lofty challenge of giving the gospel to others "in the same measure that we have received it."

CHAPTER VI

RECRUITING MISSIONARY PERSONNEL

One of the most important functions in the administration of the foreign missions program is the procurement of missionary personnel. Foreign missions cannot be operated unless there are consecrated persons divinely called to serve as missionaries. The Church of the Nazarene has been signally blessed with an abundant supply of man power for this type of work. But this is a sobering responsibility. The church should provide a way whereby all qualified persons divinely commissioned to be missionaries can find a field of service. One way of testing the measure of divine power and glory upon a denomination is to see how many of its young people are having the hand of the Lord placed upon them to do special Christian service. The Church of the Nazarene has been honored with a marvelous host of sanctified young people; but more than that, multitudes of these talented and gifted young people have answered the Lord's summons to do Christian work. As long as the church is able to keep a vigorous and aggressive type of evangelism which challenges young people to give their lives to perpetuate it, the future of the church is guaranteed.

Through divine guidance, the church has been able to recruit a missionary staff which is numerically large and spiritually alert. This group of toilers for the Lord on foreign soil has reached a total of 196. Of these, 5 are medical missionaries, and 33 are nurses. Besides this army of Spirit-filled laborers, as of 1950, there are 444 persons called to be missionaries who have filed an application with the foreign missions office. Some of this group have already finished their training. Others are in college, or the seminary, or medical schools. But all are anxiously awaiting the moment when they shall receive notice of their appointment to active missionary duty under the auspices of the Church of the Nazarene.

The administrative agencies of foreign missions have worked out a policy governing missionary recruitment. Consideration will now be given to the process of becoming a missionary.

THE PROCESS OF RECEIVING AN APPOINTMENT

A person who has received a divine call to become a missionary and desires an appointment should write the foreign missions office and make a request for a form called the "Preliminary Information Form." The information requested by this form includes the following: full name, permanent address, date and place of birth, nationality, church and denomination of membership, experience in Christian work, educational training, professional experience, present occupation, date of availability for appointment, field of interest, motivation to missionary service, name of betrothed or spouse, age of children (if any), attitude of relatives, physical condition, name and address of pastor and of a business friend. When this form is returned to the office, it is filed and the qualifications of the applicant are noted.

Then personal reference blanks are sent to those who have been associated with the applicant in the past. This document is called the "Missionary Applicant Reference Questionnaire." It includes the following items: how long the candidate has been known, family background, financial efficiency, personal qualifications (such as physical conditions, intelligence, emotional stability, religious experience, all judged on a rating scale of four or five degrees), limitations (based upon undesirable traits), motives to missionary service, professional ability, estimate of possibility for success, and a list of other persons qualified to give a sound appraisal of the candidate.

Also, the candidate is to fill out a health certificate called "Confidential Health and Physical Report." Separate blanks are provided for men and women. Both types of blanks include questions under these general headings: family history, general vital statistics and habits of living, nervous system, heart and blood vessels, respiratory system, digestive system, special senses, genito-urinary system, condition of skin, miscellaneous diseases, vaccination and inoculation. In addition to this health and physical report filled out by the candidate, another form is filled out by the family doctor. This report is checked by a second doctor, who either approves or disapproves the candidate's physical fitness for missionary work.

All of this information, including the "Preliminary Question Form," personal reference replies, and certification of physical condition, is assembled in a folder. When it appears

that new missionaries will be needed for the mission field, the officials in the foreign missions office review and evaluate the information in the applicant's folder. Those persons who appear to be the best qualified are personally interviewed by the foreign missions secretary, the Department of Foreign Missions, and the Board of General Superintendents.

In the conference with the Department of Foreign Missions, the members of the department ask the candidate questions which have a bearing on his qualifications for an appointment. This interview is extremely important. It gives the department a chance to judge the personality of the candidate apart from the information which has been compiled in the various forms. If the members of the department are convinced that this person is the Lord's choice for a particular assignment, then, upon the recommendation of the foreign missions secretary, the Department of Foreign Missions nominates the applicant for appointment.

At this point, the prospective missionary is referred to the Board of General Superintendents. Before appearing in person before this group, the candidate fills out another information form which is used exclusively by the general superintendents. After the Board of General Superintendents has interviewed the candidate thoroughly, an opinion is given in writing concerning the approval or disapproval of the candidate's nomination for appointment.

If a candidate is nominated by the Department of Foreign Missions, and is approved in writing by the Board of General Superintendents, the name is submitted to the General Board for final election. A favorable vote by the General Board causes the candidate to be classified as a "missionary under appointment."

The process of formal application then takes place. The applicant is to fill out another official form called "Application of Candidate." Many details are called for which were not included in former documents. These include the following: a promise to undergo the privations and dangers involved in missionary work; a list of seven persons to whom reference blanks may be sent, including the applicant's pastor, district superintendent, family physician, employer, teacher, and personal friend; a pledge which specifies that the applicant will co-operate with those in authority and abide by the rules and

regulations established in the missionary policy of the Church of the Nazarene.

The missionary under appointment is now qualified to sign a contract with the General Board.

TERMS OF THE MISSIONARY CONTRACT

When a person pledges to devote his time, energy, and efforts as a missionary under the auspices of the General Board, then the General Board makes commitments which provide for the security and welfare of the prospective missionary. A major portion of this exchange of agreements is contained in the document known as the "Contract for Foreign Missionary Work."

The salary guaranteed each missionary is \$50.00 per month and living quarters. The wife of a missionary is normally considered as a missionary. Economic conditions in a given field may be such that a small supplement to the above amount would become necessary. In such a case, a bonus is granted by the General Board to each missionary on that field to assist in meeting high living costs. However, the basic salary of \$50.00 is not changed during the missionary's career. That is the amount paid for the first month on the field and that will be the amount drawn for the last month. Various positions or titles do not change this pay. The medical missionary receives the same as the nurse. The superintendent of a mission district receives the same as the new missionary who is in language school.

Those missionaries with children are given a monthly allowance for their support. This payment is graded as follows: from birth till five years of age, \$2.00; from five years of age till ten, \$5.00; and from ten years of age till eighteen, \$10.00.

In addition, the General Board provides an educational allowance for the children of missionaries. Children who live at home and attend tuition-free schools do not receive an allotment if they are under ten years of age; but if they are between the ages of ten and eighteen, they receive \$100.00 annually. Children of missionaries who are placed in a boarding school away from home receive not more than \$150.00 per year until they are ten years of age; then from ten to eighteen they receive \$250.00 annually. Children of missionaries who are in

the homeland on furlough receive an allowance according to the merits of the case.

In addition to the salary and allowances mentioned above, the missionaries and their families are eligible to receive medical grants, according to the merits of the case. This item is left to the discretion of the Department of Foreign Missions.

Between the time of appointment as a new missionary and departure for the field, a personal equipment fund is set up by the General Board. This amounts to \$600.00 for a single missionary and \$800.00 for a married couple. This aids the missionary in securing those necessities which may not be obtainable on the foreign field.

The term of service covered by the contract is five years. At the end of that time the missionary is subject to being granted a furlough. The normal length of a furlough period is one year, except for missionaries from India, whose furlough extends for eighteen months.

Missionaries who are on furlough are usually kept busy in deputation work. Since they speak at conventions, camp meetings, rallies, and special services, they are able to inject a new type of missionary enthusiasm into the church at home. This is an important part of their service to the cause of foreign missions, and brings countless spiritual blessings to those who are privileged to hear them. When a missionary on furlough is active in deputation work, he receives \$200.00 per month plus a rental allowance.

At the close of the first furlough period a new contract is put into effect. It covers the next term of service, and then the same procedure of renewal follows.

The second term of service and each succeeding one is for seven years. However, this item can be varied according to the health of the missionary and the demands of the field. The extreme hardships imposed upon missionaries in some areas require a shorter term of service. Particularly is this the case in British Guiana, Bolivia, British Honduras, and Nicaragua. In each of these fields the term of service is four years.

Missionaries are subject to retirement at the age of sixty-five. The pension for retired missionaries is fixed from time to time by the General Board. At present it amounts to \$540.00 annually.

ARRANGEMENTS FOR DEPARTURE

The foreign missions office arranges the schedule and purchases the tickets for the missionaries going to the field. Most of the travel information is forwarded to the superintendent of the mission field to which the missionary is going to facilitate matters at arrival time.

The outgoing missionary is confronted with a series of legal matters which demand much time and attention. He must become acquainted with all of the governmental regulations which govern travel across international boundaries, and conform to all these requirements.

A passport is a "must" in this connection. Forms of application and instructions regarding passports may be obtained from the foreign missions office. Then the appointee files the application for a passport with a clerk of the federal court, and notifies the foreign missions office of the date and place of application for the passport. The foreign missions office conveys this information to its Washington, D.C., representative, namely, the Evangelical Foreign Missions Association. This agent in turn contacts the Passport Division of the Department of State and secures the passport.

Enclosed with the passport from the government is a Health and Smallpox Certificate which is to be filled out by a doctor and certified by the health department. Some foreign states also require other specific inoculations and vaccinations for which certificates must be obtained.

In addition, it is necessary to obtain a visa from the consul of the country to which the missionary is going. Also, transit visas must be secured from the consuls of the countries which will be passed through en route to the destination.

After every legal hurdle has been cleared, and all preparation made for departure, the missionary-elect is ready to embark upon a new type of endeavor. During the trip to the foreign field, the messenger of good tidings to those who sit in darkness is electric with expectation. The Lord's will is being followed by another devoted soldier of the Cross. Upon arrival at the destination, the "tenderfoot" missionary is greeted by a welcoming committee of those who have proved themselves dauntless warriors. The new recruit, anxious to jump into the middle of a life's work, is consigned to the difficult and arduous

task of learning to write and speak a strange language. At the end of the exacting period of language study, which usually requires two years, the mission council of the field assigns the new missionary a station. At last the process is completed for becoming a Nazarene missionary.

Part II

THE PROMOTION OF FOREIGN MISSIONS ACTIVITY

CHAPTER VII

PROMOTION THROUGH PERIODICALS

One of the most vital mediums of promoting the interests of foreign missions has been the printed page. Information and inspiration about this cause have been widely disseminated by using this means of communication. This agency affords an opportunity to place frequent appeals in the hands of subscribers at regular intervals. At the same time, a highly descriptive and intimately personal approach can be presented, because pictures and reports of missionaries on the field bring the foreign work close to home. Those responsible for promoting missionary endeavor have always recognized the value of this type of activity and have capitalized on the same.

PROMOTION IN THE EARLY PERIODICALS

Beulah Christian—

The official periodical of the eastern branch of the church was the *Beulah Christian*. As early as 1897, its editorial policy provided that a regular feature would be a full page of information promoting missionary interests. Dr. H. F. Reynolds was assigned the task of compiling and editing this material. The work on the foreign field was made to live and breathe in the presence of those who read these pages. Every week an extensive letter had been written by a missionary and was published. The writer always seemed conscious of the points which would captivate the attention of the readers. The following is characteristic of the materials printed on this page:

BULDANA, BERAR, INDIA
January 9, 1900

DEAR FRIENDS OF INDIA:

Since the Famine Funds have ceased to come from the home land, we find a great many natives who became Christians during the famine entirely dependent on us for support. Now they are Christians; they can not look to the Hindoos for work as they are regarded as outcasts. There are many who have not yet become Christians, because they can not see any way to support themselves if they break casts. We propose opening a butter and cheese industry in our Mission. Only for the native Christians. Not a single heathen will be employed in it. We ask any who are interested in

helping these poor native Christians to give us buffaloes and cows with which to stock our farm. . . .

Signed
M. D. Wood

Once a year, beginning in 1898, Dr. Reynolds was permitted to compile and publish a four-page missionary supplement of the *Beulah Christian*. This afforded a chance to publicize more reports from the field, and also gave opportunity for effective writers in the homeland to present challenging articles which stimulated missionary interests. Among the contributors to the first missionary supplement were the following missionaries: Rev. M. D. Wood, Miss Carrie E. Taylor, Miss Lillian M. Sprague, and F. P. Wiley.

These editorial endeavors kept a constant round of missionary information pouring into the minds of those influenced by the *Beulah Christian*. This program of missionary emphasis was continued by this periodical until it merged with the *Herald of Holiness*. (The first issue of the *Herald* was on April 17, 1912.)

Nazarene Messenger—

The official publication of the western branch of the Church of the Nazarene was the *Nazarene Messenger*. As early as 1904, it started carrying reports concerning missionary activities. The main items of interest were Hallelujah Village and the Hope School in Calcutta, India. Photographs portraying various scenes and activities of the school often appeared in the *Nazarene Messenger*. Occasionally there would be reports of evangelistic activity even as the following incidents describe:

Let me tell you a story that happened in the village one day. I took some pictures with me, for they are so ignorant that we have to have something for them to see, or they won't believe, and won't even listen to you. I took the pictures of the last days of our Lord. I knew they would not hear it if I did not have something to attract their attention, and get them interested. When I came to the crucifixion, about three-fourths of the women were in tears. . . . Some of them said, "And you can look at that picture and not weep?" That was a good lesson. "Well," I said, "if that was my last picture, I would be weeping too, but I have got another picture to show you."

I then showed them the picture of the ascension, and of the open grave. They said, "Is he still living? Can he help us in our troubles?" And they rejoiced that there was a living Saviour that could be to them, as the picture. (Reported by Mrs. Avetoom, missionary to India, in *Nazarene Messenger*, July 18, 1907.)

Pentecostal Advocate—

The third official periodical of the church which merged with the *Herald of Holiness* was the *Pentecostal Advocate*. It was published at Peniel, Texas, and during most of its existence C. A. McConnell was its editor. It became the official organ of the church in the Southland, after the *Holiness Evangel* consolidated with it in 1910. (The *Holiness Evangel* was the weekly periodical published by the Holiness Church of Christ, and this group had joined with the Church of the Nazarene, at Pilot Point, Texas, in 1908.)

From its beginning, the *Pentecostal Advocate* pointed up missionary interests. In fact, each issue of the paper had at least one page of missionary information under the title "Among the Missionaries." The following account is characteristic of the reports coming from the field:

Also, we told you of the Governor's [of Nara] daughter, who wished to become a Christian, but her mother forbade her. She slipped away from home and came to see us, but we, having been sick, were not able to go down and talk with her. But she insisted that she would come up to our room. So, she told us how she had been praying and waiting on God, but her mother opposed her. She said if we would give her a Bible, she would keep it a secret and read it. We did so, and marked Matt. 10:37. So, please do not forget to talk to the Father about these who must decide now, either for or against God. Signed, Lula Williams and Lillian Poole, Nara, Japan (*Pentecostal Advocate*, January 30, 1908).

"THE OTHER SHEEP"

The *Herald of Holiness* as the official organ of the Church of the Nazarene was first published on April 17, 1912. All of the periodicals which had been previously issued under the auspices of the church were now consolidated into this one paper. The success of this venture to promote the general interests of the church was overwhelming. The question was soon raised: "If the *Herald* is so beneficial as a promotional agency for the general interests of the church, why shouldn't there be a periodical which would be devoted exclusively to giving publicity to foreign missionary activity?" This question was affirmatively answered when the General Board of Foreign Missions authorized the publication of a monthly periodical under the caption of *The Other Sheep*.

The first issue of the new missionary magazine was ready for circulation in July, 1913. The editor of this publication was

C. A. McConnell. His editorial in the initial copy gave clear indication of its purpose:

This new periodical makes its appearance without apology. Its mission is in direct line with the great commission which our Lord gave to His church: "Go ye into all the world and preach the Gospel to every creature." . . . The sole mission of this new periodical, *The Other Sheep*, is to help the Church to obey the command of Jesus.

The editorial was sharp in its condemnation of the many who appear indifferent to the terrible condition and desperate need of the lost in foreign lands. Also, a pledge was made that the paper would keep the people informed about the work of missionaries, the needs of the field, and the methods of providing finances for the cause. The closing words were these:

We propose to so present the truth regarding missions that no one to whom this paper comes can have even the shadow of an excuse to remain disinterested and inactive.

An article from the pen of Dr. H. F. Reynolds was certainly in order. His ideas were expressed under the title "The Pastor's Helper." He said in part:

The Other Sheep will be the pastor's helper, as the bait was the helper to Peter, and aroused and arrested the attention of the fish that had the needed finance; so *The Other Sheep* will help the pastor to arouse and interest his people . . . and he will have both the fish and the finance. . . . The pastor cannot be without this additional and peculiarly adapted heaven-blessed bait (H. F. Reynolds, *The Other Sheep*, July, 1913, p. 4).

Other articles appearing in the same issue were the following: "The Marvel of Missions," by Dr. B. F. Haynes; "Only One Dollar Each for Missions," by Mrs. J. L. Blaisdell; "Darkness and Light," by Mrs. E. G. Eaton; "An Open Letter from One of the Other Sheep," by Hori of Hope School; "Those Other Sheep" (poem), by Lucy P. Knott.

The appeal for subscriptions was fashioned in these terms:

We are beginning the publication of an eight page missionary paper which will be devoted entirely to the missionary work of the Pentecostal Church of the Nazarene.

We have a plan by which we hope to place it in the hands of every member and friend of the church. We are asking the churches to order enough to distribute to their entire congregation. In order to make this possible, we have fixed the price so low that the cost is merely a trifle. Where the paper is mailed in bulk packages we will furnish it at ten cents a year. When it is mailed singly to in-

dividual subscribers, the subscription price is twenty cents a year (*The Other Sheep*, July, 1913).

Those who read the first copy were quick to acclaim its merits. One reader made the following observations: "I received yesterday . . . a copy of the new paper, and to say I was surprised and delighted is putting it lightly. Surely it is a little jewel. . . . I realize as never before the need of this paper. I believe it will fill a very important mission." Another wrote his reaction in these words: "The paper will answer a hundred questions that the people, friends, and strangers ask about our work, and will make for us thousands of friends." Dr. Bresee also remarked: "Such a paper . . . ought to thrill the whole church with new missionary zeal."

Some characteristics of the early issues are listed below. Each publication of the paper had one page that was devoted to the reports of district missionary treasurers. This page listed each district and each church on each district which had made a contribution to missions and the amount. If there should be outgoing missionaries, their pictures always appeared on the cover page. Reports of activities on the field were incorporated in the paper. The activities of the foreign missions secretary were given in full detail, particularly if he was engaged in visiting the foreign field. These items of interest combined with special editorials and contributed articles kept the attention of the reader centered on the missionary program of the church.

The editorship of the *Other Sheep* by C. A. McConnell continued until February, 1916. The successor of C. A. McConnell as editor was the treasurer of the General Board of Foreign Missions, E. G. Anderson.

Among the new features of the paper at this time was a frequent report by the treasurer of foreign missions. Also, letters from workers on the fields were organized under the general heading "Fields White to the Harvest." The conditions, customs, conversions, and conquests which characterized the foreign work were graphically described. Also, the challenge of investing in missions was constantly emphasized.

In May, 1920, the size of the paper was doubled. Now there were sixteen pages packed with materials which would promote the cause of missions. In October of that year a special feature was added. The Woman's Foreign Missionary

Society was given the privilege of using one page in each issue to publicize its program and present its plans. Mrs. S. N. Fitkin was assigned the task of compiling this material. In 1926 the W.F.M.S. section was enlarged to include two pages in each issue. From this time, the W.F.M.S. section has always been at least two pages. However, at times it extended to five pages. At present the space allotted to the W.F.M.S. is two pages, and is edited by Miss Mary Scott.

The editorship of the *Other Sheep* by E. G. Anderson continued until January, 1926, when his resignation from the foreign missions office became effective. Dr. H. F. Reynolds was asked to edit the *Other Sheep* while he officiated as an interim foreign missions secretary, from January, 1926, until June, 1928. When Dr. J. G. Morrison became foreign missions secretary in 1928, he was also assigned the task of editing the *Other Sheep*. Since that time, the editorship of the *Other Sheep* and the secretaryship of foreign missions have become inseparable. Whoever serves as foreign missions secretary also edits the official publication of the foreign missions office.

Dr. Morrison inaugurated several changes in the paper. The number of cuts, giving pictorial views of foreign fields, increased noticeably. The magazine was given a new front as the cover page became one of its most attractive features. The type used in the copy was more readable and artistic.

Another permanent feature which soon appeared was the Boys' and Girls' Page, edited by Miss Mary Cove. This was started in July, 1933, and has continued until the present, with Miss Mary Cove still submitting the material for this section.

From every point of view the *Other Sheep* was keeping pace with the modern trends in religious journalism. This enabled it to become widely read and extremely popular as a religious periodical. Public interest in its timely material created a demand for an enlargement of its size. As a result, in July, 1935, the number of pages in the *Other Sheep* was increased from sixteen to thirty-two. This step brought a sudden rise in subscription lists.

Dr. J. G. Morrison continued as editor of the *Other Sheep* until 1936, and his successor was Dr. C. Warren Jones. Soon after this shift, the twenty-fifth anniversary of the publication of the *Other Sheep* was at hand. The editor conducted a celebration in keeping with the occasion. The anniversary issue,

July, 1938, was characterized by a special cover and an increase of pages to forty-eight. This proved to be the beginning of a steady climb in subscriptions which did not stop until the 100,000-mark was topped.

