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A Historical Survey of Free Methodist World Missions

Robert H. Folkestad

A HISTORICAL SURVEY OF
FREE METHODIST WORLD MISSIONS

A Research Paper
To
The Faculty of
Western Evangelical Seminary

In Partial Fulfillment
of the Requirements for the Degree
Master of Divinity

by
Robert H. Folkestad

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Major Professor:

Robert V. Sack

Graduate Research Committee Member(s)

Kenneth P. Wesch

To
the General Missionary Board
of the Free Methodist Church
of North America
under whose faithful management much
is being done in the world for Christ,
this paper is dedicated

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INTRODUCTION

Purpose. The purpose of this research paper was to investigate the history of the missionary work of the Free Methodist Church. The objectives involved in this purpose have been to determine the effectiveness of this work in the past, to analyze the present missionary structure and policy, and to estimate the strategy and prospects for the future.

Limitations of study. This has not been an in-depth research. Rather it has consisted of a general survey of the history of the different mission fields and the mission organization of the Free Methodist Church. However, the writer has studied these areas in sufficient detail to warrant an analysis of methods, policies, and some problems, past and present, in order to arrive at some conclusions which will aid in the understanding of the missionary movement and strategy of the Free Methodist Church.

Reasons for study. The subject of this research has been chosen primarily for a twofold interest. The student feels it will enrich his effectiveness in the ministry of the Free Methodist Church by helping him to promote more intelligently the work and support of World Missions through the churches. Secondly, a better personal acquaintance of this subject is desired to prepare this student for probable missionary appointment and service within the Free Methodist Church in one of its fields.

Sources. The main source materials used were the books, reports, and articles of Free Methodist Missions personnel and historians. Official minutes and other records have not been consulted. Personal experience, interviews, and correspondence amounted to a small area of resource.

Approach. The approach to this research is in two parts. First, A History of Mission Field Developments, and second, A Study of the General Operation of Free Methodist Missions.

PART ONE

HISTORY OF MISSION DEVELOPMENTS

CHAPTER I

BEGINNINGS AND ORGANIZATION

Setting

When the Free Methodist Church was founded in 1860, Protestant foreign missions was entering into its century of strong emphasis and great outreach. Only seventy years before, William Carey and others pioneered the modern missionary movement of evangelical Christianity. The greatest missionary involvement of the Church in modern times lay ahead. Free Methodists were called to share in it.

In 1860 there were still frontiers for missionary work on the home fronts with the westward expansion of the United States. The first real missionaries of the Free Methodist Church were the men and women who left comforts and endured the hardships of the new frontier to plant churches all over the United States and Canada. After establishing new conferences in North America, the Free Methodist Church soon looked to the foreign fields and began to send missionaries abroad, beginning in the period from 1882-1885.

Founder

The founder and first general superintendent, B. T. Roberts, was himself a man with a missionary heart and early guided the church in the direction of missions. Had it not been for his wife's poor health, his own application for missionary appointment to Bulgaria, India, or Turkey would have been accepted.

¹Byron S. Lamson, Venture: The Frontiers of Free Methodism. (Winona Lake, Indiana: Light and Life Press, 1960), p. 16.

Roberts seemed always to want to reach a helping and saving hand to the underprivileged person or class of people. His was a free church (including free seats) in order, for one reason, to minister to the poor as well as the rich. Even prior to the Civil War, he had braved criticism to go to a group of Negro boys to be their Bible class teacher on Sundays. His motivation was deeper than concern for his organization; it was for the larger concern for the salvation of lost souls everywhere through the work of all Christians. He said,

The experiences through which I have passed have had a good effect in many ways. They have cured me of sectarian bigotry. I have lost my denominational zeal. I feel a deep sympathy with every enterprise that has a tendency to promote the Kingdom of Christ in its purity."²

Missionary Board

The intention, if not the initial execution, of the Free Methodist Church from the beginning was to engage in and make provision for both foreign and home missions. At the outset, provision was made for a general missionary board. In 1874 it was voted that conferences could send their designated missions funds to the General Missionary Board. In 1882 a Missionary Secretary was elected for the general church, and during the following quadrennium the first appointments were named. The General Missionary Board was not incorporated until June 19, 1885.³ General Evangelists of the Church were the first supported missionaries laboring with meager sums on the American frontiers.

²Ibid.

³Wilson T. Hogue, History of the Free Methodist Church of North America. (Winona Lake, Indiana: The Free Methodist Publishing House, 1941), Vol. II, p. 255.

Home Missions

In 1866 home missions, called "general missions", and "foreign missions" were differentiated so that contributions to each were separate. In 1931 the last major re-organizational step put missions directly under the Board of Administration, which includes all church business.⁴ There are Commissions under this central board. The Commission on Missions has the delegated authority of running the program of missions. The Missionary Secretary is still the chief executive of the missionary enterprise, carrying the vast responsibilities with his staff of officers.

Womens Missionary Society

In 1889 the Womens Foreign Missionary Society was formed. Since then it has been responsible for a large share of money raised for missions and other contributing work such as promotion, education and recruitment. In 1890 the society was officially made an auxiliary to the General Missionary Board.⁵ Societies were organized on a local, conference, and finally, national level. The North American Womens Missionary Society membership is now over 26,000, while in other countries it is over 7,000. Since 1894 Womens Missionary Society (word "foreign" dropped now) has raised over twelve million dollars for missions; (\$700,000 plus in 1967).⁶

Its publication of the monthly magazine, The Missionary Tidings, began

⁴L. R. Marston, From Age to Age a Living Witness. (Winona Lake, Ind.: Light and Life Press, 1960), p. 452.

⁵Ibid.

⁶Ibid., p. 459 and Boyd's 1967 report, United Wd. Mission

in 1897 and today has over 27,000 subscribers.⁷ It is a primary means of dispensing missionary information for the interest of supporters throughout the church.

Junior Missionary Society

The Junior Missionary Society was begun as an auxiliary arm of the Womens Missionary Society in 1898 as originally stated. "Its goals are to win children to Christ, instruct them concerning the church and its program of missions, and guide them into lives of service whether at home or abroad."⁸ The many local groups raise money for missions as a part of their learning.

Young Peoples Missionary Society

The Young Peoples Missionary Society was also started by the mothers of the church, 1919. They realized that the only way to produce fruit and workers from children to adults was to maintain and train these people during their youth. Mrs. Emma L. Hogue became the pioneer and first superintendent for twelve years. The spiritual and forwarding effect it soon had surprised most everyone. The initial leadership was without salary, but at the end of four years it resulted in 200 local societies, 3,208 members, and \$12,000 raised for missions.⁹ The women kept the organization going and developed the program until 1931, when it was made a separate organization of the general church called the Free Methodist Youth. Mission giving through the Free Methodist Youth increased yearly and reached \$155,000 in 1946.¹⁰ Y.P.M.S. organizations, as they were called, were started around

⁷Marston, op. cit., p. 460.

⁸Ibid.

⁹Carl L. Howland, The Story of Our Church. (Winona Lake, Ind.: The Free Methodist Publishing House, 1951), p. 152.

¹⁰Ibid.

the world on every mission field. A great host of Christian young people were thus made ready for service. Many of them received their training and call to service in missionary work while attending colleges of the church which possessed and imparted a missionary vision.

Missionary Vision

The church leaders in the beginning days saw the need of establishing schools for the training of Christian young people. This was providential for, "An overseas missionary program without an educational program could hardly succeed."¹¹ B. T. Roberts wrote about the need for some schools in 1864. In a few years there were a dozen new church educational institutions. The first was started by Roberts in North Chili, New York, and is now called Roberts Wesleyan College.

Another man of missionary vision, Nels B. Peterson living in Seattle "said he would donate five acres of ground...if they would make it a missionary school."¹² The result was the formation of Seattle Seminary in 1891 where Peterson's own children were trained and two then sent to foreign fields.¹³ The vision for the school, now Seattle Pacific College, has been realized manifold as more missionaries have been trained there than any other denominational school. At present, several hundred (interdenominational) are on foreign fields, and a good department of missions attracts students there.

D. W. Abrams, desirous of educating freed slaves for Christian teaching and sending some to Africa as evangelists, received General Conference approval to begin a school for Negroes in Kansas for this purpose. The idea was a first step toward Free Methodist Mission in Africa. Mr. Abrams was

¹¹Lamson, op. cit., p. 33.

¹²Ibid., p. 34.

¹³Hogue, op. cit. (Vol. II), p. 326.

understandably a prime mover in the resolution of the Missionary Board in 1884 which authorized and called for the sending of the initial five missionaries to Africa.¹⁴

Africa Area

The first foreign missionaries of the Free Methodist Church were Rev. and Mrs. E. F. Ward, appointed in 1881 "as 'faith' missionaries to India."¹⁵ The year 1882 saw the organization of the General Missionary Board which appointed its first missionaries in 1884. The pioneers of the Free Methodist work abroad were sent to India and Africa in 1885. This was the year missions came alive in the Church. Accounts of rallies were given in the Free Methodist magazine with reports of financial gifts. "In early 1885 the gifts averaged about \$200 each week."¹⁶ It was just a simple matter of receiving the funds, selecting the missionaries, and sending them to Africa! Mr. and Mrs. W. W. Kelley, Harry Agnew, and Rev. and Mrs. Robert Shemeld were chosen for Africa. Louisa Ranf, the first appointed board missionary, and Julia Zimmerman were chosen to join the Wards in central India.

The African delegation journeyed via London to the east coast of Africa to Durban to decide where they would locate. Two locations were selected. The Shemelds settled at a South African station at Estcourt, 120 miles inland from Durban. The Kelleys and Agnew chose a spot across from the American Board work at Inhambane. Mr. Agnew soon became the sole survivor of the

¹⁴Lampson, op. cit., pp. 51, 52.

¹⁵Quinquennial Report, 1960, General Missionary Secretary to the General Conference of the Free Methodist Church, Winona Lake, Indiana, p. 4.

¹⁶Byron S. Lampson, Venture: The Frontiers of Free Methodism. (Winona Lake, Indiana: Light and Life Press, 1960), p. 53.

Free Methodist mission in Africa. The Kelleys were forced to return to America because the fever was killing Mr. Kelley. The Shemels worked for several years as rugged pioneers, but controversy between them and the board and the difficult and unsuccessful plan of self-supporting missionaries led to their own withdrawal from the Board in 1893.

In September of 1885 a second party of three sailed for Liberia to establish an 'independent faith mission.' The relationship was too vague and loose with the Board. Miss Mary E. Carpenter died in Africa in 1886, leaving Mr. and Mrs. A. D. Noyes in this party, but she was later declared posthumously a full board missionary when the Board clarified and standardized its action with regard to these early missionaries and future appointees. This action was taken by the Board at a 1905 meeting in Chicago.¹⁷ Liberia was cancelled as a field when the Noyes withdrew because of a poor climate, to become the pioneers in South Africa.

¹⁷Ibid., p. 68.

CHAPTER II

AFRICA FIELDS

South Africa, 1891

Rev. and Mrs. A. D. Noyes spent the first years in South Africa laboring with the American Board Mission. Mr. Noyes used his own savings to purchase 2,300 acres of strategic land. This was later turned over to the Free Methodist Board and served as a valuable mission center. In 1891 Miss Grace Allen joined the Noyes to pioneer a Girls' School at Fairview. Fairview Farm, as the station was called, lay near the Indian Ocean and the mouth of the Umzumbi River on the southeastern coast of Africa.

The first mission conference was organized in 1905. In 1898 Miss Hartman entered upon her chosen field of service at the Itemba Station, fifty miles inland from Fairview; she served over fifty years overseeing the schools, farm and outstations. In 1950 Miss Hartman was buried in Africa where her beloved friends knew that they would all rise together in the resurrection.¹

A clinic was established near Itemba at the Ebenezer Station through the efforts of Dr. W. A. Backenstoe. In 1906 Rev. N. B. Ghormley established a high school at Edwaleni; later an industrial arts program was added to the school and in 1925 it became an industrial school under government appropriation. The Edwaleni Technical College registered 150 students in 1951.² At the Fairview campus a Bible training program developed.

¹Byron S. Lamson, Lights in the World: Free Methodist Missions at Work. (Winona Lake, Indiana: General Missionary Board, 1951), p. 120.

²Ibid., pp. 124-126.

The cultural and commercial center of this area of Natal-Cape in South Africa is the large coastal city of Durban, with a population of 250,000 (1950). Missionary Margaret LaBarre directed five Sunday Schools here with African teachers in the housing compounds of employees.³

Since World War II, Greenville Hospital, South Africa, has been constructed to supply urgently-needed medical services and nurses' training facilities.⁴ In 1960 the South Africa membership numbered 1,442.⁵ Presently three million people in the area are served by the Free Methodist churches. There is a need for more evangelism in populated residential areas. Two Africans superintend the Natal-Cape Conference of South Africa.⁶

Portuguese East Africa (Mozambique), 1885

The founder, G. Harry Agnew, has been previously mentioned in opening the work at Inhambane. Agnew also was the founder of the missionary work in the Transvaal, in 1895. The Portuguese East Africa field is now called Mozambique, the name of the Portuguese province. Agnew built the first chapel, seating 250 people, near Inhambane and soon constructed another at Cereni. He translated a portion of the Gospel of John and a small handbook on Christian theology for the training of preachers. Mrs. Agnew passed away while they were living at Mabile, near Inhambane. Mr. Agnew then moved to Johannesburg in the Transvaal where climate would be better for his health and "to establish

³Ibid., p. 127.

⁴Venture, p. 206.

⁵Marston, Age to Age, p. 461.

⁶Annual Report, 1967, p. 20.

a training school for native preachers."⁷ There he met a South African layman, named Baker, who was evangelizing among the mine workers. The two worked closely together for several years in founding churches, which united with the Transvaal F. M. Mission in 1933.⁸

While preaching up and down the coastal towns, Agnew and Baker entered one village to find one waiting there who said, "You have come at last."⁹ This man had learned some Scripture in Johannesburg by memory and he and his friends were waiting to learn more and be baptized. Agnew was heartened to see a church spring up. Pioneer Agnew died in 1903, having laid the basis for a flourishing work which now has 5,657 members in Mozambique, and another two thousand in the Transvaal Provisional Conference. At the Mozambique center in Inhhamachufu, there is a Dispensary and Maternity Hospital, as well as Evangelists' School and Youth Bible School.¹⁰ Connected with this center in 1951 were "226 outstations and 60 organized churches."¹¹ Of eleven Protestant missions in this area, the Free Methodist mission is third in size and works with the others in the Christian Council toward reaching the whole area and augmenting each other's work.

Transvaal, 1895

The Transvaal is the northernmost province in the nation of South Africa.

⁷Lamson, Lights in the World, p. 141.

⁸Annual Report 1967, p. 23.

⁹Lamson, Lights in the World, p. 141.

¹⁰Annual Report 1967, p. 20.

Harry Agnew organized the first churches in 1897 in the Western district of Transvaal. Most of the Transvaal churches are churches of mining workers, primarily men who have found God at the altars of prayer during preaching services. A similar work in the Eastern District "was begun in 1922."¹² The young men converted carry their witness back to their native villages. The central city of Johannesburg became the headquarters of missionary work in 1905 with Jules Ryff as superintendent, who for about fifty years superintended the field. Nearly two million Africans now live in this area. "The F. L. Baker Memorial Bible School...is training much needed native evangelists."¹³ During the 1968 session a provisional conference was organized for the rural congregations "outside the mine compounds."¹⁴ Work has also spread south into the bordering section of Orange Free State. There is a new opportunity in the North to minister to 50,000 Africans of a mining industry where property is offered without cost for a church and parsonage. In 1960 church membership in Transvaal province had risen to 1,516.

Southern Rhodesia, 1938 (Now called Rhodesia)

The country of Rhodesia lies north of Transvaal and was pioneered as a Free Methodist field by Ralph A. Jacobs. The area entered was more primitive than Portuguese East Africa, where the Jacobs' had been. The work began in a miraculous way illustrating the miracle through God and salvation that often occurs in missions.

¹² Ibid., p. 133.

¹³ Marston, From Age to Age, p. 462.

¹⁴ Annual Report 1967, p. 23.

On the second Sunday after the missionaries' arrival, as the Gospel was being preached out under the big trees that line the Lundi River, the large congregation of natives were powerfully convicted. Many of them in tears repented of their sins that day. The same thing happened almost every Sunday for over two years!¹⁵

The Rhodesian Government granted the land at Lundi for the first mission residences and the Central School, dormitories, medical clinic, and church, and employees' homes.¹⁶ The Lundi mission was strategically located, the only evangelical enterprise for a hundred mile area around with thousands of people. After six years there were 650 members and ten out-stations. 1960 saw a five-year increase of 57 percent to a membership of 1,277. Supt. Jacobs headed the building of a small hospital at Nunnetsi (Chikombedzi Clinic). As the only modern medical center in that area, it has led to many more hearing the Gospel and the starting of churches in new areas.

Graduates of Central School at Lundi became teachers of the illiterate in the villages where the people are learning to read the Bible. The best students went to Lundi for further schooling. All are slowly being taught better ways of home-making, farming, building, etc. to help them live above the famine level.

The initial principle of sustaining the churches was that of self-support for their local preachers with church organization patterned after the democratic system in all Free Methodist churches. The Rhodesian church is now a fully operating African-led Conference. Membership has grown to 1,505 in 1967, with 3,500 children enrolled in village schools. The hundred

¹⁵Lamson, Lights in the World, p. 152.

¹⁶Ibid., p. 153.

students enrolled at Lundi High School are experiencing revival and doing evangelism. Seventeen young people are full-time students at the Bible School.¹⁷

CONGO-NILE (NOW RWANDA AND BURUNDI), 1935

The Pioneer

Rev. and Mrs. J. W. Haley were the first Free Methodist missionaries to South Africa. In 1926 Mr. Haley was told in London by a missionary, who had viewed the country of Urundi, that here there were over 2½ million people with no missionaries. On that day Mr. Haley said, "I accepted responsibility for Urundi."¹⁸ The years following brought the Depression and a decrease in missionary funds. However, in 1932 Haley investigated the field, travelling northward by car several thousand miles, then by rail, ferry, and lake steamer to Usumbura where he was cordially met by Danish missionaries. They helped him to see the great need among the Batutsi and Bahutu Africans and the possibilities for a mission.

Haley returned home to South Africa. Two years later, he was directed to go back and pioneer a mission in Urundi (now called Burundi). God's providential hand was working miracles to open the new work. There were no extra funds, not even for the cost of visas into the country; but when Haley was received by the governor he was granted free passage with the members of his family later for what would have cost two thousand impossible dollars.

¹⁷Annual Report 1967, p. 21.

¹⁸J. W. Haley, But Thy Right Hand. (Winona Lake, Indiana: The Women's Missionary Society of the Free Methodist Church, 1949). p. 12.

Haley lived dangerously for the first several months, but God provided friendly Africans who acted as body guards for him at night. Building materials were made locally for the first mission house. Seven months after going out alone, his family joined him. The first mission station occupied by Haley was at Muyebe. Lands for new missions were granted by Belgian officials. The people of Urundi knew nothing of modern medicines, and many came with various diseases and wounds. Peace Haley, the daughter, became a natural nurse and the first dispensary was established. Another daughter, Dorothy, was good in linguistics and took charge of the school teaching work. The first students learned Bible Stories and Christian hymns.

Indigenous principle

J. W. Haley's group of indigenous principles in missions was a genius from the start. The pattern allowed new African workers to get a vision for their own work. They supported their own pastor-teachers from the start (a fundamental principle for indigenous church planting). The churches also learned to govern their own business by the handling of their own funds. Haley invented a fool-proof system to insure safety and exactness with the offerings.

