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A STUDY OF THE MISSIONARY POLICIES OF SELECTED
INDEPENDENT AND DENOMINATIONAL FOREIGN MISSION BOARDS

By

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TABLE OF CONTENTS

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TABLE OF CONTENTS

Chapter	Page
INTRODUCTION	viii
A. The Subject	viii
1. The Statement and Significance of the Subject . .	viii
2. Delimitation of the Field of Study	xi
B. The Sources of Data	xii
C. The Method of Procedure	xiv
 1. THE MISSIONARY POLICIES OF INDEPENDENT FOREIGN MISSION BOARDS	2
A. Introduction	2
B. Policies	4
1. Character of the Mission	4
2. Type of Government	5
a. Definition of Terms	5
b. Basis of Membership	5
c. Final Authority for the Mission	6
(1) The Source	6
(2) Frequency of Its Meeting	10
d. Organization of the Home Board	10
(1) Selection of Members	10
(2) Frequency of Meeting	10
(3) Prayer as One of the Duties	11
e. Organization of the Field Government	11
(1) Authority Vested in a Director, Elder, or Leader	11
(2) Authority Vested in a Field Council . .	13
(3) Authority Vested in a Field Confer- ence	15
3. Requirements for Candidates	15
a. Suggested by the IFMA	15
b. Stated by the Various Independent Missions .	17
(1) Candidates Considered Individually. .	17
(2) Willingness to Count the Cost. . . .	17
(3) Approval of Constitution, Principles and Practice	18
(4) Health and Age	19
(5) Education	20
(6) Spiritual Requisites	21
(7) Personal Qualifications	22
(8) Completion of Orientation Courses . .	23
4. Doctrinal Standards	26
a. Confirmation Required	26
b. Stated	27

Chapter	Page
5. Financial Policy and Care of the Missionary . . .	29
a. General Financial Policy	29
(1) Historical Background	29
(2) Philosophy of the Present Financial Policy	30
(3) Practical Implications of Such a Financial Policy	35
(4) Outworkings of this Policy in Various Missions.	37
(a) Pooling Funds	38
(b) Not Pooling Funds	41
b. Support and Care on Specific Items	43
(1) Furlough	43
(a) Frequency	43
(b) Duration	43
(c) Occupations	44
(d) Travel Expense	44
(e) Allowance	45
(2) Retirement	45
(3) Annual Vacation	46
(4) Medical Care	46
6. Relationship of the Mission and the Missionary. .	47
a. Status of Missionaries	47
b. Language Study.	50
c. Appointment to Sphere of Work	50
d. Prayer Bands	51
7. Philosophy of Field Operations	52
a. Sphere of Work.	52
b. Basic aim and Guiding Rules	53
(1) Purpose of the Mission	53
(2) Emphasis in Work	55
(3) Principles of Work	56
c. Methods of Work Used.	58
C. Summary	61

II. THE MISSIONARY POLICIES OF DENOMINATIONAL FOREIGN MISSION BOARDS	65
A. Introduction	65
B. Policies	65
1. Character of the Mission	65
2. Type of Government	65
a. Definition of Terms	66
b. Basis of Membership	66
c. Final authority for the Mission	67
d. Organization of the Board.	68
e. Organization of the Field Government	70
3. Requirements for Candidates.	72
a. Approval of Manual or Principles and Practice	72
b. Health and Age	73
c. Education	73

Chapter	Page
d. Spiritual Requisites	75
e. Personal Qualifications	77
4. Doctrinal Standards	77
5. Financial Policy and Care of the Missionary	79
a. General Financial Policy	79
(1) Set Budget	79
(2) Elastic Budget	82
(3) Cost of Missionary and Personal Gifts	84
(4) Rules Governing Appeals	86
(5) Letters Home	86
b. Support and Care on Specific Items	87
(1) Furlough	87
(a) Frequency and Duration	87
(b) Occupations	87
(c) Expenses	89
(2) Retirement	89
(3) Annual Vacation	90
(4) Medical Care	91
6. Relationship of the Mission and the Missionary	92
a. Preparation for the Field	92
b. Status of Missionaries	92
c. Language Study	93
d. Appointment to Sphere of Work	94
e. Adjustments Made	95
7. Philosophy of Field Operations	97
a. Sphere of Work	97
b. Purpose of the Mission	98
c. Emphasis in Work	98
d. Methods of Work Used	99
C. Summary	102

