The Nazarene World Mission Society

The missionary program of the Church of the Nazarene has had strong support from the outset. In the early days its leading champion was Dr. H. F. Reynolds. But over the years it has been the foreign missionary society that has provided the principal dynamic to sustain and expand that initial interest. The story of its faltering beginnings and its subsequent vigorous development forms an important chapter in the annals of Nazarene world mission.

The story begins in the East, where missionary interest had become a special province of women. In 1861 the Women's Union Missionary Society had been organized in New York to bring the "organized womanhood of the churches of all denominations into the work of missions." As a logical spin-off from that, in 1899 a women's missionary auxiliary was organized among the 20 churches of the Association of Pentecostal Churches of America.

The sequence of events concerning the missionary society leading up to the 1907 union of the APCA with the Church of the Nazarene is summarized in a statement presented to that first General Assembly:

> On April 16, 1899, while the annual meeting was in session in Providence, Rhode Island, a few sisters met and organized a society to be known as the Women's Foreign Missionary Society of the Pentecostal Churches of America with eight charter members. ... The first year there were two auxiliaries organized and $6.05 raised.... Since that time we have been steadily growing until now we number 18 auxiliaries and a membership of about 400.[1]

The $600-$700 these societies had raised had been used to assist the missionaries in India and to erect a chapel for John Diaz in the Cape Verde Islands.

The obvious hope in presenting the above report was that such an organization would be made a part of the new Pentecostal Church of the Nazarene. But this was not to be. The only response was a brief, noncommittal statement by the Committee on Missions that read: "That the Women's Foreign Missionary Auxiliary, as far as possible or practicable, continue their most noble and successful efforts."'

An even more cryptic statement appeared in the minutes of the 1908 General Assembly: "That the Women's Foreign Missionary Society, as far as is practicable, continue their most helpful work." But still there was no definitive action to effect an organization. Local societies continued, particularly in the East where the tradition was strong. But the 1911 General Assembly ignored the matter completely.

By 1915, however, the climate had changed. The missionary-minded Pentecostal Mission of Nashville had joined forces with Nazarenes, and interest in the "regions beyond" was greatly increased thereby. There was also the persistent, behind-the-scenes effort of the existing local missionary societies who would not let the matter die.

Seventeen of the 51 members of the Committee on Foreign Missions at the 1915 General Assembly were women, and these were doubtless back of the presentation of a memorial to the General Assembly that read, in part, as follows:

> 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 Women's Missionary Auxiliary....
>
> Its purpose is to work in conjunction with, or as an auxiliary to said [Church Missionary] 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 cooperate with the Church Board in raising its apportionment.[3]

The memorial was referred to the Committee on Foreign Missions, which drafted a recommendation adopted by the Assembly "that Women's Missionary Auxiliaries be organized in all our churches, where practical, to increase missionary intelligence and assist in raising funds to carry on the missionary work of the church"' Implementation was left in the hands of the General Board of Foreign Missions, which, at its meeting on October 18, 1916, appointed a committee of three to prepare a constitution and bylaws for the organization. Named to this pilot committee were Mrs. Susan N.

Fitkin of New York, one of the eight charter members of the original WFMS organized in the East in 1899; Mrs. Ada E. (Paul) Bresee of Los Angeles, daughter-in-law of P. E Bresee; and Mrs. Eva G. (John T.) Benson of Nashville.

As requested, these three drafted a proposed constitution and bylaws to govern the organizational structure at all three levels—local, district, and general. They recommended the appointment of a 14-member General Missionary Committee with representatives from all the geographical zones, including Canada and the British Isles, to elect officers and set the organization in motion.

Although the proposals of this three-member initiating committee would not be acted upon until the 1919 General Assembly, the creation of the missionary society was considered to have taken place at the time of the originating General Assembly action. Thus the natal date of the organization was set at 1915.

The 1919 General Assembly voted to adopt the recommendations of the committee, and the General Board of Foreign Missions accordingly appointed the 14-member committee as follows: Rev. Susan N. Fitkin and Dr. Julia R. Gibson (Northeast); Mrs. E. G. Roberts, Mrs. R. G. Codding, and Mrs. D. W. Thorne (Midwest); Mrs. John T Benson and Miss Fannie Claypool (Southeast); Mrs. E. J. Harrell (South Central); Mrs. H. T. Wilson (North Central); Mrs. Edith White-sides, Mrs. Paul Bresee, and Mrs. S. P. Richards (Far West); Mrs. E Toppin (Canada); and Mrs. James Jack (British Isles).

The committee held its first meeting on October 7, 1919, in Kansas City and elected Mrs. Susan Fitkin as general president; Mrs. Paul Bresee, vice president; Mrs. J. T. Benson, treasurer; and Dr. Julia Gibson, secretary. (When Dr. Gibson found it necessary to resign shortly thereafter, Mrs. R. G. Codding, recently returned missionary from India, was elected in her place.) The General Missionary Committee was to meet only in connection with the General Assembly, while the elected officers, as an executive committee, were to meet at least annually. Organizations spread rapidly across the country, and by the next General Assembly, in 1923, there were 68 societies with a total membership of 5,329 (1922 statistics).

At the General Assembly in 1923 there was a major restructuring of general church organization, which included the absorption of the General Board of Foreign Missions into the General Board. As part of the change, the members of the Women's General Missionary Council (note change from "Committee") were now to be elected by the Gen-

eral Assembly from a list of nominees submitted by a special nominating committee of five appointed by the chairman of the General Assembly (the general superintendent). There were no geographical stipulations this time, except that of the 16 to be elected there must be 1 each from Canada and the British Isles.

At the same General Assembly, the constitution of the Women's Missionary Society was officially adopted and placed in the *Manual*. Henceforth, also, the General Council was to meet annually.

The first General Convention was held in Columbus, Ohio, in June 1928, just prior to the General Assembly. At this time the logical change was made to have the General Council elected by the convention delegates rather than by the General Assembly. However, it was not until the following convention in 1932 that the election of the general president was placed in the hands of the delegates, not the General Council. Whatever the method of election, Mrs. S. N. Fitkin continued to be returned to office until she ultimately retired in 1948 after having served for 29 years.

As years passed, the organizational structure of the missionary society altered little, with members of the General Council being elected from geographical areas and assigned specific phases of responsibility in the general program. It was at the 1936 General Convention that the word "Foreign" was added to the name to distinguish its area of interest from home missions.

A significant change took place in 1940 with the election of Miss Emma B. Word as the first full-time general secretary of the WFMS. She had already worked a number of years in the general missionary office. She served until 1949, to be followed by Miss Mary Scott, newly returned from China, who served for 25 years, 1950-75. During that time, in 1964, the title was changed to executive secretary.

Mrs. Wanda Knox, former missionary to New Guinea, held the office from 1975 to 1980, to be followed by Mrs. Phyllis Hartley Brown (Perkins), 1980-85, who had had missionary experience in Japan. By this time, in line with the General Board restructure of 1980, the office was called "general director," which technically was now a staff position in the World Mission Division.

In early 1986, Mrs. Nina Gunter, longtime General Council member and district president in South Carolina, was elected general director.

The 1952 General Convention voted to change the name of the organization to Nazarene Foreign Missionary Society (deleting

"Women's"), which opened the door for the inclusion of men in the active membership. Over the years there had been much talk about how to involve men in the missionary program of the church, and a "Men's Missionary Movement" became a rallying call in the 1930s. For some reason, promotion of this abruptly ceased in 1938. Some said it was because of the mounting pressure to form a rival men's missionary society. The other alternative was to allow men to become full members of the WFMS with voting and office-holding privileges. Many felt, however, that this would destroy the genius of the organization.

Even though in 1952 men were admitted to full membership, it was not until 20 years later that the first man was elected to the General Council. He was Dr. Paul Gamertsfelder, whose assignment was to develop ways in which men could be involved in the program. It took the title of Men in Mission.

