

CONGREGATIONAL AND MISSION STRUCTURES  
AND HOW THE SEVENTH-DAY ADVENTIST CHURCH  
HAS RELATED TO THEM

by  
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and How the Seventh-day Adventist Church  
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#### ABSTRACT

This dissertation suggests that the Christian Church has expanded most rapidly when the outreach and nurture functions of the Church have been organized and promoted by separate structures that relate to each other in three ways: (1) they are semi-autonomous in decision making, (2) they share a common purpose and objective, and (3) they have an agreed upon common reference point.

This model for semi-autonomous congregational and mission structures is then supported by detailing the relationship between the Antioch Church and Paul's apostolic bands. Similar cases of semi-autonomy between the two structures in church history are then cited to further support the thesis.

Part II of this dissertation details Seventh-day Adventist missions during three periods: (1) The Foreign Mission Board era, 1889-1903, (2) The Daniells/Spicer era, 1901-1930, and (3) The present era, 1946-1980. The interrelationship of the congregational (nurture) structure and the mission (outreach) structure is examined for each period with weaknesses and strengths pointed out.

Finally the present decline of Seventh-day Adventist missions is detailed, followed by specific suggestions to reverse the decline.

Mentor: Paul E. Pierson

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## LIST OF ABBREVIATIONS

ABCFM	American Board of Commissioners for Foreign Missions
AMB	Adventist Mission Board
DGR	Decadal Growth Rate
FMB	Foreign Mission Board
GC	General Conference
GCC	General Conference Committee
IMMBA	International Medical Missionary and Benevolent Association
LMS	London Missionary Society
MMB	Medical Missionary Board
NAD	North American Division
SDA	Seventh-day Adventist

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PART I

CONGREGATIONAL AND MISSION STRUCTURES

DESCRIPTION AND HISTORICAL SUPPORT

## CHAPTER I

### INTRODUCTION

When I first arrived at the School of World Mission in June of 1980 I had never heard of sodalities and modalities-- terms Ralph Winter uses to describe congregational and mission structures. Neither had I reflected on the important function both these structures play in the Christian Church, nor had I spent much time analyzing if or how these two structures might interrelate with one another. However, as I read various articles by Winter in which he discussed the importance of structures, and as Dr. Paul Pierson further stimulated my interest by teaching the course "Historical Development of the Christian Movement" from such a perspective that the role and significance of the two structures in the growth of the Christian Church was probed and questioned, my curiosity was deepened. I began to ask how these concepts and principles could help explain events taking place within the Seventh-day Adventist mission program.

### PURPOSE OF THIS RESEARCH

For several years I have been troubled by the declining support and the decreasing mission activity by North American Adventists. Mission offerings as a percentage of tithe

dropped by 25% between 1971 and 1981. The number of missionaries sent overseas also declined by 27% during the same ten year period. A larger and larger percent of the membership seem unconcerned with missions. Instead there has been a turning inward, and such self-centeredness has resulted in a growing disinterest in the needs of the unreached millions in our world.

Along with the problems of a growing apathy and a decline in support of missions on the part of North American Adventists I have also been troubled by a definite dicotomy I perceive between the tremendous need of the world's unreached to have someone take them the Good News and the fact that Adventist missions send very few missionaries who will actually involve themselves in leading unbelievers to Jesus Christ (See Chapter VII). This problem was driven home with new force in January of 1982 when I spoke at chapel at Loma Linda University during Mission Emphasis Week. As part of my responsibilities that week I interviewed students interested in mission service.

Frustrated is the only appropriate word to describe my feelings as students came wanting to know what the chances were that they would be able to go overseas after graduation. It was discouraging to have to explain to them that most calls were for highly trained specialists and people with experience. Calls for college graduates who were primarily interested in pioneer missionary work were almost totally

lacking in the General Conference Call Book. Therefore, there was very little chance that these enthusiastic students would be able to witness overseas within the Adventist mission program.

My frustration was increased since I knew that there were hundreds of pioneer missionaries being sent overseas by other evangelical mission organizations and that there were thousands of unreached people groups where such missionaries were still needed. The worst part of the whole week was having to explain that there were no calls for pioneer missionaries when I knew that there were many needs.

Experiences like these have driven me to search for explanations for the present state of affairs in the Adventist Church. It has increasingly become evident that the present administrative structure is more responsible for the decline in Adventist missions than is either Adventist theology or the vitality of the membership. This study, while seeking reasons for the decline in Adventist missions also seeks to make positive suggestions that may be helpful in bringing about a revitalization of Seventh-day Adventist missions.

#### METHODOLOGY

This study begins by suggesting characteristics that generally describe congregational and mission structures. Whenever two structures are expected to work together there are always tensions and questions as to how the different

parts should relate to each other and which should dominate and control. Therefore, in order to describe the relationship between congregational and mission structures a model has been suggested that grants semi-autonomy in decision making to both structures, places both under mutually agreed on purposes and objectives and requires a commonly agreed on reference point.

The concepts and interrelationships expressed by this model are then supported by both Biblical and historical data in order to show the Biblical basis and practical outworking of such a model.

The second half of this paper deals with Seventh-day Adventist missions and seeks answers as to how the Adventist denomination has related itself to the congregational and mission structures. Since Adventists have related to the two structures in three distinct ways since 1889 three major time spans will be studied: 1889-1903, 1903-1930 and the present era. In each of the three time periods the congregational and mission structure's interrelationship will be compared against the suggested model. The final chapter will suggest possible ways to overcome problems inherent in the present organizational structure.

Since the last half of the paper deals largely with the history of Seventh-day Adventist missions since 1889 the historical method of research has been followed. Basically this involved four basic functions: (1) Gathering records of past



events, (2) Critical evaluation of these records, (3) Imagining what the past was like, and (4) Presenting the results in ways that are consistent with the records of history and sound scientific procedure (Gottschalk 1945:8).

#### PROCEDURE

I acquired the information for this dissertation in a number of ways:

##### Participant Observer

During the past thirteen years I have worked in Japan as a missionary and during that time I have been actively involved with hundreds of short term and full time missionaries. Also contacts with the ten Seventh-day Adventist colleges and universities in North America have aided me in at least partially ascertaining attitudes towards and interest in missions. Contacts with Far Eastern Division leaders as well as with General Conference personnel have helped round out my impressions of Seventh-day Adventist missions. Also during the last two years while studying at the School of World Mission I have been able to better understand how the average Adventist member views missions. This knowledge has guided me in asking questions, in probing and in seeking answers to problems I perceive.

##### Archives

In February of 1982 I was able to spend ten days

searching through the General Conference of Seventh-day Adventist Archives in Washington D. C. The Foreign Mission Board Minutes, the outgoing letterbooks of A. G. Daniells and other primary sources proved invaluable in piecing together the attitudes and situations in early Adventist mission history.

#### Books, Articles And Lecture Notes

In addition to the data acquired from the above sources, unpublished manuscripts written by previous students at the School of World Mission and filed by Drs. Glasser and Wagner provided additional helps. Classroom lectures and the resources of McAlister Library at Fuller Theological Seminary also increased the amount of relevant information.

#### SCOPE OF THE STUDY

This paper was written out of a deep concern for the declining state of Adventist missions. As mentioned above, understanding the role and function congregational and mission structures can play in the success or failure of a denomination's programs convinces one that an understanding of these two structures could help unlock some of the reasons for the rapid decline in Adventist missions. Therefore, in Chapter II I briefly list characteristics usually associated with congregational and mission structures. My basic premise is that the Christian Church or any denomination has the best

potential for expansion and growth when its congregational structure and mission structure symbiotically relate to each other in order to accomplish their distinct functions.

Three basic characteristics exemplified by a symbiotic relationship between the two structures should include a semi-autonomous relationship in decision making, shared purposes and objectives and a mutually agreed upon reference point.

Since so much has been said and written concerning the lack of a Biblical basis for mission structures Chapter III details the New Testament basis for semi-autonomous mission structures. Chapter IV briefly traces the outworking of the suggested model during the Medieval, Reformation and Modern Periods.

Chapter V details some of the developments in Seventh-day Adventist mission history that took place during the Foreign Mission Board Era of 1889-1903. Administrative practices and procedures begun during that era that continue to hinder Adventist missions are pointed out as are the strengths and successes of that period. Chapter VI deals with the Daniells and Spicer Era which marked a high point in SDA mission achievements. Again the seeds for future decline will be mentioned along with the accomplishments of that period. Chapter VII grapples with the present situation. Statistics and charts help detail the rapid decline that is setting upon the Seventh-day Adventist mission program. Not only is the number of missionaries being sent abroad declining, but

since 1946 there have been some startling adjustments in the types of missionaries going overseas.

The final chapter suggests several steps that could be taken to reverse the decline and again bring vitality and growth to Adventist missions. Any proposals that suggest even minor restructuring are likely to be perceived as being threatening. However this whole paper is written with one desire: that Adventist missions be renewed and revitalized in order that the Seventh-day Adventist Church may play its part in reaching the unreached in our world with the Good News.

#### QUALIFICATIONS AND RESTRICTIONS

Those reading this paper should realize that I have written from a Seventh-day Adventist denominational perspective. Therefore, when I have looked at the suggested model and as I have interacted with the basic premises connected with it I have done so from the position of my own particular tradition and background. Baptists, Catholics and Congregationalists looking at the same model may question or disagree with certain statements or concepts. It is very true that the filters we look through affect how we interpret and perceive a situation. However, in spite of this fact I believe that the basic two structure model as suggested in this paper is applicable for most denominations in most cultural settings. This statement will hold up as long as it is remembered that the model suggests a relationship between

function and does not specify form. Forms are culturally (and denominationally) determined but the congregational and mission structures express two basic functions that will always be present in the Christian Church. Regardless of culture or denomination the Church must always be involved in outreach and nurture, for without these two functions the Church ceases to be what it should be.

Another qualification that should be mentioned is that several times I have stated that there are 25,000 distinct people groups in our world and that around 17,000 of them do not yet have a viable Christian witness in their midst. These figures are admittedly imprecise, but exact figures are not as important as the picture that emerges as one considers people groups instead of billions of people.

Consider the difference between evangelizing over three billion non-Christians in the world and evangelizing, say 20,000 people groups. The task of the Church in the world today is not to evangelize every non-Christian but to plant a church among every people group, a church, which in turn, has the potential for evangelizing that group. In other words, it is our task to add momentum to the process of world evangelization. In order to reach 20,000 unreached people groups we might need 100,000 cross-cultural evangelists (missionaries). These will need to be especially gifted and equipped men and women. If this missionary force reached 20 percent of the people in these unreached groups, then the Christians in those groups can get on with the task of gossiping the gospel to their neighbors (Wagner and Dayton 1981:32).

## CHAPTER II

### CONGREGATIONAL AND MISSION STRUCTURES--TWO STRUCTURES THAT CONSTITUTE THE CHRISTIAN CHURCH

In recent years Church historians and Church growth experts have increasingly become convinced of the fact that two basic yet dissimilar structures have been involved in every major expansion of the Christian Church. History seems to support the thesis that whenever the congregational structure becomes dominant or swallows up the mission structure then Christian growth and vitality declines.

#### TERMS USED TO DESCRIBE THE TWO STRUCTURES

These two structures consist of the inward facing nurture and service activities usually carried out by the local church body and the outward facing mission functions usually carried out by groups of dedicated Christians committed to some specific outreach goal. These two structures have received all types of names as men have struggled to label them. **Ralph Winter**, who has probably written more concerning these two structures than anyone else, calls them **sodalities** and **modalities**. He borrowed the term "sodality" from anthropologists who define sodalities as a grouping or fellowship of people "whose members do not span the whole age-sex

spectrum of the normal human community." He is also indebted to the Roman Catholic usage of this term whereby they refer to lay societies organized for religious or charitable purposes as "sodalities" (1970:55-62). Basic to the added meaning Winter pours into this term is the concept of commitment. Sodalities thus would be made up of committed Christians who have made an "adult second decision" to join a group of like minded people in order to accomplish a specific task. Winter then coined the matching term "modality" to refer to the other structure that is better known as the local church or parish. This structure functions as a fellowship in which there is no distinction made on the basis of sex or age (Winter 1974b:127).

Ed Murphy calls these structures "non-churchly" and "churchly" (1976:112), Mellis has labeled them "committed communities" and "nurture structures" (1976:7), Van Gelder uses "mobile" and "local" (1975) whereas a growing number of people at the School of World Mission in Pasadena are using the terms "mission structure" and "congregational structure" to describe the two (Pierson 1981).

One of the big reasons why Winter's terms "modality" and "sodality" have not caught on and become widely accepted is because many people find the matched terms confusing, much like stalactite and stalagmite. I feel that the terms "churchly" and "non-churchly" as well as "church structure" and "mission structure" also are confusing in that such terms

subtly suggest that the outreach structure is not part of the church. Therefore, in this paper I will use congregational structure and mission structure to refer to the two basic structure types found in the New Testament Church.

### CHARACTERISTICS OF THE TWO STRUCTURES

In order to better understand the function and action of these two structures as they have contributed to the expansion of the Christian Church down through the ages we will look at some of their distinct characteristics. However, before listing the characteristics it should be emphasized that while these factors are generally present, in any specific case some will be lacking. At times some of the characteristics that are generally true of mission structures will also be found in some congregational structures or vice versa. Some characteristics listed are also culturally determined. However, from a North American perspective the following characteristics generally hold true.

#### Congregational Structures

1. Multi-faceted concern. Since the congregational structure is responsible for all of the many programs needed by a local church it is important that it have a breadth of vision. Programs for children, youth, young adults, married couples, singles and senior citizens are needed. Such members are at different levels of understanding and commitment.



Therefore, it is important for congregational structures to take an interest in all the programs that may be required for the building up of the membership. Balance must be maintained so that no segment of the church will be left out. Many denominations have recognized this need and have organized various departments to promote the differing needs. In such administrative situations the competition and promotion by the various departments help keep a church's programs in balance.

2. Consolidates gains. While mission structures have been used by God to expand the Christian movement into new areas and to reach unreached peoples, the congregational structure has played an equally vital role in consolidating those gains. The disappointing long-term results of Crusade Evangelism and Saturation Evangelism have helped to sharpen our awareness of the importance of local congregations. Masses of decisions to follow Christ are apparently wasted when those decisions are not followed by the equally important step of becoming a part of a local body of believers.

3. Nurture. The local congregation has been described as the "come" structure since it opens its arms to all who make at least a minimum commitment to Christ. Thus, there is room in the congregation for the young, the old, the stunted, the rebellious, the lazy, the dedicated and the complacent. Because all these kinds of Christians are found within the congregational structure that structure must provide the nurture and care necessary so that they will

experience Christian growth (Mellis 1976:4,5). The nurture and care of Christians demands a program whose emphasis is tuned to the needs of those who have already committed themselves to Christ. Therefore, the majority of the programs organized and promoted by the congregational structure are inward orientated and are designed to build up and strengthen the Body of Christ.

4. Unity. Another characteristic of the congregational structure is that it provides and maintains an overall unity for the many programs and activities of the Church (Clinton 1977:17). It acts as the control center and seeks to keep the various programs and priorities in balance.

5. Runs on consensus. Congregational structures, as they strive for unity,

tend to be run on the consensus of a large number of Christians with wide ranges of commitment and differing understanding of the mission of the church. Consequently, such structures tend to be impotent in the face of situations that require a prophetic stance. They move slowly even in the face of crisis. They are prone to look inward. Too often the main concern is with organizational development, clerical politics and to the upgrading of dozens of good programs to which the church as a whole has committed itself (Mooneyham 1976:16,17).

Some may feel that Mooneyham is being too harsh on the congregational structure. However, his criticisms merely point out that both good and evil exist in every situation, for the very structure that looks inward--is ponderous and slow in making change and which tends towards an organizational development often leading to waste, inefficiency and

bureaucracy--is the same structure that gives the church continuity and follow-through.

6. Longevity and continuity. Without longevity and continuity the congregational structure would lack the stability and unity that is necessary if the members are to have any sense of security. These qualities help explain why congregational structures tend to resist change, and opt for the status quo. Congregational structures rarely innovate and are usually much more comfortable doing what has always been done.

It is again appropriate to remind the reader that characteristics such as consensus, longevity and continuity may or may not be present in any specific congregational structure. Exceptions do exist, and in some cultures one leader rule rather than consensus may be the norm.

7. People-orientated. Congregational structures are people-orientated. This helps explain why the majority of a church's programs are inward looking since the constituents are able to pressure and shape the type and form programs take. Because the congregational structure is people-orientated it is little wonder that the majority of the finance and personnel of the Church are committed to the nurture and service of already existing Christians. This again points out the necessity of maintaining both structures in order to keep in tension the needs of the existing Christians and the also pressing needs of the unbelieving millions in our world.

8. Check and balance, authenticates. Mission structures

are often led by charismatic leaders with vast amounts of drive and ambition. In such cases the congregational structure has a legitimate role to play as it functions as a check and balance to make sure that excesses or radical elements will not be allowed to take over. Thus the congregational structure authenticates groups, programs and leaders who are dedicated to some specific task. Problems come when congregational structures begin to feel threatened by an semi-autonomous group doing anything outside the congregation's control. All too often in history the congregational structures have not allowed the freedom necessary for such groups to form, and once formed the local congregations have not given them the Church's blessing even when such groups consisted of dedicated, loyal members who were committed to assisting in the common goals and purposes of the congregation (Mellis 1976:5).

9. Resource base. Nothing of significance can be accomplished by the Church's mission structure unless it has the support and help of the membership. Local congregations are vital in that they are the resource base, both in finance and personnel, for all Christian outreach. Thus it is imperative that local congregations constantly be challenged with the concept that the world is their field of responsibility. Too often the needs within the local district or conference boundary lines have been allowed to obscure the fact that the local membership must realize that they are the

resource base for the world's 17,000 unreached people groups. This need again points out how important it is that both congregational and mission structures be allowed to exist in order to keep in tension the needs of both believer and non-believer.

10. Concerned with organizational development. As mentioned above, congregational structures tend to be very concerned with organizational development. This is especially true in America where most denominations have adopted many of the theories and practices of big business. Beaver is right in pointing out that many of the managerial philosophies and skills of American business demand administrative centralization and uniformity--ingredients that are sure to destroy the volunteer activity and spontaneous participation so necessary in organizations like the Christian Church (Winter and Beaver 1970:48). The tragic part of all this is that while denominations, schools and other non-profit organizations are adopting centralization and uniformity, many businesses are changing in order to allow greater freedom at the lower levels of the work force. The congregational structure's concern for organizational development, centralization and uniformity are not necessarily wrong as long as the congregational structure allows enough room so that the mission structure can operate semi-autonomously. Somewhere within the two structures that make up the Christian Church there must be diversity, creativity and flexibility. When the congregational structure

opts for uniformity and centralization then the mission structure needs diversity and flexibility so that its vanguard mission organizations can break through barriers and claim new peoples and cultures for Jesus Christ.

11. Tends to be authoritarian, dominating and tends to swallow mission structures. The human tendency towards centralization has also encouraged the congregational structure to take an authoritarian and dominating stance towards mission structures. During the nineteenth century many denominations supported or cooperated with mission boards that were related to the denomination but not controlled or dominated by it. This was true of the Presbyterians, the Seventh-day Adventists and many others. Such denominations had semi-autonomous mission boards that had independence of action and decision making but close coordination in purpose and goals. However, early in the twentieth century centralization swept through many denominations, and in the process the once semi-autonomous mission boards either became just another department within the congregational structure or were done away with entirely (Winter 1974b:133).

Some may argue that bringing the semi-autonomous mission boards into the centralized administrative system really did not make that much difference. But such attitudes fail to take into consideration the differences in focus between the two structures and the necessity to keep in tension the needs of both believers and unbelievers. History supports the

thesis that whenever the congregational structure has been allowed to swallow up the mission structure that the focus of the Church in that situation turns inward, the expansion of the Church slows and often dies and the vitality of the whole Body declines (Clinton 1977:16,17,27-29).

### Mission Structures

Since the function and focus of most mission structures are radically different from the function and focus of the average congregational structure it is only normal to expect that the characteristics of mission structures and their leaders will also be radically different. Again we should note that the characteristics we will mention are ideals that generally hold true. There are exceptions. Some of the very large churches in America are more aptly described by mission structure characteristics than by the characteristics usually associated with congregational structures. However, the following are usually closely associated with mission structures.

1. Narrow concern. Mission structures are task-oriented and have a narrowly defined focus. They concentrate on specific goals and are usually quite single-minded. This is at once their strength and weakness since it allows them to concentrate all effort, finance and personnel in one small area in order to reach the outreach objective. This characteristic also causes leaders of mission structures to overlook other equally pressing needs or criticize the

congregational structures and its leaders for dissipating their effort in many areas. It is important that both congregational and mission structure leaders understand each structure's characteristics, strengths and weaknesses rather than criticizing and being unappreciative of that which each structure can contribute to the programs of the Church (Wagner 1981b:189,190).

2. Task-orientated. Mission structures are highly dedicated to reaching specific goals, and because of this task orientation the leaders of mission structures often have a low tolerance for unproductive people (Clinton 1977:17).

People are useful in mission structures to the extent that they can help get the job done. When they cease to be useful they are dismissed. This is quite unlike congregational structures which are people-orientated, not task-orientated. The maimed, the lame, and the blind are welcomed by the congregational structure, but not by the mission structure unless their handicap is overcome. The two missions I served with, for example, required strict medical exams for membership. No congregation that I have ever joined has asked me for my medical history. Each procedure is appropriate for the structure (Wagner 1981b:190).

3. Outreach. In contrast to the congregational structure's focus on nurture, mission structures are primarily concerned with outreach. It is true that local congregations are often involved in local evangelism, but such local congregations have not been known for their ability to spread the gospel among groups different from their own. Such cross-cultural witnessing has largely been carried out by mission structures. It has been mission structures that have taken



the Gospel to unreached peoples in unentered lands. Mission structures have largely been responsible for the expansion of Christianity into the remote regions of our world. And it is interesting to notice that for approximately three hundred years, from the Reformation to the early 1800s, Protestants, with their lack of organized mission structures, were almost totally missing from the outreach activities that took place during that three hundred year period. Towards the end of the eighteenth century and early nineteenth century there was an explosion of activity as Protestants organized about a dozen mission structures. Within a few short years Protestant missionaries were working in most of the world's geographic areas (Beaver 1981 and Winter 1974b:132). The point I want to make is that for nearly 300 years Protestants had generally ignored mission structures and little had been accomplished in terms of world evangelization. It seems that congregational structures are not very adept at crossing barriers and frontiers with the Gospel message. However, once Protestants organized mission structures they were effective in reaching out to the unbelieving millions. This is not to say that a mission structure guarantees a successful outreach program, for other factors are also needed. But I believe it is safe to say that without mission structures, very few barriers will be crossed and few unreached peoples will hear of Jesus Christ.

Paul Pierson has theorized that "the more culturally and

geographically distant the unreached people group, the greater the degree of intentionality that is needed to reach that group with the gospel" (1982). It seems that congregational structures are too concerned with local and personal needs for them to be active in outreach programs that cross cultural, linguistic and geographic boundaries. Thus it seems to be vitally important that both mission and congregational structures be allowed to exist so that the Church may continue to experience outreach and expansion.

4. High commitment expected. Commitment is a key factor that separates the two structures that make up the Christian Church. As mentioned earlier the congregational structure is open to all types of Christians with varying levels of commitment. However, mission structures have traditionally welcomed only the highly committed who were more deeply motivated and desirous of following the Gospel ideal. This characteristic has led some to level the charge against mission structure people that they consider themselves to be spiritually elite, and any hint of elitism in American culture produces tension. But tension, in itself, is not negative for it can often be that element that encourages growth and development (Mellis 1976:5-6).

This demand for a high level of commitment pays high dividends for

An organization which demands exclusive membership by using high commitment levels from members sees more of its ideals propogated than one which has inclusive membership based on lesser commitment levels.

The stiffer the demands of commitment upon membership (if accepted) the more the ideals will be accepted (Clinton 1977:24).

This concept helps explain how small groups of highly committed people have been able to dedicate themselves to a specific task and in face of overwhelming odds been able to persevere and succeed. This is another of the strengths of mission structures with their narrow focus and specific goals. They

can mobilize those individuals who have a higher level of commitment than the average church member. By focusing the concerns of Christians, the . . . [mission structures] can activate and mobilize a tremendous reservoir of commitment that lies dormant in the face of many church programs (Mooneyham 1976:17).

5. Innovative and open to change. Generally, mission structures are more innovative and open to change than the larger congregational structure. Since mission structures more often cross cultural barriers and have had the broadening experience of operating in several cultures where diversity and difference is the norm it is often the personnel who lived and worked within the mission structures who introduce innovations and diversity into the larger congregational structure (Clinton 1977:17).

6. Helps renew congregational structure. Mission structures with their openness to innovation and change have often been the catalyst that helped renew the congregational structure. During the thousand years of the middle ages the building and rebuilding of the dioceses was mainly the work of the

monasteries which were organized as mission structures.

The monasteries were uniformly the source and the real focus point of new energy and vitality which flowed into the diocesan side of the Christian movement. We think of the momentous Cluny reform, then the Cistercians, then the Friars and finally the Jesuits--all of them strictly sodalities [mission structures], but sodalities which contributed massively to the building and rebuilding of the Corpus Cristianum, the network of dioceses . . .

It is clear that the sodality, as it was recreated again and again by different leaders, was almost always the prime mover, the source of inspiration and renewal which overflowed into the papacy and created the reform movements which blessed diocesan Christianity from time to time (Winter 1974b: 128-129).

Even within Adventism today the same phenomenon is recognized, for leaders with mission experience are much more apt to move to the higher levels of the organization. Some might argue that this merely reflects the fact that they have a broader perspective, but I feel that they are also promoted because of their more dynamic and committed lifestyle. And this is certainly the case with returned student missionaries, for on campus after campus they are recognized as the spiritual leaders. So even today the mission structure plays a part in the renewal and stimulation of new life within the larger congregational structure.

7. Leadership style. In contrast to the conservative, organization type who leads the congregational structure, mission structure leaders are often flamboyant personalities with a large amount of charisma. They are often skilled at motivating and challenging members to greater commitment.

Their dedication and surrender to God's will often leads them to accept risks and to begin new projects that others may not be willing to take on. These are the type of leaders who go wandering around the earth on the basis of God's call. These are the leaders who often have innovative ideas that clash with the status quo. These are the type who are very determined to accomplish their task or vision regardless of hardship or opposition (Clinton 1977:38).

In this area of leadership styles we have another major difference between the two structures, and this difference is possibly a major reason why congregational structures tend to swallow up mission structures.

Since the congregational structure is located in a specific geographical area and builds its power base around property and generation after generation of Christians located in that one area, the congregational structure tends, by the nature of this localized stability and growth, to become dominant over the mission structure. In contrast, mission structures tend to be built around strong personalities so that when the leader dies or when leadership change takes place the mission structure is more heavily disrupted than is the congregational structure when it loses its leader. This difference in the power base partially helps explain why throughout Christian Church history the tendency has been for the congregational structures to swallow up and control the mission structures (Van Gelder 1975:11).

### Interrelationship of the Two Structures

The general characteristics common to both congregational and mission structures have been listed above, and it is apparent that both structures play a vital role in the health and vigor of the Christian Church. Both structures are needed, but what relationship should exist between the two? It has been suggested that the two structures are related like legs and a body.

The body can survive without legs, but it can't get around well. The Church can survive without missions (as the churches of the Reformation did), but they can't do a good job in proclaiming Christ's name throughout the world. Legs move the body, and the body nourishes and sustains the legs. Missions move the church out, and the church in turn sustains missions. As legs are distinct, yet a part of the body, so missions are a part of the church--but don't confuse their specific functions (Wagner 1974: 49).

Wagner is right in insisting that the Christian Church needs both mission and congregational structures if it is to be a dynamic and vital force in the world. But growth, dynamism and vitality often produce tension, so we are still faced with the question as to how the two structures can most effectively relate to each other.

Leaders of both structures need to understand each structure's function. Max Warren, the great missiologist and churchman, in his autobiography provides insight that focuses on the relationship needed between the two structures.

If a society is to be genuinely dynamic then it must accept the inevitability of tension. But too much

tension makes administration impossible. This means that a society like the Christian Church must make provision both for co-ordination of activity and for diffusion of power. The desire to coordinate activity leads to the pursuit of power. Diffusion of power can degenerate into anarchy. I think that a possible solution can be worked out empirically, not theoretically, by drawing a distinction between organs of coordination and organs of voluntary action (1974:157).

Thus, if the Christian Church is to be dynamic it must expect some tension to result. But a large part of that tension can be controlled and kept within acceptable limits by educating the leaders of both structures concerning the functions the two structures play in the Church. If mission structure leaders could understand and accept the fact that the congregational structure is an organ of coordination that is primarily concerned with organization, unity, worship, nurture and service for existing members, and if congregational structure leaders could understand that the mission structures largely consist of action groups of highly dedicated members who need more freedom of action and mobility in order to fulfill their specific tasks, then perhaps each structure could be more accepting of the other. With acceptance and understanding would also come a reduction in tension between the two.

Both structures should be semi-autonomous. The leaders and members of the two structures must not only understand and accept the other's function but they must also be willing to allow the other structure to work semi-autonomously. This is not to say that the two structures are not dependent upon

each other for both work within the one church. Both share the same goals and purposes (Eriksen 1977:27).

Harvie Conn and Orlando Costas have argued that it is wrong to have more than one autonomous structure within the one body of Christ. They would both argue that the doctrine that defines the unity of the Church does not allow for two structures that relate to each other semi-autonomously. Such two-fold structuring, for them, is unbiblical and should only be tolerated in those situations where the Church has failed to fulfill both the nurture and outreach functions (Conn 1976: 121 and Costas 1974:167f). Conn says that "pluriformist distinctions of sodalities and modalities . . . continue a pattern not fully biblical" (1976:122).

Doesn't the existence of missionary societies apart from church bodies represent in reality God's judgment upon the church? Wouldn't they signify God's permissive rather than his perfect will?

Mission sodalities should, therefore, be church sodalities. The biblio-theological model of the church does not allow for a missionary structure apart from the church. Sodality ought to function structurally apart from modalities only when the church loses sight of her missionary responsibility and fails to acknowledge the diverse gifts which the Spirit bestows upon her to fulfill the multiple dimensions of the missionary mandate (Costas 1974: 168-169).

Acts 13:1-3 argues against the above position of Conn and Costas since this passage clearly indicates that mission sodalities were begun under the initiative of the Holy Spirit. Mission sodalities have a strong Biblical basis (See Chapter III) and are as much a part of the church as the congregational



structure. Christ's Church is people, and people in mission structures are just as much a part of that Church as the people in the congregational structure.

If the Church were made up of near perfect men and women, then one structure would be sufficient to care for both nurture and outreach functions. However, in real church life membership is open to people with varying degrees of commitment who have fallen sinful natures, who struggle with self-centeredness and who are involved in power struggles. Warren shows insight gained from years of experience when he points out that the organ of coordination in the church inevitably leads to the pursuit of power, and such power is then used to restrict the minority or the groups that hold views that are in opposition to the congregational structure's bureaucratic rulings (Erikson 1977:27).

Semi-autonomy, not independence. I am not arguing for freedom that will allow groups to go against Biblical teaching and principles. Rather I am arguing for freedom from centralized administrative control, for a diffusion of power that recognizes the right of groups of like-minded individuals to band together in order to accomplish a specific task that will contribute to the overall goals and purposes of the whole Body of Christ. Such groups should be allowed to accomplish their task outside the administrative control of the congregational structure.

Christians have a theology that is based on the premise

that man has a fallen nature. But when Christians begin to formulate organizational philosophy they often act as if a single structure, with no checks or balances built into it, is the only and best way to operate. In those situations where only one structure operates within a denomination, invariably the outreach and mission functions decline. We can understand why outreach declines and why nurture functions predominate when we realize that the congregational leaders are merely responding to the pressures and needs of their political constituency. This is inevitable with human nature, but if there is no structure to also represent the needs of the unreached millions in our world then the focus and emphasis of that denomination will turn inward, evangelism will decline and spirituality will drop off. Therefore, in our present sinful condition it seems that the needs of both believer and non-believer are best met when separate structures represent both areas of need so that through the resulting tension between the two structures a more equitable distribution of finances and personnel can take place. Furthermore, both structures should have semi-autonomy and freedom of action. Congregational structures are very willing to accept such semi-autonomy and freedom for themselves, but they should be just as willing to give the same degree of autonomy and freedom to the mission structures as long as those structures are willing to work loyally for the shared goals and purposes of the church (1977:28).

This willingness to allow semi-autonomous groups to act in response to needs they perceive and that are within the broadly defined goals of the church will probably result in having two or more groups of people working towards the same goal but from different perspectives. Some may feel that such an approach would only result in confusion since the many overlapping activities would not be closely coordinated. However, when a problem has been attacked from several different perspectives and with the support of different groups who have been personally motivated and who feel personally responsible to reach that goal, then the result will be significantly higher than when a goal from the central organization is voted and the membership is asked to support it. It is true that boredom is to live by other men's goals. Perhaps this explains why so much membership energy remains unreleased, for most of the people in the pew do not share the goals and work-patterns of the Church's decision makers (1977:28-29). If the congregational structure would not only allow semi-autonomous groups to operate, but would also actively encourage and help in the creation of such groups, then the congregational structure would see a much larger percentage of its membership active in the pursuit of the common church goals.

Problems associated with one-structure denominations.

As one looks at the broad church scene in America today it is easy to see that most denominations are moving in the

opposite direction from an atmosphere where such semi-autonomous groups are welcomed and encouraged. Instead of denominations working within a framework of healthy tension as their two structures relate and compete with each other there is a growing tendency for the various denominations to move towards the other extreme. Thus, almost all of the older denominations that once benefited from the dynamic tension produced by the two structures working in symbiotic relationship have today united those separate structures into one centralized body. Many mission boards have become just another department in the larger administrative organization. Often even the finances have been merged so that separate mission offerings are no longer collected. Instead mission projects and programs are funded from a percentage of the unified budget (Winter 1974b:134).

Problems associated with church-less mission societies.

As denominations have moved towards this extreme, many of the dedicated members of those denominations have moved towards the other extreme. Since the congregational structure does not give the highly motivated and dedicated laity the freedom or the semi-autonomy needed to fulfill the task they feel the Holy Spirit is calling them to, there has been a dramatic increase in the number of independent mission societies and para-church groups started in recent years (See Winter 1979: 153).

These independent mission societies and para-church

groups that have no direct tie-in to any denomination have brought into sharper focus some negative aspects of such independence. First, with so many independent missions and para-church groups being started and promoted we see a further fragmentation of the Christian witness. This can be quite confusing to the non-Christian who is confronted with literally hundreds of groups all claiming to lead him to the same Christ. Second, these independent societies and para-church groups have no sense of cooperation or responsibility towards the existing church bodies already working in the field. This results in the independent missions having no check or balance on their programs. Mission structures need such dynamic tension just as much as do the congregational structures. Third, with so many independent groups there is a lot of waste as many of the groups duplicate and overlap both in the area of support structures and also in the area of specific programs (Pierson 1981).

J. Allen Thompson in his address at the Lausanne Conference in 1974 challenged both the congregational structures and the mission structures to avoid the unbiblical pattern of a "missionless church" or a "churchless mission." He was hopeful that the future trends would be positive for he could see that the

Volunteer mission societies with superficial ecclesiastical roots have been forced to restudy the doctrine of the church and discover principles for their relationships. Denominational boards with a settled ecclesiology and fixed church/mission outlooks have been challenged to reexamine their structures as

possible causes of apathy in fulfilling the Great Commission. As a result, relationships between churches and missions that appeared fixed are giving way to new forms that give evidence of the dynamic of God in life and service (J. Douglas, ed. 1975:516, 508).

I would also hope that the various denominations would be willing to look at the Biblical models in order to determine the correct relationship between the two structures rather than following modern business practices with their centralized administrative philosophies. We need to remember that the denominations that have followed the business model with its centralization of power have overlooked a basic fact: business can motivate their workers with weekly paychecks but churches have no such tool that will elicit widespread support. Therefore, the congregational structure would do well to allow small groups of highly dedicated members the freedom and semi-autonomy they need to fulfill the task the Holy Spirit is calling them to.

Thus far we have noted the desirability of having both structures in the church and allowing both the freedom and semi-autonomy necessary to carry out their separate functions. However, we are still faced with the proper relationship both structures should maintain in order to sustain maximum growth. Even if both structures are semi-autonomous we know they should not be independent since both structures need each other for optimum growth.

All types of organizations have struggled with the problem of keeping the outreach or expansion function in proper

balance with the nurture or consolidation function. It does not make much difference whether the organization is IBM trying to market its business machines around the world or the Christian Church attempting to be faithful to the Great Commission to preach the Gospel to every tribe and people, for both organizations face similar problems. The question really is, how does any organization effectively grow quantitatively while at the same time maturing qualitatively?

Van Gelder suggests four steps that all types of organizations have followed as they have attempted to keep in balance the need to make a world-wide impact and the desire that the growth in local areas be preserved, consolidated and strengthened.