Dr. Jones continued the fine quality of workmanship of his predecessors, and at the same time created an incessant pressure for subscriptions. During the war period, a paper shortage forced a cutback of pages to sixteen, and then as few as eight in 1944. But this did not cause a decline of readers. In January, 1946, the number of pages was increased to its present size of twenty, and a special colorful cover page adorned the periodical. By the time Dr. Jones retired from the editorship of the *Other Sheep*, its subscription list had reached 115,000.

Dr. Remiss Rehfeldt became the editor of the *Other Sheep* upon his election as the successor to Dr. Jones, in 1948. The same skillful ability which characterized Dr. Rehfeldt's previous endeavors has been paralleled in his work as editor. Through the channels of its pages, the Church of the Nazarene has a better understanding of and a keener interest in foreign missions than at any time in her heroic history. Special sections are devoted to such intriguing titles as "Glimpses of Others" (reports from foreign fields) and "Who's Who" (brief biographical sketches of missionaries). The *Other Sheep* fills the function of being the church's most valuable promotional paper for foreign missions. The subscription list as of January, 1951, was 102,000.

Every genuinely Nazarene home has at least two magazines coming to it. They are the *Herald of Holiness* and the *Other Sheep*. Holiness literature and literature about missions go hand in hand. As long as these two remain interlocked in the thinking and living of Nazarenes, the church will travel no direction but forward. The way to keep the correct Christian perspective is to remember that God has "sheep . . . which are not of this fold." A burden for God's other sheep will be developed and intensified as the missionary interest presented in the *Other Sheep* is spiritually digested.

THE SPANISH DEPARTMENT

Next to the *Other Sheep*, the most effective medium of promoting missions through the printed page is that material

circulated by the Spanish Department of the Church of the Nazarene. Since the Spanish-speaking population of the world is approximately that of the English-speaking, the importance of literature in Spanish is very great. Particularly is this true since there is practically no holiness literature available in this vernacular.

As early as 1940, a communication was sent to the general church from the Guatemala Missionary Council for "Spanish literature to be furnished by the Nazarene Publishing House." But it was not until the Eleventh General Assembly held at Minneapolis, Minnesota, in 1944, that the Spanish-American delegation presented memorial No. 94, which read:

Whereas there is a general awareness of the dire need of Spanish literature for our Latin American fields and whereas we as a church are giving a larger emphasis to missionary activities in these fields, we, your Latin American Delegation, request this Eleventh General Assembly to instruct the Department of Foreign Missions to act in the production of this literature (General Assembly *Journal*, Items 33, 386-388 and 397-4).

On September 21, 1944, the Foreign Missions Department appointed a committee of five "to work on the matter and report at the January meeting of the Department of Foreign Missions. They were to investigate the possibility of a printing plant for printing the Spanish literature and looking into the matter relative to the location, cost of building, cost of equipment, plan for operation or the advisability of letting out the printing work on contract instead of operating a special Spanish printing plant." This committee was composed of M. Lunn, C. B. Strang, A. E. Sanner, Russell V. DeLong, and C. Warren Jones. Also, a tentative committee, composed of A. K. Bracken, Ira L. True, and M. Lunn, was appointed to edit the *Manual* and a songbook in Spanish.

An appropriation of \$25,000.00 was authorized to be used by the Foreign Missions Department and the Nazarene Publishing House in setting up this department. At the General Board sessions in January, 1946, the establishment of such a department in connection with the Nazarene Publishing House was approved and adequate financial appropriation was subsequently granted.

On July 1, 1946, the Spanish Department was officially opened under the direction of Honorato Reza. He is a native

of Mexico and was converted from a Catholic background. He first went to school in one of the day schools operated by the Church of the Nazarene in Mexico. His college training was taken at Pasadena College, and he earned a graduate degree at the University of Mexico City. He is an elder in the church, and has the educational qualifications for doing technical translating work. He has constantly spent his time and talents to reproduce the gospel of the church he loves in the language of the people he loves. In making a remarkable contribution to the cause of missions through the Spanish Department, Reza has been ably assisted by Moises Castillo, the son of a minister in Puerto Rico, and by Miss Evangeline Deale, daughter of former missionaries to China.

The first publication from this department appeared on October 1, 1946, when the *El Heraldo de Santidad*, a sixteen-page semimonthly paper appeared. In this paper translations of articles of special interest to the Spanish-speaking fields are translated and edited from English periodicals, more especially the *Herald of Holiness* and the *Other Sheep*. At present about 4,000 paid subscriptions are being distributed to the Nazarene districts.

The publication of the Sunday-school literature began in January, 1947. *El Sendero de la Verdad* is an eighty-page quarterly with material similar to that of the *Bible School Journal* in English. *La Antorcha Dominical* is a four-page leaflet for Intermediate classes and for elementary study of the Sunday-school lessons in the adult classes. It also serves as a story paper. After four years of existence, subscription lists have jumped from 2,000 to nearly 9,000 for the quarterly publication, and from 3,000 to approximately 10,000 for the leaflet. Spanish literature is being sent to twenty-four different countries as well as to the Spanish-speaking population in the United States. During the year 1950, a total of 168,000 pieces of Spanish literature were mailed from the Nazarene Publishing House.

In addition to the work achieved through these periodicals, a regular merchandise sales department is carried on. The sales amounted to more than \$14,000.00 in 1950. The Culbertson and Wiley *Introduction to Christian Theology*, two songbooks, the *Manual*, and several other books have also been translated under the leadership of this department.

The value of this activity has been described in the following words by Rev. Honorato Reza: "The rapid development of this work and the extensive benefit rendered our Latin American districts through the distribution of our Nazarene Spanish literature have been a continual cause for amazement and gratitude to God."

"HERALD OF HOLINESS"

The first issue of the *Herald of Holiness* came off the press of Nazarene Publishing House on April 17, 1912. Since this was the only official organ of the Church of the Nazarene, it had to give attention to every phase of the work of the church. A part of the *Herald* was devoted to missionary interests, and this section of the paper was edited by Rev. H. F. Reynolds. This feature continued until the publication of the *Other Sheep* in July, 1913. Then all items of missionary import were channeled through this periodical. However, the *Herald* maintained the policy of publicizing any foreign news relating to the whole church.

From time to time missionary editorials, missionary articles, reports of missionary trips, and special announcements of offerings for foreign missions have appeared in the *Herald*. Particular attention has been given to the foreign trips of general superintendents. Then, occasionally there has appeared serially a book-length biography of some outstanding missionary. The first of these was the "Trail of the Aguaruna," by Amy Hinshaw. This was the life story of Esther Carson Winans, the first chapter starting April 1, 1931, and concluding September 30, 1931.

Beginning in 1941, a "Foreign Missions" column again appeared in the format of the *Herald*. About once a month the latest news relating to the foreign missions work of the church was published in the *Herald*, the material being compiled by the foreign missions secretary. In January, 1946, the "Foreign Missions" column started appearing each week, and this has become a permanent section of the *Herald*. This serves as a supplemental sheet to the promotional material presented in the *Other Sheep*.

N.Y.P.S. PUBLICATIONS

The first official publication issued by the Nazarene Young People's Society was the *N.Y.P.S. Journal*, in January, 1926.

Most of the material in the *Journal* was fashioned to give assistance in planning the regular N.Y.P.S. devotional program. Since the first regular meeting of each month was devoted to missionary study, the initial copy of the magazine contained three outlines for missionary programs. The programs were arranged in chronological order, and the missionary emphasis was to occur on the first Sunday, so the very first program to appear in the new periodical was related to missions. The material for this lesson had been prepared by Dr. B. W. Miller, and the title which he used was "The Bible and Missions." This set the precedent for making missions one of the chief interests of the new publication. From 1926 to the present, every issue of the *Young People's Journal* has contained program material for missionary information and promotion. The *Journal* has been fortunate in securing such writers as Dr. J. Glenn Gould and Mrs. Grace Chapman Ramquist to prepare these lessons. This periodical takes its place among those publications of the church which support an aggressive missionary program.

Another official publication of the N.Y.P.S. is *Conquest*, a monthly magazine with a youth emphasis. The first issue of *Conquest* was ready for distribution in October, 1946. From time to time it carries feature stories regarding the missionary activities of the church. It has specialized in presenting popularly written biographies of outstanding missionaries. This medium of propagating information has placed before the young people of the church a challenge to give their money and dedicate their talents to missions. Also, each missionary project sponsored by the general N.Y.P.S. has been called to the attention of the young people through materials printed in *Conquest*. The youth publications of the church are geared into the missionary program of the church.

CHURCH SCHOOL PERIODICALS

The various publications used in the church's religious education program give attention to missionary activity. The Sunday school as the teaching agency of the church always incorporates in its literature information which points up missions. The graded lesson studies for the younger members of the Sunday school have a definite pattern of devoting a certain number of lessons each year to missionary instruction.

The graded materials for Sunday-school study were started in the Church of the Nazarene in October, 1938. This extensive program of teaching technique for the church schools was under the supervision of Rev. Roy Swim. Through his editorship, which has continued to the present, there has been a constant missionary emphasis. Among the new periodicals appearing in October, 1938, to inaugurate the graded lesson program were the following: *Junior Bible School Workbook*, *Primary Bible Lesson Leaflets*, *Primary Handwork*, *Beginners Bible Lesson Leaflets*, and *Beginners Handwork*. Graded lesson material for the Intermediate Department will be available after October, 1952.

In each instance a specific amount of missionary material was presented. For instance, at the Beginners' level there were leaflets and handwork calling attention to foreign missions on an average of two studies each year. At the Primary level there were leaflets and handwork pointing up missionary activities on an average of four lessons each year. At the Junior level the workbook program includes, on an average, four lessons each year which deal with some phase of the missionary work of the church. These studies, when reduced to the understanding of the boys and girls of the Sunday school, are considered under such topics as the following: "God Loves Children Everywhere," "Friends of Jesus in China," "Adventuring for God Around the World."

The other literature of the Sunday school is based on the uniform lessons, and these are designed to cover the entire Bible in six years. No specific amount of the time is devoted to missionary instruction. However, to the extent that a study of the whole Bible lends itself to the missionary enterprise of the church, that is the measure that this subject is treated.

Thus, for the youngest child or the oldest person in Sunday school, the publications of this department are planned to convey information which is conducive to missionary education. This, in turn, adds to the accumulative impact of the church's endeavor to promote missions.

"JUNIOR SOCIETY LEADER"

The Junior Society Commission was delegated the authority to organize the program for the Junior Society at the General Assembly of 1944. In keeping with this assignment, the commission published a guidebook to aid those supervising this

work. In October, 1946, the periodical was distributed under the title *Junior Society Leader*. The materials in this magazine give guidance for arranging the Sunday evening service of the Junior Society. The *Junior Society Leader* is published quarterly, and one month of programs out of each quarter is devoted to missionary topics. This amounts to sixteen study periods a year devoted to some phase of the foreign missions activity of the church. Thus, another periodical can be classified as a promoter of missions because it imparts missionary information to the youth of the church.

"THE NAZARENE PASTOR"

As the Church of the Nazarene has expanded its interests, the personnel assigned the responsibility of promoting these interests has multiplied. As each supervisor gave direction to his particular field of operation, the number of letters and posters from headquarters offices to the local church increased. In order to consolidate and co-ordinate the promotional material from these various offices, it was decided that a monthly magazine should be published to accomplish this end. The editorship of the publication was assigned to Dr. S. T. Ludwig, and the name adopted was *The Nazarene Pastor*. It first appeared in October, 1945, and was composed of twenty pages. Every phase of the work of the church is allotted space to publicize its most prominent projects. The Department of Foreign Missions is allowed two pages each issue. This gives the Department of Foreign Missions a chance to place before each pastor the missionary information which should be brought to the attention of his people. Thus, the publication of the *Nazarene Pastor* is another medium of placing missions before the entire church.

"GENERAL COUNCIL TIDINGS"

The Woman's General Foreign Missionary Council needed a medium through which suggestions and plans could be given to the local societies. In the light of this problem, the General W.F.M.S. Council decided to publish a four-page magazine each quarter. The name applied to this publication was *General Council Tidings* and the first issue was ready by April, 1946, for distribution. The purpose of the magazine was described as follows: "Through *General Council Tidings* we desire to give to our district and local societies information

and helps that will tend to more efficiency and stir us all to greater missionary activity." The front page of this periodical usually has a brief editorial written by the general W.F.M.S. president. Other features of the paper include devotional suggestions to be used in the local W.F.M.S. monthly meeting, news flashes from foreign districts, and special projects sponsored by the W.F.M.S. Thus, the *General Council Tidings* knits a closer tie between the general and the local organizations, and this in turn is conducive to an efficient program of promoting missions.

DISTRICT BULLETINS

One of the promotional projects practiced by each district of the Church of the Nazarene is the publication of a monthly bulletin. Catchy titles are given these district publications. Some of the names are as follows: *News and Views* (Akron District); *The Challenger* (Southern California); *The Spokesman* (Kansas City); and *On the Evergreen Frontier* (Washington Pacific). Each department of the district has a page for announcements and special projects. This means that the W.F.M.S. submits material to fill a page, and this information is always related to the missionary work of the church. At the same time, the special offerings sponsored by the Department of Foreign Missions are given publicity through the district bulletin. Also, missionary tours and special missionary services are announced to the membership of a district through this medium. Thus, this type of publication lends its support in the promoting of the global enterprise of the church.

Every periodical published by the Church of the Nazarene is geared to promote foreign missions interests in one way or another. The church is so missionary-minded that regular periodicals cannot justify their existence unless foreign missions are emphasized. The pooled impact of this combined missionary offensive makes Nazarenes sensitive to the spiritual needs of a world of sinners. This awareness will always make the church missionary-centered. This will enable it to keep its man power and money power mobilized to operate an aggressive program of global evangelization.

CHAPTER VIII

PROMOTION THROUGH THE WOMAN'S FOREIGN MISSIONARY SOCIETY (FORMATION)

One of the most effective agencies for promoting foreign missions in the Church of the Nazarene is the Woman's Foreign Missionary Society. The efforts of the women in the church have been marvelously blessed as they concentrated on this phase of Kingdom building. They have fulfilled a mission without which the church would have suffered an infinite loss. Their contributions have helped make the foreign missions program of the church a global influence. They have always been the pioneers of progress in behalf of the world-wide evangelism.

Also, the Woman's Foreign Missionary Society has helped keep the missionary spirit of the church on a high level of intensity. Their organized program of systematic study of missionary activities made the whole church missionary-minded. Their insatiable desire to know what is taking place on the various mission fields has enabled them to pump a constant flow of missionary information into each local church. This information has been transformed into a compassion for those who do not have the same Christian privileges that are enjoyed in the homeland. They have turned the attention of the church to the whitened harvest fields where no harvest workers were available. This arm of the church's outreach has performed such heroic service that its work can best be described as a miracle.

WOMAN'S AUXILIARY PRIOR TO 1915

The work of women for missions was started when the Association of Pentecostal Churches of America was formed. This session was held in December, 1895, at the Utica Avenue Tabernacle, with three churches represented. During the business sessions it was voted that a missionary committee consisting of six persons be appointed to look after the mis-

sionary interests of the newly organized denomination. The committee was composed of one layman and one minister from each of the churches in the organization. "At this same meeting it was voted that a sister from each church be chosen to act as Auxiliary to the Missionary Committee. The women selected were Mrs. Willis, Mrs. Rowe, and Mrs. Sandford" (*Beulah Christian*, April, 1902, p. 3).

At the fourth annual meeting of the Association of Pentecostal Churches of America in 1899, there were about twenty churches represented. With this large increase in membership, the women's missionary auxiliary made some adjustments to meet the demands of an enlarged program. A constitutional committee was appointed to formulate the organizational pattern for this work. Among those on the committee were Mrs. S. N. Fitkin, Mrs. H. F. Reynolds, Mrs. J. H. Norris, and Mrs. C. P. Lanpher. At the second annual meeting of the women's group, the constitution was completed and the organization was ready to function. The statistical survey showed that there were five local auxiliaries with seventy-four members, and a total of \$133.76 raised for missions. At this meeting, Mrs. S. N. Fitkin was elected to serve as chairman of the auxiliary. Under her leadership the work developed rapidly; by 1907, the society was composed of eighteen local auxiliaries, with about four hundred members.

At the time of the uniting of the Church of the Nazarene with the Association of Pentecostal Churches of America in Chicago, in 1907, the Committee on Missions made the following suggestions: "That the Women's Foreign Missionary Auxiliary, as far as possible or practicable, continue their most noble and successful efforts." No attempt was made to expand the women's work into a denomination-wide organization. The program which had been functioning in the Association of Pentecostal Churches of America was to be continued at the local level only. According to this recommendation, women's societies in local churches were encouraged but there was no organizational pattern beyond this.

Since no one was given the direct responsibility of promoting the women's missionary activity, the work moved slowly. The "local option" proposition did not offer a strong challenge

for progress. This posed a handicap until fuller opportunities developed.

The statistical chart for 1907 had a specific column for the number of church members, of Sunday-school scholars, of young people's society members, but no mention is made of the women's missionary society. This phase of the work would have to build from the bottom and make a place for itself in the newly formed church. The women were not slow to enter every open door, even if their only chance to organize was in the local church.

Those women who wanted to do something special for missions through an organization of their own had to prepare the groundwork cautiously. The Committee on Missions at the General Assembly of 1908 made only a slight reference to this work as follows: "That the Women's Foreign Missionary Society, as far as practicable, continue their most helpful work." However, no reference is made in the statistical report concerning this group.

The Committee on Missions at the General Assembly of 1911 made no mention or reference to the women's missionary society. This was the first time that such an omission had been made. It also turned out to be the last time that a General Assembly Committee on Missions did not have many things to say about the women's phase of this work.

THE FORMATION OF THE WOMAN'S MISSIONARY SOCIETY

Four years later, at the Fifth General Assembly, 1915, the time was ripe for a full recognition of a denomination-wide woman's missionary society. The Committee on Foreign Missions for this quadrennial gathering was composed of fifty-one members, of which seventeen were women. The women on the committee were as follows: Mrs. S. N. Fitkin, Mrs. Paul Bresee, Mrs. U. E. Harding, Mrs. Mary Lee Cagle, Mrs. Florence Wells, Mrs. Emma Harrell, Mrs. Emma Johnson, Miss Laura Trueblood, Mrs. Leslie F. Gay, Mrs. Stella Crooks, Mrs. Lizzie Brough, Mrs. James Davidson, Mrs. J. A. Chenault, Mrs. E. J. Lord, Miss Emma Turbeville, Mrs. M. McReynolds, and Miss Ruth Hopkins.

Through the efforts of this group of women, a resolution was adopted by the General Assembly which marks the be-

ginning of a general woman's missionary society. The recommendation was as follows:

We, the undersigned, do memorialize the General Assembly of the Church of the Nazarene—

That, inasmuch as, from the peculiar character of the work, and woman's unique adaptability to, and grasp of the same, she has been most efficient on these lines in years that have passed—they do sanction the organization of a Woman's Missionary Auxiliary.

This organization is in no wise to supplant nor to interfere with the regular Church Missionary Board, nor to work contrary to any regularly adopted system.

But its purpose is to work in conjunction with, or as an auxiliary to said Board, in order to increase missionary interest—both of the home and foreign field—in ways and means best devised by themselves—such as holding prayer meetings, obtaining special speakers, keeping in touch with missionaries on the field, and to co-operate with the Church Board in raising its apportionment (General Assembly, 1915, *Journal*, pp. 60-61).

At the outset, this appeared to be a mild move that would not be far-reaching, but it turned out to be one of the major advances which the church made in its early history. Since the women had been given a "green light" to lay plans for a general organization, they immediately sprang into action. They have been making a vital contribution to building the Kingdom in foreign lands since that time.

The responsibility for working out the procedure in organizing the women's work was turned over to the General Board of Foreign Missions. In a short time, the board took a step in this direction. It appointed a committee which was authorized to prepare a constitution and bylaws for such an organization. The members of the committee were Mrs. S. N. Fitkin, Mrs. Paul F. Bresee, and Mrs. John T. Benson.

After much study, planning, and praying, the constitutional committee was ready with its original draft. The main principle in the constitution was to fit the woman's organization into the regular church program, without its becoming a separate order. The documents as amended and adopted made provisions for the formation of district organizations and local organizations.

The objective of the W.F.M.S. was described as follows:

The object of this society shall be to enlist women, young people, and children of the church in active missionary service and united prayer; to interest them in a study of the needs of the fields, and to raise funds for their evangelization, their work to be in harmony

with the General Foreign Missionary Board and under their supervision (*The Other Sheep*, January 1918, p. 4).

The appeal of Mrs. S. N. Fitkin in behalf of the organization of local missionary societies was fashioned in these words:

Any pastor can call his women together and effect an organization; surely someone in each of our congregations has ability and push enough to secure helps and make plans to make the meetings not only interesting but profitable. Especially emphasize prayer and be sure to pray beyond our own families, relatives, and churches; let us be united, fervent, effectual in prayer for the heathen, our several mission stations, and missionaries (The first article written by Mrs. S. N. Fitkin for the *Other Sheep*, January 1918, p. 4).