Though over the years some local presidents and other officers both local and district were men, the missionary organization remained firmly in control of the women. As far back as 1947, Dr. G. B. Williamson, speaking on behalf of admitting men as full members, stated, "It is our belief that for many years the women will be the leaders in the missionary program of the church, and therefore, we do not believe that great changes will take place."[5] The situation almost 40 years later had proved him correct, nor had there been any agitation to alter the status quo.

In 1964, because of the undesirable connotations of the word "foreign," it was removed from both the name of that department of the General Board and that of the missionary organization, whose title became Nazarene World Missionary Society. Then in 1980, to align the name with the General Board restructure, it was further modified to Nazarene World Mission Society.

Some outstanding women have served in the office of general president of the organization. Following Mrs. Fitkin was Mrs. Louise Robinson Chapman, whose dynamic "If you don't like it, change it!" philosophy characterized her 16 years of leadership (1948-64). From then on, terms of office were limited to two. Mrs. Rhoda Olsen served from 1964 to 1972, and Mrs. Bea Oliver from 1972 to 1980. Mrs. Lela Jackson began her first term in 1980 and was reelected in 1985.

The Program of the NWMS

While the organizational structure of the society was going through its metamorphosis, its program was also being developed

and expanded. In this the stated purpose of the organization was the guiding factor. The fourfold purpose as stated in the 1985-89 *Constitution* is as follows:

1. To encourage our people to pray for all the activities of world evangelism through the missionary arm of the Church of the Nazarene.
2. To provide an informative program to increase the knowledge and understanding of the needs of the world and the efforts of our church to reach all with the gospel.
3. To inspire and challenge our youth to keep their lives available to God's will for their lives.
4. To help raise funds to support the missionary outreach of the Church of the Nazarene.'

In all these areas, the NWMS diligently sought to give both motivation and direction. Prayer was a pervasive theme, epitomized best perhaps in the Prayer and Fasting program, which continued to be one of the most enduring of its emphases. In 1953 a prayer chart, provided for each society, was designed to encourage "definite prayer for specific needs." A star was to be placed beside every request when a prayer was answered. Although each month of the year had its special emphasis (Bible study, Alabaster, Medical Plan, etc.), Prayer and Fasting was highlighted all year long.

Likewise, concern for children and youth was an early emphasis. A children's page in the missionary magazine *(Other Sheep/World Mission)* first appeared in the 1940s and was continued thereafter. Missionary stories and pictures were published for a time in a leaflet titled *Junior Light Bearers.* Children's chapters for ages 4 to 11 years were part of the local structure. The first reading books written specifically for children were published in 1957, and special study packets for this age-group became available in 1977.

For the teenage level, beginning in 1950, three of the adult reading books were designated each year as of particular interest to youth. This replaced an earlier program that listed a large number of missionary books for young people and encouraged teenagers to read 16 of those recommended during a quadrennium. In 1978 study packets for teens became a regular production item.

In 1932 a Young Women's Foreign Missionary Society (YWFMS) was attempted but met with limited success and was eventually abandoned in 1948. It was replaced by the youth chapters sponsored by the parent organization.

Financial Projects

The NWMS has been historically project oriented, and almost all of the projects have included financial goals. One of the earliest was the Relief and Retirement Fund, which was begun in 1919. The first constitution of the organization stated that this was to be a "vested fund, the interest to be used for the relief of our sick and superannuated missionaries." Contributions for this fund were to come from three sources: (1) an annual 10C-per-member assessment, (2) the Memorial Roll, and (3) Life Memberships.

The Memorial Roll was a listing of deceased members of the organization whose names could be added by the payment of $25.00 to the Relief and Retirement Fund (later increased to $30.00). By 1923 there were 21 names on this list. By 1985 the total was 4,307 for that year alone.

The Life Membership idea was somewhat less successful. Originally the plan was that "anyone may become a life member of the society by the payment of twenty-five dollars ($25.00) and an honorary life member by the payment of one hundred dollars ($100.00) to the Relief and Retirement Fund." The leaders apparently had difficulty explaining that such payments did not absolve the person from future financial obligations. The Life Membership concept became somewhat of an anachronism and was dropped in 1948 but not before 17,464 names had been placed on the roll.

In 1948 the 10 cent-per-member annual assessment was also dropped, and in its place $1.00-per-member annual general dues were introduced. Sixty cents of this was to go to Relief and Retirement and 40t to general office expense including materials furnished free to the local societies, such as Prayer and Fasting envelopes, posters, membership cards, and (later) Alabaster boxes.

In 1976 the general dues item was itself dropped. To bolster contributions to the newly renamed Medical Plan and Retirement Fund, the Distinguished Service Award was introduced. By the payment of $100 a church could honor a person in its membership for some special type of service not necessarily related to missions. This was a highly successful program and annually increased until in 1985 alone, 1,404 individuals were so honored.

In the meantime, however, the fund was failing to match the astronomical rise in medical costs or meet the demands of caring for a mounting number of aging missionaries joining the retirement roll. The time came when interest and offerings could no longer keep pace

with the needs, and slowly even the once substantial capital fund was depleted.

When in 1982 an adequately funded pension program for missionaries was established by the World Mission Division, the retirement phase of the original NWMS program was detached. Special offerings for the remaining medical phase were used to augment in-come from the Distinguished Service Awards and Memorial Roll. In 1984-85 the total from the three sources amounted to $312,438 ($38,493, $137,348, and $136,596 respectively).

Another source of income that continued to be a mainstay of the society's program was Prayer and Fasting. It strongly addressed the No. 1 goal of the society, that of enlisting prayer support, but also proved to be a major financial source.

The idea of prayer and fasting first surfaced in California when in 1917, at the suggestion of E. I. Ames, Pasadena College adopted the plan to gain prayer and financial support. When in 1923 talk of retrenchment in the foreign missionary program surfaced, Mr. Ames and others, including Bud Robinson, presented a resolution to the General Assembly calling for a churchwide adoption of prayer and fasting as a means of financing the missionary work.

It was not, however, until the General Board took action the following October that the idea was, in principle, adopted unanimously. The wording of the resolution was published in the *Herald of* Holiness, and interest began to grow. Early in 1924 Rev. R. J. Kunze, a New York pastor, shared with General Superintendent Reynolds a specific plan that had been successfully used in his own church. He was urged to write it up and send it in to the *Other Sheep.* The article which appeared in the April 1924 issue, contained a twofold plan:

> First, in every local church let a prayer and fasting league (or any other name you want to give it) be organized, each member to do without one meal each week and put into the missionary treasury what the meal would cost. We would think the minimum would be about 254.
>
> 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.'

The Board of General Superintendents proposed that the Prayer and Fasting program be strictly for missions with the missionary society as sponsor. The response churchwide was immediate and the results phenomenal. Whereas giving through the WFMS in the 1919-23 quadrennium had been $60,602, for 1928-32 it rose almost

eightfold to $466,245. "The roots of the NWMS were put down firmly in prayer and fasting," declared Mary Scott in her recollections recorded on tape on November 1, 1983.

In another financial crisis in 1949, after an all night of prayer during the General Board meeting in January, the inspiration came to challenge the churches to give 10 percent, or a tithe, of their income to

missions. The concept was not entirely new, for it had first been proposed by Leslie F. Gay at the 1905 assembly of the Church of the Nazarene in Los Angeles. The idea was now, however, to be given concrete implementation. Although it was to be a total church emphasis, all NWMS giving except local, district, and general expense was to be applied to the 10 percent. As the years passed, more and more churches achieved this goal until by 1985 there were 1,929, or about 40 percent of the churches in Canada and the United States, who were at or above that level of missionary giving. By then the 10 percent concept was beginning to take hold on world mission fields as well.