1. They standardize their message or product so that it can be clearly understood and be transferable to any and every culture.
2. They build a mobile function around a limited number of highly trained men who are responsible to perform two tasks.
  - a. These men take the message or product into new, untouched areas and establish key centers of local people in each area reached.
  - b. They make provision for assisting the established areas to consolidate their growth under local leaders and develop their local outreach within their particular geographic area.
3. They build a local function in all the areas reached where local men within each area are trained to lead in developing further growth in their area and stabilizing this growth as it takes place.
4. They provide for both functions--the mobile and the local--to communicate and coordinate with one another (1975:4).

This still leaves unsolved the problem as to how these two structures should relate to each other. Which structure, the mission structure or the congregational structure, has the final word? Who has the authority to decide issues or make decisions? This is a very crucial point, for how a denomination's two structures interact in the decision making process will largely determine the success or failure of that denomination as a whole. If the congregational structure becomes primary in the decision making process then the tendency will be for the service and nurture aspects of that structure to slow down and hinder the mission structure's efforts at outreach. This is exactly what has happened in denomination after denomination. It has happened, not because the congregational structure is anti-outreach, but rather because local problems and concerns dominate. Congregational leaders must respond to their constituencies, therefore this provincial outlook and local pressures will always keep the congregational structure from seeing the larger needs in other areas of the world.

On the other hand, if the mission structure has the upper hand in decision making there will be a tendency for the needs of the members to be overlooked. Rapid expansion into new areas could also occur before there is an adequate resource base. Thus it is imperative that a balance be maintained between the two structures. Both structures must be able to relate to the other in terms of purpose and objective



while at the same time retaining independence of action and decision making that will allow each of the structures to fulfill their specialized functions.

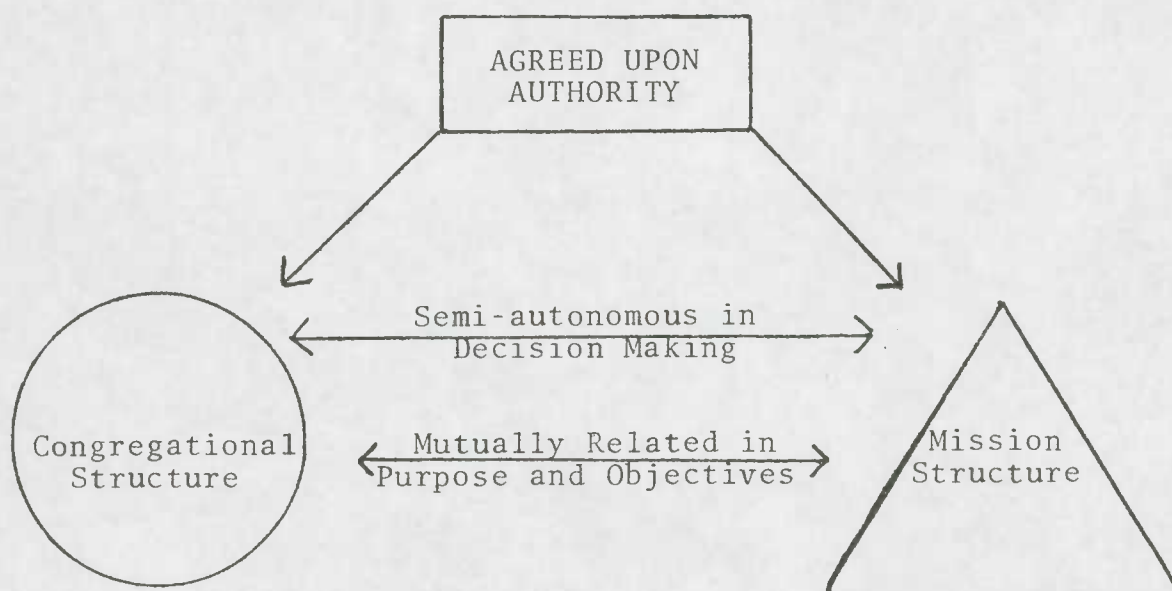
Both structures should have a common reference point.

Craig Van Gelder, while a student at Reformed Theological Seminary in 1975, wrote a paper entitled "Local and Mobile-- A Study of Two Functions" in which he sets forth the relationship between the congregational and mission structures in the early New Testament period and in the medieval church. He lists three basic rules that must be in operation if the two structures are to relate for the mutual benefit of both.

1. The congregational and mission structures need to be semi-autonomous in their decision making when deciding how to perform their separate tasks.
2. They need to mutually relate to each other in purpose and objectives so that coordination can take place and efficiency can be maximized.
3. They need a common reference point that will facilitate decision making and coordination. This must be a mutually acceptable reference point that has been agreed upon by both the congregational and mission structure leaders.

The first two rules provide the framework that will place the congregational structure and mission structure in a relationship mutually beneficial to both. They also provide a balance between the two types of functions. However, as the two structures develop and experience the tensions of growth, what is it that will override tensions and problems and keep the two structures in balance? Van Gelder suggests that the third rule is vital if the two structures are to

continue to function in a mutually beneficial relationship. He suggests that the common reference point could be a person or a committee of people who are mutually acceptable to the leaders of both structures. The common reference point could also be a written statement or a book just as long as it is the agreed upon authority (1975:5). These three rules that define the balance between the congregation structure and the mission structure could be diagrammed as shown below.

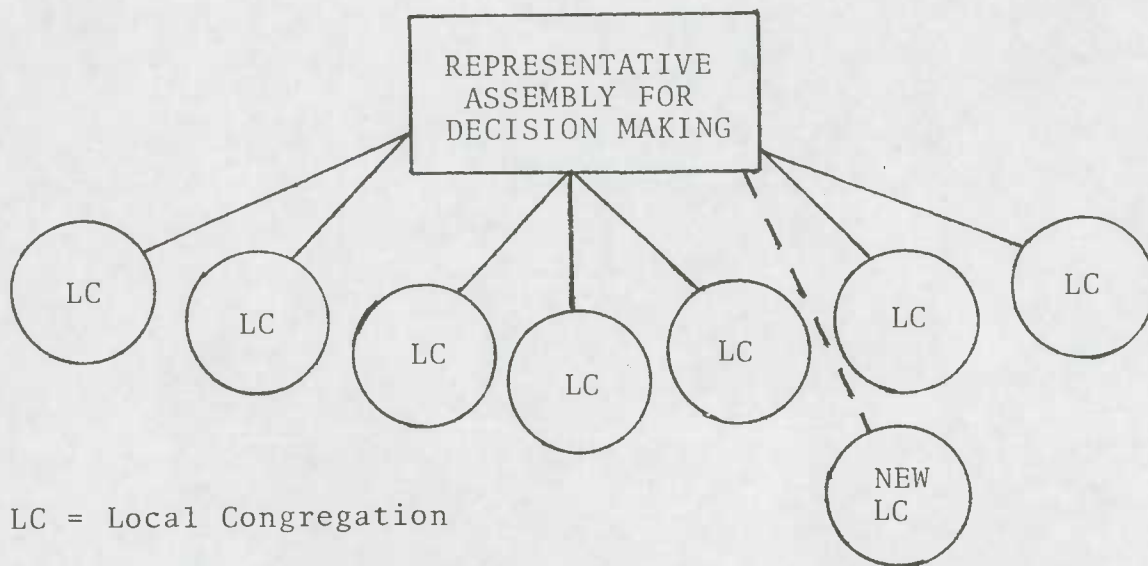


Source: Van Gelder 1975:5

The concepts expressed in the diagram above could be extremely helpful to many denominations that are struggling to better understand the proper relationship to be maintained between their nurture and outreach structures. Many church leaders are concerned that the local congregations become more vital. They want the local churches to grow and develop. They are asking how the local congregations can be more involved in outreach. Frequently, however, those who

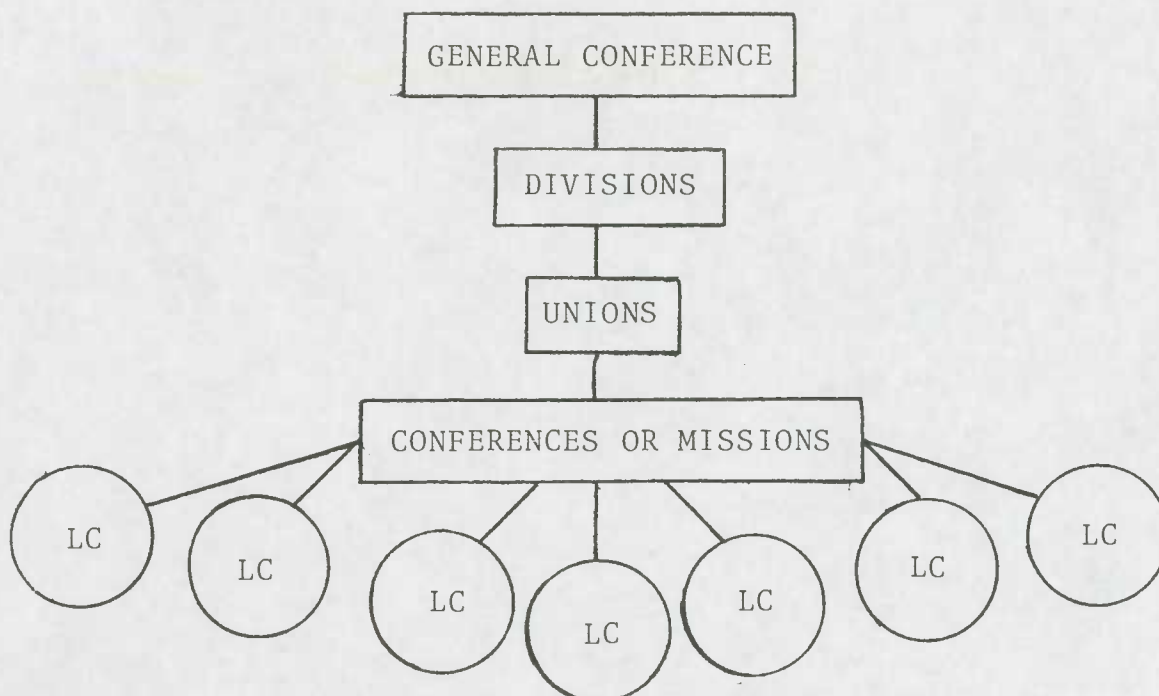
are seeking answers to these problems and questions do so from a denominational point of view. Thus, they think of the church as being made up of all the many local congregations. Such leaders focus their energy, authority and decision making on the problems and needs as expressed by the local congregations. Any outreach that is undertaken in such an administrative structure is under the control and supervision of the decision making assembly or conference, and is undertaken as just one of many of their collective interests and concerns. This type of administrative set-up could be diagrammed as follows:

*London!*  
*Create a Mission Structure to plant other Churches in London.*



Source: Van Gelder 1975:6

Even in multi-tiered administrative structures such as the Seventh-day Adventist denominational organization, the primary focus is on the needs and programs for the existing membership. The Adventist type of administrative set-up could be diagrammed as follows:



The problem with this type of organizational structure is that it is too easy to lose sight of the larger picture. The focus of the top four levels of administration is pointed downward towards the needs, concerns and problems of the local members. This focus translates itself into programs that will nurture, train, develop and strengthen the already reached. Nowhere in this type of organization is there any semi-autonomous structure that has as its primary responsibility the reaching of unreached peoples.

Expansion does take place, but it is mainly limited to local areas and local peoples. Since expansion and outreach is dependent on local personnel, finance and initiative much that could be done is never attempted because the local congregation lacks either the vision, the finances or the personnel.

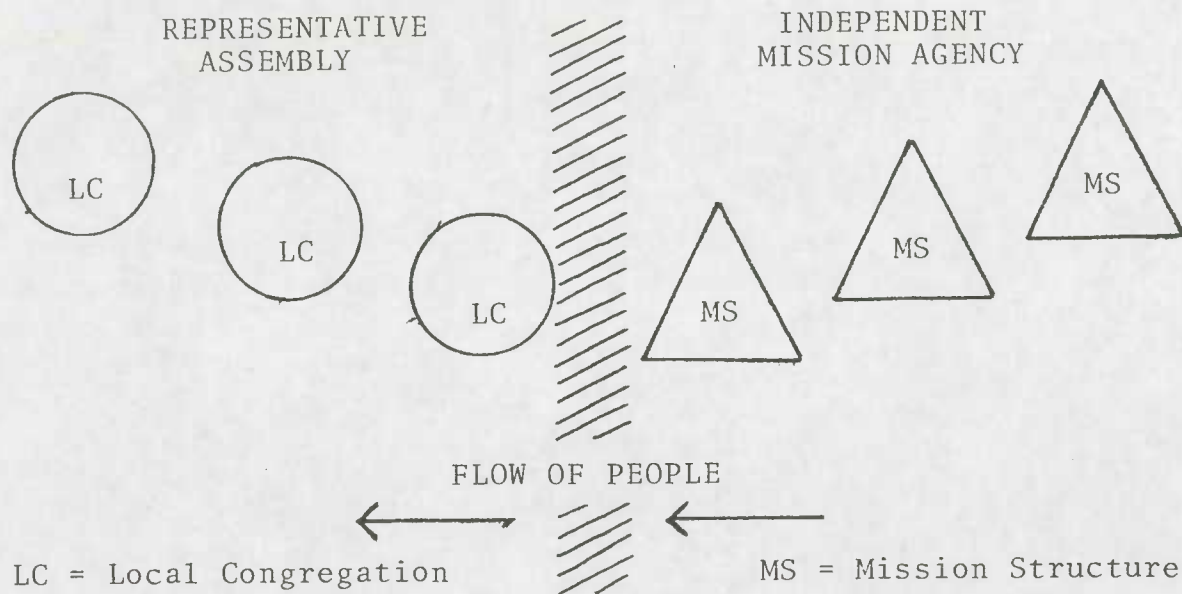
Para-church groups and independent mission agencies

answer the above questions pertaining to local church outreach and vitality by proposing answers that are at the other extreme. They clearly see the necessity for two separate functions--congregational and mission--but they almost always perceive of these two functions as being totally autonomous one from the other with very little interrelationship. Decision making is independent and often the two structures do little or nothing to coordinate their activities, purposes or objectives.

This type of independent mission group faces two major problems as it attempts to fulfill its mission outreach.

First, they do not provide adequate stability for their growth in new areas since their interest is normally in recruiting more . . . [mission] personnel with which to further their world wide expansion. Secondly, because of their limited association and coordination with existing local [congregational] structures the growth which they produce, but can't use for their . . . [outreach] ministry, is often cast adrift to fend for itself. Or frequently, this non-useable growth is sent into some local structure and told to relate there even though their initial growth took place through forms, methods, relationships, etc. apart from the local structure they enter. Not too surprisingly, many of these people then feel like castoffs from their . . . [mission structure] "spiritual parents" and yet, they feel spiritually superior to the less elite local assembly they attempt to enter (Van Gelder 1975:6-7).

Van Gelder diagrams this type of mission organization and its interrelationship with the congregational structure as follows:



Source: Van Gelder 1975:7

Neither the denominational approach with its focus primarily on local church needs nor the independent mission agency approach with its separation from the local congregation strikes the balance that is needed. Both the congregational structure and mission structure must work together in order that Christianity may expand into all areas of the world while at the same time new believers may be effectively consolidating into local congregations where they can be nurtured and cared for.

Therefore, it is a basic premise of this paper that the Christian movement has the best potential for expansion and growth when the congregational structure and the mission structures symbiotically relate to each other in order that both may accomplish their functions.

Three basic characteristics exemplified by such a relationship between the congregational structure and mission

structures are:

1. Congregational and mission structures need to maintain a semi-autonomous relationship in the area of decision making.
2. Congregational and mission structures should share the same broad purposes and objectives thereby allowing for coordination between the two as well as maximizing efficiency.
3. Congregational and mission structures should share a common reference point that will form the basis for decision making and coordination.

This type of relationship between the two structures that make up the Christian Church is clearly visible in the New Testament and also in subsequent church history. Thus in the following chapter the New Testament basis for the two structures interacting in semi-autonomous relationship is set forth.

## CHAPTER III

### THE NEW TESTAMENT BASIS FOR SEMI-AUTONOMOUS STRUCTURES

This chapter traces some of the developments used by God to introduce a dynamic element into the New Testament Church. It illustrates how that dynamic element centered around the balance and tension that resulted from the relationship and interaction of the congregational and mission structures. First there is a brief description of the New Testament understanding of "church." Second is a showing of how the apostolic function became an integral part of what constitutes the church. Finally, this chapter reports on the beginning and growth of missionary outreach in the early Church as expressed in the apostolic teams.

#### "CHURCH" IN THE NEW TESTAMENT

When Jesus promised to establish His Church (Matt. 16: 18) He was the first to take that word and invest it with the Old Testament concept of the people of God in community (DeRidder 1971:202-206). "The Church is a people, a community of people, who give their existence, their solidarity and their corporate distinctiveness from other communities to one thing only--the call of God" (Stott 1968:15).



Thus when we speak of "church" we mean people--people who have pledged their allegiance to Jesus Christ and who because of their common bond with Christ exist in relationship with each other. The church is one body (I Cor. 12), of the same family (I Tim. 3), in community (I Pet. 2) and living in harmonious fellowship.

The church that Jesus promised to establish came into being at Pentecost (Acts 2) as a result of the Holy Spirit using Peter in the proclamation of the Gospel message. From the beginning the Church was a gathering of people.

Initially these Christian gatherings probably adopted the Jewish synagogue as a model for their worship structure. It is quite certain that small messianic synagogues were established in the various homes of Christian believers throughout the city of Jerusalem and that these home churches became the focus point for early Christian worship.

Regardless of where they met, the focus of activity for these early Christians was at the local congregational level (Shepherd 1971:144). This is in direct contrast to many of today's denominations where almost all emphasis and authority is placed in the higher levels of denominational organization and where the local congregation is only slightly drawn into the decision making processes of the church.

As the people of God these local New Testament assemblies were confronted with the task of reaching all ethnic groups with the Gospel (Matt. 28:18-20). But how were they

as a local congregation of believers to be "in mission?" Ed Murphy sees only three ways (1976:111-112).

1. Mission carried out by individual Christians. In Acts 2-12 mission was carried out by individual Christians witnessing to their faith. Persecution scattered the believers and we are told they ended up "everywhere, preaching the message" (Acts 8:4). It seems these early believers shared Paul's experience of feeling "woe unto me if I preach not the Gospel."

2. Mission carried out by local churches. When we remember that the early congregations were much closer to our concept of cell groups than to the picture that comes to mind when we think of local churches we can more easily understand how the local churches were active in missions. As these house churches met throughout Jerusalem they followed kinship and friendship bridges in reaching unbelievers. This was not planned or sponsored witness, but the spontaneous sharing of something too good to keep to one's self. It is easy to picture such witnessing on the part of the Jerusalem house churches being responsible for evangelizing the outlying areas of Jerusalem and Judea. However, this early witnessing by the believers was only carried out within the immediate area of Jerusalem and was only directed at the Jewish race. There still was no cross-cultural witness for it took persecution and special intervention by the Holy Spirit to force the Jerusalem Christians to reach out to their Jewish

brethren in more distant areas. As for the Gentiles, they were only reached with the Good News when the Holy Spirit dramatically forced the early Church to share the Gospel with them (Acts 10-11).

3. Missions carried out by non-congregational missionary structures. These are the type of structures that Winter calls "sodalities" (1971). Ed Murphy calls them "non-churchly" because they do not operate as a local church. However, lest the impression be given that such mission structures are not equally part of the Church I have changed Murphy's term of non-churchly to non-congregational. These missionary structures are not bound to any one local congregation. "They draw men from all churches. They take men away from the control of the local churches and immerse them into an entirely new structure" (Murphy 1976:112).

These missionary structures first found expression as apostolic teams. But before we trace the events that led up to and surrounded the development of the first apostolic team let us look closely at the meaning and background of the word "apostle."

### "APOSTLE" IN THE NEW TESTAMENT

#### Greek Background

The word apostolos, while being a bona fide Greek word came to mean something quite different to the Christians than it did to the average Greek for the Christians invested it

with new meaning. In classical Greek apostolos had originally been connected with seafaring or naval operations in which a fleet was sent out. Later apostolos came to denote a naval expedition and still later to mean any group of men sent out for a special purpose. Throughout this development in meaning the word retained its passive character. Nowhere is there any hint of initiative on the part of the apostolos. Nowhere is there any concept of innate authorization. Rather the connotation is that of being sent (Rengstorf 1952:1).

#### Hebrew Equivalent of Apostolos

It seems clear from Paul's letters that from the earliest days of the Palestinian Church that the twelve were called Apostles (I Cor. 15:7). Therefore, because of this close connection with Palestinian Christianity it is important to study the Hebrew equivalent of apostolos in order to ascertain the meaning that the early Christians invested the Greek term with.

The Hebrew term is shaliach, a derivative of the verb shalach, meaning to send. The Septuagint uses the verb apostellein, a verb corresponding to apostolos, when translating shaliach. Thus in the Old Testament the emphasis is also on the sender rather than on the one being sent (Manson 1948:35).

The shaliach could be either a messenger or agent of an individual or of a corporate body. In the Jewish culture it

was common for both the high priest and the Sanhedrin to send out their own apostles. Later on the Jewish patriarchs of Jamnia ordained apostles by the laying on of hands before sending them off by pairs on their mission. Jewish congregations also had their own shaliach who represented them both before God and man. Thus in commerce, trade and religious life the use of this institution was both well known and extensively used (Kirk 1946:229).

Within Jewish law a shaliach was viewed as an extension of the sender himself. Thus the Rabbis said, "a person's shaliach is like himself" in that the agent's actions were counted as if carried out by the sender, and the rights of the sender were enforceable by the agent (Manson 1948:36).

Shaliach was also used in Judaism to describe the official representative sent by the ruling priesthood in Jerusalem to the synagogues of the diaspora to collect the temple tax. In such cases the apostolos or shaliach represented those who sent him, and their duties and responsible actions carried the authority of their masters (Bocking 1961:14). It was in a similar sense that Jesus said, "I tell you the truth, no servant is greater than his master, nor is a messenger apostolos greater than the one who sent him" (John 13:16).

#### New Testament Meanings

By New Testament times apostolos was generally used to refer to any responsible person sent to do a particular task

for the sender.

Every day hundreds of apostles traveled across the Greek and Roman world. Ambassadors went to establish an outpost at a foreign court, businessmen were sent to open new branches, and Christian apostles fanned out to win and organize churches for their Lord (Brow 1968:93).

Jesus adopted this cultural institution and used it to establish and build His Church.

### The Twelve

Twenty times in the Gospels and twice in Acts we find the terms "the twelve" or "the twelve apostles." The number twelve seems to have held some significance for the early believers for when Judas committed suicide Mattias was quickly commissioned to make "the eleven" become "the twelve" again (Acts 1:15-26). Edwin Schell has attempted to explain the significance of the number twelve.

Twelve is the number of spiritual Israel. Whether observed in the twelve patriarchs, in the twelve tribes, or in the twelve foundations of the twelve gates of the heavenly Jerusalem, the number twelve everywhere symbolizes the indwelling of God in the human family . . . (Coleman 1969:25).

Thus the twelve were a unique group. The apostleship of the twelve ended when they died. No successors were named. Their place is preserved and held open for them until those same twelve men will sit upon twelve thrones to judge the twelve tribes of spiritual Israel in the coming Kingdom (Rev. 21).

### Apostleship Not Restricted to the Twelve

There are some who desire to limit the role and office of an apostle to those who were counted among the twelve. But we must be careful to distinguish between the fact that the apostolic role of the twelve was temporary and ceased when those men died and the fact that the word "apostle" was used in a much broader sense and included many more than just the twelve.

### Function of New Testament Apostles

Paul provides a clear example of the broader meaning of apostleship. Paul's special calling was to cross geographic, racial, intellectual and cultural barriers in order to proclaim the Gospel to those who had not yet heard. He was truly an apostle. He was the "sent one" to the Gentiles (Bocking 1961:11). In this mission Paul was easily within the normal understanding of the term apostle. Paul had placed himself at the disposal of Christ, he had been sent as Christ's representative, to act as an extension of Christ Himself in winning people to Christ (Rengstorf 1952:14).

It is at this point where the word "apostle" came to have added meaning for the Christian. The resurrection invested the term "apostle" with a whole new dimension and dynamic. Paul is now more than a man on a mission. He is a witness to the non-believer that Jesus Christ died and rose again. This message, along with his calling as an apostle

drove him across barriers and frontiers that divided and separated the people of God from those who as yet had not heard or believed. For Paul, an apostle was one sent to unbelievers in the name and under the authority of Christ in order to win new territory for Him (Bocking 1961:12, 16).

There is additional evidence to support the idea that there were apostles other than the twelve. When Paul and Barnabas preached in Iconium "the people of the city were divided: some were for the Jews, others for the apostles" (Acts 14:4). Who were these apostles? Acts 14:1-4 clearly indicates that Paul and Barnabas were recognized as being apostles.

Paul refers to Andronicus and Junias as "men of note among the apostles" (Romans 16:7). This seems to imply that these men were also notable in their mission and witness. Also, if the number of apostles had been limited to the twelve it would have been absurd for Paul and John to warn of false apostles (II Cor. 11:13, Rev. 2:2).

One further evidence that apostleship was not limited to the twelve but delineated a missionary function can be gained by noticing the commissioning of the twelve as described by Mark (6:6-13). Luke not only records this commissioning but he also records the sending out of the seventy (Luke 10). Thus even during Christ's ministry apostleship wasn't limited to the twelve. Apostleship denoted a function rather than a status (Manson 1948:47). The twelve were sent as Christ's



representatives, then the seventy joined them in the same work. Long after the twelve died there were still missionaries called apostles who crossed frontiers and barriers in order to witness to unbelievers and win new territory for the risen Lord.

Therefore, in the New Testament the term "apostle" has two distinct usages. First, it can be used to refer to the twelve apostles. This group was not meant to continue down through the ages until Christ's return. Instead the group died out and lives on only through their inspired writings. The second usage refers to a missionary function that will continue until Christ returns. It is this missionary function as expressed in the apostolic teams that are of vital concern to us in this chapter.

#### MISSIONARY BANDS IN THE NEW TESTAMENT

In recent years many have seen in the apostolic teams in Acts a Biblical basis for mission structures as well as support for a distinction between the functions of the two structures. Ralph Winter sees Paul's missionary band as "a prototype of all subsequent missionary endeavors" (1974b: 123).<sup>1</sup> Others also have seen a separation in function and organization between the congregational and mission structures. "The missionary band is presented as distinct from the local congregation" (King 1971:156).

The New Testament distinguishes between structured local congregations (churches) and the structured

apostolic band called by God to evangelize the heathen and plant new churches. Whereas the apostles were of the Church, their corporate ministry of missionary outreach necessitated among themselves patterns of leadership and organization, recruitment and finance, training and discipline, distinct from comparable patterns within local congregations. This significant distinction gives Biblical sanction to today's structured missionary fellowship (Thompson 1971:102).

Let us look carefully at Acts 13 where we find this new mission structure emerging for the first time.

In the church at Antioch there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul. While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." So after they had fasted and prayed, they placed their hands on them and sent them off. The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus (Acts 13:1-4).

Here is Christendom's first mission society. Luke seems to emphasize the importance of this occasion by twice stating that this new endeavor was initiated and commissioned by the Holy Spirit. We can sense some of the importance of this new structure when we realize that the whole second half of the book of Acts is taken up with describing how the various apostolic teams spread the Good News. In fact, the witness of individuals and the witness of local congregations is almost totally obscured in Luke's account as these new structures began to dominate in fulfilling the Great Commission.

Whereas there is general agreement that Acts 13:1-4 marks a historical event in Christian missions there is not agreement as to what the passage says in regards to the

relationship that should exist between the congregational structures and mission structure. Which structure should have overall control? George Peters writes, "the local assembly becomes the mediating and authoritative sending body of the New Testament mission" (1972:219). Paul Rees agrees and states

For all his apostolic authority, Paul was sent forth by the church (God's people in local, visible congregational life and in associational relationship with other congregations) and equally important, he felt himself answerable to the church (1974:23).

Others see in this passage a Biblical basis for allowing mission structures to be semi-autonomous in decision making and in the setting of priorities. Thus Harold Cook, as he reads the passage in question says that it is pure presumption that the local church was involved in Paul and Barnabas' missionary journey. The local church "neither chose them nor sent them, and certainly they had nothing to say about what they were to do, nor how" (1975:236). Rather, Cook, Winter and Green (1970:166-168) all appeal to Acts 13 as the basis for mission structures that are semi-independent from the control of the decision making apparatus of the congregational structures.

This paper argues for the latter position, but first we show how extensively apostolic teams were used by the early Christians as a means of spreading the Gospel. The whole second half of Acts is given over to reporting on the activities of these apostolic teams. Cummings and Murphy have

listed seven outstanding apostolic teams (1973:10).

1. The Barnabas - Saul - Mark team (Acts 13-15).
2. The Paul - Silas team (Acts 15:40f).
3. The Barnabas - Mark team (Acts 15:37-39).
4. The Paul - Silas - Timothy - Luke team (Acts 16:9, 10ff).
5. The Paul - Silas - Timothy - Luke - Aquila - Priscilla - Apollos team (Acts 18:2, 24ff).
6. The Paul - Silas - Timothy - Luke - Erastus - Gaius - Aristarchus team (Acts 19).
7. The Paul - Silas - Timothy - Luke - Sopater - Aristarchus - Secundas - Gaius - Tychicus - Trophimus team (Acts 20:4).

It is easy to see that apostolic teams or missionary bands played an important role in taking the Gospel to the unbelievers in the Roman empire. Yet in spite of such early prominence Peters and others continue to charge that mission structures are without Biblical origin.

Mission societies are institutions, or accidents of history, called into being by churches or individuals to serve an urgent, divine mission in the world. They have tremendous functional significance for the ungoing of world evangelism and church expansion. It must be stated, however, that they are not of Biblical origin, for they are not divine institutions of the same order as churches (1972:229).

The above quote contains two serious charges: that mission societies are accidents of history and that they have no Biblical basis. These charges are not only serious but they point out and emphasize the present tension and pressure

directed against missions. Mission programs have been called into question, a moratorium on missionaries has been requested, mission giving and support of missions has been declining. So amidst all the calls and charges and growing disinterest it is important that we look again at Acts 13:1-4 to see exactly what is said and what is not said.

#### Biblical Basis For Mission Structures

Luke tells us that "there were prophets and teachers: Barnabas, Simeon called Niger, Lucius of Cyrene, Manaen (who had been brought up with Herod the tetrarch) and Saul" (Acts 13:1). Peter Wagner argues that all five of these men were outsiders, ie. not long-time residents of Antioch (1981a). Barnabas had come from Jerusalem (Acts 11:22), Simeon, called Niger could very well have been a black from North Africa, Lucius was from Cyrene, Manaen, who had been brought up with Herod the tetrarch had probably come from Rome and Saul came from Tarsus (Acts 11:25) at the request of Barnabas. It seems very possible that these five were outsiders who had come to Antioch in order to develop the work there. Now that the church was strong and growing it was time for two of them to move on to a new assignment.

#### Mission Structures Initiated By The Holy Spirit

Notice who initiated the setting up of the first apostolic team or mission society. "While they were worshiping the

Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them' (Acts 13:2).

This seems to clearly state that the Holy Spirit initiated the setting up of a mission structure when He called for the setting apart of Barnabas and Saul. No mention is made of "individuals" or "churches" being the initiator as Peters claims. In fact, the church in Antioch seems to have no part in the narrative at all. The Holy Spirit tells the five men that He has set apart two of them for a special task. Then, after the five men had fasted and prayed the three who had not been set apart laid hands on Barnabas and Saul and sent them on their mission (vs. 3).

Harold Cook indicates that since the three who laid hands on Barnabas and Saul were "prophets" and "teachers" who had come from other areas to assist the Antioch Church, and since they were not the elected elders, bishops and/or deacons, the three men had no authority to act in behalf of the Antioch Church. These three were "more like the prophet Agabus mentioned in Acts 11:28, who ministered temporarily in Antioch. So any proof that the men represented the church in their action is completely lacking" (1975:235).

This argument seems weak in that the Antioch Church was young and probably consisted of several scattered house churches. It is very possible that no elders or deacons had yet been ordained. In such a case the outsiders, the

prophets and teachers could very well have been the recognized leaders in the Antioch Church. The very fact that the three laid hands on Barnabas and Saul appears to many to indicate some sort of official action. Thus it is important to ask what such an act implied.

Cook has identified four meanings that the act of laying on of hands can have in the New Testament (1975:235). The most common meaning is associated with the healing ministry of Christ in the Gospels where He laid His hands on the sick and they recovered (Mark 7:32; 8:22,23).

In Acts 19:1-6 the laying on of hands is used to communicate the Holy Spirit to new believers. The laying on of hands in Acts 13:1-4 signifies neither healing nor the communication of the Holy Spirit to new believers.

Another possibility is that the three men in Acts 13 placed their hands on Barnabas and Saul in blessing. Jesus lay His hands on the little children to bless them (Matt. 19:13-15). The only other meaning that this act could indicate would be one of appointment. In Acts 6:6 the apostles laid hands on the seven men when they were appointed as the first deacons. In I Tim. 5:22 the laying on of hands is also associated with appointing men to the offices of the church. So the question is, which of these meanings, blessing or appointment, is indicated by the context of Acts 13:3?

Cook argues that the act of laying on of hands was much more an act of blessing than of appointment for "Appointment

presupposes superior authority to make appointment. But the three certainly did not have any authority other than that which Barnabas and Saul also enjoyed" (1975:235). Cook's argument breaks down if one admits that the three could have very well have been acting in behalf of the Antioch Christians. Whether the act signified blessing or appointment is really a non-issue since subsequent events clearly indicate that the missionary band considered itself semi-autonomous and not under the authority of the Antioch Church.

Another factor to consider when determining the role and relationship of the Antioch Church towards the missionary band is to study the meaning of the Greek verb apoluo "sent" in Acts 13:3. This verse says that "after they had fasted and prayed, they placed their hands on them and sent them off." Some have argued that this shows that the local congregation sent or commissioned Barnabas and Saul to go as their representatives. However, the verb apoluo does not mean to send or to send forth but rather means to release or "loose off or away" (Young 1936:859). This verb is used primarily to refer to the dispersing of a crowd--letting them go. This verb is never used in the sense of commissioning or sending individuals on a mission or to perform some task. Thus the NEB "let them go" properly translates the intended meaning of this verb.

Verse four says, "the two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there



to Cyprus." The "sent" in this verse is from the Greek verb pempo which means to send. Therefore, the three friends of Barnabas and Saul "released" them or freed them from their duties and responsibilities in Antioch and then the Holy Spirit "sent" them on their way.

#### Early Mission Structures Were Semi-autonomous

Arnold Cook, not to be confused with the Harold R. Cook who wrote the article for Evangelical Missions Quarterly on this subject, lists several additional reasons to support the argument that this first missionary band did not maintain close ties with the church at Antioch (1975:3). He argues that the missionary band and the Holy Spirit were the ones who decided which unentered territory to work, and not the Antioch Church (Acts 13:4; 16:7; 18:23). It is also interesting to note that neither the Jerusalem Church nor the twelve apostles were involved with the sending out of Paul and Barnabas. Instead they went on their mission with autonomous decision making power that allowed them to recruit new team members without first having to check with the church back in Antioch. For when Paul and Silas met Timothy they made the decision themselves to ask him to join them (Acts 16:1-3). The team was also able to drop members without authorization from Antioch, as indicated in the disagreement between Barnabas and Paul over John Mark (Acts 15:36-41) (1975:4).

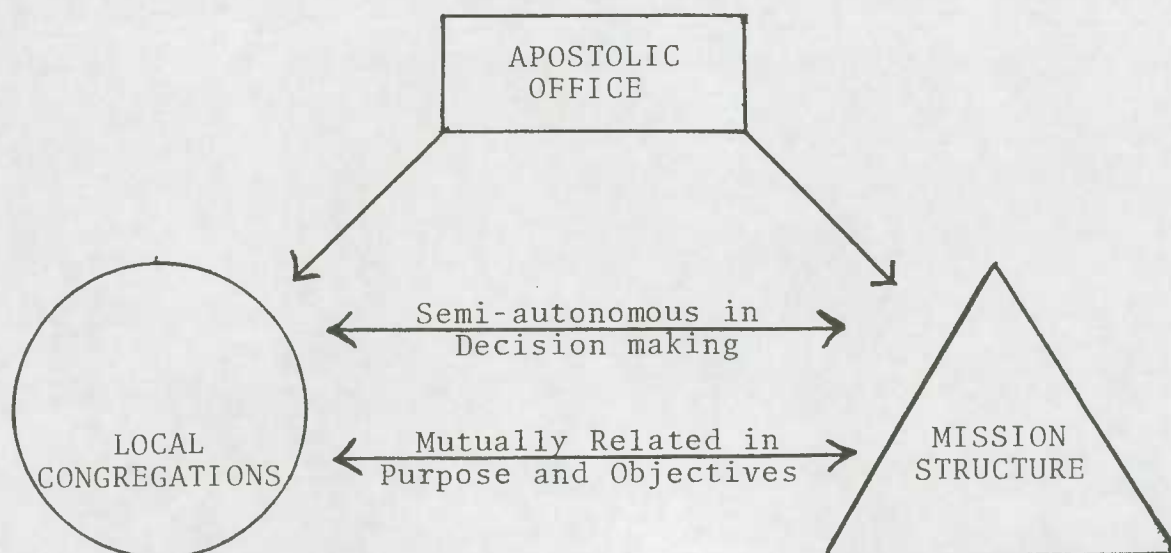
There has been some who have argued that when Barnabas and Saul returned from their first missionary trip they gave a report to the Antioch Church. This has been urged as support for the idea that the missionary band was accountable to that church. But again we must be careful not to read erroneous ideas into the scriptural passage. Acts 14:27 says "On arriving there Antioch , they gathered the church together and reported all that God had done through them . . ." This says that the initiative for gathering the Antioch Church together came from the returned missionaries, and not from the church itself (Wagner 1981a).

