Chapter 1

The Worldwide Mission of the Church

"Go and make disciples of all nations" was Jesus' parting command to His disciples (Matt. 28:19). To the Jewish mind this was a revolutionary idea. Historically they had seen themselves as a "chosen people," the selected custodians of divine revelation. It was an ingrown, walled-in mentality that excluded all other peoples. Alien nations were to be shunned, not shared with.

Now these disciples were to become apostles—sent ones emissaries of the risen Lord to all the world. Jerusalem was only the beginning point, for the message was to be carried "to the ends of the earth" (Acts 1:8). That arena of action was limitless, not confined to their Palestinian enclave.

The Messiah of the Jews was really the Savior of the world. Had not the announcement been made at Jesus' baptism that He would take away "the sin of the world" (John 1:29)? And had not the charter of the Kingdom been enunciated in Jesus' own words: "God so loved *the world* that he gave his one and only Son, that *whoever* believes *in* him shall not perish but have eternal life" (3:16, italics added)?

Confirmation came at Pentecost when the gift of languages made the testimony of the exuberant, Spirit-filled disciples intelligible to those of many nations. Subsequently, Thomas took the message eastward, possibly as far as India, to establish the gospel in Asia. The apostle Paul championed the Gentile cause and rooted the gospel in Europe, while Mark is reported to have first preached the gospel in Egypt and founded the church in Alexandria for a toehold in Africa. Other apostles and their followers went in different directions, and by the middle of the fourth century Christianity had won the support of the Roman emperor, Constantine.

In the chaos that followed the collapse of the Roman Empire, and as Europe fell into the period of the Dark Ages (500-1500), the gospel candle flickered low but was never fully extinguished. Out of the darkness shone such bright lights as Gregory the Great, bishop of Rome 590-604, who possessed great missionary zeal. It was he who sent Augustine to England in 596. Not long before, in 563, Columba had taken the gospel to Scotland; and over a century before, Patrick had gone to Ireland, thus making the British Isles a stronghold of the faith.

Then came Boniface (ca. 675-755), the Apostle of Germany, whom Stephen Neill has characterized as "the greatest of all the missionaries of the Dark Ages."[1]

Early in the sixth century, the Nestorians of Asia Minor began their great missionary movement eastward that ultimately reached China, Japan, Korea, and Southeast Asia.

In the midst of these advances a new threat to Christianity came from the Muslims, the followers of Muhammad. They marched steadily across the southern shores of the Mediterranean and thence across into Europe's Iberian Peninsula. It was as much a military operation as a missionary one, which eventuated in the confrontation with Christian forces at Tours in the heart of France in 732. There it was soundly repelled.

By the time Charlemagne (742-814) came on the scene, the church in Europe was ready for explosive advance. This great military leader and statesman "brought nominal Christianity to vast portions of Europe and was the prime mover in the Carolingian Renaissance that fostered learning and a wide variety of Christian activity."[2]

A disastrous interlude in the story of Christianity's advance was the period of the Crusades (1095-1291). This costly, misguided effort to drive the Muslims by military force from the Holy Land resulted in more than mere military defeat. Of greater consequence was the diversion of much fervor and energy from the true mission of the church. Ralph Winter, in *The Kingdom Strikes Back*, appraises the Crusades as "the most massive, tragic misconstrual of Christian mission in all history."[3]

The next threat came from the invading Vikings from the north. These fearsome warriors plundered the monastery outposts of the church and even penetrated into the heart of Europe. Their incursions were particularly damaging in the British Isles, where Christianity was well nigh stamped out.

Devastating as these attacks and attempted conquests were, however, they could have been withstood more effectively had it not been for the corruption within the church itself. A degenerate papacy - brought discredit on the church and virtually destroyed its effectiveness as an evangelizing force.

But "God has always had a people," and in this dark hour great spiritual leaders arose. Bernard of Clairvaux (1090-1153) was a true evangelist who caught the wave of monastery reform begun at Cluny a century before and began a widespread revival movement through-out Europe. He was followed by the revered Francis of Assisi (1181[2?]-1226). The friars (preaching monks) were the evangelists of the day.

The Waldensians were the first "Protestants" who sought to restore the fervor of New Testament Christianity to the church. Their influence from the 12th to the 15th centuries was significant. Other reformers followed in their train until the 16th-century Protestant Reformation burst upon the scene, dispelling much of the darkness of the previous millennium. Luther, Calvin, Melanchthon, Zwingli, and Knox were the most influential of the Reformers. But the emergence of the Protestant church was not the boon to evangelism that might have been anticipated. It revitalized the people within the immediate orbit of the church, but outreach was not a vital concern.