Alabaster Giving

At the time the NFMS Life Memberships were dropped, Mrs. Elizabeth Vennum, the General Council member who had had charge of this program, was asked to devise some challenging project to take its place. Accordingly, at the January 1949 meeting of the council, she presented the historic Alabaster Box program. It was based on the Gospel story of Mary breaking the "alabaster box" of perfume on Jesus—an extravagant gift of love. Mrs. Vennum 's plan was to provide each member with an Alabaster box in which money would be placed from time to time. Twice a year these would be brought to the church on a designated Sunday in February and September for an "Alabaster Opening." All funds so collected would be used exclusively for the construction of buildings on mission fields and for the purchase of building sites.

No program was ever adopted more enthusiastically, and in the first full year (1949-50) $63,998 was brought in. By the end of 1985, however, the annual offering was topping $2 million. Over the years, almost $30 million had come in, which paid in whole or in part for about 3,000 buildings and/or properties.

In 1953 a challenge of a different nature was presented. A Spanish version of the "Showers of Blessing" radio broadcast was pro-posed, to be called "La Hora Nazarena." The missionary society was

asked to raise the necessary $10,000 for the project on an annual basis. As years passed, more stations and more languages were added, and the offering name was changed to World Mission Radio. Giving to this cause likewise increased until in 1985, $398,000 came in. Broadcasts were now going out in 38 different languages around the world.

There had been other fund-raising ideas adopted over the years, such as the selling of Scripture text calendars, which began in 1922 and by 1948 was bringing in about $10,000 per year. There was also the Indian Head Penny Fund, which was first proposed in 1918 to support work among American Indians. It was not until 1928 that the program was officially adopted, however. Indian head nickels were added, and the name was changed to Indian Fund. At its height, the project netted over $30,000 a year.

The missionary society began to be involved in specific overseas projects as early as 1926. That year the WFMS undertook to raise $10,000 to add to the substantial amount being given by the Fitkins to erect the Raleigh Fitkin Memorial Hospital in Swaziland. The following year, $10,000 was raised for the Bresee Memorial Hospital in China, and in 1932, $5,000 for the Reynolds Memorial Hospital in India.

In 1940, to commemorate the 25th anniversary of the organization, the members were challenged to raise $25,000 for the Reynolds Memorial Bible Training School Fund, to be used where needed. Then in 1948, upon the retirement of Mrs. Fitkin as general president, an offering was taken in her honor to build-a Bible training school in the new field in South China. The goal was $50,000, but over $74,000 actually came in. Unfortunately the political situation in China was such that it was unwise to proceed with building the school, though property had been purchased and a wall built around it. The money was therefore parceled out to other school projects, including $24,000 to Japan and $9,000 each to British Honduras (Belize) and the Philippines.

In 1954, in celebration of the 40th anniversary of the NWMS coming up the following year, the society sponsored a $100,000 offering to open the work in New Guinea. Ten years later, on the 50th anniversary, $150,000 was raised to build a hospital on that same field. At the 1960 General Convention, $15,000 was spontaneously raised for the work in Panama.

A special Literature Fund offering for Africa in honor of Mrs.

Louise Robinson Chapman, who retired in 1964, brought in $50,000. Then in 1982 an offering for the opening of work in Venezuela more than doubled its goal when $592,000 came in.

Over the years the NWMS had proved its ability to inspire support for missions, and by 1985 its annual income had reached $2,993,262. This did not include its considerable contributions to the General Budget and missionary specials not channeled through the NWMS.

Missionary Education

The other major area of challenge for the NWMS besides finance was that of disseminating missionary information: "to increase the knowledge and understanding of the needs of the world and the efforts of our church to reach all with the gospel."[8] In this phase, the society also had an excellent record. The keystone was its monthly chapter meetings, which had been a basic part of the program from the beginning.

The denomination's main communication channel for missionary information has been the *Other Sheep/World Mission* magazine, which began publication in July 1913. Although at the time there was not yet a missionary society, the organization became its most ardent supporter. When the original "committee of three" met in 1915 to set up the missionary society, Mrs. John T Benson was asked to prepare a small leaflet recommending the reading of the *Other Sheep* as a source of information and study.

Beginning in October 1920, the *Other Sheep* carried a two-page section titled "Women's Missionary Society News," which informed the readers of what the organization was doing on behalf of missions.

In 1922 a committee of three was set up "to prepare as early as possible outline studies for this year, also examine and recommend certain books on the various countries for a study course." Miss Mary E. Cove of Lowell, Mass., Mrs. S. R Richards of Los Angeles, and Miss Fannie Claypool of Nashville were appointed.

In 1923 this pioneer "study committee" reported that leaflets had been prepared on China and India, and a leaflet for children. Also outline studies were being published in the *Other Sheep*. This aggressive beginning prompted the Women's General Missionary Committee to elect Miss Claypool as the first superintendent of study, which office she held until her death on June 2, 1925. She was suc-

ceeded by Miss Mary E. Cove, also a member of the original committee.

The first full-fledged study book, titled *Latin Americans, Our Southern Neighbors,* was prepared for the 1927-28 assembly year. Members were urged to read "missionary books published by the Nazarene Publishing House;' though Amy Hinshaw's *Messengers of the Cross in Latin America was* the only Nazarene book among the six recommended for that year. Amy Hinshaw was to become one of the most prolific writers of missionary books in those early years.

In 1932 Mrs. Olive M. Gould became superintendent of study. Under her leadership, in 1934 a Missionary Training Course was launched, and by 1936 some 321 persons had completed it. The course of study included the study book (until 1936 a biennial volume and thereafter an annual) and a biography of some outstanding missionary on which a series of questions were to be answered, plus brief reviews of two others books selected from a recommended list. Completion of these assignments was rewarded with a certificate with a gold seal to be attached for each year in which the work was completed. For the first full quadrennium of the plan, 1936-40, 638 earned all four seals.

Teenagers were urged to read 16 of 25 books listed during the quadrennium, and certificates were issued to those who did. Missionary stories and pictures were published for children in a leaflet titled *Junior Light Bearers.*

In 1952 a correlated Missionary Study Committee *was* ordered on which there was representation from the Department of Foreign Missions, the missionary society, the NYPS, Christian Service Training, and Nazarene Publishing House, later to be joined by the Spanish Department (International Publications Board). The chairman was usually the executive secretary of the Department of Foreign Missions (World Mission Division). A study cycle was established whereby all areas of missionary work would be covered over a certain span of years, and an annual study book covering the year's area of emphasis was prepared. A set of reading books mostly related to the fields under study was also published. Each member of the missionary society was urged to read at least three of these and thus become a "reader." The total number of such readers became part of the achievement record of the local society.

In 1957 books especially prepared for children began to be published, to be followed by study materials for leaders of junior soci-

eties. Selected books from the adult reading list were recommended for teen reading, and missionary program material was for a time published in the *Young People's Journal* and *Teen Topics*. Finally, separate study packets for teens appeared in 1978.

By 1980 the study cycle had gone through several revisions as new countries were added. It was now taking nine years to go through the complete list of countries. In 1983 an attempt was made to have an overview study of the entire mission enterprise based on the book *Into All the World*. The following year an updating study was added. This set the stage for major revision of the study curriculum, which was now to be largely theme oriented (missionary methods, organization, policy, etc.). Some studies of individual fields, particularly new ones, would also be included. There would be the usual list of reading books available.

Star Societies

From the earliest days of the NWMS achievement standards were set for both local societies and districts. "Standard Society" certificates were first issued in 1924 to those societies that reached the designated goals. At the first General Convention in 1928, 70 Standard societies were reported. Each quadrennium the goals were modified and expanded until in 1936 an elaborate 15-point system was instituted with achievement levels of Superior and Standard societies. Each item was given a valuation of 5 or 10 points, which totaled 105. For example, 5 points were earned if 12 regular meetings were held; 10 points if dues were paid in full; 10 points for having an *Other Sheep* agent (no matter the number of subscriptions); 5 points for having 75 percent of the membership in the Prayer and Fasting League; and so on. A Superior society was one that achieved 100 of the possible 105 points; a Standard society one that reached 85 points.