III. THE BASIC FACTORS UNDERLYING MISSIONARY POLICY	107
A. Introduction	107
B. Basic Factors	108
1. Relationship of Spiritual and Human Elements	108
a. Philosophy	108
(1) Guidance of God	108
(a) Manner	108
(b) Flexibility or Rigidity	109
(2) The Working of the Holy Spirit	110
(a) Methods Used	110
(b) Consistency of Methods	111
b. Policies in Which Reflected	111
(1) Pervading Influence	111
(2) Candidate Requirements	112
(3) Placement in Sphere of Work	112
(4) Financial Policy	113
2. Influence of Historical Background and Origin	114
a. Basic Difference in Organization	114

Chapter	Page
b. Policies in Which Reflected.	115
(1) Pervading Influence	115
(2) Government	115
(3) Sphere and Emphasis of Mission Work .	116
(4) Financial Policy.	116
3. Relationship of the Missionary to the Mission. . .	116
a. Philosophy	116
b. Policies in Which Reflected.	117
(1) Financial Policy.	117
(a) Equality or Inequality	117
(b) Responsibility for the Mission- ary's Cost	117
(2) Government.	120
4. Conception of the Commission to the Church	120
a. Philosophy	120
b. Policies in Which Reflected.	121
(1) Emphasis and Sphere of Work	121
(2) Candidate Requirements.	122
C. Summary	123
IV. SUMMARY AND CONCLUSION	125
A. Summary	125
B. Conclusion	127
BIBLIOGRAPHY	132

INTRODUCTION

A STUDY OF THE MISSIONARY POLICIES OF SELECTED
INDEPENDENT AND DENOMINATIONAL FOREIGN MISSION BOARDS

INTRODUCTION

A. The Subject

1. The Statement and Significance of the Subject.

"Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."¹ ". . . The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest".² Throughout the centuries the call of the Lord to go work in His vineyard, in ALL His vineyard, has been plain. If this call could be heard or known in no other way, it could never be missed in the simple command of God's Word, "Go therefore, and make disciples of ALL the nations. . ."³ But today, as many young people have gone to work in the Lord's field, they have seen that one corner of this vineyard has been consistently and steadily worked over and cared for, while the great expanse of the rest of the field lies virtually fallow, untended, overgrown with weeds. They have seen the heart of God yearning over those of His children who have never had a chance to hear even once of God's grace, while others have heard time and

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1. John 4:35
2. Matthew 9:37,38
3. Matthew 28:19

time and time again, and they have responded eagerly to the "Macedonian call" of the mission field.

The challenge of the mission field has been felt, but what of the practical implications of this decision? One of the first and most obvious questions which faces these young people is the choice of a mission board. "To which board will I apply?" "There are many boards; how do these boards compare? what are their standards? what are their policies? who is eligible to apply? what fields do they serve?" "Will I necessarily go under the board of my own denomination?" "What are the basic and important differences between mission boards and how will I determine which one is best fitted to me?"

This problem facing young people has been clearly recognized by the Inter-Varsity Christian Fellowship as can be seen from their publication titled, "Called to Be Sent". They have sought partially to meet this problem by advising youth as to important policies which should be considered in choosing a board, and as to the influence these policies will play in their service to God. However, despite the fact that this group, and undoubtedly others also, have recognized the problem that faces young people, there is available today, to the writer's knowledge, no factual, comparative material concerning the many varieties of mission boards and their missionary policies.

The situation is made still more confusing for these youth by the fact that there are two rather distinct types of mission boards today: Denominational mission boards and independent mission boards, many of which are often called, Faith Boards in popular usage.¹ "What

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1. Robert Hall Glover has clearly stated in the Interdenominational

is an independent board and how does it compare with a denominational board?" "Are there different kinds of independent boards?" Again, as far as the writer's research has shown, there is little, if any, general material available on the topic of independent boards, or of the similarities and differences between independent and denominational boards. Yet there is much discussion today of these two types of boards, based too largely on biased and personal opinion, and too little on actual fact and knowledge.

Further, there is not only discussion with too little knowledge, but there is often the tendency to think of the entire truth as residing with one group or the other. Is it not possible that study would show that there are strengths and weaknesses in the policies of both types of boards? Would it not show that each group has a contribution to make; that each can learn from the other; and that an open-minded utilization by mission boards of these contributions would strengthen missionary policy as a whole, in order that service for the King may be of the highest caliber?