This constitutional committee also initiated plans for the Woman's Missionary Society, which was organized on six districts during the quadrennium. The districts that had the honor of being the first to inaugurate the new missionary program were the following: New York, New England, Washington-Philadelphia, Pittsburgh, Indiana, and Michigan. Most of these had been associated with the original Woman's Auxiliary Society which had been discontinued in 1907. With this type of background it is natural that this group, knowing the worth of a woman's missionary organization, should lead the way.

With this measure of success accompanying the first quadrennium of the W.F.M.S., the Department of Foreign Missions was ready to expand the staff of general officers and leaders. It seemed advisable to select a general council from various geographical areas, including one member from Canada and one from the British Isles. Therefore, at the close of the General Assembly of 1919, the General Board of Foreign Missions announced its selection for the first General W.F.M.S. Council as follows: Mrs. S. N. Fitkin, Mrs. Paul Bresee, Mrs. S. P. Richards, Mrs. J. T. Benson, Miss Fannie Claypool, Mrs. R. G. Coddington, Mrs. E. G. Roberts, Mrs. H. T. Wilson, Mrs. Edith Whitesides, Mrs. E. J. Harrell, Mrs. D. W. Thorne, Dr. Julia R. Gibson, Mrs. F. Toppin (Canada), and Mrs. James Jack (British Isles).

This newly appointed council had its first official meeting on October 7, 1919, and the following officers were elected: Mrs. S. N. Fitkin, president; Mrs. Paul Bresee, vice-president; Dr. Julia R. Gibson, secretary; and Mrs. John T. Benson, treasurer.

The appointment of a General Council and the perfecting of its organization was a major development in the formation of the W.F.M.S.

THE FORMATION OF THE FIRST GENERAL CONVENTION

The formation period of the Woman's Foreign Missionary Society was completed when the first General Convention was held in 1928. Up until this time, the over-all program of the W.F.M.S. was planned at General Council meetings which occurred annually. In reality, there was little contact with the district presidents and no opportunity to weld the entire W.F.M.S. into a solid front. It became imperative that some medium be found to knit the general officers, the district officers, and the local officers into a functioning unit. The answer was discovered when the W.F.M.S. leaders decided to hold a General Convention.

The General Council decided that the strategic time for such a convocation was immediately preceding the Seventh General Assembly. Since delegates to the Seventh General Assembly would be coming from all over the world, why not have those interested in the women's phase of foreign missions come a few days early for a convention? Accordingly, the call went out for each district W.F.M.S. organization to send a delegate to the first W.F.M.S. General Convention, which would be conducted three days prior to the opening of the Seventh General Assembly.

The membership for the first General Convention included only the members of the General W.F.M.S. Council and the district W.F.M.S. presidents.

When the roll call of the convention was made, there were only nine out of fifteen General Council members present and delegates from only thirty-three out of forty district organizations. The delegates present were the following: Mrs. E. H. Osburn, Alberta; Mrs. E. G. Roberts, Arizona; Mrs. J. W. Oliver, Arkansas; Mrs. Robert Purvis, British Isles; Mrs. Orville Maish, Carolina; Mrs. W. G. Shurman, Chicago Central; Mrs. Nellie Hoffman, Central Northwest; Mrs. F. E. Wiese, Dallas; Mrs. Florence Davis, Eastern Colorado-Wyoming; Mrs. E. E. Shaw, Florida; Mrs. L. S. Huff, Georgia; Mrs. A. C. Tunnel, Kansas; Mrs. Minnie Quinn, Indianapolis; Mrs. Amy Dobson, Iowa; Mrs. W. B. Needles, Missouri; Mrs. G. M. Akin,

Louisiana; Mrs. C. J. Studt, Michigan; Mrs. J. B. Ramsey, Kentucky; Mrs. Frank Bohlke, Nebraska; Mrs. Olive M. Gould, New England; Mrs. E. E. Hale, New Mexico; Mrs. Ida L. Murphy, New York; Mrs. Frank B. Smith, Northern California; Mrs. Edith Whitesides, North Pacific; Mrs. Joseph N. Speakes, Northwest; Mrs. Pearl Rich, Northern Indiana; Mrs. C. A. Gibson, Ohio; Miss Jessie White, Pittsburgh; Mrs. Nellie Griswold, San Antonio; Mrs. Paul Bresee, Southern California; Miss Eva Carpenter, Tennessee; Mrs. I. M. Jump, Washington-Philadelphia; and Mrs. R. G. Fitz, Western Oklahoma.

Also there were several delegates from foreign fields. These included the following: Africa, Mrs. Lula Schmelzenbach; China, Mrs. Peter Kiehn; Southwest Mexican, Mrs. E. Y. Davis. The entire membership, including general officers, delegates, and foreign representatives, was forty-two. But these forty-two established a tradition which has made a significant contribution to the missionary enterprise of the church.

The convention was officially opened at 9:00 a.m., June 11, 1928, at the First Church of the Nazarene, Columbus, Ohio. The first devotional period was conducted by Mrs. H. F. Reynolds. This was followed by the quadrennial reports of the general officers. These reports indicated that the work of the W.F.M.S. was becoming a major factor for the promotion of missions in the church. Every officer witnessed that the Lord was honoring the efforts of the women who were working for missions. Those present rejoiced over the victories won and the advancements made.

The convention program was packed with activities which stimulated greater devotion to missions. The reports from districts inspired optimism for the future. The furloughed missionaries visiting the convention were asked to give eyewitness accounts of happenings on the mission fields. Also the standing committees of the convention submitted reports and recommendations which helped lay plans for the ensuing quadrennium.

The sessions of the convention continued through the three days originally set aside, but much unfinished business was still on the agenda. Since the Seventh General Assembly convened on Thursday morning, June 14, it was necessary for

the women to continue their business meeting in adjourned sessions called by the president. Three such meetings were announced for Friday, Monday, and Tuesday evenings, June 15, 18, and 19, respectively. With the docket cleared, the First General W.F.M.S. Convention closed in the following manner:

The women met around the altar at the front of the auditorium in Memorial Hall for special prayer for the missionaries. As many of the women as could participated in this "banquet of prayer and fasting" and received a blessing from it (Unpublished Minutes of the W.F.M.S. General Convention, 1928).

The First Woman's Foreign Missionary Convention was history, but the inspiration and the information which it imparted were translated into an intense activity for missions. This convention set the precedent for the convening of similar convocations each quadrennium. From these gatherings have flowed streams of zeal for missions which have agitated the entire membership of the church to more and more devotion to this lofty endeavor.

The General Convention of 1928 marks the time when the W.F.M.S. reached its full stature. By this time there was a W.F.M.S. organization on every district in the church. By this time the constitutions for general, district, and local levels had almost reached their final form. By this time the women at work for missions had proved themselves indispensable as laborers for the Lord's "other sheep." With the pattern established for quadrennial conventions, the W.F.M.S. was in a position to launch an offensive for the evangelization of the world which constantly amazed those who observed its progress.

CHAPTER IX

THE WOMAN'S FOREIGN MISSIONARY SOCIETY (ORGANIZATION)

The organizational structure of the Woman's Foreign Missionary Society has been an important factor in its history of unending success. The principle in effect from the beginning was to assign each general leader a specific field of endeavor to promote. By designating a particular person to perform a particular task the work has been done efficiently. As functions of the W.F.M.S. have expanded, more persons have been recruited into service. Each time a new project was incorporated in the general program of the W.F.M.S., another leader was assigned the duties pertaining to that work. This diversification of responsibility has enabled the W.F.M.S. to make unusual progress in promoting every phase of foreign missions.

THE WOMAN'S GENERAL FOREIGN MISSIONARY COUNCIL, 1915-23

The heart and hub of the W.F.M.S. has been the General Council. This group has formulated policies and plans to rally the women of the church under a united command for the cause of missions. The history of this group affords an insight into the organizational pattern of the W.F.M.S.

The first step toward forming the Woman's Foreign Missionary Society was the appointment of a constitutional committee composed of three members, by the General Board of Foreign Missions. This committee was to initiate plans for aggressive work among the women of the church in behalf of missions. The woman's auxiliary was to be under the supervision of and work in co-operation with the General Board of Foreign Missions. By 1919 the Board of Foreign Missions was ready to appoint a Woman's General Missionary Committee. This General Committee, composed of fourteen members (two from each missionary division and one from Canada and one from the British Isles), was selected as follows: Mrs. S. N. Fitkin (second term), Mrs. Paul Bresee (second term), Mrs.

S. P. Richards, Mrs. J. T. Benson (second term), Miss Fannie Claypool, Mrs. R. G. Coddling, Mrs. E. G. Roberts, Mrs. H. T. Wilson, Mrs. Edith Whitesides, Mrs. E. J. Harrell, Mrs. D. W. Thorne, Dr. Julia R. Gibson, Mrs. F. Toppin (Canada), and Mrs. James Jack (British Isles).

The committee was authorized to elect its own officers. In keeping with this provision, the following officers were chosen: Mrs. S. N. Fitkin, president; Mrs. Paul Bresee, vice-president; Dr. Julia R. Gibson, secretary; and Mrs. John T. Benson, treasurer. These officers were designated as the Executive Committee.

Since this first committee was based on geographical representation and since the primary need was organizing district and local societies, the essential duty of each member was to give assistance in this organizational program. Therefore, everybody on the General Committee had the same task.

However, to promote efficiency the Executive Committee was empowered to meet annually. This group could inaugurate plans and think through problems confronting the organization. Immediately after the Executive Committee started having its annual meeting, the projects of the W.F.M.S. became more numerous. The potentiality of the women's work became more clearly defined, and the area of service for meeting the needs of the missionaries became more challenging.

At the first Executive Committee meeting in February, 1920, it was necessary to fill a vacancy in the Woman's General Missionary Committee because Dr. Julia R. Gibson found it necessary to resign as corresponding secretary. Mrs. R. G. Coddling was elected to fill the vacancy. Other meetings were held in February, 1921; February, 1922; and September, 1923.

THE GENERAL COUNCIL, 1923-28

The General Board of Foreign Missions was merged with the General Board of the Church of the Nazarene at the General Assembly of 1923. This change of organizational structure also altered the method of electing the Woman's General Missionary Committee. The new election procedure provided that a nominating committee of five women, appointed by the chairman of the General Assembly, should submit nominees for the Woman's General Missionary Committee; and the

General Assembly, in turn, would elect from this list of nominees.

The women appointed as this nominating committee were Mrs. E. E. Angell, Mrs. S. P. Richards, Mrs. W. B. Needles, Mrs. Edith Whitesides, and Mrs. E. G. Roberts. This committee brought in thirty-two names from which sixteen were to be elected. There was no attempt to observe geographical representation except there was to be one member from the British Isles and one from Canada. The other fourteen were to be chosen to represent the church at large.

The members of the Woman's General Missionary Committee elected by the General Assembly were the following: Mrs. S. N. Fitkin (third term), Mrs. Paul Bresee (third term), Mrs. J. T. Benson (third term), Mrs. H. F. Reynolds, Mrs. Carrie Crow Sloan, Mrs. E. G. Anderson, Mrs. Roy G. Coddington (second term), Mrs. E. J. Lord, Mrs. Stella E. Crooks, Mrs. C. A. McConnell, Mrs. E. G. Roberts (second term), Mrs. Haldor Lillenas, Mrs. Olive M. Gould, and Miss Fannie Claypool (second term).

Besides changing the manner of election, the General Assembly of 1923 adopted other plans which modified the organization of the W.F.M.S. The name of the Woman's General Missionary Committee was changed to the Woman's General Missionary Council.

Also, the Executive Committee was expanded to include the following officers: president, first vice-president, second vice-president, secretary, treasurer, and superintendent of study and publicity.

At the same time, the diversification of responsibility which has become a permanent feature of the Woman's General Missionary Council made its appearance. The many-sidedness of the missionary interests was gradually becoming apparent, and some members of the General Council were assigned to the task of supervising each field of emphasis. As yet, the broad scope of beneficial services rendered by the W.F.M.S. had not completely emerged, but the principle was present in seed stage and would soon come to fruition.

There were three special assignments given to the members of the General Council at this time. The second vice-president was to have charge of missionary activities among

the children. The superintendent of study and publicity was to give direction to mission study and circulate study helps. The treasurer was to receive all funds sent by district treasurers of the district Woman's Missionary Societies and to forward all funds collected to the general treasurer of the church.

These steps indicated that the work of the W.F.M.S. was becoming enlarged. The women were anxious to impart missionary training to the children of the church, so that task was delegated to one of the members of the General Council. Also, the women desired information about the missionaries and their work. Therefore, they assigned a member of the General Council the responsibility of organizing a study program. Again, they were concerned about money for missions, so they enlisted the services of a treasurer. From time to time other specific projects were sponsored by various members of the General Council.

Soon after the General Council mentioned above was elected, a call meeting was held in order to elect its officers, who in turn would compose the Executive Committee. The officers elected were as follows: Mrs. S. N. Fitkin, president; Mrs. Paul Bresee, first vice-president; Mrs. Bertha Lillenas, second vice-president; Mrs. E. G. Anderson, secretary; Mrs. John T. Benson, treasurer; and Miss Fannie Claypool, superintendent of study and publicity.

Another important change in the organizational program of the Woman's General Missionary Council was made at this time. As mentioned above, during the quadrennium from 1915 to 1919 there was not a single meeting of the officers of the General Council. Then from 1919 to 1923 there was an annual meeting of the Executive Committee only. But beginning in 1923, the entire General Council was to have an annual meeting. By bringing the whole membership of the General Council together each year for prayer, planning, and programing, the work of the W.F.M.S. has been noticeably augmented.

THE GENERAL COUNCIL, 1928-32

When the first quadrennial convention of the Woman's Missionary Society was held in 1928, once more the composition and method of electing the Woman's General Council were changed. The number of members from the United States was

increased to sixteen, while Canada and the British Isles were to have one each. The procedure of electing this body was to have the Committee on Nominations of the General Convention draw up a list of seventy-two names from which the General Convention elected thirty-six as nominees. This list of nominations was, in turn, presented to the General Assembly. Then sixteen from the United States, one from Canada, and one from the British Isles were elected by ballot of the General Assembly.

The members of the General Council as chosen by the General Assembly were as follows: Mrs. S. N. Fitkin (fourth term), Mrs. Bertha Lillenas (second term), Mrs. Paul Bresee (fourth term), Mrs. J. T. Benson (fourth term), Mrs. R. T. Williams, Mrs. H. F. Reynolds (second term), Mrs. J. W. Goodwin, Mrs. Stella Crooks (second term), Mrs. C. A. McConnell, Miss Eva Carpenter, Mrs. O. J. Nease, Mrs. L. A. Reed, Mrs. E. J. Lord (second term), Mrs. Roy Coddling (third term), Dr. Julia Gibson (second term), Mrs. I. W. Young, Mrs. George Sharpe (B.I.) and Mrs. C. E. Thomson (Canada).

This General Council elected its own officers as follows: Mrs. S. N. Fitkin, president; Mrs. Paul F. Bresee, first vice-president; Mrs. Bertha Lillenas, second vice-president; Mrs. R. G. Coddling, secretary; Mrs. John T. Benson, treasurer; Miss Mary Cove, superintendent of study.

During the quadrennium, new projects were sponsored by the General Council. These activities ministered to the many needs of missionaries and opened numerous avenues of missionary enterprise. An aggressive program of giving assistance to the missionary cause revealed many new fields of endeavor. As the council became more aware of what needed to be done, its service program broadened. To expedite the efficiency of handling these various endeavors, some member of the General Council was assigned to the task of supervising each new project. This necessitated a complete reorganization of the General Council.

THE GENERAL COUNCIL, 1932-36

This major remodeling program was accomplished at the Second General Convention, in 1932. These changes set up the operational pattern of the General Council which has prevailed until the present. The general president of the W.F.M.S. should be elected by the General Convention itself. Also, the

general president would automatically become a member of the General Council.

The second innovation increased the membership of the General Council to twenty-three, of which twenty-one should be from the United States, and one from Canada and the British Isles, respectively. Also, the General W.F.M.S. Convention was to elect this group, but the election had to be approved by the General Assembly. The General Council was to elect its own officers, excepting the president.

The third major alteration provided that each member of the General Council should be assigned a specific function to perform. There were to be no members at large, or members unattached. Each individual was delegated the responsibility for some phase of the work of the W.F.M.S. This diversification of responsibility has been one of the secrets of the success of the W.F.M.S. during its heroic history.

With the above-mentioned constitutional changes adopted, the Second General Convention proceeded with its elections. The person elected president had served in that capacity since the inception of the organization, namely, Mrs. S. N. Fitkin (fifth term). The other members of the General Council who were selected by the General Convention were as follows: Mrs. Paul Bresee (fifth term), Mrs. George Sharpe (B.I., second term), Mrs. R. G. Coddling (fourth term), Mrs. Bertha Lillenas (third term), Mrs. J. T. Benson (fifth term), Mrs. J. B. Chapman, Miss Mary Cove, Mrs. E. J. Lord (third term), Miss Emma B. Word, Mrs. Olive M. Gould, Mrs. R. T. Williams (second term), Dr. Julia Gibson (third term), Mrs. Florence Davis, Mrs. L. A. Reed (second term), Mrs. C. E. Hardy, Mrs. Ernest Mathews (Canada), Mrs. Frances Short, Mrs. J. H. Sloan, Mrs. Leona B. McConnell, Miss Bertie Karns, Mrs. W. B. Needles, and Mrs. M. V. Dillingham.

The next step was to perfect the organization of the General Council by electing each of its members to a definite field of responsibility. The multiplicity of projects sponsored by the W.F.M.S. becomes apparent as these assignments are observed.

The General Council elected Mrs. Paul Bresee as executive vice-president. Her duty was to perform the functions of the president in her absence, to assist her in any work requested, and to supervise the missionary box work. The first vice-

president was Mrs. Florence Davis. Her task was to supervise the work of the young woman's missionary societies. The second vice-president was Mrs. Bertha Lillenas, and she was to have charge of missionary activities among the Junior Societies. Mrs. R. G. Coddington was elected secretary. Her responsibilities remained the same. The treasurer selected was Miss Emma Word and the work of that office remained the same. Mrs. Olive M. Gould was chosen as superintendent of study. She was to make arrangements for study books and other materials used in the lesson course of the societies. Mrs. J. T. Benson was elected as superintendent of publicity. Her assignment was to edit the two pages which the W.F.M.S. was allotted in the *Other Sheep*, and also the W.F.M.S. page in the *Herald of Holiness* once a month. This group of seven officers together with the president constituted the Executive Committee of the General Council.

The remaining members of the General Council, excepting one, were elected to serve as executive secretaries of some phase of work which was being sponsored by the W.F.M.S. As secretaries, they were to give direction and promote plans for their respective fields of endeavor. The following elections indicate the area of responsibility which each council member was assigned: Dr. Julia Gibson, secretary of Medical Missions; Mrs. E. J. Lord, secretary of Native Workers and Orphans; Mrs. J. H. Sloan, secretary of Calendars; Mrs. J. B. Chapman, secretary of the *Other Sheep*; Mrs. L. A. Reed, secretary of Prayer and Fasting; Mrs. C. E. Hardy, secretary of Relief and Retirement Fund; Mrs. J. W. Short, secretary of Standard Societies; Mrs. Ernest Mathews, secretary of Contingent Fund; Miss Bertie Karns, secretary of Memorial Roll; Mrs. W. B. Needles, secretary of Indian Head Fund; Mrs. M. V. Dillingham, secretary of Life Membership.

The General Council had developed its full stature. Only minor constitutional changes and scant changes of personnel have taken place since that time. It started functioning effectively as a medium for raising funds, disseminating information, and supplying personal needs for the missionary program of the church. With each General Council member performing a specific task, the pooled effort produced astonishing results.