In 1940 the number of categories was increased to 20 with some having two parts. The system was beginning to smother under its own complexity, so in 1944 the number of categories was reduced to 10; however, half of these had two parts. Further simplification was needed.

Finally, in 1956 the "Star Society" program was instituted. The five points of the star were:

1. Membership (increase of 7 percent up to 60 percent of church membership)

2. *Other Sheep* subscriptions (equal to 60 percent of church membership)
3. Missionary book readers (60 percent reading at least three)
4. Prayer and Fasting League members (equal to 75 percent of membership)
5. Completion of study book lessons

By 1963 not only were there 3,262 Star societies, but the five-star goal was reached denominationwide. By the 1970s, however, the Star society incentive also began to wane. Thus in 1976 the "Mission Award" concept was introduced, which set achievement goals in three basic areas: membership, reading, and General Budget giving. This was later expanded to include a prayer ministry and youth pro-gram. Thus to qualify to receive a Mission Award, a local society needed (1) to develop a mission prayer ministry; (2) to have a minimum of $1\frac{1}{2}$ times church membership in number of missionary books read including regular reading of *World Mission* magazine (English-speaking areas only); (3) to involve youth and children in specific mission activity; (4) to pay the General Budget in full. Because of the difficulty in establishing worldwide norms, guidelines for achievement were left to regional leaders to decide. An entire district could also earn the Mission Award if 90 percent of these goals were achieved districtwide.

Box Work and LINKS

Another phase of NWMS activity was its direct ministry to the missionaries themselves. This began as part of the "Box Work" pro-gram, the forerunner of which was a project promoted in California by Mrs. Paul Bresee as early as 1913. This original plan was to send clothing, boxed foods, and other supplies to the missionaries.

When Mrs. Bresee was elected to the first General Council (com-mittee) in 1919, she presented the plan as a worthy project for the new missionary society to consider. It was officially adopted by the Executive Committee of the General Council in February 1921. As might be expected, the responsibility for the program was delegated to Mrs. Bresee, who continued the work until her death in 1946.

To the personal items for missionaries were added boxes of used clothing for distribution to the people, bandages (rolled from dis-carded sheets), books, and equipment items. The value of these boxes mounted into the hundreds of thousands of dollars per year. But as time passed, problems developed in receiving countries. Import re-

strictions, theft, high duty charges, confiscation by "authorities," and rising mailing costs all created confusion and disillusionment.

But the desire to help the missionaries was still strong, and the basic concept could not be allowed to die. Thus in 1976 the LINKS program was devised—Loving, Interested Nazarenes Knowing and Sharing. The purpose was to help the churches become more intimately involved with the missionaries. Each church was assigned by the district LINKS secretary a missionary (or missionaries) for whom they were to be responsible. The missionaries were asked to send a list of their needs to the general office, and this information was relayed to the specific churches involved. In some countries it was better to send money than goods. Detailed instructions concerning packaging were provided, and estimated duty money was to be deposited with the general treasurer ahead of time.

In addition to personal gifts sent during the year and especially at Christmas, the societies were encouraged to send letters, cards, and cash gifts. The missionaries were also asked to send lists of needs for schools, hospitals, and clinics with which they were connected. The sharing of prayer requests was likewise an important part of LINKS.

This program provided a direct link from the local church to the mission field and to specific missionaries. Every church was involved, and no missionary was forgotten.

Information Lines

The communication of ideas and suggestions from the Headquarters offices to the local societies was maintained on a regular basis through a quarterly publication first called *Bulletin.* In 1946 it was enlarged and given the title *General Council Tidings.* In January 1982 the name was again changed to *Focus* with even broader content and larger format. The channels *of World Mission* magazine were also open to the NWMS, and a monthly two-page NWMS news feature was part of every issue beginning in October 1920.

Another communication line between individual societies and Headquarters was the Prayer Mobilization Line, which was begun in 1980. Prayer requests received from the fields were compiled in the NWMS office and recorded on tape each Wednesday and Friday. By calling the specified telephone number at any time, the recorded information could be heard.

Chapter ***6***

Support Programs of World Mission

I. WORK AND WITNESS

Work and Witness has been described as "one of the great missionary success stories of the Church of the Nazarene."' It exploded on the scene in the mid-1970s and within a decade had become the most dynamic lay-oriented program ever to develop in the denomination. Its genius was its spontaneity. As James Hudson put it, "It just seemed to happen." Basically, Work and Witness is the sending out of teams to build buildings on the mission fields—churches, parsonages, schools, clinics, and so on.

Though almost all of the structures were new, sometimes the workers were involved in adding to or refurbishing existing buildings. Many times it meant continuing the work of a previous team. Not always have the teams gone outside their own countries, either. Many United States teams, for example, were involved in the building of the Nazarene Indian Bible School in Albuquerque, N.Mex.

By 1985 nearly 200 teams a year were going out on various projects around the world. Up to that time, 8,000 people had been involved in the program, and an estimated $12 million in labor, travel, and material had been invested. And the program was continuing to escalate.

How It Began

In 1952 the Women's Foreign Missionary Society decided to expand its active membership to include men, who had heretofore been allowed only associate status. Predictably this did add to the membership rolls, but it was still very much a women's organization.

The NWMS continued to be the key to missionary information and

Twenty years later, however, when the first man, Dr. Paul Gamertsfelder, was elected to the General Council, the situation markedly changed.

Dr. Gamertsfelder's assignment was "to develop programs in the local church for prayer and fasting for missions, study groups, and *programs for men"* (italics added). A year and a half later, January 15-25, 1974, he put together a group of five Ohioans—himself and two lay couples—to go to Panama and hold meetings among the Choco and Guyami Indians. They paid their own expenses both for travel and for board while there.

Out of this experience evolved the idea of doing building projects while on the field. They saw the inadequate shelters into which the people crowded for worship, and the need for parsonages and missionary homes.

By 1976 work teams were beginning to go out. A catalyst to initiate this was the devastating Guatemala earthquake that destroyed or damaged many churches. A. L. Braswell and his wife spent seven months there in *1976,* helping to rebuild seven churches. They returned several times afterward to build new churches.

Another catalyst was the explosive growth of the new work in the Dominican Republic, which called for new buildings in rapid or-der. James L. Jensen, a team leader, worked on 16 churches there over a period of 2 years. He was a member of Indianapolis First Church, which congregation sent teams out every year for 10 years to build churches in that country. Raymond C. McGuire of Arlington, Va., also led several projects in the Dominican Republic, as well as elsewhere.

Neighboring Haiti was an area of concentration for Ken Key of Jasper, Ala., who directed more than 20 teams there. Jerome Richardson of Indiana recruited and organized 17 teams to help build the Caribbean Nazarene Theological College in Trinidad. As a coordinator for the Work and Witness program, he made over 40 trips abroad (nearly all at his own expense) to evaluate needs and set up projects.

Though the nearby Caribbean, Mexican, and Central American fields attracted the most participation at first because of lower travel costs, Work and Witness teams were soon going as far away as southern Africa, Europe, the South Pacific, the Philippines, and even India. A number of team leaders returned to the fields for months and even years of additional service, completing projects and building other churches, schools, clinics, and parsonages.

Not all the members of the teams were men. Out of an average-

sized team of 20, there were usually 3-5 ladies. Their most common role was preparing meals for the team, but many worked on the projects as well. Some 10 percent of the teams were teenagers, for whom lighter projects were devised. An increasing number of retirees were also being involved.