The Pietists and their successors, the Moravians, however, did catch the spirit of the Great Commission and developed a network of mission stations around the world. As Stephen Neill observes, they "tended to go to the most remote, unfavorable, and neglected part of the surface of the earth."[4] It was the Moravians who had such a profound spiritual influence on John Wesley during his voyage to America. This eventuated in his life-changing experience that propelled him into the leadership of the great 18th-century evangelical revival in England.

The age of exploration and colonization of the 18th and 19th centuries spawned still another missionary movement. The earliest colonizers were from the Roman Catholic countries of Spain, France, Portugal, and Italy, and in each new establishment a priest became a prominent figure. In many cases also the most dominant building erected in the settlements was the cathedral. Unfortunately the religion that developed among many of the native peoples was a sort of syncretism in which tribal customs were incorporated into the traditional

worship. With warlike zeal the intrusion of any other religious group was violently opposed.

Where English and Dutch colonists went, Protestant missions were established. In the 13 American colonies there was a lively interest in reaching the native Indians, and missionaries like John Eliot, David Brainerd, and the Whitmans became leaders in this endeavor.

The Modern Missionary Movement

Though in the post-Reformation era the spread of the gospel gained some momentum, it was not until the 19th century that organized missionary activity really took hold. Latourette calls it "The Great Century."

The evangelical fervor created by the Great Awakening of the 18th century became the springboard. By this time, rationalism had peaked and people were becoming more receptive to traditional values and "things of the heart." Non-Christian religions such as Hinduism, Buddhism, and Islam (Mohammedanism) were also in semi-eclipse, and even Roman Catholicism was suffering reverses. The field was wide open to the true gospel.

Great Britain and North America became the centers of evangelistic activity. Not only was the church revived internally, there was a new awareness of its worldwide mission. This awareness broke beyond the bounds of the organized church, however, and the major vehicle for this outreach activity became the missionary society. Some of these societies were denominationally oriented, but most were independent. It was strongly a lay movement, particularly from the support side. Latourette writes in his monumental *History of the Expansion of Christianity:* "Never before had Christianity or any other religion had so many individuals giving full time to the propagation of their faith. Never had so many hundreds of thousands contributed voluntarily of their means to assist the spread of Christianity or any other religion."

The first of these missionary organizations was the Baptist Missionary Society, launched in 1792. It was followed three years later by the London Missionary Society and in *1797* by the Netherlands Missionary Society. The first United States group was the American Board of Commissioners for Foreign Missions (later abbreviated to American Board). It was organized in 1810 by Samuel Mills as a spin-off from the historic "haystack prayer meeting" a year or so be-

fore, when a group of young college students committed themselves to missionary service.

Dozens more such societies were to follow. Perhaps the most significant was the China Inland Mission, founded by J. Hudson Taylor, which by the turn of the 20th century had over 600 missionaries and at its peak just before World War I was the largest missionary organization in the world.

By 1861 there were 51 known missionary societies—22 in Great Britain, 15 on the Continent, and 14 in North America. About 2,000 missionaries were being supported in 1,200 mission stations. By 1900, however, the number of sending agencies had jumped to 600 with 62,000 missionaries at work around the world.

Tucker points out that the missionary enterprise was greatly facilitated by colonialism and imperialism. Inadvertently these outpost settlements and trading posts often afforded a comparatively safe haven for missionaries who went out into the surrounding territory to preach the gospel. Sometimes the missionaries went out solely to serve the colonists, but this could not be classified as truly missionary work.

The British government was particularly supportive of missionary efforts; and since at one time a quarter of the earth's land surface was under the British flag, this was a considerable factor in the expansion of the gospel. The trading companies were far less cordial, however, particularly the East India Company, which considered missionaries and missionary work to be contrary to their interests.

It was important that the work of the church not be too closely associated with either colonialism, which tended to be patronizing, or imperialism, which was exploitive. Nor should Western culture be imposed. For this reason some missionaries, such as Hudson Taylor, adopted the way of life of the people, including dress, food, and dwellings. Too often, however, Christianizing was identified with Westernizing.

Great Missionary Pioneers

The 19th-century missionary movement brought to the fore a great list of pioneers whose names became legend. These were the trailblazers who fueled the fires of missionary interest in the homeland by their heroic exploits.

One of the first of these, and generally recognized as the father of modern missions, was **William** Carey, English cobbler-turned-

missionary, who went to India under the Baptist Missionary Society in 1793. His Serampore mission station near Calcutta became a model that others followed. There he spent 34 years chiefly in translating the Bible into Bengali, Sanskrit, and Marathi.