THE GENERAL COUNCIL, 1936-48

The Third General W.F.M.S. Convention, in 1936, voted to reduce the membership of the General Council to seventeen. The composition and the assignment of responsibilities were as follows:

- Mrs. S. N. Fitkin (sixth term), president
- Mrs. Paul F. Bresee (sixth term), executive vice-president, in charge of Box Work.
- Mrs. Florence Davis (second term), first vice-president, in charge of Young Women's Missionary Societies.
- Miss Mary Cove (second term), second vice-president, in charge of Junior Societies.
- Mrs. R. G. Coddington, secretary (fifth term)
- Miss Emma B. Word, treasurer (second term)
- Mrs. Olive M. Gould, superintendent of study (second term)
- Mrs. T. D. Aughey, superintendent of publicity
- Mrs. L. A. Reed, Prayer and Fasting (third term)
- Mrs. Leona B. McConnell, Relief and Retirement and Memorial Roll (second term)
- Mrs. Bertha Humble, Indian Head Fund
- Mrs. J. B. Chapman, the *Other Sheep* (second term)
- Mrs. Frances Short, Standards of Excellence (second term)
- Mrs. R. T. Williams, Membership (third term)
- Mrs. E. J. Lord, Life Members (fourth term)
- Mrs. E. S. Mathews, Medical Missions (second term)
- Mrs. George Sharpe, British Isles representative (second term)

The Fourth General W.F.M.S. Convention, in 1940, retained the same number of members for the General Council as its predecessor. Once more each member of the council was assigned a specific duty to perform. This alignment of officers and fields of service was as follows:

- Mrs. S. N. Fitkin (seventh term), general president
- Mrs. Paul Bresee (seventh term), executive vice-president, in charge of Box Work
- Mrs. Florence Davis (third term), first vice-president, in charge of Young Women's Missionary Societies
- Miss Mary Cove (third term), second vice-president, in charge of Junior Societies

Miss Emma B. Word (third term), secretary-treasurer
 Mrs. Olive M. Gould, (third term), superintendent of study
 Mrs. Leona B. McConnell (third term), superintendent of
 publicity
 Mrs. L. A. Reed (fourth term), secretary of Prayer and
 Fasting
 Mrs. R. T. Williams (fourth term), Membership secretary
 Mrs. Bertha Humble (second term), Indian Fund secretary
 Mrs. C. Warren Jones, the *Other Sheep* secretary
 Mrs. Frances Short (third term), Standards of Excellence
 secretary
 Mrs. Thomas E. Mangum, secretary of Medical Missions
 Mrs. Eva C. Roby, Native Workers and Students secretary
 Mrs. J. W. Montgomery, Life Membership and Calendar
 secretary
 Mrs. Roy Cantrell, Relief and Retirement and Memorial
 Roll secretary
 Mrs. E. R. Edwards, British Isles representative

The Fifth General W.F.M.S. Convention, in 1944, voted to
 continue the same number of members on the General Council.
 The membership of the council and the assignment of re-
 spective responsibilities were as follows:

Mrs. S. N. Fitkin (eighth term), general president
 Mrs. Roy Cantrell (second term), first vice-president, in
 charge of Young Women's Missionary Societies
 Miss Mary Cove, editor of "Boys' and Girls' Page" in the
Other Sheep
 Mrs. Florence Davis (fourth term), superintendent of study
 Miss Emma B. Word (fourth term), secretary-treasurer
 Mrs. Leona B. McConnell (fourth term), superintendent of
 publicity
 Mrs. Paul Bresee (eighth term), secretary of Box Work
 Mrs. Russell V. DeLong, secretary of Membership
 Mrs. L. A. Reed (fifth term), secretary of Prayer and
 Fasting
 Mrs. Kathryn Tink, secretary of Relief and Retirement and
 Memorial Roll
 Mrs. Bertha Humble (third term), secretary of Indian Fund

Mrs. C. Warren Jones (second term), secretary of the *Other Sheep*

Mrs. Frances Short (fourth term), secretary of Standard Societies

Mrs. J. W. Montgomery (second term), secretary of Life Members and of Calendars.

Mrs. Emily Mangum (second term), secretary of Medical Missions

Miss Margaret Stewart, secretary of National Workers and Students

Mrs. E. R. Edwards (second term), British Isles representative

The General W.F.M.S. Convention of 1948 continued the membership of the General Council at seventeen but re-organized the assignments of responsibilities because of various constitutional changes. For instance, the Young Women's Missionary Society program was placed on the same basis as the Senior W.F.M.S., and this eliminated the necessity of having a first vice-president on the General Council. At the same time, some of the former committees that had dual responsibilities were divided. For instance, the Committee on National Workers and Students was made into two units, namely, Committee on National Workers and Committee on Education. These changes are reflected in the assignments to members of the General Council for the new quadrennium. The members of the council and the respective areas of service are as follows:

Mrs. S. N. Fitkin (ninth term), general president emeritus

Mrs. Louise R. Chapman, general president

Mrs. Florence Davis (fifth term), vice-president

Miss Emma B. Word (fifth term), secretary-treasurer and Box Work

Mrs. Russell V. DeLong (second term), superintendent of publicity

Mrs. Earle W. Vennum, superintendent of study

Mrs. Gene Phillips, Membership secretary

Mrs. L. A. Reed (sixth term), Prayer and Fasting secretary

Mrs. Lois W. Collins, Relief and Retirement secretary

Rev. Bertha Humble (fourth term), Indian Fund secretary

Mrs. C. Warren Jones (third term), the *Other Sheep* secretary

Mrs. A. E. Sanner, Standard of Efficiency secretary

Mrs. Thomas E. Mangum (third term), Medical secretary

Miss Margaret Stewart (second term), National Workers secretary

Mrs. Remiss Rehfeldt, Educational secretary

Mrs. Leona B. McConnell (fifth term), editor of W.F.M.S. page in Spanish *Herald*

Miss Mary E. Cove (fifth term), editor of "Boys' and Girls' Page," the *Other Sheep*

Mrs. Emily Frame, British Isles representative

The efficiency of the W.F.M.S. program has been largely due to the organizational structure of the General Council which assigned every member of the council a job. This meant that the W.F.M.S. has tried to discover every possible way to forward missionary activity; and when a new area of service appeared, a member of the General Council was delegated the responsibility of promoting that project. This diversification of duties enabled the W.F.M.S. to be dynamic in promoting world evangelization.

CHAPTER X

THE WOMAN'S FOREIGN MISSIONARY SOCIETY (GENERAL CONVENTION)

The General Conventions have richly contributed to the magnificent history of the Woman's Foreign Missionary Society. These have been occasions packed with inspiration and information. The missionary-minded leaders among the women have been challenged to "expect great things from God and attempt great things for God," through this medium of spiritual endeavor. The pooling of ideas, of plans, of projects by W.F.M.S. officials from over Nazarene-dom has opened new avenues of service. The flood tide of the Spirit's outpouring upon these conventions has conclusively proved that divine favor and sanction is on this lofty program of service.

(The activities of the First General Convention, 1928, have been presented in the chapter on the formation of the W.F.M.S., so it will be bypassed here.)

SECOND GENERAL CONVENTION (1932)

The Second General Convention of the W.F.M.S. was held immediately preceding the Eighth General Assembly of the Church of the Nazarene, in 1932, at Wichita, Kansas. The membership of the General Convention was composed of the Woman's General Missionary Council, the district W.F.M.S. presidents, and the presidents of each district Young Women's Missionary Society committee. This system of representation brought the number of delegates to eighty-five. The first session of this group of consecrated workers was held Thursday morning, June 9, 1932.

The first item on the agenda was a period of devotions. The speaker was Mrs. David Hynd, missionary from Africa, who spoke on the subject "The Good Samaritan." She compared the Church of the Nazarene to the Good Samaritan and said that it was not enough that we be helpful to the weak by the side of the road, but that we must complete the job by getting the helpless to the place of refuge. This dynamic opening set the pace for the remainder of the convention. It

was an earnest of divine blessing which swept over the audience from time to time. Among other speakers during the devotional periods were the following: Mrs. H. F. Reynolds, Mrs. Minnie Quinn, Mrs. Florence Davis, Mrs. L. T. Wells. A triumphant and militant note was sounded by each of these speakers as the anointing of the Lord accompanied each.

One of the high points of the convention was the memorable missionary rally on Friday evening. This was the only night service during the convention. The meeting was conducted by Dr. H. F. Reynolds. The program gripped the attention of every person present. Brief sketches from our foreign fields were given by Rev. Roger Winans (Peru) and Rev. O. P. Deale (China). The service was climaxed with a masterful missionary message delivered by Rev. George Franklin (India).

Part of the business of the convention was done by committees. Every delegate was assigned to a committee. The committees ordered by the convention were as follows: Nominating, Adult Constitution Revision, Young Women's Foreign Missionary Society Constitution Revision, Junior Constitution Revision, Publicity, Pennants, Memorial, Memoirs, Resolutions. The recommendations of these committees were guideposts for work during the ensuing quadrennium.

Many furloughed missionaries were present to signally inspire the convention by testimonies and reports. Among the missionaries in attendance were the following: Mrs. Roger Winans (Peru), Miss J. Hester Haynes (China), Miss Nellie Ellison (India), Mrs. Leona B. McConnell (Africa), Miss Augie Holland (South America), Miss Agnes Gardner (India), Mrs. C. S. Jenkins (Africa), Mrs. David Hynd (Africa).

The General Convention honored districts which had made distinctive achievements in various fields. Special pennants were awarded to districts making outstanding advances in promoting the interests of the W.F.M.S. One of the most fascinating features of the convention was the distribution of these banners. Listed below is the basis for winning a pennant, with the districts and the district presidents receiving the same:

Organization—a W.F.M.S. in every church—Iowa (Mrs. Frances Short), Northern California (Mrs. Elsie Norris)

Societies—largest number of societies—Chicago Central
 (Mrs. H. B. Jensen)
 Members—largest district membership—Pittsburgh (Miss
 M. Jessie White)
 Standard Societies—largest percentage of standard societies
 —Northern California (Mrs. Elsie Norris)
 Prayer and Fasting—largest number of members—Chicago
 Central (Mrs. H. B. Jensen)
 Life Members—largest number of life members—Tennessee
 (Mrs. G. W. Smith)
 Honorary Life Members—largest number—Tennessee (Mrs.
 G. W. Smith)
 Memorial Roll—districts having most names—Michigan
 (Mrs. Dorothea Hayter)
 Study—district having 100 per cent using study courses—
 Georgia (Mrs. Bruce B. Hall), Kansas (Mrs. W. F.
 Kiemel), Northern California (Mrs. Elsie Norris), North
 Dakota (Mrs. Nellie Hoffman)
 Calendars—largest number sold—New York (Mrs. Ida
 Murphy)
The Other Sheep—largest number of subscriptions—Pitts-
 burgh (Miss M. Jessie White)
 Boxes—greatest value of box work sent—Southern Cali-
 fornia (Mrs. Paul Bresee)
 Conventions—most missionary rallies, tours, and conven-
 tions—Kentucky (Mrs. L. T. Wells)
 Public Meetings—largest number of public meetings—Pitts-
 burgh (Miss M. Jessie White)
 Native Workers—largest amount given to native workers—
 New York (Mrs. Ida Murphy)
 Indian Head Fund—largest amount for quadrennium—New
 York (Mrs. Ida Murphy)
 General Contingent—largest amount per capita—North Da-
 kota (Mrs. Nellie Hoffman)
 Relief and Retirement—largest amount per capita—
 Manitoba-Saskatchewan (Mrs. A. Welch)
 Prayer and Fasting Fund—largest amount per capita—
 Rocky Mountain (Mrs. W. D. Godfrey)
 Medical—largest amount given—Southern California (Mrs.
 Paul Bresee)

Offerings—largest amount per capita—New York (Mrs. Ida Murphy)

Y.W.F.M.S.—largest number of Young Women's Foreign Missionary Societies—Southern California (Mrs. Paul Bresee)

J.F.M.S.—largest number of Junior foreign missionary societies—Western Oklahoma (Mrs. F. L. Irick)

50% Prayer and Fasting—50% of the church membership of the district in the league—North Pacific (Mrs. J. E. Bates)

The special recognition given for these various areas of successful endeavor caused the members of the convention to lift their sights and aim at higher goals.

A unique method of raising money was introduced by Mrs. S. N. Fitkin. Immediately after she was elected general president of the W.F.M.S., she expressed her appreciation for the honor bestowed on her, and then presented a new financial plan. She capitalized on a word that was on the lips of everyone during those days, namely, *depression*. Her literal interpretation of it was this: DEPRESSION should be pronounced "DO-PRESS-ON." She then unfolded her famous "Do-Press-On" apron. This financial scheme was to help the women bring in money when there was seemingly no money available.

The members of the convention responded to the challenge by singing "We'll Work till Jesus Comes," and then voted unanimously to endorse this plan.

This convention caused many to intensify their missionary efforts in the future. The momentum of inspiration penetrated each local society, and the women of the church entered upon a new day of activities for the evangelization of the world.

THIRD GENERAL CONVENTION (1936)

Women from all over Nazarene-dom gathered in Kansas City, Missouri, for the first meeting of the Third General Convention on June 19, 1936. As they entered the convention auditorium, they were impressed with a huge sign displaying the convention theme, namely, "The Harvest." As the ninety-six officers and delegates, accompanied by hundreds of visitors, waited for the meeting to be called to order, a new sense of responsibility settled upon them. Those words, "The

Harvest," tugged incessantly at their attention, and their minds were prepared for another special manifestation of the Divine Presence.

The meditative mood was reinforced as Mrs. Bertha Lil-lenas introduced the theme song of the convention which she had composed under the title "The Song of the Reapers." This was followed by the keynote address delivered by the general president, Mrs. S. N. Fitkin. The subject of her dynamic message was "The Harvest." She illustrated through the medium of a chart how the W.F.M.S. could advance. Then she summarized the task of the W.F.M.S. in these words: "Look, Pray, Give." These opening events gave the convention an excellent start.

The members of the convention were lifted to lofty heights of inspiration as they listened to the devotional period speakers. Most of these were returned missionaries. In each instance the speaker had something fresh and vital to report. For example, Mrs. Minnie Staples, missionary to Japan, spoke on the new Korean work. She also showed many interesting pictures, including a picture of the Korean Missionary Society. Also, Dr. Mary Tanner related many thrilling experiences which had come under her observation as a medical missionary in Africa.

A large host of furloughed and outgoing missionaries imparted a blessing to the convention by their testimonies, prayers, and exhortations. Among those present were the following: Rev. and Mrs. F. C. Sutherland, Miss Agnes Gardner, Miss May Bursch, Mrs. Lula Schmelzenbach, Miss Neva Lane, Rev. and Mrs. J. W. Pattee, Miss Bessie Seay, Miss Anna Lee Cox, Rev. and Mrs. A. H. Kauffman, Rev. C. H. Wiman, Dr. Mary Tanner, Mrs. Leona B. McConnell, Rev. G. W. Royall, Miss Rhoda Schurman, Mrs. Libbie Supernois, Dr. V. G. Santin, Miss Eva Carpenter, Miss Jessie Basford, Rev. P. L. Beals, Dr. Charles West, Rev. and Mrs. F. Arthur Anderson, and Mrs. L. S. Tracy. The opportunity to become personally acquainted with the devoted servants of the Lord intensified interest in the missionary program of the church.

One contributing cause to the success of the convention was a gigantic missionary rally each evening. These meetings brought unforgettable moments of spiritual inspiration. On

the first evening, the main address was delivered by Rev. P. L. Beals of India. He informed the large audience that the visions of 1927-28 were being realized, for there had been a 100 per cent increase in Buldana District in the past five years. He also told of the tragic death of the beloved missionary, May Tidwell McKay. He closed with a passionate plea that workers be sent to close the depleted ranks in India. The Friday night service was equally as glorious. The special speaker for this occasion was Rev. L. C. Osborn. His account of the work in China awakened a new enthusiasm for this needy and whitened harvest field.

The Saturday night service was a fitting climax to this outstanding convention. Miss Fairy Chism, in her characteristic manner of transporting an audience into the divine presence, gave glowing reports of the work in Africa. Her contagious enthusiasm made a profound impression upon the listeners. Faith mounted high as she related some achievements which the Lord had brought about. Among the victories were the following: a week of evangelism when every home within a radius of ten miles from the Girls' School was visited; a hundred souls being saved during this visitation program; a marvelous opening of doors because of a month of prayer accompanied by much fasting. The darkness of Africa was being stabbed by rays of light from the Cross. The opportunities of the future in this field became a surging reality.

Part of the business of the convention was awarding pennants to various districts for outstanding service during the quadrennium. The number of pennants distributed was the same as granted at the previous General Convention. However, there were several new districts which qualified as winners. Those districts that were awarded pennants for the first time were as follows:

Organization—a W.F.M.S. in every church—Northern Indiana (Mrs. Lena Burch), Colorado (Mrs. Florence Davis), Northwest (Mrs. J. N. Tinsley), Florida (Mrs. J. E. Redmon)

Calendar—largest number sold—Northern Indiana (Mrs. Lena Burch)

The Other Sheep—largest percentage of subscriptions—Central Northwest

All of the other winners had received a pennant previously. The friendly competition generated by these contests was producing profitable results. The women were working for the Lord primarily, but they were also pitting their efforts against one another to see which could make the greatest gains. This guaranteed continual growth in the organization.

During the convention, Mrs. R. T. Williams made a motion that the word "Foreign" be inserted in the name of the organization, so that the title would be "Woman's Foreign Missionary Society." This motion carried and the "F" in W.F.M.S. again became a part of the initials which identify the women's organization.

The Third General Convention proved to be another landmark in the colorful history of the Woman's Foreign Missionary Society. The two words of the motto, "GO YE," became more meaningful and challenging as the convention progressed. By the closing sessions, the leaders saw that there was no other direction to go except the way God's finger pointed.

THE FOURTH GENERAL CONVENTION (1940)

Preparations for the Fourth General Convention had to be extensive to accommodate the large number of delegates and members of the convention. By action of the previous convention, the membership of the oncoming convention was based on the following plan of representation: "The Convention shall be composed of the members of the Woman's General Council, the presidents and second vice-presidents of the district W.F.M.S.; the presidents of the district Young Woman's Missionary Society; the presidents of the foreign districts; one delegate from each district of 500 or fewer active members and one additional delegate for each 500 or major part thereof active members." This provision caused the membership of the convention suddenly to increase from 96 in 1936 to 212 in 1940. In the same ratio that the membership increased, the number of visitors increased.

The vast audience that gathered to attend the General Convention in the Municipal Auditorium of Oklahoma City, on Thursday, June 13, 1940, anxiously awaited the moment when Mrs. S. N. Fitkin would deliver another masterful keynote address. Once more Mrs. Fitkin made a powerful appeal for

missions. Her most eloquent plea was fashioned in these words: "In all things, he might have the pre-eminence." As a tribute to the anointing of the Spirit upon the message, the audience stood in silent prayer at the close of the discourse.

Attention was then directed to the motto of the convention. A huge lighthouse had been painted on canvas, and the rays from the lighthouse were penetrating the darkness. On each of the rays was inscribed one of the three challenging words of the quadrennial slogan, namely, "SACRIFICE, SERVICE, SOULS." Then the theme song of the convention, entitled "Give Me Souls," which had been written by Mrs. Bertha Lillenas, was introduced.

The business of the convention was never so pressing that time could not be taken for devotion and spiritual uplift. Periodically, special speakers would direct the minds of the audience to divine truths. One such occasion was when Mrs. Roy H. Cantrell spoke on the subject of "Sacrifice," which was the first word of the motto. The challenge presented profoundly stirred the listeners to attempt big things for a superlative God. Other speakers who injected a high spiritual tone into the regular sessions of the convention were the following: Mrs. E. E. Martin, who emphasized that we must have a passion for gathering in souls for Christ; and Mrs. Eva Roby, who urged greater exploits of service for the Master.

Another source of inspiration was the impassioned words of returned or outgoing missionaries. Among this group that addressed the convention were the following: Mrs. W. A. Eckel, who brought a report of the progress of the work in Japan; Mrs. C. E. Morales, who spoke concerning missionary activity in Mexico; Mrs. H. A. Wiese, who gave graphic word pictures of the life of women in China; Miss Margaret Stewart, who reported that the church in India had progressed marvelously and that holiness was the theme of the Indian elders; Rev. Paul Schmelzenbach, of Africa, who spoke of his father's dying remark that he wished he had a thousand children to dedicate for missionary work; Mrs. A. H. Kauffman, who gave a stirring account of the work in Palestine; and Rev. Everette Howard, who told of his pioneer work in the Cape Verde Islands, recounting instances of God's leadings and blessing the work.

An unusual devotional feature of the convention was the sunrise worship service which was held on Friday, 6:30 a.m., June 14, 1940. Those entering the auditorium at this early hour could hear voices raised in prayer before the throne. At the official time for the service, Mrs. Agnes Diffie, who had charge of the activity, made the call to worship. The principal message of the morning was delivered by Mrs. Diffie. She pointed out the great need of prayer, not only in the Primitive Church, but also in the Church today. She declared that prayer would settle every problem in the Church and also settle our individual needs. The service closed with a mighty volume of prayer. This sunrise worship service has become a permanent feature of the General Conventions.

The night sessions of the convention were devoted to mass rallies which inspired interest in missions. The Thursday night meeting was the occasion for celebrating the twenty-fifth anniversary of the W.F.M.S. Mrs. S. N. Fitkin was particularly honored because of her twenty-five years' service record as president of the women's organization. This was also Mrs. Fitkin's fiftieth year of service in the ministry. Thus, she was presented fifty white carnations in behalf of the convention, each flower representing a year in the Lord's service. The W.F.M.S. Council also gave her a gift of appreciation; and the Mexican delegation honored Mrs. Fitkin with presents from Mexico to designate affection for her untiring labors. The foreign missions secretary, Dr. C. Warren Jones, was the special speaker, and his subject was "What God Hath Wrought." The message was climaxed with the dramatic announcement that the W.F.M.S. had raised \$25,000.00 to establish a Reynolds Memorial Bible Training School Fund. This was a gesture honoring the memory of Dr. H. F. Reynolds, who had died during the quadrennium. The money was to be used at the discretion of the Department of Foreign Missions to assist with buildings, student help, and equipment for our Bible schools on foreign fields. The presence of about fifty missionaries, who were under appointment, made a contribution to the service.