Work and Witness Policy

By its very nature, the Work and Witness program was a free-wheeling kind of operation. Yet as the projects proliferated, certain guidelines had to be laid down. Because of an aura of glamour surrounding these trips, it was easy for a church to raise money for a Work and Witness project to the neglect of their lifeline budget responsibilities. Also, visiting teams sometimes consumed much of the time of busy missionaries who at that particular time had other responsibilities that needed their attention. In addition, the various projects needed to be prioritized so that the more pressing situations would not be neglected. Thus the following principles were laid down:

1. Work and Witness projects in World Mission areas are to be assigned by the World Mission Division. [Usually three or four options were offered for a team requesting a project assignment.]
2. Projects in the United States and Canada are assigned by the Division of Church Growth.
3. Districts and local churches having paid their General Budget - are eligible to request a Work and Witness project.
4. Work and Witness projects shall be funded by a combination of one or more Work and Witness teams and participation by the local congregations on the field in keeping with World Mission and Church Growth policy... .
5. Purchases of land, materials, and equipment with Work and Witness funds shall be considered an Approved Special with 10 percent credit for World Evangelism.
6. Travel cost of working members of the team shall also be eligible for 10 percent credit... .
7. Recommendations as to maximum size of team and minimum funding are as follows:

Team size	*Minimum funding*
10-12	$ 7,500
13-18	10,000
19-25	12,000[2]

Each team member was, in effect, responsible for a minimum of V ,-$500 toward the cost of materials (usually paid for by the sponsoring

church) plus transportation to the field and housing and food while there. Project funds were to reach the field three months ahead to allow time to purchase necessary materials and have them on the site when the team arrived. This meant that each project was completely self-supporting.

On multiple-team projects only one team per month was scheduled, which meant about a two-week break between each. Usually on a small church building (say, 30 x 60 ft.) foundations would be poured by the local people ahead of time, which made it feasible to erect the walls and roof in the normal two-week work span.

As the Work and Witness program mushroomed in the early 1980s, the need for a full-time coordinator at the World Mission office in Kansas City became imperative. As a result Rev. David Hayse, missionary to Central America and most recently coordinator of development in Mexico and Latin America, moved to Kansas City on November 1, 1984.

Matching field requests with applications from local churches and districts for project assignments was a major task. An instruction handbook was prepared to guide the groups in their preparations and in their activities on the field. Detailed advice concerning special local situations was also provided when appropriate. Insurance for participants was arranged through the Work and Witness office.

A book of basic, standardized plans was prepared along with starter ideas. Where customs duties were not prohibitive, prefabricated buildings were sometimes sent in for assembly by the teams. "Skill banks" were organized for special phases. For example, steel fabricators could be sent in ahead of the team to prepare roof trusses. Also these specialists provided instruction in building techniques for outgoing teams when requested.

Because of numerous construction projects going on simultaneously on certain fields, it was sometimes necessary to assign a missionary on the field to coordinate all the activity. Paul Say directed the work in the Dominican Republic, where over 50 buildings were erected in six years. Freddy Williams took charge in Haiti, where self-help programs were part of the work projects. David Hayse himself had served as a building coordinator in Mexico.

The impact of the program on the missionary vision of the local churches was phenomenal. Seeing missions firsthand, investing their own sweat and money in tangible ways, and being part of the fulfillment of the Great Commission had a transforming effect on the

lives of thousands of laymen who participated. By 1985 over 40 countries had been visited by Work and Witness teams, and 1,000 buildings had been erected, enlarged, or renovated.

Because of the success of the program, Alabaster funds could now be concentrated in the more distant fields not readily reached by Work and Witness teams. Having more adequate facilities provided great impetus to the work on the various mission fields. An important by-product was the intensified interest in missions generated by the returning workers who had seen the gospel at work in other lands.

II. COMPASSIONATE MINISTRIES

The concept of compassion has been a motivational factor in missionary endeavor from the earliest days. The physical suffering of the people that the missionaries encountered as they moved among them could not go unanswered. Consequently as much a part of their equipment as their Bibles was their satchel of simple medical tools and potions. These caring ministrations were an expression of Christian love and concern, but they also provided a significant entrée to the hearts of the people.

Another compassionate ministry was the establishment of orphanages, which were common on mission stations, particularly in earlier days. The distribution of clothing was also a prominent phase of missionary work until the complications of distribution (customs duties, government restrictions, theft, etc.) made this difficult and in some cases impossible.

As mission work developed, medical dispensaries and clinics were built to minister to the people who came for help. Some were operated full-time, while others were manned on stated days, by missionary nurses going out from main stations. Mobile clinics were a natural outgrowth of this.

The next step was the building of full-fledged hospitals, most of which grew out of earlier clinics. The first of these was the Bresee Memorial Hospital in China, which was officially opened in October 1925. The second was the Raleigh Fitkin Memorial Hospital in Bremersdorp (Manzini), Swaziland, which was dedicated in July 1927. (It should be noted that an earlier small hospital had been launched at Piggs Peak, 50 miles north, in 1920 but never reached full operating status.) The third was the Reynolds Memorial Hospital in India, which was opened in June 1938. Meanwhile a clinic established by

the International Holiness Mission at Acornhoek in the Transvaal, R.S.A., had by 1939 blossomed into a 66-bed hospital but had no resident doctor until 10 years later. This became a Nazarene hospital when the IHM joined forces in 1952. The fifth hospital was in Papua New Guinea, which was dedicated in March 1967.

The Bresee Hospital in China ceased operation when the Japanese overran the country in December 1941. In 1975 the Ethel Lucas Memorial Hospital in Acornhoek was taken over by the government and renamed Tintswalo (meaning "Mercy"). But the remaining three continued a strong and effective ministry.

With substantial financial assistance from agencies of the West German and Netherlands governments, in the mid-1970s the Raleigh Fitkin Memorial Hospital was almost completely rebuilt and enlarged in a million-dollar project that made it the second-largest hospital in the country. It had the largest patient load, however, with 55,000 being treated there in 1985. A related ministry was the nearby government leprosy hospital at Umbuluzi whose operation for many years was placed in the hands of the Church of the Nazarene.

By 1985 there were 15 clinics operating out of the Swaziland hospital, which served 120,000 patients that year. The hospital in India ministered to 36,018 patients in 1985, while the Papua New Guinea hospital treated 57,071. Eighteen satellite clinics of the latter served over 10,000 additional patients.

Each of these three hospitals had nurses' training colleges in connection with them with 121 enrolled in Swaziland, 21 in India, and 60 in Papua New Guinea in 1985. Countless stories could be told of how over the years these medical institutions ministered with great compassion in times of personal and national crises. (See Part Two of this volume under the countries named for further information on these hospitals.)

Samaritan Hospital, Nampa, Idaho

Another hospital that in its heyday played a significant role in the missionary program of the church was located in the United States at Nampa, Idaho. At the time of its official incorporation on February 27, 1929, it was called Nazarene Missionary Sanitarium and Institute but became more popularly known as Samaritan Hospital and School of Nursing.

The hospital was the product of the concern and determination of Dr. Thomas E. Mangum, who envisioned the establishment of a

hospital to serve two purposes: (1) to provide medical help for ailing missionaries on furlough, and (2) to provide a training center for future missionary nurses. Seeking a friendly environment for his project, he found warm supporters in H. Orton Wiley, president of Northwest Nazarene College, and District Superintendent N. B. Herrell of the Idaho-Oregon District. He thus moved from Texas to Nampa, Idaho, in 1918 to pursue his project. The previous year the college had instituted a Department of Medical Missions and First Aid Instruction for outgoing missionaries.

A modest start was made in a remodeled house in early 1920. The following *year* the hospital program was separated from the college, and its own board of directors was set up. In October 1921, in a remodeled home the Mangums had originally built for themselves across the corner from the NNC campus, the Reynolds Memorial Home, a small 17-bed hospital, was dedicated.