If the Antioch Church really was a missionary sending organization, as some have claimed, we would also expect further references to additional missionary activity on their part, but the Bible has nothing further to say. Instead we read (Acts 15:36) that Paul himself decided to go on the second missionary journey.

Early church history as recorded in didache 11 also supports the argument that the missionaries and missionary bands of the first and second centuries were independent from the control of the local congregations.

The main characteristics of the roving ministry were that they did not stay long in any one place, that they were dedicated to poverty (and accordingly supported by the gifts of the congregations they visited, for they would accept nothing from the pagans), and that they were not elected by the churches, like the settled ministry, but felt themselves called to this work directly by God: their lives, their message, and their Christian effectiveness were their credentials (Green 1970:168).

Therefore, it seems that there is ample evidence to conclude that there is a Biblical basis for the earliest mission structures, and that they were not accidents of history, merely invented by individuals or churches. Rather, the first recorded missionary band (Acts 13) was sent out under the direct call and supervision of the Holy Spirit. This missionary structure was separate and independent from the local congregational structure, yet cooperated and supported the local churches in their goals and purposes. The early missionary structures were free to pursue their specific goal and task of reaching the unbelieving world with the Good News. The early missionaries were willing to share progress reports with the churches, yet these same men were not controlled by those churches in the sense that they had to follow the local church's programs or priorities. We could diagram the relationship between the apostolic bands and the local congregations as follows:



Source: Van Gelder 1975:6

As long as the apostles were alive they helped smooth out the difficulties and tensions that arose between the two types of functions. Thus we see the Jerusalem council acting as a mediator between the Gentile believers who had become Christians as a result of Paul's apostolic team and the Jewish believers who were upset over a lowering of standards. Whenever the two structures have had a mutually recognized reference point they have been able to function in dynamic tension. Problems have resulted however, when no mutually accepted reference point existed to mediate between the two important functions.

In the next chapter we will notice how the Church down through the centuries has struggled to keep the two structures in proper balance.

#### NOTES

1. Winter says that few

would surmise the degree to which there had been Jewish evangelists who went before Paul all over the Empire, people whom Jesus himself describes as "traversing land and sea to make a single proselyte." Paul followed their path; he built on their efforts . . . (1974b:121-122).

Then later Winter adds that

While we know very little about the structure of the evangelistic outreach within which pre-Pauline Jewish proselytizers worked, we do know, as already mentioned, that they operated all over the Roman Empire. It would be surprising if Paul didn't follow somewhat the same procedures (1974b:122).

These two statements give the impression that Jewish proselytizing bands traveled land and sea in order to convert people to the Jewish faith. Winter concludes that Paul adopted

this procedure as his method of operation.

DeRidder would disagree with Winter's suggestion that Jewish proselytizing bands crisscrossed the Roman Empire in order to make converts. Instead he says that

The Jewish diaspora provided an at-hand avenue into the Gentile world. Although the members of the Jewish community did not go abroad as emissaries of the faith, many of them served as emissaries among the people who lived around them (1971:96).

A further argument against Winter's position that Paul's apostolic band patterned itself after the Jewish proselytizing bands is the fact that the Jewish apostles sent out by the Sanhedrin did not engage in missionary activity. "There is no evidence that they [the Sanhedrin's apostles] were ever commissioned to carry out a missionary witness" (1971:126). See also K. H. Rengstorf under apostolos in TWNT, I.

## CHAPTER IV

### SEMI-AUTONOMOUS MISSION STRUCTURES IN CHURCH HISTORY

In the last chapter we saw how the Christian Church during the New Testament period allowed both the congregational and mission structures to operate semi-autonomously. Both structures recognized and accepted the apostolic office as their common reference point. It is true that at times tension developed between the roving apostolic bands and the local congregations, but on the whole both structures worked together, thereby contributing to the rapid spread of the Christian faith.

### INTRODUCTION

It is interesting to notice that between the second and fifth centuries the form of the two structures changed considerably in order to more closely reflect Roman culture. However, even though the form of the structures changed radically the functions remained essentially the same.

### The Synagogue Pattern Replaced By The Diocese

The synagogue pattern that the early Christians had borrowed as a model for their congregational structure was replaced by a form more in keeping with the Roman governmental

pattern. Whereas previously, each synagogue was considerably independent of other Christian synagogues, the congregational structure soon began to resemble the Roman governmental pattern that included territorial jurisdiction. In this new type of organization the bishops came to have jurisdiction over more than one congregation within a given territory. In fact, even the Latin word diocese which was used to indicate the Roman magisterial territory was adopted by the Church, and Roman Catholics to this day refer to their local congregational units as a diocese (Winter 1974b:124).

The form had changed from semi-independent congregations to a hierarchical system where bishops had authority over more than one local congregation. However the function remained basically the same, for both the Christian synagogue and the parish church under the local diocese were open to all who were willing to make a commitment to Christ. Both were concerned with the nurture and care of the membership. Both provided services and support for those already baptized.

#### The Apostolic Bands Replaced By The Monasteries

Meanwhile over the centuries the mission structure had also undergone a radical change in its form. No longer was the mission function of the church carried out by missionary bands as had been the case during the era of Paul and Barnabas. Instead, the monks and the monasteries were the ones primarily involved in the outreach function of the church.

THE MEDIEVAL PERIOD

Ralph Winter is right when he says that any reference to monasteries gives Protestants culture shock.

The Protestant Reformation fought desperately against certain degraded conditions at the very end of the 1,000-year medieval period. We have no desire to deny the fact that conditions in monasteries were not always ideal; what the average Protestant knows about monasteries may be correct for certain situations; but the popular Protestant stereotype surely cannot describe correctly all that happened during the 1,000 years! During those centuries there were many different eras and epochs and a wide variety of monastic movements, radically different from each other, as we shall see in a minute; and any generalization about so vast a phenomenon is bound to be simply an unreliable and no doubt prejudiced caricature (1974b:125).

It is true that originally monasticism provided a haven for those with a flee-the-world mentality, that the early monks largely were concerned with their own salvation, and seemingly had little if any concern for the salvation of others. It is also true that some of the theological matters that still greatly bother Protestants trace their roots back to the monastic system. Thus earning one's salvation by performing good works, the concept of the evil nature of the flesh, legalism and a lowering of respect and regard for women and marriage all can be traced back to concepts and practices that developed within the monastic tradition.

However, there was also much within the system that was positive. When Constantine became a Christian, suddenly Christianity was the "in" religion. Masses of partially converted people flooded into the church. In response to the



great influx of such half converted people many sincere Christians separated themselves from such laxity and established groups of like-minded individuals who were dedicated to living up to the ideals of Jesus and the apostles (Mellis 1976:19).

At first it was primarily a lay movement, not within the hierarchical structure of the clergy. To some degree it was a rebellion of the individual against the organization of the Catholic Church, regimented as that was under the bishops and clergy. Indeed, at times its members were quite unsubmitive to the bishops and were insubordinate, even tumultuously so, against a particular bishop (Latourette 1953:221-222).

#### Monasteries Became A Source Of Renewal

Not only were the monasteries established in reaction to the worldliness within the Church; they also became centers from which new life and renewal flowed back into the local congregations. In addition they also played the major role in the spread of the Christian faith during the 1,000 years of the Medieval period.

During this early period of the Medieval epoch the specialized house called the monastery, or its equivalent, became ever so much more important in the perpetuation of the Christian movement than was the organized system of parishes (Winter 1974b:127-128).

#### Monasteries Became Centers Of Quiet And Learning

The effectiveness of the monastery during most of this period can largely be credited to the influence of Benedict of Nursia. By the beginning of the sixth century monasticism

had already been around for over two hundred years. Various forms were in use. But it was Benedict who gave monasticism a new identity when his organizing genius set forth a system of rules that helped shape monasticism into a positive Christian force. The Benedictine rule brought order and balance into monastic life.

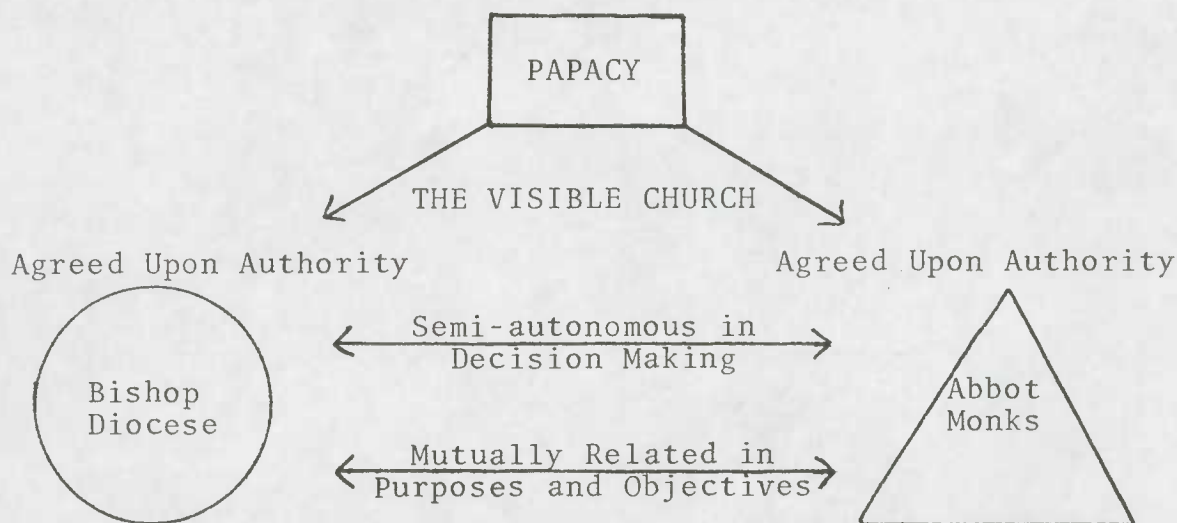
In an age of disorder the Benedictine monasteries were centres of quiet and orderly living, communities where prayer, work and study were the custom, and that in a society where prayer was ignored or was regarded as magic to be practiced for selfish ends, where work was despised as servile, where even princes were illiterate, and where war was chronic (Latourette 1953:335).

Benedict "humbly planted a seed, which Providence blessed a hundred fold. By his rule he became . . . the founder of an order . . . which spread with great rapidity over the whole of Europe, formed the model for all other monastic orders, and gave to the Catholic Church an imposing array of missionaries" (Schaff 1960s:I, 95). In the centuries following Benedict of Nursia, approximately five hundred other orders patterned their monastic structures on the Benedictine rules (Winter 1970:106).

#### Monasteries Operated Semi-autonomously From The Diocese

The typical monastery that patterned itself after the Benedictine rule followed the democratic practice of allowing the monks living in the monastery the right to choose their own leader, or abbot. The abbot and the monks in his monastery were not under the control or authority of the local

territorial bishop. Instead both the bishop and the abbot were related to a mutually agreed upon reference point--the pope. Thus we see that the monastic orders were semi-autonomous in their decision making, their purposes and objectives were well within the broad purposes and objectives of the congregational structure and they shared a common reference point with the diocese since both were under the ultimate authority of the papacy and the pope. We could diagram this situation as follows:



It is also interesting to notice the higher requirements for membership that were required for those wanting to join a monastic order. The local congregations during this period considered all those who were born into Christian families to be part of the local church, and thus a part of the diocese. This was not the case with the monastery. For a man to become a monk required a serious second decision, and he was allowed to make that decision only after having gone through a long trial period. When a monk finally took his final vows he

committed himself to be a monk for the rest of his life. He also accepted the fact that he would live a life of poverty and celibacy under the authority of the abbot.

### Monasteries Became A Missionary Force

The most important question is not whether the monks in the various orders made a second decision in order to join the monasteries or whether the monasteries were semi-autonomous in decision making. Rather we must ask whether or not the monastic orders functionally replaced the missionary bands of the early New Testament period. Various church historians clearly support the thesis that the monasteries did in fact perform the outreach function of the Church for most of the Medieval period.

The missionaries of the Middle Ages were nearly all monks. They were generally men of limited education and narrow views, but devoted zeal and heroic self denial . . . the best pioneers of Christianity and civilization among the savage races of Northern and Western Europe (Schaff 1960s:II, 8-9).

During the Middle Ages the constant building and rebuilding of the congregational structure was mainly the work of the monasteries.

That is to say, the monasteries were uniformly the source and the real focus point of new energy and vitality which flowed into the diocesan side of the Christian movement. We think of the momentous Cluny reform, then the Cistercians, then the Friars, and finally the Jesuits--all of them strictly sodalities [mission structures] . . . which contributed massively to the building and rebuilding of the [congregational structure].

It is clear that the sodality, as it was recreated

again and again by different leaders, was almost always the prime mover, the source of inspiration and renewal which overflowed into the papacy and created the reform movements which blessed diocesan Christianity from time to time (Winter 1974b:128-129).

While the conversions were often en masse and engineered by the recognized rulers, the preliminary preparation, the winning of the first individual converts, and the actual task of instruction of the throngs of new Christians were the work of missionaries. The large majority of the missionaries were monks. But for monks, indeed, it is hard to see how in most regions the expansion of Christianity could have been carried on . . . As a rule the monks were the pioneers and the seculars [the local parish priests] became important only as an orderly church life was developed with its territorial parishes (Latourette 1970:VII, 17).

The monasteries made two major contributions in the conversion of Europe. First, the monasteries were mainly located in the remote and uncultured areas. In order to exist the monks were forced to follow the ideal of Benedict by cultivating the land with their own hands. This brought them into direct contact with the local peasants, many of whom knew little or nothing of Christianity. Since the monks understood the country folks they were able to present the Gospel in terms that were easily understood, and thus were a primary means for the spread of Christianity. Secondly, the monasteries, especially in Northern Europe, were responsible for the preservation of the vernacular languages and cultures, and led in preserving the languages and reducing them to writing (Neill 1964:77-78).

The most famous of the missionary monks were the Celts. They were largely responsible for the evangelizing of the

British Isles and then the Germanic tribes. They penetrated as far south as the northern part of Italy and entered the Slavic lands to the east.

For more than a half a millennium a stream of educated and dedicated men poured from the monasteries of Ireland to "go to pilgrimage for Christ" wherever they might feel themselves divinely led . . . They were not conscripted or appointed by their superiors . . . They would obtain the consent of their abbot and start out eagerly (McNeill 1974:155).

During the Middle Ages the two structures worked together under the authority of the papacy and the pope. Both structures were able to operate semi-autonomously. Both shared common objectives and purposes. Theoretically at least, the diocesan structure helped consolidate and nurture the new believers who were brought into the Church. However, at times the spirituality of the local congregations left much to be desired. The monastic structure in many cases provided a parallel structure where those desiring a deeper spiritual lifestyle could find support and help. Often the monastic structure sought out isolated locations where the monks could pursue their religious duties in an environment free from the evil influences of the cities. Often the monasteries were established on the frontier. As the monks tilled their gardens and practiced their committed lifestyles they were often instrumental in reaching the wild tribes and bringing new people into contact with Christianity. The genius of this period is that the Catholic Church was able to harness the creative energy of both the congregational and

mission structures without allowing either one to become overshadowed by the other.

There was rivalry between the two structures, between bishop and abbot, diocese and monastery . . . , but the great achievement of the medieval period is the ultimate synthesis, delicately achieved, whereby Catholic orders were able to function along with Catholic parishes and diocese without the two structures conflicting with each other to the point of a setback to the movement (Winter 1974b:128-129).

Winter is perhaps too optimistic in his statement for in reality there were times when fierce skirmishing took place between the two structures. At times the structures actually hindered the spread of a vital Christianity as was the case with the persecution of the Waldensian movement. However, by and large during the Medieval Period the Catholic Church in the West was able to maintain the necessary balance between the two structures. Protestants have a hard time seeing much positive good in the papacy, but it seems that it was largely responsible for the balance that was achieved between the diocese and the monastery. Both structures were semi-autonomous, yet both recognized the authority of the papacy and the pope. With this agreed upon authority the two structures were able to function in dynamic tension with both structures contributing to the spread of the Christian faith.

#### THE REFORMATION PERIOD

As we come to the end of the Medieval Period and enter the Reformation Period suddenly we find the previously unified Western church split into various distinct parts. As the

Catholic Church continued to utilize its various orders for outreach and missionary activity its brand of Christianity continued to spread. The Protestants, on the other hand, were almost totally lacking in mission outreach outside Western Europe, and this lack continued until the 1700s.

#### Protestants Largely Ineffectual

Stephen Neill in his History of Christian Missions points out this glaring Protestant deficiency by giving a whole chapter to Roman Catholic Missions, 1600-1787 without giving a corresponding chapter to the work of Protestant missions during the same period. Neill does try to point out a few Protestant groups like the German pietists and the Moravians that were somewhat active in missions during this time span but he also admits that the "eighteenth century was a time of renewed awareness, and small and tentative beginnings; it was the nineteenth that was destined to be the great century for the Christian world" (1964:240).

#### Catholics Largely Successful

Why was it that during the two hundred and fifty years from 1550 to 1800 that Protestant missions were just beginning to gain an awareness of missions while Catholic missionaries were winning large sections of the world for their brand of Christianity? During this two hundred fifty year period Catholic missionaries were active in the Near East, India,



China and Japan. They established Catholicism as the primary religion in the Philippines and in all the countries in Central and South America. Why was there this great imbalance between what Catholicism achieved and what Protestants didn't even attempt? Latourette suggests three reasons: First, Spain and Portugal, as Catholic countries, led in staking overseas claims whereas the Protestant countries were late in seeking colonies. Second, most of the Catholic missionary activity was carried on by monastic orders that had either been created or renewed by the effects of the Catholic Reformation. Thus the new orders such as the Jesuits, Capuchins, Theatines and Lazarists and the renewed orders, notably the Franciscans, Dominicans and Augustinians led out in most of the Catholic mission activity. Third,

In the great monastic orders they [Roman Catholics] had both the tradition and the instruments for spreading the faith while at the outset the Protestants had neither. There had been a long standing precedent for the support and even inauguration of missions by Roman Catholic princes. The missionaries had generally been monks, and such orders as the Franciscans, Dominicans, and Jesuits had missions as a major objective . . . In contrast, by abandoning monasticism Protestants had deprived themselves of that instrument (1953:925-926).

It is perhaps too simplistic to say that the only reason why Catholic missions were vital and growing concerns between 1550 and 1800 and Protestant missions were almost non-existent was because Catholics had both mission and congregational structures whereas Protestants had only the latter. However, a growing number of scholars feel that Protestants were

largely ineffectual in missions during this period because they had no structure that focused attention, effort, personnel and finance on the unreached and unbelieving world.

The Protestant Reformation deformed the Church at this very point by eliminating . . . mission orders. For 200 years the Protestant Church allowed itself to become ingrown, working on and for itself, with limited energy or concern to care for a lost world (Mooneyham 1976:8).

For the institutional structures and organized life of the church, there are few results of the Reformation more far-reaching than the sequestration of the monasteries and the abolition of the religious orders. . . . Luther's polemic and its practical outcome not only undercut the medieval valuation of cloistered contemplation over public action, but also deprived the church of the shock troops who had been almost exclusively responsible for certain areas of her life. Three such areas were missions, welfare, and education (Pelikan 1968:51-52).

Luther was aware of the peoples in non-Christian lands. He was also aware of the fact that Europe had largely been Christianized by the monks. Yet in spite of the part that the monks and the monasteries had played in missions, Luther abolished them. However, he was unable to "devise a structure that could serve as an evangelical substitute for the monks. A century and a half were to pass before his followers could begin to produce such a structure" (1968:52-56).

This omission, in my evaluation, represents the greatest error of the Reformation and the greatest weakness of the resulting Protestant tradition . . . What interests us most is the fact that in failing to exploit the power of . . . [mission structures], the Protestants had no mechanism for missions for almost three hundred years (Winter 1974b:131-132).

What happened was that until the early nineteenth century most Protestant denominations only had one type of

structure, and that structure was primarily concerned with nurture and service to and for the existing members. There was no dynamic tension to point out the equally pressing needs of the unbelievers. There was no counter force to help keep the overall program of the Protestant churches in proper balance. In hind sight we can easily understand why Catholic missions flourished and Protestant missions hardly existed.

#### THE MODERN PERIOD

Ralph Winter in his article, "The Two Structures of God's Redemptive Mission" rightly points out that much of the growth of the Christian Church down through the centuries has resulted when dedicated men and women formed "sodalities" or mission structures. These structures have been the means whereby dedicated Christians could concentrate their efforts for mission purposes.

However, there is a danger in reading Winter's article in a simplistic fashion, for the impression is given that these "sodalities" or mission structures can be "planted" or "set up" or intentionally and deliberately started just as any other small business can be. I believe that there are many factors involved in the spread of the Gospel, and therefore we must be most careful not to place a direct cause/effect relationship between the development of mission structures and the growth of the Church. There are many other factors that must exist prior to the establishment of the

mission structures that not only provide the environment out of which mission structures develop, but also which are necessary to make those new structures viable means of spreading the Gospel. Therefore, we will look at some of the factors that were present in America in the 1800s that seemed to create the climate out of which many missionary agencies and boards developed during the Great Century.

### Factors That Encouraged Protestant Missions

Religious factors. The primary factors that led to the Great Century in missions were religious. The awakenings and revivals with their impact on youth and women, plus new developments in theological thought did much to create the climate out of which modern missions were born.

1. Awakenings and revivals. The effects of the Great Awakening under the leadership of Jonathan Edwards and George Whitefield had to a large degree disappeared on the religious scene by the beginning of the last decade of the 18th century. The Revolutionary War had disrupted and corrupted American religiosity. But around 1797 the Second Great Awakening began and continued unabated for the next five years (Elsbree 1928:36). During 1798 and 1799 the revival spread to Maine, Massachusetts, Vermont and New York, and in the following years spread over most of New England (1928:37-44). This revival spread to college and seminary campuses resulting in the birth of the student movement which in turn was the

catalyst that initiated the organization of the overseas missionary societies (Chaney 1976:190, 189). Thus, the revivals and awakening of the early 19th century were primary and direct factors in the development and success of the missionary societies. Again in 1858-59 the Awakening resulted in widespread youth and lay involvement in the missionary agencies (Orr 1971:53-55).

2. Theology. Escathology was a major factor in motivating the Christian to overseas service for the first half of the 19th century. The expected imminent return of Christ with the resulting short time in which to preach the Gospel to the whole world with its millions of perishing heathen was a powerful motivation for overseas missions. Hundreds of sermons were preached on this theme, pamphlets and tracts reinforced it until few doubted the urgency of reaching the heathen with the saving message of the Gospel (Beaver 1968a: 126-127).

These two factors, a revived Christian community and a theological basis emphasizing the soon return of Christ and the resulting urgency needed to warn the heathen and give them an opportunity to be saved were major contributing factors that gave impetus to the development of overseas missionary agencies during the 19th century.

Sociological factors. The great explosion in the development of missionary agencies and boards in the 19th century in America did not occur in a vacuum, but rather was

much affected by society and culture of that period. Notice how some of the ideas, institutions and beliefs of that day and age were incorporated into and affected the missionary effort:

1. Manifest destiny and nationalism. Americans during the 19th century manifested a growing optimism that found expression in the concept of "manifest destiny," feelings of nationalism and attitudes of cultural superiority. These same attitudes were picked up and reflected in the increased missionary emphasis and activity. This is especially true of the attitude of manifest destiny, for within the churches there developed the very strong conviction that God had peculiarly fitted and destined America to play a leading role in the evangelization of the world (Beaver 1977:298).

Sereno E. Dwight in 1820 preached a sermon that was typical for his day in its emphasis on the fact that the American churches had a peculiar duty to furnish missionaries for the worldwide task (Chaney 1976:187). In 1845 Leonard Bacon expressed this same concept of religious manifest destiny in a sermon in which he said that

God has given us a country such as was never before given to any people; a country which he reserved till these last days as if for some great and peculiar purpose in his providence over the world. . . . Surely, then, we as American Christians are summoned as by a peculiar call, to enter with all our hearts and all our energies into sympathy with the spirit of the Gospel as designed for universal diffusion and universal conquest (Beaver 1968a:136).

Whereas in the secular world Americans talked of manifest destiny in terms of introducing individual freedoms and democracy to the world, the American churchmen saw the duty of American missionaries in terms of the evangelization of the world. Churchmen joined in the attitude of the day, feeling that the democratic system, the frontier spirit and constitutional freedoms had uniquely qualified American missionaries above all others for the task of converting the world to Jesus Christ. Thus, this developing American nationalism was one factor in the formation of overseas societies.

2. Travel, trade and growing wealth. While it is true that no direct relationship can be traced between foreign trade and the development of American overseas missionary activity it is quite clear that overseas exploration, trade and commerce did have an influence on American missions.

Beginning with the last decade of the 18th century there was a great increase in articles in American periodical literature dealing with the various customs and ideas of heathen people. Articles such as "Curious Accounts of the Inhabitants of the Empire of Japan," "A Concise Account of the Empire of Hindustan" and "The Customs and Manners of Different Nations" did much to stimulate an interest in the customs, cultures and peoples of foreign lands (Elsbree 1928:102-103). As the American Christians read of these "newly discovered people" they had a growing concern for them and a growing awareness of their responsibility and duty towards them in terms of

missionary activity. Interest was further stimulated within the churches by the reports from both the British and American Missionary societies.

Not only did foreign travel and trade begin to open the eyes of the American Christians to the reality of a world of heathen people who did not know Christ, but that same foreign commerce and trade also provided much of the wealth that would support the missionary activity during the Great Century. There is no question that there exists a general relationship between the ability of churches to engage in missionary activity and the availability of funds. It was international commerce that greatly contributed to the growing prosperity of this country and helped make many men rich who in turn used their wealth to extend the Christian faith. For example, when the American Board of Commissioners for Foreign Missions (ABCFM) was in desperate need of money to fund their missionaries it was a \$30,000.00 contribution from John Norris' widow that provided the needed funds. Not only Norris, but many other merchants contributed much of the needed monies for missionary activity (Chaney 1976:186).

One other indirect factor relating to foreign trade was that the overseas societies caught the imagination of the American people like the frontier missions never had been able to do. This generated the dynamic and stewardship needed to carry on a program of evangelization at home as well as overseas, and is perhaps the most significant



contribution that foreign trade and commerce made to the American Missions program (1976:186).

3. Voluntaryism. One additional sociological factor that played a large part in American missions is the concept of voluntaryism. This concept was shaped and formed by many forces in society, but perhaps most by the development of the concepts of democracy, religious freedom and the separation of church and state. These forces helped develop American individualism rather than dependency on the government and/or church to do what needed to be done. Attitudes of voluntaryism also tended to foster democratically governed local churches and missionary societies, encouraged opposition to hierarchies and developed attitudes and concerns for practical achievements rather than doctrinal purity (Ahlstrom 1975:459-463). These forces, as they were expressed in the missionary societies, the women's and youth movements allowed for much local support and control as well as allowing membership to be drawn from many denominations.

The mission structures of the 19th century were also affected by the sociological factors of the age. Attitudes of manifest destiny, world trade and voluntaryism all impacted upon the missionary societies and in some cases were important factors leading up to or making possible the successful functioning of those societies.

Promotional factors. The mission societies that were begun in the 19th century were to a large degree successful

because of many new and unique means utilized to promote, stimulate and keep alive an interest in the mission enterprise. Without these factors much less would have been accomplished.

1. Concerts for prayer. One of the new and most influential factors contributing to the success of missions in the 19th century was the interdenominational cooperation in and promotion of concerts for prayer. The concept originated in Scotland in 1744 when several ministers proposed that for two years members gather on Saturday evening or Sunday morning to unite their prayers for the coming of the Kingdom of God (Beaver 1958:421).

The concept caught on and eventually crossed the Atlantic where Jonathan Edwards picked up on the theme and wrote his famous tract, "An Humble Attempt" in which he stressed the idea that all God's people have to join together in concerted prayer, seeking a manifestation of God among mankind and expecting a revival of religion. Edward's tract brought out the concept that God wants and requires Christians to be co-workers with Him in the witness of the Gospel and in the advancement of the Kingdom. This all begins here and now in united prayer (Beaver 1981).

The concert for prayer "undoubtedly helped to produce a climate favorable to the rise of the missionary societies in the last decade of the eighteenth century" (Beaver 1958:425). It was the London Missionary Society that coupled this

tremendous spiritual powerhouse with the promotion and support of missions. In 1795 the LMS recommended that the regular Monday evening meeting be made into a missionary prayer meeting. Immediately the idea caught on and soon the crowds that gathered in London had to be divided into four quarters with each meeting simultaneously in different areas of London. Within a very short time similar enthusiasm and support for the concert for prayer were to be found in much of Europe and America (1958:425-426).

A typical meeting consisted of an address, the reporting of news from the mission field and then specific intercessory prayer. Often offerings were collected for the support of some activity or missionary (Beaver 1981).

Both Beaver and Chaney feel that the concert for prayer was a powerful instrument for missionary support and education and one of the factors that contributed to revivals and missions in the early 1800s (Chaney 1976:157; Beaver 1958:427).

2. Leadership. Another interesting and important factor that helped with the promotion of missions and resulted in widespread support was the fact that the membership and leadership of the missionary boards and societies came from among the most prominent men in the community. It was a common occurrence for politicians, educators, merchants, ministers and bankers to be drawn together in their common effort for missions (Chaney 1976:107). In such an atmosphere there was

no feelings that missions were the responsibility of the clergy or the church organization. All types of people from all branches of society actively participated.

3. Interdenominational unity and cooperation. Not only were the concerts for prayer open to Christians of any denomination but this same sense of unity and cooperation across denominational lines was carried over in the founding of many of the early mission societies. Generally, there was an open policy for membership with the ideal being that all "who are desirous of the Spread of the Gospel of our LORD JESUS CHRIST" could join the various societies and participate in the common cause (Chaney 1976:157). This factor was important in that the early societies, having a much wider base of support than a single denomination could have provided, were given a much better chance of succeeding.

4. Sermons. Another factor that helped promote and build interest and commitment to the missionary task was the great increase in number of sermons promoting missions and related topics. "Missionary sermons became increasingly numerous after 1787. Fifty-two sermons selected at random from seventy covering the next thirty or forty years give considerable attention to eschatology in the form of millenarianism" (Beaver 1968a:126). Many of the better missionary sermons were printed and circulated and thereby came to have a much longer reaching influence.

5. Missionary magazines. Many of the mission societies and boards printed their own missionary magazines that were

an important factor in stimulating and keeping alive an interest in missions among those remaining at home (Elsbree 1928:37). These magazines were often used at the concerts for prayer as a means of keeping the members informed of the happenings and needs of the overseas mission work.

6. Women. American Protestant women had a tremendous impact on American missions. In 1800 Miss Mary Webb organized the Boston Female Society for Missionary Purposes with annual dues of two dollars. This first woman's mission society was soon followed by a mushrooming of local woman's societies all over New England. Initially these organizations were primarily involved in fund raising for purchasing tracts and Bibles to be used by the Frontier missions. However, with the development of overseas missions in 1810 and a large increase in the number and effectiveness of the many local societies we find more and more of the funds being given to the overseas work (Beaver 1968b:14-22).

By the middle of the 19th century the woman's societies were increasingly feeling frustrated as they were looked on as mere fund raisers and were never given a voice in the policies affecting denominational boards or allowed much opportunity for direct overseas work. Out of this frustration was born the separate womens mission boards, with the first one appearing in 1861. These interdenominational boards or societies quickly became involved in developing work for women and children in Asia. They also sent out single women

in great numbers as full fledged missionaries and added a whole new dimension to American missions. Now, as never before women volunteered their time, effort and money to promote a cause they were totally included in. It was the womens organizations that promoted and organized local mission emphasis among the youth and children, and to a large degree the women were major factors in communicating the needs and events of overseas missions among the Christians in America (Beaver 1981).

7. Youth. The Student Movement in America was the catalyst that actually moved the American mission societies to get involved in overseas work. The enthusiasm and commitment of the students actually provided what was needed for the American churches to look beyond their own frontier and see the millions of needy heathen overseas. For it was only in response to a statement of inquiry from the students at Andover Seminary that prompted the General Association of Massachusetts to form the first overseas mission board, the American Board of Commissioners for Foreign Missions in June of 1810 (Chaney 1976:192).

These seven promotional factors plus many additional ones played an important role in opening the eyes of the American Christians as to their duty and responsibility in regards to overseas missions. The 19th century witnessed a tremendous explosion in the means being used by God to awaken His people to their duty in service overseas. Many of these

factors have since become muted with the result that a general apathy has replaced the widespread interest and support missions enjoyed when these means were utilized. Therefore, the promotional factors played an important role in creating and sustaining the needed support necessary for the successful functioning of mission structures or sodalities. We should point out that the religious, sociological and promotional factors did not impact with equal force. The spiritual dynamic produced by Pietism and the Awakenings were by far the most important in terms of producing a motivation for missions in the Modern Period. Sociological factors also played a part, but the widespread and genuine concern for the "heathen" in foreign lands sprang from hearts refreshed and renewed by Awakenings.

As was mentioned above many factors were present and helped provide the needed environment and support needed for outreach. Neill has already mentioned that the eighteenth century was a time during which Protestants began to have a growing "awareness" of missions. Chaney has also documented the fact that the Great Migration of 1630 that brought the Puritans to America also helped the eventual Protestant missionary effort. Men like John Eliot, Increase Mather, Solomon Stoddard and Cotton Mather all gave leadership in New England and developed early American mission outreach to the Indians. These men did much to lay the basis for many missionary techniques and practices that later were adopted by

the various mission organizations as they began overseas operations (1976:9, 49).

In spite of the above developments in Protestant missions we are still left with the fact that Catholics had been at work in overseas fields for hundreds of years when finally Protestants joined them in witnessing to unbelievers. Therefore, I feel that Winter, Mooneyham, Pelikan, Pierson, Wagner and others are quite right in pointing to the Protestant's lack of a mission structure as a basic reason for no significant outreach.

#### Protestant Mission Societies

Supporting the above argument is the fact that once Protestants had mission structures they quickly caught up with and passed the number of Catholic missionaries working overseas. Beginning with the Baptist Missionary Society in 1792 Protestants started twelve mission structures during the next thirty-two years (Winter 1974b:132). During the first third of the nineteenth century "literally hundreds of reforming, renewing, campaigning, evangelizing, reviving and missionizing societies burst into existence" (Winter 1979:147). Most of the early boards were interdenominational in makeup while a few were closely related to a particular denomination. However, regardless of whether the boards were denominationally affiliated or not, most enjoyed semi-autonomous status and had freedom in the decision making area. The various

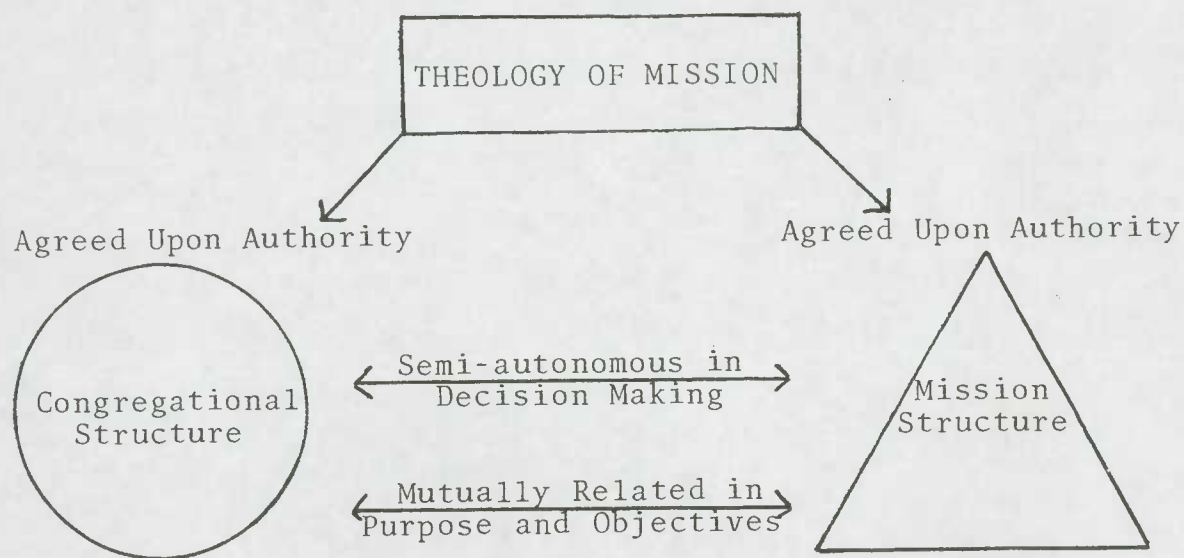


boards were not just another department of a denomination's central administration. Neither were the decisions of the mission boards subject to the denominational boards (Winter 1970:20). This freedom allowed the various mission boards to concentrate their efforts on the specific task of reaching the heathen of the world without having their focus widened to include a whole host of other good works.