A large box with padlock and two keys was provided for the offerings and two treasurers were appointed by the church. The box was kept at the mission house, but the missionary had no key! The 'treasure' was carried to the church where the offerings were received and the pastors and teachers paid their allowances. A smaller box was later placed inside to receive special gifts for the support of African missionaries in unevangelized areas until a new church was established and able to care for its own ministry.¹⁹

¹⁹ Lamson, Venture, p. 170.

The Haleys from Canada were joined by another Canadian couple whom God had definitely called and led to Urundi. They were the Colletts. The first official nurse, Miss Esther Shelhamer arrived in 1939. Peace and Dorothy Haley became Mrs. Oedvarberg and Mrs. Burton McCready respectively, and continued to be missionaries with their husbands. Three missionaries were transferred from South Africa to this field. Revival occurred almost instantaneously there. The Muyebe Church became the largest of any Free Methodist church in the world.

By 1948 the church had 168 pastors and 4,934 members. 1960 experienced a five-year growth increase of 76 per cent to 8,315 members. Since then Congo, Burundi, and Rwanda have become three separate conferences or fields. Congo has added many indigenous churches which sought relationship with the Congo Free Methodist Church after political disruption had occurred. Rwanda reported a membership of 3,800 in 1967, while Burundi showed 5,769 with a one-year gain of 27 per cent (1,225 people). This is amazing because persecution and imprisonment of key Christians has just occurred.

Inter-mission Co-operation

Since 1935 other Protestant Missions have co-operated closely with Free Methodist Missions. They saw the need for a broader fellowship among the national Christians. They discerned that strictly denominational point of view was detrimental. The missionaries first exercised a unity among themselves and created an Alliance. They produced a common Rest Grounds, set for Prayer Conferences, produced a common New Testament, Hymn book and other Christian literature. They worked together for a Leprosy mission. Most important, the Africans have gathered for their own inter-church

conventions where many more have found the Lord. The World Gospel Mission and the Friends (Evangelical) Mission have cooperated with the Free Methodist Mission in the building and continuing administration of the Bible School at Mweya, Burundi. Some of the Congo church leaders have also been trained at this school.

This land of the Congo-Nile, where the Church of Jesus Christ is now flourishing, is called the 'Pearl of Africa' in its beautiful setting at an elevation of over 4,000 feet near the lovely lakes Tanganika and Kivu. Beauty of land and spiritual beauty for the soul is complimented by health clinics for the body; there are hospitals at Kibogora (Rwanda) and Kibuye (Burundi), and dispensaries at Rwintare and Muyebe.

The Congo Church has no resident missionaries at the present; but is helped in a small financial way to carry on village schools. Despite the terrible persecutions there, new converts have been added. When it becomes possible, missionaries will enter this area again.

Egypt 1899 (Free Methodist Church, 1959)

On the northeastern corner of Africa is Egypt, an ancient civilization of a different culture than that of black Africa; Egypt is one of the Arab countries of the Middle East. The founder of what is now the Free Methodist Church of Egypt was Rev. Herbert E. Randall of the Holiness Movement Church in Canada. When this church joined the Free Methodist Church the Egyptian church did the same; about 5,000 Christians belonged to the Egyptian body. Bookstore ministries in Cairo and Assiut are successfully dispensing Christian literature and have enrolled 2,000 in a Bible correspondence course. In Assiut the Wesleyan Theological Seminary with Egyptian and foreign teachers trains a few candidates for the ministry. Egypt now has an

autonomous General Conference, but retains ties with North America and all of Free Methodism through the World Fellowship.

The last statistical report from Egypt reveals the following: Five missionaries, seventy-eight ordained pastors, ninety-two churches, 4,250 members, and ten students in the ministerial boarding school. The General Conference is composed of six districts with their own superintendents.²⁰

In May, 1967, due to the political crisis, the missionaries in Egypt withdrew to Cyprus. Missionaries Earle and Doreen Hawley and Naomi Lindsay finished their terms of service with our church in Haiti and hoped to be able to return after furloughs to Egypt, a land of Mohammedans and five million 'Christians' of the Coptic Orthodox Church. The Coptics are the most responsive to the gospel message of the evangelicals.²¹

²⁰1968 Annual Report, pp. 457, 495, 496.

²¹The Missionary Tidings, July-August, 1968, pp. 20, 22.

CHAPTER III

FIELDS IN ASIA

India, 1881

The beginning of this paper told the account of the first foreign missionaries of the Free Methodist Church. They were Rev. and Mrs. E. F. Ward, who went independently to India in 1881. Support from Illinois and across the denomination backed their work in the central province of Berar.

Foundation. The first appointed missionary of the newly organized General Missionary Board was Mary Louisa Ranf, who came to India in 1885 with Julia Zimmerman, another appointee. They assisted the Wards in central India. In 1891 Celia J. Ferries joined the India mission and "as superintendent she was responsible for locating the mission field in Berar and securing the first mission property."¹ The provincial capital of Yeotmal was the first mission opened and continued to have a central importance in the more than eighty year history of the mission. Since its beginning, sixty missionaries of our Church have given of their lives in service to India. The fruit of Indian souls and a church in India has come slowly; after sixty years the Church was very small, but in the last fifteen years the Church has grown considerably and taken on a more fully indigenous nature.

¹Lamson, Lights in the World, p. 104.

Famines and Schools. At the turn of the century great famines existed in Central India and our missionaries were largely engaged in helping to feed thousands of people. Also, orphan children were taken into schools and formed boys' and girls' orphanages in Yeotmal. These children became the first and main converts of our mission and eventually, parents and leaders in the churches. An industrial school was established in Yeotmal in 1906 and two years later was offering instruction in a "theoretical course, carpentry and cabinet making."²

"In 1918 under the leadership of Grace Barnes a Bible Training school was opened."³ Miss Barnes was a capable teacher and it was a blow to the mission when her life was suddenly and early cut short with pneumonia. Miss Helen I. Root was her co-missionary and continued in the work of teaching during her five years in India, 1917-1922. After this Helen Root was returned to America, but continued to be a force for missions throughout the Church by speaking and writing. She served her last years, 1931-1943, as the editor of the W. M. S. publication, The Missionary Tidings.

Evangelistic Centers. Dr. and Mrs. Floyd Puffer came to India in 1918. They were followed a year later by Rev. and Mrs. Rolland Davis. The Puffers worked for many years in evangelism. The Davises did the same, and he superintended the mission for several years. Permanent stations for evangelistic, educational, and medical activity were founded (mostly in the first decade of this century) at Darwaha, Umri, and Wani, all towns in the same

²Lamson, Lights in the World, p. 107.

³Lamson, Venture, p. 254.

province with Yeotmal.

Hospital. In 1923 with the help of S. D. Casberg, hospital buildings were completed at Umri, and "used as a dispensary."⁴ For years the staff was insufficient and the facilities such as a water system and medical equipment inadequate or non-existent. In 1951 Dr. Paul Yardy reopened the hospital and set up a strong medical program coupled with a Christ-centered ministry and follow-up of patients. The hospital in 1967-1968 gave 25,882 treatments and cared for 12,923 patients.⁵

Revival, Conference and Seminary. If the pioneering of the mission was from 1891 to 1903, the following years to 1937 led to "the founding of the Free Methodist Annual Conference."⁶ The years since have been the active period of growth and outreach for this conference. This second period ended with a new beginning from a revival in 1935. This revival gave the impetus in souls and vision for the founding of Yeotmal Biblical Seminary late in 1938. Frank Kline and his wife came to India in 1936 and he became founder and principal of the school.

In 1934 earnest prayer was made for a 'St. Paul' for India. That prayer was answered when God revived the heart of Eleazer S. Timothy and called him to return to Yeotmal and preach where he had once left the faith. Immediately missionaries noticed the transformed life and preaching of Rev. Timothy. He became a chief instrument of the revival. Mr. Timothy received heart cleansing and full empowerment for service in 1935 when he saw his

⁵ 1968 Yearbook, p. 496.

⁶ Frank J. Kline, ed., Asia Fellowship Conference, (Winona Lake, Ind.: The Continuing Committee of the F. M. World Fellowship, N. America Div., 1960), p. 36.

hostels with the primary and middle schools help to give religious and Bible instruction and a definite Christian ministry to these children while helping them to improve their future.

Lay Training. The Lay Leaders' Training School is conducted each year at Chikalda in cooperation with other evangelical churches. The trained laymen become better fitted for Christian leadership in the many villages where their help is needed to supplement the small number of ordained pastors.

1960's. In 1962 the Conference voted in favor of a five year plan to put the churches on a full self-support basis, believing this would make them more ready to win their brethren; they knew this would also cost hardship and sacrifice.

In the sixties the institutions of the Church have continued under God's guidance and blessing to bear fruit. Two years of Evangelism-in-Depth crusades in the province resulted in an "unprecedented interest in the Christian message."¹⁵

After nine years of three-month-long lay institutes at Chikalda, 176 families have attended representing 140 villages out of 500 with Christians. One family went back to their village to witness and it resulted in "forty-eight baptisms, old Christians revived, and two new couples in the Institute this year."¹⁶ A stone breaker who attended the institute has had twelve converts in his camp. "There is now a group of thirty Christians at that camp. He holds three services a week for them."¹⁷

¹⁵1966 Annual Report., p. 22.

¹⁶The Missionary Tidings, November 1967, p. 258.

¹⁷Ibid., p. 259.

Elmer S. Root is presently the mission superintendent in India. As of 1968, there are eleven missionaries on the field. Thus the work continues with still some means opened for winning men to faith and life in Christ.

JAPAN, 1895

Japanese Founders.

The pioneers of the Free Methodist Church in Japan were two young Japanese men. Paul Kakiyara was the first; he was sent back to his homeland from America in 1895 by the General Missionary Board. Evangelistic work was started on the little island of Awaji, just south of Osaka at the edge of Japan's largest island. While preaching in one town, Mr. Kakiyara found another young evangelical preacher, Rev. Teikichi Kawabe, doing the same. The two joined their efforts in the village of Fukura. Kakiyara recommended Kawabe for appointment and the Board accepted him on probation. In a sense, it was like St. Paul being introduced to the 'Jerusalem Committee' by a 'Barnabas', for Kawabe was to become the great leader of the Free Methodist Church in Japan as well as a nationally known interdenominational preacher and evangelist. He was fittingly called 'The St. Paul of Japan' by some. The first church was organized at Fukura in 1897 by Mr. Kawabe.¹⁸

T. Kawabe was converted in America, like Kakiyara. A Methodist minister particularly and the M. E. Church generally, nurtured, trained, and ordained him for the gospel ministry which he began among his own people

¹⁸ Frank J. Kline, ed., Asia Fellowship Conference.

on the West Coast.¹⁹ But a clear call came to him to preach the gospel to the many in Japan and Kawabe obeyed. He was working independently when he met the first Free Methodist missionary in Japan and made this church his own in an unswerving attachment and loyalty to its doctrine and principle. When his co-worker, Kakihara, dropped out of the work, the Mission Board wanted to discontinue its mission there and release Kawabe to some other mission, which would have been any church's profit. But Kawabe would not desert the Free Methodists although for the next few years it seems as though they had deserted him. Kawabe's loyalty remained to the important doctrines of salvation and sanctification which he knew and loved. It was hard for him and his wife to make a living and continue preaching, but they did. The time came when she knitted garments for sale and Kawabe sold his beloved Christian books to support themselves. Eventually, their very possessions were sold, but then the board, seeing the consecrated effort of this humble family sent some support to them. In 1903 they rejoiced to see prayer answered in the coming of American missionaries, Rev. and Mrs. A. Youngren and Rev. and Mrs. W. F. Matthewson, who sailed from Seattle. Then another center was opened on the main island town on Awaji.

Osaka Institutions.

The vision of Kawabe and the added strength of the mission led to preaching in Osaka and the renting of a "house for an evangelistic hall"²⁰ in 1903. From evangelism at the International Exposition that year, came the nucleus of Christians which Kawabe nurtured into the Osaka church. The

¹⁹ Ibid.

²⁰ Ibid.

Matthewson's joined in this work, while Youngrens, with Japanese Christians, occupied "the principle town of the Island of Awaji."²¹

The Osaka Bible School grew out of the first Bible studies in 1903 begun by Mr. Kawabe. By 1915 four more missionary couples and Misses Hessler and Mylander were a part of the mission. Buildings also appeared at the two mission centers.

For twenty-seven years, the Osaka church grew under the pastorate of Kawabe. This congregation, the Nippon Bashi Church, built a larger edifice in 1913. After the fire of 1923, "a new ferroconcrete building was erected."²² Over those years at this church, Pastor Kawabe "baptized an average of a hundred Christians each year."²³ It became the largest local church in World Free Methodism until its 3,000 members "were divided...and thus new churches were established."²⁴

God prepared another Japanese Leader for the Church in Dr. T. Tsuchiyama, who returned from a Christian and scholarly experience in America to preside over the expanded and relocated school in Osaka. In the crucial years before, during, and after World War II, Dr. Tsuchiyama was Superintendent of the conference also.

Independence.

By 1923 other important fields, such as "Kyoto, Wakayama, Tokyo, and

²⁰Ibid.

²¹Carrie Turrell Burritt, The Story of Fifty Years, (Winona Lake, Ind.: Light and Life Press, 1939), p. 90.

²²Kline, ed., op. cit., p. 71.

²³Harry F. Johnson, Heroes of Other Lands, (Winona Lake, Ind.: Light and Life Press, 1939), p. 137.

²⁴Kline, op. cit., p. 72.

All the missionaries left Japan at this time except one, Ruth Mylander. For nine months she was under quiet house arrest at the mission in Osaka. Then for a year Miss Mylander was kept in a concentration camp for Americans in Kobe, until her release and return by ship to New York. The treatment was kind and she was blessed by the loyal friendship of Japanese Christians who helped her. During the war, several kindergartens of local churches continued to operate and were "flourishing more than ever before."²⁸

Japanese Christians suffered much during this war. Toward its end, their cities, homes, and churches were largely destroyed by bombing. Earlier, some pastors were uprooted from their churches and forced into some services for the government. The voice of the church was silenced through discontinuance or amalgamation in the United Church. Rev. Kawabe gave himself to prayer and to "encouraging the believers to be true to God and to be faithful in church attendance as long as it was possible to do so."²⁹

When the war was over, Free Methodists played a leading denominational role in sending relief to the needy around the world. To Europe our churches sent "approximately thirty-four tons of warm clothing."³⁰ Thousands of dollars for famine relief were cabled to India and China. Most of all, Japan needed loving Christian care from America. Our chaplains in Japan were the first representatives of this cause. Chaplains Wells and Kingsley both

²⁸ Ruth Mylander, Japan Investment (Winona Lake, Ind.: W.M.S. of the F.M. Church of N. A., 1901), p. 11.

²⁹ The Living Faith in Japan, Woman's Missionary Society (Winona Lake, Ind.: Light and Life Press, 1957), p. 39.

³⁰ Lamson, Venture, p. 182

visited Dr. Tsuchiyama in Osaka. Money was sent to assist twenty-four pastors and clothing and food packages were sent by the hundreds for central distribution in Osaka. Before missionaries returned in 1947, "Colonel C. D. Hill of Eighth Army Headquarters in Yokohama served as Board correspondent."³¹ Col. Hill directed our massive assistance program and contributed largely to it.

Reconstruction.

Rev. Oda was in China during the war and returned to the sorrowing news that Dr. Tsuchiyama had died, after several years of struggling and working in a paralyzed condition. "Tsuchiyama believed that the church could be rebuilt and emphasized that the vacuum in the minds of the people was Christianity's greatest opportunity."³² Rev. Oda was elected to head the church in this huge responsibility. With the help of the Mission Board, a reconstruction program of churches was begun in 1948. A fine church was built in Tokyo that year.

DeShazer's Impact.

The Japanese began moving toward Christ as never before as the post-war era opened. If more reapers would have been there, a greater harvest could undoubtedly have been reaped. One of the greatest reaping missionaries of this time was Jacob DeShazer. He was converted in China in a Japanese prisoner of war camp. The Doolittle air raider once had hate for the Japanese guards, but this was replaced by love that made him determine, if ever

³¹Lamson, Lights in the World, p. 83.

³²The Living Faith in Japan, p. 46.

³³Lamson, op. cit., p. 86.

freed, to minister Christ to the lost people of Japan. When he came as a missionary, his testimony was heard by thousands. Newspapers and radio spread the story that he is reported to have had 30,000 conversions in the first year.³³ Rev. Oda travelled with him for the crusade meetings as his preaching interpreter. It was impossible to follow up converts; so many were lost to the Church, yet their present need was met and God was able to help some of them. Among the most notable converts, was Commander Fuchida who had led the Japanese air squadron that bombed Pearl Harbor. The miracle and pattern of DeShazer's life was reproduced in Fuchida. After reading the tract of Sergeant DeShazer's conversion, God spoke to Fuchida and marvelously changed and saved him to be an effective evangelist in Japan and America. Rev. and Mrs. DeShazer have continued to work in Japan; his methods and work has changed from the early fast pace to a ministry of starting churches in new populated areas.

The School in Osaka was reorganized as Osaka Christian College and has steadily grown to a modern campus with seventy-seven teachers and 916 students in 1967.³⁴

Old Kawabe.

Mr. and Mrs. Kawabe, the pioneers for the Free Methodist Church in Japan both survived the war. He continued as an effective prayer warrior and wise counselor in the post war rebuilding, but was unable to actively work in it otherwise. At eighty-eight years of age, sight and hearing

³³ Lamson, op. cit., p. 86

³⁴ 1968 Yearbook of the Free Methodist Church (Winona Lake, Indiana), p. 496.

were bad, but Kawabe longed for one last preaching tour in the conference.

The missionaries took him on visits to the churches.

Everywhere he went the people were overjoyed to see him... Many times he preached for over an hour. He seemed to sense that this was his last opportunity to speak to his flock. His faithful wife whom he called 'the woman with the shining face' always contributed to the services with her glowing testimony and radiant smile....

During his last few days on earth, when he had forgotten his friends and his loved ones, on three occasions he envisioned himself speaking to various groups and preaching the gospel.... He had a glorious entrance into Heaven on January 17, 1953, after sixty-eight years of service for his Lord.³⁵

In 1960, the Asia Fellowship Conference was held in Osaka. This important gathering of church leaders from six Asian countries (including Egypt) preceded the organization of the World Fellowship at its historic meeting of 1962. Delegates from each field brought reports to share the development, problems and plans of their field. Committees on evangelism, Christian Education, and World Organization probed jointly into these areas to find new solutions. Delegates from North America were present and active also in the conference. They set a precedent for the area conferences in Africa and Latin America that followed this one.

It was recognized that the denomination was already an international reality (on every continent but Australia), and that it was the organizational structure that was inadequate for this world situation. Therefore, their purpose was to devise a proposal "to shift the organization of World Free Methodism from the paternalism of a parent church to a true commonwealth of national churches."³⁶ Recommendations were made to be brought

³⁵ The Living Faith in Japan, pp. 66-68.

³⁶ Kline, op. cit., p. 26.

to the 1960 Centenary General Conference of the Church concerning the development of a World Assembly. Included in these, they urged provisional conferences and mission churches to develop into full conferences, as the Phillipines soon did. Also, they asked that "national conferences be given the right to organize General Conferences;³⁷ and that the Egypt and Japan Churches be recognized upon meeting requirements as bonafide General Conferences. Thus the General Conferences of North America, Egypt, and Japan would become charter members of the World Fellowship, while full conferences would be represented by "associate non-voting membership."³⁸

As a General Conference.

Egypt and Japan were recognized for adulthood status of general conferences and the important work of the World Fellowship was begun from this Asia Conference. The goal is to see all mission fields grow into full conferences and national churches to adult stature; eventually the various general conferences together would be members of the World Assembly. There are twelve or more national conferences, or missions, that could blossom into such full growth and this is what the leading ministers of the Church have envisioned. Japan and the decade of the sixties was the place and time where these organizational steps were taken. Representatives and delegates of the Japan Church were sent both to the N. American General Conference of 1960 and to the World Fellowship organizing Conference of 1962. These beginnings somewhat remind us of the development of the denomination seventy-five years ago in the United States.