Following in Carey's footsteps was **Adoniram Judson,** who with his wife, Anne, were the first United States missionaries. They arrived at Serampore in 1812 but soon went on to Burma to become its most famous missionary pioneers.

The London Missionary Society took a great interest in Africa, and its most renowned pioneer there was a Scotsman, **Robert Moffat,** who began his work in 1816. He won a wide reputation as evangelist, translator, educator, diplomat, and explorer, and his Kuruman station 600 miles northeast of Cape Town was the scene of 29 years' work among the Africans. The last 15 years of his life were spent in En-gland as an effective promoter of missions.

Moffat's considerable achievements were somewhat dimmed by the glamor surrounding his son-in-law, **David Livingstone,** who was more explorer than missionary. With the support of the London Missionary Society and inspired by the words of Moffat, who told of having seen "the smoke of a thousand villages where no missionary has ever been," he landed in Africa in 1841. His explorations won him great acclaim, including burial among history's greats in Westminster Abbey; but more importantly, he is credited with opening up the continent to missionary endeavor.

The Far East, first touched by the Nestorians in the sixth century and influenced by them long after, became strongly isolationist and resistant to Western influence. As a result it was long closed to the gospel. But in 1807, English-born **Robert Morrison** was sent out by the London Missionary Society to establish a work in Canton, China. This was the only city outside of the tiny Portuguese colony of Macao where foreigners were allowed to reside. After over 25 years of labor he had won but 12 converts, but his translation work, in particular, paved the way for missionary work when the country became open to the gospel after the Opium Wars of the late 1830s and early 1840s.

The one who made the most of this opening up of China was **Hudson Taylor,** another English missionary who left for China in 1853. He had a great vision for planting the gospel in every Chinese province. His crowning achievement was the organization of the earlier-mentioned China Inland Mission.

Jonathan Goforth, a Canadian, sailed to China in 1888 and be-

came that country's greatest missionary evangelist. He kept up an exhausting schedule that included ministry also in Korea and Manchuria until at age 73 he was stricken with blindness.

The missionary trail went also to the South Pacific where **John** Williams became the Apostle of the South Seas. Beginning in Tahiti in 1818, he evangelized by boat, going from island to island. By 1834 it was said that "no single island of importance within 2,000 miles of Tahiti had been left unvisited." But it was on a missionary safari to yet another island that he lost his life to cannibals in 1839.

John G. **Paton,** a Scotch Presbyterian, also left his indelible mark in the New Hebrides beginning in 1858. After a rough beginning, he became enormously successful and in his latter years was somewhat of a missionary statesman.

James Chalmers will ever be remembered as the great missionary to New Guinea. After 10 years on the Christianized island of Rarotonga, in 1877 he went to New Guinea where Stone Age cannibals lived. He was known as a peacemaker, and in five years cannibalism had been abolished in the region where he worked. But in seeking to reach a new tribe, he was murdered in 1901.

One other name should be mentioned: that of C. T. **Studd,** the famed cricket player converted under D. L. Moody. He served as a missionary in China for almost 10 years, returned to England in 1894 for 6 years of speaking tours, and then went to India in 1900 to minister to an English-speaking congregation. In 1910, after an exploratory trip to Africa, he established the Heart of Africa Mission, whose name later was changed to the more inclusive Worldwide Evangelization Crusade. He personally served as a missionary in the Congo for 18 years.

The Shift to North America

It was during the 19th century that the center of missionary interest gradually shifted from the British Isles and continental Europe to America. Samuel J. Mills is considered the father of American missions. At Williams College in Massachusetts, he gathered together a group of six students who shared his interest in spreading the gospel to other lands. Caught in a thunderstorm one day, they sought refuge under a haystack where, as mentioned above, they held their now-historic prayer meeting in which each pledged himself to missionary service. Mills transferred to the newly established college in Andover, Mass., where he had a great influence on a fellow student, Adoniram

Judson. Similar missionary fervor there resulted in the formation, in 1810, of the American Board of Commissioners for Foreign Missions (American Board), the first such organization on that side of the Atlantic. Other societies were organized until by mid-century there were more than a dozen of them in the United States.

Other missionary-oriented movements added fuel to the fire of overseas evangelism. The Student Volunteer Movement, which was launched at Mount Hermon, Mass., in 1886, was responsible for influencing some 20,000 students to go to the mission field before it began to wane after World War I. Still another force was the establishment across the United States of many training centers for future missionaries. One of the first of these was the Union Missionary Training Institute of Brooklyn, N.Y., founded by William B. Osborn in 1882. "A score of self-supporting missionary training schools [were] founded during the next 30 years."[6]

It was amid this mission-charged milieu that the Church of the Nazarene came into being. Several of those who became members of the new denomination were among the estimated 17,000 serving on mission fields. Some were under the auspices of independent societies, while others were being supported by various holiness associations that united to form the Church of the Nazarene in 1908. Among them were the Schmelzenbachs in Africa, the Kiehns in China, the Tracys in India, and John Diaz in the Cape Verde Islands. The uniting of the Pentecostal Mission in 1915 brought in others in both Latin America and India, notably the R. S. Andersons of Guatemala.