#### Protestants Struggle With The Concept Of Semi-autonomous Mission Structures

But almost from the beginning the Protestant churches had a hard time relating to such semi-autonomous structures. In contrast to the over 1,200 years of experience Catholics had in relating the two structures to each other, and in contrast to the common reference point of authority the papacy and the pope provided for both structures, Protestants had neither experience nor common reference point. It is also easy to understand the negative reaction of the denominational leaders when they saw so many of their key laymen and such a high percentage of their members' money going to the new mission structures. With no common reference point to moderate the rate of growth of the new mission structures and with no agency to mediate between the two structures the tensions and mistrust continued to build (Winter 1979:147). Protestants also lack a history during which the validity of both structures has been recognized and appreciated.

For only a few short decades many Protestant groups had a balanced church structure that included both nurture and outreach structures. The Great Awakening and subsequent revivals as well as the widespread belief in the imminent return of Christ all helped shape and produce theologies in the various denominations that strongly emphasized missions. Such theologies became the mutually agreed upon authority under which the congregational and mission structures were able to operate. Such a common theology of mission helped overcome much of the tension and difficulty between the two structures. We could diagram the relationship between the structures as follows:



Yet almost before this idea of two separate semi-autonomous yet interrelated structures became widely accepted in Protestant thinking and before many of the tensions and problems in the relationship between the two structures could be worked out a definite shift began to take place. Most of the

mainline denominations began to switch from a situation where their mission boards were semi-autonomous yet related to the denomination to a situation where the denomination dominated the mission structures (Winter 1974b:133). In such cases the various denominations began to operate their mission programs as just another one of the many programs carried out under the denominational administrative organization. In denomination after denomination the pressure to follow business techniques with its emphasis on centralized management has resulted in the mission structure being swallowed up by the congregational structure and then often losing its special task-orientation in the larger overall people-orientated programs of the denomination.

What has been the result of such centralization? How effective have a denomination's mission program been after becoming just another department in the centralized organization? It is beyond the scope of this paper to look at the various denominations where such a shift has taken place. Winter and Pierson both point out that such centralization within the United Presbyterian Church has almost destroyed a previously vital and dynamic mission program. In the following chapters I will also show what has happened to Adventist missions as a result of their mission program being swallowed up in the congregational structure.

Centralization Leads To Mere Inter-Church Aid

One result that can more readily take place when mission structures are swallowed up by congregational structures is that a whole denomination's mission program can turn inward, it can lose sight of its responsibility to reach the unbelieving millions with the Good News, and can soon degenerate into a program of mere inter-church aid. There is also the danger that this loss of purpose and direction can happen even when the two structures maintain a semi-autonomous, symbiotic relationship. However, when missions become just another program under the larger centralized umbrella of the congregational structure then there is even a greater danger that the mission program will decline to a state of mere inter-church aid and assistance.

For example, when the first missionaries penetrate an unreached people group or enter an unentered country they go with a clear vision of what they must do. They go with the specific goal of preaching Christ to unbelievers and making them His disciples. This vision with the specific goal directs and guides in the setting of priorities, programs and strategies.

After a few years there are baptisms, a growing number of believers and an emerging national church. Now when the next group of missionaries arrives to work among those people they face a greater challenge in maintaining a proper set of priorities. For not only are they expected to continue to

reach the unbelieving majority of the population, but they are also expected to nurture and care for the new members. As long as a proper balance is maintained there is no problem. But Wagner is right in pointing out that all too often too much emphasis is given to the emerging church with too little given to the preaching of Good News to unbelievers (1973:3-4).

The symptoms become more pronounced when a second wave of missionaries is recruited. Missionaries in the syndrome of church development have, perhaps imperceptibly, readjusted their vision. So much of their time and energy is expended in caring for the new church that the fourth world [unbelievers] has subtly dropped a notch in priority. The job description for recruiting new missionaries may overstress the need for skills in Christian perfection and play down the gift of evangelist. As each new wave of missionaries goes to the field, more are sent church-to-church, rather than church-to-world. Missionary work thus becomes to a high degree inter-church aid. When the point of no return is passed, the term "Missionary" seems less and less appropriate. "Fraternal workers" seems to be a much more accurate designation (1973:4).

The point I would like to emphasize is that when semi-autonomous mission structures exist, and when they have the clearly stated purpose of reaching unbelievers with the Good News, then there is a greater degree of probability that missionaries working in such situations will be reassigned to new areas where they can again be used by the Holy Spirit to raise up a new body of believers. However, in situations where the congregational structures have swallowed up the unique outward facing programs of the mission structure, and when the congregational structure decides the priorities, then, all too often, the pressing needs for specialists in

the areas of education, medicine and administration pushes the also legitimate need for church planters, pioneer missionaries and people dedicated to reaching unreached people groups far down on the priority list.

It is right that the congregational structures should be concerned with the inward building up of the church's members. Nurture, care and development are all legitimate needs and concerns of the congregational structure. This is the duty and responsibility of that structure. However, mission structures also play a vital role in the work of the church and must be present if the church is to grow, reach out, multiply and enter into unentered areas. Therefore, I stress again the need for both structures to operate in symbiotic relationship.

#### Both Congregational and Mission Structures Are Needed

A basic problem seems to be the inability of the Protestant churches to fully resolve their relationship towards mission agencies. Some ignore their existence altogether while others try to make them into an ecclesiastical type of governmental agency that often results in complex and inflexible situations (Winter 1979:150). Perhaps Protestants are unwilling to operate in a state of dynamic tension. Such tension will be present when the two structures operate side by side in symbiotic relationship, but as Warren says, "if a society is to be genuinely dynamic then it must accept the

inevitability of tension (1974:157).

Warren calls the two structures, organs of co-ordination and organs of voluntary action, but basically his designated structures correspond to congregational and mission structures.

Organs of co-ordination are necessary. Without them no community can exist beyond the smallest unit . . . . On the other hand, organs of voluntary action must exist if there is to be spiritual experimentation and initiative. The complexity of our world needs not only the co-ordinating mind. It also needs the critical mind. The critic, by definition, is the agent of judgment. And by virtue of this role of judgment new experiments are initiated. These organs of voluntary action call for a rather different temperament and attitude.

These two organs of Christian witness and activity are not inimical to one another. Those engaged in them can respect each other and value each other's distinctive contribution. But they serve each other best by 'being in tension' (ibid).

Others have also recognized the fact that the church that allows only one structure to be in operation rarely grows or expands across barriers. Congregational structures have rarely been the means used to reach the unreached in various parts of our world.

As I understand the New Testament, it is the duty, and ought to be the privilege of Christians to carry the Gospel to the uttermost parts of the earth . . . . But our church as such did not do this: a few of its members did. Their hearts moved by the love of Christ, their wills united for a common good, and their intelligence quickened by the very obstacles they faced, they banded themselves together and set to work. They would have liked many bishops to bless them but they did not wait for this, knowing that good things often tarry (Taylor 1966:73).

Many times vanguard groups who are highly committed to specific tasks are not welcomed as heroes initially. If they are praised at all, it is usually because of concrete achievements. H. M. S. Richards and the Voice of Prophecy is a good example within the Adventist Church. In the beginning Richards received little encouragement and much opposition. But after he had demonstrated the viability of a radio ministry, praise was forth-coming from his church.

However true it may be theologically that the whole Church is to be the servant of God and the Body of Christ in the world, in practice there has always been an obedient nucleus which carried the responsibility on behalf of the whole Church in a particular direction. . . . It is worth remembering that the obedient nucleus, at least in its early days, has always seemed to be a lunatic fringe (1966:75).

Nowhere in the writings of Warren or Taylor does the concept of independence appear. Rather they stress as do Mooneyham, Van Gelder, Winter, and others, the importance of relatedness. Both structures are needed in order to provide the necessary checks and balances against two opposing tendencies. Unbridled initiative can degenerate into anarchy. Mission structures that operate without a mutually agreed upon authority over them could be exploited by power-drunk individuals. But exploitation can equally come from power-hungry bureaucracies operating as congregational structures. Thus the tension between mission and congregational structures are needed in order to keep in creative tension the needs of each, and in order to keep either from being exploited by the other. "This has been a fundamental principle of community



. . . This has been the discovery of democracy at its best (Warren 1974:158).

What is needed is for the many independent mission structures like Campus Crusade, the Navigators, etc. to realize that their mission structure can never be successful as an end in itself. They all need the help of the congregational structures to nurture and care for the people they bring to Christ. In the same way congregational structures need to realize that centralization and control of the mission structure will often kill the initiative and enthusiasm of the most highly motivated in the membership. What is needed is a recognition that only as the two structures symbiotically relate to each other can both be most effective.

The chapters up to this point have dealt with the definition and theoretical framework of the two structures that together make up the Christian Church. In the following chapters we will compare the interrelationship of the two structures in the Seventh-day Adventist Church against the theorem that Christian churches grow most rapidly when both structures are present and when they relate to each other symbiotically.



PART II

A CASE STUDY

THE TWO STRUCTURES IN THE SEVENTH-DAY ADVENTIST CHURCH

## CHAPTER V

### THE TWO STRUCTURES IN THE SEVENTH-DAY ADVENTIST CHURCH

#### PART I--FOREIGN MISSION BOARD ERA, 1889-1903

Part II of this paper is a case study of the Seventh-day Adventist denomination. Chapter V looks at the details surrounding the establishment of the Foreign Mission Board in 1889 and describes the relationship the Board enjoyed with the congregational structure.

#### BEGINNINGS AND STRUCTURE OF FMB

Seventh-day Adventists in the twentieth century have grown up and become accustomed to a highly centralized administrative church structure. However, it was not always so, for one hundred years ago much was accomplished and much good done by small groups of individuals banding together in pursuit of a common goal. The denominational attitude and thinking was also much more inclined to encourage such independent action.

Those were the days when semi-independent yet cooperative associations carried out much of the specialized work that was of interest to Seventh-day Adventists. There was an American Health and Temperance Association, a Health Reform Institute, an International Sabbath School Association, an

International Tract and Missionary Society, a National Religious Liberty Association and a Seventh-day Adventist Publishing Association.

In such a climate it would seem only natural that as Seventh-day Adventists began to understand the implications of the Great Commission that they would also set up a missionary sending association. It is interesting to note that the impetus for such an action came from the denominational leadership at the time of the 1889 General Conference session when an official action was taken appointing a Foreign Mission Board (FMB).

The original amendment to the General Conference Constitution severely limited the role and autonomy of the FMB.

The Mission Board shall take the general oversight of all foreign work, and suggest ways and means for the expeditious propagation of that work; but no plan or suggestion of the Mission Board shall become operative until it has the sanction of the General Conference Committee. The Board shall, through its Secretary make a faithful report of its work, at the regular sessions of the Conference (Daily Bulletin 1889:45).

The above recommendation was presented to the delegates by J. O. Corliss, Secretary of the Judiciary Committee. However, the idea of having a Mission Board that had to seek authorization from the General Conference Committee for every plan and suggestion was voted down by the delegates. Instead the Foreign Mission Board was given great autonomy and decision making powers. In order that coordination would be maintained with the other programs of the General Conference the

delegates voted that

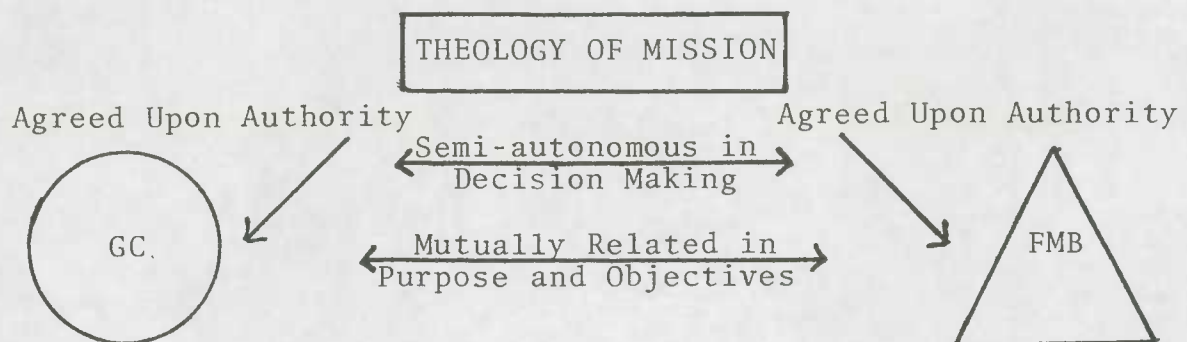
The General Conference shall elect a Foreign Mission Committee of six, whose term of office shall be the same as that of the officers of the General Conference.

The Executive Committee and the Foreign Mission Committee shall constitute a Foreign Mission Board of fifteen, for the management of the foreign mission work of this Conference (1889:141-142).

The Secretary of the FMB was also given specific duties and far-ranging authority.

It shall be the duty of the Foreign Mission Secretary to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the foreign mission enterprises under the management of the Foreign Mission Board; to make regular reports of the condition and wants of the missions, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the [General] Conference at its sessions, the workings of the Board, and the condition, progress, and wants of its foreign missions (1889:141).

Thus the six members that made up the Foreign Mission Committee actually ran the day by day activities of the Board. The nine members of the Executive Committee of the General Conference joined them in constituting the Foreign Mission Board. We could diagram the relationship between the General Conference and the FMB as follows:



As indicated above, the FMB and the GC had a close working relationship, yet there was also a great deal of flexibility and autonomy in the setting of priorities, in decision making, and in all matters pertaining to Seventh-day Adventist mission work. Both the GC and the FMB were comfortable with a theology that had a primary focus on missions. This agreed upon authority helped smooth out the tensions and disagreements between the two structures since both the GC and the FMB were highly committed to the task of reaching the world with the Gospel.

This close relationship yet semi-autonomy can be clearly seen in the By-laws that were presented and accepted on July 25, 1890, and which governed the action of the Foreign Mission Board for the next thirteen years (See Appendix I for the FMB By-laws). Even a casual reading of the Foreign Mission Board Minutes supports the idea of far-reaching decision making power.

The By-laws also provided for the establishment of Standing Committees to better care for the needs of the different areas in the world field. Initially the world was divided into three geographical areas with a Committee on Europe and Asia, a Committee on Africa, South America, Mexico and the West Indies and a Committee on Oceanica (FMB 1: 34).

Provision was also made at the FMB Committee meeting on July 28, 1890 allowing local foreign mission fields to

establish Advisory Committees that would have "general oversight of the work in that mission" (FMB 1:38). (See Appendix II for the complete policy). Such sharing of the decision making authority with the local fields allowed a much smoother running of the overseas missions than would have been possible if the FMB had tried to do everything from its Philadelphia headquarters. In keeping with the policy allowing for a delegation of power to local advisory committees the FMB voted at its March 20, 1893 meeting to nominate British, German, Central European, Russian and Australiasian Advisory Committees to help supervise the work in those overseas fields (FMB 2:32).

#### RELATIONSHIP OF THE FMB TO THE GENERAL CONFERENCE

Even though the FMB was led and directed by the General Conference president, and even though there was a very close working relationship between the FMB and the denominational organization the FMB enjoyed far-reaching authority and was semi-autonomous in that its decisions were not subject to the approval of any other decision making body. Thus, the Foreign Mission Board was totally in charge of surveying the world to ascertain needs and to develop new work in those overseas fields, it had the authority to select and send personnel, it set priorities and decided overall mission strategy, and it was free to respond to any need it perceived in the world field.

Points of Conflict Between Congregational and Mission Structures

Even though the early FMB was closely tied to the denominational structure and in spite of the fact that the General Conference president also presided as the chairman of the FMB it was only natural to expect that sooner or later the far-reaching authority and semi-autonomous decision making power would result in tension developing between the two types of structures.

As early as April 2, 1894 the General Conference president was concerned about the many calls coming in for overseas workers. He wanted the FMB and the General Conference to work together so that the needs of both the home and foreign fields would be adequately served. Thus it was voted "to appoint a committee from the Foreign Mission Board to cooperate with the Committee on Distribution of Labor appointed from the General Conference Committee" so that there would be no conflict between the two areas of need (FMB 2:87).

However, when the first report of the joint committee was presented it was quite obvious that the needs of the foreign fields had occupied most of the committee's focus, for eight of the ten people appointed were sent in answer to the needs of the overseas work (FMB 2:92).

Congregational and mission structures often feel threatened by each other. Too often they look at each other as competitors for the same funds and personnel. Instead of



realizing that both outreach and inreach programs are important and necessary in order to build a strong church all too often mission and congregational leaders tend to look at their own function as the only legitimate one. Such thinking often results from poor understanding of the unique functions of each structure, and is also partially the result of the fallen nature of man rearing its head to selfishly hang onto finances and personnel. Thus tension and misunderstanding are common occurrences when the two structures are in operation.

Such feelings surfaced at the 1903 General Conference session. At the twenty-third meeting of the session on April 9 some of the delegates felt that the proposed reorganization would result in the General Conference president continuing to promote his special area of interest and that as a result the other departments would suffer.

It seems to me that the Foreign Mission Board has practically swallowed up the General Conference Committee; and the chairman of the Foreign Mission Board, or the president, has an advantage over any other department of the work. It gives the one in charge of the foreign mission department, an opportunity to work the territory and to turn means into the channel in which he is especially interested, so that other departments will suffer. And during the last two years this thing has been done. The Chairman of the General Conference Committee has been the Chairman of the Foreign Mission Board. He is intensely interested in the foreign mission work; God has put that burden upon him. But mistakes have been made in swinging everything so heavily toward the foreign mission work, that other departments of the work have suffered (Sutherland 1903:108-109).

However, such attitudes and feelings were definitely in

the minority during this period in SDA history. Instead, as will be noted below, missions enjoyed widespread support and were promoted by all levels in the organization.

#### SOURCES OF FUNDS FOR FMB

The funding of mission work is a crucial aspect that largely determines the success or failure of overseas programs. Early in the history of SDA mission work this importance was recognized and steps taken to insure that the FMB had the authority to solicit the funds needed to carry on its program.

When the By-laws were originally voted on July 25, 1890 Article IV, Section 5 merely stated that the Finance Committee was to

present to the Board, annually, a report of all the funds received and expended, and an estimate of the funds necessary to carry on the work of the Board, . . . and to suggest plans for the raising of funds for foreign mission work (FMB 1:36).

By January 29, 1891 it was recognized that the Finance Committee must not only have the right to suggest plans for raising funds but must also have the "authority to execute the plans for the raising of funds for foreign mission work that has been approved by the Board" (FMB 1:68). This change was voted and the By-laws were amended allowing this greater flexibility and power to raise the needed funds.

The Board used this new power to vigorously promote the First Day offerings (FMB 1:51; 1:68; 3:17), The Envelope Plan

(FMB 3:68) and the Annual and Special offerings (FMB 3:26a). In 1897 the Annual Mission offering was pushed and promoted by the FMB in order to emphasize the tremendous needs both at home and abroad. That particular year one third of the Annual offering went to home mission needs and two thirds to the FMB's general fund to cover the expenses in the world field (FMB 3:26a). Later on, in July of 1899 the Board adopted a new plan urging that each member set aside ten cents a week for missions (FMB 3:168). This plan was widely accepted and became a major source of funds for missions.

Another primary source of mission funds came through the International Sabbath-School Association from the Sabbath-School missions offerings. In 1885 the Sabbath School in Oakland, California decided to send all their weekly offerings to help begin Adventist mission work in Australia. Later in the same year the Sabbath Schools in Upper Columbia and California voted to do the same. In 1887 the International Association asked all the Sabbath Schools to give their offerings to begin new work in Africa, and within a short time \$10,615.00 was collected (Schwarz 1979:161).

By 1897 the Sabbath-School Association was turning in over \$20,000.00 each year for missions (Jones 1897:131), so it was a wrenching experience for the FMB to receive a letter from M. H. Brown, head of the International Sabbath-School Association, dated June 10, 1899 in which he requested a change in the procedures and promotion of the Sabbath-School

offerings. Needless to say, such tampering with a primary source of SDA mission funding drew a quick and blunt response.

Your letter to Elder I. H. Evans of recent date has been laid before our Board for our consideration and our advisement. We wish to say that we view with seriousness the attitude that you assume as Secretary of the International Sabbath-School Association toward the matter of donations to foreign missions by the Sabbath Schools.

As we have looked your letter over, we feel that your attitude is dangerous to the best interests of our denominational work, and see no reason why you should assume such an attitude at this present juncture. It was a proper time for you to express your convictions at the General Conference of last February, as you are aware that you held those convictions prior to that time. The General Conference expressed itself openly that the Sabbath-Schools should continue as they had been doing in the past, and make their donations to foreign missions. At that time it was your privilege to have publicly declared that you were opposed to the system and would not accept a position as Secretary of that Association if they continued that policy. Having voted that the present system should be continued, and, later, you assuming the responsibilities openly before the General Conference of Secretary, we think that your attitude in inaugurating new policy hardly right.

The propositions that the Sabbath-School donations have been a failure we think you do not substantiate, but the facts prove that they have been a success. But for a year or so, since you have held these views, Sabbath School donations to foreign missions have been gradually decreasing.

This is not in any way owing to a lack of interest in the Sabbath-Schools to make their donations, but rather to those who are in charge, we fancy, who are not in favor of the plan, thus lending their influence to antagonize it.

We do not believe that a donation once a month to foreign missions can equal a weekly donation, if worked with vigor and all take hold together in unity. We trust, therefore, that you and your associates shall see fit to cooperate as far as your influence and line of work extend, to increase foreign mission donations, rather than to discourage our Sabbath-

Schools in making them; and to this end we pray, and shall hope, that the work of God may be advanced, and the heathen lands enlightened with present truth (FMB 3:156-157).

When one realizes that the Chairman of the FMB was also the General Conference president one can quickly see the strength and force of such a letter.

#### DEVELOPMENT OF MISSION STRATEGY BY FMB

##### The FMB Was Aware of Current Missionary Thinking

As I read the FMB minutes for the period 1889-1903 I was encouraged by the fact that the FMB members were obviously aware of current happenings in missionary thinking and were actively involved in the larger evangelical missionary thrust of that day.

At the December 5, 1897 meeting the Board considered a communication from John R. Mott, of the Executive Committee of the Student Volunteer Movement for Foreign Missions in which he invited J. E. Jayne, the secretary of the FMB, to attend the International Student Volunteer Convention to be held in Cleveland, Ohio from February 23-27, 1898. Jayne was requested to represent the Seventh-day Adventist FMB and take charge of the students from his denomination attending the meetings. Mott's invitation was accepted and Jayne represented Seventh-day Adventists at the Convention (FMB 3:54).

It also becomes very obvious that the FMB members read widely in other denominational mission publications for many

articles from such sources were republished in the "Home Missionary" and the "Missionary" magazines to help promote Adventist missions.

Large missionary maps published by Colton and Company showing the extensive unreached areas in the world were also subscribed to and then sold at subsidized prices to help develop an awareness of missions (FMB 1:92). Thus, in these varied ways, we have a pretty good indication that our early mission leaders were aware of the missionary thinking of their day.

#### FMB Members Were Sent on World Survey Trips

Elder Haskell spent his first two years (1889-1891) as a FMB member traveling around the world in order to visit and survey the needs in England, Norway, South Africa, India, China, Japan, Australia and New Zealand (Robinson 1967:95-101).

In 1901 two Board members were authorized to visit the West Indies, Central America, and the Northern part of South America to ascertain the needs in that region (FMB 4:13). The significant point in all this early travel was that in contrast with the travel done by today's General Conference representatives, these FMB members went out not only to visit work already started but primarily they went out to survey new fields, chart new areas for future work and to search out unentered language and tribal groups that had as yet been

untouched by Christian missionaries. Their travel was directed by the priority of missions: reaching the lost, and not by the priority of the congregation: visiting the existing churches.

### The FMB Developed Priorities

The FMB had only been in operation for seven and a half years when on July 7, 1897 R. A. Underwood and J. E. Jayne were requested to prepare some guidelines to help the Board in deciding when and under what circumstances institutions should be erected (FMB 3:30-31). These men brought in their recommendations the very next day, and they were accepted as listed below.

#### Report of Committee on Institutions:

The Committee on the Erection of Buildings reported the following preamble and resolutions, which were unanimously adopted:

Whereas, the rapid advancement of the message makes it necessary to establish and maintain various institutions in other lands, and

Whereas, the Testimonies have spoken against investing means in institutions which should have been used for the purpose of supporting laborers in the field; and experience has also demonstrated the impropriety of such a course, and

Whereas, at the present time the demand for means to sustain laborers in the field and to maintain existing institutions consumes the income of the Mission Board, therefore,

#### Resolved,

1. That we hereby express our hearty appreciation of the cooperation which the Foreign Mission Board has ever received from our people, as manifested

in words of sympathy and approval, and in liberal donations for the work in foreign lands.

2. That we earnestly invite the careful study of these fields and their needs, to the end that a lively interest may be awakened and our consciences quickened to a greater sense of our obligation to carry the Gospel to those who sit in darkness.

3. That information necessary for such study be provided immediately.

4. That we maintain the policy of providing institutions only when and where a sufficient constituency is secured to properly support them.

5. That further purchase of property, or erection of institutions, be deferred until sufficient means is secured for that purpose, or warrant the same (FMB 3:31-32).

Even with such a policy and even in spite of clearly defined priorities, Seventh-day Adventist missions were plagued with ever escalating costs in operating their overseas institutions. Some incurred large debts, others demanded large appropriations for operation. With this type of background one can appreciate another statement by the FMB in December, 1899 clearly outlining policy and priority concerning preaching the Word of God and the building of institutions.

Whereas, experience has demonstrated that in all foreign fields to the extent we have left the Gospel plan of "preaching the Word," we have failed in bringing souls to Christ; and

Whereas, building institutions and running industrial schools and missions before we have a constituency of believers to assist in sustaining them by moral and financial support seems unwise, and tends rather to embarrass the work than to help it:

Therefore, we recommend that the future policy of the Board shall be to encourage its workers in foreign fields to adhere closely to teaching the Word of God, and the circulating of literature on present truth (FMB 3:222).



Part of the pressure to erect institutions came from Dr. John Harvey Kellogg who helped organize and operate a parallel mission organization, the Medical Missionary Board (MMB). Several times in the early history of Adventist missions the MMB started a medical institution overseas and then came to the FMB for help in building expenses, help in meeting operating expenses and/or help in paying the medical personnel employed in such institutions. Since the FMB had only limited funds and towards the Spring of 1899 had been forced to underpay many of its missionaries already in the field the Board voted to "invest no more means at present in erecting and equipping sanitariums or furnishing appliances and supplies" (FMB 3:72).

By October, 1901 the Board was also growing uneasy about the disproportionate expenditure of funds being spent in various areas and were realizing that appropriations had not taken into consideration population size and the influence of an area or field. Therefore, at the October 26 meeting the Board voted a policy that clearly stated that henceforth island fields and fields with small populations and little international influence should no longer receive more mission funds than the "great nations of influence" (FMB 4:30).

A few days later, on October 29, this policy was given greater clarity when it was further explained that it would be the policy of the Board to increase appropriations to those fields which were centers of influence, and not increase

appropriations to fields not so considered (FMB 4:31).

### The FMB Set Future Policy

What this new direction and priority did was to greatly affect the direction Seventh-day Adventist missions took. The European, South American and West Indian fields now, according to official policy, had priority over other areas in the world. Now the goal was to build up these areas to the point where they would become self-supporting so that additional workers could be recruited from such areas and where a strong financial base would help furnish funds for the next phase of outreach. Here was a critical policy decision that delayed expanding into the "purely heathen countries such as Africa, the Orient and certain islands of the sea" (FMB 3: 288). This policy seemed to pay off in at least one area in that Europe, within a few short years, did become self-supporting and did become a strong missionary force both in finance and personnel for the continent of Africa.

### RESPONSIBILITIES OF THE FMB

There are certain responsibilities one would expect any mission board to carry out. However, for those of us who have grown up within a highly centralized denomination it is interesting to note that the FMB was semi-autonomous and had far-reaching authority and decision making power. The Board was, for all practical purposes, given full responsibility

for all aspects of Seventh-day Adventist work in the world field. The Board was also given the authority to recruit, raise funds, promote missions and set mission priorities. Since many of the above activities depended on having direct access to the members and churches in North America we find the Board also having an influential voice in the home field.

#### The FMB Promoted Missions

While the FMB was not involved in the day by day work in the home field it did have a great deal of influence over the home conferences as it helped them begin to see the world as their field and to divide their finances and personnel among the needs in this larger area. Thus, in reading the early Board Minutes it is common to find appeals being sent to the various conference presidents asking them to suggest names of their workers who would fill the specific needs in some overseas country (FMB 1:111). In 1897, after North America had been divided into districts, we find the Executive Committee of the FMB making special appeals to the district superintendents, requesting their help in finding qualified overseas workers and in raising funds for the world field (FMB 3:18).

The Board also promoted missions through the "Review and Herald" and "Signs of the Times," two denominational papers. When special needs came up, the "Review" cooperated and printed special "Missionary Extras" outlining the pressing needs (FMB 3:10, 58).

In 1898 the FMB took over the "Home Missionary," a monthly magazine, changed its name to "Missionary Magazine," and used this paper as a main means of presenting the needs of the world field to Seventh-day Adventists. This magazine was used by the FMB to create an awareness of the tremendous needs in the world. In order to educate the membership, each year a list of monthly topics for study was decided on by the Board, the list was published in the "Missionary Magazine" and articles dealing with the culture, religion and needs of that particular area were published. In 1891 the following areas were studied each month:

January--The World  
February--Russia  
March--South Africa  
April--Central and Western Africa  
May--Spanish America  
June--Brazil  
July--Oceanica  
August--Scandinavia and Finland  
September--Papal Europe  
October--Germany and Switzerland  
November--Syria and the Jews  
December--The United States (FMB 1:60)

Campmeetings provided another forum whereby the FMB could promote and challenge Adventists concerning the needs of missions. Board members were expected to visit as many

campmeetings as possible each summer, and were challenged to give the people attending a thorough course of instruction that would help them sense the importance of foreign mission work and that would encourage them to contribute regularly and systematically to the foreign fields. By 1898 campmeetings were recognized as playing a vital role in educating the people concerning the needs of the world. Thus the Board voted at its March 30 meeting "that more time be granted at each camp-meeting in the interests of the foreign mission work, as its importance demands" (FMB 3:70).

At the July 31, 1899 Board meeting one further promotional device was set up to strengthen the education of the membership in the area of overseas needs. The chairman of the Board suggested organizing missionary reading circles that would be conducted in every home in the denomination. These circles would study the "Missionary Magazine" in order to increase the knowledge, and therefore the interest, of the members in foreign mission work. The Board was especially concerned and interested in these missionary reading circles since they would serve to "impart information to the youth and children of the denomination concerning opportunities to become workers in the cause of God . . . and in regard to the needs of foreign fields . . ." (FMB 3:166-167).

As Adventists became aware of the tremendous needs in the world they responded. The denomination began to look outward, to feel that the world was their mission field.

Local conference boundaries were ignored when it came to finances and personnel for unentered areas. At the 1901 General Conference session I. H. Evans expressed this growing awareness when he said that

We do not ask that the Conferences shall give all their tithes to foreign fields; but I do ask, Why not every State Conference consider if they ought not to have as deep an interest in the foreign field as in the home field? Why should I today, if I am located in Iowa or in Michigan, surround myself with a strong constituency and let the work in Mexico be barely started?

Is it right? Ought not such great Conferences as Indiana, Iowa, and Michigan, and all these Conferences, say, That territory is ours? Why, our tithe is just as sacred to that field as it is to Iowa, or to Michigan, or to any of our home Conferences. Ought not that to be so, brethren? Now I do not say, Send every worker to foreign fields. I do say, Let there be an adjustment; let there be an equalization; let there be an equality of interests, and then let there be absolute cooperation and mutual confidence, and the whole problem is solved (1901:77).

A few years later it becomes very apparent that the FMB had been very successful in educating not only the membership but also the leadership concerning the responsibility to help share the Good News in foreign lands.

Elder Farnworth and I had a most excellent time at the Iowa camp-meeting the first of June. The Lord laid upon us a very strong burden to set before the brethren the needs of our mission fields. Their hearts were touched, and they passed a unanimous vote to send one-half of their laborers and one-half of their annual tithes to mission fields. You will no doubt have seen my report of this in the REVIEW.

We have already arranged for nearly one-half of their laborers to leave the state. The Iowa Conference sends the money to the General Conference, and we shall see that the laborers receive the amount from the General Conference, equal to what they were drawing in the State. . . .

Gradually our conferences are getting toward the point of sharing one-half of their annual tithes with the mission fields. It takes time to make such a great revolution as this; but it is working, and I believe that the day is not far away when every Conference that can consistently do so will be devoting, at least, fifty per cent of its yearly tithes to mission fields (Daniells 1904:196).

The FMB had been successful in promoting missions. However, in May of 1902, just six months before the FMB era ended, Adventist missions suffered a loss that has, as yet, never been overcome for at that time the "Missionary Magazine" was "merged" with the "Review and Herald." To this day missions in the Seventh-day Adventist Church has never had its own promotional magazine, and has never been able to so clearly present the needs of an unreached world as was done so effectively by the "Missionary Magazine."

#### The FMB Appointed, Instructed and Supervised Personnel

In addition to the regular mission board work of recruiting, screening, appointing and supervising mission personnel the FMB also got involved in setting up training programs for national workers. Adventists seemed to have a difficult time in turning over responsibility to leaders in Africa, Asia and South America, but in Europe and Australia the denomination moved quickly to develop national leadership. In 1890 plans were made to conduct a minister's school in Scandinavia in order to prepare several young men for ordination (FMB 1:64), and in 1891 plans were formulated for a similar school for the French speaking peoples that would

train canvassers, Bible workers and preachers (FMB 1:86). Two years earlier a similar school had opened in Hamburg, Germany to prepare workers for that country (Neufeld 1976: 509).

It is interesting to notice the Foreign Mission Board's attitude towards pre-departure training for missionary candidates. At the June 24, 1891 Board meeting when a plan of action was being decided as to what strategy to use in entering Argentina it was voted to send in a team of canvassers to begin work in that country. Before leaving they were given a list of books that they were to study. The Board also voted

that while we encourage them to study the Spanish and Portuguese languages what they can in connection with their regular work, before starting for South America, we believe that they will make more rapid progress after reaching the field, where they will be surrounded by those speaking the language to be learned (FMB 1:106).

Pre-departure training was also required for those going overseas to work in health institutions. As early as 1895 it was felt that all going overseas to work in health work should spend six months studying at Battle Creek Sanitarium (FMB 3:146-147). However, it wasn't until 1907 when Washington Foreign Mission Seminary was established that ministers, before going overseas, were expected to enroll for an intensive study of the geography, history and culture of the countries to which they were being sent (Neufeld 1976:334-335).

#### The FMB Supervised Overseas Work

In reading the FMB Minutes it soon becomes very obvious



that the Board involved itself in the small as well as the large decisions necessary for the operation of overseas work. In spite of the provision made in the FMB By-laws for local Advisory Committees to help with the general oversight of overseas fields, the FMB continued to be closely involved in many of the day by day problems and in the decision making process that decided local issues.

All building plans, estimates and blueprints had to be authorized, not only by the local Advisory Committees, but also by the Foreign Mission Board itself (FMB 1:101).

When a small cylinder press broke down in the Scandinavian printing house in Christiania, the Scandinavian Publishing Board needed FMB approval in order to purchase a larger replacement press (FMB 1:25). The requests for tents for public evangelism for the British Guiana field in 1893 (FMB 2:64) and for the Fiji field in 1900 (FMB 3:303) were both referred to the FMB headquarters in the United States for approval.

But perhaps no where is the close involvement of the FMB in field activities seen more clearly than in the decisions and actions the Board took in regard to the ship Pitcairn. At the July 14, 1890 meeting the Board adopted the following plans that detailed the work to be accomplished on the first sailing of the Pitcairn.

First, that the matter of selecting a crew be left to the committee having charge of the construction of the ship.

Second, that two ministers, with their wives, and Brother J. I. Fay, constitute the missionary force. That one of the ministers shall be a man of mature judgment and good executive ability, who shall have charge of the missionary enterprize, as superintendent. The other minister may be a man of less experience, but of strong constitution, enthusiastic, energetic, and determined. That Brother Fay shall act as carpenter and sailmaker, having an oversight of keeping in repair the ship, etc., but to be free from all official duties when needed for missionary work.