³⁸ Ibid., p. 28.

In addition to administration and group planning the pastors and missionaries in Japan were continuing with the basic task of the Church in evangelism and church planting and extension. The needs were great and the task arduous in Japan. Old Christians died and new ones were hard to produce. Mrs. Kawabe passed to her Heavenly home late in 1964 and several pastors in 1965.³⁹ Elmer Parsons served in 1965 as mission superintendent and President of Osaka Christian College. There were nine missionaries under Japan appointment that year. These same appointees: Jacob and Florence DeShazer, Norman and Beverlee Overland, Elmer and Marjorie Parsons, Pearl Reid (R.N.), and Lavern Snider continue to serve at the present time, their respective furloughs being interspersed.

The Japan Church is now composed of three annual conferences and has forty ordained pastors, thirty-one organized churches, and 2,648 members. Osaka Christian College continues to be a possible means of reaching more young people for Christ and His cause through the Church. The Seminary is a means to train those called of God for the pastoral and evangelical ministry.

Last July, two pastors and twelve lay members went to Taiwan for a week of ministry, organized themselves into evangelistic teams to work in two cities and spent another week in the mountains with "three teams scattered among the mountain tribal churches."⁴⁰ This was a work patterned like the VISA program from North America; each member financed his own way to Taiwan. Where once the Japanese ruled by force and oppression, others now, with the love of Christ in their hearts and ready to sacrifice to share the

³⁹1965 Annual Report., p. 28.

⁴⁰The Missionary Tidings, September, 1967, p. 10

good news with their neighbors, are letting that love bring peace among men through Jesus Christ in Asia today.

Next we will turn to see this work on the Island of Taiwan.

THE PHILIPPINES, 1949

The complete takeover of the mainland of China by the communists in 1948 and 1949 marked the end of foreign missionary labors there. But it also marked the re-channeling of much of protestant missionary work into new and yet open fields in Asia. Through the reports of some Free Methodist World War II Chaplains, stationed in the Philippines, concern developed for this nation of islands and investigation of mission possibilities there was made.

Pioneering in the Interior.

Walter Groesbeck and his wife, Gertrude, were transferred from the field in China to pioneer a new field in the Philippines. Through previous conferences with the Philippine Federation of Evangelical Churches, the large southern island of Mindanao was chosen for our mission to enter. The initial field investigation by Walter Groesbeck in 1949 located the 'uncivilized area' of the northeastern provinces of Agusan and Surigao. Their first year was a primitive experience, working the isolated and interior village of Bunawan on the Agusan River. At the same time John and Ruby Schlosser, experienced missionaries in China, were in the capital Northern city of Manila. John assisted in the ministry of Far East Broadcasting Station that year, using his Chinese speaking ability to broadcast programs. But in 1950 the Schlossers joined the frontier mission work in Mindanao and became the first missionaries to live in the coastal, but

isolated town of Lianga. Bunawan and Lianga became the first two centers for establishing churches.

First Church, Evangelistic Methods.

After one year in a primitive house, the Groesbecks moved into the newly built, screen protected two story frame house. It was the first to appear in this area and had the convenience of running water plumbing. Mr. Groesbeck also headed the construction of the first church building, located adjacent to the house. He visited up and down the river by motor boat to bring the gospel to the surrounding population. Children's work and services for the high school students were successfully maintained from the start in both stations. Tools of "Bibles, tracts, radio (portable pre-tuned sets), phonographs (Gospel Recordings), projectors, and public address systems"⁴¹ backed by prayer helped communicate the message to the people. The two mission stations were separated by days of travel in river boat and coastal steamer. Otherwise a rough hike would have to be made from the end of the river tributary over hills to the coast. Mail service was very slow. Contact with the outside world, especially the mission board at Winona Lake, was even more remote than the missionaries were from each other. They saw that they needed to occupy the capital town of Butuan City as a Field Base, and thus improve mission communications for one thing. Butuan became the third major location, but not until 1955, when the Groesbecks occupied new residence there and began outreach services there.

The Struetkers began their labors at Lianga in 1952, taking the place of the Schlossers. Miss Wood and Miss Thorsen, R.N., relieved Groesbecks

⁴¹Gertrude H. Groesbeck and Ruby Schlosser, Lighting the Philippine Frontier (Winona Lake, Ind.: Woman's Missionary Society of the Free Methodist Church, Light and Life Press) 1956, p. 36.

at Bunawan for two years. Miss Thorsen combined an evangelistic ministry with medical work. In 1953 she "treated over 800 patients."⁴²

The same year that Butuan City was occupied, a Bible School was opened at Bunawan, where Schlossers had returned to teach the first class of "six students."⁴³ Their purpose was to train young people to effectively minister the gospel to their own people. Part of the training was outside of class; each week they went out under the direction of their teachers to conduct Bible classes among their people in villages nearby and up river from Bunawan. The Light and Life Bible School was conducted for its first two years at Bunawan, but in 1957 the school was moved to Butuan City, where it was more feasible for missionary teachers to reside.

In 1955 the Church membership of the mission is reported as forty-one. The first five years' labor was necessarily a slower time of fruit bearing, since it was largely a time of ground-breaking and seed sowing. Little churches and Sunday Schools were established around each of the three main mission stations. The Bible School began to reach out to more people. The population was growing, new improved roads were appearing, and the number of missionaries increased, as well as the number and quality of trained Filipino workers. In 1957 the membership of the churches had grown to 325. In this important year "the first delegated annual conference, representing the entire field, met."⁴⁴ This was a provisional conference in the beginning years.

⁴² Annual Report, p. 15.

⁴³ Groesbeck, op. cit., p. 88.

⁴⁴ Annual Report of 1957, by Byron S. Lamson (Winona Lake, Ind.: General Missionary Board), p. 17.

Tribes People Converted.

Also in 1957, Walter Gronsbeck travelled several times far into the mountains to the Killer Tribe. He first won their confidence and then succeeded in making peace negotiations between their chief and government officials. This led to their coming to a settled re-location where education was available, and they could supply themselves with needed crops for food. Chief Taglion and others of the tribe not only ceased their barbarous existence, but became Christians.

Indigenous Principles.

A wide-spread population of 200,000 people lived in the two provinces, for which the Free Methodist Church has assumed responsibility since 1958. No other evangelical mission ministered in the early years to these people. The policy consistently followed by the Free Methodist missionaries has been one of establishing an indigenous Philippine Church. Local churches must be self-supporting; all Filipino workers were to be supported fully by their own people. Even students in the Bible School would not be made dependent on American support by giving them full scholarships. The policy for making churches independent was never broken. Experience from China must have engrained in the founding missionaries this strong indigenous policy. Perhaps at first this caused hardships and a slow growth with struggling churches, but it was vital strength in the beginning and led to a greater growth, maturity, and strength in time.

Crusade.

1960 was a turning point for the Butuan City church and school. In this year a city-wide crusade was held. The whole church, including the American Foreign Mission, was behind this effort in prayer. Students and

pastors worked in it. Civic and government leaders lent the big school gymnasium and allowed out door rallies to be held. "516 'decisions for Christ' were recorded."⁴⁵ A healthy step of cooperation with the United Church of Christ was taken during the crusade. Follow-up contacts were made with two-thirds of the 250 persons who "indicated their preference for our denomination."⁴⁶ This follow-up directly accounted for thirty members in the Butuan City Church in 1961. Another lasting result was the impressive victory and publicity won for the church in the city and province. Along with this crusade came funds from America for Butuan City which helped construct a beautiful new, large church and seminary building adjoining it.

Rev. James Spurling directed the work of the Light and Life Bible Seminary in 1959 for a number of years in Butuan City. The lumber and log exporting city had grown to 75,000 people by 1961. There were twenty enrolled in the school in 1962 and the Conference was 548 members strong.

Conference Organization and Advance.

In 1963 another step was attained when the Philippine churches became a Full Conference, with 647 members. Felix Canete, a young man of Agusan, trained in preaching and evangelistic work, both public and personal, was elected as Conference Superintendent and is still serving in this capacity. The Bidwells and the Cranstons were transferred to the Philippine field and Rev. and Mrs. Bob Haslem entered as new missionaries. Now, for the second year, "Filipinos are teaching alongside missionaries in Light

⁴⁵ Frank J. Kline, ed., Asia Fellowship Conference, p. 67.

⁴⁶ Schlosser John, Church Planting in Mindanao (Winona Lake, Ind.: General Missionary Board, 1964), p. 13.

and Life Seminary."⁴⁷ Twenty-five students were enrolled. This fourteenth year marked the end of the old era of missionary superintendency and missionary pioneering. (Yet the Conference has since appointed missionaries to pioneer tasks in church planting.) Evangelistic fervor was carried out in a thorough manner. There was evangelism on the streets and in the barrios (small villages). Literacy classes were conducted, as were market place confrontations with with the gospel, and Home Bible Studies to win souls. The Baptism Course (or preparatory membership) involved the teaching of ten lessons, while the course for Full Membership had twelve lessons. Missionaries received appointment under the Conference the same as national pastors and teachers and each had a vote in it. The vision for growth and conquering new areas was real. The 1963 annual report shows that:

Crusade teams have sent across into Leyte, and calls are coming continually for the opening of the work there.... (also) For two years now, all agencies of the Philippine Church have been raising money for a common missionary cause, this year for African missions.⁴⁸

Tacloban City.

In 1964, when John and Ruby Schlosser returned from their furlough, they received a new appointment to pioneer a church in Tacloban City on Leyte. The result has been a new church begun amid an area where thousands closeby are without Christ. A brief account of the history of this work follows:

A campaign of friendship was begun. Ruby attended university classes in order to contact students and teachers. John started Bible study classes in homes and shops. Young people were invited to the home for fellowship and discussion. Children's classes were held. After nine months, regular services were begun in the Schlosser's living room, and house-to-house evangelism was begun....

⁴⁷1963 Annual Report, p. 25.

⁴⁸Ibid.

many responded with special giving to missions. This happened when the Schlossers were midway through their term in Tacloban.

Following the crusade and follow-up of it, the Schlossers returned in October to teach in Butuan City. The Filipino couple was left in full charge of this church in Tacloban.

The VISA team left Leyte for a week long visit of the established churches in the provinces of Agusan and Surigao on Mindanao. The first hand viewing of many of the churches and people by the writer has convinced him of the hand of God in this young mission and now bursting conference. He visited churches at Libertad, Bunawan, San Francisco in Agusan, and Kitcharao in Surigao, besides several out-stations and the main church and school in Butuan City. Some of the team was in Lianga and other places. Our impressions of the Philippine churches have been carried back to our home and neighbor churches; we feel the VISA effort was truly worth the cost.

Cagayan de Oro City.

Late in 1967, Raymond and Lorraine Stroutker were appointed to a new work at Cagayan de Oro City, considerably east of Agusan Valley. Here there lived one hundred thousand people: a real challenge to proclaim the gospel and start a new church. At the beginning of this new work, Ray reported:

We have had two men converted already, one a 23-year-old college student, and the other a businessman. We prayed that the Lord would lead us to those whose hearts He was opening like Lydia's. We have met many already.

We prayed for radio opportunities. Already we are on two local stations with the Light and Life Hour.⁵⁰

⁵⁰ The Missionary Tidings, Dec., 1967, p. 291a.

The Gertrude Groesbeck Memorial Fund has been designated for the purchase of key property for a church in this city. The congregation now meets in a rented hall in the city center. The Strautkors have made contacts with professional people who are their neighbors. So here another important center for evangelism is being established.

This past year VISA short term missionaries were helping to bridge personnel gaps in the Philippines. In Manila, at the Faith Academy for children of missionaries, Allen and Ruth Robinson are on the staff. At the Bible Seminary, Ronald and Marion Robart, teachers, have come to fill in for the Granstons and Schlossers, who are in the United States on furloughs. So the Philippine Conference continues to grow. The last report showed a total membership of 892, with fifteen ordained national pastors. There are twenty-two organized churches with fourteen out-stations, and twenty-five in the Bible Seminary with seven teachers.

While there is yet opportunity, the dedicated work of missionaries and the consecrated finances and prayers of Free Methodists from North America is still needed to aid the Filipinos in their spiritual advance in seeing Christ's Church enlarged. It is a thrill to write and study about this missionary endeavor because the author was personally involved in its work.

TAIWAN, 1952

From China.

The initial thrust by our Church in Formosa, the Island of Taiwan, was by foreign missionaries who were deported from the mainland of China. Miss Geneva Sayre was the first to take up a mission residence in Taiwan. Though shut out of China, she and her fellow missionaries were not shut

away from all Chinese. She worked for a short time in a Hong Kong Bible School and in April of 1952, arrived in Taiwan "to pioneer the new field."⁵¹

Fengshan, a city in the south, was the first place occupied, and the next year a church was organized. Other opportunities, such as winning national Chinese servicemen to the Lord, reaching them in hospitals, a tuberculosis sanitorium ministry, Mandarin church gatherings and military camps so presented themselves to our missionaries in Taiwan. Kaohsiung, the main city in the south, was occupied as the main station when other veterans of China transferred to Taiwan. Rev. and Mrs. James H. Taylor, Sr. and Mrs. Carolyn V. Winslow came in 1953. The Taylors "were stationed at Kaohsiung. They began holding services and Bible classes in their living room."⁵²

The Holy Light Bible Seminary held its first classes there in the fall of 1955. This program allowed for high school graduates to take a four year course and graduates of junior high school to take a two year preparatory course. The enrollment started with thirteen students, but...

It grew and in 1959 there were forty students. At the first graduation in June, 1957, four diplomas were granted to students in the regular course and four in the preparatory course. Two years later, eight graduated from the regular course and six from the preparatory.⁵³

The mission began to reach four different groups of people on the island. They were (1) Chinese refugees from the mainland, (2) Taiwanese people, (3) Hakkas, and (4) mountain tribes people. The total population

⁵¹ Kline, ed., Asia Fellowship Conference, "History of the Free Methodist Church in Taiwan, Philip Cheng, p. 61.

⁵² Ibid., p. 62.

⁵³ Ibid.

on the island is now about ten million. The Hakkas have been a hard people to win to Christ because of the cultural solidarity and religion that is theirs. Some of the members of the Church in China became a part of the new churches on Taiwan. Taiwanese were also open to the gospel. There was a national urgency because of the threat and presence of Communist-controlled China. This seemed to make many people ready to hear the message of the gospel and become Christians. The mountain tribes people, once reached, have turned to Christ and to indigenous church worship in an amazing way.

In the fall of 1955, Mrs. Alice Taylor felt the burden for an unevangelized mountain area in the southern end of Formosa. On one of her visits she met a Mrs. Wang of Fengkang, and was instrumental in leading her to the Lord. Through this a chapel was rented and a student went once a week. Last year (1959) a beautiful new church was erected near the bus station. Two dedicated young women graduates were sent and they opened up new preaching points to the north of the church in addition to their regular work...One method of reaching the people is to hold a week of classes, teaching, reading and simple Bible truths. A layman and Bible school students, or a missionary with Bible School students carry on this work in several mountain villages at one time. Mountain men, after short courses in the seminary, go back to their own people and work for God. In one village there is a church attendance of over one hundred.⁵⁴

All four racial classes of students have attended the Holy Light Bible Seminary. The instruction was through the Chinese medium of Mandarin, with which the Taiwanese are familiar. The subjects taught included: "Theology, Homiletics, Church History, Comparative Religions, Greek, English, Gospel Singing and Athletics."⁵⁵ A library and book store at the school helped to formulate a better program of literature evangelism.

⁵⁴Ibid., pp. 62-63.

⁵⁵Ibid., p. 63.

In 1960, thirty churches and 1,200 members made up the Free Methodist Church in Taiwan. About this time the Church was stretching in its development to attain provisional and final full conference status. By 1963 it had reached the latter and a senior elder, "Rev. Wang Tang-wo...was elected conference superintendent."⁵⁶

Tainan is the fourth largest city on the island with 300,000 population. In 1963 a crusade was held in this city to spearhead a new church, which was one of three built in 1963. Church membership by 1964 was 1,425. Geneva Sayre was the missionary to launch the work in the Northern part, at Tainan, as she had done in the South.

Rev. and Mrs. James Taylor Jr. began their work as part of the mission in 1955, while, in 1958, Rev. and Mrs. William Dicksler joined the work.⁵⁷ Other missionaries that have since come include, Rev. and Mrs. John Silva and Rev. and Mrs. Harry Winslow; both of these ladies are Registered Nurses and the men are two sons of missionary families from China as is James Taylor, Jr. (Another 'China Son', John Schlosser, went to the Philippines to begin our mission work there.) Dorothy Raber, and Rev. and Mrs. David Samuelson are missionaries presently working in Taiwan.

Successive annual reports by the General Missionary Board Secretary reveal the progress recently made by the Taiwan Free Methodist Church.

(1965) The first travelling Chinese conference superintendent for the Taiwan Conference of the Free Methodist Church, the Rev. Peter C. H. Fan, was enthusiastically elected in May... One deacon and five elders were ordained at this conference.

It has been invaluablely serviceable this summer during the vacation period. Many have sought and found God in two week-long youth camps held at Holy Light....

The Tainan Stuart Memorial Church--a two-story building, with the sanctuary upstairs, and Sunday School rooms on the lower floor--will be completed around Christmas time. It will be a fitting crown to Miss Geneva Sayre's abundantly fruitful

⁵⁶1963 Annual Report, p. 19

⁵⁷Lamson, Venture, p. 253

labors as a China missionary for forty-four years.

Again this summer a youth camp for the mountain young people (seventy attended) saw many seeking God for salvation and for holiness...

In the past five years seven of the nine mountain congregations have built their own church buildings and parsonages with little outside help. The other two are now raising money to build churches.

The Literature Committee of the Formosa Conference has been active and reports the following material produced: 3,200 daily vacation Bible school sets, a mountain hymnal, New Testament Stories for Children, and the revised Chinese Greek text.

The Holy Light Seminary graduated twelve students this year. Enrollment for the fall will be approximately 50 students. There was a gain of more than 200 church members this year.⁵⁸

(1966) Eight young men were ordained at the Taiwan Annual Conference. Two new church buildings were completed during the year....In the past year the Formosa Conference has opened three churches.⁵⁹

(1967) The greatest venture has been the purchase of the first floor of a large modern apartment building's corner section as a place to organize and consolidate the new Taipei congregation. Chang Te-sheng was appointed as pastor, and is seeking to make this a rallying point for seventy Free Methodist members in the area, a lighthouse in a churchless neighborhood, and a student center for university youth....

In the mountains, Etun and Chung Hsin Lun build churches. On the plains, Liu K'uai Ch'u is just finishing, Hai Kuang is completed, and Kuo Mao has dedicated his church....

Two new churches were begun at Nei Wen and Sz Kung Li. Giving of local churches amounted to \$13,598.61. There are 1,748 members. One hundred twenty-seven were baptized.

⁵⁸1965 Annual Report, p. 26.

⁵⁹1966 Annual Report, p. 22.

Plans are projected to enter T'aichung. Pray for this large city with its universities, that God may make it possible to begin work there this coming year.⁶⁰

The latest report of the General Commission on Missions reveals that the total membership from Taiwan is 1,871; thirty-seven churches and seventeen outstations, thirty-two national ordained pastors and fourteen other national Christian workers and ten missionaries. There were in 1968, thirty-eight scholars in the seminary and fifteen teachers. Total conference giving reached \$16,698.⁶¹

This concludes the summary of the Taiwan field. Before covering the church in Hong Kong we shall give a brief resume of the lengthy work that was done in mainland China, which actually preceded and accounted for the later work of Free Methodists in Hong Kong, Macau, Formosa, and the Philippines.