A strong, pervasive interest in missions, particularly in the East, characterized the Church of the Nazarene from its inception. Nor did that interest ever wane. The key leader who set this course for more than two decades was Dr. H. F. Reynolds. In 1932, in an address before the General Assembly in Wichita, Kans., General Superintendent J. B. Chapman said of him: "We as a church and people owe more to the early vision, enthusiasm, and zeal of H. F. Reynolds for the success of our missionary enterprise than to any other man."

The following chapters in this volume outline the unfolding missionary saga of the Church of the Nazarene. From its faltering beginnings it has emerged as one of the great world outreach programs of its time.

Chapter 2

The Development of Nazarene World Mission Administration

No emerging organization comes into being with its operational structure fully in place. In its beginning phases the infrastructure is simple and minimal. But with growth comes the need for ever-increasing organizational machinery to provide coordination and control, along with continuity and development. Astute, long-range planning may anticipate such expansion need, but more often than not modifications are of necessity injected as the need arises and in the direction called for at the moment. Like Topsy, who explained her existence by saying that she "just growed," management structures usually follow a need-response pattern. It is a "build your wagon as you go" procedure.

When the pioneers of the Church of the Nazarene were putting the pieces together to form the denomination that officially came into being at Pilot Point, Tex., on October 13, 1908, they had high hopes and ambitions for the future. But they had no inkling of what phenomenal expansion was in store for this fledgling group of 228 churches. Consequently the organizational structure developed as the denomination grew, with several major restructuring periods along the way.

The missionary phase of the church was of critical concern. "No area of the church's activity," writes Timothy L. Smith, "needed central direction as much as foreign missions"' Each of the three parent bodies that came together at Pilot Point were already involved to some degree in foreign mission activity. Each also had its missionary committee or board to direct the work. True, the support structure was shaky and the missionaries abroad were largely "living by faith," but the commitment of the new denomination to world evangelism was

firm. This was enunciated in its first (1908) *Manual:* "We seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers and their upbuilding in holiness, together with *the preaching of the gospel to every creature"* (p. *22,* italics added). This last phrase has been retained in every subsequent edition of the *Manual.*

Dr. Bresee's oft-repeated statement: "We are debtors to every man to give him the gospel in the same measure as we have received. it," became the clarion call of the denomination. Out of it grew a flourishing world mission enterprise that has been a hallmark of the Church of the Nazarene since its inception.

MISSION STRUCTURES PRIOR TO PILOT POINT, 1908

The Association of Pentecostal Churches of America

The eastern branch of the Church of the Nazarene, the Association of Pentecostal Churches of America, came into being in the New York area on December *12,* 1895. In its original resolutions were the words: "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 " 2

When the administrative structure of their three-church association was set up, a Missionary Committee of six persons was selected to include the three pastors and three laymen. Chosen were Rev. William H. Hoople, Rev. John Norberry, Rev. E W. Sloat, O. J. Copeland, Henry Elsner, and A. M. Owens. In addition, it was voted to add "a sister from each church . . . to act as Auxiliary to the Missionary Committee." The three selected were Mrs. Willis, Mrs. Rowe, and Mrs. Sandford. The seeds of an eventual women's missionary organization were thus sown.

The broad power of this one committee was evidenced when a year later it was given responsibility to effect a union with the Central Evangelical Holiness Association of New England, which had begun in March 1890. The union was consummated in April 1897 and brought to 17 the number of churches in the enlarged APCA.

The Missionary Committee of this new body was to consist of 12 members to be elected at the annual meeting. The group elected constituted a who's who of the eastern church: William H. Hoople, Hiram E Reynolds, A. B. Riggs, H. N. Brown, E. E. Angell, F L. Sprague, C. BeVier, J. C. Bearse, E A. Hillery, D. Rand Pierce, H. B. Hosley, and J. N. Short. William H. Hoople was its first chairman.

A full-time secretary was considered necessary to develop the missionary program, and in October 1897 H. F. Reynolds was selected for the task. Thus began a long and distinguished career in this capacity. As Dr. Mendell Taylor put it: "Dr. Reynolds was destined to become the embodiment of missionary fervor and passion which has characterized the church. From this moment until his death [in 1938] Dr. Reynolds never ceased to radiate an influence in behalf of missionary interests."[3]

Specific foreign missionary endeavor did not actually begin until December 1897, when a group of five missionaries was sent to India. In that number were Lillian Sprague, Carrie Taylor, Rev and Mrs. M. D. Wood, and E P. Wiley. This was followed in 1901 by the sending of John Diaz back to his native Cape Verde Islands as a missionary.