Third, that the ship sail direct to Pitcairn where the younger minister and his wife may be left, while the ship with the superintendent and other workers from the Island, proceed to Nor Fork Island, to ascertain what labor is needed there, and to undertake whatever work may be required.

After returning to Pitcariana, the missionaries will have gained an experience that will enable them to plan much better than we can do from our quiet houses thousands of miles away. A council for future plans should be held with the superintendent as chairman who should always be recognized as the presiding officer in all councils relating to missionary work.

Fourth, the missionary council should be free to act outside of the general instructions given them before leaving, and which will be more definite than can be embodied in a general plan like this.

Fifth, to accomplish this work, the ship should be furnished, in addition to the ordinary supplies and provisions for such a trip, with--

(a) A good library of histories, books of travels, lives of missionaries, etc.

(b) With a well-chosen stock of dry-goods, suitable for trade among the Islanders.

(c) With a large and carefully selected stock of our religious books in English, German, Dutch, and French, with a few in the Scandinavian languages. Also a good supply of whatever we may have in the Spanish and Portuguese languages; as well as a large and well-chosen stock of our periodicals in the various languages for free distribution.

Sixth, we suggest that the Superintendent of the

missionary forces, the captain of the ship, and Brother J. I. Fay constitute a committee for the decision of such matters relative to the course of the ship and the work to be done as this Board may decide to leave to their discretion.

Seventh, we would recommend that the superintendent should assign every member of the force regular lines of study, and that, as far as reasonable, the time of the missionaries during the passage be diligently employed in fitting themselves for the work in which they are to engage.

We recommend that the chairman of this Board shall appoint two others to act with himself in selecting workers to go with the "Pitcairn" on her first trip (FMB 1:27-28).

In spite of such close involvement by the Board in the Pitcairn project it is encouraging to see provision made for local initiative (See points 3, 4 and 6 above) and for local decision making. It is also true that the Board soon developed more flexibility and granted greater decision making authority to the local Advisory Committees as new work was started in more and more countries.

It would be helpful, at this point, if we would trace the steps taken by the FMB in setting up new work in an unentered country, and then watch the process whereby the foreign fields moved from being directly under the control of the mission Board, to having their own Advisory Committee, and finally to becoming an organized mission or conference.

As mentioned earlier in this chapter it was common for FMB committee members to travel extensively, not only to visit established missions but also to survey unentered and unreached areas. Often these men would send back letters to

the Board while still on their overseas trip, urging the FMB to begin laying plans for entering the unentered country they had just visited. The Board received such a report from S. N. Haskell in 1890 after he had visited India. In his letter he made specific suggestions for beginning Adventist mission work in India. He advocated that the best way to begin would be to send a few young men to India to first learn the language and then begin educational work. He also suggested that medical missionaries be sent as well as ship missionaries to work in Calcutta and Bombay. Haskell felt that it would be impossible for an Indian mission to be self-supporting as were many of the other early missions that largely consisted of canvassers and medical missionaries (FMB 1:26).

Almost four years later at the April 16, 1894 meeting a small committee consisting of W. W. Prescott, J. H. Kellogg, M.D., J. H. Durland and G. C. Tenny gave their report and made the following recommendations for beginning work in India.

1. That the work should be vigorously entered upon as soon as consistent.
2. That a man of good executive ability, broad discernment, and sound health, be selected to go to that field for the purpose of superintending the work permanently. And that before sending a large company of workers, time be given for looking the country over, considering the situation by correspondence with your Board, and establishing a home and headquarters for the mission.
3. That this home shall be intended as a training school for nurses and Bible workers, and, if

consistent, as a sanitarium for the treatment of the sick.

4. That there may accompany the one sent out to superintend the work, a limited number of workers whose previous training and experience shall fit them to care for the sick, and to canvass for health works, and thus be as far as possible self-supporting.

5. That when headquarters shall have been established, such other workers, including a well qualified physician, be sent as the work may demand. And we recommend that the health and temperance work and teaching be given special prominence in our work in India.

6. We further require that satisfactory medical certificates of fitness for laboring in that country be required of those going to India.

7. We recommend that the canvassing and medical work be made to contribute as far as possible to the financial support of the work, by placing earnings and profits into the general fund from which the expenses of the mission shall be paid (FMB 2:94).

It was common procedure that once several missionaries were working in a given area that one of them would be designated as the superintendent and would act as the chairman of a local Advisory Committee. This local Advisory Committee was appointed by the FMB and consisted of between three to seven of the missionaries working in that area. For a detailed list of duties and responsibilities of the Advisory Committee see Appendix II. In general this committee functioned as the eyes and ears of the FMB. It was expected to carry out the plans of the FMB and was able to decide local issues and matters as long as such decisions did not necessitate additional appropriations from the FMB.

When an area had won a significant number of converts, the Advisory Committee could request that the work be

organized as a mission. Thus when Allen Moon returned from his visit to the West Indies in 1897 and reported about one thousand believers in the Caribbean area, his recommendation that these believers be organized into the West Indian Mission was voted by the FMB (FMB 3:48).

L. R. Conradi, pioneer Adventist worker in Germany, Austria and Russia was one superintendent who constantly pushed for quick local control. On November 18, 1890 he wrote from Odessa, Russia after having attended a general meeting in the Caucasus, requesting the organization of a German Conference that would include Holland, Germany and Russia. Conradi understood the difference between conference and mission status. When an area attained conference status it was considered self-supporting and the constituency of that area elected the officers. Mission officers were appointed by the FMB back in the States. When the Board received Conradi's request for conference status for Germany they turned it down and instead organized two separate missions, one for Russia and another for Germany with Conradi being appointed as the superintendent of both of them (FMB 1:61).

The German Mission was reorganized as a conference in 1898 and included Austria, Hungary, the Netherlands, Romania, Bulgaria and Serbia. Conradi was elected president at that time with H. G. Schuberth elected secretary, and Bertha Severin elected treasurer (Neufeld 1976:510).

These then were the steps that were taken by the FMB that eventually led to self-support and self-rule. By the end of 1903 when the FMB era ended there were 78 conferences and 48 missions in the world field (Neufeld 1976:1326).

#### MEANS USED BY THE FMB

In the early days of the FMB funds were scarce and the needs many. Thus in order to satisfy as many as possible of the pressing demands for overseas missionaries the FMB developed a varied and flexible approach in sending out workers. Because of the scarcity of funds many of the early Adventist workers were self-supporting canvassers.

#### Publishing Work

The Adventist Church from its earliest beginnings had relied on the published page to help spread its message. Between 1844 and 1900 seven weekly and monthly journals were begun and became a regular part of SDA life. By 1901 Adventists were operating four publishing houses in North America as well as operating the Christian Record Braille Foundation that specialized in material for the blind (Neufeld 1976: 1170-1171).

Shortly before 1878 George A. King began selling SDA publications door to door, and within the next few years this type of ministry became one of the entering wedges used by Adventists to begin new work (1976:792).

By the time the FMB took over responsibility for overseas work in 1889, canvassing had become widely accepted as a means of spreading the Gospel. When the Board was faced with the challenge of beginning work in South America they decided to send two teams of canvassers, one to Argentina and the other to Brazil, to begin work in those countries (FMB 1:102). Missionaries engaged in the canvassing work were not only highly successful in spreading the Gospel among the people they worked for, but they were also the cheapest missionaries to support since they could usually earn enough from their book sales to cover their living expenses. Adventists began work in every South American country except Peru either by first sending in colporteurs or because someone sent SDA publications into the country. Thus when the first ministers arrived in those countries there were already groups of believers meeting (Neufeld 1976:792).

At the FMB meeting of June 8, 1893 the Board approved William Lenker's request to go as a canvasser to India. The Board voted to pay his fare but they also voted that once he arrived in India he was on his own and must be self-supporting (FMB 2:36). This became a commonly used means by the Board for beginning work in unentered countries.

The FMB was also in charge of developing publishing houses in foreign countries and printing literature and books in the various languages. During the thirteen years the FMB was in operation it helped establish publishing houses in



England (1889), Germany (1889), Argentina (1897), Finland (1897) and India (1898) (Neufeld 1976:1170).

### Medical Work

Dr. John Harvey Kellogg was the early force behind the development of Adventist medical work. During most of the years that the FMB was in operation medical missionaries were sent out primarily by the Medical Missionary Board or the International Medical Missionary and Benevolent Association (IMMBA). The IMMBA was founded in 1893 and was dissolved in 1904 when its activities were largely taken over by the Medical Department of the General Conference (Neufeld 1976:667).

The few medical missionaries sent overseas by the FMB were expected to be largely self-supporting and were expected to bring in enough income from their health programs to help defray the expenses of the other missionaries in the area. This plan often did not proceed as hoped for and often large sums of money were requested to pay not only the medical missionary's salaries, but also to help cover the cost of operating health institutions. The prime example of this failure of the medical work to be self-supporting is detailed in the story of the Medical Missionary Board's first attempt to begin work outside of the United States. In 1893 D. T. Jones and Dr. Lillis Wood along with several others went to Guadalajara, Mexico and opened a medical mission and school. Later the work there developed into the Guadalajara Sanitarium (1976:873).

From 1895 to 1903 when the FMB era came to an end there were numerous instances when the Guadalajara Sanitarium requested operating funds and financial help to cover medical personnel salaries. It was largely because of the failure of this one project that the FMB developed its policy of not building institutions until the local constituency could support them (See pages 116 and 117).

For all practical purposes the medical work did not play a very significant role during the FMB period.

#### Lay Missionaries

At the January 7, 1890 Board meeting there was a discussion as to how the FMB could most effectively begin work in South America. Since funds were very scarce it was voted

that mission work in that country [South America] be made as nearly self-sustaining as possible. To this end, we would recommend that young men and women who have good trades or professions be selected, and encouraged to prepare themselves for that field; also that businessmen of some capital be selected, and encouraged to go there and establish themselves in business, and form an acquaintance and standing with the people, and a nucleus, or center, from which missionary work can be done (FMB 1:9, 10).

This was the attitude and official position of the FMB towards lay missionaries going to unentered areas. No further word is found in the FMB minutes to indicate whether or not anyone actually did go to South America in this capacity. However, lay missionaries did play an active part in Mexico. Alfred Cooper left Guadalajara Sanitarium in 1907 and settled in Mexico City where he developed a canning factory that grew

into a nationwide business. He devoted his spare time to evangelism and helped strengthen the work in Mexico City. Julius Paulson operated a large bakery business and fruit cannery in San Lois Potosi while also conducting an active missionary work (Neufeld 1976:874).

### Self-Supporting Missionaries

More common than lay missionaries were the many men and women sent out as self-supporting missionaries. There were many canvassers who went out under this type of program, but there were others who went and worked full-time at evangelistic and Bible work.

In March of 1896 the Battle Creek Church was asked to provide one or two families to go as self-supporting missionaries on the missionary ship "Pitcairn" (FMB 2:21). A lady, Georgia Burrus was authorized by the FMB to go to India in 1894 as the first official SDA missionary to that country after she made a proposition signifying her willingness to work in that country for the first year completely free and that also included her promise to pay her own fare to India (FMB 2:120).

At the July 3, 1894 Board meeting the FMB secretary, F. M. Wilcox, recommended and the Board granted him the authority to send out letters to some of the "brethren of means" asking that they consider the possibility of going overseas as self-supporting missionaries (FMB 2:108). This action

was probably in response to an earlier Board action taken November 12, 1893 in which the FMB voted "that the Board is in harmony with the idea of responsible brethren, able to do so at their own expense" being allowed to go to foreign lands (FMB 2:62).

In response to the growing number of dedicated members who were requesting to be sent out under such a program the Board voted the following guidelines at its March 8, 1895 meeting indicating the relationship between the FMB and the self-supporting missionaries.

Whereas, Certain difficulties are likely to arise in connection with the plan of self-supporting missionary work in both home and foreign fields, therefore, Resolved, That the following principles be recognized by this Board in relation to the regulation of this line of missionary work:

1. No person should be encouraged to engage in work as a self-supporting missionary whose qualifications for missionary work are in any respect less than those which would be required of a missionary receiving compensation from the Board.

2. Persons laboring as self-supporting missionaries shall be subject to the same supervision and direction as the missionaries who are supported wholly or in part by the Board.

3. Self-supporting missionaries who enter missionary fields with the expectation of engaging in agriculture or other manual pursuits as a means of gaining a livelihood, will not be expected to engage in other pursuits except so far as may have been authorized in the instructions given under the direction of this Board in each individual case (FMB 2:149-150).

#### Conference Supported Missionaries

In 1896 the FMB began a practice that soon had a

significant impact on the number of missionaries being sent overseas each year. At the March 18 Board meeting it was voted to send Professor W. C. Grainger and his wife as well as T. H. Okahira to Japan to begin mission work there. What was unique about this appointment was the corresponding request presented to the California Conference in which that conference was asked to support these three workers in Japan for a year or more (FMB 2:21-22).

At the December 5, 1897 Board meeting a similar request was made to the Kansas Conference, requesting that they appropriate from their tithe an amount sufficient to support one worker in Jamaica (FMB 3:58). This marked the first time that tithe was mentioned as the source of funds for supporting an overseas worker by a home conference.

The finances of the Seventh-day Adventist Church are handled differently from some denominations since the local church treasurers send all tithe funds directly to the local conference. The conference, in turn, pays all the ministers in that conference a salary based on the same wage scale irrespective of congregational size or the amount of tithe turned in to the conference. Thus, the FMB leaders were interested in tapping into the conference tithe money for they rightly perceived that such tithe funds could become a significant source of funding for overseas work.

In March of 1899 George A. Irwin, president of both the General Conference and the Foreign Mission Board, made a

motion that was accepted by the Board suggesting that the secretary of the FMB send out a letter to all conference presidents asking them to consider supporting overseas workers (FMB 3:128). This idea of having the local home conference support overseas workers with their tithe did catch on and became a very important means in getting workers to unentered areas in the world.

At the 1901 General Conference Session I. H. Evans reported that

I am much interested in regard to the work in foreign fields and the securing of funds to carry on that work. I think we all agree that there is a vast work to be done by us as a people in the region beyond. The vast majority of the population of the world lies outside of the organized territory, and it will take a great many men and laborers to carry on the work in a strong manner in these fields.

For many years the Foreign Mission Board, through the General Conference, has been trying to operate in these fields. Their funds have been always limited. They have only been able to send out a few men. In the last two years there has been a new condition of things coming in among us. At the last General Conference, several of our conferences agreed that they would send out some of their own laborers and support them from the tithes. This has been done (1901:56-57).

A year later Elder A. T. Jones reported that "the amount of the tithe now going to foreign fields from the California Conference is practically half the amount raised in the Conference" (1902:121-122). This practice of having conferences support overseas workers with their tithe funds not only played a major role in dramatically increasing the number of workers sent from 1898 onward, but it also demonstrated the widespread support for missions among the conference

leadership. In a later chapter we will contrast such attitudes with contemporary attitudes showing in a vivid way the terrible decline in interest for the unreached billions in our world.

### Board Supported Missionaries

Besides the above means used to proclaim the Good News to the world's unbelieving millions the FMB also sent out missionaries that were supported by the funds that came to the Board from various sources. It is impossible because of lack of records to ascertain what percentage were supported in the various ways, but it seems likely that before 1900 most missionaries not considered self-supporting were supported by the Board.

### SEEDS FOR FUTURE DECLINE

There were two administrative procedures that developed during the Foreign Mission Board era that quite possibly are largely to blame for the sad state of missions in the Seventh-day Adventist denomination today.

### The FMB Turned Mission Territory Over to Union Conferences

The FMB voted at its May 20, 1901 meeting to ask the Pacific Union Conference to take charge of the work in the Hawaiian Islands, suggesting that the Hawaiian mission field be attached to the Union Conference (FMB 4:7). The Pacific

Union, in response to the FMB's request to supervise the Hawaiian Mission, agreed to take over responsibility for that field but asked that the Pacific Union be allowed to retain the second tithe it had been paying directly to the Mission Board. It wanted to use that tithe money to operate the new mission field. This request was granted and the Pacific Union took over responsibility for the work in Hawaii (FMB 4:17). Eighty years later Hawaii is still a mission attached to the Pacific Union Conference. Something definitely is wrong when a strong Union like the Pacific Union can oversee a mission field for eighty years and not be able to develop the work in that area to the point that conference status can be granted.

Is it possible that congregational structures like a union conference are more tuned to the needs, programs and priorities of existing Adventist Church members than they are to the needs and programs necessary for developing and strengthening new work in a mission field? It seems that by turning mission fields over to leaders and administrators that were rightly more concerned with nurture and development within existing congregations than they were in reaching out cross-culturally to different races and language groups that the FMB began a process that has slowed down the Adventist ability to reach unreached groups. Fallen man has a history of not being able to see the needs and wants of others who are different from himself as well as he can see his own



needs and wants. Thus, when a mission field containing different races, languages and groups has to compete within a union with a majority group administered by their own leaders it is only natural to expect that much that could have been done for the field would be left undone for the simple reason that many needs are not perceived. Hawaii probably would have been better administered by the FMB because the FMB had as their primary purpose the crossing of cultural and linguistic barriers and the reaching of groups different from their own with the Good News. By tying Hawaii to the Pacific Union the unique and special needs of cross-cultural witness were lost sight of.

#### The FMB Did Not Develop Mission Structures Overseas

The FMB had a strategy of establishing Adventist work in every country in the world. Therefore, as soon as was possible the Board organized local missions and conferences so that it could be freed to enter other unentered areas. However, once an area achieved conference status the FMB had very little say in the work in that area. Conference status gave the elected officials complete charge of developing the plans, priorities and programs.

Unfortunately, the FMB only planted congregational structures overseas and did not help establish mission boards at the local level that would have as their focus the needs of the unreached within the local mission or conference.

Instead, when areas were turned over to mission or conference control, all too often they were turned over to leaders primarily concerned with congregational needs and pressures. Such leaders tended to respond more to the needs of their constituency than to the needs of the unreached within their territory.

This tendency to respond more to the needs of the congregation than to the needs of the unreached can be seen in the types of calls that the FMB and then the General Conference received from overseas. A larger and larger percentage of calls were for missionaries to nurture and care for the existing membership in the overseas fields, and a smaller and smaller percentage of calls were for missionaries that would have an active role in witnessing to unbelievers.

Some would argue that this switch in the percentages is a healthy indication that the local national church is doing the evangelizing of their own people and that they only need specialists from overseas to help in certain areas. I would argue, however, that the switch in percentages vividly demonstrates the fact that the congregational structure had swallowed up the mission structure allowing the needs of the membership to dominate and crowd out the also legitimate needs of the unreached to hear the Good News.

By not developing mission structures overseas that would have kept the needs of both the membership and the unreached in tension, the FMB started Seventh-day Adventists down the

road toward a lifestyle turned inward to the needs of local congregations, thereby allowing them to ignore the needs of the unreached in the world. The FMB started the practice of turning whole sections of the world over to missions and conferences and then locked itself out of any say in reaching the unreached within that area. Today the General Conference only responds to calls initiated from the field. This means that several decades after the FMB has passed from the scene that the Seventh-day Adventist denomination finds itself in a situation where 2.5 billion of the world's people live in people groups where there is no Christian witness available to them from any denomination. In this situation Adventist missions are boxed out of most of the areas where those 2.5 billion people live since they live within the geographic boundaries of national missions and conferences, thereby placing them under the responsibility of the leaders of congregational structures who have traditionally been much more responsive to the needs of the already won membership in their areas than they are to the different people groups in their areas that can only be reached through a cross-cultural presentation of the Gospel.

Thus, by turning mission areas over to leaders more concerned with the inward needs of their constituency and by failing to develop mission departments and/or mission boards in the overseas areas the FMB, eighty years ago, started the Seventh-day Adventist denomination in a direction that today

is resulting in a dying mission program. The tragic part in all this is that Adventist missions are declining at a time when there are still almost 17,000 people groups who have not had a viable opportunity to learn of Jesus Christ.

## CHAPTER VI

### THE TWO STRUCTURES IN THE SEVENTH-DAY ADVENTIST CHURCH

#### PART II--DANIELLS AND SPICER ERA, 1901-1930

Adventist missions for the first thirty years of the twentieth century was very closely connected with the activities and lives of two men. A. G. Daniells was president of the General Conference from April 2, 1901 to May 11, 1922, and more than any other man he shaped the direction of missions in his denomination. He was closely supported from April 11, 1903 to May 11, 1922 by W. A. Spicer who was the Secretary of the General Conference. Then at the 1922 General Conference Session the two men switched positions. Spicer became president and guided his church until May 28, 1930. Daniells was his Secretary until May 27, 1926 (Year-book 1946:317).

Spicer was a prolific writer and did much to promote an awareness and understanding of missions. He wrote at least two books dealing with missions, Miracles of Modern Missions, and Our Story of Missions. In order that he would have a first-hand knowledge of the needs of the foreign fields he traveled extensively, so extensively in fact that for only four of the years between 1900 and 1940 did he not travel overseas to inspect or supervise some aspect of the expanding work (Neufeld 1976:1410-1411).

The story of this era began in the spring of 1901 when 237 delegates gathered in the Battle Creek Tabernacle for the thirty-fourth General Conference Session. The meetings lasted three weeks, and when they were finished the organizational structure of the Seventh-day Adventist Church had been radically changed.

#### REORGANIZATION

As early as the 1899 General Conference Session complaints had been voiced concerning the inadequacies of the existing denominational structure. W. W. Prescott complained that funds designated for specific mission fields had been mismanaged and had often not been sent to the intended fields (Daily Bulletin 1899:60-64). Others criticized the spiritual life and commitment of some leaders while others saw the problem as an overcentralization of the church that they believed had led to virtual ecclesiastical despotism (Schwarz 1979:274). Thus when the delegates gathered two years later for the 1901 session there was widespread agreement that reorganization of some kind must be a major item of business.

On the very first day of the session A. G. Daniells recommended that a large committee be formed, and that this committee be composed of the current leaders of the General Conference, the General Conference Association, the Australasian and European Union Conferences, the Foreign Mission Board, the Medical Missionary and Benevolent Association, the

major publishing houses and colleges. This committee was given the responsibility of bringing about a reorganization of Seventh-day Adventist work (Daily Bulletin 1901:24-27).

Daniells was uniquely qualified to guide and direct in the reorganization of his denomination since he was one of the few delegates present who had experienced an alternate type of organization. Between 1886 and 1901 Daniells had worked in New Zealand and Australia. In 1894 he had been elected vice-president of the newly formed Australasian Union Conference. This was the first union conference in the denomination, and at the 1901 General Conference it became a pattern for other areas in the world (Neufeld 1976:105-106). Daniells had also been introduced to a new type of organization on the conference level when A. T. Robinson, as president of the Victoria Conference set up departments to oversee the Sabbath School work and the Missionary and Tract work rather than following the existing practice of organizing a Sabbath School Association and a Tract and Missionary Society, each with its own set of officers. Daniells had originally opposed Robinson in this type of organization, feeling that it would lead to anarchy, but experience proved that it allowed for a much more efficient utilization of men's time and talents (Schwarz 1979:272-273).

Now at the 1901 Session Daniells was in a position to make recommendations that would move the whole denomination towards an organizational structure that until then had

existed only in Australia and partially in South Africa (1979:272-273).

W. C. White brought in the first recommendation from the subcommittee on organization, in which it was suggested that the five districts in North America reorganize into union conferences, and that these union conferences replace the local conferences as the constituent parts of the General Conference (Jorgensen 1949:31-33). Daniells was instrumental in getting this motion passed since he was able to give a detailed description as to how the Australasian Union Conference was organized and how it functioned (Schwarz 1979:277).

The aspect of reorganization that most affected Adventist missions was the recommendation that the various independent associations, such as the International Sabbath School Association, the International Tract and Missionary Society, the National Religious Liberty Association, and the Foreign Mission Board cease their semi-independent activity and departmentalize under the control of the General Conference Committee.

The International Sabbath School Association became the Sabbath School Department (Neufeld 1976:1258), the Religious Liberty Association became the Religious Liberty Department (Schwarz 1979:278) and the International Tract and Missionary Society was replaced by several agencies: local church missionary societies, the Book and Bible Houses and two General Conference departments: the Publishing Department and later



the Home Missionary Department (Neufeld 1976:1497). The Boards of these associations

Immediately took action to wind up their affairs as independent organizations and turn their assets and files over to the secretaries assigned by the General Conference Committee to promote these lines of work. Similar action followed in the local conferences (Schwarz 1979:278-279).

It is interesting to note that in the case of the Foreign Mission Board no General Conference department was established to promote and care for the concerns and interest of missions. Instead the delegates to the General Conference Session agreed to a series of suggestions that resulted in placing all of the work of the Foreign Mission Board in the hands of the Executive Committee of the General Conference (1979:278). This change did not fully take place until the 1903 General Conference Session when "action was taken assigning to the General Conference Committee the responsibility of supervising the missionary operations of the denomination" (Neufeld 1976:911).

With no Missions Department in the General Conference and with no secretary to head up and promote missions, the Seventh-day Adventist Church established an organizational structure that has resulted in relegating mission concerns to second class status. What has happened is that the promotion of missions in the Adventist Church has been left dependent on the interest and commitment of the General Conference leadership. When leaders in the General Conference have been highly committed to missions they have used the whole power

and prestige of the headquarters of the denomination to push the concerns and needs of missions. However, when they have seen other needs that have occupied their time and effort, the concerns of missions have suffered since there is no department to press for mission needs.

This weakness, that resulted from failing to create a department of missions in the General Conference, deteriorated further when in 1913 the division plan of organization was adopted. Under this plan it was left up to the divisions to determine when missionaries were needed. If adequate funds were available in that division, either from local funds or from appropriated funds, then a call was sent to the secretary of the General Conference who had the responsibility to recruit, screen and process missionary candidates. When suitable candidates were found they were processed through a standing committee known as the Committee on Appointees that made recommendations to the General Conference Committee (1976:911).

Thus, more and more the affairs and concerns of missions were passed into the hands of men in lower levels of the organization who were primarily churchmen. As churchmen they were much more responsive to the needs and pressures of the members who made up their constituency than they were to the vast number of unreached people in their territory. Budget needs were decided by leaders of the congregational structure who were more in tune to the pressure of the church members

than they were to the needs of the unbeliever. With no Foreign Mission Board and no Department of Missions there was no mission structure to hold in tension the needs of the unreached in contrast to the needs of the membership for nurture and services. In such a situation it is reasonable to expect that the needs of the congregational structure came to predominate and that the needs of missions were only pushed when some leader had a special burden for the unreached millions in the world.

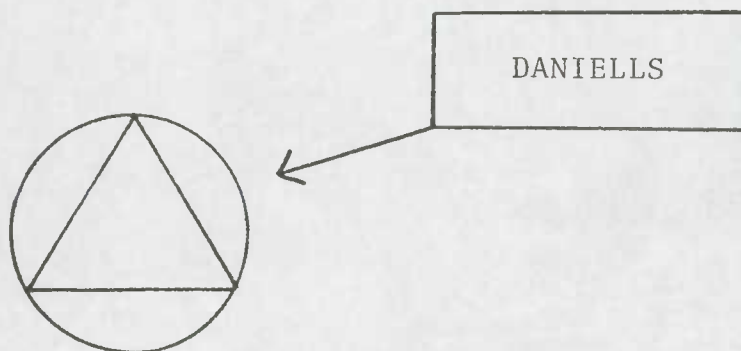
ADVENTIST MISSIONS: 1901-1930

DAY BY DAY OPERATION AND PROMOTION

When A. G. Daniells assumed the presidency of the General Conference in April of 1901 and as he helped reorganize the Seventh-day Adventist denominational structure so that the semi-independent associations became departments of the General Conference he recognized no weakness in the fact that the functions of the Foreign Mission Board were taken over by the General Conference Committee instead of by a Department of Missions. Rather, this was a primary factor that led to his acceptance of the presidency of the General Conference. "If there was one passion above others that held Daniells in its grasp it was his love for foreign missions" (Robertson 1966:83, 85), and the fact that he could serve as the chief "recruiting officer" for foreign service helped interest Daniells in becoming General Conference president in 1901 (1966:85).

Daniells Made the General Conference Committee Into A Virtual Mission Board

For all practical purposes Daniells and then Spicer after him made the General Conference Committee into a virtual mission board. Therefore, even though the structure had been radically changed in 1901, as long as Daniells and Spicer guided and directed the General Conference, the overseas work received top priority and thrived under their leadership. We could diagram the congregational and mission structure interrelationship during this period as follows:



This diagram depicts the General Conference as having swallowed the mission structure. Notice also that Daniells became the reference point and that he insured that mission concerns were emphasized and taken care of. W. A. Spicer also functioned in this same way and as a result a strong mission program was carried out during his term in office. But as the years have passed, the triangle above has shrunk in size and importance until today it has almost faded from sight. Such decline is the story of the next chapter. First we must trace the influence of A. G. Daniells on Adventist missions.

Daniells Promoted Missions

Many times Daniells would begin a General Conference Committee meeting by bringing before the members of the Committee some pressing need in the world, or by reporting on some new breakthrough in an overseas country. Thus, at the September 18, 1904 Committee meeting

The needs of the mission fields was made the topic of the hour. Elder Daniells reviewed the worldwide fields, showing how the work had extended into nearly every land on every continent. The population of the world is put at 1,600 millions. We have at least a foothold in fields representing 1,400 millions of these souls.

As evidence of progress in the fields, many items of comparative statistics were cited. For instance, in 1883 our entire membership was 17,000. Now the membership abroad is of itself 17,000. In 1883 the entire tithe of the denomination was \$96,000. The tithe of the mission fields last year was \$133,000.

The speaker reviewed the movement among the home conferences to share their tithe fund and laborers with the needy mission fields, by which all hearts have been inspired. Three conferences this year have voted half of their resources for missions, and the general movement among the conferences betokens a new force in the missionary campaign (GCC Minutes 6:7).

Another time Daniells began a meeting with a study of a map of the world. He pointed out areas of the world where SDA work was as yet unorganized and talked about the relationship of the conferences to the unions and of the unions to the General Conference. He also explained the relationship of the mission fields to the unions operating them, and pointed out the responsibility of the General Conference to

develop those areas in the world not otherwise cared for (GCC Minutes 7:282).

At the 1905 General Conference Session Daniells continued to educate the constituency concerning the needs of missions. In his President's Message, given on May 11, he asked why the much more affluent members in North America had only given \$1.82 to missions in the previous year when believers in the poorer overseas unions had given \$1.73 and in the mission fields themselves the members had contributed an average of \$1.27. Daniells also called for a more equal distribution of laborers and means between the home and foreign fields. He asked why 720 ministers should be located in North America where only one-twentieth of the world's population resided when only 240 ministers worked where the other nineteen-twentieths of the world's population lived. He asked what good reason could be given for spending annually \$536,300 in tithe funds among the 75 million in North America and only \$155,500 among the 1,400 million in the rest of the world. Then Daniells sounded a theme that he promoted extensively in the years following. He asked that the delegates

Indorse the principle that the tithe is the basis of the support of the ministry, whether located in home or mission fields, and call upon well-supplied, self-supporting conferences to share their abundance with the destitute fields, regardless of location. There must surely be brought about a more equal and consistent distribution of laborers and funds. This is one of the steps that will accomplish it (Daniells 1905a:9, 10).

Later on during the same session a letter was read from

L. A. Hoopes, Secretary of the Central Union Conference.

At a recent meeting of the Central Union Conference Committee the question of rendering assistance to some of the home field work was considered. While the members of the Committee felt to appreciate the needs of these fields, yet they felt that the appeals that come from the many millions in far away lands where there are so few laborers with scarcely no foothold at all, were appealing more loudly for the assistance that our Conf. could render than some of these home fields where there are many laborers and a large constituency.

The Central Union Conf. having some few hundred dollars of tithe funds on hand, voted to appropriate \$500 for the Japan mission field, and \$500 for the Chinese mission. It further voted to support a proper missionary worker in the Philippines.

The support of this worker in the Philippines is one of indefinite duration, realizing as we do that this is an important step and that large amounts will yet be expended before the mission is put on anything like a paying basis. The Committee therefore made the recommendation that they did.

We feel that in taking this step we have linked with the institutional work in our Union Conf.; namely, the College, the intermediate schools, the sanitariums, and the publishing work a new tie, a new inspiration for all connected with these institutions to rally to the support of the work in the needy fields in the regions beyond (1905:3-4).

Daniells, after listening to this letter that expressed the very sentiments he was promoting, submitted a motion in which he thanked God for this new movement that had begun to channel resources towards the needy fields. He was especially happy to see that the state lines were vanishing and that conferences were coming to see that their tithe was for the larger world field (Daniells 1905b:4).

Anyone who has been able to read the Daniells' Outgoing Letter Books in the General Conference Archives would agree

that Daniells' whole life was wrapped up in the promotion of missions. His letters are filled with his dreams for entering new unentered fields, with requests to the conferences for a greater sharing of tithe funds for the overseas areas and with constant references to the current progress of the overseas work. Notice just a few sentences from five different letters he wrote in 1906:

Last year we opened eighteen new mission stations in different parts of the world. Nearly all of these were new fields which had never been entered, such as Burma, the Philippines, Bolivia, Peru, Singapore, Korea, etc. You can remember when it was remarkable for us to enter two or three new lands, but last year we entered eighteen (Daniells April 2, 1906:276).

The Iowa Conference last week voted \$5,000 of its surplus tithes to the General Conference for missionary purposes, and suggested that if we thought best, that this might be used to help open a mission in Uganda (Daniells June 14, 1906:939-940).

Now, Brother Reaser, I know you are interested in Uganda. You know the important place that part of Africa holds in all missionary endeavors in the dark continent . . . I wonder if the Southern California Conference will have a surplus any time this year that would enable them to contribute three or five thousand dollars to this enterprise, so that we might go ahead without delay. I would be glad to see this great and important field entered by our denomination during 1906 (Daniells June 12, 1906b:875-876).

I am glad to tell you that since the Atlantic Union Conference last November the Conferences have sent us \$23,515.47 from their tithe funds for mission fields (Daniells June 15, 1906:963).

The local conferences do not refuse any request we make that they can possibly or consistently grant. They have cheerfully sent the ministers and laborers we have asked for, to foreign fields, to be supported from their conference tithes . . . Five years ago, when I began to visit the campmeetings scarcely a conference was sending any of its tithe out of its boundary with the exception of the 10th regularly



paid to the General Conference. I think we will probably receive \$75,000 tithe this year (Daniells June 27, 1906b:163-164).

Four of these letters were written during the last two weeks of June in 1906 indicating in a small way how extensively Daniells used letter writing to promote the cause he loved. He also wrote often for the "Review and Herald" as he strove to educate the Adventist membership regarding its duty in giving to support the needs in the world field.

The GC Committee Did the Same Work as the FMB

Not only did Daniells, as General Conference president, do everything he could to promote missions, but he also guided the General Conference Committee so that for all practical purposes it functioned in the same way as the old Foreign Mission Board had. Therefore, as one compares the minutes from the FMB with the minutes from the GC Committee for the early years of the twentieth century one can readily see the same type of items being considered by both boards. The only major difference being that the FMB was totally concerned with missions whereas the GC Committee concerned itself with many other denominational matters.

Thus we find the GCC appointing and sending workers overseas just like the old FMB did. At the October 17, 1903 meeting the GCC recommended

That we recognize the urgent need of a man to take charge of the educational work in France, and we would suggest the name of John Vuilleumier. That H. F. Ketring take charge of the work in Chile. That the

division of the Brazilian field be left with those in charge of that field. That the question of a tent for Bermuda be left to the discretion of the Mission Board (GCC Minutes 6:67).

The GCC members did not differ from their FMB predecessors since they too were interested in and involved with the other Evangelical missionary associations. At the November 14, 1909 meeting M. E. Kern was requested to attend the Student Volunteer Convention in Rochester, New York as a representative of the General Conference Young People's work (GCC Minutes 8:132). Several actions were taken during 1910 concerning the World Missionary Conference to be held in Edinburgh. Originally Daniells, Conradi and Fitzgerald were appointed official General Conference representatives (GCC Minutes 8:168) but later W. A. Spicer was substituted for Daniells (GCC Minutes 8:217).

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workers be sent to the various fields in the next two years: China 27, India 18, South Africa 6, Japan 6, West Indies 11, South America 34, Philippines 3, West Africa 7, Straits Settlements 1, Great Britain 6 and Bermuda 2 (GCC Minutes 8: 256).

While the GCC usually moved forward and pressed to move into new areas, there were occasions when they held local fields back. When W. H. Branson wrote and asked concerning the advisability of prospecting for new mission stations in the Belgian Congo and Portuguese West Africa the Committee voted

That owing to the present financial situation, we inform our brethren in Africa that we do not look with favor upon creating additional expense at the present time by prospecting for new stations in the Belgian Congo or Portuguese West Africa (GCC Minutes 11-3: 1267).