CHINA, 1904-1951

The Free Methodist Church established a mission in China through the labor, experience and vision of Miss Clara Leffingwell. Though a member of our Church, she was first in China with the China Inland Mission in 1895. On her first return to the United States, the denomination developed an interest to enter China; as a result, she chose to go for the Free Methodist Church and begin a new work. Miss Leffingwell was only able to oversee the beginnings of the mission in Kaifeng and Chengchow, two cities of the northwestern, interior province of Honan. After her sudden death in

⁶⁰1967 Annual Report, p. 24.

⁶¹Yearbook, 1968, pp. 495, 496.

China, in 1905, her fellow missionaries continued the great task that she had so nobly begun.

In almost fifty years of hard missionary labor, sixty missionaries of the Free Methodist Church have sacrificed to establish churches for Christ and His gospel in the three provinces of Honan, Shensi, and briefly in Szechwan. The missionaries learned the meaning of prayer and victory through times "beset by famine, drought, war, poverty, political unrest, banditry, and bad weather, sickness and death."⁶² Though mostly forced out of Honan and Shensi in the last few years before full Communist take-over, the missionaries, with some Chinese co-laborers, found ripe, new opportunities for evangelism in the southwest, in Szechwan province, centering in Chungking. When the foreign missionaries said their final goodbyes to the Chinese church, they left 2,849 members (1949 last count). Prayers continue for China because, "We believe that some still live and hold true."⁶³

The Bible Training School in Kaifeng was opened in 1910 by C. F. Appleton. Dr. A. L. Grinnell was instrumental in leading in the opening of a Kih sien hospital from 1915-1919 that became a memorial to him. After war times, the hospital was reopened in 1935 by Dr. John D. Green.⁶⁴ In 1929 the Mission church was organized as a provisional conference and "six Chinese ministers were ordained deacons. In 1935 three Chinese district

⁶²Lamson, Venture, p. 106.

⁶³Kline, ed. op. cit., p. 60.

⁶⁴Lamson, op. cit., p. 108.

elders (or superintendents) were elected."⁶⁵

Rev. James H. Taylor, Sr., who came to greatly aid the work in 1926 from China Inland Mission work, led the founding of Northwest Bible Institute at Fengsiang in 1941. Misses Kate Leininger and Geneva Sayre were under the guard of Japanese in occupied China in 1942-43, with the young school children in the Taylor family, who were separated from their parents. On her return to China (after release and furlough in America), Miss Sayre administered United Nations relief aid in Honan district. These post-war days were crucial with famine and political turnover. Miss Sayre established the Bible School in Kaifeng as an independent, self-supporting institution, according to Communist stipulation. Early in 1951 she was placed under house arrest and later released to go to Hong Kong. In 1948 a Bible school at Chungking was established by Florence Murray. In 1951 all our missionaries were "safely evacuated."⁶⁶ The active missionaries from China, transferred to other parts of Asia in most cases. Now, almost twenty years later, some of their own children carry on the faithful labors that the old hands of China (some still working in Asia) so faithfully wrought.

HONG KONG, 1951

The year 1951 marked the close of missionary work in China proper and the opening of new work in the British Crown Colony of Hong Kong by both the Boards of the Holiness Movement and the Free Methodist Churches. These two churches and their missions in Hong Kong were merged in 1959. Since

⁶⁵Kline, op. cit.

⁶⁶Lamson, op. cit., p. 106.

then the growth of the church through evangelism and education has progressed.

Hong Kong itself has virtually exploded with people in these years since the missions began. Its approximate area of 390 square miles have become one of the most densely populated areas in the world and a meeting place between east and west. The people are mostly Chinese, and refugees have come from all provinces representing all dialects of China. Today four million people live in Hong Kong with problems of housing, employment, and education, and "out of this great population, only two per cent call themselves Christian."⁶⁷

Two Missions Begun, Then United.

The vanguards for mission work in Hong Kong in 1951 were Rev. I. S. W. Ryding, a long time Free Methodist veteran of interior China, and John T. T. Wong, a young member of the Holiness Movement Church in China. Mr. Wong worked in "'house to house' evangelism and helping in Sunday School work."⁶⁸ In 1954 he was joined by Rev. and Mrs. Alton Gould, a Canadian couple sent by the missionary board of the Holiness Movement Church to plant a firm church there. They concentrated their efforts in the Kowloon sector on the peninsula and "on September 5, 1954, they opened the first chapel...the Cheong Wah Street Chapel."⁶⁹ Ten years later this church was, and is now, surrounded with middle class apartment buildings that house 70,000 people presenting a gigantic responsibility. Rev. Ryding's last

⁶⁷ Kline, ed., op. cit., p. 51.

⁶⁸ Ibid., p. 50.

⁶⁹ Ibid., pp. 51, 52.

several years of ministry were spent in the populated Island of Hong Kong, where the Third Street Chapel was established. "On July 15, 1956, this chapel was handed over to the Holiness Mission (becoming their second chapel) and Mr. Szeto Fai was sent as pastor in charge."⁷⁰ The mission in total became Free Methodist again with the merger in 1959, and Rev. Gould continued to serve as its Superintendent for several years.

In 1958 the first 'roof-top' chapel was opened on top of a "large seven-storied government resettlement building."⁷¹ The same roof was also opened as a "primary school under the supervision of Mr. Li Win Tsin."⁷²

People would not readily ascend to a chapel atop a large building, except the sincere Christians, so the Chinese evangelists and youth received permission to hold outdoor meetings on the plazas and streets. Much literature has been distributed each year by the Hong Kong Mission as a means of pointing men to Christ and Salvation through Him.

A fourth Chapel was dedicated in 1959 in a strategic village of the Colony and other villages were open for the gospel. Many people were hearing the gospel for the first time. Plans were made to open several other chapels, and in 1960, plans called for...

the opening of a small center in the Portuguese Colony of Macau, which is approximately forty miles from Hong Kong, and located on the mainland of China.⁷³

The church in Macau is continuing to be a light in this tiny refuge city which has a heavy atmosphere of both Communism and Catholicism.

⁷⁰ Ibid., p. 53.

⁷¹ Ibid.

⁷² Ibid.

⁷³ Ibid., p. 56.

The Hong Kong government has been very lenient and congenial to Christian missions and evangelism; the government has actually provided assistance and incentive with land grants, buildings, subsidies, and educational approval and registration for Church operated primary and secondary schools. These schools may also be used as chapels, Sunday Schools, and evangelistic halls in the evenings. Education is the key for missions in Hong Kong, and there is a real need for more work among the young people, who are in the greatest abundance.

The primary students of the Free Methodist Schools are also members of the Sunday Schools. Efforts are being made to focus and conserve the ministry to these young people by extending the education into their high school years. Many drift away from the Gospel and the Christian faith.

More Schools.

By 1962 there were "four primary schools, with 791 students"⁷⁴ for close evangelistic contacts. By 1963 there were also seven churches to proclaim the gospel. Harry and Ruth Winslow joined the Goulds for work in Hong Kong about one term. (Winslows' field is now Taiwan.) In 1965 the missionaries were being assisted by five teachers under VISA. These volunteers were self-supporting by teaching in public schools, their aid was especially helpful to the youth. In Macau, besides the church, there has been "a primary school and kindergarten...with 185 children."⁷⁶

In 1966 a fourth roof top school was under construction to enroll

⁷⁴1962 Annual Report, p. 18.

⁷⁵1965 Annual Report, p. 26.

⁷⁶1966 Annual Report, p. 24.

2,160 students. This made the expected school enrollment "a total of 3,660 students."⁷⁷ An offer from the government provided the opportunity for plans for a "25-classroom high school...for 1,000 students and the assembly hall."⁷⁸ This program is not yet fully launched. The actual school population was just below 3,660 in 1967. The 1968 report, for an unknown reason, is less than half this enrollment.

John and Ellen Silva have been transferred from Taiwan and now superintend the mission and the conference which still remains a provisional conference. The April 3-8 session of 1968 was the eighth annual conference to be held.⁷⁸ Rev. and Mrs. Gould are presently on leave of absence from the mission. There is no doubt a need for revival and new strength in this field with all the people around it in spiritual need as well as other need. The present membership is at 1,081 including 176 junior and 24 preparatory members.⁷⁹

Problem.

In 1968 the Church in Hong Kong had to take a step backwards in conference organization. Due to some problems of a spiritual nature, the Church was put under the leadership of the Mission Superintendent. However, it "continues to operate as a Provisional Conference."⁸⁰

Opportunity.

New opportunities are also being faced. In the schools, more spiritual

⁷⁷Ibid.

⁷⁸1968 Yearbook, p. 481.

⁷⁹Ibid., p. 495.

⁸⁰John and Ellen Silva, Christmas Letter, 1968, Kowloon, Hong Kong.

counsel and a better relating to the church is being attempted by the appointment of chaplains in all the schools. With new Sunday Schools and new youth groups and invitations to start new churches, the mission sees a possibility to "organize three new churches in 1969?"⁸¹ They hope to do so. The sole active missionary couple in Hong Kong is asking God to help in the selection of delegates and officers in the churches and also for additional missionary personnel.⁸² "We urgently need one more couple immediately, and...more in the future" they write. And so, in Hong Kong, problems are faced, and faith leads on to progress.

⁸¹ John and Ellen Silva, letter of January 10, 1968, Kowloon, Hong Kong.

⁸² Ibid.

CHAPTER IV

FIELDS IN THE AMERICAS

Brazil, 1928

Japanese Missionaries. The first Free Methodist to come to Brazil for a missionary purpose was a young Japanese minister, Daniel Nishizumi, who was released from service in Japan and paid his own way to Brazil in 1928. He was a self-supporting missionary, teaching school. A former student of the Osaka Seminary, he continued his studies "at the Methodist Seminary at Sao Paulo and the Presbyterian Seminary at Jandira."¹ The founding of the Japanese church in Brazil is actually considered to be 1936, when Mr. Nishizumi was joined by three other ministers and their families from Japan. Together with Rev. Nishizumi, Dr. Hayashi, Rev. S. Simizu and Rev. S. Ono, "organized the first Free Methodist Church in Brazil on October 1, 1936."² These Japanese Christians began to reach other immigrants from Japan with the gospel. Today more Japanese people live in Brazil than in the United States or any other Western country; over 600,000 live in Brazil now.

American Missionaries. In 1945 financial support and missionary interest came from North America for this work in Brazil, and in 1946, Lucile Damon and Helen Voller arrived as missionaries. This year was the beginning of outreach to the Brazilian people and the founding date for the Brazilian sector of the Free Methodist Church. Excellent mission property was secured in a

¹Lamson, Lights in the World., p. 59.

²Lamson, Venture., p. 178.

suburb of the large city of Sao Paulo. Funds for Brazil were on hand because the preparation had preceded 1946.

Thanks to the Sunday Schools and the South America banks they used in collecting funds, there was on hand almost 50,000 dollars for purchase of property and the equipment and sending of missionaries.³

Rev. Nishizumi was able to say, "My work is finished. Meet me in Heaven" on his death bed from a fatal automobile accident. For the young mission church, the fatality was hard to understand at first but soon had this result.

...the Japanese Christians rallied to the work in a wonderful way. Brazilian friends were raised up, and some who had been half-hearted felt that they must now give themselves without reserve to the work of Christ.⁵

Harold Ryckman was a missionary in the neighboring country of Paraguay beginning in 1946 and superintendent of both fields. He oversaw the construction of buildings in both countries. The headquarters building in Sao Paulo was constructed under his supervision and served also as a missionary residence as well as church and Sunday School with its two floors. In 1952 Rev. Ryckman transferred to Brazil and continued to superintend both fields. In 1953 one hundred acres was purchased for the seminary. In 1955 there were eight American missionaries on the field to help see "the organization of the South America Provisional Conference."⁶ Work was laid down for the founding of a Christian day school, and in 1956 Helen Voller opened this school in the Mirandopolis area of Sao Paulo. Sao Paulo's population was then three million. Rev. Donald Bowen directed the opening of seminary

³Ibid.

⁴Lamson, Lights in the World, p. 59.

⁵Ibid.

⁶1955 Annual Report., p. 18.

classes in Sao Paulo after the completion of "two dormitories, mission residence and classroom buildings."⁷

In 1956 "the Brazil church contributed an amount equal to one-third of the Missionary Board appropriations"⁸ to the field. A membership gain for the year of 110 brought a total of 557 members in the Conference.

"The seminary initiated its five-year Theological course in March, (1958)."⁹ The main thrust of the Free Methodist Church in Brazil has been evangelism, which in 1958 resulted in almost two hundred conversions. Methods used in evangelism have been: "Street meetings, radio broadcasts, house-to-house visitation, personal evangelism, literature distribution, Sunday schools and preaching services in homes, hospital meetings and visitation, evangelistic campaigns, spiritual retreats, Bible classes, youth camps, and others."¹⁰

Brazil has become one of the ripest fields for evangelism in the world. Dr. Clyde Taylor has said, "The fastest growing church in the world...now is in Brazil."¹¹ The Free Methodists were not growing the fastest, but had similar opportunities for growth and were seeking to realize more growth through aggressive means of evangelism. Most of the missionaries' involvement in Brazil has been in the work of teaching in the seminary and evangelizing in the Brazilian churches.

In 1958 the First Japanese Church of Sao Paulo divided its congregation of 400 in order to start a "new church in another part of the city."¹² Rev. and Mrs. Roy Kenny joined the mission in 1959 as part of the Holiness Movement

⁷Lamson, Venture, p. 249.

⁸1956 Annual Report, p. 24.

Church."¹³ This denomination based in Canada with a strong daughter church in Egypt was a real addition to the World Fellowship of Free Methodist churches at this time.

The South American Conference of 1961 was composed of three districts: "The Japanese, the Brazilian and the Paraguayan."¹⁴ As of 1961, here is a small comparative picture of the districts.

Ordained Pastors	Japanese 7	Brazilian 4	Paraguan 1?
Organized Churches	11	6	2
Annexed Churches	40	10	6
Members (approximate)	1100	300	60

There were twelve missionaries in Brazil working mostly with the Brazilian; the Japanese did much of their own work and used their own language. Six missionaries were stationed in Paraguay in 1961.

Conference Division

In 1966 each district of the South American Conference became a separate conference; the one in Paraguay was a provisional conference. After completing the development of the churches in Brazil, the thirty-year history of the Free Methodist Church in Paraguay will be highlighted.

Another method of evangelism adopted by the Brazilians was "the use of portable tabernacles which will be placed in different locations for several years until the work becomes fairly well established and then moved on to new

¹³Ibid.

¹⁴1963 Annual Report., p. 24.

localities for establishing new churches."¹⁵

Achievements in 1964 are worth noting. At this time both Japanese and Brazilian districts were making plans for new advances in Sao Paulo and in the interior and each district had its "full complement of committees and Boards of Administration."¹⁶ Outstanding accomplishments:

1. South America became a full conference in January, 1964.
2. Japanese section ventured out on full self-support--they report success.
3. Brazilian section is making strong advance in evangelism. Six portable tabernacles have been built and twelve evangelistic campaigns held.
4. An increase of 217 members was reported during the year.
5. A new Missei (second-generation Japanese) church was formed.
6. The Seminary is now operating in the city of Sao Paulo with highest registration ever--53.
7. Yeshikazu Takiya received Ph. D. degree from Drew University in June. He is now in Brazil preaching, and teaching in the Seminary.
8. Japanese section has formed three new churches in city of Sao Paulo--plans to organize three more in the State by 1967.¹⁷

The primary school in Sao Paulo continued in 1965 "with an enrollment of 180 children."¹⁸ In 1966 the newly founded Japanese Nikkei Conference celebrated its thirtieth anniversary since its church beginnings in 1936 with Rev. Daniel Nishizumi. The Brazilian Paulista Conference held its first individual conference and celebrated the twentieth year of its mission beginning. A VISA crusade in July, 1966, resulted in "two new churches"¹⁹ for the Paulista Conference. The seminary was conducting correspondence

¹⁵1963 Annual Report, p. 26.

¹⁶1964 Quadrennial Report of General Missionary Secretary, p. 20.

¹⁷1964 Annual Report, pp. 25, 26.

¹⁸1965 Annual Report, p. 29.

¹⁹1966 Annual Report, p. 26.

courses for students who could not attend full time and "extension classes for laymen...in different churches."²⁰ Preparations were made for broadcasting the Light and Life Hour in Portuguese language for Brazil. Today the Light and Life Hour missionary broadcasts reach around the world in several different languages.

Seminary Course. The enrollment of the seminary increased after 1963 when the location was moved to Sao Paulo. In 1967 a permanent location in Sao Paulo was being planned. The school offered a fourfold variety of courses:

1. A four-year complete theological course (day).
2. A shorter three-year theological course for older students and those called to the ministry late in life (day).
3. A two-year religious education program (night) for preparing Sunday-School and Vacation Bible School teachers and workers, children, youth, women's and men's leaders, and workers for other positions of lay responsibility within the church.
4. A two-year lay workers' program (night) designed to make the laymen of the church better informed and more efficient workers.²¹

The third annual sessions of the three Conferences of the Free Methodist Church in Brazil and Paraguay were held in 1968. The Nikkei Conference (Japanese) appointed pastors to fifteen churches with 1,484 members. The Paulista Conference occupied ten churches with 311 members, and the Provisional Conference of Paraguay had four churches in its Paraguayan District and two circuits in the Japanese District with a conference total of 206 members.²²

²⁰Ibid.

²¹1963 Annual Report, p. 26.

²²1968 Yearbook, pp. 468, 475, 483 and 1968 Annual Report, p. 9.

Paraguay, 1946

The mission in Paraguay was begun the same year, 1946, as the General Missionary Board began its work in Brazil. Birthday offerings for South America started in 1936. World War II delayed the sending of missionaries under appointment. However, property was purchased in 1942 in Asuncion, Paraguay belonging formerly to the Samaritan Orphanage. "The Rev. and Mrs. Harold Ryckman, Lucile Damon, Ruth Foy and Esther Harris"²³ were appointed to South America in 1945. Rev. and Mrs. Ryckman occupied Asuncion, Paraguay in 1946. The orphanage was continued for the benefit of the girls that were then in it and plans were made to make a Bible School out of the facility which included "five main buildings and six smaller ones."²⁴

The second year a medical dispensary was opened on the station and many of its patients came to the Asuncion church pastored by a national.

Criteria for a Seminary. William Ralph Thompson, a Free Methodist missionary in the Dominican Republic and Mexico, studied the need of a mission school in Paraguay and came up with the following criteria for planning the school. We included them here because they would also apply to schools elsewhere.

1. Location at Asuncion...(capital center in the area)
2. Take into account national characteristic points of strength and weakness...
3. Inspire students with sense of the dignity of honest toil and its constructive place in building a society...
4. In some way show its students the way to a sounder national economy (indigenous church and knowledge to self-support as part of goal)...
5. The academic program must be geared with the climate of the area with respect to the school's yearly calendar as well

²³Lamson, Lights in the World, p. 64.

²⁴Ibid., p. 65.

- as regarding its daily schedule...
6. The school must contribute to the development of Paraguayan education...
 7. It must make possible to the deserving poor a Christian education..
 8. It must serve to raise the physical and moral levels of the people...
 9. It must foster international understanding and good will...
 10. Because of cultural differences between North and South America, the student load cannot be so heavy nor the tempo of activity as accelerated as they might be in American schools and social regulations on the campus must be stricter than they would be in the United States regarding social life among the sexes...
 11. The mission training school must take into consideration the schools and add to it...
 12. The mission school must specialize in the building of Christian character...and in the preparation of Christian ministers and lay workers. (There must be a positive program of evangelism within the Free Methodist school)...
 13. In conformity with Paraguayan custom, all instruction must be given in the Spanish language. Teachers should also learn the Guarani language spoken by most students.
 14. Diligent effort must be made to procure textbooks which agree in principle with the doctrines of the Free Methodist Church.²⁵

The Bible school did not open until 1953 and it graduated two students in 1957.²⁶ Rev. Wesley Hankins, who came to Paraguay in 1951, was in charge of the school. Rev. and Mrs. Ernest Huston became missionaries to Paraguay in 1956; since 1966 Mr. Huston has been the conference and mission superintendent.