The Church of the Nazarene

In the West, the Church of the Nazarene, organized in Los Angeles by Phineas E Bresee in October 1895, was initially absorbed in a church-by-church buildup of its organization. There were no groups or associations of congregations to bring together, such as was the case in the East or was taking place in the South. Bresee considered this development of new congregations as missionary work. "Perhaps no missionary work needs more to be done than the planting of centers of fire in this country" he wrote in the November 12, 1903, issue of the *Nazarene Messenger*. However, he went on to add: "Yet, Christian hearts long to find immediate access to the lands and people 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" (p. 2).

This flicker of interest was perhaps prompted by Mary A. Hill, who the previous year had recruited a group from Bresee's church to go to China to reopen an abandoned mission in Shantung Province. This project was never officially adopted by the church, however.

A positive response did come at the following annual assembly when for the first time in the eight-year history of the Church of the Nazarene, a Committee on Missions was set up. This committee, made up of Leslie E Gay, a Mrs. Armour, C. W. Ruth, and Mrs. DeLance Wallace, brought in two major 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. 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.4

The board was duly elected with the following officers chosen from their number: president, P. F. Bresee; vice presidents, Leslie F. Gay, C. W. Ruth, Mrs. DeLance Wallace; secretary, Mrs. Lillie D. Both-well; treasurer and recording secretary, Leora Maris. Later J. W. Good-win became recording secretary and Leslie F. Gay, treasurer.

The first project of the Missionary Board was the opening in 1904 of a Spanish mission in Los Angeles under the leadership of Mrs. May McReynolds. Converting "heathen immigrants" did not satisfy Leslie Gay's concept of missions, however, and so he persuaded the 1905 Assembly to pass a resolution urging each congregation to give a tithe of its total income for foreign endeavors. This concept of "10 percent giving" was picked up many years later as an official norm for missionary support.

In the spring of 1906 came the opportunity to sponsor the Hope School for orphans and widows in Calcutta, India. The Missionary Board accepted the challenge and promised $1,800 a year plus $25.00 for each widow and child.

The Holiness Church of Christ

In the South, where congregational autonomy was the pervading spirit, any missionary endeavor was carried on under local sponsorship. Furthermore, the "faith missions" idea was strongly emphasized, which, in effect, absolved the church itself of direct responsibility in the missionary enterprise. Nevertheless, missionary interest ran high. Some even felt that this and rescue mission work absorbed so much attention as to be detrimental to church growth.'

When in 1903 Samuel M. Stafford established a pioneer mission in Tonala, Chiapas, southern Mexico, he did so with the firm support of Pastor R. M. Guy and his congregation in Pilot Point, Tex. Then, when the various holiness groups of the South united under the banner of the Holiness Church of Christ in November 1905, this Mexico project became a common interest.

The need for supervision as well as support for this work was

apparent, for Stafford was of an entrepreneurial stripe and inclined to take things into his own hands. As a result, J. D. Scott was appointed missionary secretary and treasurer. "All our churches are kindly advised to send their missionary offerings [to him]" was the rather pointed directive.

In 1906 the Pilot Point church listed 17 missionaries on its roll, but there is no indication that this one church supported them all. Besides the ones in Mexico, these missionaries were reported to be at work in Japan and India as well.

Perhaps prompted by Stafford, C. **B.** Jernigan, editor of the *Holiness Evangel,* published a plea for missionary support and involvement in his October 1, 1906, issue. "The door of Mexico stands wide open," he wrote. "The hands of the brown man, our nearest neighbor, are stretched out to us calling for help." Under the impetus of this article, the work in southern Mexico expanded rapidly. But there was little evidence of control from the homeland, and matters were in disarray at the time of the 1908 union.

It was during this time that a young student at Texas Holiness University in Peniel, Tex., Harmon Schmelzenbach, was wrestling with a pent-up desire to fulfill his call as a missionary to Africa. He could not wait to finish his training. With the blessing and promised support of both the college and the Peniel church he set sail from New York on May 5, 1907. He was destined to carve a legend in the annals of missionary history in Swaziland. The following spring, months before the Pilot Point union, his supporting church and college joined Bresee's Church of the Nazarene.