The aim of this thesis then is four-fold: 1) To discover the great range of independent missions, differing greatly in policy; 2) To gain factual information concerning the policies of independent and denominational missions that discussion of them may be based on knowledge

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Foreign Missions Association publication, "What is a Faith Mission?", ". . . The name 'Faith Mission' was not chosen or assumed by the missions which have come to be so designated. Rather it was given them by others on account of their distinctive policy and practice regarding financial support. Furthermore, nothing is more remote from the mind of such missions than that they have any monopoly upon faith, or that they necessarily exhibit any greater faith than missions of a different order".

and understanding of facts, and that erroneous impressions about both types of boards may be eliminated. 3) To discover information through which young people may become acquainted with the many types of mission boards, and criteria upon which they can more intelligently determine which mission board is best suited to them, to their personality, their goals, their philosophy and most important of all their guidance from the Lord. 4) And above all, to ascertain and then to think through the policies of various types of foreign mission boards that young people may better understand the importance of the policies of the mission board to which they apply and the influence and implications these policies will have on their service to God.

2. Delimitation of the Field of Study.

When it is seen that on the non-exhaustive list of missions published by the Inter-Varsity Christian Fellowship¹ there are 153 missions alone, it is obvious that neither can this thesis be exhaustive, and the work must be limited to an examination of selected boards. An emphasis will be placed on the study of independent boards, since less actual objective information is known about these boards than about any other group of mission boards. There are rampant today many erroneous impressions concerning independent missions, both positive and negative. The missions within this group have been carefully selected with an aim toward choosing those which are representative of the great range of various types of independent missions in the world today. Those ten

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1. Student Foreign Missions Fellowship of the Inter-Varsity Christian Fellowship, 1444 North Astor, Chicago 10, Illinois: Mission Boards.

boards chosen are: Then New Tribes Mission, the Worldwide Evangelization Crusade, The Evangelical Alliance Mission, the China Inland Mission, the Central American Mission, the Orinoco River Mission, the Ceylon and India General Mission, the Sudan Interior Mission, the North Africa Mission, and the Africa Inland Mission. Two denominational missions will be included in the study in order that both types of boards may be examined side by side, and in order to secure a wider variety of missionary policy for valuable comparison. The two denominational missions selected are the Board of Foreign Missions of the Presbyterian Church in the United States of America, and the Conservative Baptist Foreign Mission Society.

Perhaps the most important to remember, and also the most unfortunate limitation of this thesis is that the study can be made on the basis of written material alone, and what is found in actual practice may often be very different from that which is found in printed form. Therefore it is very important that a missionary candidate carefully investigate a mission board as to the soundness of its policies in actual practice, especially those dealing with a stated purpose or aim of the mission, and with financial matters, through talking with missionaries who have been on the field, others who have had contact and experience with the board, etc. It should also be noted that there are some points on which an objective conclusion can not be reached. Rather, it is a question of the individual deciding for himself which policy he feels to be most consistent with the teaching and will of God.

B. The Sources of Data

The sources for this study will be, of necessity, almost exclusively primary, i.e., the publications of the mission boards which

are to be studied. The most helpful of these publications are the Constitution of the board, and, or, the Manual of policies and practices of the board. In each case these two publications are the ones which furnish the most concrete and specific information, and without the aid of these, this study would be impossible. It should be borne in mind that obviously the larger the mission the more full and detailed are its publications and the information given in them.

A few helpful materials were obtained from the Interdenominational Foreign Missions Association of North America.¹ The function of this organization can be best understood from the words of Robert Hall Glover, who in speaking of the China Inland Mission said,

It was not long before this new type of missionary undertaking for China began to be duplicated in behalf of other needy fields, and thus, one after another new 'inland' enterprises were launched. . . The list of such societies working in foreign lands has. . . grown. . . While these have no organic relation to one another, each being a separate entity, and while as to their organization and administration, and even their financial methods, there are differences in detail, yet in the main they are patterned along the same lines and as a group have come to be spoken of as 'Faith Missions'. For the purposes of spiritual fellowship, prayer and conference over common problems, and mutual helpfulness in every practical way, a number of these societies on this continent are now linked together in a purely fraternal union known as the Interdenominational Foreign Missions Association of North America.²

Further understanding of the IFMA is gained from the opening words of their own publication, "Introducing the IFMA" :

The IFMA is a fellowship of foreign missionary societies. . . The basis of their fellowship is a common adherence to the historic Christian faith as expressed in its doctrinal statement. . . These foreign missionary societies meet on common ground also in that they are all inter-denominational. . . They unite in reliance upon God, through faith and prayer, for the provision of their needs. . . The

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1. Hereafter this association will be abbreviated IFMA, when referred to.
2. Robert Hall Glover: What is a Faith Mission, p. 4.

aim of the IFMA is to present a strong united testimony to the need of a complete and speedy evangelization of the world.