Japanese people began to move in large numbers as colonies into Paraguay and the Free Methodist Church was the first to give them a Christian ministry. Rev. Minoru Tsukamoto found a wide field of service among them and is superintendent of the Japanese work in Paraguay. In 1965 a new Japanese church building in Pedro Juan Caballero was finished and dedicated. For 1966 a special year of evangelism and the "opening of a short-term

²⁵ William R. Thomson, Factors in the Establishing of a Free Methodist Mission Training School in Paraguay, B. D. Theses at the Biblical Seminary in New York, April 1, 1950, pp. 58-62.

²⁶ Lamson, Venture, p. 256.

Bible Institute"²⁷ was planned. "The VISA Crusade held in August"²⁸ was part of the evangelistic advance in 1966.

A progress report of the Paraguay Conference for 1967 shows greater things.

...There were sixty new members added to the Paraguay church during the past year. Thirty-two were Japanese, and twenty-eight were Paraguayans. This represents the greatest growth in any single year in the history of the church, and the prospects are better for 1967. The VISA crusade was of lasting influence.

One man who has completed his study requirements will be ordained deacon at the next conference. Another young man is planning to prepare for the ministry. In the meantime all but one of our churches are being handled by laymen and they are doing well. A six-week lay institute with an enrollment of twenty students was held in April.²⁹

1967 was also a year of sorrow when "Mr. and Mrs. Yoshitaro Saki, lay pastors of the Alto Parana Japanese Free Methodist Church"³⁰ were murdered at their place of duty. They had given more than all the members combined for their Japanese churches and were working for Christ in retirement because of the need. In October of 1967 Supt. Tsukamoto asked the church to pray for replacements to lead this church.

Rev. Tsukamoto is finding new opportunities to minister to Japanese. Recently a call came from a town in Argentina to come and help "to start a Christian work."³¹ The Tsukamotos went and preached there. The Pacific Coast Japanese Conference (United States) helped to supply the Tsukamotos with a new Volkswagen bus which allows them to work more effectively out of Encarnacion, Paraguay.

²⁷ 1965 Annual Report, p. 29.

²⁸ 1966 Annual Report, p. 33.

²⁹ 1967 Annual Report, p. 33.

³⁰ The Missionary Tidings, October, 1967, p. 238a.

³¹ The Missionary Tidings, September, 1968, p. 7.

Leading laymen have a large responsibility in the churches of Paraguay. Future trained ministers will probably come out of the Brazil Theological Seminary of our Free Methodist Church.

The Free Methodist Church has made an important beginning in these two countries. They are "beginning to take hold"³² as a moving church. With proper support and real prayer, we can expect greater growth in the years ahead for these churches in the growing land of South America.

Dominican Republic, 1889

An Independent Mission. The countries of Haiti and The Dominican Republic are two parts of the island of Hispaniola, the second largest island in the West Indies. One of the first Protestants to come to the eastern area of the Dominican Republic and establish missionary work "was a self-supporting lay missionary"³³ named Samuel Mills. The mission was an independent venture of the Mills family for nearly twenty years. Miss Esther D. Clark was sent by the General Missionary Board to help the Mills in 1893. She received partial support from the Board. In 1907 Missionary Secretary Winget visited the field upon request of Mr. Mills. He and the Free Methodist Church agreed to open a denominational work on the island. Already several hundred converts had been gathered into the young church. "Miss Clark promised to give her house and several acres of land and join in the work in the Free Methodist opened this new field."³⁴

There were several opportune reasons for a Free Methodist mission at

³²1967 Annual Report, p. 33.

³³Lamson, Lights in the World, p. 50.

³⁴Lamson, Venture, p. 84.

this time in the Dominican Republic: The cost was low, being near; few boards were stationed there; Free Methodist influence had already begun with the Mills and Miss Clark; missionaries could be self-supporting fully or partially; and candidates and funds were available. It seemed almost Providential for the Free Methodist Church to enter this land. So they did.

Missionaries were sent: Rev. J. W. Winans in 1907, and in 1908, Rev. and Mrs. Roy Nichols, Miss Nellie M. Whiffen and William C. Willing, M.D.³⁵

In the beginning years, the method of the missionaries was primarily that of "gospel distribution and evangelism."³⁶ In 1912 a girls' school was founded at San Francisco de Macoris by Nellie Whiffen. A boys' school was begun in 1916.

In 1927 the Instituto Evangelico was established in Santiago which was an amalgamation of the two schools into one coeducational boarding school. "From the very first the purpose of the school has been to train full time Christian workers to evangelize their own people in the Republic."³⁷ As the school developed, this strategy became the emphasis in method of the missionaries. A printing press was also established in Santiago in 1927 and a conference paper, the 'Ecos Evangelicos' began to be published. The print shop has put out other evangelical literature needed in the churches and has printed many tracts for free distribution.

In 1930 the church was organized as a provisional conference. Both the church and the school continued with greater influence in the ensuing years.

³⁵Ibid., p. 251.

³⁶Larson, Lights in the World, p. 50.

³⁷Ibid.

In 1948 the Free Methodist Institute Evangelico was the only Protestant seminary in the Dominican Republic; students were being trained from other missions. The Free Methodist churches were all pastored by Dominicans and sixteen of them were Institute graduates. An advance in church organization came in 1948...

When the Commission on Missions approved a new constitution and articles of incorporation for the Dominican Free Methodist Church. All properties acquired with Dominican funds can now be placed in the name of the Corporation. A new spirit of evangelism has gripped the Dominican Church. They realize that this is their church and they are able to report the quadrennium the largest gain in membership of their entire history.³⁸

The 1947 conference elected a conference evangelist. Crusades were held under his leadership. He also taught the people stewardship and taught them to support their own pastor.

A four year membership gain of 269 brought the church's total membership to 1,339 in 1950.³⁹ This year the Young People's Missionary Society held a Crusade with Earnest Keasling as the director. Other crusades were held in 1957 and 1959. Dr. B. H. Pearson was the evangelist in 1969.⁴⁰

A total of forty-six missionaries participated in over seventy years of labor in the Dominican Republic. The members of the Mills family alone have accounted for a century and a quarter in man years of time serving in this country. Rev. and Mrs. George Mills, son of Samuel Mills, returned to the Dominican Republic as Free Methodist missionaries in 1917 and he later served as a mission superintendent. Samuel Mills died in 1913 leaving a testament of devotion through the churches he had founded. He always

³⁸Ibid., p. 52.

³⁹Ibid., p. 56.

⁴⁰Lamson, Venture, pp. 251, 252.

remained a self-supporting missionary though a part of the denominational fellowship. "He labored seven years before there was even one convert. Many of the early converts were persecuted."⁴¹ When Dominicans were converted, they know something about sacrifice and giving for the work of the church and reverence for the church because of their Roman Catholic background.

The national churches have reached many new people through branch Sunday Schools and outside Sunday Schools. An organized Sunday School, by holding several outside schools in the afternoon, would multiply its contacts several times and many were thus reached with the gospel.

The Instituto Evangelico is a three-fold institution now at the mission headquarters in Santiago. It "includes a grade school, a Bible Seminary (opened in 1957), and the Calvert school for missionaries' children."⁴² The missionaries all live in Santiago, mostly teaching in the Bible Seminary. They travel to other parts of the country for evangelism and church meetings.

Local Initiative. Church members began to set aside money for their own church buildings when the desire for church-owned buildings became strong among Dominicans. The School also began to add dormitories and other facilities and the enrollment increased each year. The school also became a self-supporting institution. Five hundred students attended in 1963; "with the addition of the first two years of high school",⁴³ another increase was expected the next year. A bookstore of a mobile type was opened in 1963 by missionary evangelist Donald Vesey.

Roman Catholicism claims 95 percent of the population in the Dominican

⁴¹Ibid., p. 88.

⁴²1958 Annual Report, p. 24.

⁴³1963 Annual Report, p. 27.

Republic. For evangelism, the missionary opportunity is unique because the people already know about Christ so that the bridge of understanding in preaching the gospel is easily made. The Free Methodist Church grew steadily each year. Steps were taken to place the churches on a full self-supporting basis.

1965 was the year of political revolution and a year of Evangelism-in-Depth program. Christians fled the capital city and went out in every direction to witness. Over nine hundred decisions for Christ were recorded. The church membership reached 2,612. The Evangelical Institute enrolled a thousand students and was principaled by a Dominican. Six missionaries were on the field.⁴⁴

The largest gains to the church came in 1966 as Evangelism-in-Depth continued; 430 were added to the church. The Bible Seminary instituted a new "program of three months in the class room and nine months in practical, supervised training on a circuit."⁴⁵ It supplied leadership for preaching places which had none. From year to year evangelism was continuous and the church seemed to be more ready and active for evangelism.

(In 1967) twenty-four VISA crusaders joined Dominican young people June 2-July 10 in four crusades at Castillo, Villa Vasquez, Santo Domingo Esancho Ozawa Church, and Sanchez. Three hundred thirty-eight people were converted. As a result of the crusades, two new churches have been organized and an additional church actually began construction while follow-up team was there.⁴⁶

According to statistics, another record gain of 469 members was added to the church in 1968 bringing the total to 3,603. The Dominican Conference held its thirty-ninth annual session in 1968; this was their third year as a full conference.

⁴⁴1965 Annual Report, p. 30.

⁴⁵1966 Annual Report, p. 28.

⁴⁶1967 Annual Report, p. 31.

The conference is composed of four districts with stationed superintendents and twenty-five churches pastored by regular appointees or supply ministers from the seminary or lay ranks. There were 303 preaching points throughout the conference. Students in both Bible Seminary and Grade and High Schools of Santiago numbered 1,416. About two hundred students were also enrolled in two rural schools in 1968. The recently established medical center served 9,600 patients during the year.⁴⁷

Missionary Doane Bonney reports the zealous plans of the Dominican Church now taking place:

The conference is mobilizing along the line of Evangelism in Depth. There will be four parts of this year-long push: (1) Prayer cells in every Free Methodist home. (2) Prepare the Christians for outreach through a series of five lessons on soul-winning and outreach. (3) Campaigns starting in April and on into May and June in every point and corner where we have work. (4) Follow-up. This is being started now through another series of five lessons. Angel Caceres, pastor here in Santiago, is the overall coordinator of this ambitious program.⁴⁸

This is how the largest Free Methodist Conference in Latin American lands continues to grow.

Haiti, 1964.

This most recent Free Methodist Mission is in a land of spiritual need where four million black people live in spiritual and economic poverty. This nation that was once a French colony is now the Negro Republic of Haiti.

Inherited Mission, Short Term Missionaries. At the close of 1964, the Haiti Inland Mission turned over its work and one missionary, Miss Maxine Riddle, to the Free Methodist General Missionary Board. With a shortage of

⁴⁷1968 Yearbook, pp. 461, 495, 496.

⁴⁸The Missionary Tidings, May, 1968, p. 166.

full time missionaries, the furtherance of the work has been helped by volunteers, short term missionaries, and crusaders from the United States and Canada. VISA has had a large part in this. The Church in Haiti has been successful in the several years of its recent history.

Many people here are very much afraid of witchcraft and the evil spirits. I'm sure one reason for the success of the evangelical church here in Haiti is the release from fear that faith in Christ gives those who believe.⁴⁹

In 1964, the work consisted of a kindergarten and elementary school with 125 children, a Bible School and vocational school with an enrollment of 42. This summer (1965), VISA sent a crusade team of thirty young people to assist in the work of evangelism. This evangelistic thrust resulted in 301 decisions for Christ. In the follow-up a new church was opened in down town Port-au-Prince. A youth camp was held for 180 young people.⁵⁰

In 1966 four persons spent short periods of time in assisting the church with building work, office work, teaching, evangelism, and a ten member youth crusade at Christmas was carried out at a new church center by a team from the Ohio Conference. In addition,

The Rev. Roy Kenny, who has been serving in Brazil, spent a month on building projects and evangelism. Later he and Mrs. Kenny were appointed to spend a year in Haiti assisting in building and church organization...Miss Myrna Murphy is now under VISA appointment as a secretary in the mission office for one year... A dormitory for the Bible School is under construction. New church buildings are planned or under way at Santos and Mapou Chevalier.⁵¹

One hundred plus members were added to the church during the year ending in 1967. The winds came down, but the churches went up as shown by the report following:

Hurricane Inez in October, 1966 was the first to damage mission property. The Bible school kitchen, chapel, dining hall

⁴⁹The Missionary Tidings, November, 1967, p. 263.

⁵⁰1965 Annual Report, p. 30.

⁵¹1966 Annual Report, p. 29.

and shop were badly damaged. Delmas Church was about 75 percent destroyed.

Buildings were repaired and the Delmas Church rebuilt after the hurricane. The new classroom-dormitory building is near completion...

Delmas church is booming. Saline Coutard is steadily drawing more people to services. At Lavagne, attendance increased 100 percent. A revival at San Antoine shook the neighborhood--even a witchdoctor was converted. The most baptisms this year were at Napou Chevalier--with thirty new members....

Mr. and Mrs. Avery Henderson were VISA appointees assisting in construction of the Bible school building...An Ohio Conference VISA team and several men's work teams helped during the year.⁵²

The first annual session of Haiti Provisional Conference of the Free Methodist Church was held in June of 1968. It was a high occasion for the church. Bishop Myron Boyd was there to preside over the session and the organization. He was an inspiration to the young men coming up in the conference. Six of them were received on probation for conference membership, all graduates of the Bible School.⁵³ The Haiti Church is a youthful one in its membership with an FMY of over five hundred people. The conference membership stood at 779 this year. There are nine organized churches and thirty outstations. Thirty-five students attended the Bible School.⁵⁴ With these triumphs, the future of this young church looks bright with possibility and greater expectations.

Mexico, 1931

Beginnings at Los Angeles. Mexican Missions were begun by the Free Methodist Church in Southern California in 1917 as a result of a revival at Los Angeles Seminary. Miss Nella True was a leader in this movement and

⁵²1967 Annual Report, p. 32.

⁵³The Missionary Tidings, October, 1968, p. 9.

⁵⁴1968 Yearbook, pp. 480, 495, 496.

was endorsed and supported by the Missionary Board that year. In 1922 Rev. B. H. Pearson became the Board appointed superintendent of Mexican Missions and continued in this office until 1939. Mexican churches and Sunday Schools were established in the Los Angeles area. The result of this was that eventually trained Mexicans were sent into Mexico to establish churches. Foreign missionaries were not allowed to serve in church leadership positions in Mexico at this time. The Mexican constitution also prevented a religious school from being started by missionaries. But other ways and means were found by the church.

The opening of Free Methodist work in Mexico came in 1931 when a Mexican convert, Rev. Gonzalo Cisneros, was commissioned as the first Free Methodist missionary in his country.⁵⁵ In this year a provisional conference of the Mexican church was organized "at Chino, California."⁵⁶ Leaders for the conference received training during the following years in the "Mexican Bible Department of Los Angeles Pacific College."⁵⁷

Two Conferences Developed. The churches just across the border in Lower California, Mexico belonged to the San Diego District. In 1958 the Mexican Provisional Conference was divided into two conferences because of the long distance between the California area and the Arizon-Mexico and gulf coast areas. The Mexican Conference continued with the same name. It took in Arizona and Mexico excluding Lower California, as a provisional conference. The Pacific Coast Latin American Conference included the churches of Southern California (Mexican) and nearby Lower California. Before the division, 1,033

⁵⁵Lamson, Lights in the World, p. 38.

⁵⁶Ibid.

⁵⁷Ibid., p. 39.

members were in the Mexican Provisional Conference.⁵⁸ Membership in the two conferences was quite equal in 1958. The California conference development is discussed in the section of North America that follows this account of the church in Mexico.

Bible School. Through the vision and support of Mrs. Adelaide L. Beers, a Bible School in Nogales, Arizona was made possible in 1939.⁵⁹ Nogales, a town on the border with Mexico, afforded a place for ministerial training of young Mexicans. Nogales Bible School has trained most of the leadership for the churches in Mexico. In 1961 thirty students were attending.

This year three crusades were held within the bounds of the Mexican Conference. In January the Director of Overseas Crusades, with students from Nogales Bible School, conducted a crusade in Nogales, Mexico. In March the Hermosillo Crusade and building program were launched. A new large church was erected in this city of over 100,000. Bible school students again assisted in the June crusade held in Phoenix, Arizona, which was co-sponsored by the Missionary Board and Free Methodist Youth. The congregation in Phoenix, Arizona, with assistance from the General Missionary Board, is purchasing a church and parsonage. These buildings are located in a densely populated Latin Community which offers great opportunity for outreach.⁶⁰

A new church was dedicated in 1963 at Hermosillo, Mexico and "a youth hostel for university students was started."⁶¹ Young people in the hostel had responsibilities in the church and had their own Bible study fellowship at the hostel.

Many people received instruction from the Bible school in Nogales through correspondence courses. This type of ministry continued from Nogales, but 1964 was the last year of class instruction; the school was "closed after

⁵⁸1957 Annual Report, p. 26.

⁵⁹Lamson, op. cit., p. 40.

⁶⁰1961 Annual Report, p. 28.

⁶¹1963 Annual Report, p. 28.

graduating ten students in June."⁶² A new school being planned in Hermosillo was to take its place and effectively train more young people for ministry and membership in the Mexican church.

The area of the Free Methodist churches "has a population of over two million."⁶³ The provisional conference was changed to a full conference in 1965. "The Rev. Rosarie Moreno was elected President of the Conference as well as Executive Secretary of the newly organized Free Methodist Church of Mexico."⁶⁴ Two VISA crusades helped to win people to the church and open a new preaching place.

Other mission superintendents following B. H. Pearson were Ernest Keasling, Harry Harper, Philip J. Calkins, Nahua Perkins, and F. Burleigh Willard.

Lay training institutes were held in 1966 including ones at Hermosillo and the former school at Nogales. The Hermosillo hostel was in its third year and operated in the facilities of the Light and Life Institute. Church growth has occurred in the last several years until now there are over eight hundred members. (This includes junior, adult preparatory, and adult members.)

The fourth annual session of the conference met in July, 1968. Eleven national elders and two missionary elders belong to the conference. Nineteen pastoral appointments were made to churches or evangelistic project places in four districts. In some cases a pastor has an additional charge, and in some of these cases an appointed assistant. The Sinaloa-Nayarit

⁶²1964 Annual Report, p. 24.

⁶³1965 Annual Report, p. 30.

⁶⁴Ibid.

District is located on the east side of the gulf of California and is reaching out with the second largest district membership--183.⁶⁵

New Missionaries, E. Fay and Jean Bennett entered language studies in Mexico this past year. After their time at Guadalajara, Mexico, they plan "part-time teaching for both at the new Light and Life Institute in Hermosillo, plus youth and evangelistic work."⁶⁶

Missions in the United States and Canada

Generally. The Free Methodist Church of North America has also found needy mission fields within its borders. The home fields do not compare to the larger size of the foreign fields. For this reason it will take less space to summarize this last group of Free Methodist missions. There are now just four mission-church fields north of the Rio Grande. They are: Florida Spanish with 37 members, North American Indian with 45, Texas Latin American with 299, and Pacific Coast Latin American with 811 members.⁶⁷

The Pacific Coast Japanese Mission was founded in 1913 and had developed into a full conference that belongs independently to the General Conference. The conference has ten churches with 882 members now.⁶⁸ Kentucky Mountain Mission, founded in 1912, has had many workers in the past. Its churches have been transferred to the Kentucky Conference. Institutions operated in 1957 were "the Oakdale school is now a standard high school

⁶⁵Yearbook, pp. 463, 464.