The Pentecostal Mission

A center of powerful missionary interest that was to become a few years later a part of the Church of the Nazarene was the Pentecostal Mission of Nashville. This group, brought together by J. O. McClurkan about the turn of the century, had an early association with the missionary-minded Christian and Missionary Alliance. This along with the turn of international events at that time incited an unusual zest for missions. Though the CMA affiliation was short-lived, the vision for world evangelization did not wane. A 25-member local board of missions was elected to "foster, direct, and finance" this part of the work. They lost no time in launching an overseas project. In 1902 a group of perhaps 10 persons set out to found a mission in Colombia. They stopped off in Cuba on the way, where they

learned that, owing to a war situation that had developed in Colombia, they would not be allowed to proceed to their desired destination. Undaunted, most of the group elected to stay in Cuba and attempt to establish a mission work there. More details of this venture will be found in the Cuba section of Part Two of this volume.

In 1903 Mr. and Mrs. C. G. Anderson were sent to Guatemala. Then, in 1904, work was begun at Igatpuri, India, northeast of Bombay, where four missionaries under the leadership of R. G. Codding established a work that spread to Khardi and Vasind. (Also see Part Two under India.)

Although the missionary effort was to be a "strictly undenominational and faith work," monthly contributions were solicited and duly recorded by the treasurer. They averaged between $200 and $400. Large special offerings were also received at camp meetings and other gatherings. It was noted, however, that "only $4,000 of the $9,000 annual cost of the foreign missionary venture regularly came from the Nashville membership."[6]

Tentative agreements as early as 1911 concerning the union of the Pentecostal Mission with the Church of the Nazarene would have made Nashville the missionary headquarters of the church. The 1911 General Assembly was held in Nashville at the invitation of the Pentecostal Mission, and even though the hoped-for union failed to materialize at that time, there was talk of at least combining the missionary work of the two groups.

When the union was finally consummated on February 13, 1915; it was agreed that the Nazarene General Missionary Board would "assume financial responsibility for the missionary work of the Pentecostal Mission." Though certain conditions were attached, the work in India with nine missionaries, Cuba with five, and Central America with four, were specifically mentioned. The Articles of Agreement continued: "It is expressly understood that the former members of the Pentecostal Mission will use their best endeavors through all the avenues that they have to contribute to the support, not only of the missionaries which are being transferred but all the missionary work under the board of the Pentecostal Church of the Nazarene."'

The diverse nature of the organization, supervision, and financial support in each of the above missionary programs presented a challenge to the framers of the constitution of the newly formed de-

nomination. The evolvement of the administrative and promotional structure is an interesting study in itself.

THE DEVELOPMENT OF THE GENERAL BOARD AND THE DEPARTMENT OF WORLD MISSION

When East and West united in 1907 at Chicago to form the Pentecostal Church of the Nazarene, two outstanding leaders, one from each constituency, became the architects of missionary strategy for the new denomination. They were Leslie F. Gay, a Los Angeles layman, and H. E Reynolds, already missionary secretary of the eastern group.

Among Gay's recommendations to the Chicago assembly, painstakingly detailed, was the proposal that there be separate mission boards at each administrative level: general, district, and local. At the general level, the existing two missionary boards would be replaced by a General Missionary Board with headquarters in Chicago. This board would consist of 16 members, 2 from each district (of which there were four in the East and four in the West).

All documents, deeds, bequests, money, pledges, contracts, and so forth would be turned over to the new board "immediately." This board would be authorized to employ an executive secretary to be paid from missionary funds.

The rather elaborate structure Gay had devised was adopted, and the 16-member board was duly elected. H. F. Reynolds, even though voted to be one of the two general superintendents (along with P. F. Bresee), was elected chairman of the board and general missionary secretary. He continued to serve in this dual role until 1915.

When the Holiness Church of Christ united with the Pentecostal Church of the Nazarene at Pilot Point, Tex., in October 1908, a new dimension was added to the foreign missionary enterprise. A principal change was the addition to the Missionary Board of 2 representatives from each of the new group's seven districts, plus 2 each from three new eastern districts that had been formed. This brought the total to a cumbersome 36 plus 1 additional person from Chicago, which, the previous year, had been established as the headquarters of the board.

But integrating the three missionary programs was not a simple task. Particularly at issue was the Mexico program, which there was

great reluctance to accept. Perhaps Stafford's usual high-powered presentation at the Pilot Point assembly had turned people off. The commercial overtones were also a stumbling block. There was no question, however, that he had substantial supporters in the South who were ready to stand with him.