On Friday evening, another outstanding missionary service was conducted. The principal speaker was Dr. R. T. Williams. His subject was "The Price Missionaries Pay." He expressed his appreciation for the missionaries and the work they are

doing on the foreign fields. He said that the missionary pays a greater price for service than anyone else, and that the church has a moral obligation to stand by them. The force of this powerful appeal helped to lay the foundation for future expansion in the missionary program of the church.

Saturday evening was the occasion of another memorable missionary rally. Several persons, representing various fields of activity, addressed the audience. Among them were Rev. W. A. Eckel, of Japan; J. I. Hill, of the British West Indies; and Rev. A. H. Kauffman, from Palestine. Flanking these speakers on the platform were a large number of missionaries dressed in the colorful costumes of the various countries which they represented. The major address of the evening was delivered by Dr. J. B. Chapman. His subject was "World Mission Victories." He said that the challenge that meets us today is the challenge of being a spiritual people, and if the church will be what it ought to be it will be a missionary church. The church must produce sufficient vitality within itself to send out workers who will work at the job until they carry out the commission God has given them to do. The high moments of resolve which were generated by this service were translated into sacrificial service as the church soon declared itself ready to give "a million for missions" each year.

The unforgettable demonstrations of divine power which were witnessed during this convention sent the leaders of the W.F.M.S. home with an intensified enthusiasm for missions.

THE FIFTH GENERAL CONVENTION (1944)

The Fifth General Convention was opened with a missionary rally, on Thursday evening, June 15, 1944, in Minneapolis, Minnesota. This auspicious opening indicated that many edifying experiences were in the offing during the next two days. The entire service was integrated around the convention's challenging motto, "Going Forward with Christ." The significance of this slogan was given and then the theme song, entitled "Unafraid," was introduced. Several returned missionaries gave special addresses during the early part of the service. Among them were the following: Mrs. Mary Anderson, from India; Mrs. E. Y. Davis, from Southwest Mexican District; and Rev. John Cochran, from Argentina. Their ac-

counts of victories won in the battle against heathenism and superstition imparted an abounding zest to each listener.

The special feature of the evening service was the keynote address delivered by the general W.F.M.S. president, Mrs. S. N. Fitkin. With the established tradition that the general president be the keynote speaker, the vast audience was astir with anticipation as the moment approached for this event. Mrs. Fitkin had performed this task with unusual ability in the past, and now everyone desired to hear her make another dynamic appeal for sacrificial living. Her subject was the motto of the convention, namely, "Going Forward with Christ." She said in part:

This slogan is a challenge to us all to move out in a definite Global Offensive against an aggressive foe, who is the enemy of all righteousness. . . . Our slogan is also a declaration of obedience to the Great Commission, which is the "Marching Orders of the Church." . . . Going Forward with Christ will mean for the W.F.M.S., first, an advance in our prayer life. . . . It will mean, second, an increase in our faith. It will mean, third, greater self-sacrificing efforts in world evangelism.

These words of impassioned appeal brought a prayer to the lips of all present. So the service closed with a period of intercession which attuned each person to the divine will. This adequately prepared the group for the days which were ahead.

The official business session of the convention was opened Friday morning, June 16. The membership of the convention was increased. The basis of representation was the same this time, except that the first vice-presidents of the district W.F.M.S. were to be included in the membership of the convention. This brought the numerical size to 261.

The devotional messages presented from time to time were extremely helpful. The first special message was given by Mrs. R. T. Williams. She gave a splendid interpretation of the motto of the convention. She stressed that if we would go farther with Him we must know Him better and love Him more; and if we would be one with Him we must be willing to suffer with Him. Another of these messages was delivered by Mrs. J. W. Short. She emphasized the need of being able to do the task of giving the gospel to the world in this troublesome and distressing time. Included in this group was also Mrs. A. E. Collins. She lifted the convention to new heights of faith as she quoted many precious promises from the Bible.

In keeping with the precedent established at the last convention, another sunrise worship service was conducted on Saturday, June 17. The principal address was presented by Mrs. Agnes Diffie. In preparation for the exposition of the scripture, she had copied many Bible promises on slips of paper and these had been handed to the people who entered the auditorium. These verses were then read and this formed the scriptural background of the message. The subject of the sermon was "The Promises of God to His Workers." Once more the group became aware of the opportunities and the resources which are available for spreading the gospel. A period of fervent prayer closed this early morning contact with the Sun of Righteousness.

The Friday and Saturday evening missionary rallies were characterized by unusual visitations of the Divine Presence. The returned missionary speakers on Friday night were as follows: Rev. C. H. Wiman, from Peru; Mrs. John Cochran, from Argentina; Rev. J. R. Lebron-Velazquez, from Puerto Rico; and Miss Ruth Salcedo, from Southwest Mexican District. Once more the veil was lifted as those in the homeland had witness accounts of accomplishments on mission fields. The other speaker for this occasion was Dr. C. Warren Jones. He gave a review of the missionary program as it affects the lives of thousands in foreign areas. He also gave information about raising \$1,000,000.00 for missions during 1944, and sending scores of new missionaries during the next decade.

The Saturday night missions rally was in charge of Dr. J. B. Chapman. The returned missionaries who addressed the group on this occasion were the following: Rev. C. S. Jenkins, from Africa; Rev. David Sol, from Southeast Mexican District; and Mrs. Louise R. Chapman, from Africa. The needs of the lost of the earth loomed large before the vision of these attending this service. Once more the leaders of the women's organization were ready to carry the major responsibility of promoting the missionary enterprise of the church. The high moments of inspiration experienced during the convention laid the groundwork for an aggressive program of "Going Forward with Christ" at a faster pace and to longer distance than ever before.

SIXTH GENERAL CONVENTION (1948)

The Sixth General Convention started with a gigantic missionary rally, on Thursday night, June 17, 1948, in St. Louis, Missouri. It was noticeable at the outset that something was missing. The explanation was forthcoming. The general president, Mrs. S. N. Fitkin, was ill and could not attend the opening meeting. She had given the keynote address at each of the previous conventions, and had efficiently presided at all of the business sessions, so her absence was very conspicuous. The duties of moderating the convention were assigned to the sponsor of the W.F.M.S. from the Board of General Superintendents, Dr. G. B. Williamson. His masterful manner of engineering the affairs of large gatherings was in evidence from the moment the services opened. The special speakers for this initial meeting were Dr. Russell V. DeLong and Dr. Howard Hamlin. The former spoke on the subject "We Can if We Will." He showed reasons why the world can be evangelized in this generation if everyone would put his greatest effort into the cause. An optimistic atmosphere prevailed as the audience received insight into the assets available for bringing the world to Christ. Dr. Hamlin thrilled the listeners with a report of progress that Christianity was making in postwar Japan. He insisted that the Christian world must keep alert to capitalize on the open doors created by the breakdown of age-old ideologies in Japan. At the close of these informative and inspirational messages, the theme song of the convention was introduced. The theme song had the same title as the motto of the convention, namely, "That They Might Know Him." The song was composed by Mrs. Edith B. Dean.

On the following morning, the 340 members and delegates of the convention, along with a vast host of friends, assembled for the first business session of the Sixth General Convention. This was the largest membership to congregate for this purpose. The basis of representation had been altered to include an additional Young Woman's Foreign Missionary delegate "from each district of 500 or fewer active members of the Y.W.F.M.S."

The devotional period in the first session precipitated a spiritual glow which was maintained throughout the convention. Mrs. Louise R. Chapman was the speaker. She described the whitened harvest fields and called for an expansion pro-

gram which would send out more missionaries and open new areas.

The convention was given the flavor of the work of the foreign field by about sixty returned missionaries who gave reports from time to time. There were representatives from almost every field in the far-flung missionary empire of the church. Since the war had ended, and transportation was available, this was the greatest convocation of missionaries and those vitally interested in missionaries in the history of the church.

The magnificent labors of Mrs. S. N. Fitkin were often mentioned during the convention. For instance, the following resolution was passed:

Whereas, in the due course of time physical disabilities make it impossible for God's leaders to continue in their tasks indefinitely; and

Whereas, the magnitude of the great task of world evangelism places a great burden of responsibility on those who have led our missionary forces during the recent decades, which in time takes its toll of physical and mental strength; and

Whereas, the spiritual burden for the lost of this world demands a constant watch in prayer, fasting, and concern on the part of our General President, which burden, under God, she has so faithfully and unhesitatingly carried; and

Whereas, in the divine providence our President feels that due to the physical strain, the time for her retirement shall be designated as the close of this Quadrennial Convention; therefore be it

RESOLVED: That this, the Sixth General Convention of the Woman's Foreign Missionary Society in consideration of the thirty-three consecutive years of sacrificing service for this great organization, and also in consideration of her being the first and only General President of the General W.F.M.S., do here and now declare Rev. Mrs. S. N. Fitkin to be President Emeritus of the Woman's Foreign Missionary Society of the Church of the Nazarene.

This dramatic tribute, honoring a life of faithful service, was an expression of the thoughts of all members and visitors of the convention.

The affection of the church for this gallant pioneer and dauntless leader was also manifested in another way. As a special order of the day on Saturday morning, there was the presentation of the China Bible Training School Fund to Mrs. S. N. Fitkin. This money had been raised to establish the Fitkin Bible Training School in China as a fitting monument symbolizing the life and service of Mrs. Fitkin. The goal set for this purpose was \$50,000.00. But the regard of the church for

the one honored was of such magnitude that a total of \$70,000.00 had been collected.

The brief ceremony connected with this presentation was unusually impressive. Mrs. G. B. Williamson gave a sketch of Mrs. Fitkin's early life, her call to China, and of her fifty-eight years of Christian service in the Church of the Nazarene. Then Mrs. Fitkin was presented a lovely gift certificate in the amount of \$70,000.00 to be kept as a memento of the occasion.

These overwhelming expressions of appreciation were symbolic of the esteem which all the church held for Mrs. Fitkin. The problem of selecting a successor became larger as the convention realized how much the women's organization had depended upon the wise counsel and spiritual guidance of its General President. As the mind of God was sought in filling this highly responsible office, undoubtedly many heard the divine voice speaking. For on the first elective ballot, Mrs. Louise R. Chapman was selected as the general president of the W.F.M.S. She has taken the brightly burning torch from her predecessor and keeps the flame glowing with the same intensity.

The traditional sunrise devotional service was again observed during the convention. At 6:30 a.m. on Saturday, a large number of people congregated for this special service. The speaker for the occasion was Miss Fairy Chism, from Africa. She presented startling truths and unforgettable incidents from her rich experiences as a missionary. The only appropriate thing to do after her memorable challenge was to pray. The entire audience humbly bowed before the Lord to receive an adequate dynamic for the work which needed to be done.

A giant missionary rally was planned for Friday night of the convention. Hundreds of people were present for this meeting, which was devoted to missionary interests. The speakers selected for this occasion were Rev. Everette Howard, from Cape Verde Islands; Rev. Samuel Bhujbal, native of India; and Rev. Prescott Beals, from India.

Rev. Everette Howard reported some amazing miracles which were happening in the Cape Verde Islands. He stated that the gospel was spreading in the face of terrific opposition. He also told of the conversion of a Catholic priest, who is now a pastor in the Church of the Nazarene. Rev. Samuel Bhujbal

told of the glorious success of the Church of the Nazarene in India as it is winning souls for Christ. Rev. Prescott Beals emphasized the opportunities which were placed before the church of today and made an impressive plea for consecrated talent to be offered for missionary service. Many young people came forward to pledge their willingness to do whatever the Lord shows them to do. This vast host of dedicated young people revealed that more missionary money must be raised to open more missionary doors, so that this available man power can be put to work on the foreign field.

Those who attended this convention faced the fact that the church must match its man power potential for missionary endeavor by mobilizing its money power for this lofty enterprise. This type of challenge brought a new day to the church, for a mighty, concerted effort has been made to keep the missionary program expanding.

This brief review of the General Conventions reveals that the splendid history of the W.F.M.S. has been immeasurably affected by these quadrennial convocations. These occasions have been sources of information, inspiration, and illumination for promoting missionary interests. They have been times of laying plans, establishing policy, and exchanging ideas which furthered the cause of missions. They have been the medium for enlarging the vision, intensifying the vigor, and placing spurs in the side of zeal for a global offensive. These international conferences have co-ordinated the efforts and congealed the purposes of the woman's organization so that it functions as a unit. These advantages have made unparalleled contributions to the promotion of missions through the W.F.M.S.

CHAPTER XI

WOMAN'S FOREIGN MISSIONARY SOCIETY (PROJECTS AND STATISTICS)

The Woman's Foreign Missionary Society as a promotional agency of foreign missions has sponsored projects which have made an incalculable contribution to the church's outreach. As needs became apparent the alert leadership of the W.F.M.S. proceeded to find ways of meeting those needs. Many areas of missionary activity have received untold benefits which might have been overlooked if the W.F.M.S. had not been in existence. A partial list of the helpful benevolences which this organization sponsored includes the following: money for supporting the foreign missions budget, providing for the personal needs of missionaries, and special projects which enabled the church to organize a well-balanced missionary program. A review of the activities of the W.F.M.S. reveals the extensiveness and thoroughness of this group's genius for promoting missionary interests.

Box Work

The initial project sponsored by the women is the Box Work program. This work provides some of the personal needs of the missionaries and their families, such as clothing, linens, bedding, and home decorations. The missionaries from various fields send lists of their needs to the Box secretary of the W.F.M.S. These lists, in turn, are sent to the districts which desire to make a contribution along this line. Instructions are also given as to the weight, wrapping, and shipping of these packages to the foreign field. This cements the tie of fellowship between the homeland and the foreign field and strengthens the morale of those in faraway places.

The sending of boxes to missionaries was first started in 1913. The idea emerged from a meeting on the campgrounds at Pasadena, when Dr. and Mrs. H. M. Kirk, Mrs. Paul Bresee, and others were searching for a method of being more helpful to missionaries. In the initial stages the efforts were meager. But Mrs. Paul Bresee kept promoting and encouraging this work on the Southern California District. In 1919 she was

elected to the General W.F.M.S. Council and she started talking about the opportunities and services which could be rendered through box work. Finally, at the meeting of the Executive Committee of the General Council in February, 1921, this project was officially sanctioned. Mrs. Bresee was made chairman of the committee to promote this work, and she was instructed to outline the specifications as to contents of boxes and standards required to pass customs. Mrs. Bresee continued to have the responsibility of promoting this work until her death on November 26, 1946.

Once Box Work had the approval of the General Council, it spread very rapidly. Wherever a new district W.F.M.S. was formed, provision was made for doing Box Work. So this endeavor has the distinction of being the first of missionary projects sponsored by the W.F.M.S.

The advance of Box Work service is reflected in the quadrennial reports. The value declared on these materials has always been only a fraction of their real worth. Even though a low figure has been used, the totals have been sizable. The following table is a summary of the estimates placed on Box Work going to missionaries:

<i>Years</i>	<i>Amount</i>
1921-23	\$ 1,878.88
1923-28	3,741.22
1928-32	13,297.58
1932-36	14,794.13
1936-40	31,161.07
1940-44	45,122.18
1944-48	25,544.00
1948-51 (Nov.)	233,088.00

Reports from the missionaries indicate the value derived from the thoughtfulness and kindness of this type of work. One report is as follows:

The lovely parcels you send from time to time just about clothe the workers, and our little homes are made brighter for their coming. We could hardly get along without them. They meet many of our needs, especially the sewed garments that save our time and strength trying to make things when we have so much to do. . . . The natives often watch as the box is opened and their eyes shine and sparkle as they say to each other, "See how they love her across the sea" (Report of Miss Pelley, *The Other Sheep*, December, 1928, p. 10).

Accounts of this type could be multiplied endlessly. All reports reflect the same measure of appreciation. This type of enterprise gives somebody at home a job to do in promoting missions, and it saves the missionaries time and increases their efficiency.

SELLING SCRIPTURE TEXT CALENDARS

Chronologically, the next project sponsored by the W.F. M.S. was to sell scripture text calendars and give the profits to the missionary fund. In September, 1922, the *Other Sheep* carried the first appeal to the women's organization to market these calendars. This challenge was as follows:

Now is the time to get your District busy doing real service for Jesus that will help the Publishing House, the General Board of Foreign Missions, your own District Foreign Missionary interest, the local societies, the churches of which they are members, unsaved souls in their communities, and last but not least, the perishing millions in dark heathen lands.

SELL SCRIPTURE TEXT CALENDARS

Thousands of dollars should flow into the General Fund from this effort. Co-operation is our watchword. "Attempt great things for God and expect great things from God." S. N. Fitkin, President.

As this challenge was accepted, it was soon discovered that the distribution of scripture text calendars served many purposes. This calendar with a printed scripture verse for each day of the year was one way of bringing the gospel message to many who otherwise would not read the Bible. Many of the calendars were placed in hospitals, jails, penitentiaries, and other public places that the Word of the Lord could be available. In one instance, a gospel calendar had been placed in the hand of an unsaved neighbor and it had been the means of his salvation.

Besides spreading the Word of the Lord, financial benefits were also derived from the calendars. For the profits from their sale went into the missionary channels of the church. The profit was normally computed on the following scale:

<i>Number of Calendars</i>	<i>Cost Price</i>	<i>Sale Price</i>	<i>Profit for Missions</i>
100	\$17.00	\$25.00	\$ 8.00
200	32.00	50.00	18.00
300	45.00	75.00	30.00

This margin of profit may appear small; but with thousands of women using their "salesmanship" ability, the net income reached large proportions. To make sure that this phase of the work was properly supervised, a standing Committee on Calendars was created by the W.F.M.S. in 1923. One member of the General Council served as chairman of this committee and gave direction to promoting the same. The council member assigned to this task in 1923 was Mrs. E. G. Anderson. From that time until the discontinuance of the project in 1948, there was always a General Council member who gave special attention to this work. (Since 1948 the Nazarene Publishing House has assumed the responsibility of distributing the scripture text calendars to the local W.F.M.S.)

The results of this effort can be observed in the following chart:

<i>Years</i>	<i>Number of Calendars Sold</i>
1923-28	25,142
1928-32	78,760
1932-36	70,978
1936-40	153,773
1940-44	289,500
1944-48	506,494

By persistent work in selling scripture text calendars, thousands of dollars have gone into the missionary cause which would not have been received otherwise. Also, those women given a task to perform in behalf of missions were made more interested in missions.

PRAYER AND FASTING LEAGUE

Another project sponsored by the W.F.M.S. in behalf of missions, which has had an unusual history, is the Prayer and Fasting League. This started as a suggestion for the whole church to promote. The original article discussing this type of spiritual exercise was published in the *Other Sheep* of April, 1924. It was written by Rev. R. J. Kunze, of Spring Valley, New York, under the title "We Can Do It if We Will." His opening paragraph was as follows:

A little over a year ago, when the General Board of Foreign Missions were almost staggering under the burden, as they were facing the crisis of our missionary work and were appealing to us in every

way they knew how that they might not have to retrench, as a pastor I was troubled to know what we should do. We were told that we had at that time about twenty-five missionaries on furlough, all expecting to go back. Also we were told that the Board had at least a hundred favorable applicants, our own young people, all expecting to go out under the Board. . . . Then I asked the Lord for His plan that would enable every one of these to do His will.

He then said that about three months ago a plan was revealed to him. He stated that for nights he could hardly sleep as he turned it over in his mind and saw its possibilities. He talked the matter over with Dr. H. F. Reynolds, and received sufficient encouragement to send the plan to the *Other Sheep* for publication. The suggestions which he made were as follows:

First, in every local church let a prayer and fasting league (or any other name you want to give it) be organized, each member pledging to do without one meal each week and putting into the missionary treasury what the meal would have cost. We would think that minimum would be about 25c.

Second, let each member also pledge to spend in prayer for the missionaries and their work the time it would take to consume the meal.

This plan brought an immediate response from the leaders of the church. Special articles and publicity soon appeared which appealed to the members of the church to launch this program. These general calls failed to make a profound impression on the members in the local churches. Therefore, in 1925, the leaders of the W.F.M.S. asked for permission to promote this program and spearhead the movement which would rally the resources of the church in this behalf. Since missionary interests were suffering grievously from lack of funds and retrenchment looked inevitable, the prayer and fasting project was taken over by the W.F.M.S. The results were phenomenal. The membership of the Prayer and Fasting League leaped upward. Also, the monies from this source kept the lifeline for missionaries and native workers intact. What appeared an inevitable retreat in the missionary program was bypassed and the work continued at its normal pace, thanks to the Prayer and Fasting League.

In 1928, the Prayer and Fasting Committee became one of the standing committees of the W.F.M.S., and a member of the General Council became chairman of the committee. Since that time, the Prayer and Fasting League has been part of the promotional work of the W.F.M.S. Mrs. H. F. Reynolds served

as chairman of the Prayer and Fasting League during the first few years of its existence. In 1932, Mrs. L. A. Reed was elected to the general W.F.M.S. Council and she in turn was assigned the responsibility of supervising the Prayer and Fasting League. Since that time she has made a remarkable contribution to the missionary enterprise of the church through this medium.