The GCC did not discuss or articulate a clear policy during this period to guide them in developing a system of priorities as to when institutions should be built and when missionaries should concentrate on preaching the word. Therefore, as noted in Table I below we see a very rapid development of overseas institutions between 1901 and 1930. In 1901 there were 111 schools and 17 hospitals overseas. By 1930 there were 1,402 schools and 90 hospitals. Between 1920 and 1930 there was a tremendous shift in overseas priorities. In only ten years the number of overseas schools increased by 451% and the number of overseas hospitals increased by 290%. Such a rapid shift towards institutionalization

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Note: Schools include primary, secondary and college levels.  
Hospital figures for 1920 and 1930 include clinics.

Source: Seventh-day Adventist Statistical Reports

One can only imagine the tremendous demands these institutions put on the GCC for staff and personnel and it is not hard to imagine situations arising during times of tight finances when the number of evangelistic workers decreased in order that the institutional work could continue. This again points to the fact that both the congregational and mission structure need to be operating in symbiotic relationship so that the needs of the congregation (in this case, the need for institutional workers) will not be allowed to overshadow

the also legitimate needs of the mission structure (evangelistic workers to reach the unbelieving millions).

In a committee action taken on January 22, 1920 we see a small hint of this imbalance beginning to creep in. At that time the GCC voted

that we suggest to the brethren in Europe the possibility of an opening for work through Holland in behalf of the Indians of the interior of Dutch Guiana (GCC Minutes 11-2:555 Emphasis mine).

Since 1913 Europe had been organized into a European Division. Therefore the GCC was placed in a position where it could suggest that fields within that division were open for new work, but if the European Division had other priorities or plans the General Conference could no longer send missionaries to needed areas as it saw fit. This meant that even during the time of A. G. Daniells and W. A. Spicer when the GCC functioned almost like a mission board a process was begun that seriously undercut the ability of even enthusiastic mission minded General Conference Committees to meet needs they perceived. Instead whole areas of the world were under the leadership and direction of men who often tended to respond much more to the needs, pressures and priorities of the already baptized membership than they did to the also pressing needs for workers and means to reach the millions of unbelievers within their territories. Therefore, it was only a matter of time before this seed would come to fruition. Because the Adventist congregational structure had swallowed up the Adventist mission structure the time was soon coming

when Adventism, dominated by only the congregation structure, would be effectively boxed out from whole areas of the world and would be unable to minister to and reach many of the world's unreached millions.

Such situations were not often encountered before 1930 since there were still many unentered countries where Daniells and Spicer could direct their interest and energy. But the seed for future mission decline was already beginning to sprout.

The GCC also continued the FMB practice of discussing ways to stimulate and strengthen the membership in their interest in and support of missions. At the January 29, 1908 meeting it was voted

That the General Conference office should furnish to the presidents of union conferences in this country such information relating to our general missionary work as may be needed in order to arouse the interest of the people in the extension of this message, and to stimulate the flow of funds for the mission work (GCC Minutes 7:400).

In addition the little booklet Outline of Missions was reprinted several times and missionary maps were provided for the Missionary Volunteer societies (GCC Minutes 10-1:236).

General Conference Committee members continued to travel the world, but it is obvious from comparing the minutes of the GCC with the minutes of the FMB that even from 1910 on, very little of the travel by GC men had anything to do with searching out new unentered areas or unreached peoples.

Rather the men traveled to visit the "work" already

established. The sad part in all this is that this gradual change led to a situation where no one and no department on any level of the administrative structure had the responsibility to seek out and report on unentered areas or unreached peoples. Therefore, mission stories and promotions tended to completely emphasize what was being done to the exclusion of what still needed to be done. I feel that this helps explain why today one can talk to any number of people in the headquarters of our denomination who feel that the day of the missionary is past, that the work is almost finished and that therefore, Christ can soon return. Such people are victims of slanted and one-sided reporting that has failed to tell them of approximately 17,000 people groups (out of 25,000) that still have no viable Christian witness in their midst, or about the fact that 2.5 billion people in our world live in areas where they can only be reached with the Good News if someone will bring that message to them cross-culturally since there is no viable witness available to them within their own culture.

In conclusion, the day by day operations and promotion of missions from 1901-1930 did not differ all that much from the way the FMB operated. Yet structural changes and other gradual, creeping differences were laying the groundwork for the eventual decline in Adventist missions. Before we take a more detailed look at the seeds for decline we will notice the thrilling growth that resulted during this period.

GROWTH OF MISSIONS

It is always difficult to measure growth, especially when the conversion of people is involved, yet in order to get some idea of the change in emphasis that took place within Adventism during the 1901-1930 period and in order to better understand the growing commitment that the North American leadership and membership had towards missions in that same period I will compare that period with the earlier Foreign Mission Board era (1889-1903).

Total Giving To Missions

In 1889 North American Adventists contributed \$64,099 to missions. This was 31.04% of what they paid in tithe for the same year. In 1903 \$132,444 was given for missions, but this was only 24.07% of the tithe figure for that year. Thus, during the FMB period the percentage of mission funds given in comparison to tithe dropped almost 7% from 1889 to 1903. A more accurate picture is gained by looking at the five year figures as listed in Table II below.



TABLE II  
COMPARISON OF NORTH AMERICA TITHE & MISSION GIVING  
1889-1903

<u>Year</u>	<u>Tithe</u>	<u>Missions</u>	<u>% of Tithe</u>
1889	206,441	64,099	31.04%
1890	206,016	57,936	28.12%
1891	235,505	69,657	29.57%
1892	249,599	83,604	33.49%
1893	<u>294,409</u>	<u>100,969</u>	<u>35.50%</u>
5 years	1,191,970	376,265	31.56%
1894	276,080	117,032	42.39%
1895	279,302	89,541	32.05%
1896	296,884	90,438	30.46%
1897	306,135	76,500	24.98%
1898	<u>366,483</u>	<u>113,945</u>	<u>31.09%</u>
5 years	1,524,884	487,456	31.96%
1899	406,583	95,455	23.47%
1900	425,809	128,516	30.18%
1901	490,483	163,833	33.40%
1902	524,861	148,683	28.32%
1903	<u>550,154</u>	<u>132,444</u>	<u>24.07%</u>
5 years	2,397,890	668,931	27.89%

Source: Seventh-day Adventist Statistical Reports

When the same categories are compared for the years 1904-1930 it becomes quickly apparent that interest in and support of missions increased dramatically from 1907 onward. Notice the rapid increase in mission giving as a percentage of tithe giving from 1907 onward as listed in Table III below.

TABLE III  
 COMPARISON OF NORTH AMERICA TITHE & MISSION GIVING  
 1904-1930

<u>Year</u>	<u>Tithe</u>	<u>Missions</u>	<u>% of Tithe</u>
1904	536,302	131,168	24.45%
1905	670,520	151,045	22.52%
1906	765,255	163,332	21.34%
1907	818,189	228,156	27.88%
1908	823,004	260,083	31.60%
1909	891,308	319,455	35.84%
1910	966,921	371,031	38.37%
1911	1,042,533	373,741	35.84%
1912	1,136,879	464,526	40.85%
1913	1,201,138	499,713	41.60%
1914	1,269,962	615,565	48.47%
1915	1,337,810	706,293	52.79%
1916	1,632,543	778,693	47.69%
1917	2,167,082	1,013,328	46.76%
1918	2,691,307	1,669,006	62.01%
1919	3,313,307	1,591,691	48.03%
1920	3,918,515	2,310,048	58.95%
1921	3,222,055	1,608,353	49.91%
1922	3,233,510	1,628,115	50.35%
1923	3,706,878	1,774,790	47.87%
1924	3,883,790	1,837,255	47.30%
1925	4,101,031	1,898,641	46.29%
1926	4,120,459	2,076,927	50.40%
1927	4,202,988	1,977,133	47.04%
1928	4,265,669	1,998,727	46.85%
1929	4,463,686	2,032,914	45.54%
1930	4,040,190	1,930,452	47.78%

Source: Seventh-day Adventist Statistical Reports

I feel that these figures indicate the results of the promotion of missions by Daniells and Spicer as well as by the many others in leadership positions. When Daniells assumed the presidency of the General Conference in 1901

mission giving for the years 1900-1909 averaged 28.12% of the tithe figure for those years. But from 1910-1919 mission giving had increased to 48.23% of the tithe. During the next ten year period 1920-1929 mission giving reached its all time high of 48.93% of the tithe. Since that time mission giving has been in steady decline.

The point I want to make here is the fact that during the Daniells' and Spicer's leadership years Adventist giving to missions increased very significantly. These two men were able to fire the enthusiasm of the membership and inspire them to support a rapid expansion in the overseas work.

Some might point to the accomplishments of Daniells as proof that missions were better off under the direction and control of the congregational structure. Such an assumption overlooks a basic problem. Daniells was a charismatic leader whose primary concern was missions. He made the General Conference Committee into a virtual mission board. He also presided over the reorganization that eliminated the Foreign Mission Board as a semi-autonomous entity. Daniells saw no weakness in this new arrangement, and as long as the General Conference president was a charismatic leader who promoted and championed the cause of missions no weakness was apparent. However, when Daniells and Spicer passed from the scene and no dynamic, mission promoter took their place, the whole Adventist mission program became dependent on the administrative structure to carry it along. With no semi-autonomous

mission board to promote missions and with no General Conference president to promote missions the overseas work began to decline. However, we are jumping ahead of our story, but the seeds for this future decline were inherent in the structural changes instituted in 1903.

Number of Missionaries Sent Overseas

During this same period, 1901-1980, there was also a rapid build up in the number of workers sent overseas each year. Between 1889 and 1900 the FMB sent out a total of 35 missionaries (GC Missionary Statistical Department). The rapid increase in the number of candidates sent overseas from 1901 onward is listed below in Table IV.

TABLE IV  
MISSIONARIES SENT OVERSEAS BY 5-YEAR PERIODS  
1901-1930

<u>5-Year Period</u>	<u>Missionaries Sent</u>	<u>Average/Yr.</u>	<u>% Gain</u>
1901-1905	267	53.4	
1906-1910	469	93.8	75.65%
1911-1915	507	101.4	8.11%
1916-1920	702	140.4	38.44%
1921-1925	776	155.2	10.54%
1926-1930	897	179.4	15.59%
1931-1935	445	89.0	-50.40%
1936-1940	630	126.0	41.57%
1941-1945	522	104.4	-17.15%
1946-1950	890	178.0	70.49%
1951-1955	677	135.4	-23.94%
1956-1960	745	149.0	10.04%
1961-1965	754	150.8	1.20%
1966-1970	1,213	242.6	60.87%
1971-1975	1,020	204.0	-15.92%
1976-1980	880	176.0	-13.73%

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Since 1913 Europe had been organized into a European Division. Therefore the GCC was placed in a position where it could suggest that fields within that division were open for new work, but if the European Division had other priorities or plans the General Conference could no longer send missionaries to needed areas as it saw fit. This meant that even during the time of A. G. Daniells and W. A. Spicer when the GCC functioned almost like a mission board a process was begun that seriously undercut the ability of even enthusiastic mission minded General Conference Committees to meet needs they perceived. Instead whole areas of the world were under the leadership and direction of men who often tended to respond much more to the needs, pressures and priorities of the already baptized membership than they did to the also pressing needs for workers and means to reach the millions of unbelievers within their territories. Therefore, it was only a matter of time before this seed would come to fruition. Because the Adventist congregational structure had swallowed up the Adventist mission structure the time was soon coming



when Adventism, dominated by only the congregation structure, would be effectively boxed out from whole areas of the world and would be unable to minister to and reach many of the world's unreached millions.

Such situations were not often encountered before 1930 since there were still many unentered countries where Daniells and Spicer could direct their interest and energy. But the seed for future mission decline was already beginning to sprout.

The GCC also continued the FMB practice of discussing ways to stimulate and strengthen the membership in their interest in and support of missions. At the January 29, 1908 meeting it was voted

That the General Conference office should furnish to the presidents of union conferences in this country such information relating to our general missionary work as may be needed in order to arouse the interest of the people in the extension of this message, and to stimulate the flow of funds for the mission work (GCC Minutes 7:400).

In addition the little booklet Outline of Missions was reprinted several times and missionary maps were provided for the Missionary Volunteer societies (GCC Minutes 10-1:236).

General Conference Committee members continued to travel the world, but it is obvious from comparing the minutes of the GCC with the minutes of the FMB that even from 1910 on, very little of the travel by GC men had anything to do with searching out new unentered areas or unreached peoples.

Rather the men traveled to visit the "work" already

established. The sad part in all this is that this gradual change led to a situation where no one and no department on any level of the administrative structure had the responsibility to seek out and report on unentered areas or unreached peoples. Therefore, mission stories and promotions tended to completely emphasize what was being done to the exclusion of what still needed to be done. I feel that this helps explain why today one can talk to any number of people in the headquarters of our denomination who feel that the day of the missionary is past, that the work is almost finished and that therefore, Christ can soon return. Such people are victims of slanted and one-sided reporting that has failed to tell them of approximately 17,000 people groups (out of 25,000) that still have no viable Christian witness in their midst, or about the fact that 2.5 billion people in our world live in areas where they can only be reached with the Good News if someone will bring that message to them cross-culturally since there is no viable witness available to them within their own culture.

In conclusion, the day by day operations and promotion of missions from 1901-1930 did not differ all that much from the way the FMB operated. Yet structural changes and other gradual, creeping differences were laying the groundwork for the eventual decline in Adventist missions. Before we take a more detailed look at the seeds for decline we will notice the thrilling growth that resulted during this period.

GROWTH OF MISSIONS

It is always difficult to measure growth, especially when the conversion of people is involved, yet in order to get some idea of the change in emphasis that took place within Adventism during the 1901-1930 period and in order to better understand the growing commitment that the North American leadership and membership had towards missions in that same period I will compare that period with the earlier Foreign Mission Board era (1889-1903).

Total Giving To Missions

In 1889 North American Adventists contributed \$64,099 to missions. This was 31.04% of what they paid in tithe for the same year. In 1903 \$132,444 was given for missions, but this was only 24.07% of the tithe figure for that year. Thus, during the FMB period the percentage of mission funds given in comparison to tithe dropped almost 7% from 1889 to 1903. A more accurate picture is gained by looking at the five year figures as listed in Table II below.

TABLE II  
COMPARISON OF NORTH AMERICA TITHE & MISSION GIVING  
1889-1903

<u>Year</u>	<u>Tithe</u>	<u>Missions</u>	<u>% of Tithe</u>
1889	206,441	64,099	31.04%
1890	206,016	57,936	28.12%
1891	235,505	69,657	29.57%
1892	249,599	83,604	33.49%
1893	<u>294,409</u>	<u>100,969</u>	<u>35.50%</u>
5 years	1,191,970	376,265	31.56%
1894	276,080	117,032	42.39%
1895	279,302	89,541	32.05%
1896	296,884	90,438	30.46%
1897	306,135	76,500	24.98%
1898	<u>366,483</u>	<u>113,945</u>	<u>31.09%</u>
5 years	1,524,884	487,456	31.96%
1899	406,583	95,455	23.47%
1900	425,809	128,516	30.18%
1901	490,483	163,833	33.40%
1902	524,861	148,683	28.32%
1903	<u>550,154</u>	<u>132,444</u>	<u>24.07%</u>
5 years	2,397,890	668,931	27.89%

Source: Seventh-day Adventist Statistical Reports

When the same categories are compared for the years 1904-1930 it becomes quickly apparent that interest in and support of missions increased dramatically from 1907 onward. Notice the rapid increase in mission giving as a percentage of tithe giving from 1907 onward as listed in Table III below.

TABLE III  
 COMPARISON OF NORTH AMERICA TITHE & MISSION GIVING  
 1904-1930

<u>Year</u>	<u>Tithe</u>	<u>Missions</u>	<u>% of Tithe</u>
1904	536,302	131,168	24.45%
1905	670,520	151,045	22.52%
1906	765,255	163,332	21.34%
1907	818,189	228,156	27.88%
1908	823,004	260,083	31.60%
1909	891,308	319,455	35.84%
1910	966,921	371,031	38.37%
1911	1,042,533	373,741	35.84%
1912	1,136,879	464,526	40.85%
1913	1,201,138	499,713	41.60%
1914	1,269,962	615,565	48.47%
1915	1,337,810	706,293	52.79%
1916	1,632,543	778,693	47.69%
1917	2,167,082	1,013,328	46.76%
1918	2,691,307	1,669,006	62.01%
1919	3,313,307	1,591,691	48.03%
1920	3,918,515	2,310,048	58.95%
1921	3,222,055	1,608,353	49.91%
1922	3,233,510	1,628,115	50.35%
1923	3,706,878	1,774,790	47.87%
1924	3,883,790	1,837,255	47.30%
1925	4,101,031	1,898,641	46.29%
1926	4,120,459	2,076,927	50.40%
1927	4,202,988	1,977,133	47.04%
1928	4,265,669	1,998,727	46.85%
1929	4,463,686	2,032,914	45.54%
1930	4,040,190	1,930,452	47.78%

Source: Seventh-day Adventist Statistical Reports

I feel that these figures indicate the results of the promotion of missions by Daniells and Spicer as well as by the many others in leadership positions. When Daniells assumed the presidency of the General Conference in 1901

mission giving for the years 1900-1909 averaged 28.12% of the tithe figure for those years. But from 1910-1919 mission giving had increased to 48.23% of the tithe. During the next ten year period 1920-1929 mission giving reached its all time high of 48.93% of the tithe. Since that time mission giving has been in steady decline.

The point I want to make here is the fact that during the Daniells' and Spicer's leadership years Adventist giving to missions increased very significantly. These two men were able to fire the enthusiasm of the membership and inspire them to support a rapid expansion in the overseas work.

Some might point to the accomplishments of Daniells as proof that missions were better off under the direction and control of the congregational structure. Such an assumption overlooks a basic problem. Daniells was a charismatic leader whose primary concern was missions. He made the General Conference Committee into a virtual mission board. He also presided over the reorganization that eliminated the Foreign Mission Board as a semi-autonomous entity. Daniells saw no weakness in this new arrangement, and as long as the General Conference president was a charismatic leader who promoted and championed the cause of missions no weakness was apparent. However, when Daniells and Spicer passed from the scene and no dynamic, mission promoter took their place, the whole Adventist mission program became dependent on the administrative structure to carry it along. With no semi-autonomous

mission board to promote missions and with no General Conference president to promote missions the overseas work began to decline. However, we are jumping ahead of our story, but the seeds for this future decline were inherent in the structural changes instituted in 1903.

Number of Missionaries Sent Overseas

During this same period, 1901-1980, there was also a rapid build up in the number of workers sent overseas each year. Between 1889 and 1900 the FMB sent out a total of 35 missionaries (GC Missionary Statistical Department). The rapid increase in the number of candidates sent overseas from 1901 onward is listed below in Table IV.

TABLE IV  
MISSIONARIES SENT OVERSEAS BY 5-YEAR PERIODS  
1901-1930

<u>5-Year Period</u>	<u>Missionaries Sent</u>	<u>Average/Yr.</u>	<u>% Gain</u>
1901-1905	267	53.4	
1906-1910	469	93.8	75.65%
1911-1915	507	101.4	8.11%
1916-1920	702	140.4	38.44%
1921-1925	776	155.2	10.54%
1926-1930	897	179.4	15.59%
1931-1935	445	89.0	-50.40%
1936-1940	630	126.0	41.57%
1941-1945	522	104.4	-17.15%
1946-1950	890	178.0	70.49%
1951-1955	677	135.4	-23.94%
1956-1960	745	149.0	10.04%
1961-1965	754	150.8	1.20%
1966-1970	1,213	242.6	60.87%
1971-1975	1,020	204.0	-15.92%
1976-1980	880	176.0	-13.73%

Source for Table IV above: Yearbook 1946:322 and General Conference Missionary Statistical Department.

It is interesting to note that each succeeding five year period from 1906 onward until 1930 saw a gain over the previous period in number of missionaries sent out. During this thirty year period Adventist missions experienced sustained growth, something that has never been matched since. In fact, the next longest period of growth, in number of missionaries sent, occurred from 1956 to 1970. These figures in no way capture the dynamic of what was taking place during the first three decades of the twentieth century, but they help us see the trends and emphasis that were being given to missions.

#### Countries Entered

In 1888, the year before the FMB was organized, the Seventh-day Adventist Church was working in nineteen countries. During the FMB period from 1889 to 1903 the Board sent missionaries to 53 unentered countries. Therefore, in 1903 when the FMB was taken over by the GCC Adventists had work in progress in 72 countries. From 1904 until 1930 57 additional countries were entered. Therefore, it seems that the FMB and GCC strategy to establish work within the various political divisions in the world was very successful. Table V below lists the number of countries entered during each decade from 1940 to 1979. See Appendix III for the



chronological order in which the various countries were entered.

TABLE V  
NUMBER OF COUNTRIES ENTERED EACH DECADE

1840 - 1849	1	1910 - 1919	13
1850 - 1859	0	1920 - 1929	22
1860 - 1869	1	1930 - 1939	10
1870 - 1879	10	1940 - 1949	8
1880 - 1889	9	1950 - 1959	5
1890 - 1899	36	1960 - 1969	5
1900 - 1909	36	1970 - 1979	6

Source: Yost 1975:1-5 and General Conference Archives Department.

#### Overseas Membership And Evangelistic Workers

In 1900 just a year before Daniells took over the General Conference presidency, there were 5.1 Adventist members in North America for every one member overseas. By the end of the Daniells and Spicer era in 1930, overseas membership outnumbered the North American membership with 1.6 overseas members for every one in North America. From the very beginning the overseas decadal growth rates (DGR) averaged more than double the rates for North America. This higher rate of growth in the overseas areas resulted in the membership of North America making up less than 50% by the end of 1921.

Table VI below details the phenomenal growth that took place in the overseas fields during the Daniells and Spicer years. It is also interesting to note the dramatic decline in the DGR after 1930 when the General Conference leaders no

longer emphasized the overseas needs in the same way Daniells and Spicer had.

TABLE VI  
NORTH AMERICA AND OVERSEAS MEMBERSHIP FIGURES  
WITH DECADAL GROWTH RATES  
1870-1980

<u>Year</u>	<u>N. A. Members</u>	<u>DGR</u>	<u>Overseas Members</u>	<u>DGR</u>
1870	5,440		40	
1880	14,984	175%	586	1,365%
1890	27,031	80%	2,680	357%
1900	63,335	134%	12,432	364%
1910	66,294	5%	38,232	208%
1920	95,877	45%	89,573	134%
1930	120,560	26%	193,693	116%
1940	185,788	54%	318,964	65%
1950	250,939	35%	505,773	59%
1960	332,364	32%	912,761	80%
1970	439,726	32%	1,612,138	77%
1980	604,430	37%	2,876,088	78%

Source: Neufeld 1976:917 and General Conference Archives

Daniells was always concerned about the fact that such a large percentage of evangelistic workers were located in North America where only one-twentieth of the world's population lived. His goal was to get more of the evangelistic force out where the larger portion of unreached millions lived. In this he was successful, for during his presidency the number of overseas evangelistic workers far surpassed the number working in North America.

Table VII below shows that by 1910 Daniells had been successful in getting a larger percentage of his work force

overseas since there were only 1.15 workers in North America for every one worker overseas whereas the membership ratio was 1.73:1. By 1920 Daniells had accomplished even more in his bid to redistribute the evangelistic workers more equitably since North America in 1920 had 1.07 members for every one member overseas but only .6 workers for every worker overseas.

TABLE VII  
EVANGELISTIC WORKERS  
1870-1930

<u>Year</u>	<u>North America</u>	<u>Overseas</u>	<u>Worker Ratio</u>	<u>Membership Ratio</u>
1870	72	0		136:1
1880	255	5	51:1	25.57:1
1890	355	56	6.34:1	10.09:1
1900	1,019	481	2.12:1	5.09:1
1910	2,326	2,020	1.15:1	1.73:1
1920	2,619	4,336	.60:1	1.07:1
1930	2,509	8,479	.30:1	.62:1

Source: Seventh-day Adventist Statistical Reports

Once again it must be said that looking at figures, percentages and ratios in no way does justice to the dynamic growth that took place during the Daniells and Spicer era. Yet those figures do indicate something of the surge in overseas activity that took place under their leadership.

#### FINANCE OF MISSIONS

When one stops to figure out what must have been involved in order to increase so dramatically the number of

missionaries sent each year, and the cost of establishing mission stations, educational and medical institutions in the many countries that the Adventists entered between 1901 and 1930 one can only imagine the staggering financial demands that the GCC had to deal with. The growth that was realized was largely possible because of the new methods that were developed to finance the rapidly expanding overseas work.

#### Developments in the Use of Tithe For Foreign Missions

The GCC inherited from the FMB the practice of asking conference employed workers to go overseas and then "inviting" that conference to continue to pay that worker's salary. At the July 7, 1906 meeting, calls were placed for four men working in the Wyoming, Wisconsin, Western Michigan and New York Conferences. Each of these conferences was "invited" to continue to pay the worker's salary as their former worker went as missionaries to Egypt, Turkey, the Orient and Ceylon (GCC Minutes 7:155-156).

Almost a year later, on May 22, 1907 during one committee meeting actions were taken calling six men employed by four different conferences. In the action taken the conferences were not only asked to pay the man's salary, but they were also asked to pay all the traveling expenses to the overseas place of labor (GCC Minutes 7:306-307).

This practice of calling a conference's worker and then asking that conference to continue his support in the mission

field was being rapidly phased out during the period 1905-1908. Instead the GC began encouraging the various conferences to appropriate part of their tithe directly to the General Conference for use in missions.

The Iowa Conference voted five thousand dollars of its surplus tithes to the General Conference to be used in Mission fields. This is the largest cash donation ever made, I think, by one of our conferences from its tithes. The Iowa Conference had already given us one thousand dollars a few months ago, and is supporting quite a number of missionaries in foreign fields.

The Upper Columbia Conference voted three thousand dollars at their camp meeting two or three weeks ago. I suppose we have received not less than twenty-five thousand dollars during the last six months from the conferences. This is helping our mission board finances out wonderfully (Daniells June 12, 1906a: 864-865).

When conferences did not send as much surplus tithe as Daniells thought they were able to he was quick to mention in letters to them that "we had looked forward with much anticipation to a large remittance from your conference, and that we felt a sense of keen disappointment when it failed to reach us" (Daniells May 27, 1906:725).

Daniells was a great promoter, and once he was convinced of an idea he would push, educate and badger people until they began to swing around to his side. He had been convinced for a long time that it was wrong for those going overseas to be dependent on contributions for their support in foreign lands, and instead felt that they should be supported by the tithe. Thus, he wrote to W. B. White on June 27, 1906 that

I am as confident as can be that the tithe is the true basis of support of all gospel workers for the Lord in both home and foreign fields. It has been some time since I have been able to see why a minister should be placed on the uncertain basis of donations for his support as soon as he decides to leave an organized conference in the home field for a distant mission field. Everything, it appears to me, argues in favor of placing the missionary who goes abroad among strangers, on the sure and certain basis of support from the tithe. If any one should be dependent on the charities or the donations of the people for support, it appears to me that it should be those who remain in their native land among friends, where they understand the customs, markets, etc., of the people. But I do not believe that donations alone should be the basis of support of gospel workers anywhere. The tithe is the basis the Lord has established, and a full tithe of all he gives his people is amply sufficient to meet all the ordinary requirements of the gospel ministry. Donations will of course always be needed to provide facilities of various sorts required to carry on the work. But here I am writing as though I were arguing with you to convince you of the soundness of my position; but I am not writing for that purpose, for I know you look at this question as I do; for the course pursued by the Conferences under your influence indicates this (Daniells June 27, 1906a:144-145).

Just a month later Daniells, in a letter to A. T. Robinson sounded as if his effort to have missionaries paid from the tithe rather than from contributions is paying off. In his letter he wrote that

A marvelous change is coming over our conferences. A few years ago almost every dollar sent to mission fields had to be raised by contributions. Every minister sent out was removed from the tithe basis of support to the contribution basis. His support depended upon the liberality of the donors. If the offices of the Mission Board forgot to make strong appeals, or were unable to do so, the contributions would fall off very materially. Last year our conferences in this country devoted more than a hundred thousand dollars of their tithes to the support of our missionaries. I believe that the time will come when our ministers and gospel workers in all parts of the world will be supported primarily from the tithes (Daniells July 27, 1906:371).

I feel that Daniells was able to convince the conferences that they should share large portions of their tithe with the General Conference for use in foreign lands largely because of the promotion and education of the membership that took place from all departments of the General Conference. The Treasury Department of the General Conference joined in educating the laity concerning a proper use of tithe funds.

Oftentimes the tithe is diverted from its specific object; namely, the support of the evangelical work of our denomination. Sometimes we find that the churches are tempted to use their tithe in the support of local work, in the payment of church expenses, for janitor service, and such other incidental expenses as really belong to the church to supply. When the standard of loyalty to God is so lowered, it can be no marvel that conscientious people become discouraged, believing that those who are in charge of the work are not true and faithful, and consequently take their tithe into their own hands, and place it where they believe it will be used for the purpose which the Lord ordains (Evans 1905:9-10).

But more than education was needed. Daniells and other leaders were able to communicate by word and action the realization that mission needs were great. Leaders and members alike were willing to sacrifice for those larger needs. Members sacrificed their means, conference and union officers gave up their most talented men and then paid their salaries in order that the overseas fields would have the needed manpower. This type of demonstrated sacrifice by the organization was an important aspect in mission finances during this period. In 1907, at a General Conference Committee held in Gland, Switzerland this sentiment was beautifully expressed as

One after another of the brethren representing union conferences and other lines of work expressed the faith that there must be a mighty movement among the older conferences to send workers and means into the mission fields. As one union president expressed it, in his union he desired to see it established that they would spare any man called for from the president of the union down to the last man on the union list. There was a united conviction that the Committee as a body, after the view of the needs as seen in this council, should sound the cry throughout conferences and people to break from the slow pace in manning the mission fields, and pour men and means into all the world abroad. Educational workers pledged their devotion to this plan, and their determination under God to see the schools preparing the workers (GCC Minutes 7:295).

There were a few leaders who held completely opposite views and who tended to gather financial means into the conference bank accounts in order to put on a good financial show. E. G. White was quick to write to such officers in order to help them realize that there were much greater needs that demanded the use of conference means. Notice how pointed and direct White's letters were in this area.

The matter of increasing the tithe has been one of your special burdens; and this has been treated as though the accumulation of means was one of the great objects to be attained by the conference. But it is a worldly policy that leads men to gather up and save means that they may have a good financial showing (White 1908a:173-174).

It should not be the chief consideration of conference officers to collect and save up money, for then the real work of the conference, the salvation of souls, will become a matter of secondary importance. Our people should never be permitted to lose sight of a world shrouded in darkness, waiting for the light of the gospel message. . . . religious and spiritual interests must not be subordinated to the accumulation of means in the Conference treasury, that the officers may stand high in the estimation of the people as good financiers. . . . It is a sad fact that the importance of the responsibilities



laid upon the workers for the salvation of souls has in some cases been lost sight of in the desire to save all the money possible; and, as a result, excellent opportunities have been passed by and some who ought to have entered the field have lost heart (White 1908b:183-184).

Such attitudes as addressed above were definitely rare during this period, but the problem and the way it was handled again help to show how thoroughly committed the leadership of the Adventist Church was to supporting missions.

One other development in connection with using tithe to support missionary salaries began to be apparent as early as the summer of 1906. Daniells in a letter to W. C. White wrote that he felt that soon the denomination would work out a policy stating how much of each conference's tithe would be used to support overseas work (Daniells July 26, 1906: 349-350).

No definite suggestions seem to appear in the GC Minutes until November 25, 1910 when E. E. Andress made a recommendation asking all the stronger conferences to send a fifth of their tithe to the General Conference (GCC Minutes 8:296). This was still a very vaguely worded statement and was still only a recommendation.

Less than one week later, at the November 29, 1910 Committee meeting it was voted

That we request all conferences in North America receiving a tithe of less than ten thousand dollars, to pay, beginning January 1, 1911, from five per cent to ten per cent of their tithe, according to their ability, to the General Conference for mission fields; and all conferences receiving ten thousand dollars and more, to pay from ten per cent to twenty-

five per cent, according to their ability; and that this plan be regarded as a permanent arrangement, upon which the General Conference may depend for the prosecution of its work (GCC Minutes 8:310).

Twenty years later this policy had been refined and stated that

In North America the basis for sharing conference tithe with the General Conference for carrying on its mission work is as follows:

1% from all conferences having a tithe of less than \$26,000, this rate to be increased 1% for each additional \$1,000 up to \$30,000: then increased 1% for each additional \$2,000 up to \$40,000: then increased 1% for each additional \$10,000 up to \$130,000 or more, making the maximum 20%. Such payments to be based on the gross receipts of tithe for the current year from all organizations (GCC Minutes 14-1: 162).

Is it possible that such policies, enacted in order to help place the funding of the overseas work on a firm financial basis, actually helped undermine the widespread support missions had enjoyed from both leaders and members? For it seems that policy began to replace the earlier promotion and educating that had produced such widespread support. Such a decline in promotion led to a decline in interest. Loss of interest led to loss of concern and understanding of the overseas needs. Once that happened the needs of the local field began to look more and more important. Conference officers without a constant reminder of the tremendous overseas needs began to covet the large amounts of funds they were required by policy to pass on to the next higher organization. Without constant promotion of missions they primarily thought in terms of local needs.

Thus, at the North America Division Committee meeting on October 28, 1914 the chairman presented a request from the North Pacific Conference asking that some adjustment be made in the basis of tithe appropriated from the local conferences (NAD Minutes 1:145). In the discussion that followed many were in favor of leaving the policy as it was, but

Elder Flaiz stated the difficulties which they had encountered in their field in turning over so large a percent of their tithe. Some conferences had been unable to do so without creating a deficit. He said they had been hindered on account of funds in developing a strong force of young men in their field. He felt that there should be some adjustment made (NAD Minutes 1:146).

Basically, the policy has remained the same from that day to this, yet policy alone can never substitute for the support and commitment that is possible when laity and leadership alike understand the needs and challenges that still exist. Policy can generate funds, but such funds can be grudgingly given and be viewed as a missions tax rather than as a means of extending the Good News to those who do not know Jesus Christ.

#### Money From Wills Donated to Missions

Daniells and Spicer also helped develop other sources of funding for missions. In 1906 Daniells wrote to Spicer telling him that the General Conference was very likely to get a large contribution from a will.

A brother in Nebraska died a few weeks ago, and left a will which carries between \$25,000 and \$30,000 to the Nebraska Conference. Brother Robinson has written

me that the Conference does not need this money, and that they propose to pass it on to the General Conference for mission fields (Daniells July 13, 1906: 135-136).

Daniells was excited about this new source of funds and suggested in the same letter that if the money from the will came through that the General Conference should make some big bold move in the mission fields in order to use the incident to show the members what they could do to hasten the work in overseas fields.

#### Development of Harvest Ingathering

Harvest Ingathering was another major source of funds that developed during this period. In 1903 Jasper Wayne passed out among his neighbors fifty copies of a special issue of "Signs of the Times" dealing with the problem of capital and labor. As he passed them out, Wayne mentioned that any money received would be used for missions. When a second parcel of fifty "Signs" arrived he again passed them out, this time suggesting a 25 cent donation. When he counted up the donations he found he had received over thirty dollars for the hundred issues of "Signs." Wayne was so enthusiastic about this new way of earning mission funds that he was surprised that his enthusiasm was not shared by all church leaders. However, by the Spring of 1908 there was growing support for Wayne's method and many of the conferences had already begun to utilize this method for raising additional funds for missions (Schwarz 1979:346-347).

In April of 1908 the GCC "recommended that Thanksgiving week, November 22-28, be set apart as a time for a special ingathering of funds for foreign missions." Each member was encouraged to visit friends, neighbors and the business firms with which they traded, telling them of the Adventist overseas work and asking them to share in that work. A special paper was prepared to give away to all those contacted that would explain in greater detail the work of Adventists in foreign fields (Evans 1908:6).

That first year \$30,000 was collected enabling the General Conference to send twenty-five new missionaries overseas (Schwarz 1979:347). In the first twenty-five years of Harvest Ingathering \$14,059,192.32 was raised throughout the world with the majority of it raised in North America (Hackman 1933:4). Again, as with the tithe, there were covetous eyes laid upon such vast sums of money going to overseas fields.

Actually it was only during the first several years that the entire Ingathering offering was devoted to overseas missions. The first break in this pattern involved using some of the funds collected to reach recent immigrants to America. The brief recession following World War I led to assigning additional Ingathering funds to finance work in America, and this trend was greatly increased during the Great Depression of the 1930s (Schwarz 1979:348).

Thus once again we see an example that suggests that policy alone can never replace the need for the promotion of overseas needs. Policies can be easily changed and such changes can destroy programs that originally were initiated

to meet the financial demands required to tell the unbelieving millions of Jesus Christ.

In the important area of mission finance the period 1901 to 1930 witnessed some very important developments. Tithe funds became a major source of mission finance thereby permitting the General Conference to pay the salaries of overseas workers from the steady income from tithe funds rather than having to depend on unpredictable contributions. Ingathering was begun in 1908 and became another major source of funds that especially helped begin new work and fund large projects. As mentioned earlier in this chapter, the regular mission offerings which had been averaging 27.89% of the tithe figure for the five years 1899-1903 increased dramatically to 48.93% of the tithe for the ten years 1920-1929. These three major areas of finance became the financial basis for most of what was accomplished during the era of Daniells and Spicer.