Obtaining official recognition and support from the denomination proved to be quite illusive, however. At the 1923 General Assembly, a Sanitarium and Hospital Committee was appointed. This group recommended only that the nurses' training phase be referred to the Committee on Education and that the hospital be made "a special interest of the Women's General Missionary Council." The 1928 General Assembly, once again addressing the issue, went so far as to classify it as "an institution of the general church," but specifically forbade the solicitation of funds from across the church.

The General Board in January 1929, however, did authorize a contribution of $5,000 to the hospital's building program and specifically stated that "the Department of Foreign Missions shall have supervision of the sanitarium and hospital"—but only in an advisory capacity. More importantly it stated: "The Department of Foreign Missions shall in no-wise be obligated for the *financial* support of any sanitarium or hospital."

By this time a building program begun in 1924 and laboriously carried out on a pay-as-you-go basis had resulted in the completion of the shell of a 50-bed hospital. In subsequent years portions were completed until by 1933 the complete building was in operation. In 1930 the nurses' *training* school had been accredited, and the first class graduated in 1931. Over the following 20 years many of its graduates went abroad to serve with dedication and distinction on mission fields around the world.

To maintain the accreditation of the nursing school, it became

necessary to substantially enlarge the hospital; and in 1950 an ambitious expansion program was launched that would double the capacity and incorporate new treatment programs. But the support base was inadequate, and when at the 1952 General Assembly a memorial to include the hospital in the General Budget in the amount of $18,000 was rejected, the death knell was sounded. A token gift from the general church of $5,000, followed by another for $10,000 in 1953, though appreciated, were not sufficient to turn the tide. The expansion project had to be abandoned in a partially completed state.

The college took possession of the new wing and completed it for its science department, while the nurses' home became a men's dormitory. The original hospital was operated for a few years as a private institution until it, too, folded, and the building was taken over by the college.

Dr. Mangum's dream was never fully realized, but eternity alone will reveal the profound influence this institution had on the missionary program of the church through the outstanding group of nurses it sent forth. Also, scores of furloughing missionaries would testify to the loving care provided for them in the hospital.

Emergency Relief Involvement

Although this extensive medical work was the flagship of Nazarene compassionate ministries, famines, war, and natural disasters provided other opportunities for service to the suffering. The first recorded instance of such aid was in China when in 1920 a drought-caused famine left 20 million people starving. In response to a cabled plea from Rev. Peter Kiehn, $1,000 was sent immediately, and a China Famine Relief Fund was set up that received contributions totalling $25,000. In addition, Nazarene missionaries there were placed in charge of many relief projects and the distribution of thousands of dollars worth of food provided by the International Relief Commission. (See the China story in Part Two of this volume.)

This scenario was repeated in subsequent years in a number of countries when our missionaries were entrusted with the handling of relief programs after national crises. For example, in 1961 in Belize it was a hurricane and accompanying tidal wave that put Prescott Beals in the center of a government rehabilitation program. It was a logical procedure, for missionaries formed a natural bridge between the sending countries and the recipients. They also had the necessary administrative machinery in place and knew the people and their

needs. Most importantly, they could be trusted not to use the aid for personal gain.

Organized Compassionate Ministries

Even though compassion lay at the heart of Christ's ministry and certainly was, as Dr. W. M. Greathouse put it, "an authentic expression of holiness," the church seemed reluctant to embrace this ministry as a basic element in its mission. There was a lingering apprehension that such activity might dilute the primary emphasis on evangelism. The two were somehow perceived as being mutually exclusive. "Social gospel" implications were inherent in such activity.

The net result was a less-than-ardent response to humanitarian concerns and in some quarters outright resistance. True, there was box work for the sending of used clothing to the mission fields. Orphanages continued as important adjuncts on many stations. Special appropriations were made from time to time to meet emergencies overseas occasioned by floods, famine, earthquakes, and so on. In fact, an informal survey revealed that 30-40 percent of all missionaries were involved in some way with compassionate ministries, though mostly in medical missions.[3]

As the concept of world community grew, however, and the news media, particularly television, shattered the complacency of favored nations by depicting the multiplying human tragedies around the world every day, the call could not be ignored. The church had to respond, not to the detriment of its evangelistic mission but to augment and reinforce it.

It was a multifaceted challenge. Not only did food need to be sent to avert famine, but long-range solutions had to be found with improved agricultural practices and nutritional improvements. Self-help projects needed to be launched to lift the 800 million people living in abject poverty out of their miserable existence. Sixteen million refugees needed to be rehabilitated.

In the 1970s the Church of the Nazarene began to enter the arena of compassionate ministries as part of its planned agenda. It

an in Haiti when in 1975 a famine called for response, and a planeload of food and vitamins was sent in. This prompted the establishment of a Hunger Fund to help meet such crises.

Then on February 4, 1976, a violent earthquake devastated a large area of Guatemala, and the church responded with supplies, medical aid, and personnel for reconstruction and to aid the rehabil-

itation of displaced families. This new dimension to the humanitarian cause prompted a change of name to Hunger and Disaster Fund.

Appeals to the church for contributions to this fund found ready response as new calamities struck around the world. By 1980 not only Haiti and Guatemala, but Peru, Nicaragua, Ecuador, Cape Verde, India, Chile, Cambodia, the Philippines, Mozambique, and South Africa had been recipients of aid. Contributions went from $104,243 in 1980 to $285,000 in 1983. By the close of the quinquennium $1.25 million had been sent in, and 23 countries had received help.

Famine relief, particularly in Central Africa and Mozambique, brought forth a great outpouring of support. In addition to a special grant of $100,000 from general funds, over half a million dollars came in to purchase, ship, and deliver grain, dried milk, and other food items to these countries. In Kenya, one of the prominent directors of the food distribution program was a Nazarene layman, Leo Mpoke. Relief was also sent to sufferers of numerous natural disasters—typhoons in the Philippines and Fiji, an earthquake in Chile, floods in Argentina and Portugal, drought in the Cape Verde Islands, to name a few.

Long-range Programs

Haiti was also in the vanguard of development of long-range projects of humanitarian nature. In 1973 Charles Morrow introduced modem agricultural methods there that improved both the quantity and nutritional quality of their food. Steve Weber came in 1975 to launch various cooperative self-help projects that eventually numbered about 20. South India, under the leadership of Bronell Greer, established similar programs.

The term agmissions was coined to cover farm projects to improve soil productivity and the quality of herds. Well-drilling projects in Haiti, Swaziland, and India sought to provide safe drinking water as well as irrigation for the fields. By 1985 some 7 percent of the Compassionate Ministries budget was being invested in the various agmissions projects. The agriculture department of Mid-America Nazarene College provided principal support for this program.

Health clinics in India, Haiti, Guatemala, and Brazil were also given assistance, and nutrition centers were set up in several countries. Grain mills in Malawi aided a self-support program there.

An unusual opportunity for the Church of the Nazarene came when missionary Dr. Glenn Fell, an expert in soil science, became a

high-ranking government official in the area of development in the Christian-controlled South African Black Republic of Ciskei. Other missionaries were similarly involved.

So rapid was the expansion in this area that in 1984 an office of Compassionate Ministries was created in the World Mission Division. Dr. Steve Weber was named full-time missionary coordinator. His decade of missionary service in Haiti in this phase of activity fitted him well for the task.

Volunteerism

Long before Work and Witness teams began to shuttle to the mission fields, numbers of medical doctors had been offering themselves for temporary service in mission hospitals. This was a great boon to the weary doctors whose caseloads were staggering.

This activity led to the organization of the Nazarene Medical Fellowship in the early 1970s. Its purpose was to encourage such participation and provide some central coordinating agency. It also encouraged sending needed equipment and supplies to the overseas hospitals and clinics. The doctors also made themselves available for consultation by long-distance telephone or shortwave radio when unusual case situations arose in the mission hospitals. Still another service was to invite furloughing doctors to join their staffs to learn the new medical techniques and to sharpen their skills.