The following chart indicates the magnificent growth and accomplishments of the Prayer and Fasting League in contributing to the missionary cause:

<i>Years</i>	<i>No. of Members</i>	<i>Amount Contributed</i>
1928-32	8,015	\$108,959.74
1932-36	29,193	141,287.57
1936-40	34,419	239,590.58
1940-44	47,651	425,635.28
1944-48	57,634	785,670.59
1948-52	69,289	890,897.23
	(Nov., '51)	(Mar. 31, '52)

The financial accumulations listed above represent one phase of the returns realized from this gigantic project. The missionary outreach of the church could not have been so effective without the ways and means provided through this channel. However, the entire worth of the project cannot be measured in monetary standards. For the thousands of hours spent in prayer by the members of the league for missions has produced victories which only eternity can measure. Once more the work of the W.F.M.S. in promoting missions reaches dazzling heights.

INDIAN HEAD PENNY FUND

Another project which received the attention and support of the W.F.M.S. was the Indian Head Penny Fund. The suggestion was first made to the whole church by Rev. R. E. Bower. In the *Other Sheep* for October, 1918, he had an article introducing the idea under the title of "Indian Head Penny Fund." His opening paragraph was as follows:

The heart of the writer has been moved on by the Holy Ghost and brought under conviction that the time is at hand for us as an evangelistic holiness people to do something immediately for the evangelization of the neglected American Indian race.

The plan he proposed provided that each person who became associated with this project would lay aside every Indian head penny that came into his possession. This money was to be sent to the general treasurer of the church and would go into a special fund for evangelizing the Indian races of America.

The plan made the church aware of its responsibility to the Indians but it needed some particular organization to promote it. In 1928, the Indian Head Penny Fund became an integral part of the structure of the W.F.M.S. and from that time it has been properly publicized. In that year, Mrs. R. T. Williams was elected to the General Council of the W.F.M.S. and she was also made chairman of the Indian Head Penny Committee. She was to create ways and means of advancing this worthy endeavor. She inaugurated an annual Indian Day program. The program pointed up the possibilities and opportunities which this work afforded. Interesting incidents about Indians were made available. When this public program was given, the Indian head pennies were collected.

Eventually Indian head nickels were also saved. The title of the project was then changed to Indian Fund. As time went by, Indian head coins became scarce, but this did not diminish the W.F.M.S. interest in the Indian race. In fact, the North American Indians became an object of deep concern. The absence of the type of coin which started the work did not alter enthusiasm for this endeavor. The W.F.M.S. still encourages Indian Day programs and also has a member of the General Council to supervise the over-all planning for this work. The response of the W.F.M.S. to support this fruitful and needy field of evangelism can be observed by the following chart, which shows the amount of money invested in this project:

<i>Years</i>	<i>Amount Raised</i>
1928-32	\$ 24,565.00
1932-36	9,464.75
1936-40	24,820.26
1940-44	68,536.57
1944-48	134,987.37

As the W.F.M.S. heightens its awareness of the dire needs of this neglected race, it provides more money to meet these

needs. There would be many less missionaries among the Indians of America, and fewer buildings for this group to worship in, if the W.F.M.S. had failed to do its best along this line. Again, the women of the church rallied their forces when an important opportunity for promoting missionary activity was presented.

MEDICAL INTERESTS

The W.F.M.S. has always been vitally concerned about promoting projects which contributed to medical missions. The organization has engaged in activities which aided multitudes undergoing physical suffering in foreign areas. Some of the activities which they have sponsored in fulfilling their obligation to the physically unfortunates of the world are listed below.

Medical Supplies—The W.F.M.S. has collected and shipped medical supplies to the various medical centers sponsored by the church. In 1923, when the first assignments were made to General Council members to supervise certain phases of missions, one member was given the responsibility of providing medical supplies. The one selected was Mrs. Olive M. Gould. As she investigated the possibilities of this service, she soon discovered the value of preparing lists of supplies which were needed, and also instructions about mailing laws for this type of parcels. Among the items which could be used were the following: bedspreads, baby clothes, blankets, rag rugs, adhesive plaster, bandages, rubber sheeting, thermometers, pillowcases, bath towels, washcloths, pillows, and gauze.

As the women of the church became aware of the vital contribution which could be made by these supplies, they directed part of their effort in this behalf. Local societies all over the country packed boxes with materials essential for medical work and to save somebody's life or aid somebody to regain his health. This type of work has been zestfully promoted throughout the colorful history of the W.F.M.S.

Raleigh Fitkin Memorial Hospital—The medical work of the Church of the Nazarene in Swaziland, Africa, had crippled along with inadequate facilities and equipment. Since there were 100,000 Swazis and 200,000 Europeans in this section whose only medical treatment was through the small dispen-

sary of our church, it became evident that a large, modern hospital should be built. The government officials of Swaziland donated thirty-five acres of land to the Church of the Nazarene for a building site. The blueprint of the building program included plans for a native church, hospital, nurses and teachers' home, doctor's home, garage and stables, and an isolation ward. A large part of the money for this extensive layout was donated by Mr. and Mrs. A. E. Fitkin, as a memorial to their son Raleigh Fitkin, who had a call to be a missionary but had died at the age of ten. The W.F.M.S. desired to show its appreciation for the services of Mrs. S. N. Fitkin and to respect the memory of her son Raleigh, and this organization raised \$10,000.00 for the project. The buildings connected with this institution were dedicated in September, 1927, and another glorious victory was achieved for missions in Africa. Once more the interest of the W.F.M.S. in medical missions was evidenced by the sizable gift which helped make this hospital possible.

Bresee Memorial Hospital—The Bresee Memorial Hospital was constructed in Tamingfu, Chihli, China. It was completed in 1927, and became a vital center for missionary activity in China. In connection with this work, the W.F.M.S. assumed the responsibility of raising \$10,000.00 for the building fund. This amount, added to that which came from the General Budget, was sufficient to provide hospital facilities to care for medical needs of this phase of the work. Again the W.F.M.S. gave assistance where it was most vitally needed and helped construct a service institution which makes missionary endeavor more effective.

Reynolds Hospital—About 1932 a hospital was being built in Buldana, India, in honor of Dr. H. F. Reynolds. The W.F.M.S. wanted to have a part in this work also, and it raised approximately \$5,000.00 for this purpose.

This brief review reveals the enthusiastic interest which the W.F.M.S. has taken in medical missions. Wherever the medical phase of missionary endeavor is undertaken, the W.F.M.S. is always ready to assist in bringing such a project to fruition. Again, a contribution has been made to the global strategy of the church to evangelize the world through the activities of the W.F.M.S.

EDUCATIONAL MISSIONS

The effectiveness of foreign missions depends, in a measure, upon the degree that natives are won to Christ and then recruited to carry the gospel to their own people. One objective on all foreign fields is to develop the native organization until it is self-supporting and to build the native personnel until it can assume the responsibility of leadership for that self-sufficient church. An imperative for this realization is to establish Bible training schools which will give instruction and guidance for prospective native workers. Since this is an integral part of an aggressive missionary program, the W.F.M.S. has rallied its resources to give indispensable aid in promoting this type of activity.

Since 1932, the W.F.M.S. has given one of its General Council members the responsibility of promoting the interest of native workers and their training. Occasionally this work has helped provide support for the native workers, but the major emphasis has been to make available educational facilities for the aborigines.

Two major projects in this sphere of endeavor have been sponsored by the W.F.M.S. The first was introduced in 1940, in connection with the Silver Anniversary of the W.F.M.S. Since the organization had enjoyed twenty-five years of growth and progress, it was decided that a fund for building Bible training schools should be established. An amount equal to \$1,000.00 for each year of this history of the W.F.M.S. was set as the goal. The plan called for a total of \$25,000.00 to be established as the Reynolds Memorial Fund for Bible training schools on the foreign fields. This money was to be disbursed at the discretion of the Department of Foreign Missions. At the close of the drive, it was reported that the W.F.M.S. had achieved its objective, and \$25,000.00 was made available for opening Bible training schools in various mission fields.

Again, in 1947, the General Council of the W.F.M.S. was searching for a project which would be an honorable tribute to the singular accomplishments of Mrs. S. N. Fitkin. Her fruitful and inspiring leadership as general president deserved a citation for distinguished service. Various plans were discussed, but the one receiving unanimous support projected the establishment of a \$50,000.00 fund for setting up a Fitkin Bible Training School in China. Once more the women's or-

ganization responded to the challenge of doing something gigantic for missions. At the General Convention in 1948, the W.F.M.S. made its presentation of this memorial. When the final tally was taken, instead of the amount being \$50,000.00 as originally planned, the amazing sum of \$74,276.75 had been collected.

The plan which anticipated the building of a Bible training school in China did not materialize because of the communistic revolution. So the revised program provided that a series of Fitkin Bible Training Schools should be founded. The distribution was made for establishing schools as follows: China, \$31,541.22; Japan, \$24,276.75; British Honduras, \$9,274.39; and Philippine Islands, \$9,274.39.

Contemporaneously with this interest in Bible training schools, the W.F.M.S. has sponsored lesser projects which are related to day schools on foreign fields. From time to time, the women's organization has assumed the task of building dormitories for girls' schools and boys' schools, and activities of a similar nature. Once more the W.F.M.S. has proved itself invaluable in promoting the educational phase of the missionary program.

ALABASTER GIVING

One of the latest and most effective projects sponsored by the W.F.M.S. is Alabaster giving. It was first introduced to the General W.F.M.S. Council on June 26, 1948, by Mrs. Earle Vennum. This was to be a love offering for the Master. The plan provided that attractive boxes fastened with gold seals should be distributed among the membership of the church. These boxes were to be brought to a special service, the seals broken, and the money turned to the W.F.M.S. for missionary purposes. Upon receiving the approval of the Board of General Superintendents and the Department of Foreign Missions, the details of the Alabaster plan were worked out. In its final form, it was decided that this income would be directed into channels not receiving financial assistance from the lifeline appropriations of the General Budget. Thus, it was allocated for buildings and property, including homes for missionaries and national workers, churches, chapels, dispensaries, Bible training schools, day schools, and other essential buildings.

By January, 1949, the task of putting the plan in operation was launched. The General W.F.M.S. Council appointed five of its members to serve as the Alabaster Box Committee. Those selected were Mrs. Earle Vennum, Mrs. R. V. DeLong, Mrs. L. A. Reed, Mrs. Remiss Rehfeldt, and Miss Emma B. Word. This committee plunged into the herculean task of securing 100 per cent co-operation from every Nazarene home. The first order for boxes was 50,000, but soon another 50,000 boxes had to be added.

In January, 1950, the General Council voted that Mrs. Florence Davis serve as secretary of the Alabaster Committee and give supervision to the promotion and publicity of the same.

Consummating the first year of operation, February was designated as the month for breaking the seal and bringing in the love offering for special building projects. When the final report was computed, it was found that this plan had brought in \$125,000.10. Under the inspiration of this wonderful response, Mrs. Louise R. Chapman, general W.F.M.S. president, has challenged the missionary societies of the church to bring the total for Alabaster giving to \$300,000.00 annually.

Once more, the W.F.M.S. has received divine guidance in sponsoring a plan that would make a remarkable contribution to missions.

GENERAL BUDGET SUPPORT

The most significant financial contribution which the W.F.M.S. has made to the missionary enterprise of the church has been through its support of the General Budget. The General Budget includes the lifeline items pertinent to the whole program of foreign missions. The General Budget provides funds for the administration and supervision of the world-wide program of evangelization with all of its ramifications. The General Budget is the foundation on which the foreign missions superstructure is erected. The funds raised for special purposes give greater latitude to the services rendered by the missionary enterprise, but the essentials for carrying on foreign work must be underwritten by the General Budget. The allocations made by this financial structure represent the "irreducible minimum" for maintaining a global strategy of evangelism. The W.F.M.S. has courageously and constantly

kept money coming into the General Budget, so that the outreach of the church could keep pace with the Lord's will for this endeavor. The primary sources of monies raised by the W.F.M.S. to apply on the General Budget are listed below.

Regular General Dues—From the time of its inception, the W.F.M.S. has observed the practice of having each member pay \$1.20 per year as general dues. A small amount of this is used to pay the incidental expenses of the general W.F.M.S. organization, and the remainder is directed into the regular channels of the General Budget. As the membership of the W.F.M.S. has increased, the amount of money from this source has mounted higher. A glance at the numerical advance in members will give insight into the potential income from this type of revenue. The table below shows a cross section of the membership growth and the expected dues for the General Budget from the same:

<i>Year</i>	<i>Members</i>	<i>Possible Annual Income</i>
1923	7,300	\$ 8,760.00
1928	16,700	20,040.00
1932	26,602	31,920.00
1936	39,039	46,846.00
1940	46,957	56,348.00
1944	52,133	62,535.00
1948	61,616	73,939.00
1952	65,482	78,578.00

Relief and Retirement Dues—The W.F.M.S. has assumed one phase of the General Budget which is extremely important. In 1928, the W.F.M.S. asked for permission to provide pensions for retired missionaries and to supplement the missionaries' incomes when financial emergencies occur. The title given this account was Relief and Retirement Fund. The method of receiving money for this purpose was to assess each member of the W.F.M.S. a total of 10c per year.

In addition to dues, the W.F.M.S. has a Memorial Roll plan which brings income in to this fund. If a friend or relative desires to honor a deceased person, the latter's name can be placed on the Memorial Roll of the W.F.M.S. for \$25.00. This money also goes into the Relief and Retirement account.

Since 1928, the W.F.M.S. has procured the amount necessary to cover this item in the General Budget, and thus assures the missionaries a measure of security when unexpected financial reverses arise or retirement age is reached. The chart below indicates the amounts raised for Relief and Retirement Fund:

<i>Years</i>	<i>Amount</i>
1928-32	\$ 5,315.38
1932-36	9,754.79
1936-40	15,944.94
1940-44	17,078.93
1944-48	49,614.27
1948-52	53,449.16

Special Seasonal Offerings—Aside from the above-mentioned contributions to the General Budget, the W.F.M.S. has actively participated in all church-wide special offerings for foreign missions. From time to time the Board of General Superintendents has made appeals for sacrifice offerings, and the church has mobilized its money power to keep the general program advancing. In every instance, as hundreds of thousands of dollars came from Nazaredom to support missions, the W.F.M.S. has assumed its share of the responsibility and magnanimously aided in these phenomenal ingatherings of consecrated money. It is impossible to state the exact amount which came through the W.F.M.S. in each one of these special offerings. However, an over-all picture of the vast amounts raised by this organization for the General Budget sheds light on contributions to special offerings. The following chart gives the grand total raised for the support of the General Budget by the W.F.M.S. during its heroic history:

<i>Years</i>	<i>Amount Paid into General Budget</i>
1919-23	\$ 52,000.00
1923-28	153,619.96
1928-32	407,709.99
1932-36	415,273.94
1936-40	688,297.35
1940-44	1,242,814.42
1944-48	2,460,806.04
1948-52 (Mar. 31)	3,087,339.00

These generous amounts represent the vital concern which the W.F.M.S. has in promoting world-wide missions. By effort, by sacrifice, by hard work, the members of the W.F.M.S. have accumulated these millions for missions. Through this medium, the money power of the church has been collected and placed at the disposal of those who administer the foreign missionary program. Without this source of income the foreign outreach of the church would have been limited. But these financial resources have enabled the church to become a mighty factor in evangelizing the world in this generation.

MISSIONARY INFORMATION

In addition to the vast fortunes contributed to the missionary cause, the W.F.M.S. has rendered invaluable service in promoting missions by disseminating information about foreign fields. Aside from the methods of spreading knowledge concerning missionary activity as mentioned in the chapter on publications, the W.F.M.S. has sponsored an extensive missions study program. Operating on the principle that interest in a project is dependent upon the measure in which it is understood, the W.F.M.S. has encouraged a study of missions fields and an acquaintance with missionaries.

When the Executive Committee of the General W.F.M.S. Council had its annual meeting in February, 1922, the subject of organizing the study program of the W.F.M.S. was thoroughly discussed. It was finally decided that a Committee on Study Courses should be appointed to give direction to this phase of the work. The following were appointed: Miss Mary E. Cove, Mrs. S. P. Richards, and Miss Fannie Claypool. The group set to work, and before the year had ended the first so-called "study book" for the W.F.M.S. was ready for distribution.

This initial study outline was a folder, six pages in length. It carried the title *Our Field in China*. The general facts about the work in China were compiled by Miss Fannie Claypool and printed on four pages of the folder. The other two pages were devoted to medical missions in China, and this information was edited by Mrs. S. P. Richards. Even with this limited supply of material the W.F.M.S. encouraged every society to have a study lesson at all regular meetings.

The series of studies in 1923 was related to India. Again

a six-page folder was published under the title *Our Field in India*, and Miss Fannie Claypool was the author. Once more the official publication of the W.F.M.S. offered scant material for such an extensive study program, but the women developed a growing interest in this field.

The materials published under the auspices of the W.F.M.S. became more complete and more inclusive as the study program came of age. By 1928 the Committee on Study authorized the publication of two pamphlets, several pages in length. One booklet described the general features of the work in a particular country, and the other was a collection of short biographies of Nazarene missionaries in that country.

Still there was demand for thoroughgoing and exhaustive study materials, so that a well-rounded word picture of each field could be portrayed. As a result, the General Assembly of 1932 appointed a Missionary Literature Commission which would either prepare or have prepared extensive missionary study books. The commission was composed of two members from the Department of Foreign Missions, two members from the W.F.M.S., one member from the Nazarene Young People's Society, and one from the Department of Church Schools. Its functions were as follows:

It is the duty of the Study Commission to authorize, supervise, and correlate all foreign missionary study programs and materials for the Church, such as study courses, missionary themes, topics, and lines of study.

Since establishing the Correlated Study Commission, each year a comprehensive and carefully prepared study book has been published. This plan has brought into existence a collection of excellent missionary literature. Starting with the *Dynamic of Missions* by Dr. J. Glenn Gould, Dr. Basil W. Miller, and Mrs. Amy Hinshaw, published in 1933, every volume has made a distinctive contribution toward a thorough understanding of missions. Every phase of every foreign field has been treated in this valuable collection of material. The circulation of this study book collection during recent years has averaged 20,000 copies annually.

In order to encourage reading and studying significant missionary books, the W.F.M.S. has adopted a plan to supplement the study period of the regular meeting. About 1928, a

program of reading called the Missionary Training Course was outlined. This was designed to bring to the attention of the W.F.M.S. members various books that would give an enlarged vision of the field of study. Any person reading a certain number of these books would be given special recognition. In 1941, the title of this reading program was changed to W.F.M.S. Reading Course. The same principle was still in effect. If one read the materials suggested by the secretary of study, a special certificate of honor was awarded by the W.F.M.S. In 1949, a total of 17,085 Reading Course Certificates were granted. This indicates the measure that the members of the W.F.M.S. are familiarizing themselves with the missionaries and the missions fields.

This whole program of reading and studying has produced a profound interest in missions. Although there is no way of measuring the value of this work in dollars, still this has been a major influence in the promotion of missions. For, as people become better informed as to the thrilling drama of transplanting the church in heathen soil, the more they talk about missions, and the more they give for missions. This type of publicity gives an intangible benefit essential to an aggressive missionary program. Once more, the W.F.M.S. has been responsible for sponsoring a project which has immeasurably promoted missions.

CHAPTER XII

OTHER AGENCIES PROMOTING FOREIGN MISSIONS

Every organization in the Church of the Nazarene has some place in its program for promoting foreign missions. Since the church is basically evangelistic, each department or auxiliary of the church can justify its existence only as it makes a contribution to some phase of evangelism, particularly to the evangelization of the world. The church is geared into a program of harnessing its resources to the needs of humanity and to exercising healing and lifting ministry throughout the length and breadth of the globe. The church has allowed the world's woes to be saddled to it, and each segment of the structure engages in activities which assuage the wounds of the present generation. A brief review of the various agencies of the church will indicate the role each plays in forwarding the interests of foreign missions.

JUNIOR SOCIETY

Early in the history of the W.F.M.S. the leaders of this organization recognized the value of giving missionary instruction to children. It was soon discovered that children in the homeland were eager to learn about children in foreign lands who were less fortunate than themselves. The initial steps along this line were taken in the New England area, under the leadership of Miss Mary Cove. She was forming Junior Missionary Bands. The success of this work was widely publicized, and the general organization of the W.F.M.S. became anxious to foster missionary work among the children of the church.

In 1923, the General Council of the W.F.M.S. designated one of its members as the official supervisor of Junior missionary work. The second vice-president of the General Council was placed in charge of this type of activity. The title assigned to the children's organization was Junior Missionary Society. Mrs. Bertha Lillenas was the General Council member elected second vice-president and given the responsibility for the organizing of the Junior work on a denomination-wide scale.

Mrs. Lillenas devoted herself wholeheartedly to this task. She edited materials which assisted in the work. A periodical called the *Junior Light Bearers* was issued bimonthly. Next came a complete handbook for guidance in developing Junior work, under the title *Please Stand By*. This book was designed to "press in on the young minds those pictures of peoples in foreign lands that will remain with them, putting them under the burden of prayer, and changing their habits of spending money." The first quadrennial report given by Mrs. Lillenas indicates the measure of missionary activities undertaken by the Junior Missionary Society. This record is as follows:

We have supplied the Bresee Memorial Hospital Children's Ward and the Fitkin Memorial Hospital Children's Room with beautiful handmade scrapbooks. A large amount of money for the Raleigh Fitkin Memorial Hospital was raised through the Junior Missionary Societies. The Indian Head Penny Fund has received a warm welcome from the Juniors and considerable of this money was raised through this department (Mrs. Bertha Lillenas' report as second vice-president to the General W.F.M.S. Convention, 1928).