#### SEEDS FOR FUTURE DECLINE

It is ironic that during the very period when Adventist missions experienced its greatest growth, vitality and support that some of the practices, procedures and administrative restructuring that took place during that dynamic era are the very factors that today are responsible for the rapid decline Adventist missions is experiencing.

Reorganization

I feel that there is nothing that has had a larger impact on the present decline in missions than the reorganization and restructuring that took place eighty years ago at the 1901 General Conference Session. At that time the Foreign Mission Board and the other independent associations were disbanded. However, the independent associations were reorganized as departments in the General Conference. The Foreign Mission Board was the only disbanded association that was not departmentalized. Instead the General Conference Committee acted in behalf of the old FMB.

This action of the General Conference Session in 1901 repeated what has happened again and again in the twenty centuries of Christian Church history. There are numerous instances where the congregational structure swallowed up the mission structure with the result that ultimately the outward reaching thrust of the Church became dulled and less effective, and the inward looking aspect of the Church came to predominate.

Let us briefly notice several consequences that face the Seventh-day Adventist Church today as a result of the reorganization that took place so many years ago. First, because there is no Mission Department or Foreign Mission Board the SDA Church is faced with a situation where there is no recognized or authorized person or department that has the responsibility to survey the world in order to find

unreached areas and people. Unlike the travel done by the FMB members the General Conference personnel travel exclusively to visit existing work and to supervise and counsel already established missions or conferences, unions and divisions. No one on the GC level travels the world seeking the lost or unreached peoples. The same can be said for most travel done by division and union personnel. Such administrators are concerned and pressured primarily by congregational matters. This is not to say that such leaders are not interested in the unreached, but rather to point out that they spend the vast majority of their time, talents and energy dealing with matters of concern to the congregation. Even on the local conference or mission level most activity is directed towards the already baptized membership. The local workers do reach out and are usually quite effective at reaching people just like themselves, ie. those who speak their language, come from the same educational and economic background, and are of the same ethnic or cultural group. However, when the local leaders live and work among various people groups from various ethnic, religious, linguistic or economic levels then all too often those leaders are blind to the needs of such groups who are different from their own.

Thus through the restructuring and reorganization of eighty years ago we have a five tiered level of administration consisting of the local church, the local mission or conference, the union conference, the division and the



General Conference. In this situation it is the expectation that the local church will be the evangelizing agent, and therefore the one responsible for searching out the unreached in the area. But such a plan breaks down in actual practice because the local church is not located where the vast majority of the unreached live, because the local church is often "people blind" towards groups different from their own, and because the local church often lacks both the financial and human resources needed to reach unreached groups.

In such a situation I feel it is vital that once again the Seventh-day Adventist Church recognize the distinct and separate roles played by the two structures and therefore, reestablish either a mission department or a semi-autonomous mission board.

A second consequence that has resulted from the reorganization is that Adventist missions today has no recognized promotional voice. The old FMB was recognized as the organization that could speak in behalf of Adventist missions. After 1901 there was no designated agency that could speak and promote missions in behalf of the needs of the unreached millions. Isn't it strange that the SDA denomination would see the need for a Sabbath School Department, a Lay Activities Department, Youth, Temperance, Publishing, Religious Liberty, and Medical Departments yet would organize no Missions Department? The various departments that do exist are responsible for the concerns, problems and needs of a particular

aspect of the work within the denomination. The various departments promote the needs of their particular areas. But who cares for and promotes the needs of the unreached? It is claimed that

The General Conference Committee, aided by the Committee on Appointees, functions as a mission board even though it is not designated as such (Neufeld 1976:911).

Thus the church in its central organization, and not in an agency apart from its central life, accepts the responsibility and carries the concern of bearing its distinctive message to every nation and people of the world (1976:494).

All one has to do in order to disprove this claim is to compare the previous chapter dealing with the Foreign Mission Board period with the actual practices and procedures of the General Conference Committee and the Secretariat Department for it to become very clear that much has been lost in the shuffle. The Secretariat Department is a mere conduit for calls and requests from overseas for personnel. It does not initiate action in behalf of the unreached in the world. It does not develop strategies to reach unreached groups or enter new areas. Instead of acting as a mission board, searching out and seeking the unreached peoples, the Secretariat Department spends the vast majority of its time and energy filling calls for experts and highly trained technicians who are to go overseas to aid and service and nurture already baptized members. In reality the Secretariat Department is functioning more like a Department of Inter-Church Aid than like a Mission Board. It sends experts from the

church in North America to aid the church in Japan, or Hong Kong or Kenya. Such inter-church aid is good, is needed and should continue, but it should never be allowed to replace the also legitimate need to send church planters and pioneer workers to the almost 17,000 unreached people groups that still exist in our world.

In recent years many denominations have restructured so that their congregational structure swallowed up their mission structure. In such cases the semi-autonomous Mission Boards became just another department in the central organization. Seventh-day Adventists emasculated their outreach potential by not only allowing the congregational structure to swallow the mission structure but also by not organizing the church's mission program into a regular department. Thus, the reorganization of 1901 is still affecting and hindering Adventist outreach.

#### Centralization and the Development of Policies

During the period 1901-1930 the present five-tier level of organization developed. This resulted in both delegation to the lower levels and centralization, especially in the area of policy making, to the higher levels. It was therefore, the duty and responsibility of the General Conference to set policies, decide procedures and guide in the larger problems. However, Daniells made the GCC into a virtual Mission Board during the early years of his administration.

From 1901 until approximately 1911 Daniells and the other General Conference leaders spent a great portion of their time and energy promoting missions. Daniells was a prolific letter writer and his favorite topic was the needs of the overseas fields. Thus his letters were often filled with encouraging reports of some mission field, while at other times he would write letters to badger and press some key conference official to be more generous with the finances the GCC needed for some overseas work. In an earlier section of this chapter we noted how effective Daniells was in promoting mission needs and how many conferences responded by giving half of their tithe funds to support missionaries overseas.

But between 1911 and 1920 subtle changes began to creep in. Policies began to be developed by the General Conference (and setting policies was the legitimate work of the GCC) that put down on paper rigid requirements that would enforce the practice of tithe sharing that until then had been achieved by persuasion and promotion.

Once policies were enacted requiring that a set percent of a conference's tithe be sent to the GC for missions it was not long until grumbling began to be heard and requests made for a reduction in the percentage required.

Tithe sharing policies can never replace the promotion and explanation of overseas needs. Only when there is understanding of how tithe percentage funds are used and only when conference officials understand the greater needs where those

tithe funds are to be used will there be willing acceptance of policies. Previous to the policies setting forth the requirement to share up to 20% of a local conference's tithe with the mission fields many of the conferences were giving up to 50% of their tithe for missions. They were challenged. They knew and understood the overseas needs, so they gave. Just a few years later some of the richest and oldest conferences were requesting a reduction of the 20% requirement.

This helps to illustrate the danger of policies without the corresponding effort to inform and persuade. I feel it also helps point out the concept that free will offerings that are received from members or conferences convinced of great need are usually much larger than a required donation. Centralization and policy making go hand in hand but this is another important reason why the Adventist denomination desperately needs a Mission Board to once again persuade and promote the needs of the 2.5 billion unreached peoples.

In conclusion, the Daniells and Spicer era was an exciting time for Adventist missions. Fifty seven new countries were entered, overseas membership grew from 12,432 to 193,693 and in the process the overseas membership surpassed the membership in North America. North American Adventists made great sacrifices as they sent an ever increasing number of missionaries and an ever growing amount of money overseas during this period. But this era also witnessed the introduction of procedures that are having a devastating effect

on Adventist missions today. Centralization, with its policies and lack of missions promotions, has led to a situation where most North American Adventists are apathetic towards and lacking in a true knowledge of the needs of the hundreds of millions of the world's unreached peoples. The reorganization that disbanded the Foreign Mission Board without setting up a Mission Department still leaves Adventist missions to the whims and fancy of succeeding administrations in the General Conference since there is no department or person designated to head up mission needs. Thus these two problems are problems that the Adventist Church must still come to grips with.

## CHAPTER VII

### THE TWO STRUCTURES IN THE SEVENTH-DAY ADVENTIST CHURCH

#### PART III--THE PRESENT ERA

The effectiveness of any denomination's mission structure can be measured by its mere survival and also by its ability to be true to its original goals and purposes. Thus in an age when many denominations have allowed their congregational structures to dominate and swallow up the mission structures, the mere survival of a viable mission structure is a real achievement. The twentieth century has witnessed a growing apathy towards the unreached by many mainline denominations. The concept of missions, its implementation and practice have all degenerated as more and more churches turn inward and concentrate on their own local needs or as evangelism has been replaced with just social action. In this type of environment it is little wonder that mission boards that were previously semi-autonomous have now been swallowed up by the larger centralized congregational structure. Not only have many mission structures failed to survive, but many that have survived have experienced such a great degree of goal displacement that they are no longer sending missionaries to reach and witness to the world's unbelievers. Rather they send agricultural, medical and

educational specialists as well as other highly trained experts that largely work to nurture and care for existing believers. Such inter-church aid is good, but it should never be allowed to crowd out the also legitimate need for church planters and pioneer missionaries that are primarily concerned with the world's unreached millions.

### ADVENTIST MISSIONS TODAY

So we need to ask the question, How has the Adventist Church fared? What is the present state of missions? Has the Adventist mission structure survived and has it remained true to its original goals and purposes? In this chapter we will seek to determine what the statistics and trends seem to be saying.

#### Present Relationship Between the Two Structures

From 1889 to 1903 Adventists had the desired balance between the two structures that make up the Christian Church. The Foreign Mission Board operated semi-autonomously yet in mutual relationship to the congregational structure. Then from 1903 to 1930 the General Conference was led by strong supporters of overseas missions. Daniells and Spicer made the GCC into a virtual mission board. However, the reorganization of 1901-1903 introduced into the Adventist administrative set-up a basic flaw, for when the semi-autonomous FMB was phased out in 1903 no GC department took over its



function as was the case for the other independent associations that ceased functioning at that time. This lack or flaw was not even recognized at that time since Daniells made the whole General Conference Committee operate as if it were a mission board. However, with time and with new GC leadership who often had top priorities other than missions, this flaw began to show itself.

Thus, for the past eighty years, and more specifically for the past fifty years the Seventh-day Adventist Church has operated with only one of the two structures that together constitute the Christian Church. This chapter is written in order to help pin point specific areas and weaknesses that have resulted from the imbalance brought about by the swallowing up of the Adventist mission structure by the larger centralized congregational structure.

One of the most serious problems facing the Seventh-day Adventist mission program today is the fact that present administrative structure and practice has effectively eliminated the possibility of cross-cultural missionary endeavors for most of the countries in our world. Unless a local conference or mission makes a specific request for a specific type of missionary there is no other way for Adventist Church members to officially become involved in reaching the unreached groups who may live within the geographic boundaries of a national church. Even when the national church is weak and has few members it is still totally responsible for all the unreached peoples within its territory.

This situation is especially unfortunate when a national church with only a few members controls a large area where many unreached people live. No organization or department is presently in a position to press the local church to begin work among some of the unreached groups. Neither will any other organization or department initiate work within that territory.

This was not always the case, for originally the SDA mission structure had great leeway and was semi-autonomous. Initially the FMB had a strategy of sending missionaries to those countries where there were no SDA churches, workers or members. In such situations there was great freedom to decide where to go, how to work and how to allocate funds.

But as soon as churches developed in those countries, and as soon as the churches were grouped together in missions and conferences the FMB back in Washington D. C. no longer was able to decide mission strategy by itself. Instead the national mission was also involved, and rightly so. However, this involvement quickly changed the type of missionaries requested, their job descriptions and the allocation of funds. For now mission strategy was not only aimed at entering new areas but was also concerned with nurturing and caring for the existing members, building schools for their children and developing institutes to train leaders. This is not entirely wrong, for the above activities play an important part in developing strong overseas churches. However, there is a

danger that the nurture activities will predominate and that the outreach function will suffer a decline.

When the FMB was phased out in 1903 with the GCC taking over much of its activity the above trend continued. Bit by bit the GCC was less and less free to set priorities and decide strategy and was more and more controlled by overseas churches and missions as they decided what kind of missionary personnel were needed, how mission funds should be spent and what priorities existed. Also, as soon as there were no more unentered countries, and as soon as local administrative units were organized the GCC stopped sending out missionaries at its own initiative and thereby became a mere conduit for calls coming from the various overseas fields.

This shift from a semi-autonomous yet related Foreign Mission Board that initiated new work in unreached areas to a situation where the General Conference Committee merely responds to requests from the overseas congregational structures contains some very real dangers. First, congregational needs will come to predominate. I have sat on many union committee meetings where the primary concerns are not with the unreached, but how to provide the nurture and services needed by the membership. This is right and good, but when a structure is set up so that outreach and mission activities are dependent on structures primarily concerned with nurture, the outreach emphasis will suffer and will only get cursory attention. What this really means is that Adventist missions have been boxed out of many areas teeming with

thousands of unreached people groups. Even if missionaries were requested by the local missions where those unreached peoples lived the chances are very great that the requests would be for missionaries to supply some needed skills that would benefit those already baptized rather than requesting pioneer missionaries to work as church planters.

A second danger in the present situation is that it overlooks a natural tendency in mankind. We all have a tendency to overlook the needs of those different from ourselves. Even sincere Christians are often people blind in that they ignore those groups who may be separated by linguistic, cultural, religious or other types of barriers. In such situations where different groups exist in close proximity to each other it takes a great deal of intentionality in order to reach out and cross the barriers that separate. Congregational structures have traditionally been slow to cross such barriers, but mission structures have often been used by God for this very purpose. Therefore, in the present situation where only congregational structures operate in the Adventist Church it is very possible that membership will largely increase among those groups, tribes, castes, etc. where Adventist Churches are already established and that the almost 17,000 unreached people groups in our world will be largely by-passed by Adventist evangelistic activity.

PROMOTION OF MISSIONS

The manner in which a denomination promotes the needs of missions to its membership is an essential factor in the long-range success or failure of that denomination's mission program. During the FMB era and also during the Daniells and Spicer era missions were promoted on all levels of the organization. Recent mission promotion differs from the earlier periods in two major areas.

First, there has been a drastic drop in the amount of mission promotion. From 1889 to 1902 the "Missionary Magazine" presented the needs of an unbelieving world to the North American membership. When this magazine was "merged" with the "Review and Herald" for all practical purposes there were forty-eight fewer pages of mission promotion each month since the "Review" never enlarged its coverage and promotion. Also the strong promotion of missions by Daniells and Spicer as GC presidents has never been equalled.

The second difference is more vital and has done much to erode support and interest in missions. The way that missions are promoted today has created a myth in the minds of many concerning the needs in the world field. Most of the reports in the "Review" and most of the stories presented in the Sabbath Schools tell of what has already been accomplished. The average member hears stories of growth. He hears that his church is working in 190 of the world's 220 countries. He hears that each year around 350 full-time

missionaries and an additional 200 short-term volunteers go to serve overseas. He hears that Adventist work is carried on in 567 languages (Yearbook 1980:4). But by just telling the exciting stories and just emphasizing what is happening a myth has been created in the minds of many concerning the needs of modern missions.

Many have received the impression that just because Adventists have a presence in 190 of the world's 220 countries that the work is almost finished. But a mere presence within geographic boundaries does not mean that the task is finished. By telling only what we are doing without measuring it against what still remains to be done we have created in the minds of many the idea that the day of missions is past, that the world is almost reached with the message of Jesus Christ, and that therefore, Christ can soon come.

This myth that the day of missions is past and that missionaries are no longer needed has resulted in a growing misunderstanding and disinterest in missions. This myth has also been largely responsible for the devastating drop in mission giving and has also largely destroyed the intellectual justification for missions in our day and age.

Whereas previously the needs of the unreached were emphasized in mission promotion today we emphasize the accomplishments of the membership. The majority of the Adventist membership know little if anything concerning the fact that our world, with its over four billion people, consists of

approximately 25,000 people groups. Of these 25,000 groups almost 17,000 have no viable Christian witness from any denomination working and witnessing in their midst. Few Adventists realize that more than two billion of our world's population live outside the sphere of any local church of any denomination. These two billion people can only be reached with the Good News of Jesus Christ if someone from outside their group will cross a cultural or linguistic barrier in order to present the Gospel to them. Therefore the majority of our world's population is still dependent on cross-cultural missionaries if they are to ever hear of Jesus Christ (Dayton 1980:33-34).

Thus, presently the Adventist Church is suffering from a decline in the amount of missionary promotion. But its mission program has suffered even more from the type of promotion that has neglected to inform the membership of the remaining task.

### Offerings

Perhaps nowhere is the decline in interest and support for missions by North American Adventists more clearly illustrated than in the statistics and trends that detail mission giving. In 1971 Adventists in North America gave an additional 12.46% of the tithe figure for missions. By 1981 this figure had dropped to only 9.47% of the tithe. This means that in just the last ten years mission offerings as a

percentage of tithe funds from North America have declined by 25% of the 1971 figure. If Adventists in North America had given missions the same percentage of the tithe in 1981 that they did in 1971 there would have been an additional 7.9 million dollars available for missions in 1981. In the last five years the decline from 12.46% of the tithe to 9.47% has resulted in missions receiving 30 million dollars less.

TABLE VIII  
NORTH AMERICAN MISSION GIVING  
1889-1981

<u>Years</u>	<u>Tithe</u>	<u>Missions as % of Tithe</u>	<u>Missions</u>	<u>Missions as % of Whole</u>
1880-1889	1,224,473	23.36%	286,082	18.94%
1890-1899	2,916,996	30.68%	895,077	23.50%
1900-1909	6,495,885	28.12%	1,826,715	19.26%
1910-1919	16,759,482	48.23%	8,083,587	26.30%
1920-1929	39,118,581	48.93%	19,142,903	24.64%
1930-1939	34,989,803	42.74%	14,958,017	20.50%
1940-1949	135,103,015	26.19%	35,388,334	15.57%
1950-1959	310,076,178	18.19%	56,422,574	10.57%
1960-1969	603,329,152	15.25%	92,043,119	8.32%
1970-1979	1,523,295,549	10.60%	161,509,165	5.99%
1980	243,675,524	9.60%	23,406,949	5.50%
1981	266,483,542	9.47%	25,257,684	5.46%

Note: See Appendix IV for complete yearly figures.

As can be seen from Table VIII this decline has been steady since the 1930s. If this decline continues unchecked the whole future of missions will be in serious difficulty. Each additional fraction of a percentage point translates



into cutbacks, the dropping of overseas budgets and the trimming of appropriations. Therefore, these statistics and trends should serve as a ringing reminder that no program can coast on past achievements or promotion. It is imperative that the Adventist membership be challenged once again with the tremendous needs of the world's unbelieving billions. Once again we must emphasize specific areas of need, showing clearly how an increase in mission giving would help bring about the possibility for salvation to specific unreached people groups. Immediate action is needed, for each additional year that slips by with no change means that the SDA financial base for missions is further eroded. What is needed is bold leadership willing to grapple with the reality of this decline and leadership strong enough to push and promote alternate forms of giving.

#### Missionaries Sent

The decline in giving and the growing disinterest and apathy towards missions is also reflected in the figures and trends showing the number of missionaries sent overseas each year. In 1970 the North American Division supported 1,378 full-time missionaries. By the end of 1980 that figure had declined to only 1,019 which translates into a 27% decline over the ten year period (GC Missionary Statistical Department). Table IX shows the trends over the last ten years.

TABLE IX  
 NORTH AMERICAN MISSIONARIES  
 1970-1980

<u>Year</u>	<u>Total Sent Overseas</u>	<u>Total Supported Overseas</u>
1970	163	1,378
1971	269	1,462
1972	185	1,318
1973	185	1,270
1974	214	1,232
1975	167	1,120
1976	187	1,110
1977	210	1,150
1978	167	1,165
1979	152	1,128
1980	164	1,019

Source: GC Missionary Statistical Department

When I asked several people in the GC Secretariat Department why the number of missionaries supported overseas had dropped 27% over the last ten years several said that the figures showed that more and more of the overseas work was being taken over by the national leadership. I rejoice in the fact that the national churches overseas are growing and are taking over the positions of leadership previously held by missionaries. I also feel strongly that today's missionaries should not go overseas and expect to be in charge of the national churches. Leadership positions should be held by the nationals.

But I seriously question the theory that the increase in overseas national leadership is a legitimate reason to decrease the number of missionaries being sent. I do not

believe that once a country has a national church with national leaders that we in North America can feel that our responsibility towards the unreached is finished.

For example, the Seventh-day Adventist Church is the largest Protestant Church in the Philippines and has been growing at an average annual growth rate of 7.8%. If the SDA Church continues to grow at this rate it will add 1,036,203 new members by the year 2000 (Montgomery 1980:155, 174). However, even with a strong national church in the Philippines we must realize that Adventists are only working among half of the twenty major language groups and only in about a dozen of the sixty minor language groups. The Filipino Church is struggling to provide the leadership, facilities and services to meet the present demand. In this type of situation missionaries could still effectively be used to plant churches among as yet unentered regions and among language groups where no churches exist.

The problem with the statement that the decrease in overseas missionaries reflects an increase in national leadership is that such statements come from those looking at the situation from a congregational structure viewpoint. Someone with a mission structure viewpoint would never think of decreasing the number of missionaries supported abroad. Rather such a person would look for new unentered areas to which to transfer the missionaries being phased out in other areas.

When we think of the vast populations of Asia with a mere 3% naming Jesus as Lord we must never be satisfied when national churches have been established within each geographic boundary. Rather, let us press on until each people group has a viable Christian witness in its midst.

#### Type of Missionaries Sent

Not only are the number of missionaries supported by North American Adventists declining but there have also been disturbing changes taking place in the type of missionaries being sent out. Several times in this paper I have mentioned that the Seventh-day Adventist mission program was becoming more and more like a program of inter-church aid rather than an outreach program geared to bringing unbelievers to Jesus Christ. Table X and XI illustrate this fact very well as they trace the trends over the past thirty-five years. These trends show a larger and larger percentage of missionaries going overseas in order to aid and nurture existing members while at the same time fewer and fewer go to preach the Gospel to unbelievers. Table X lists the number of missionaries going overseas each year to work in the various types of work. Table XI shows the percentage of missionaries working in the various classifications for each year.

TABLE X  
 TYPE OF MISSIONARIES SENT  
 1946-1980

<u>Year</u>	<u>Med.</u>	<u>Ad.</u>	<u>Min.</u>	<u>Ed.</u>	<u>Other</u>	<u>Wives</u>	<u>Total</u>
1946	21	58	20	26	2	102	229
1947	37	53	26	27	2	117	262
1948	26	38	11	22	1	80	178
1949	22	25	10	15	0	51	123
1950	<u>20</u>	<u>22</u>	<u>6</u>	<u>12</u>	<u>1</u>	<u>37</u>	<u>98</u>
5 yrs.	126	196	73	102	6	387	890
1951	22	27	16	19	2	57	143
1952	19	15	15	19	5	53	126
1953	31	17	9	26	1	64	148
1954	21	26	5	25	0	61	138
1955	<u>31</u>	<u>14</u>	<u>4</u>	<u>21</u>	<u>1</u>	<u>51</u>	<u>122</u>
5 yrs.	124	99	49	110	9	286	677
1956	22	25	6	24	0	60	137
1957	38	18	12	20	1	59	148
1958	25	21	5	34	1	66	152
1959	34	17	10	24	1	66	152
1960	<u>30</u>	<u>32</u>	<u>9</u>	<u>15</u>	<u>0</u>	<u>70</u>	<u>156</u>
5 yrs.	149	113	42	117	3	321	745
1961	33	22	7	15	1	67	145
1962	39	13	5	15	0	43	115
1963	35	30	10	28	0	75	178
1964	37	16	7	31	0	62	153
1965	<u>39</u>	<u>26</u>	<u>5</u>	<u>21</u>	<u>0</u>	<u>72</u>	<u>163</u>
5 yrs.	183	107	34	110	1	319	754
1966	50	32	10	31	0	95	218
1967	50	36	14	30	0	107	237
1968	69	30	8	35	0	95	237
1969	74	16	12	46	7	103	258
1970	<u>65</u>	<u>40</u>	<u>4</u>	<u>40</u>	<u>6</u>	<u>108</u>	<u>263</u>
5 yrs.	308	154	48	182	13	508	1,213

TABLE X--Continued

<u>Year</u>	<u>Med.</u>	<u>Ad.</u>	<u>Min.</u>	<u>Ed.</u>	<u>Other</u>	<u>Wives</u>	<u>Total</u>
1971	71	28	11	39	4	116	269
1972	32	19	0	31	18	85	185
1973	43	20	3	26	13	80	185
1974	36	24	9	31	19	95	214
1975	<u>24</u>	<u>22</u>	<u>5</u>	<u>25</u>	<u>16</u>	<u>75</u>	<u>167</u>
5 yrs.	206	113	28	152	70	451	1,020
1976	25	22	3	29	22	86	187
1977	33	25	4	33	23	92	210
1978	29	10	7	25	24	72	167
1979	31	14	5	21	13	68	152
1980	<u>29</u>	<u>22</u>	<u>3</u>	<u>19</u>	<u>16</u>	<u>75</u>	<u>164</u>
5 yrs.	147	93	22	127	98	393	880

Med.=Medical, Ad.=Administration, Min.=Ministerial, Ed.=Educational, Other=Agriculturalists, Pilots, Mechanics, etc., Wives=Wives with no special assignment.

Source: GC Missionary Statistics Department

TABLE XI  
TYPE OF MISSIONARIES SENT  
1946-1980

<u>Year</u>	<u>Med.</u> %	<u>Ad.</u> %	<u>Min.</u> %	<u>Ed.</u> %	<u>Other</u> %	<u>Wives</u> %
1946	9.2	25.3	8.7	11.4	.9	44.5
1947	14.1	20.2	9.9	10.3	.8	44.7
1948	14.6	21.3	6.2	12.4	.6	44.9
1949	17.9	20.3	8.1	12.2	0	41.5
1950	<u>20.4</u>	<u>22.4</u>	<u>6.1</u>	<u>12.2</u>	<u>1.0</u>	<u>37.8</u>
5 yrs.	14.2	22.0	8.2	11.5	.7	43.5
1951	15.4	18.9	11.2	13.3	1.4	39.9
1952	15.1	11.9	11.9	15.1	4.0	42.1
1953	20.9	11.5	6.1	17.6	.7	43.2
1954	15.2	18.8	3.6	18.1	0	44.2
1955	<u>25.4</u>	<u>11.5</u>	<u>3.3</u>	<u>17.2</u>	<u>.8</u>	<u>41.8</u>
5 yrs.	18.3	14.6	7.2	16.2	1.3	42.2

TABLE XI--Continued

Year	Med. %	Ad. %	Min. %	Ed. %	Other %	Wives %
1956	16.1	18.2	4.4	17.5	0	43.8
1957	25.7	12.2	8.1	13.5	.7	39.9
1958	16.4	13.8	3.3	22.4	.7	43.4
1959	22.4	11.2	6.6	15.8	.7	43.4
1960	<u>19.2</u>	<u>20.5</u>	<u>5.8</u>	<u>9.6</u>	<u>0</u>	<u>44.9</u>
5 yrs.	20.0	15.2	5.6	15.7	.4	43.1
1961	22.8	15.2	4.8	10.3	.7	46.2
1962	33.9	11.3	4.3	13.0	0	37.4
1963	19.7	16.9	5.6	15.7	0	42.1
1964	24.2	10.5	4.6	10.3	0	40.5
1965	<u>23.9</u>	<u>16.0</u>	<u>3.1</u>	<u>12.9</u>	<u>0</u>	<u>44.2</u>
5 yrs.	24.6	14.2	4.5	14.6	.1	42.3
1966	22.9	14.7	4.6	14.2	0	43.6
1967	21.1	15.2	5.9	12.7	0	45.1
1968	29.1	12.7	3.4	14.8	0	40.1
1969	28.7	6.2	4.7	17.8	2.7	39.9
1970	<u>24.7</u>	<u>15.2</u>	<u>1.5</u>	<u>15.2</u>	<u>2.3</u>	<u>41.1</u>
5 yrs.	25.4	12.7	4.0	15.0	1.1	41.9
1971	26.4	10.4	4.1	14.5	1.5	43.1
1972	17.3	10.3	0	16.8	9.7	45.9
1973	23.2	10.8	1.6	14.1	7.0	43.2
1974	16.8	11.2	4.2	14.5	8.9	44.4
1975	<u>14.4</u>	<u>13.2</u>	<u>3.0</u>	<u>15.0</u>	<u>9.6</u>	<u>44.9</u>
5 yrs.	20.2	11.1	2.7	14.9	6.9	44.2
1976	13.4	11.8	1.6	15.5	11.8	46.0
1977	15.7	11.9	1.9	15.7	11.0	43.8
1978	17.4	6.0	4.2	15.0	14.4	43.1
1979	20.4	9.2	3.3	13.8	8.6	44.7
1980	<u>17.7</u>	<u>13.4</u>	<u>1.8</u>	<u>11.6</u>	<u>9.8</u>	<u>45.7</u>
5 yrs.	16.7	10.6	2.5	14.4	11.1	44.7

Med.=Medical, Ad.=Administration, Min.=Ministerial, Ed.=Educational, Other=Agriculturalists, Pilots, Mechanics, etc., Wives=Wives with no special assignment.

Source: GC Missionary Statistics Department

Three of the classifications show major changes over the past thirty-five years. For the five year period 1946-1950 22 percent of the missionaries going out were working in administrative positions. By the last period, 1976-1980 this percentage had dropped to 10.6 percent. This, I feel, accurately reflects the fact that national leaders are taking over most of the administrative positions previously held by missionary personnel. This is an encouraging trend.

In the period 1946-1950 8.2 percent of the missionaries went overseas to do ministerial type work. If we would double this figure to 16.4 percent we would accurately reflect the fact that most of these men went overseas with wives who worked as part of a missionary team. These were the pioneer missionaries, the evangelists, the pastors and church planters. This type of SDA missionary has shown a steady decline until only 2.5 percent (or five percent if one includes the wives) of those sent out between 1976-1980 were in this group. This is the group that should be increasing, but again, because of only one structure, missionary calls only reflect the thinking of leaders of the congregational structure. As nationals are trained they take over pastoring and evangelism so that fewer requests are made for this type of missionary. However, within most overseas missions there are unreached people groups, and with the right approach most national leaders would welcome church planters and evangelists to work among such groups.



The third classification that has changed radically during the past three and a half decades is the "other" grouping. This type of missionary would include the pilots, mechanics, agricultural specialists and other specialized personnel. Until 1969 this grouping averaged less than one percent of the total calls for any given year. During the last eleven years this type of call has grown dramatically so that today this group makes up over ten percent of the missionaries sent out each year.

These statistics are important in that they help us understand how mission funds are being spent. When we look at the funds spent for missionary personnel and see that only 2.5 percent of the total supports ministerial type workers surely it is time to re-evaluate the priorities and practices that guide present policies.

It is time to grapple with the reality of the situation where the vast majority of missionaries work in positions that primarily benefit overseas Seventh-day Adventist members. The present situation results in harm being done in two divergent areas. First, the present allocation of funds and budgets encourages local unions to selfishly keep budgets they do not really need or that could more effectively be used in other ways within a particular union. For example, our present situation allows unions to keep missionaries and their budgets in situations where there are qualified nationals that could fill the positions. Nationals are not hired

for the positions because then the national church would have to pay their salary. In order to have positions filled at no expense to the local organization, missionaries are kept on long after they are needed.

This type of selfish use of missionaries would perhaps occur less often if missionaries were under the direction of mission structure people who had a more narrowly defined set of priorities: reaching the unreached. Instead missionaries are under the control of congregational structure leaders who face periodic financial pressures and who must be more responsive to the needs of their constituency than they are to the needs of unbelievers. In such situations it is little wonder that over 95 percent of SDA missionary calls are placed in classifications that relate primarily to the needs of the already baptized.

The present situation also causes untold frustration in the lives of missionaries who go overseas and work under the present set-up.

The biggest cause of frustration in this situation is the image which the sent person erroneously holds with respect to himself. Despite everything that he may have been told about changed conditions, a man or woman is all too often apt to hold in mind the outmoded concept of the missionary and to shape his expectations in accord with it. He thinks that he is going out to be a missionary, whereas in most cases at this moment he is being sent or lent to be a ecumenical deacon or deaconess, "serving tables" among the brethren of the national churches (Beaver 1968c: 80-81).

During the past several years I have talked with dozens of frustrated missionaries who had gone overseas in order to

witness to unbelievers. Instead many found themselves merely working in an institutional situation where their busy schedules allowed them little if any time for Christian witness. Others were involved in situations where the majority of their work and contacts were with nationals already baptized. It is time for missionaries to again be missionaries. Missionaries need to feel that they are sent by God and Church to deliver a message of hope and salvation rather than feeling that they have been lent for overseas aid and assistance.

There are legitimate needs that specialists from the North American Church can continue to fill in overseas fields. However the priority and emphasis of Adventist missions needs to return to concern for the unbelieving millions. In the April 7, 1982 list of Far Eastern Division missionaries only 11 out of 198 were involved in ministerial type of activities. Surely in an area of our world where only three to four percent of the population are Christian a larger percentage of the missionary force should be working to share salvation with the lost instead of merely building up the existing churches.

I feel that this imbalance is a result of the fact that the SDA Church has operated for the past fifty years with only a congregational structure. Without the balance and tension of a mission structure congregational needs and priorities have come to predominate even in the area of missions. Therefore, what is needed is a return to a situation where

semi-autonomous, yet related congregational and mission structures can exist and work together for greater efficiency and effectiveness.

### ATTITUDES TOWARDS MISSIONS

Growth or decline in missions, in offering and in support does not take place in a vacuum. Attitudes by both laity and leadership help shape and influence the direction and force of a denomination's mission program. Also the willingness of overseas church leaders also affects the overall thrust of a mission program. Therefore, in this section we will briefly take a look at some of the feelings and attitudes that affect present mission thinking and policy.

#### Attitudes of the General Membership

Generally speaking the average Seventh-day Adventist member in North America is uninformed concerning the fact that almost 17,000 people groups out of the 25,000 that exist in our world have no viable Christian witness in their midst. Most Adventists have the attitude that national churches overseas can now carry the responsibility of sharing the Gospel with their fellow citizens. Such attitudes disregard current mission thinking and overlook the fact that many national churches are comprised of ethnic, linguistic and/or cultural characteristics that automatically form barriers so that other groups in close proximity to them would never be open to receiving the Gospel from them. For example, a

church made up of lower caste people in India would never be able to evangelize the higher caste even when they share the same country, language and culture. In such situations a missionary from Canada or some other Commonwealth country would be much more effective in reaching the group.

Also, many times centuries of animosity between the tribal peoples and the city or coastal peoples is so deep and so strong that one group could never effectively be the bridge to win the other group to Christ. In such situations outside missionaries are needed who can begin from at least a neutral position. Thus, the concept that the overseas national churches can carry the responsibility of reaching all the unreached peoples within their national boundaries is based on a false premise and does not take into consideration sociological and cultural factors.

The result of such an uninformed membership is a growing apathy towards missions. People just do not care much about overseas needs. Many churches have discontinued the weekly mission stories and promotions. Many pastors are openly un-supportive of missions. A general attitude seems to be that "we have a mission field right here at home." This is true, but such attitudes have resulted because the larger needs of the world have not been kept before the membership.

A few weeks ago several people told me that the Los Angeles area was "as big a mission field as anywhere." I pointed out to them that while it was a needy mission field

Japan and other countries in the Orient had much greater needs. Whereas there are over 31,000 Adventists in the Southern California Conference which has a total population of a little over 8 million people, Japan has 117 million people with fewer than one percent of the total population knowing Jesus Christ and with only 10,000 Adventists.

Local needs are great, and are pressing, but we must keep them in perspective by balancing them against the greater needs of the world field. It seems to me that one of the primary tasks of the General Conference should be that of education so that local members never lose sight of the unreached in our world. Recently the effort to educate has not been adequate since so few have an accurate picture of the task that still remains undone.

#### Attitudes of GC Leaders

Generally speaking, the General Conference leaders hold almost the same views that the average member holds. They are largely uninformed concerning the magnitude of the task that remains. Too many of them still see the world as 220 countries rather than as 25,000 people groups. Like the average member they look to the national churches as the agent of evangelism.

The Secretariat Department, which is most closely connected with mission activities and programs, primarily is concerned with congregational matters. Thus the various men

who deal with the overseas work and personnel concentrate almost all their time and energy on the activities and programs that are presently being carried out for members. Very little, if any time or effort, is put into the development of programs to reach the unreached. When the men in the Secretariat Department travel, they visit the work already in progress. Hardly any travel is undertaken in order to ascertain ways and methods of reaching a pocket or segment of a country's population that has been by-passed by the Gospel.