When dentists asked to join the program, the name was changed to Nazarene Medical-Dental Fellowship.

In the fall of 1985 Dr. Paul Wardlaw, formerly medical superintendent of the Raleigh Fitkin Memorial Hospital in Swaziland, was named executive secretary of the NMDF, which was now a unit of Nazarene Compassionate Ministries.

In the early 1980s Rev. H. B. London, Jr., a missionary enthusiast and pastor then at Salem, Oreg., conceived the idea of a "Great Commission School of Missions" for the purpose of instructing those in various skills and professions who wished to volunteer a few months of service on World Mission fields. The plan had the endorsement of the World Mission Division, for there was need from time to time for teachers, nurses, clerical workers, computer programmers, architects, and so forth in various fields.

When Dr. London moved to the pastorate of Pasadena, Calif., First Church in late 1984, the program was picked up by the World Mission office in Kansas City under the name Nazarenes In Volunteer

Service (NIVS). It was placed under the jurisdiction of Compassion-ate Ministries.

An intense, two-week, cross-cultural orientation session was required for assignments of three months or more. Volunteers paid their own travel costs and served without remuneration. As earlier mentioned, the first of these orientation sessions was held in Pasadena in July 1985. Twenty-five persons were involved in the 14-day workshop, at the close of which several left for immediate assignments in Brazil, Swaziland, Guatemala, and Venezuela. The others remained on standby.

A spin-off of NIVS was Nazarene Agmission Volunteers (NAV). The organization's stated purpose was "to provide leadership in the battle to provide essential food supplies to the poorest of the poor through appropriate agricultural methods." Among other things it proposed to work in conjunction with preventive medical programs to provide pure drinking water through capping springs, digging wells, and constructing closed water systems.

In November 1985 a Compassionate Ministries Conference in Kansas City drew 500 registrants from across the United States and Canada and even from abroad. The blue-ribbon list of speakers represented nearly all the major Christian relief agencies. Out of the conference came a renewed awareness of the place of compassion in the church's mission to the world. The assembled Nazarenes, over half of whom were college and seminary students, were made aware of the denomination's roots of social concern. It remained for them to find the balance between that and the basic mandate of the gospel, to preach "Jesus Christ and him crucified" (1 Cor. 2:2).

III. WORLD MISSION RADIO

The phenomenal communications explosion of the 1980s with its paramount emphasis on the visual through television and the videocassette recorder has obscured the fact that radio is still the most powerful of all communication mediums. In fact, as Merritt Nielson points out in his book, *A Sower Went Forth to Sow,* "It is the only mass communications medium for the billions who live in the Third World." The place that radio holds in missionary endeavor is therefore extremely significant. This includes three areas, all of which have been part of the Nazarene radio ministry:

1. Radio has been an effective instrument to introduce the

church and its message to new areas about to be entered. Venezuela is a prime example of this strategy. "The best identification for the Church of the Nazarene," noted William Porter, who launched the work there, "is to be known as the church that sponsors 'La Hora Nazarena. "

2. Radio has been a channel by which the gospel has reached many who live outside of areas of missionary activity.

3. Radio has been a means of Christian nurture through follow-up programs such as Bible studies and correspondence courses.

World Mission Radio began when in March 25, 1945, the first program of "Showers of Blessing" was aired. Among the 40 stations that carried the program was HCJB (Heralding Christ Jesus' Blessings) of Quito, Ecuador, whose powerful shortwave transmitters even then reached a major portion of the world. (The station presently [1985] carries Nazarene programs in six different languages over transmitters that now blanket the world.) As time passed, scores of other local stations were added. But of great importance for missionary outreach, two powerful shortwave outlets began to carry the pro-gram, namely, the Far East Broadcasting Corporation and Trans World Radio. The FEBC, based in Manila (Philippines), had transmitters also in Korea (Orient), Saipan (western Pacific), Seychelles (Indian Ocean), and San Francisco; while TWR, headquartered in New jersey, operated 10 large transmitters located in such strategic places as Swaziland (Africa), Bonaire (South America), Guam (Pacific Ocean), Sri Lanka (south of India), Argentina (South America), Monte Carlo (Europe), and Cyprus (eastern Mediterranean).

"Showers of Blessing," however, was reaching only the English-speaking world. A great, latent potential lay in the multitude of other languages spoken throughout the world. The first move in that direction came in 1954 when the first Spanish program, "La Hora Nazarena," was produced in Kansas City with Honorato T. Reza, head of the Spanish Department of the Nazarene Publishing House, as director and speaker.

Mexico was a key target for this broadcast, but religious broad-casting was forbidden there, so the program had to be beamed in from border stations and HCJB. Little by little, however, ways were found to get the program on local stations, principally through commercial sponsorships, until 75 outlets were being used. Then in the late 1970s the laws were

tightened, and overnight the program was cut off. Again, gradually the roster of stations was built back up with

5- to 15-minute local "tags" being added to the regular broadcast.

At one time 800 local Latin American stations of all sizes were listed as carrying "La Hora Nazarena." In return for airing the program, the stations were allowed to keep the tapes and reuse them for their own purposes. A survey revealed, however, that many of them had not been running the program at all. They had signed up merely to receive the free tapes, which were valued anywhere from $15.00 to $50.00, depending on the country. It was necessary to make up a selected list of 350 stations, each of which were put under contract. There was no loss of total coverage as "La Hora Nazarena" blanketed the entire Hispanic world.

The lack of indigenous flavor in the music became an increasing problem, so tapes of locally recorded singers and instrumentalists were obtained and dubbed in at the Kansas City studios.

Finally, in 1980-81 the so-called Costa Rica Experiment made the Spanish broadcast truly indigenous. Juan Vazquez Pla of Puerto Rico, who had joined the faculty of the Seminario Nazareno de las Americas in Costa Rica in 1978, was a specialist in radio communications. To capitalize on his expertise, his contract was modified to allow him time to travel throughout Latin America, training, advising, and encouraging local groups in the use of radio and other media. He gathered tapes of musical groups and messages by local pastors and church leaders. From these he put together programs for use throughout the area. In 1981 production was shifted from Kansas City to Costa Rica, and the program took on a distinctively Latin flavor. In addition to "La Hora Nazarena," 175 spots of 30 to 90 seconds each were produced and two daily 5-minute programs developed, one beamed to youth and the other addressing family concerns. Also 16 subjects covering the entire ministerial course of study were being put on videotape for home study, the entire series scheduled for completion by 1988.

In 1968 another Latin language was added when the Portuguese program, "A Hora Nazarena," was launched. Its target was the 100 million people around the world who spoke that language, not only in Portugal itself but also the Cape Verde Islands, the Azores, Brazil, Mozambique, Angola, and other former Portuguese colonies. All were covered by TWR's transmitters, but many local stations also carried the program.

Missionary radio played an ever-increasing role in the church's world outreach. Missionary personnel began to be specifically as-

signed to this phase. In Africa, for example, programs were developed in six principal languages or vernaculars—Zulu, Afrikaans, Sotho-Pedi, Shangaan, Tswana, and simplified English. The regular English "Showers of Blessing" and Portuguese "A Hora Nazarena" were also used.

The key leaders in this African development were missionaries Bill and Sherrill Wagner. When they went to the field in 1977, they took with 'them excellent equipment, including portable recorders with which much local material, both music and speaking, could be taped on location. Besides the powerful TWR transmitters in Swaziland and other major outlets, many local stations aired the programs. In 1981 a well-equipped permanent studio was completed near the Africa regional headquarters in Florida, Transvaal. From there the extensive Bible studies and other follow-up programs were also directed.