C. The Method of Procedure

In accordance with the four-fold stated aim of the thesis, the first step of procedure will be to study objectively the various policies of independent and denominational mission boards, and at times the distinctive interpretations of these policies. The next step will involve a determination of the basic factors which are concerned in these varying policies. In these three chapters the study will be divided topically rather than by the individual missions, as it is felt this will aid in the most effective presentation. The topics were chosen by noting those points which appeared to be most important in the missionary policy of the various boards, and on which there was a difference between boards. For instance, nearly every mission board has the same policy concerning the relationship of the missionary to the government of the land in which he is working, and there would be no value gained in choosing this topic for comparison. The fourth chapter will form the summary of the entire study.

CHAPTER I

THE MISSIONARY POLICIES OF INDEPENDENT FOREIGN MISSION BOARDS

CHAPTER I

THE MISSIONARY POLICIES OF INDEPENDENT FOREIGN MISSION BOARDS

A. Introduction

The purpose of this chapter will be to study objectively the various missionary policies found among the independent foreign mission boards. As has been seen, the topics for study were chosen by noting those points which appeared to be most important in the missionary policy of the various boards, and on which there was a difference between boards.¹

The study will be based on an examination of ten mission boards which have been selected as being representative of the many various types of independent missions in the world today.² These boards are: The New Tribes Mission, the Worldwide Evangelization Crusade, The Evangelical Alliance Mission, the China Inland Mission,³ the Central American Mission, the Orinoco River Mission, the Ceylon and India General Mission, the Sudan Interior Mission, the North Africa Mission, and the Africa Inland Mission. The first three boards represent those missions working in many fields, while the last seven represent those independent boards which work within a limited and specific

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1. Ante, Introduction.

2. Ibid.

3. Due to the changed situation in China today, the mission now has only thirteen or fourteen missionaries in China, but is beginning work in six new fields: Japan, Formosa, Indo-Nesia, Philippines, Malaya, Thailand.

area. Within these ten boards there is opportunity to study missionary policy of boards working in many different fields, while the Sudan Interior, North Africa and Africa Inland Missions afford the valuable opportunity of studying the policy of boards operating within similar fields, under similar circumstances, and encountering similar problems.

This study can be made only on available written material of the mission boards which imposes a serious limitation for the comparison of the actual policies of the missions. On every point there is not only a great difference in the fullness of information given by the various boards, but also in the topics which are considered, making comparison among the boards almost impossible at times. For instance some missions state almost nothing concerning the furlough of a missionary, but merely make some brief remark concerning it under financial policy. Many missions state only a few candidate requirements in their Constitution or Handbook. However, questions which lead one to assume other possible requirements are often found in the application blanks of these mission boards, or the requirements themselves are found in the IFMA publication, "Missionary Qualifications and Preparation," which the mission board has enclosed with its literature. Many missions give only a very general outline of their governmental organization and financial policy, while others give a very detailed description.

It should also be noted that throughout the discussion of these policies, omissions of the various boards do not necessarily imply a negative attitude or a lack of this provision, but simply that these missions do not state specifically this certain information, feeling either that it was already implied elsewhere or that it was not an essential point.

B. Policies

1. Character of the Mission.¹

Of the ten boards all but two² make a statement as to the character of their mission. The following characteristics are listed among the various independent missions: Seven³ missions list their interdenominational character in that they are drawn from many denominations, recognizing that the points on which they agree to differ are less important than those on which they are united. The Evangelical Alliance Mission is unique among the ten in saying, "This organization shall never develop into or become an ecclesiastical organization or denomination, but shall remain an interdenominational and interchurch agency for the fullest cooperation in missionary effort."⁴ Three⁵ missions state that they are undenominational in that they are not an ecclesiastical body. International character, in that the missionaries come from various countries, is listed by five missions.⁶ Four missions⁷ state their evangelistic character in that the members regard the winning of souls to Christ as a primary objective, and six missions⁸