Since the Junior Missionary Society met only once a month, the N.Y.P.S. saw the need of Christian nurture for this same group on the other Sundays of each month. In 1928 a plan was worked out between the W.F.M.S. and the N.Y.P.S. whereby in the local program the W.F.M.S. had charge of the Junior Society program the first Sunday of the month for the missionary emphasis and the N.Y.P.S. sponsored the program the other Sundays. However, both groups assisted the Juniors in carrying on their missionary projects. The lesson material was incorporated as a section in the *Children's Worker*, a new periodical launched by the Department of Church Schools in October, 1930.

The missionary endeavors of the Junior Society were given special publicity through the medium of the "Boys' and Girls' Page" in the *Other Sheep*. In July, 1933, this was started. The material on this page contained information which promoted the missionary interests of the Junior Society. Every issue of the *Other Sheep* from that time until the present has had at least one page devoted to the children's phase of missionary work. The editor of the first "Boys' and Girls' Page" was Miss Mary Cove, and she has had the distinction of continuing in this capacity until the present. This period of editing service

deserves honorable mention, for it is one of the longest in the history of Nazarene publication.

The missionary giving of the Junior Society went into the regular channels of the W.F.M.S. for several years. However, beginning in 1936, the monies brought in by the Juniors was directed toward specific projects. The first year they purchased a missionary home in Pusad, Basim, India. The next year the Juniors financed a girls' dormitory at the day school in China. Also, they agreed to underwrite the salary of Miss Rhoda Schurman, a teacher in the Nazarene American School in China. In addition, the Junior Society pledged to support Rev. Amos Komah, a missionary among the North American Indians. At the same time the Juniors promised to raise money that would help educate the children of missionaries. These seemed to be gigantic tasks for the children of the church to sponsor, but in every case they did more than they promised or was expected of them.

In 1944 the Junior Society was placed under the direct supervision of a Junior Society Commission, composed of two representatives from the N.Y.P.S., two from the W.F.M.S., and two from the Department of Church Schools. This re-arrangement did not interfere with their enthusiasm for missions. Year after year the Juniors have devoted themselves to the task of helping finance three phases of the missionary program, namely, (1) buildings and property, (2) the education of the children of missionaries, (3) the salaries of a group of missionaries serving on the foreign field.

The average amount raised by the Junior Society for foreign mission purposes during the past few years has been \$25,000.00 per year. A sample of the type of work promoted by this organization can be observed by the following information which outlines the projects sponsored during 1951:

Support of: Rev. and Mrs. Leslie Fritzlan, India	\$1,200.00
Rev. and Mrs. Harold Stanfield,	
Nicaragua	1,200.00
Rev. and Mrs. Harold Hampton,	
British Honduras	1,200.00
Miss Lydia Wilke, Cape Verde	
Islands	600.00
Missionaries in Palestine	3,900.00

Churches and missions in Cape Verde Islands	8,900.00
Educational allowance for missionaries' children	8,000.00

Total \$25,000.00

Even though this seemed an impossible goal for the Juniors to achieve, they surpassed the assigned task, and brought in a total of \$37,360.00. Thanks to the 27,025 members of the Junior Society for making a vital contribution to the cause of missions.

NAZARENE YOUNG PEOPLE'S SOCIETY

The young people of the Church of the Nazarene have always possessed an intense enthusiasm for missions. At every level of the organization a significant place has been given to the missionary enterprise of the church. The youth group has always responded with an unbounded zest when the cause of foreign missions has been presented.

Missions have been intimately tied in with the N.Y.P.S. on the general level. When the first General N.Y.P.S. Council was formed in 1923, one member of that Council was assigned the specific duty of promoting missionary interest among the young people. This person was designated as the chairman of the Department of Missions of the N.Y.P.S. Every time the young people of the church assemble for a General N.Y.P.S. Convention, one standing committee of the convention is a Committee on Missions. This committee makes recommendations which help determine the missionary policy and program of the N.Y.P.S. for the ensuing quadrennium. At least three of the General Convention slogans have had a missionary emphasis. In 1940 the motto was "Tarry Ye . . . Go Ye," and the phrase of "Go Ye" brought into focus the whitened harvest fields in foreign regions. Again, in 1944, the convention theme was "Giving Christ to the Nations." In this instance, practically all of the messages delivered at the convention highlighted the missionary task of the church. Once more in 1948, the convention motto revealed the imperative of carrying out the Great Commission by this suggestive phrase, "I Am Debtor." The young people of the church were convinced that the radius of the Christian's love must reach around the world.

Many of the projects sponsored by the N.Y.P.S. have been related directly or indirectly to foreign missions. As early as 1935, the major challenge to the young people of the church was a special "sacrifice offering" for missions. The general slogan of this financial drive was "Easter Dollar Shower Offering." Banners of recognition for unusual achievement were offered those district N.Y.P.S. organizations which had the largest per capita giving for this purpose. Banners were awarded to the Ohio District N.Y.P.S. and the Michigan-Ontario District N.Y.P.S. The former gave a total of \$3,163.04, and the latter gave \$1,766.83. Other district organizations contributed proportionately.

The N.Y.P.S. has also been vitally interested in the overseas work among English-speaking people. For instance, in 1944 the N.Y.P.S. contributed \$10,000.00 for the establishment of the Church of the Nazarene in Alaska. Again, in 1945 the N.Y.P.S. rallied its efforts for its greatest financial drive, and brought in \$40,000.00 to open work in Australia.

The need of foreign missions became a captivating concern of the N.Y.P.S. in 1949, and a general project was sponsored which emphasized sacrificial giving. The theme of the program was "From Self to Others." The young people of the church were asked to deprive themselves of some luxury and contribute that money to foreign missions. Since much of the foreign missions program of the church is designed to help the young people in distant lands, the young people in the homeland wanted to give those less fortunate than themselves a little lift. The money was to be used to educate, evangelize, and give medical aid to young people on foreign fields. This same "From Self to Others" emphasis was continued through 1950. The build-up and publicity of the former year started bringing significant results by this time. At the present an average of \$2,000.00 per month is going into the lifeline budget of the missionary program.

At the district level of the N.Y.P.S., foreign missions interests are being promoted. Besides co-operating with the general projects, the district N.Y.P.S. organizations initiate missionary activities themselves. For instance, one district N.Y.P.S. council purchased action camera films and sent them to various missionaries to take interesting scenes of foreign fields and return them. When these pictures were circulated

among the local societies, offerings were taken to pay for the films and the surplus went into a missionary fund.

District N.Y.P.S. conventions also serve missions. Every district N.Y.P.S. convention which has been conducted since the beginning of youth work has had a committee on missions to formulate plans for promoting missionary work. Through these convention committees the youth of the church is made more aware of its responsibility to share the gospel with every creature.

One of the most effective mediums for promoting missions by the district N.Y.P.S. is the summer institute. Many times there are classes in the institute for the study of missions. But more important than that are the consecration services conducted in institutes. No institute is complete unless young Christians are given a chance to pray about the Lord's plan for their lives. In many cases, recruits for the missionary personnel of the church come from this source. The missionary enterprise becomes a forceful reality when the anointing of the Lord is upon a consecration service at institute.

On the local level, the N.Y.P.S. makes a contribution to the missionary interest of the church. Besides co-operating with the general and district missions projects, once each month, year in and year out, a missionary program is presented in the N.Y.P.S. service. The youth of the church receive instruction and information about the work on foreign fields, and this keeps them sensitive to the needs of humanity around the world. This develops a missionary-mindedness in these growing Christian characters and almost guarantees that the youth of the church today will be boosters of foreign missions tomorrow.

As a spur in the sides of zeal of the young people, the Prayer Tower Intercessors has been organized to bring added blessings of the Lord on the missionary program of the church. The youth is not only giving its money, but also devoting some of its prayer time to missions. Almost every objective on the intercessory prayer list is related to missions. Affirmatively and emphatically the youth of the church is directing energy into projects which promote missions.

NURSES' TRAINING SCHOOL

At the General Assembly of 1923, the Nazarene Missionary Sanitarium and Institute at Nampa, Idaho, was officially recognized as an institution of the Church of the Nazarene. One phase of this work provided medical aid for returning missionaries. Another phase of its activity was a Nurses' Training School which prepared nurses for medical service on the foreign fields. Through the vision and labor of Dr. T. E. Mangum, this institution became an integral part of the missionary program of the church. Besides looking after the health of returned and retired missionaries, this work has been instrumental in procuring and training missionary personnel. Some knowledge of bodily healing and of ability to alleviate pain is invaluable in missionary work. The major part of the nurses operating in the medical phase of the church's missionary program have received their instruction at the Nurses' Training School.

By 1924, four nurses had graduated from this institution. This number has been increased each year since. Many of these graduates, in turn, have gone directly to the missions fields to add efficiency to the work of the church in meeting the needs of the multitudes in foreign lands. At present there are 47 student nurses in the training school. There are 7 doctors on the hospital staff and 6 administrators and instructors. The hospital has a capacity of 125 beds.

Since the church has an institution of this type, and nurses can be trained in a Nazarene atmosphere, it encourages many who are called to render medical service abroad more readily to accept and prepare to fulfill that call. This is only one of the many ways in which the Nurses' Training School is a valuable asset in promoting the cause of missions.

SUNDAY SCHOOLS

As long as there has been a foreign missions program, the Sunday schools of the Church of the Nazarene have helped support it. From the earliest beginnings, every Sunday-school superintendent either each Sunday or once a month makes an announcement like this: "Has anyone had a birthday this past week or month? If so, please come forward and place a penny for each year in the birthday bank and, thus, make a contribution to foreign missions." The income from these offerings is

used for the support of national workers. This direct investment in the work of the church on the foreign field reaps untold benefits. The average amount raised each year through this medium is \$26,000.00. However, the potential of it is described as follows by Dr. Remiss Rehfeldt:

Your birthday offering has significance. Suppose all the four hundred thousand Sunday-school scholars, young and old, would give their birthday offerings without fail. The result would be a minimum of \$80,000 each year and probably \$120,000. This latter figure is an average of thirty cents per person (*The Other Sheep*, January, 1949, p. 3).

The Sunday school has also contributed in another way. For several years many of the Sunday schools of the church have set aside the offering of one Sunday morning each month for missions. Usually this is the first Sunday of the month. In 1949 the Department of Church Schools specifically recommended that all Sunday schools give the offering of one Sunday a month for this purpose. This particular suggestion was adopted by almost every Sunday school in the church. The result was that in 1950 a total of \$156,000.00 was given by this auxiliary to the general interests of the church. A year-by-year accumulation at this rate will open the way for great missionary activities in the future.

Aside from the financial assistance, the Sunday school promotes missions in an intangible way. For instance, in the Primary and Junior lessons used by the Sunday school one month each year is devoted to missionary study. This is another teaching agency which impresses the minds of boys and girls with the missionary aspect of the church. Also, in the literature of the other departments of the Sunday school the missionary task of the church is given consideration each time the scripture lesson affords such an emphasis.

Through investment and instruction the Sunday school is keeping stride with the other agencies of the church in promoting foreign missions.

NAZARENE COLLEGES

Every college sponsored by the Church of the Nazarene has among its campus organizations a missionary band or society. The colleges may not have any other school societies alike, but they are in accord at this point, that no holiness educa-

tional institution is complete without a missionary organization. These societies are made up of the called missionaries, faculty members who have an interest along this line, and all Christian workers who desire to promote the missionary interests of the campus. Usually these groups meet once a week, to receive a missionary message and devote time to prayer and fasting. Statements from various college catalogues will indicate the activities of these campus organizations:

The Missionary Society [at our college] is not technically a student organization, since practically all the faculty are members and co-operate with its program. The aim of the society is to give the students world-wide vision concerning the spread of the gospel and to enlist young lives in that service. Meetings are held frequently in chapel and are usually conducted by the students themselves.

Each Thursday the General Missionary Society, composed of all students and faculty, presents or arranges for a chapel program with definite missionary emphasis. These programs have done much to intensify missionary fervor. This society also conducts a prayer and fasting service in the interest of missions, revivals, requests of prayer from elsewhere, every Thursday noon in the chapel.

In addition to the inspiration generated by these missionary organizations, each college in the Church of the Nazarene offers from one to three courses in missions each year. It has been estimated that at least 250 students are enrolled in one or more of these classes each year. The information imparted during the regular class session often helps the student to find the will of the Lord for his life.

In addition to the above-mentioned promotional agencies of missions in the colleges, there must also be considered the missionary impact derived from chapel services, regular church services, revivals, and missionary lectureships. These combined efforts point up the worth of missions and cause every serious-minded Christian student to realize his responsibility to contribute talents and material possessions to build the kingdom of God among all nations.

NAZARENE THEOLOGICAL SEMINARY

In keeping with the missionary emphasis in the other educational institutions of the church, Nazarene Theological Seminary enthusiastically promotes missions. From the beginning, every student who graduates is required to take at least two

classes in missions. Also, there is a missionary organization called the Bresee Society, composed of called evangelists and missionaries, and at its regular meetings some phase of specialized Christian work is discussed.

Through the generosity of Dr. J. F. Leist, at the inception of the Seminary in 1945, a lectureship on missions was established. This lecture series brings to the Seminary each year an outstanding speaker whose breadth of experience and grasp of missionary activities create an unquenchable passion for missions. Those who have served in this capacity are the following : Mrs. Louise Robinson Chapman, Rev. Leslie C. Fritzlan, Rev. John Cochran, and Dr. Hardy C. Powers. Each has made missions live and made all who listened want to live for missions.

In 1947 the curriculum of the Seminary was revised to include a Department of Missions. Dr. Russell V. DeLong was assigned the chairmanship of this department, and he immediately outlined plans which intensified the missionary activity of the Seminary. Special attention was given to a basic training course for those planning to become missionaries. The high light of this program provided that an experienced missionary should be a resident professor of missions for one semester each year. This brought the Seminary firsthand information regarding preparation for prospective missionaries, the battles and temptations peculiar to missionaries, and the satisfying returns that come from missionary activity. These heroic servants have possessed an infectious dynamic which wielded a powerful influence for missions. Those who have served in this capacity have been the following: 1947, Rev. Prescott Beals, India; 1948, Rev. William Esselstyn, Africa; 1949, Rev. Roger Winans, Peru; 1950, Dr. Orpha Speicher, India. Daily contact with these noble souls makes a real difference in one's attitude toward missions.

In the spring of 1949 the student association president, Rev. Drell Allen, challenged the student body to do something tangible about promoting missions. His suggestion was that an offering for this purpose be taken each week during chapel. In keeping with this proposition, each week the faculty and students make a contribution for this purpose. These offerings have averaged about \$50.00 per week.

Thus, the Seminary has taken its place as an agency of the church which vitally promotes missions. This should pump into the pastoral ministry of the church a missionary spirit which keeps the whole church keenly aware of the needs of the last, the lost, and the least of mankind.

"SHOWERS OF BLESSING"

The radio program of the Church of the Nazarene was started in 1945, with the impressive title "Showers of Blessing." Through the uncanny ingenuity of the director, Dr. T. W. Willingham, and his assistant, Stanley Whitcanack, this program has made a profound impression on millions of people. From the beginning, it was aired around the world by short wave. Early in the history of this broadcast it became apparent that this could be a medium of promoting foreign missions. The identifying line which accompanied each program was, "The Radio Voice of the Church of the Nazarene." This put the name of the church in the minds of multitudes of people in foreign countries. Then the lively, spiritual program which followed stimulated interest in the sponsoring church. This brought many important benefits. In areas where the Church of the Nazarene was not established, it helped people to become acquainted with the church and paved the way for the opening of work. In areas where the church was already established, it won new friends for the church. This collective good will has brought returns which vitally affect the progress of the church.

The first broadcasting station on foreign fields to release "Showers of Blessing" was in Puerto Rico, in July, 1945. The second foreign station to put the "Radio Voice of the Church of the Nazarene" on the air waves was the powerful transmitter at Quito, Ecuador, in November, 1945. Even though the program was in English, yet sufficient responses were received to convince the radio director that one of the best ways to promote foreign missions is through the radio. This devotional broadcast goes into homes which the missionaries could never reach, and it pries open doors which would never be opened otherwise. In the light of the potentiality of this instrument for spreading the gospel and publicizing the Church of the Nazarene, many foreign stations have been added to the list of broadcasting centers. At the present these foreign out-

lets are as follows: Panama, three outlets; Africa, two outlets; Barbados, one outlet; Trinidad, one outlet; India, one outlet; and Quito, Ecuador, one outlet.

The product of this activity can be observed by the following testimonials which have come in unsolicited:

AFRICA—They all listen to the program and are quite interested. It is the only holiness program in South Africa. People all over South Africa are listening. Everywhere you go people say, "Oh, it is your church which has that program? We never fail to listen." I believe it is one of the most important stations in the world—it is reaching South Africa.

AFRICA—I was saved listening to your broadcast, and I am just waiting when the time comes when you can get a place here in Johannesburg to put up a church.

PORT OF SPAIN, TRINIDAD—I cannot express in words how much I enjoy your messages of hope which are sent out by "Showers of Blessing." . . . I know it was Providence that moved me to turn on our radio the first time I heard your message. We all agree that your messages appeal to everyone, and I assure you they are looked forward to and loved by all in our home and around the neighborhood, where I have aroused interest in them.

The above statements could be matched by other reports from around the world. This indicates the terrific impact which the radio program is making in foreign areas and the way it is giving valuable assistance to the missionaries as they introduce the church to those who have heard the program. Another agency of the church is lending its influence and bending every effort to communicate a message of hope to earth's teeming millions.

CHRISTIAN SERVICE TRAINING COURSE

The Christian Service Training program was established to give enlightenment to the constituency of the church. This plan of study prepares laymen for places of leadership in the local church, trains Sunday-school teachers, and gives instruction on developing Christian character. One phase of the study program in Christian Service Training is entitled "Missionary Education." The classes which are conducted under this section impart knowledge of the work of the missionary, an understanding of the purpose of carrying on missionary work, and information about outstanding leaders in the missionary enterprise. Anyone who becomes better enlightened about missions will become a stronger booster of and a more liberal giver to missions. Information always precedes participation,

and a study of missions increases the Christian's interest in this worthy cause.

During 1950, through the promotional effectiveness of Rev. Norman Oke, director of Christian Service Training, there were 1,278 classes conducted and 23,653 persons in attendance at these classes. This reveals the desire for knowledge which the members of the church have, and their concern about becoming fruitful Christians. It is not possible to determine the exact number of these classes which concentrated on missionary studies, but many of them were tied in with missions, either directly or indirectly. So, Christian Service Training can be classified as one of the service institutions of the church which promotes foreign missions.

CHURCH MISSIONARY SOCIETY

As early as 1936, there was slowly crystallizing a plan which engaged the entire membership of a local church in a program of missionary study, missionary dues, and missionary projects. Activity along this line resulted in the adoption of the following resolution by the General Assembly of 1936:

WHEREAS, in the furtherance of missions we desire to lend aid to every agency that seeks to advance this worthy cause; and

WHEREAS, there is in our *Manual* the statement that every church shall have one or more missionary societies; and

WHEREAS, we have among us a great working force of women with many units of effort and action that are seeking to do this work; and

WHEREAS, there is a growing interest among many churches for a men's missionary movement that will in turn have agencies and action in the direct advancement of the cause of missions; and

WHEREAS, some churches do not feel that they can have either of the above but desire the society to be composed of the members and friends who desire to associate in the advancement of this cause under a church missionary society with agencies and action in promoting this cause:

Resolved, that §119 of the *Manual* be interpreted to mean that in each local church there shall be either a women's missionary society, or a men's missionary society, or a church missionary society, or two or more of these organizations (*General Assembly Journal*, 1936, p. 83).

This step caused several district assembly committees on foreign missions to mention the values derived from expanding the missionary society to include all members of the church. However, only scattered efforts were made during the next few years to put such a plan in operation.

At the Ontario District Assembly in May, 1944, there were four churches which reported that they had formed Church Missionary Societies. Therefore, the Ontario District memorialized the General Assembly of 1944 to authorize and publish a constitution for the Church Missionary Society organization. In the light of favorable consideration of this request, the 1944 edition of the *Manual* contained a constitution for the organizing of a Church Missionary Society in the local church.

This development encouraged many other churches to establish church-wide missionary societies. These groups have become aggressive in their promotion of missions. Their influence has been felt throughout the membership of the local church. They have sponsored many worth-while projects for foreign missions. They have marshaled the resources of local churches for world evangelization.

Statistical reports for 1950 indicate the Church Missionary Society has made progress. At present there are three districts having district-wide Church Missionary Society organizations, namely, Akron, Dallas, and Wisconsin. There are 209 local societies in the whole church with a membership of 5,292, raising \$35,997.00 for the missionary cause during one year.