⁶⁶The Missionary Tidings, July-August, 1968, p. 6.

⁶⁷1968 Annual Report, p. 9.

⁶⁸1968 Yearbook, p. 308.

with state accreditation. The Northern Ontario mission churches have become a part of the East and West Ontario Conferences.

Pacific Coast Latin America, 1917. The beginnings of this work among Mexicans in the Los Angeles area has been related under Mexico. The mission was called the Mexican Provisional Conference in 1931 until the 1958 separation from the distant areas in Mexico.

A Christian Day School was established in 1949. The Missionary Board appointed Mildred Leatherman as principal, and Leona Bowmes as Christian Day School teacher. Mexican, Negro, Japanese, and white children are registered. This excellent project in a most needy area is going forward successfully.⁷⁰

By 1961 the school, called Light and Life Day School in Los Angeles, continued to teach "classes from the kindergarten through the eighth grade... eighty-five students and five teachers"⁷¹ were there. David Fenwick was superintendent of the conference in 1961 and seven other missionaries were working in the conference, mainly at the day school. Three quarters of a million Spanish people lived in the conference area from San Carlos, Lower California to Merced, California in which seventeen organized churches were located.⁷²

A new school building in 1962 brought the day school enrollment up to 130 and since that time it has risen steadily with added facilities. Because of a problem in having two countries and two cultures in one conference, Superintendent Fenwick had recommended that the Lower California area, which is in Mexico, be made a separate conference. However this has not yet been done. The churches within the United States are self-supporting.

⁷⁰Lamson, Lights in the World, p. 41.

⁷¹1961 Annual Report, p. 31

⁷²Ibid.

The year 1967 resulted in the following report:

There was a total gain for the year of 104 members. Ministers and laity show a spirit of unity and denominational loyalty. This has become a full conference with two Latin district superintendents. The conference is self-supporting although the General Missionary Board helps support the seven full-time pastors in Mexico.⁷³

Rev. Harold H. Ryckman, who started as a missionary in Paraguay, is the Area Secretary of all the Latin American fields and superintendent of the Pacific Coast Latin American field. He and his wife, Lucile Ryckman, spend considerable time in Southern California and travel to other mission conferences and headquarters board meetings as well. Three other couples and six single people were serving in the conference as missionaries in 1967.⁷⁴

Texas Latin America, 1948. There are about two hundred thousand Latins in the San Antonio area of Texas. The Commission on Missions appointed Rev. Sixto Tarin missionary directly under the commission to work among the Latins and start churches.⁷⁵ Rev. and Mrs. Tarin were the missionaries here for about ten years before he transferred to the west coast. In 1966, Rev. and Mrs. Ramon Quintanar were the missionaries and he the superintendent of this work. At this time four churches were located in San Antonio. Calls have come to establish churches near Dallas and in "Laredo...Corpus Christi, Abilene and McAllen."⁷⁶ "The Rev. E. C. Spyler, former Dominican Republic missionary and former Latin America Area

⁷³1967 Annual Report, p. 35.

⁷⁴Ibid.

⁷⁵1955 Quadrennial Report, p. 21.

⁷⁶1966 Annual Report, p. 32.

Secretary, with his wife, moved to Texas in October 1967 to become mission superintendent."⁷⁷

Florida Spanish, 1941.

This mission was born of the inspiration and labors of Rev. and Mrs. E. E. Shelhamer. At first it was an independent venture, and later the Board assumed responsibility. The first worker to be assisted by the Board was Miss Ruth Landin, who is still with the mission. The mission property occupies a city block in Tampa. A broad program of education, evangelism, recreation and welfare is conducted.⁷⁸

In the heart of Ybor City, the old Latin Quarter (of Tampa), is the site of the Free Methodist Mission and school....A large influx of Negroes now populates large areas of Ybor City...The Ybor Free Methodist Church, once a mission, was this year (1967) turned over to the Florida Conference...Friendship Christian School, adjacent to the church, offers grades kindergarten through six, and enrolls about seventy pupils.⁷⁹

North American Indian, 1952.

Free Methodists first preached Christ among the Saskatchewan Indians in 1952. After a summer of evangelism sponsored by students from what was then Moose Jaw Bible College, Indians sent a request to the Saskatchewan Conference for a full-time missionary. Lloyd and Bessie Robertson were appointed.⁸⁰

The Robertsons have been superintending the Indian work since 1952. Most of the converts have been from the Cree tribe. "During 1959 twenty-five Indians were baptized."⁸¹

Free Methodist mission churches are now located on four reservations: Broadview and Lorlie in Saskatchewan and Duffield and Hobbema in Alberta. A youth hostel at Moose Jaw provides a Christian home for Indian young people attending public schools.⁸²

⁷⁷1967 Annual Report, p. 35.

⁷⁸Leslie R. Marston, From Age to Age A Living Witness, (Winona Lake, Ind.: Light and Life Press, 1960), p. 465.

⁷⁹1967 Annual Report, p. 35.

⁸⁰Ibid, p. 36.

⁸¹Marston, op. cit., p. 465.

Summation of All World Missions. This completes the survey of all Free Methodist world mission fields, four within the North America church and nineteen conferences in other parts. Of the nineteen, two are general conferences, five are provisional conferences, and twelve are full conferences. Each field here is listed in alphabetical order with its membership:

North American Missions.	
Florida Spanish	37
North American Indian	45
Pacific Coast Latin American	811
Texas Latin American	299
Conferences Abroad	
Brazil, Nikkei	14,844
Brazil, Paulista	311
Burundi	7324
Congo	10,694
Dominican Republic	3,603
Egypt	4,250
Haiti	779
Hong Kong - Macau	1,081
India	1,393
Japan	26,488
Mexico	807
Mozambique	6,961
Natal-Cape	1,921
Paraguay	206
Philippines	892
Rhodesia	2,202
Rwanda	4,327
Taiwan	1,871
Transvaal	1,052
Total Membership Outside North America	
General Conference	54,998 ⁸³

The Commission on Missions gave the following statistics for all the fields combined, 1967-1968.⁸⁴

⁸³1968 Annual Report, p. 9.

⁸⁴1968 Yearbook, pp. 495, 496.

Missionaries	181
Ordained National Pastors	297
National male evangelists and pastors not ordained	617
National female workers including Bible women	165
Outstations	1,243
Organized churches	585
Village schools	283
Teachers	647
Scholars	27,545
Board schools	16
Teachers	165
Scholars	3,032
Hospitals and dispensaries	114
Number of patients	192,475
Number of treatments	637,349
Monies raised by nationals for all purposes	\$400,936

The following chapter will give purposeful insights into more of the general workings and organization of Free Methodist World Missions.

PART TWO

MISSION OPERATIONS IN GENERAL

CHAPTER V

ORGANIZATIONAL STRUCTURE, POLICIES AND PROMOTION

The operation of missions by the Free Methodist Church will be discussed in this chapter because in the organizational workings are found the wheels that move the machinery of missions. The direction of the movement determines the kind of results that occur on the fields and in the churches.

Central Organizations

Commission on Missions. Free Methodist Missions is operated directly as a part of the central Board of Administration of the Free Methodist Church of North America. There are four commissions on the general church top level: (1) Administrative, (2) Christian Education, (3) Evangelism, Church Extension, and Broadcasting, and (4) Missions. There are twelve elected laymen and twelve elected ministers, who with the four bishops and the executive secretary of the board of bishops constitute the Board of Administration.

Bishop Myron F. Boyd is presently the chairman of the Commission on Missions which consists of six members from the Board of Administration (three ministers and three laymen) and two elected representatives of the Woman's Missionary Society. The eight persons now on this commission are: C. Dorr Demaray, George Fuller, Bessie R. Kresge, R. G. Mumaw, Howard D. Rose, Hugh A. White, Adine Willis, and W. L. Woods.¹ This body is actually

¹1968 Annual Report, p. 31.

a committee functioning out of the Board of Administration with delegated powers and duties. It is accountable to the board for the execution and assignment of its duties. The commission's duties include mainly calling for funds to meet mission needs, disbursing money for the appropriate purposes, budgeting the operation of missions adequately, publishing the financial reports each year, hiring and retiring missionaries, guiding the missionaries and studying their activity, surveying new fields, organizing new conferences, and employing assistants for the General Missionary Secretary.² The general church treasurer is also the treasurer of the Commission on Missions. The commission meets semi-annually for the conducting of its primary business.

General Missionary Board. We have used the term General Missionary Board throughout this paper. This is the familiar and official business name of the missions organization. Business dealings in all kinds of property for missionary purposes are handled through this corporation.

The Board of Administration shall constitute the General Missionary Board of the Free Methodist Church of North America, an incorporated body. The General Missionary Board is incorporated and is used for special financial transactions for the Commission on Missions.³

The General Missionary Secretary is employed by the Board of Administration. He keeps the records, directs the missionary interests of the church, makes calls for financial needs, travels at home and abroad as needed, ordains ministerial candidates in place of the area bishop, and

² Book of Discipline, Free Methodist Church of North America, (Winona Lake, Indiana, 1964), pp. 73-75.

³ Ibid., p. 75.

makes a full, written annual "report to the commission of all business pertaining to both the missionaries and the mission stations."⁴ The job of the Missionary Secretary is great in scope and responsibility. To handle it all he has the assistance of four capable departmental executives. They are (1) his Executive Assistant and Director of Finance, (2) Personnel Director and Director of VISA, (3) Director of Deputation and Conventions, and (4) Director of Promotion and Publicity. The first three offices are occupied respectively by Rev. Walter Groesbeck, Rev. Donald Bowen, and Rev. Robert Haslam. The missionary experience of each of these men has helped equip them for their leadership from the missionary home office. Mrs. Marian Williamson Groesbeck is well acquainted with the mission program as its promotion and publicity director.⁵

Area Secretaries. The missionary Area Secretaries serve as the mission field representatives on the Commission. They are appointed by the Board of Administration to have advisory roles in the meetings of the commission. The Area Secretary for Africa is Dr. Victor Macy; for Asia, Dr. Elmer Parsons; and for Latin America, Dr. Harold Ryckman.⁶ These men are each active missionaries spending much of their time in the fields they represent. They "serve with clearly defined areas of responsibility and authorities, as supervisors in their areas under the general missionary secretary."⁷

⁴Ibid., p. 76.

⁵1968 Annual Report, p. 30.

⁶Ibid.

⁷Book of Discipline, p. 72.

Charles D. Kirkpatrick is the General Missionary Secretary of the Free Methodist Church of North America. He is the successor of a missions leader and writer, and other men before him who were missionary pioneers and statesmen in their own right. Here we list the names and years of service of the denomination's Missionary Secretaries:

C. B. Ebey	1882 - 1890	W. B. Olmstead	1919 - 1932
W. W. Kelley	1890 - 1893	H. F. Johnson	1932-- 1942
J. G. Terrill	1893 - 1895	J. J. Winslow	1942 - 1944
B. Winget	1895 - 1915	B. S. Lamson	1944 - 1964
J. S. MacGeary	1915 - 1919	C. D. Kirkpatrick	1964 -

Woman's Missionary Society. The Woman's Missionary Society is "an auxiliary arm of the General Missionary Board, operating through the Commission on Missions, and is governed by its own constitution and bylaws."⁹ A history in itself is the story of the missionary work of this organization. Their prayers and support are largely responsible for the extent of Free Methodist World Missions today. In 1968 the WMS raised \$833,029.00 through its various programs for missions. Over half of this amount was raised by its members for missions, while most of the total amount was in direct support of the World Mission.¹⁰

Volunteers in Service Abroad. In recent years on many of the overseas fields and in Mexico, VISA has played a part in furthering the cause of Christ and the Church as seen in the field histories in previous chapters. This organization formed in 1964 is a joint product of the General Missionary Board and the Free Methodist Youth organization. It is helping

⁸Marston, From Age to Age A Living Witness, p. 470.

⁹Book of Discipline, p. 78.

¹⁰1968 Yearbook, p. 498.

to fill the need of short term missionaries on the fields and to involve more people in missionary interests such as crusades, building, teaching, medicine, and the work of secretaries and technicians. (See Appendix F for statements of purpose, policy, and qualifications.)

The Free Methodist World Fellowship Organization. As overseas churches are growing into full conferences and general conferences, a new relationship between national churches and the church in North America has come into being. In chapter three of this paper the important happening of the 1960 Asia Fellowship Conference was brought into focus. It was shown how this was a precedent for the beginnings of the Free Methodist World Fellowship. The organization envisioned and proposed at the Asia Conference is shown on two charts in Appendix C.

On June 4-6, 1969 another quadrennial session of the World Fellowship will be held in Winona Lake, Indiana preceding the General Conference of North America.

The general conference is the highest ruling body in the denomination. A world organization would not supercede this. Each general conference holds to the historical foundations and to the character and basic principles of Free Methodism. Each general conference has written and edited its own book of discipline which must contain the sections that are above on origin and doctrine. Every full conference must also have adopted its church discipline. The standards for new general conferences relate to the church's maturity in areas such as training, outreach, and stewardship. At the Asia Conference of 1960, the now Bishop Emeritus Leslie R. Marston, spoke on the elements of Free Methodism which are so essential to its continuing mission in the world. He summarized them as:

1. Fidelity to Wesleyan doctrine, including its interpretation of scriptural holiness;
2. A corresponding inner experience of cleansing and power;
3. Simplicity and freedom of the Spirit in worship;
4. Simplicity and purity of life and conduct, separating the Christian sharply from the world;
5. Full consecration for service to God and man.¹¹

General Policies

A missionary organization must have guiding policies. The policies of the General Missionary Board are basic to both its missions and its missionaries. The policies are the result of more than seventy-five years of missionary experience. Much of this experience was early given to the church by such men as T. Kawabe, 'St. Paul of Japan', Ralph J. Jacobs, pioneer of new fields in South Africa, J. W. Haley, pioneer of the Congo-Nile fields and missionary statesman, and J. H. Taylor, Sr., strong believer of indigenous principles from experience in China and new work in Taiwan. These and others have helped build the character of the Free Methodist world-wide enterprise.

J. W. Haley saw the error in policy that did not establish an indigenous church---self-supporting, self-governing, and self-propagating. He advocated a reduction in payments to national workers until in a short time they would be supported by their own churches at their own rate. He saw this as a New Testament principle and it allowed the mission to reach out into new areas. These methods were found successful in a strong and growing church in Central Africa. Haley desired that all missionary candidates be taught these principles. In writing to the Missionary Secretary he said:

¹¹Kline, ed., Asia Fellowship Conference, p. 86.

If the home church were relieved of the support of the pastors in the mission fields it would have money to send out more missionaries and open new fields, build missionaries' houses, and do in a word what is their own particular task...¹²

In 1944 he made a statement showing the long range planning when he wrote to the Missionary Secretary: "We will have a general conference in Africa no doubt some day."¹³

Policies Regarding the Mission. The objective of the Christian missionary enterprise and that of our mission is to bring the gospel to lost men in every part of the world. The Free Methodist Church believes that the best way to accomplish this is to send and support missionaries to "establish a strong national church which is self-supporting, self-propagating and self-governing."¹⁴ This is the great purpose of Free Methodist Missions. The strategy to achieve it includes the following:

1. Any paid church leader should usually be the financial responsibility of the national membership from the first....
2. Programs should be originated and administered with a view to eventual full national staffing and support....
3. The Organization of the church will be generally patterned after the parent body, but modified from field to field so as to be in harmony with the natural culture....
4. Field promotion is expected to be 'promotion by partnership', rather than patronage.... Every missionary should be involved in developing the resources of the national church through training and example...
5. Balanced development should be achieved as rapidly as possible... A national conference should be formed and developed, but at no time should an effective partnership be dissolved as long as missionaries serve on the field.¹⁵

¹² Byron S. Lamson, To Catch the Tide. (Winona Lake, Indiana: The Light and Life Press, 1963), p. 28.

¹³ Ibid.

¹⁴ Mission Manual, Commission on Missions: General Missionary Board. (Winona Lake, Ind.: Free Methodist Church, 1966), p. 21.

¹⁵ Ibid., pp. 21, 22.

The mission takes an official stand on practicing mission comity where this is the accepted practice. The mission endeavors to have close "cooperation with those of like faith and standards."¹⁶ Missionaries are to be non-involved and neutral in all the political affairs of other countries.

Mission Organization and Procedure. The mission is the governing body in the total missionary work of each field. Missionaries who have been on the field two years and completed "study requirements for that field"¹⁷ are eligible for mission membership. An executive committee conducts the business between annual mission meetings. A field superintendent has "general supervision of all operations on the field."¹⁸ The mission nominates and the commission elects this person who is responsible to the commission and makes the regular reports of the work, progress and needs of his field. There also is a mission treasurer and a mission secretary. The responsibility of the mission treasurer is second to the field superintendent in importance. He must keep accurate records and file quarterly reports and a yearly composite report of all mission business with the home office.

It is the duty of the Mission to pass or raise question on the character of its missionaries and to recommend new areas of work that could be entered. Missionaries are appointed to specific areas of responsibility "by the Mission or the national conference."¹⁹ The Missionary Secretary must approve the appointment also. All reports, requests, questions and other

¹⁶ Ibid., p. 22.

¹⁷ Ibid., p. 25.

¹⁸ Ibid.

¹⁹ Ibid., p. 26.

written correspondence from the field goes to the Missionary Secretary.

The yearly written reports of each missionary become "part of his permanent file at the home office."²⁰

The mission body makes an appropriations request to the Commission on Missions based on the projected needs of each station and institution on the field. All dealings in the purchase and sale of mission property are made only with the approval of the commission. Property deeds and titles are usually in the name of the General Missionary Board of the Free Methodist Church of North America where allowed by the country, or in the name of designated trustees. Each year an inventory of each mission station's equipment and property with new purchase and buildings and equipment lost or destroyed is submitted to the Missionary Secretary.

Policies Regarding the Missionary. The missionary has a dual relationship with its lines of responsibility; one is to the sending church and home office, while the other is to the church abroad. His general qualifications are in the area of personal Christian experience and maturity. The professional qualifications vary according to the type of missionary. (That is, evangelistic, educational, medical, or missionary specialist; appendices D, E, and G give missionary application, criteria, and preparation information.) College graduation is considered essential for all missionaries.

Basic courses in typing, fundamentals of bookkeeping, Bible survey and study methods, philosophy of missions, church polity, history and doctrine will be considered by the Board as important to a missionary's training.²¹

²⁰Ibid., p. 29.

²¹Ibid., p. 12.

Candidates are appointed according to need, qualifications, and availability of funds. They must be members of the Free Methodist Church and in most cases between the ages of twenty-five and thirty-two when initial appointment is made. Newly appointed missionaries are sometimes ordained before going to the field. All of them are commissioned for their service. Usually the first assignment on the field is to gain a proficient use of the vernacular language, often in a language school away from their future place of work.

The basic salary rate (including children's allowance) for all missionaries in any one area is the same. The living allowance varies in different countries according to the cost of living index. The commission helps the missionary to concentrate on his actual work by caring for financial needs to do with his housing, field equipment, travel to and from the field, outfitting, shipping costs, and children's education.

Each missionary must have a yearly physical examination and a vacation that meets the standard in his climate. Financial assistance is usually one-half the cost for medical and dental costs. While on state and regular furlough the missionary is still under the good care of the Mission Board. He is allowed the first two months of furlough to settle, adjust, visit family and friends, and especially to rest. He must have medical clearance before taking any speaking engagements. In deputation work he is given the principles for best conduct of meetings in the homeland churches and procedures to follow in the arrangements and business involved in representing both the cause of his Board and the Church abroad. A program of furlough study is sometimes scheduled in the interests of the mission, in which case the missionary and the Commission share the cost.