In Japan, under the leadership of Bart McKay, a 15-minute radio program was developed as early as 1956 and received wide acceptance. In 1982, however, new government regulations forced a change in format in which the Nazarene program became a 10-minute segment of a five-hour-long regular national broadcast.

In India a Marathi program, "Tilak and Christ," was begun in the mid-1960s. This capitalized on the popularity of the famous Indian poet/philosopher Tilak. It was broadcast principally from Sri Lanka. A radio correspondence course of 24 lessons was developed, with between 5,000 and 6,000 participants. M. V. Ingle was the leader in this diverse ministry. With the opening of work in South India, a Tamil language broadcast was begun. In 1981 two special Tamil programs were added, one for adults and one for children. Heading up this radio work was Ezekiel George.

The Philippines presented a difficult challenge because of the 47 dialects spoken there besides the official English and Tagalog. In the late 1970s and early 1980s radio programs were produced in 7 of these dialects. In conjunction with these, a 15-lesson correspondence course was developed in which over 5,000 listeners participated. The Far East Broadcasting Corporation was very cooperative, granting the **use** of its studios as well as its transmitters.

The Italian broadcast, "L'Hora Nazarenes" began in 1973 with programs being produced in Rome. Radio Monte Carlo (TWR) was the principal broadcast outlet, but a number of local FM stations throughout the country carried the program as well.

Indonesia, with its 13,000 islands, 300 tribal languages, and 85 percent Muslim population, was a special challenge. In 1978 a beginning was made in Java with the program "Pancaran Berkat" ("Showers of Blessing") going out over the FEBC in Manila and a number of local stations.

The French program, "L'Heure du Nazaréen," begun in 1974 and produced in Montreal, was beamed to French Canada (Quebec), the French Antilles in the Caribbean, and Haiti. Its effectiveness in France itself was hampered by the different accent of the speakers from that in the "homeland."

On September 4, *1977*, a Mandarin (Chinese) broadcast was begun, principally to reach the 5 million people in Hong Kong and to publicize the newly established work there. In the 1980s it began to be targeted three times a week into mainland China. Though it was impossible to determine the measure of response there, indications were that the program was being received warmly.

Other examples of how radio has been used on the mission field include half-hour daily broadcasts in both Kekchi and Pocomchi Indian dialects in Guatemala, Creole programs in Haiti and the Bahamas, and twice-weekly 15-minute programs in Korea supplemented by five dramatic spot messages, six days a week, on national prime time. By 1985 the church was broadcasting the gospel message in 38 different languages and dialects around the world.

The central figure in the coordination and development of World Mission Radio has been Ray Hendrix, son of veteran Latin American missionaries Spurgeon and Fae Hendrix. He came to the Department of Communications in 1973 and has tirelessly sought to explore every avenue of electronic outreach. This included not only radio but television, videotape, and other modem media.

It was Hendrix who originally coordinated the Nazarene Amateur Radio Fellowship into a highly useful communication link with missionaries in many parts of the world. Although later restrictions on conducting business transactions over amateur radio bands limited its earlier usefulness, regularly scheduled "meetings" over the airwaves have continued. Also the advent of vastly improved telephone connections, the use of telex machines, and satellite communications have largely obviated the earlier need for amateur shortwave assistance.

All this varied activity has since 1976 been supported principally through the annual NWMS-sponsored World Mission Radio Offer-

ing. In 1985 contributions reached an all-time high of $398,000, almost double what it was in 1980. Each year, however, requests for financial assistance were running 50 percent higher than what was received. The medium of radio still held tremendous challenge and opportunity.

IV. CASA ROBLES: MISSIONARY RETIREMENT CENTER

On a five-acre campus in Temple City, Calif., 12 miles east of downtown Los Angeles, live 46 retired missionaries of the Church of the Nazarene who have given an aggregate of 1,400 years of service on the field. This is Casa Robles (House of Oaks), a retirement center consisting of a large, two-story central residence and 32 cottages. First established in 1946, it has been home for varying lengths of time to 81 veterans of missionary labor.

The idea of providing a home for retired missionaries was first presented at the 1940 General Assembly in Oklahoma City. But no official action was taken on the resolution, which had been presented by the Southern California District. When the matter was again presented at the 1944 General Assembly, a commission was set up to explore the matter and find a suitable location. Dr. A. E. Sanner, Dr. H. Orton Wiley, Mrs. S. N. Fitkin, and Mrs. Paul Bresee were named for the task.

At the January 1945 meeting of the General Board a Missionary Home Committee was set up, and Dr. A. E. Sanner, Dr. H. Orton Wiley, and Rev. M. !Umber Moulton were appointed. The names of Mrs. Bresee and Foreign Missions Secretary C. Warren Jones were later added. The fact that all appointees except Dr. Jones were from Southern California was a rather clear indication of where the major support lay and the likely ultimate location. This was confirmed when on March 14, 1946, a large, two-story, nine-room dwelling on a 150 x 337-foot tract of land was purchased in Temple City. It had been built in 1911 and was currently owned by the Harold Barricks, members of Los Angeles First Church.

At the first official meeting of the Missionary Home Committee on May 14, 1946, Rev. V. P. Drake was appointed superintendent. At a following meeting in June, the name Casa Robles was chosen because of the beautiful oak trees on the property. In January 1947 an adjacent property, including a commodious two-bedroom home, was added.

Dedication day was February 16, 1947, attended by over 250 guests. Considerable renovation had taken place, and contributions of linens, drapes, and furnishings had come in from several states.

A one-room cottage at the back of the "Big House" was remodeled for the use of the first resident missionary, Catherine Flagler of China, who moved in on April 16. Building permits were obtained and construction began in the fall of 1947 on the first two new cottages, and by September 1948 three others had been completed. Five more cottages were built during 1949-52.

ln January 1952 purchase of a tract on the east side of the original land was authorized. A former stable there was remodeled into a home for the newly appointed superintendent, A. E. Sanner, who took over in October of that year. By that time there were 13 residents. Construction continued as funds came in, including several memorial contributions. The purchase of additional property to the south in 1955 made further expansion possible, and in 1959 another property purchase brought the total to 4 and one-half acres. The five plots, including a house on each, had been purchased for a total of $113,520. The final half acre, purchased in November 1979, included four houses.

Superintendents of Casa Robles have been as follows: Rev and Mrs. V. P. Drake (1946-52), Dr. and Mrs. A. E. Sanner (1952-66), Rev and Mrs. James Young (1966-71), Dr. and Mrs. Everette Howard (1971-75), Rev and Mrs. G. H. Pearson (1975-83), and their successors, Mr. and Mrs. Robert Ashley (1983-).

A number of professional nurses, many of them former missionaries, watched over the physical needs of the residents. Taking care of such a large group of aging persons was a heavy task. Doctors too, notably Dr. Glenn Julien in the earlier years, gave generously of their services. Also a succession of efficient and dedicated maintenance engineers kept the grounds and equipment in order as well as doing much of the actual building of cottages.

Numerous activities keep the missionaries occupied, including a regular Thursday morning prayer meeting. A 1,700-volume library in the Big House, renamed the Sanner House, provides reading materials. Many are still involved in speaking at missionary rallies and Faith Promise conventions. A number are avid gardeners, and the flowers around their cottages are tended with pride and care. Some even have small vegetable gardens. No cats or dogs are allowed, but several have pet birds. Hobbies pursued are many and varied. An official Casa Robles Fellowship was organized in October 1952, which plans and

coordinates many special activities and celebrations (birthdays, anniversaries, etc.). It is an active, happy community with much to occupy the attention of the residents.

The requirement for admission is a minimum of 25 years of service and age 65. Availability of space has also been a consideration, for there is always a waiting list. When residents can no longer take care of themselves, they have to be transferred to a nursing home or elsewhere, because facilities for custodial or nursing care are not available there. Despite this limitation, however, the ministry of Casa Robles is filling a large need in the church's responsibility to its veteran missionaries.