This inventory of the various agencies of the church gives final proof that the whole church is geared to make a contribution to missions. Since a passion for holy evangelism permeates every segment of the church, it is only natural that all the parts should function as promoters of the global outreach of the church. With each auxiliary of the church helping to maintain the lifeline of the gospel that reaches around the world, the only direction for this mighty fighting force of the church is forward. The support and influence of this group of agencies will enable the church to lengthen its lines and strengthen its cords, so that men everywhere will have strong cables to make their way to God.

CHAPTER XIII

THE PROMOTION OF THE DEPARTMENT OF FOREIGN MISSIONS

The Department of Foreign Missions not only gives guidance in administering the affairs of the foreign missions program of the church, but is also actively engaged in promoting the interests of foreign missions. Through this channel many challenging projects for missions originate. The Department of Foreign Missions endeavors to rally and mobilize the money-power resources of the church for world evangelization. This group operating with the foreign missions secretary formulates plans which make actual the world-wide vision of the church. By promoting workable methods, every member of the church is made conscious of and accepts responsibility for the global task of missions. Children and adults alike are urged to become workers together with God in the thrilling adventure of bringing the world to the feet of Christ. Some of the promotional activities sponsored by the Department of Foreign Missions are listed below.

I. CHILDREN'S DAY SERVICES

One of the oldest methods of spreading missionary information and raising missionary funds is through the Children's Day program and offering. However, the initial venture with Children's Day services was not related to foreign missions but to publishing interests. In the early part of 1914, the Nazarene Publishing House purchased a new home at 2109 Troost, Kansas City, Missouri. Since money was desperately needed for this purpose, the Board of Publication decided to have a special Children's Day emphasis to help meet pressing obligations. The date set was November 8, 1914. A special program was to be given on that day by the children, and an offering was to be taken to apply on the indebtedness of the Publishing House. Previous to the special day, "Mite Boxes" had been distributed and these were to be returned full of

money for the specified project. The response to this appeal was astonishing. A total of \$3,474.14 was contributed.

This newly discovered "gold mine" was destined to become a permanent part of the church's financial structure. The Board of Foreign Missions quickly recognized the possibilities residing in this program. Therefore, the next year, the Children's Day service was organized around a missionary theme and the offering received was to be used for foreign missions. In keeping with this arrangement the following announcement appeared in the May, 1915, issue of the *Other Sheep*:

The General Missionary Board has asked that all our Sunday schools observe a Children's Day for Missions, on some Sunday in June, and appointed a committee to arrange a program of songs, recitation, etc. This program is composed of original matter, the songs having both the words and music printed in the program, being written by Lillenas, Lehman, and others. It is unique and interesting, and cannot fail to please. Be sure that your Sunday school observes this Children's Day, and that you send for an ample supply, as only a limited number will be printed (p. 8).

The slogan for the program was: "Five Thousand Dollars for Missions from Our Sabbath Schools." The returns from this endeavor were exceedingly gratifying. To the surprise of almost everyone, the amount specified in the slogan was brought in. This encouraged another Children's Day service for the next year.

The accumulation of successes in this connection has caused a Children's Day service to be sponsored by the Department of Foreign Missions from 1915 to 1951. The offerings from this source have mounted higher and higher. For instance, in 1920 a total of \$11,292.00 came in for missions. The record offering was received in 1946, when the amount raised was \$12,262.99. Thus, the Children's Day service has been a vital part of the promotional efforts of the Department of Foreign Missions in behalf of the missionary enterprise.

II. THANKSGIVING OFFERING

Another project sponsored by the General Board of Foreign Missions which has become a permanent part of the church calendar is the annual Thanksgiving Offering. As early as 1918, the first Thanksgiving offering for missions was taken. (When it was started, no one suspected that it would reach the proportions that it has today.) It came in response to a

challenge made by a person who pledged to give \$1,000.00 for missions if the rest of the church would give \$4,000.00. The pastor of Spokane, Washington, First Church, Dr. C. Warren Jones, made a suggestion for bringing in the needed amount. The announcement of this plan was published as follows:

In a recent issue of *The Other Sheep* we referred to the Five Thousand Dollar Fund, stating that one of our brethren had contributed one thousand dollars on the condition that an additional four thousand dollars was raised. . . . We have a suggestion from Brother [C. Warren] Jones, pastor of our church at Spokane, that we believe will make possible the securing of the whole amount. His suggestion is that we have a Sunday School Thanksgiving March and give a special offering to the Five Thousand Dollar Fund. The Sunday School Board of Spokane church voted to have this march and they will contribute at least one hundred dollars. It would certainly be splendid if all of our Sunday Schools would join in this Thanksgiving missionary march on Sunday, November 24th, and we feel confident that hearty cooperation on the part of our Sunday Schools will bring in the whole amount needed (*The Other Sheep*, November, 1918, p. 4).

Once more the church rallied to a worthy cause and reached its objective. This encouraged those in charge of financing the foreign missions program to make plans for another offering the next year. However, instead of a Thanksgiving offering, it was classified as a Christmas Love Offering. For several years the special offering for missions shifted between Thanksgiving and Christmas. Whether it came in November or December, the offering always came once a year and was for the same purpose, namely, to build the Kingdom around the world.

In 1931 the leaders of the church decided to make November the month of self-denial and prayer. Therefore, from that time until the present the Thanksgiving Offering date has been a fixed item on the calendar of the church. Local congregations give more than "thanks" at Thanksgiving. A tradition has been established that causes each member of each church to do something special about the cause of missions. From year to year the amount raised in the Thanksgiving Offering has increased. The gigantic financial drives of the church at this particular season have reached astonishing proportions. For instance, in 1948, the Thanksgiving Offering amounted to \$342,369.56; in 1949 it passed the \$400,000.00 mark; and in 1951 it exceeded \$500,000.00.

During recent years the Department of Foreign Missions has been relieved of the responsibility for organizing and publicizing the Thanksgiving Offering. This task has been taken over by the General Stewardship Committee. But the joint efforts of these two groups, plus the liberality and devotion of thousands of loyal Nazarenes, have made these amazing gains possible.

III. THE EASTER OFFERING

Another red-letter day on the calendar of Nazarenedom is Easter Sunday. Two things are associated with this date through traditional practices in the Church of the Nazarene. One item is rally day for the Sunday school and the other is a special offering for missions. The latter was started first. The original Easter Offering for missions dates back to April of 1930. At that particular time the following announcement covered the front page of the *Other Sheep* for April, 1930:

EASTER SACRIFICE OFFERING SUNDAY, APRIL 20

THE GENERAL SUPERINTENDENTS OF THE CHURCH OF THE NAZARENE HAVE REQUESTED ALL PASTORS TO OBSERVE EASTER SUNDAY, APRIL 20, FOR A SACRIFICE OFFERING TO CLEAR UP ALL GENERAL BUDGET ARREARS AND GATHER MEANS FOR MORE SPLENDIDLY SPREADING HOLINESS IN HOMELAND AND FOREIGN LANDS.

From that time until the present the history of the Easter Offering has paralleled the Thanksgiving Offering. It is always characterized as an occasion when every member of the church does something above his regular giving for world-wide interests. Although the challenge for this purpose goes out year after year, still there is something fresh and appealing about it. The response is always greater than the goal set. The cause of missions receives a financial lift which keeps its lifelines extended to the uttermost parts of the world.

The most remarkable achievement in the brilliant history of the Easter Offering was the unbelievable sacrificial giving of the entire membership of the church in 1949. At that time the economic potential of the church exerted its strength and brought the gigantic total of \$821,152.11 into the channels of the General Budget. The average offering at this season of the year exceeds \$500,000.00.

Thus, the Department of Foreign Missions has been re-

sponsible for establishing a tradition which has been invaluable in promoting the missionary program of the church.

IV. DEPUTATION WORK

The value of personal experience has become recognized as one of the most effective methods of promoting missions. Gradually the concept has developed that the spot witnesses have something to tell the homeland that will kindle interest in missionary activity. The compassion and vision of returned missionaries can be passed to others in public services. The values derived from giving to missions can best be described by those who have been working with the heathen. The importance of making use of the know-how of the furloughed missionary has become evident. Therefore, the Department of Foreign Missions developed a policy of promoting missions by using returned missionaries in deputation work. This keeps the missionary in touch with the church, and at the same time keeps the church informed about the field which the missionary represents.

The extensive program of deputation work in operation today has emerged from meager beginnings. The benefits to be derived from this type of service were detected early in the history of the missionary program. For instance, in 1926 Dr. Reynolds raised this question, "What can the returned missionaries do while on furlough?" He answered the question as follows:

Tell in the homeland the interesting things about the country, the people, their customs and their great needs where you have been laboring—not forgetting to mention the great possibilities that lie before us and them, if we continue to carry the gospel of full salvation to them. Be on the alert to enter any door of opportunity to give missionary talks and addresses in connection with our Church, Sunday School, N.Y.P.S. and Women's Missionary Societies in the accessible territory. When too tired to preach; to give address; to talk; to write; to pray; to sleep; "think on spiritual things" (*The Other Sheep*, January, 1926, p. 2).

This reference indicates that the furloughed missionary had something important to give to the homeland, but his services were to be limited to those churches which were easily accessible. In a hit-and-miss fashion, the missionary was to accept any invitations to hold services in the neighborhood of his homeland residence.

The next stage of deputation work can be classified as "get acquainted" activity. This came when a group that had supported a certain missionary desired to have this missionary make a personal visit while on furlough. For instance, if the W.F.M.S. of a district would assume responsibility for underwriting the expenses of a missionary, when the missionary was back in the homeland he was expected to make a call on the sponsoring group. This encouraged personalized relationship between the home and foreign fields.

The results of these personal contacts were unusually gratifying. This caused a new step to be taken which expanded the person-to-person relationship between the missionaries and the church as a supporting constituency. The whole church was beginning to become interested in the entire missionary personnel. The new emphasis was to have available missionaries to tour districts, conduct zone rallies, and hold services in local churches for the sake of spreading information and inspiration in behalf of foreign missions. By 1937 the benefits from this type of deputation were becoming evident. This is reflected in the following editorial by Dr. C. Warren Jones:

Our district superintendents and W.F.M.S. presidents are seeing the value of having returned missionaries in our churches for a missionary service. It is not enough to have a missionary service during the assembly; nor can we cover the ground by having missionary rallies. These special services and rallies are good and they have a place, but we must carry the missionary information and inspiration to the local churches. Many of our people never get to an assembly or even to a rally. If we want to contact all of our people we must go to the churches. A W.F.M.S. president of a certain district wrote in, saying that during the past two years, they had on several occasions covered the district, having a missionary service in every church. Here is the result. In two years the giving to the General Budget has doubled (*The Other Sheep*, December, 1937, p. 3).

The policy of keeping furloughed missionaries actively engaged in deputation work has produced many valuable returns. This program has developed strong ties of Christian friendship between the homeland and the missionary. It has also brought a mutual understanding between those interested in and those actively engaged in giving the gospel to every creature. It has encouraged Nazarenes to give hundreds of thousands of dollars each year for the evangelization of the world.

At the present, deputation work has become a major item in the promoting of missionary interests. In 1951, out of the missionaries on furlough, twenty-three were engaged in deputation work. This group participated in eighty-nine district tours. Some of the districts had as many as four or five missionary tours during this calendar year. On these tours, there was a total of 2,301 services conducted. These figures indicate the enormous spread of this type of work.

The most extensive program of deputation work was launched in 1948, when the Department of Foreign Missions organized the famous "Coast to Coast" Missionary Convention series. These missionary conventions were to be held in forty of the major cities in the United States and Canada. Each convention was conducted by a team of four workers, three of whom were missionaries and one a national. The convention lasted three days, with missionary services being held in the mornings, afternoons, and evenings. This concentrated program was arranged to allow each worker a chance to speak each day. The initial convention was in Los Angeles, California, April 1, 2, and 3, and the last convention was in San Francisco, California, August 23, 24, and 25. Some of the missionaries and nationals used in these services were the following: Everette Howard, Cape Verde Islands; Lyle Prescott, Cuba; Samuel Krikorian, Palestine; Harold Stanfield, Nicaragua; Samuel Bhujbal, India; Prescott L. Beals, India; Lelan Rogers, Trinidad; Lydia Wilke, Africa; Fairy Chism, Africa; Honorato Reza, Mexico; and Baltazar Rubio, Peru.

The total effect of deputation work has produced a missionary impact which has kept the spirit of missions highly activated in the Church of the Nazarene. Without these personal contacts the church would be uninformed and the missionary work would be formal and impersonal. However, through this medium the missionary task of the church is embodied in persons that we have talked with, or seen, or heard, or entertained in our homes. These associations make foreign missions meaningful and vital to each Nazarene. As long as this condition prevails the church will be aggressively missionary.

V. GENERAL ASSEMBLY RALLIES

The Department of Foreign Missions has always capitalized on opportunities of promoting missionary interests when the church has convened for a General Assembly. At the same time, the church has recognized that foreign missions is an integral part of Kingdom building and a place should be given this interest at all major gatherings. Therefore, from the first General Assembly in 1907 to the present, a gigantic missionary rally has been placed on the calendar of the General Assembly as a "must."

The first missionary service of this type was on Tuesday night, October 15, 1907, at the Chicago General Assembly. The service was under the direction of Rev. A. B. Riggs. The first speaker on the program was Rev. John Short, of Cambridge, Massachusetts. He indicated that the Holy Spirit is the propelling power that will send a man out into the dark corners of the world; that the Spirit of Pentecost is the Spirit of Missions; that whatever God has given us we must give away, and as we give it to others it increases. The next speaker was Mrs. Lucy P. Knott. She said that she believed that God's clock was striking an hour in Chicago that would vibrate around the world; that there is no subject to bring the continual light and power of Pentecost like missions; that it was God's great purpose in bringing them together to speedily evangelize this earth. The last speaker was the Reverend Mr. Stafford, missionary from Mexico. He gave a stirring address about his work in that country, which contained 12,000,000 people, with very few Protestant missions. At the close of this address, a liberal offering was taken for his work.

This First General Assembly set the precedent for devoting one service to an emphasis on missions. Soon this practice became a tradition. In each instance, the service was under the direction of the Board or Department of Foreign Missions. The Second General Assembly devoted Monday afternoon, October 12, 1908, to a giant missionary rally. Each of the General Assemblies continued to observe this pattern. However, the Fourth General Assembly, in 1915, set aside the first Sunday afternoon as the time for this special emphasis. This became the normal time for the missionary rally in each successive General Assembly. And now, no one could think of Nazarene-dom coming together without a Sunday afternoon missionary

service under the direction of the Department of Foreign Missions.

One of the most thrilling activities of any General Assembly is this occasion when the returned missionaries, missionaries under appointment, and leaders of the church present a service which points up the value of missions. The colorful costumes from foreign countries which the missionaries represent, the use of native languages in songs and testimony, the impassioned appeals of those fresh from the harvest fields, make this occasion unforgettable. In each instance, ministerial and lay delegates and thousands of visitors are inspired to return to their respective fields of labor with firm determination to advance missions.

Again, the promotional efforts of the Department of Foreign Missions keeps the church reminded of its world-wide task and challenge.

VI. CHURCH-WIDE CO-OPERATION

The Department of Foreign Missions enlists the services of the church as a whole to promote this global enterprise. Every institution, official, and member of the church is asked to do something about fulfilling the Great Commission. Every function of the church has been geared to make some type of contribution to this glorious cause. Therefore, the Department of Foreign Missions, through the co-operation of the Board of General Superintendents, the General Board, the district superintendents, the pastors, the laymen, the educational institutions, the Publishing House, the W.F.M.S., the N.Y.P.S., the church schools, the Junior Society, the periodicals, and the radio, is able to mobilize the money-power and man-power resources of the church to help evangelize the world in this generation. This responsibility has been pumped into the life stream of the church until foreign missions is bone of our bone and flesh of our flesh, from the highest official to the humblest member. Since we have come to the Kingdom for such an hour as this, the total energy of the church is directed toward realizing the objective of "giving the gospel to every creature in the same measure that we have received it."

INDEX

- Anderson, E. G.: treasurer of Mission Board, 18; secretary and treasurer of Mission Board, 19; member of Dept. of Foreign Missions, 22; secretary of foreign missions, 29; tenure as treasurer of Mission Board, 35; editor of the *Other Sheep*, 75.
- Benson, Mrs. John T.: on special committee for missionary work, 88; on General W.F.M.S. Council, 89, 93, 95, 96, 97, 98, 100, 101.
- Board of General Superintendents: assist in nominating foreign missions secretary, 37; approve missionary candidates, 52; foreign visitation, 52-60.
- Bracken, A. K.: chairman of Department of Foreign Missions, 25, 26.
- Bresee, P. F.: first report on missions, 13; president of first Missions Board in West, 14; ex officio member of Board of Missions, 16; church administrator, 31.
- Bresee, Mrs. Paul: on special committee for missionary work, 88; on General W.F.M.S. Council, 89, 93, 95, 96, 97, 98, 100, 101.
- Chapman, J. B.: on Missions Board, 17; foreign visitation, 55-57.
- Chapman, Louise R.: elected to Department of Foreign Missions, 26; elected W.F.M.S. president, 26, 102.
- Christian Service Training: contribution to missions, 148-149.
- Church Missionary Society: 149-150.
- Department of Church Schools: representation on General Board, 24; missionary projects, 143-144.
- Department of Foreign Missions: organized in 1923, 21; composition and personnel, 22-26; functions, 26-28; assists in nominating foreign missions secretary, 37; promotional projects, 151-158.

Fitkin, Mrs. S. N.: member of Department of Foreign Missions, 24, 25, 26; connected with missionary work in 1899, 86; on special committee for missionary work, 88; president of W.F.M.S., 89, 93, 95, 97, 98, 100, 101, 102.

Foreign Missions Secretary: relation to Department of Foreign Missions, 29; method of election, 37; duties of, 39; J. G. Morrison, elected, 38; C. Warren Jones elected, 44; Remiss Rehfeldt elected, 48; editor of the *Other Sheep*, 76.

Gay, Leslis F.: 13, 15, 16, 17, 20.

General Board of Foreign Missions: composition of first board in East, 11; in West, 13; in 1907, 15; in 1908, 17.

Goodwin, John W.: foreign visitation, 54-55.

Jones, C. Warren: member of Department of Foreign Missions, 23, 24; elected foreign missions secretary, 44; life sketch, 43-48; editor of the *Other Sheep*, 76.

Junior Society: history of, 137; missionary projects, 138-140.

McConnell, C. A.: member of Missions Board, 17, 20; chairman of Department of Missions, 22, 23, 24; editor of the *Other Sheep*, 74.

Miller, H. V.: foreign visitation, 57-58.

Missionaries: how to become a missionary, 61-64; terms of missionary contract, 64-65; arrangements for transportation, 66-67.

Morrison, J. G.: elected secretary of foreign missions, 38; life sketch, 38-44; editor of the *Other Sheep*, 76.

Nazarene Nurses' School: history of, 143.

Nazarene Young People's Society: representative on General Board, 24; missionary projects, 140-142.

Nease, O. J.: Foreign visitation, 58.

Powers, Hardy C.: member of Department of Foreign Missions, 25; foreign visitation, 57-59.

Projects of the Department of Foreign Missions: Children's Day services, 151; Thanksgiving offering, 152-154; Easter

- offering, 154-155; deputation work, 155-157; General Assembly rallies, 158-159.
- Projects of W.F.M.S.: box work, 120-122; scripture text calendars, 122-123; Prayer and Fasting League, 123-125; Indian head penny fund, 125-127; hospitals, 127-128; Bible schools, 129-130; Alabaster giving, 130-131.
- Publications: *The Other Sheep*, 73-77; *Nazarene Messenger*, 72; *Pentecostal Advocate*, 73; *Beulah Christian*, 12, 30, 71-72; *Spanish Herald* and literature, 77-79; *Herald of Holiness*, 80; N.Y.P.S. publications, 80-81; church schools periodicals, 81-82; *Junior Society Leader*, 82-83.
- Rehfeldt, Remiss: elected foreign missions secretary, 48; life sketch 48-51; editor of the *Other Sheep*, 77.
- Reynolds, H. F.: first missionary secretary, 12; edits page in *Beulah Christian*, 12; member of Board of Missions, 16; secretary of missions, 18; president of Board of Missions, 19; life sketch, 29-35; foreign visitation, 53-54.
- Sanner, A. E.: member of Department of Foreign Missions, 25, 26.
- Showers of Blessing*: contribution to missions, 147-148.
- Spanish Department: history of, 77-79.
- The Other Sheep*: beginning, 73; edited by C. A. McConnell, 74; by E. G. Anderson, 75; by J. G. Morrison, 76; by C. Warren Jones, 76; by Remiss Rehfeldt, 77.
- Vanderpool, D. I.: foreign visitation, 59.
- Williams, R. T.: foreign visitation, 54-55.
- Williamson, G. B.: foreign visitation, 58, 59.
- Woman's Foreign Missionary Society: representative on General Board, 23; section in the *Other Sheep*, 76; formation of, 85-92; history of General Council, 93-103; history of General Conventions, 104-119; history of projects, 120-136; General Budget support, 131-134; study program, 134-136.
- Young, Samuel: member of Department of Foreign Missions, 25, 26; foreign visitation, 59.