Most missionaries are reappointed after one year and return to the field. Missionaries may retire at sixty-five years of age and must retire at the age of seventy. Thirty year veterans receive full retirement benefits. Those who retire with at least fifteen years of service receive half benefits plus three and a half percent "for each year served beyond fifteen years."²² Social Security payments, rental allowance and medical services are available to the retiring missionary who has been in full services with the Commission. When health disability has forced an early retirement, the missionary is still considered for the retiral benefits.

General Finance

In 1964 the General Conference adopted a new program for financing World Mission of the Church. This World Mission includes Radio, Evangelism and Church Extension, John Wesley Seminary Foundation, and Christian and Higher Education, as well as Missions. The financing program was called the World Mission Budget. Since then, it has been changed to United World Mission for Christ. Most of the funds for the World Mission come from the conferences in North America. Each year a planning committee sets up World Mission goals for each conference; conference committees set up legitimate goals for each local church. In 1967 the Conferences together gave one and a half million dollars. Another hundred and fifty thousand dollars came from direct non-Free Methodist giving, investments, and the publishing house proceeds. Of this total of 1.66 million dollars, 1.06 million was used in the program of the General Missionary Board. Even so, 1967 was a deficit year in the operation of general missionary appropriations.²³

²² Ibid., p. 61.

²³ Myron F. Boyd, United World Mission for Christ, Report of the Promoter, October 12, 1967.

The appropriations for missions in the year 1968 was as follows.²⁴

I. Field Appropriations	
A. Africa	\$267,849.64
B. Asia	194,324.45
C. Latin America	133,023.19
D. North America	52,491.25
II. Services to Fields and Missionaries	175,211.47
III. General Operational and Office Expense	131,100.00
Total Budget	\$954,000.00

Individual and family investments can be made through wills, trust of different kinds, foundations, grant deeds and annuities. The Free Methodist Church is a good security risk in which to place investments or care of estates, for the Church in turn has invested several times the amount of these investments in U. S. Government Bonds as security for these people. The person who in this way lets the Church use his money may designate to which area of the World Mission he desires the assets to be used.

Mission Promotion and Publicity

The central promotion department has films on the missions and color slides with narrations that are sent upon request to churches or church groups. With this interest and education, greater stimulation occurs for the free will offerings that are taken for missions with the program.

Missionary projects such as the Gertrude Grosbeck Memorial Project for Cagayan de Oro City, Philippines and the Jean Schlosser Memorial Fund for a church in Tacloban City, Phillipines have encouraged greater support both in prayer and giving for missions.

Other projects such as "Sponsor a Student Plan", "Pre-Tuned Radio Sets" for Central Africa, "Wheels for Missions", and others also help to promote

²⁴1968 Yearbook, p. 494.

needed gifts for missions.²⁵

Special missions days are observed during the year. March 9, 1969 is Compassion Sunday, a day when love offerings from all over the denomination will be received to serve active and often dire needs on foreign fields. (See Appendix H for what this care is doing this year.)

Promotion of Christ's World Mission through the Church must be carried out by the leaders of local churches most of all. Conventions, missionaries, films, etc. help greatly, but the key to involvement is the pastor of the local church whose responsibility it is...

to promote Free Methodist missions through a yearly program of missionary emphasis, and to direct in the establishing of a financial program for the support of the missionary outreach of the church.²⁶

So we have seen that the operation of missions by and through the church is a broad task that is accomplished through the cooperation of many. The people in the local churches that support missions begin the process. The Christian people in the mission churches and young conferences abroad benefit directly or indirectly from the missionary and become missionaries to their own people and to other people. In between this great process is the structure which makes possible the carrying on of missions; Commission on Missions, General Missionary Board, Missionary Secretary and the departmental executives, Area Superintendents, board meetings, planning, letters, Field Superintendents and Treasurers, Mission meetings, appointments, prayer, and individual struggle to fulfill the task that is ours. The missionary effort and organization of the Free Methodist Church is geared for the great task of fulfilling God's work on earth.

²⁵Jean Hunter, Letter. Special Projects Department of the General Missionary Board, July 12, 1968.

²⁶Discipline of the Free Methodist Church, 1964, p. 78.

CHAPTER VI

METHODS, PROBLEMS, AND PROSPECTS

As stated previously, the overall objective of Free Methodist Missions is "to establish a strong national church which is self-supporting, self-propagating and self-governing."¹ In other words, methods are geared to the planting of a church that can be indigenous.

Methods and Combinations

The several means or combinations of means employed for this purpose of the mission are evangelism, education, medicine, radio, literature, and other special means such as agriculture, construction, mechanics, vocational training and business management. These methods are essentially in combination or the principle of teamwork. For instance, every person on the missionary team needs to have evangelistic qualities and "know-how". The evangelistic missionary himself could be in a combined program of "educational activities, aggressive evangelism and a training program with the national Christians."² He could use radio, would sometimes give medical or other assistance, and would certainly use literature. However, the missionary's emphasis will often be in one or two applied methods through which he will have a maximum effectiveness.

Evangelism. The reports of work on the mission fields revealed many

¹ Mission Manual, 1968, p. 21.

² Why a Missionary, Pamphlet: General Missionary Board, (Winona Lake, Indiana: Free Methodist Church).

useful methods of evangelism. Some of these methods are: portable tabernacles, personal and public evangelism by the nationals and by national students in varied ways, outdoor Sunday schools, radio programs and pre-tuned radio receivers placed in key places, evangelism in the mission schools, tent crusades sometimes with the help of VISA teams, laymen's classes for Christian and secular work, home missionaries, and more. In recent years more has been done with radio and literature as seen below.

Radio. The Light and Life Hour broadcast in North America has been a weekly radio ministry for over twenty years. More recently the broadcast has been translated for use in other languages (French, Russian, Latvian, Kirundi, Swahili, Marathi, Cebuano, and Spanish) in parts of Europe, Africa, Asia and South America.

A new Christian radio station has developed in Central Africa from Bujumbura, Burundi. Friends missionaries organized the station called Radio CORDAC (French letters meaning Central Africa Broadcasting Company). The station began reaching a ten million population area with four languages on a six and one half hour daily basis in 1963. Free Methodist missionary, Gerald Bates, is a member of CORDAC's Africa board and Missionary Secretary Kirkpatrick is a member of "the stations American board."³ Engineer Dick Mack travelled to Burundi under VISA to install some valuable antenna equipment in 1967. Gerald Bates tells of the effectiveness of radio CORDAC after three years in operation:

Radio CORDAC has reached thousands, perhaps even millions with the gospel; it has brought blessing and encouragement into thousands of homes, raised the level of protestant hymnology and

³1967 Annual Report, p. 7.

music, opened countless doors to the outreach of the national churches. In short it has established an image of protestantism all across this country.⁴

This spring (1967) CORDAC initiated a new program of placing pre-tuned receivers with pastors and teachers. These receivers will be used for radio Bible courses and educational courses.⁵

Literature. The Free Methodist Church has literature produced in thirty-one languages (Appendix B - language locations) and distributed from fourteen centers. The great need for literature was brought to the fore in Seattle, 1966 when mission and church leaders held "the first World Literature Conference of the Free Methodist Church."⁶ Plans for action were developed and a General Advisory Board on Literature Overseas has kept a progressive literature program in the forefront of missions.

Missionaries are encouraged to take literature training courses offered at Seattle Pacific College, Moody Bible Institute, or other places. Nurse Myra Adamson took a graduate course in journalism at Syracuse University, and on return from furlough to Rwanda, "plans to teach and inspire Africans to produce their own literature."⁷ Literature centers are being established at all the hospitals and dispensaries where patients have the time and openness for reading Christian literature. Originally produced Sunday School and teaching literature is being written on several fields, sometimes as a cooperative venture with other holiness missions. The India Conference has chosen a literature secretary whose aim it is "to open and establish

⁴Gerald Bates Letter, reported to Missionary Secretary, 1967.

⁵1967 Annual Report, p. 7.

⁶The Missionary Tidings, July-August, 1966, p. 182a.

⁷1967 Annual Report, p. 11.

self-supporting Christian bookshops and reading rooms throughout the conference."⁸

The Free Methodist Medical Fellowship, founded in 1961, is a boost to medical missions.

The FMF maintains close contact with missionary needs through a representative who attends meetings of the Commission on Missions. Fellowship doctors have assisted furloughing missionary doctors in finding positions, helped with missionary medical examinations and immunizations, and served as consultants on missionaries' health.⁹

Some of the members have served overseas for short terms and they have helped individual or as a group by sending sample medicines, funds, and medical equipment as a project to missions fields each year.

Prayer. Prayer is the only thing that will make all the phases of missions work. Pastors in America receive stated missionary prayer requests each month with a request for each week. Thus concentrated prayer is brought to bear on specific needs. Answers to these requests have resulted through the communication of needs and the ascension of prayers. Missionaries send out special requests, praise items, and their known schedules every two months to the home office. The information is then sent out by prayer form letters to prayer friends and churches in America. Methods may be many, but missions as the work of God can only be accomplished by prayer. This is where every member and church can and must become a participant. It may be found that giving results from prayer and is in like proportion to prayer.

⁸The Missionary Tidings, March, 1969, p. 16c.

⁹1967 Annual Report, p. 7.

Problems

When the church assumes its missionary task, it will face struggles and problems. Some of these problems are external, such as the whole system of evil both seen and unseen (cultural, or physical, and spiritual), Communism, antagonistic governments, sickness and disease. Other problems are of an internal nature (that is, within the church, mission, or individual) such as: lack of missionary motivations, poor stewardship, finding and training leaders for the young churches, communication, and inter-relations. Only the experienced missionary or missionary administrator could have a real knowledge of the problems pertaining to missions and know which ones are the most vital or serious. The layman studying missions reads and hears of some problems, and if aware of world conditions, knows other problems that do affect the operating of world missions. Several specific problems affecting Free Methodist world missions will be mentioned here.

1. Secondary education for mission students. This is a particular problem in Hong Kong and Rwanda and probably in some other fields. The primary schools of these missions train many thousands of children; but when the children reach and complete the sixth grade, most go out with little or no further educational opportunity. Those who do are often lost to the church. A high school is in the planning stages for Hong Kong, through which the potential of high school age students who have been under the mission's instruction can be conserved and their lives made useful as Christians. Jobless African youth are likely to be led by revolutionaries into destructive forces in the society. Only three percent of African youth attend high schools. If interested support develops, a church sponsored high school could be started in Kibogoro with instruction done through the

French language, official language of central Africa.¹⁰

2. Missionary entrance visas. During the last few years it has been increasingly difficult and sometimes impossible to obtain entrance visas for new missionaries appointed for Mozambique (Portuguese East Africa) and India. The Mission Board has tried for five years to receive the visas for Rev. and Mrs. Dean Smidderks to Mozambique. In the meantime they spent a term in Transvaal. Special circumstances of vocation and other qualifications are needed for missionary entrance into India.

3. Higher education for ministerial candidates. In Africa, as in other areas, the missionaries are attempting to raise the level of education in the ministerial training schools to meet the higher standards of education in these countries. Teachers, books and time are needed.

4. Shortage of world mission funds. When budget cuts have been made because of a shortage of money raised for world missions, the missionary outreach has been correspondingly shortened and limited. As churches come alive to the privilege and responsibility of giving for missionary purposes, additional personnel and advanced outreaches will become available and be made possible.

5. Problems facing young national churches. Each conference will have its problems, but in common the overseas conferences face larger numbers and sometimes worse opposition than that which faces the churches in North America. The mission-national church relationship is very good because the missionaries belong to and work with the national church as long as they are appointed to that field. The World Fellowship is a means of mutual strengthening among the national churches.

¹⁰ The Missionary Tidings, March, 1969, pp. 4-6.

Prospects

What are the prospects for the missionary outreach of the Free Methodist Church in the world of the immediate tomorrows and beyond these days? This is a question that can be answered in part by projection. The need for the denomination's work of missions is as great as it ever has been. The call for continued stewardship and service is therefore clear and convincing. The work of the past has prepared the Free Methodist Church for the future, to labor and love in fruitfulness until Jesus comes. Based on the foundations that have been laid and with some of the stated plans of church-mission administrators in the denomination, we can project the following moves and achievements for the future:

1. New conferences. New national church groups should become full conferences with national leadership. Conferences should be taking further initiative for the salvation of their neighboring peoples such as this Transvaal church action. "A Bible School graduate has been sent out to his first appointment where there is no church or parsonage, but a larger opportunity of evangelism."¹¹

2. New General conferences. National conferences should continue with a healthy and, in some cases, increased growth and develop into autonomous general conferences.

3. Cooperation. Free Methodist Churches should be continuing to cooperate closely with other holiness and evangelical bodies in such programs as literature, education and radio.

¹¹Missionary Prayer Letter, from Donald Crider: Transvaal, Africa, May 27, 1968.

4. Financing the World Mission. The World Mission Budget of the Church of North America should grow as the North America General Conference grows. Growing concern for the world mission should in itself be a condition for numerical growth.

5. Outpourings of the Spirit. Both a need and a promise is the worldwide outpouring of the Spirit of God upon the men and women, young and old, of His true Church and the bringing of His salvation to the ends of the earth. The Free Methodist Church members with their missionary enterprise are in line for this blessing and should in turn become channels of spiritual blessing to others.

6. High School in Hong Kong. "Within a year or two this five-story high school should become a reality. Dr. C. Dorr Demaray, president emeritus of Seattle Pacific College, will direct the development of the school."¹²

7. Congo Church Development. "Though nearly 2,500 church members were killed or fled during the civil war, many refugees have returned and empty places have been filled with new converts."¹³ With 11,000 members reported now, the largest in any Free Methodist mission field, efforts will be made to strengthen it through a Bible school, missionary assistance in teaching and medicine, and other means until a full conference can be established in the Congo.

8. More short termers. More people should be involved in the future VISA Crusades and short term missionary positions. This will augment the general missionary work and help strengthen the churches.

¹²1968 Annual Report, p. 2.

¹³Ibid.

9. New overseas literature. With the contributions of other societies and the new work of our own missionaries and nationals, more literature should be produced, distributed, and followed-up with church contacts on all the mission fields.

10. Overseas membership equalling North America. The overseas church membership will soon equal and surpass the North America Free Methodist membership of approximately 60,000. This is not a competing process, but rather one of complementing for the church everywhere.

These are some of the prospects; there are certainly more, and they may be far greater than we could imagine.

CHAPTER VII

SUMMARY AND CONCLUSIONS

Summary

The purpose of this study was to investigate the history and structure of Free Methodist world missions. The Free Methodist Church movement began over one hundred years ago. Chapter one told of the missionary beginnings and early organization. The Church was a mission-minded movement from the beginning. The thrust in the first twenty years was home missions and the establishing of new conferences in the United States and Canada. Early provision was made in the organizational planning for foreign and home mission work. The Church's founder, B. T. Roberts, helped establish the first missionary concern and organizational channels. In the year 1885 the first denominational missionaries of the Free Methodist Church were sent out to India and Africa. From that time the effect of Free Methodist Missions has reached into thirteen countries on four continents, six island nations, and four neighboring missions to other cultures.

Chapter two dealt with the fields in Africa. Nearly two-thirds of the Free Methodist overseas membership (or over 31,000 members) is represented by the churches in Transvaal, Rhodesia, Mozambique, South Africa, Burundi, Rwanda, and the Congo. Most of the denomination's medical work is also located in these seven fields. Success of indigenous missionary principles was early proven in Central Africa by J. W. Haley. This field has been the fastest growing of any mission field of the Free Methodist Church, partly because right missionary methods were employed from the beginning.

Chapter three dealt with the brief histories of the mission fields in Asia. Here there are several recent and successful national churches in Taiwan and the Philippines. Experienced missionary beginnings have contributed to these successes. Two exemplary Christian schools of higher education have been established; one in Osaka, Japan, and the other a union seminary in Yeotmal, India. The seminaries in Taiwan and the Philippines are being improved each year in the training of national Christian pastors, teachers, evangelists, and laymen. The autonomous national church in Egypt goes forward with its own pastors, congregations, theological school and literature outlets.

Chapter four revealed a wide variety of mission fields in North and South America. Vocational training and evangelistic institutes are being carried on in the Dominican Republic. Japanese missionaries, pastors and churches are located in Paraguay and Brazil. In addition, missionary work is being carried on with the Paraguayans and Brazilians. Small, sometimes struggling churches are located near the Mexico-United States border. In North America Indians are being won to Christ in Alberta and Saskatchewan, and a young church conference is being established in Haiti.

Chapter five acquainted the reader with the purpose and character of the organization of Free Methodist Missions. The General Missionary Board is soundly committed to a program of founding strong national churches and working with these churches to train teachers, nurses, pastors and other leaders from the home to higher responsibilities. The Board policies with regard to the mission are well structured and in keeping with the principles and polity of the Free Methodist Church. The Commission on Missions, in its policies and actions, looks after the well being and special concerns of its missionaries so that they can perform their tasks better.

Christians. There are probably other areas of weakness yet uncovered by this research that would require a closer study and experience with the problems of missions.

4. Positive factors in the Free Methodist missionary program have led the author to the first two conclusions. Some of these strengths are: well-qualified and dedicated missionaries; a loyalty to doctrines and principles of the Free Methodist Church; methods that are geared to establishing indigenous national churches and conferences; balancing a strictly evangelistic approach with a ministry to the felt needs of the body for medicine and healing and the mind for learning; and interdenominational cooperative efforts on the mission fields. Strengths must beget strengths, for the Free Methodist mission around the world is establishing Christian training programs for converts, lay members, ministers and future ministers that will make these Christians themselves the real ongoing positive factor for the work of God and the building of His kingdom in many corners of the earth.

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APPENDICES

APPENDIX A

TIME ZONE DIVISIONS OF ONE HOUR

Subtract hours

Add hours

THE WORLD MISSION OF THE FREE METHODIST CHURCH

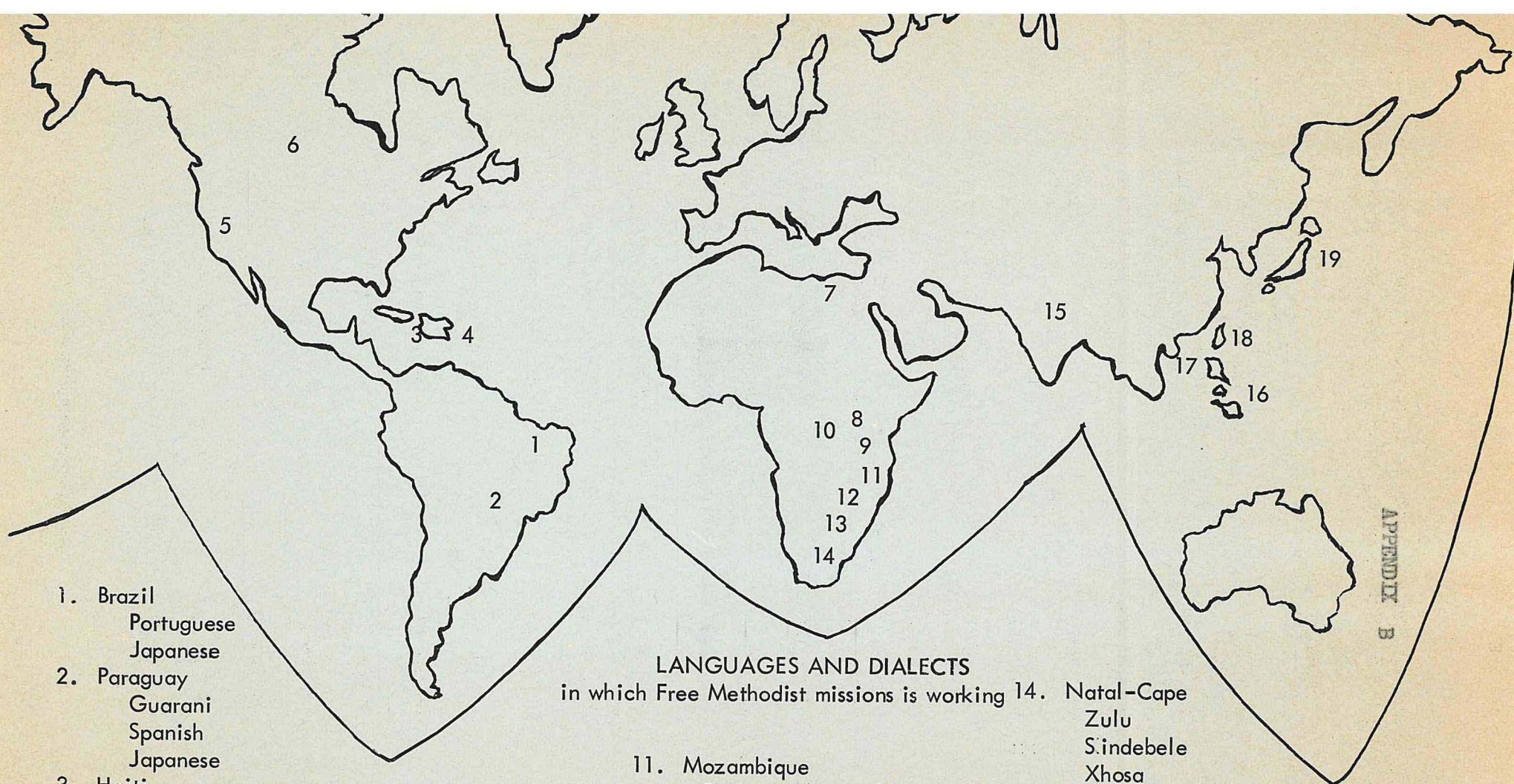
Time Zone Prayer Map

PRAY AND FAST
THIRD FRIDAY EACH MONTH
AT NOON

A march of prayer around the world A march of prayer around the world A march of prayer around



"HELP BIND UP A BROKEN WORLD WITH PRAYER."