To help solve the problem, Bresee proposed that the elected 37-member board be divided into three separate boards according to the geographical areas from which they had been chosen. In effect, this meant a perpetuation of the three divisions of the church—East, West, and South—at least for missionary purposes. Leslie E Gay, writing in the November 19, 1908, issue of the *Nazarene Messenger,* explained it this way: "For one more year it was considered best for each of these divisions to carry on their own work and seek to perfect and adjust all work in foreign fields for greater efficiency, hoping that by another year all fields can be taken up under one management" (p. 14). Among other advantages this would leave the southern group alone to wrestle with the thorny "Mexico problem."

But Reynolds was not pleased with the arrangement. Not only was it contrary to the spirit of the union that had been consummated, but it would deny him, as general missionary secretary, access to the whole church for promotion and fund raising. His agitation no doubt speeded up the integrating process, and the 1909 meeting was of a united board.

To further consolidate the situation, E. H. Sheeks of the South group was elected treasurer in place of Leslie Gay. The generally improved financial picture also inspired optimism. During that year of separate operation, a total of $16,472 had been raised for missions—$8,023 by the West, $5,287 by the East, but only $3,162 by the South. Suspicion was strong that substantial private contributions sent directly to Stafford had affected the South's reported total.

By the time of the convening of the 1911 General Assembly, there were 24 districts. According to the established formula this would have created an unwieldy Foreign Missions Board of 48 members plus the ex officio personnel. To avoid this, legislation was introduced to divide the United States constituency into six missionary divisions, cutting across both district boundaries and the old East/West/South sectional lines. A minister and a layman from each division was to be elected to the Board of Foreign Missions. The three general superintendents and the missionary secretary would be ex officio members.'

Up to this time, the only standing board in the general church was the Board of Foreign Missions. However, it had responsibility for both foreign missions and home missions, plus some marginal interests such as rest homes and orphanages. In a significant move, the 1911 General Assembly ordered the creation of a separate Board of Church Extension to care for the home missions work and other adjunct items. This left the Board of Foreign Missions with a clear and exclusive area of responsibility. Two other general boards were also created: the General Board of Publication and the General Board of Education.

Since the 1911 General Assembly was being held at Nashville at the invitation of J. O. McClurkan's Pentecostal Mission, there was strong hope that this group would choose to unite with the Church of the Nazarene. When this did not materialize, as previously noted, the suggestion was made that at least the missionary programs of the two could be combined. But although some helpful liaison was achieved, no workable organizational structure could be devised. When the union was finally consummated following the death of McClurkan, the addition of its considerable missionary program to that of the Nazarenes gave added stature to the Board of Foreign Missions.

In 1912 Bresee proposed opening a work in Japan. There had been an incipient beginning some years before by two of the Pilot Point-supported missionaries mentioned above, Misses Lillian Poole and Lulu Williams. Though reinforcements had been sent out in 1910 by the "southern" board, health problems decimated the group, and the work collapsed. With experienced missionaries available and groundwork already laid, it was a logical choice for the first new overseas venture of the Board of Foreign Missions.

At this time also, Reynolds tightened the administrative reins by inaugurating a highly detailed field report system. He also worked out basic procedures for the recruitment and appointment of missionaries.

The 1915 General Assembly reduced the membership of the General Board of Foreign Missions to one member per geographical division. Those elected under this formula were the stalwarts, H. F. Reynolds (president and general secretary), John T. Benson (vice president), Herbert Hunt (recording secretary), E. G. Anderson (treasurer), C. A. McConnell, and Leslie F. Gay. Shortly afterward Dr. Reynolds relinquished the direct leadership of the missionary work, and E. G.

Anderson was elected to the combined office of secretary-treasurer of foreign missions.

In 1919 the general president of the newly formed Women's Foreign Missionary Society, Mrs. S. N. Fitkin, was added to the board. At this same General Assembly, J. E. L. Moore was elected in place of Herbert Hunt.

A Unified General Board

Beginning with the creation of the 4 general boards in 1911, new ones were added along the way until by 1923 there were 10 such boards. Each had its own elected members and, at first, separate times of meeting. Most confusing of all was that each had its own treasurer, its own budget, and its own field representative, which meant a plethora of fund-raising activities throughout the church.

Although as early as 1916 steps were taken to have all the general boards meet simultaneously in Kansas City each year, the system became increasingly cumbersome and confusing. Finally, the 1923 General Assembly approved a sweeping restructure of the corporate framework of the denomination. In essence, it called for the creation of a single General Board to administer all phases of the church's program. This involved also the setting up of a unified budget.

Elective procedures adopted called for a 14-member board. There were to be 12 elected members equally divided between ministers and laymen plus 1 general superintendent and the general treasurer. The latter was to be "custodian of all the funds belonging to the general interests of the church." The elective members were to be chosen by ballot from a list of 12 nominees in each category (ministers and laymen), the 6 highest in each group being declared elected.