During a recent visit to the Adventist Church headquarters in Washington D. C. and in response to my question as to why the GC was not involved in a survey of the world to determine where the unreached were located, I was told that the GC was not in a position whereby they could look at the world field to determine needs. Several told me that such authority resided with the various divisions. From personal experience in the Orient I know that the divisions, in turn, would also argue that they merely respond to the needs and pressures of their unions. Thus the GC leadership feel that in mission matters they can only respond to the requests and pressures that come from the lower levels of the organization. What is needed is another Daniells who will encourage and inspire from the top in order to challenge all levels to reach out to the hundreds of millions who have not yet had an opportunity to hear and understand the Gospel.

Attitudes of Overseas Church Leaders

The middle of February of 1982 Elder Don Roth sent out the following questionnaire to the overseas unions. As of May 21, 1982 I have received back 23 responses with 19 of them checking "yes" for both questions two and four. The respondents also listed over 130 different tribes, language groups or areas they knew of where the Adventist Church had no work.

QUESTIONNAIRE

In order to discover present need and attitudes toward missionaries in your union, we would kindly ask you to frankly express your field's attitudes and understanding of the following questions. Your help will enable us to better serve the world field.

1. Are there any language groups, or tribal groups, or unentered areas in your union that our church is not working among at the time?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

2. Would your union be willing for missionaries to work among those groups listed above?

\_\_\_\_\_ Yes \_\_\_\_\_ No

3. From which country would missionaries be most acceptable, i.e., which passports or nationalities are



most welcome in your country?

\_\_\_\_\_ Most Welcome

\_\_\_\_\_ Least Welcome

4. If missionary budgets were available, would your union committee welcome missionaries who were dedicated to pioneer work and church planting ventures in unentered areas, and who were committed to moving on once churches were started and who were committed to not becoming involved in the administration of the national church?

\_\_\_\_\_ Yes \_\_\_\_\_ No

5. Please give us your field's attitudes toward this type of missionary working in your area.

In response to question number five there were three interesting responses:

We need missionaries who can step down from their throne and sincerely mingle with the looked down people.

The type of missionaries described in (4) above are very much welcome.

If the worker is hardworking and adaptable, he is admired, if he is proud, paternalistic, or ineffective, he will be looked on with skepticism, a non-committal attitude, or even contemptuousness.

Personally, I was amazed and encouraged that within the overseas Adventist Church there is still a large welcome mat out for missionaries. Several commented that pioneer workers or church planters were very welcome whereas administrators were no longer much appreciated. Thus, it seems that the

overseas Adventist leadership would be open and supportive of a new direction in missions that would emphasize church planters and pioneer missionaries rather than administrative and institutional workers.

## CHAPTER VIII

### SUGGESTED RESTRUCTURING FOR SEVENTH-DAY ADVENTIST MISSIONS

Whenever an individual presents new ideas that suggest major restructuring and changes in a denomination's method of operation there is always the possibility and risk that such suggestions may be viewed with suspicion and mistrust. An even worse possibility is that there may not be any reaction to the suggestions at all or that the new ideas may not even generate enough interest that would lead to debate, discussion and investigation. It is my sincere hope that the suggestions that follow will not be viewed as threatening, that it will be realized that what follows are suggestions and not dogmatic pronouncements set in concrete, and most importantly that they are given with the desire that dialogue and discussion will follow. I have only one purpose for writing this chapter, and that is to see the Seventh-day Adventist mission program revitalized in order that it may play an active part in reaching the 17,000 unreached people groups in our world who still need to hear the Gospel.

#### ESTABLISH A SEMI-AUTONOMOUS MISSION BOARD

It has been the contention of this paper that the

Christian movement has the best potential for sustained expansion and growth when both congregational and mission structures work together in mutual cooperation in order that both may accomplish their distinct functions. Three basic characteristics exemplify the needed symbiotic relationship between the two structures:

1. Both structures should maintain a semi-autonomous relationship in decision making.
2. Both structures should share a common purpose and objective thereby allowing for coordination of activity and maximized efficiency. Most mission and congregational structures would agree that they both exist in order to prepare people for the Kingdom of God. This common purpose can be pursued with maximum efficiency when congregational structures recognize that their primary focus will be on the building up of the membership while the mission structure concentrates on introducing unbelievers to Jesus Christ.
3. Both structures should share a common reference point that will act as a basis for decision making and coordination.

Therefore, in view of the fact that for the past fifty years the Seventh-day Adventist denomination has operated with only the congregational structure, and because the present situation is contributing to a steady decline in many areas in the Adventist mission program I recommend that a semi-autonomous mission board be established. The three

above characteristics could be provided for in the following manner:

First, we must admit that initially it will be very difficult for Adventist leaders to adjust to a semi-autonomous mission structure. However, the facts and examples listed earlier in this paper should help provide the needed impetus to begin serious consideration of this possibility. The strongest argument for a semi-autonomous board is the fact that when the congregational structure controls the mission function then congregational needs and concerns begin to dissipate the strong task orientation of the mission structure by involving mission personnel in the legitimate but different task of nurture and service.

Tension may well result, but there was also tension between Paul's missionary band and Peter and other early Church leaders. It is time for our denomination to realize that one centralized structure cannot provide all the varieties and opportunities needed to tap into the enthusiasm, monetary support and personal commitment within the Adventist Church. Additional possibilities and structures may not make for a nice looking administrative chart, but they could very well provide needed vehicles to mobilize and utilize many of the presently bored and inactive members.

The second point above should prove easy to establish since both congregational and mission leaders would agree that both structures share the concept that the Church exists

to prepare people for Christ's return. Few would argue against the fact that this common purpose and objective could be more efficiently realized if the existing congregational structure would be mainly responsible for the nurture and care of the existing membership while the new mission board concentrated its efforts on reaching the unreached.

The third point could be satisfied by a mutually agreed on theology that would include a focus on missions. Such a theology should include a statement that recognizes that every nation, kindred, tongue and people must be given an adequate opportunity to learn and know Jesus Christ.

The first basic step the Adventist Church must take is to decide that a mission structure is needed. For eighty years Adventists have seen the need for Youth, Lay Activities, Publishing, Temperance, Health, Sabbath School, Religious Liberty and other departments in order to give each area due representation. It is time now to do the same for missions.

CHARACTERISTICS THAT ARE NECESSARY FOR A  
SEMI-AUTONOMOUS MISSION BOARD

Anyone who would lead an Adventist Mission Board would need authority and power in four basic areas if the mission board were to have a chance of correcting the present weaknesses.

Power to Promote

Much of the apathy on the part of the membership and

leadership alike is a direct result of a dramatic decline in the promotion of mission needs. Apathy and disinterest has produced a declining financial base, which in turn has led to cut-backs in overseas missionaries and programs. Thus, a key to a revitalized missions program is a sustained emphasis on promotion and education so that North American Adventists will once again know and understand the needs of the world field.

What is needed is a return to a promotion of needs as well as accomplishments. The members need to be challenged with specific projects such as funds for a missionary couple to take the Gospel to a particular tribe or people group. I believe that if the center two pages of the "Review and Herald," the church paper, were used each week to describe an unreached people as well as to call for finances and personnel to reach that group that both the funds and the missionaries would be readily available.

Besides having access to the "Review and Herald," the Adventist Mission Board (AMB) must also have access to "Insight" and the various union papers in North America. Only with this type of promotion will it be possible to recapture the interest and support of the average member.

#### Power to Raise Funds

The AMB must have the authority and power to not only promote the needs of missions but also to raise funds for

specific needs. Several experiences in recent years support the fact that people are much more willing to give when they know where their money is going and how it will be spent. When Elder Pierson promoted the building of churches in India people quickly gave what was needed, and the overall mission offerings did not suffer.

I realize that the present programs and overseas personnel must continue to be supported. This means that initially a way will have to be found that will continue the present level of support while at the same time allowing some form of direct giving for specific projects. One possible way to handle this would be for the AMB to promise that mission offerings equal to 9.47 percent of the yearly tithe from North America will go to continue the present programs. Thus, any new initiative for pioneer workers and church planters would be dependent on reversing the decline in mission offerings as a percentage of the tithe figure. If all the increase was pledged to be used exclusively to fund new outreach among unreached people I believe that the present decline in mission giving could be reversed.

#### Power to Survey the World Field

The present Adventist administrative set-up does not allow the General Conference to survey the world in order to determine mission needs. During a recent visit to Adventist headquarters several people told me that such authority



resides with the divisions. However, from personal experience in the Far Eastern Division I know that the divisions would argue that they merely respond to the requests and needs of the various unions in their area, and the only role they play is to allocate budgets to the various fields.

What this all means is that there is no one autonomous board or authority located anywhere within the Seventh-day Adventist administrative structure that is in a position to look at the world through the eyes of one looking for as yet unreached peoples. Rather, local unions and the missions and conferences that make up such unions all too often initiate missionary calls for a specific type of missionary purely on the basis of present needs within the existing congregational structure. It is little wonder that ninety-five percent of all missionaries presently going overseas go, not to enter new areas or to introduce a new people group to Jesus Christ but to help in the nurture and care of existing overseas members.

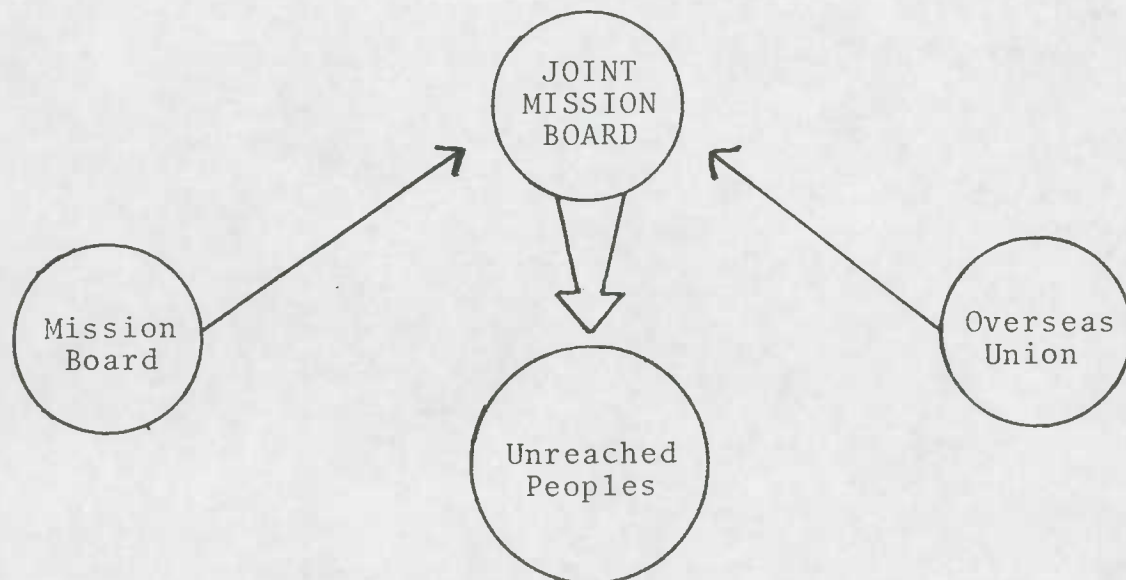
Therefore, what is needed is for the new AMB to have the authority to conduct world surveys to ascertain the needs of the unreached. This will also mean that instead of merely being a conduit for calls from the overseas congregational structures as practiced in the present administrative situation, the AMB will have the authority to approach overseas unions asking them if they would be willing for a church planter or pioneer missionary to work among some unreached group in their territory.

Great care must be exercised lest the impression be given that the North American Church is embarking on some new type of paternalism or is seeking some new type of control over the national churches. Even though I feel there is a tremendous need for a mission board that will survey the world to ascertain needs I also believe that the day is past when that North American mission board can single-handedly decide to send missionaries to overseas territories. Since Adventist administrative units presently exist that have jurisdiction over most of the world's countries and peoples missionaries should only be sent to those overseas unions that indicate a desire for pioneer missionaries and church planters to reach the unreached peoples in their territory.

From the survey mentioned in Chapter VII it is clear that many unions would welcome such missionaries. Over 130 unreached groups and areas were listed, and this by people not especially trained to see the world's population as people groups. I was very encouraged by the attitude expressed by many overseas national leaders as they indicated a willingness for missionaries to work for those groups where work was not presently being carried on.

It would be good if a joint international mission board could also be established so that the local unions would be in on the planning for and placement of missionaries working within their territory. This type of international mission board could also facilitate the placement of overseas workers

in American cities in order to reach the large ethnic populations. This type of representation could be diagrammed as follows:



Regardless of the final shape or form the new Adventist mission structure takes it is time to realize that the local churches cannot be expected to reach all the world's unreached peoples. Local churches are not presently functioning where the 17,000 unreached people groups live. Therefore a mission structure that will have as its primary task the planting of new congregations must be established if Adventists are to effectively reach the unreached.

#### Power to Pick and Appoint a Mission Board Team

I feel that it is also vitally important that the Mission Board be given the power and authority right from the beginning to pick and appoint the team of people who will operate the new agency. It must not only be recognized that

differences exist between the functions of the two structures, but also that both structures need different types of leaders. Whereas most congregational structure leaders are people-orientated and respond to the pressures and needs of a large constituency, mission structure leaders are task-orientated and tend to respond to the challenges and rewards involved in succeeding in specific tasks.

This difference in leadership style perhaps partially explains why congregational leaders tend to be more conservative and tend to see the multi-faceted needs of the congregation. These characteristics provide stability and balance--ingredients that are absolutely necessary for an organization like a church. Mission leaders, on the other hand, are more willing to take risks, try new approaches and innovate in order to meet their more narrowly defined task. A review of the second chapter will point out many more of the differences between the two types of leaders.

The important point is that these differences must be recognized while job descriptions are being formulated so that the new AMB will have the type of people it needs to properly achieve its task.

The worst thing that could happen would be for a general transfer of personnel to take place from the Secretariat Department to the new AMB. Whereas several in the Secretariat Department are definitely tuned in to mission needs and thinking, others are more in tune with the programs, needs

and goals of the congregational structure. I do not point out this distinction to be unkind for both types of leaders are needed in the two structures that make up the Christian Church. However, at the same time it is very important that the leaders who establish a new mission structure in the Adventist Church be able to grapple with and understand the differences that distinguish the two types of leaders.

#### SUGGESTED CHANGES IN PRESENT PRACTICES

There are presently two practices that I feel need to be changed in order for Adventist missions to better fulfill its proper role in the evangelization of the world.

#### Mission Leaders Must Be Up On Current Mission Thinking

Seventh-day Adventist mission leaders between 1889 and 1915 maintained close ties with other evangelical mission organizations. Representatives from the FMB cooperated with John R. Mott's Student Volunteer Movement and attended many of the rallies and conventions sponsored by his organization. General Conference leaders also attended the 1910 World Missionary Conference held in Edinburgh. However, in recent years Seventh-day Adventist mission leaders have withdrawn from evangelical missionary gatherings. As far as I have been able to ascertain no official representative from the Secretariat Department attended the Lausanne Consultation on World Evangelization in 1974. Neither was there representation at the Congress on World Evangelization (COWE) held in

Pattaya, Thailand in 1980. While other Protestant denominations have gathered together to discuss strategies for reaching the unreached in our world Adventists have withdrawn and have as a result stagnated in their out-of-date mission strategies. Whereas most denominations have moved from a country by country approach to a people by people approach Adventists are still tied to a strategy that was effective a hundred years ago in beginning mission work but which today blocks further advance. The Adventist mission program has suffered because mission leaders have not kept current on missionary thinking and strategy.

Since the Lausanne Consultation several specialized agencies have been established in order to develop strategies for reaching certain peoples and cultures. The Zwemer Institute specializes in Muslim outreach, the Institute of Chinese Studies focuses on the hidden and unreached people groups found among the one billion Chinese and the Institute of Hindu Studies develops strategies for reaching the Hindu population of our world.

Recently a task force or sub-committee has been established by the General Conference to develop programs and strategies for the Muslim world. I am totally in favor of such groups as long as they take advantage of the tremendous resources and helps already available through the above listed agencies. However, all too often Adventists have gone it alone, withdrawn from the consultations and congresses and have, as a result, wasted untold time, effort and personnel

"reinventing the wheel" as it were as they duplicate previous effort.

Change Emphasis From Inter-church Aid To Pioneer Work

For many years the primary emphasis in Adventist missionary recruitment has been on highly trained and specialized personnel. Many of these experts with their advanced degrees have filled positions that largely benefit the already baptized in the overseas fields. It is important to seek reasons why such highly trained people have come to be the predominant group among Adventist missionaries.

I believe that the type of missionary recruited by a denomination is largely determined by the focus of its mission program. When the focus and emphasis is on inter-church aid, experts and specialists will predominate. When the focus and emphasis is on reaching the unreached and unbelieving millions then evangelists, church planters and pioneer missionaries will predominate.

Presently the Adventist Church has focused its mission program primarily on inter-church aid. Hundreds of highly trained and specialized missionaries have gone out from the North American Church in order to aid the overseas churches in the nurture and support of the already baptized. Since the majority of Adventist missionaries today are directly involved in such inter-church aid one would expect that most missionaries going overseas today have been recruited because of some expertise or specialization.

Some may wonder how Adventist missions have become involved in a situation where the vast majority of its missionaries are working for the already baptized rather than the unbelieving millions. But it is not so difficult to trace the process that has produced the present situation. We need to realize that the overseas churches are able to provide most of the leaders they need except in certain areas that demand a high degree of specialization and advanced study. We must also remember that the overseas congregational structure initiates all missionary calls. Then when we remember that the congregational structure has a history of primarily responding to the needs and pressures of its local constituency it is easy for us to see that if the overseas churches are going to place any calls they will primarily be calls for specialists to fill positions they themselves are unable to fill. Therefore, the present situation that allows the congregational structure the full power to initiate missionary calls has allowed the focus of Adventist missions to turn inward. That inward focus has in turn dictated the type of missionaries needed.

What is needed is a new direction and emphasis so that Adventist missions will again focus on the unreached and unbelieving millions. If such a refocusing took place there would also need to be a change in the type of missionary recruited. The criteria and qualifications for selection would change. Instead of primarily seeking highly specialized



people with advanced degrees the new focus would also necessitate people who knew and loved the Lord, who knew how to lead people to Jesus Christ and who had the sensitivity needed to work in cross-cultural situations.

This change of focus would also open up many calls to young married couples. Young couples tend to be more adaptable, tend to learn a foreign language faster and are easier to motivate and train than are those who experience a foreign culture and language in their middle years. Young couples are also more apt to commit a greater portion of their lives to reaching an unreached people group than are the specialists who are sent to do work that is often no different from the work they would do in America.

In conclusion, I recommend a switch from the present emphasis of inter-church aid to a new focus on church planters and pioneer missionaries. I am not advocating the abolition of all inter-church aid. I am not suggesting that no more specialists be sent. Rather, I am recommending a return to a more balanced program. The very fact that fewer than 2.5 percent of present Adventist missionaries go overseas in order to serve in some ministerial capacity should alert the denomination of a program terribly out of balance.

## APPENDIX I

### By-laws of the Board of Foreign Missions of the Seventh-day Adventist General Conference

#### Article I

The President of the General Conference shall be chairman of the Board of Foreign Missions, and shall, after each regular election of the Board, appoint, unless otherwise provided for, such standing committees as are provided for by these by-laws.

#### Article II

Sec. 1. The Foreign Mission Secretary shall be secretary of the Board, and his duties shall be to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the Foreign Mission enterprises under the management of the Foreign Missions Board; to make regular reports of the condition and wants of the missions, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the Conference at its sessions, the workings

of the Board, and the condition, progress, and wants of its foreign missions.

Sec. 2. The Treasures of the General Conference shall be treasurer of the Foreign Mission Board; and it shall be his duty to receive all money belonging to the Board, to keep an account of the same, and to disburse it by order of the Board, and to make a full report thereof annually to the Board.

### Article III

Sec. 1. The Board shall meet semi-annually, at such time and place as may be decided upon by the Board, or appointed by the president.

Sec. 2. Special meetings may be called by the president and secretary when such meetings shall be considered necessary to the interest of the work in foreign fields.

Sec. 3. Seven members of the Board shall constitute a quorum for the transaction of business.

### Article IV

Sec. 1. The standing committees of the Board, for the present shall be:

- (a) A committee of three on Europe and Asia.
- (b) A committee of three on Africa, South America, Mexico, and the West Indies.
- (c) A committee of three on Oceanica.

(d) A committee of three on the education and qualifications of missionaries.

(e) A committee of three on finances.

(f) A committee of three on appointments and general references.

Sec. 2. The Board may appoint such other committees from time to time as the interests of the work demands.

Sec. 3. It shall be the duty of the committees on different fields to make a careful study of their fields, and to make such recommendations as may seem to them expedient for the interest of the work.

Sec. 4. It shall be the duty of the committee on the education and qualifications of missionaries, to look out for those who have a burden for the foreign mission work, and lay out for them a course of study, and encourage and assist them in preparation for missionary work.

Sec. 5. It shall be the duty of the committee on finance to present to the Board, annually, a report of all the funds received and expended, and an estimate of the funds necessary to carry on the work of the Board for the succeeding twelve months, and to suggest plans for the raising of funds for foreign mission work.

Sec. 6. The committee on appointments and general reference shall nominate persons for appointment by the Board, and take into consideration such miscellaneous matters as do not belong to other standing or special committees.

## Article V

The Board may appoint Advisory committees in different mission fields to take an oversight of the local work, when they consider it to be for the interest of such fields.

## Article VI

No missionary shall be sent abroad until he has first passed a careful examination by the committee on education as to his educational and spiritual qualifications, also by a competent physician as to his physical ability for such a work (FMB 1:34-36).

## APPENDIX II

### ADVISORY COMMITTEES IN MISSION FIELDS

1. Whenever the Foreign Mission Board deems it advantageous to its work in any mission field, they may appoint an Advisory Committee, of not less than three, nor more than seven members, of which the superintendent of the mission shall be one, to take a general oversight of the work in that mission.

2. The superintendent of the mission shall be chairman of the committee. A majority of the committee shall constitute a quorum for the transaction of business.

3. The committee shall choose of its members, or otherwise, a treasurer, a recording secretary, one or more corresponding secretaries, and as many field secretaries for the superintendence of special lines of work, as the growth of the mission demands. All appointments of the committees shall be subject to the approval of the Board of Foreign Missions.

4. It shall be the duty of each Advisory committee--(a) To carefully study the field under its care; (b) To counsel together relative to the best way of advancing the work of the mission; (c) To collect, and submit to the Board, information relative to the necessities of the mission, the

efficiency of the several workers employed in it, and the character and number of additional laborers needed; (d) To assist the superintendent in the economical and efficient management of the mission; and to encourage the spirit of liberality and self-support.

5. For the consideration of these matters, the committee should meet as often as once a quarter, except where large expense would be incurred, or important work interrupted.

6. At each regular meeting of the Advisory Committee, the following subjects should be considered:

(a) The progress of the work of the traveling preachers, reported by the superintendent.

(b) The condition of the treasury and the state of the canvassing work, reported by the Treasurer.

(c) The condition of the churches, the Sabbath schools, and the local tract societies, reported by the corresponding secretaries.

(d) Following each report, the subject introduced should be discussed; and before the close of the session, plans should be laid for the advancement of the work in all its branches.

7. At the first meeting after the close of the fiscal year of the General Conference, the committee shall audit the accounts of all persons employed in, and having claim against the mission, and then forward them to the General

Conference Auditing Committee, for final settlement. At the same meeting, the committee shall prepare a careful estimate of the funds necessary for the support of the mission for the ensuing year, and of the amount of tithes and contributions that can be expected from that field.

8. The Treasurer shall leave the custody of all the property belonging to the General Conference, and of all funds furnished by it for use in the mission; and he shall disburse the same, as the Board of Foreign Missions may direct. He shall also receive all tithes and contributions from those in the field, and pay out the same on the order of the Advisory Committee.

9. The recording secretary shall keep a record of the proceedings of all meetings of the committee, and at the close of each session shall transmit a copy of the minutes of the same to the Board of Foreign Missions.

10. The corresponding secretaries in each mission field, shall conduct such correspondence with the churches, Sabbath schools, and local tract societies, as may be directed by the committee.

11. The committee shall have no authority to purchase or lease real estate, nor to involve the Board in any financial enterprise except by vote of the Board.

12. The committee may grant colporter's license, subject to the approval of the General Conference.

They shall submit to the Foreign Mission Board



recommendations of those they deem fit to receive ministerial license or credentials, with a statement of their qualifications and Christian experience.

All decisions relative to giving ministerial license, granting credentials, and ordination of ministers, shall be made by the General Conference (FMB 1890:38-40).

APPENDIX III

POLITICAL DIVISIONS OF THE WORLD

Territories Entered In Chronological Order and Division

<u>Date</u>	<u>Political Unit</u>	<u>SDA Division</u>
1848	United States of America	NAD
1862	Canada	NAD
1870	Switzerland	EAD
1875	German Democratic Republic	EAD
	Federal Republic of Germany	EAD
1876	France	EAD
1877	Denmark	NWD
	Italy	EAD
1878	Norway	NWD
	United Kingdom	NWD
1879	Egypt	AMD
1880	Sweden	NWD
1885	Australia	AUD
	New Zealand	AUD
1886	Union of Soviet Socialist Republic	USSR
1887	Guyana	IAD
	South Africa	TAD
1888	Hong Kong	FED
	Poland	NWD
1889	Turkey	AMD
1890	Argentina	SAD
	Leeward and Windward Islands	IAD
	Pitcairn Island	AUD
1891	Barbados	IAD
	Honduras	IAD
	French Polynesia	AUD
1892	Cook Island	AUD
	Finland	NWD
	Romania	EAD
1893	Jamaica	IAD
	Mexico	IAD
	Trinidad and Tobago	IAD
1894	Brazil	SAD
	Ghana	NWD
	Norfolk Island	AUD
	Rhodesia	TAD

<u>Date</u>	<u>Political Unit</u>	<u>SDA Division</u>
1895	Bahamas	IAD
	Cayman Islands	IAD
	Bermuda	NAD
	Chile	SAD
	Uruguay	SAD
	Fiji	AUD
	Samoa and Tokelau Islands	AUD
	Tonga	AUD
	Western Samoa	AUD
	India	SUD
1896	Japan	FED
1897	Belgium	EAD
	Iceland	NWD
1898	Ireland	NWD
	Netherlands	NWD
	Israel	EAD
1899	Peru	SAD
	Lesotho	TAD
1900	Indonesia	FED
	Paraguay	SAD
	Virgin Islands	IAD
1901	Czechoslovakia	EAD
	Hungary	EAD
	Jordan	AMD
	Panama	IAD
	Puerto Rico	IAD
	Austria	EAD
1902	Burma	SAD
	China	CHINA
	Malawi	TAD
	Costa Rica	IAD
	Cuba	IAD
1903	Spain	EAD
	Tanzania	AMD
	Korea	FED
	Singapore	FED
1904	Portugal	EAD
	Algeria	EAD
	Ecuador	SAD
1905	Haiti	IAD
	Sierra Leone	NWD
	Yugoslavia	EAD
	Zambia	TAD
	Bangladesh (E. Bengal)	SUD
1906	Kenya	AMD
	Philippines	FED
	Bolivia	SAD
1907	Ethiopia	AMD
	Greece	EAD

<u>Date</u>	<u>Political Unit</u>	<u>SDA Division</u>
1908	Bulgaria	EAD
	Dominican Republic	IAD
	Guatemala	IAD
	Lebanon	AMD
	Papua New Guinea	AUD
1910	Venezuela	IAD
1911	Iran	AMD
	Malaysia	FED
1912	New Hebrides	AUD
	Nicaragua	IAD
1914	British Solomon Islands	AUD
	Guadeloupe	IAD
	Mauritius	EAD
	Nigeria	NWD
	Pakistan	SUD
1915	El Salvador	IAD
1916	Niue Island	AUD
1919	Thailand	FED
1920	Faeroe Islands	NWD
	Rwanda	TAD
	Swaziland	TAD
1921	Botswana	TAD
	Zaire	TAD
	Colombia	IAD
1922	Macao	FED
	Sri Lanka	SUD
1923	Iraq	AMD
	Namibia	TAD
1924	Angola	EAD
	Martinique	IAD
1925	Burundi	TAD
	Morocco	EAD
	New Caledonia	AUD
1926	Madagascar	EAD
	Netherlands Antilles	IAD
	Uganda	AMD
1927	Liberia	NWD
1928	Cameroon	EAD
	Tunisia	EAD
1929	Viet-Nam	FED
1930	Guam	FED
	Seychelles	AMD
1931	Mongolia	CHINA
1932	Cyprus	AMD
1935	Cape Verde Islands	EAD
	Mozambique	EAD
1936	Reunion	EAD

<u>Date</u>	<u>Political Unit</u>	<u>SDA Division</u>
1937	Khmer Republic	FED
1938	Sao Tome and Principe	EAD
1944	American Samoa	AUD
1945	Turks and Caicos Islands	IAD
1946	French Guiana	IAD
	Ivory Coast	NWD
	Syrian Arab Republic (est.)	AMD
1947	Gilbert and Ellice Islands	AUD
1948	West Irian	FED
1949	St. Helena	TAD
1952	Senegal	EAD
1954	Greenland	NWD
1956	Libyan Arab Republic	AMD
1957	Laos	FED
	Nepal	SAD
1960	Equatorial Guinea	EAD
	Central African Republic	EAD
1964	Togo	NWD
1965	Congo	EAD
1967	Dahomey	NWD
1970	Chad	EAD
1971	Afghanistan	SUD
	Upper Volta	NWD
1973	Gambia	NWD
1974	Sikkim	SUD
1976	Brunei	FED

Source: General Conference of SDA Statistical Department

APPENDIX IV

North American Mission Giving

1880--1981

<u>Year</u>	<u>Tithe</u>	<u>Missions as % of Tithe</u>	<u>Missions</u>	<u>Missions as % of whole</u>
1880	61,258	9.37%	5,744	8.57%
1881	72,785	6.59%	4,800	6.22%
1882	82,979	14.62%	12,137	12.76%
1883	95,376	13.80%	13,168	12.13%
1884	102,964	18.15%	18,690	15.36%
1885	119,624	23.27%	27,842	18.88%
1886	143,511	25.62%	36,773	20.39%
1887	187,626	25.34%	47,553	20.21%
1888	151,909	36.38%	55,276	26.67%
1889	206,441	31.04%	64,099	23.69%
1890	206,016	28.12%	57,936	21.94%
1891	235,505	29.57%	69,657	22.82%
1892	249,599	33.49%	83,604	25.09%
1893	294,409	35.50%	100,969	25.30%
1894	276,080	42.39%	117,032	29.77%
1895	279,302	32.05%	89,541	24.88%
1896	296,884	30.46%	90,438	23.34%
1897	306,884	24.98%	76,500	19.98%
1898	366,483	31.09%	113,945	23.71%
1899	406,583	23.47%	95,455	19.01%
1900	425,809	30.18%	128,516	23.18%
1901	490,483	33.40%	163,833	25.03%
1902	524,861	28.32%	148,683	22.07%
1903	550,154	24.07%	132,444	19.40%
1904	536,302	24.45%	131,168	19.65%
1905	670,520	22.52%	151,045	16.15%
1906	765,255	21.34%	163,332	15.15%
1907	818,189	27.88%	228,156	16.83%
1908	823,004	31.60%	260,083	19.06%
1909	891,308	35.84%	319,455	21.03%
1910	966,921	38.37%	371,031	22.10%
1911	1,042,533	35.84%	373,741	21.40%
1912	1,136,879	40.85%	464,526	23.43%
1913	1,201,138	41.60%	499,713	24.03%

<u>Year</u>	<u>Tithe</u>	<u>Missions as % of Tithe</u>	<u>Missions</u>	<u>Missions as % of whole</u>
1914	1,269,962	48.47%	615,565	26.43%
1915	1,337,810	52.79%	706,293	27.77%
1916	1,632,543	47.69%	778,693	25.73%
1917	2,167,082	46.76%	1,013,328	25.95%
1918	2,691,307	62.01%	1,669,006	31.93%
1919	3,313,307	48.03%	1,591,691	25.59%
1920	3,918,515	58.95%	2,310,048	30.74%
1921	3,222,055	49.91%	1,608,353	24.05%
1922	3,233,510	50.35%	1,628,115	24.77%
1923	3,706,878	47.87%	1,774,790	24.47%
1924	3,883,790	47.30%	1,837,255	24.31%
1925	4,101,031	46.29%	1,898,641	23.78%
1926	4,120,459	50.40%	2,076,927	25.29%
1927	4,202,988	47.04%	1,977,133	23.36%
1928	4,265,669	46.85%	1,998,727	23.26%
1929	4,463,686	45.54%	2,032,914	23.00%
1930	4,040,190	47.78%	1,930,452	23.70%
1931	3,591,071	48.73%	1,750,044	24.00%
1932	2,892,558	48.97%	1,416,519	24.10%
1933	2,715,869	43.16%	1,172,415	22.06%
1934	3,313,512	39.54%	1,310,176	20.98%
1935	3,618,262	36.55%	1,322,720	19.76%
1936	4,199,463	34.41%	1,445,060	19.05%
1937	4,619,648	33.51%	1,548,394	20.41%
1938	4,692,294	32.03%	1,502,947	17.65%
1939	4,942,936	31.54%	1,559,290	17.44%
1940	5,448,244	32.85%	1,790,250	18.05%
1941	6,743,275	30.54%	2,059,590	17.41%
1942	9,088,347	27.49%	2,498,485	16.42%
1943	11,978,811	28.25%	3,384,786	16.65%
1944	14,057,373	27.79%	3,907,735	17.28%
1945	15,163,385	26.80%	4,064,798	16.14%
1946	16,356,618	27.10%	4,433,022	15.87%
1947	17,211,746	24.72%	4,255,214	14.68%
1948	19,298,724	23.10%	4,458,725	13.95%
1949	19,756,492	22.95%	4,535,729	13.60%
1950	21,137,472	21.97%	4,644,895	12.93%
1951	24,242,058	20.24%	4,907,469	12.00%
1952	26,314,497	19.82%	5,217,383	11.80%
1953	28,154,905	18.82%	5,300,774	11.10%
1954	28,839,398	18.84%	5,434,306	10.90%
1955	31,971,346	17.92%	5,730,299	10.60%
1956	33,492,602	17.88%	5,989,665	10.20%
1957	36,349,349	16.87%	6,134,423	9.70%

<u>Year</u>	<u>Tithe</u>	<u>Missions as % of Tithe</u>	<u>Missions</u>	<u>Missions as % of whole</u>
1958	38,242,567	16.31%	6,237,599	9.40%
1959	41,331,984	16.51%	6,825,761	9.40%
1960	45,021,715	16.14%	7,270,437	9.20%
1961	46,515,796	16.16%	7,519,774	9.00%
1962	49,193,801	15.86%	7,805,922	9.00%
1963	51,892,498	15.67%	8,134,394	8.70%
1964	55,711,320	15.39%	8,577,550	8.50%
1965	60,835,255	15.23%	9,270,950	8.20%
1966	67,490,218	15.07%	10,176,603	8.30%
1967	72,710,953	14.49%	10,541,097	8.10%
1968	79,507,456	13.99%	11,123,760	7.90%
1969	85,549,860	13.58%	11,622,632	7.60%
1970	93,201,151	12.69%	11,828,039	7.10%
1971	101,859,859	12.46%	12,692,145	7.00%
1972	113,643,398	12.38%	14,076,001	7.00%
1973	127,458,507	12.98%	16,548,820	7.30%
1974	143,814,062	12.11%	17,417,692	6.90%
1975	154,365,839	16.30%	25,170,828	9.10%
1976	171,085,703	11.24%	19,232,307	6.50%
1977	189,473,813	10.61%	20,119,215	6.00%
1978	202,750,299	10.03%	20,341,372	5.66%
1979	225,642,918	9.47%	21,381,746	5.30%
1980	243,675,524	9.60%	23,406,949	5.50%
1981	266,483,542	9.47%	25,257,684	5.46%

Source: Statistical Reports



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## VITA

At an early age Bruce L. Bauer was introduced to new places and countries for when he was only three his family moved to Canada. Later he spent his sophomore year of college in England where his interest in foreign peoples and cultures was further stimulated.

Largely because of his experience in England and also because he had spent two months traveling on the continent in Europe he was chosen by the student body of Andrews University to go to Japan for a year as a student missionary.

Bruce returned to Andrews University, married Linda Sue Councill in December of 1968 and graduated with a B.A. in theology in June of 1969. The Bauers returned to Japan in August of 1969 where Bruce became director of the Seventh-day Adventist English Language School in Osaka.

As director of the language schools he has expanded the program until there are nine schools, 1500 students and 35 short-term missionaries.

In 1974 during his first furlough he received a M.A. in religion from Andrews University and in 1981 he received a M.A. in missiology from Fuller Theological Seminary. In 1979 Andrews University named him alumnus of the year in recognition of the work that he has done in Japan. He will return to Japan in June of 1982 to continue to direct the SDA English Schools as well as direct a new church planting effort in Osaka.

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