LANGUAGES AND DIALECTS

in which Free Methodist missions is working

1. Brazil
Portuguese
Japanese
2. Paraguay
Guarani
Spanish
Japanese
3. Haiti
Creole
French
4. Dominican Republic
Spanish
5. North America
Spanish
Japanese
6. N. America
Indians
English
Various

7. Egypt
Arabic
8. Burundi
Kirundi
French
9. Rwanda
Kinyarwanda
French
10. Congo
Kibembe
Swahili
French

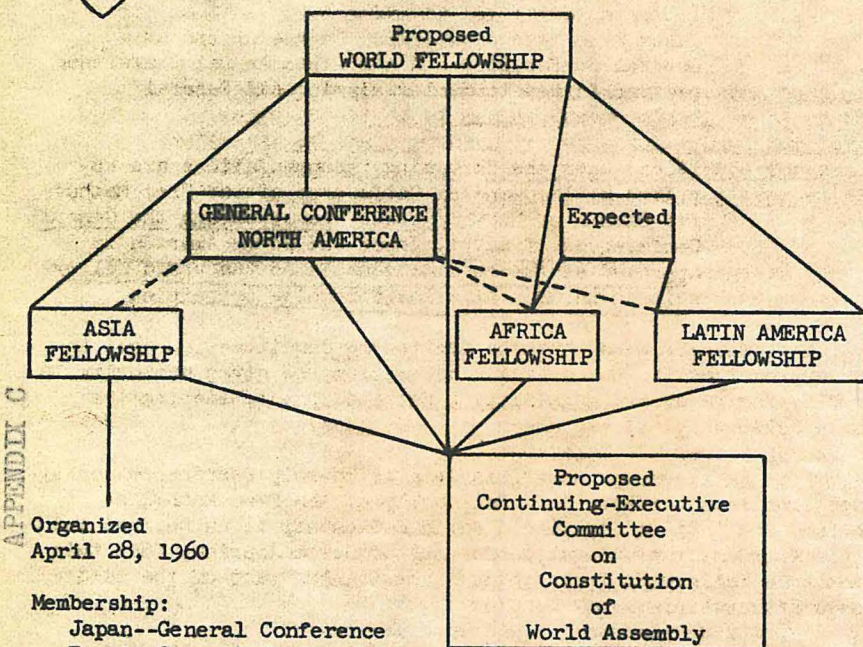
11. Mozambique
Sheetswa (Xitswa)
Portuguese
12. Rhodesia
Shangaan
Sheetswa
Sindebele
Shona
English
13. Transvaal
Many S. African languages
Zulu
Sheetswa
Enalish

14. Natal-Cape
Zulu
Sindebele
Xhosa
English
15. India
Marathi
Telugu
English
16. Philippines
Cebuano
Tagalog
Manobo
Samarenyo
Ilocano
English

17. Hong Kong
Chinese
Many others
18. Formosa
Chinese
Taiwanese
Paiwan
Drugai
19. Japan
Japanese



PROPOSED NEW RELATIONSHIPS AMONG



Organized
April 28, 1960

Membership:

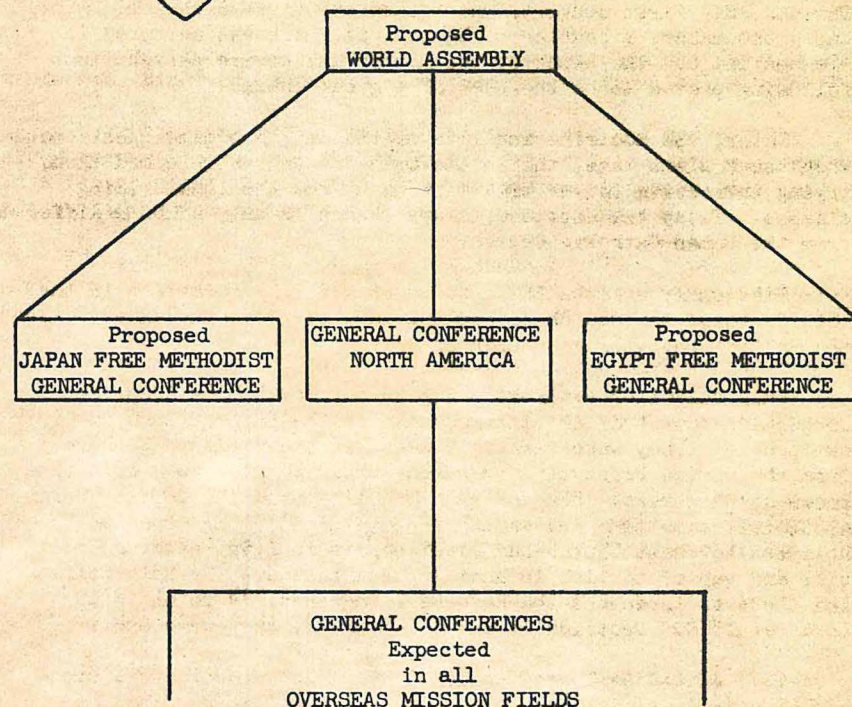
Japan--General Conference
Egypt--General Conference
India--Full Conference
Philippines--Provisional Conference
Taiwan--Mission Churches
Hong Kong--Mission Churches

Legend:

1. It is proposed and hoped that there will eventually be a Free Methodist General Conference in every land where we have churches.
2. The organizational purpose of the Area Fellowships is to assist:
 - a. The missions and/or provisional conferences to become full conferences
 - b. The full conferences to become a general conference.
3. When the full conferences become general conferences, the World Fellowship is expected to move up and into the status of World Assembly.



FREE METHODIST CHURCHES OF THE WORLD



Congo-Nile

Portuguese East Africa

Transvaal

Southern Rhodesia

South Africa

Formosa

Hong Kong

India

Philippine Islands

Brazil

Dominican Republic

Paraguay



GENERAL MISSIONARY BOARD

Free Methodist Church of North America • Winona Lake, Indiana 46590

Application for Missionary Service

Having fully and prayerfully considered my lifework and desiring to give myself in service to Christ and to share with my fellow men the inestimable values of His Gospel, I hereby make application for appointment to foreign missionary service.

"SAMPLE"

Name _____

Address _____

Date _____

=====

TO THE APPLICANT:

The following questions are designed to help you make clear your motivation and convictions concerning Christian service abroad. If any points are not clear, or if you desire to study further the issues raised, the secretaries gladly offer their counsel.

You will understand that you formally enter into the above relationship only when affirmative action has been taken by the Board.

Name _____

A SKETCH OF YOUR LIFE

Write simply and directly the story of your life in home, school, and community, including the development of your Christian experience and sense of mission.

THE CONTENT OF YOUR CHRISTIAN MESSAGE

It is of utmost importance that all who propose to go to a foreign land as representatives of the Christian Church should have a clear idea of the content of the Christian faith. Describe in your own words your basic Christian convictions, covering the following points: your idea of God and his relation to our world, the redemptive work of Christ, what Jesus Christ means to you personally, the place of prayer in your Christian experience, the meaning of the Bible, the significance of the Church, the Christian's responsibility to individuals and society. Feel free to include other convictions that are significant in your religious thought and experience.

RELATIONSHIP TO PEOPLES OF OTHER RELIGIOUS, CULTURAL AND NATIONAL BACKGROUNDS

7. What is your attitude towards other religions, particularly those in the country of your preference?
8. What would be your general approach to people of another religious and cultural background?
9. What is your attitude towards the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus Christ?
10. What is your mission in a country where Roman Catholicism or Greek Orthodoxy is the prevailing religion?
11. What is your attitude toward working (a) in full partnership with Christian nationals of the country you wish to serve; (b) under the direction of such nationals?
12. What is your attitude as to the relative capacity of different races?
13. In what ways should missionaries identify themselves with the people they would serve?

Free Methodist Church of North America • Winona Lake, Indiana 46590

"SAMPLE"

"He tried to put on a Daily Vacation Bible School with insufficient preparation. When the work lagged, he lost interest in the project."
 "He made Phi Beta Kappa in spite of the fact that he worked his way through college and contributed to the support of his family."

RESPONSIVENESS to the feelings
and needs of others

Please comment

- Slow to sense how others feel
- Reasonably responsive
- Understanding and thoughtful
- Unusually responsive and understanding

EMOTIONAL STABILITY

Please comment

- Over-emotionalOver-controlled Apathetic
-Erratic in attitude and action
- Responds in conventionally
approved ways
- Spontaneously expresses
appropriate feelings

How does the candidate characteristically react to trying situations—for example, withdraws, meets constructively, waits for others to act, gets discouraged, accepts patiently, gives way to anger, etc? *Please comment.*

WILLINGNESS TO SERVE

Please comment

-Reluctant toMotives
serve confused
- Usually willing to serve
- Eager to serve as needed

CHRISTIAN EXPERIENCE

Please comment

- RelativelyOver-emotional
superficial
- Genuine but mild
- Rich and growing
- Warmly contagious

LIMITATIONS

5. Listed below are some of the tendencies which if present may reduce the effectiveness of the missionary's work and witness. Consider if the candidate tends to be:

Impatient, intolerant, augmentative, domineering, "cocky," or critical of others.

Easily embarrassed, offended or discouraged.

Frequently worried, anxious, nervous or tense; given to moods.

Prejudiced towards groups, races or nationalities.

please underline pertinent words

Given to exclusive and absorbing friendships, i.e. to "crushes."

Lacking in humor, or in the ability to take a joke.

If the candidate seems relatively free from all such tendencies, check here

If you have noted any of these or similar limitations in the candidate, please specify below, describing the form and intensity of such behavior.

APPENDIX F

What Is VISA?

VISA—Volunteers in Service Abroad—is a project born out of deep concern by Christians for involvement in the world's heartache. VISA provides a channel for tangible expression of Christ's love in 20 different countries. Sponsored by the Missions and Youth Departments of the Free Methodist Church, it provides six major types of activity, ranging in duration from two weeks to two years. Vacation Crusading involves the most participants. Another area of service provides for foreign appointments on a self-supporting basis. Two subsistence level support plans are sponsored by the General Missionary Board, or by another agency such as a college, conference, or church group. Ten Talent Teams use those youth who are especially gifted in musical ministries and speaking. Professionals: teachers, doctors, electricians, agriculturists, and others fit into yet another plan. In each instance the Volunteer will work closely with the missionary.

Who May Participate?

A wide range of ages reflects that VISA is interested in all who have a burning heart for service. Short vacation expeditions will involve college students or graduates and some who are nearing completion of high school. Short-term appointments up to one year in length may be considered for college graduates or some who wish to take a year out of their college program. Adults already employed or college graduates may be appointed for a two- or three-year period.

The screening of applicants necessarily is a rigid process. Detailed application forms, along with extensive reports from persons well acquainted with the individual are weighed carefully. By adopting a rigorous policy respecting selectivity, VISA hopes to guarantee that its representatives uphold the banner of Christ.

What About Finances?

Doubtless there will be many who are unable to accept an appointment but who will want to become involved in VISA. Those who do so by a gift to the volunteer to help with his expenses will receive a receipt from the General Missionary Board. This does not apply, however, to monies offered the volunteer for purchases of a personal nature or for assistance with travel to and from the designated point of departure. Gifts of a general nature to aid in VISA's total outreach will also be receipted through the General Missionary Board. All contributions are strictly aside from United World Mission goals and cannot be credited toward such.

PRELIMINARY INFORMATION

_____ I am interested in learning more about the VISA program and would like further information.

_____ Please place me on your mailing list.

_____ Please send me an application form for:

Summer Crusading _____

Short Term Service _____

I am presently in: _____ high school _____ college (year) _____ graduate
 school _____ full time employment

Name: _____ Age _____

Home Address: _____

Zip _____

Address if away in school: _____

Zip _____

WRITE TO:

VISA
 Free Methodist Hdq.
 9th and College
 Winona Lake, Indiana
 46590

APPENDIX G

RECOMMENDED READING

for Missionary Candidates

A CHRISTIAN'S HANDBOOK ON COMMUNISM	Committee on World Literacy and Christian Literature
A FAITH FOR THIS ONE WORLD	L. Newbiggen
AMBASSADORS FOR CHRIST	Cable and French
AN INTRODUCTION TO THE STUDY OF CHRISTIAN MISSIONS	H. Lindsell
BEHIND THE RANGES	Mrs. Howard Taylor
BUT THY RIGHT HAND	J. W. Haley (out of print)
BY SEARCHING	Isobel Kuhn
CHRISTIAN GIVING	V. S. Azariah
COOPERATIVE EVANGELISM	Robert O. Ferm
CUSTOMS AND CULTURES	Eugene Nida
ECUMENICAL STRATEGY IN FOREIGN MISSIONS	Clyde Taylor
FROM AGE TO AGE A LIVING WITNESS History of the Free Methodist Church	L. R. Marston
HAVE WE NO RIGHT?	Mabel Williamson
HOW CHURCHES GROW (and other titles)	Donald McGavran
HUDSON TAYLOR'S SPIRITUAL SECRET	Mrs. Howard Taylor
LIGHTS IN THE WORLD	Byron S. Lamson
LITERACY AS EVANGELISM	Frank C. Laubach
METHODS OF WITNESSING TO ROMAN CATHOLICS	James L. Carder
MISSIONARY LIFE AND WORK	H. Cook
MISSIONARY METHODS - ST. PAUL'S OR OURS	Allen
MISSIONARY PRINCIPLES	Seamans
MISSIONARY PRINCIPLES & PRACTICES	Lindsell
MISSIONS AT THE CROSSROADS	Soltau
MISSIONS IN CRISIS	Eric S. Fife, Arthur F. Glasser
NEW PATTERNS OF CHURCH GROWTH IN BRAZIL	Read
ON THE MISSION FIELD - The Indigenous Church	Melvin L. Hodges

Recommended Reading - Page 2

PREPARING TO BE A MISSIONARY	A. T. Houghton
RELIGION ACROSS CULTURES	Eugene Nida
SPONTANEOUS EXPANSION OF THE CHURCH	Roland Allen
TELL THE FOLKS BACK HOME	Elsie Thomas Culver
THE BIBLE BASIS OF MISSIONS	Robert Hall Glover
THE CHURCH'S WORLDWIDE MISSION	H. Lindsell
THE FOREIGN MISSIONARY	Brown
THE INDIGENOUS CHURCH	J. W. Haley
THE MISSIONARY NATURE OF THE CHURCH	Blau
THE OTHER SIDE OF THE COIN	J. Isais
THE SELF-GIVING MISSIONARY	E. L. Cattell
TO CATCH THE TIDE - The World Fellowship Story	Byron S. Lamson
VENTURE! Frontiers of Free Methodism	Byron S. Lamson
YOU CAN LEAD ROMAN CATHOLICS TO CHRIST	Wilson Ewin
20 MILLION COCKROACHES A Study in Public Health Problems	Charles F. Shockey

Personnel Department
General Missionary Board of the
Free Methodist Church of North America

Free Methodists Care

Here is what you are doing through Free Methodist missions.



■ In Haiti, a school lunch may be the only meal some children receive. Many of the hundreds of youngsters in Free Methodist schools in Haiti depend on the school canteen to provide their main meal. Bible school students in Haiti are given the opportunity to earn their board through work-food scholarships.

■ In Burundi, Central Africa, missionary nurse Doris Moore conducts a feeding clinic for 400 undernourished youngsters. In neighboring Rwanda, missionaries also provide milk for children with protein deficiency.

■ Compassion funds provide physical examinations and emergency medical help for Filipino pastors. An emergency relief fund assists pastors in India who are supported by their own conference, but receive only a subsistence salary. For tribespeople in Taiwan, Compassion provides a fund to pay initial registration fees at local hospitals. They cannot be admitted without paying such a fee.



■ In Mozambique, where nearly everyone lives from what he grows in his own garden, the pastors learn improved agricultural techniques at the Evangelists' School. Later they share what they have learned with the church members.

■ African women learn new homemaking skills through women's classes. Sewing, cooking, childcare are all valuable. In Taiwan, missionary nurse Ruth Winslow also teaches classes in childcare.



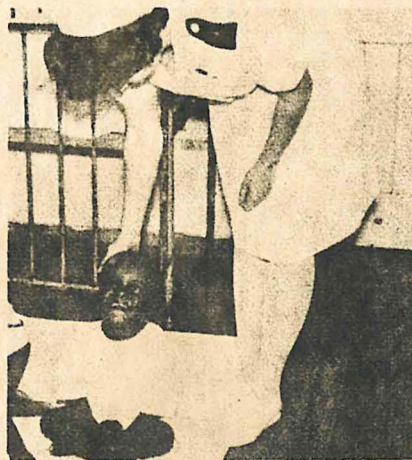
Village Christians in India study simple industrial skills and learn ways to improve village sanitation at the Voluntary Layworkers' Institute in Chikalda. They also learn better ways to handle their money.

■ Bible school students in Haiti learn tailoring, woodcraft and welding skills. Haitian girls may attend the mission-sponsored girls' vocational school.

■ Nearly all Rhodesian Africans live directly from their gardens. Last year rains failed. Hunger is widespread. Famine relief from Compassion funds is assisting pastors until they can harvest their next crop in March, 1969.

■ Girls in Mozambique, South Africa, and Rhodesia may study nursing at mission-sponsored schools. Free Methodist missionaries also assist in the nurses' training program at the Madre y Maestre University in Santiago, the Dominican Republic.

■ Compassion funds provide emergency repairs for overseas churches damaged by flood, typhoon or hurricane. Churches in Taiwan and Haiti, particularly, often need this help. Last year Compassion funds, repaired the church in Sedren, Haiti after it was damaged by a flash flood.



■ Nearly 200,000 people received care at Free Methodist hospitals and dispensaries last year. At Umri Hospital, in India, Compassion provided for patients who were unable to pay even small fees. Concerned chaplains, gospel records, and attractive Christian literature present God's love to all who visit mission hospitals.

■ Free Methodist families sponsor more than 250 needy school children attending missions schools in Haiti and Hong Kong.

■ Pastors in Mexico, Transvaal and Rhodesia receive used clothing.



In response to God's love--Can we do less?