The General Board, in turn, was divided into four departments—Foreign Missions, Publication, Church Extension, and Home Missions. Some members served on more than one department. All actions of the individual departments had to be ratified by the total board.

Assignments to the various departments were made by the board itself subject to ratification by the General Assembly prior to its final adjournment. The resulting Department of Foreign Missions consisted of John T. Benson (chairman), E. G. Anderson (secretary), C. A. McConnell, J. E. Bates, and J. T. Little.

In 1928 still further changes were made in the composition of the General Board. The six geographical (educational) zones that had

been set up in 1923 now became the basis of representation on the board. The General Assembly delegates from each zone, meeting in caucus, presented one nominee from their respective zones for each of the four departments. This list of nominees was officially voted on by the General Assembly. The result was a 24-member General Board with 6 members preassigned to each of the four departments. There were thus no duplications from any zone on a department.

The resulting Department of Foreign Missions consisted of C. A. McConnell (chairman), C. Warren Jones (vice-chairman), C. W Davis, R. B. Mitchum, Edwin Burke, and J. E. Bates. Allowance was also made for the Women's Foreign Missionary Society council to nominate two to the department to be elected by the General Assembly. Thus Mrs. Paul Bresee and Mrs. Bertha Lillenas were added.

In 1932 further modifications were introduced in an effort to cut down on the size of the General Board. To compensate, each member would have to serve on two departments. The new plan called for each zone caucus to submit the names of 4 ministers and 4 laymen as nominees to the General Board. From these the General Assembly would elect only 1 from each category. In addition, four auxiliaries (the Women's Foreign Missionary Society, the Nazarene Young People's Society, the Committee on Church Schools, and the Committee on Education) were each allowed to nominate 2 persons to the General Board, from which the General Assembly would elect 1. A Canadian-British Isles Zone was also created, which was allowed 1 ministerial member. The end result was a board of 17 members, each of whom had the privilege of selecting the two departments he wished to serve on.

The most popular choice proved to be the Department of Foreign Missions. The 1932-36 membership consisted of 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 (the latter two from the Canadian-British Isles Zone to serve in alternate years), and Mrs. S. N. Fitkin—over half the members of the total board.

Subsequent General Assemblies added further modifications to the General Board structure. The 1936 assembly introduced the factor of numerical strength as well as geography in determining representation from each zone. There was the accompanying limitation that no zone caucus could nominate more than one person from a particular district on that zone until all districts had a nominee. This meant

that only in rare cases would any district have more than one member on the General Board.

With this numerical formula adopted, the result was a general "upsetting of the fruit basket" with many new names appearing on the roster of the General Board. The Department of Foreign missions likewise experienced considerable turnover. Those elected were: A. K. Bracken (chairman), Hardy C. Powers (vice-chairman), Samuel Young, R. V. DeLong, M. Kimber Moulton, A. E. Sanner, E. O. Chalfant, and Mrs. S. N. Fitkin.

The 1944 General Assembly made no basic change in General Board structure, but the increasing popularity of the Department of Foreign Missions resulted in the addition of 2 more members for a total of 10. The problem of imbalance was not addressed until 1948 when legislation passed to restrict membership in any department to one-third of the total board, whose membership now stood at 24. The 8 elected to the Department of Foreign Missions were: A. K. Bracken (chairman), Roy Cantrell (vice-chairman), L. M. Spangenberg, A. E. Sanner, Selden D. Kelley, Paul Updike, A. E. Ramquist, and Mrs. Louise R. Chapman.

By this time some semblance of routine had been established in the conduct of General Board business. For the Department of Foreign Missions it meant meeting for several days ahead of the General Board session to take care of all its business. Chief items on the agenda were hearing personal reports from missionaries on furlough, interviewing prospective missionaries including making assignments to the various fields, and drawing up the annual budget. The budget requests from the fields, as might be expected, totaled much more than available funds, and determining the allocations to each one was a long and painful process. By now the foreign missionary program had become a multimillion-dollar business and was experiencing ex-plosive growth, particularly in the years immediately following World War II.

In 1964 the name of the Department of Foreign Missions was changed to the Department of World Missions, and further modified in 1976 to Department of World Mission. Also in 1976 the title of the operational head of the department was changed to executive director instead of executive secretary, and later was amended to simply director.

In the major restructuring of the General Board in 1980, the World Mission Department was the least affected of all. In line with

the new terminology, however, it was renamed the Division of World Mission, further modified in 1982 to World Mission Division.

Perhaps the most significant change affecting the General Board from 1976 on was the inclusion of representatives from world mission areas in its membership. By 1985, there were 18 such members, constituting 31 percent of the total elected board. What is more, 2 of these were on its World Mission Department.