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1. Materials concerning character of the mission will be found under this heading in the Constitution, Principles and Practice or Handbook of the representative mission.
2. All but the Orinoco River and the Africa Inland Missions.
3. Ceylon and India, New Tribes, China Inland, Evangelical Alliance, Sudan Interior and North Africa Missions and the Worldwide Evangelization Crusade.
4. The Evangelical Alliance Mission: Constitution and Principles and Guiding Rules, p. 3.
5. Ceylon and India, Central American and New Tribes Missions.
6. Ceylon and India, China Inland, Sudan Interior, North Africa Missions and the Worldwide Evangelization Crusade.
7. Ceylon and India, China Inland, Central American, North Africa Missions.
8. Ceylon and India, China Inland, Central American, Sudan Interior, North Africa, and New Tribes Missions.

state in addition their evangelical character in that they submit to, and are concerned to propagate the Gospel of the grace of God revealed in the Scriptures.

2. Type of Government.¹

a. Definition of Terms.

A Field or Missionary Council is that governing body situated in the foreign field or fields in which the mission is working. The Home Council is located in the home or sending country and in most cases is situated in the United States. In those missions which are international in character there is usually one over-all council, such as the North American Home Council of the Africa Inland Mission, and several Home Councils located in various sending countries, as the United States, Canada, England, New Zealand, etc. Within the organization of the field government, a Field Council is a governing body composed of representatives of the missionaries on the field. A Field Conference is a body composed of all the mission workers on the field.

b. Basis of Membership.

Of the ten missions, all but three² state that the mission's membership consists of a body of missionaries working in the field, and the directors, councils and secretaries working in the home departments. Four³ of the missions also specifically state that the missionaries are

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1. Materials concerning government will be found under this heading in the Constitution, Principles and Practice or Handbook of the representative mission.
2. The Worldwide Evangelization Crusade and the New Tribes Mission are silent concerning membership.
3. The Central American, Ceylon and India, China Inland, and Sudan Interior Missions.

members, not agents, of the mission. The Evangelical Alliance Mission reckons its membership on a different basis. There are four types of membership: Annual members consist of any church, society, group or individual contributing fifty dollars, who are entitled to membership for a year, and one vote, and where more than fifty dollars is given, additional votes are based on the amount contributed; any individual who within one year contributes one thousand dollars becomes a life member; the members of the Board of Directors are considered ex-officio members; and missionaries who have rendered two years of service on the field are voting members as long as they are affiliated with the mission.¹

c. Final Authority for the Mission.

(1) The Source. In one mission² equal authority is shared by a series of Home Councils located in various countries and by the Field Council. These councils work independently and are free to adopt laws as necessary for their work in keeping with the general principles of the mission. The minutes and financial report of each council are circulated among all the other councils. Matters which affect all are decided by all, and no change is made in policy without the consent of all councils.

In three missions³ final authority is vested in a General Director. In two⁴ of these missions he is the Director of both the Home and Field Departments and is assisted and in his absence represented by directors whom he calls, and by councils and secretaries. In these two

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1. The Evangelical Alliance Mission: Constitution and Principles and Guiding Rules, pp. 3-4.
2. The Ceylon and India General Mission.
3. The China Inland, Sudan Interior and Orinoco River Missions.
4. The China Inland and Sudan Interior Missions.

missions the Home and Field Departments manage their affairs in their own sphere and mutually assist each other in matters affecting the general welfare of the mission. The China Inland Mission states that it is their policy to work in unanimity rather than by majority vote. Although final authority is still vested in one man, the General Director of the Orinoco River Mission serves more as an advisor than as an executive head. He serves as ex-officio chairman of both the Home and Missionary Council each of which has equal authority. Each of these Councils has the power to review and make such recommendations as it may deem wise concerning any action of the other. Matters of importance are referred to both Councils but if agreement cannot be reached the General Director, who is recognized as the one whom God has called to the leadership of the mission, makes the final decision.

The Home Council consists of from six to twelve members plus the General Director, and officers are elected annually from among the membership. In the China Inland Mission the appointment of a new General Director is made by the retiring one if the appointment is agreeable to all.¹ In the Orinoco River Mission he is nominated by the Home Council and elected by a majority vote of both Councils. The China Inland and the Orinoco River Missions are the only two of the ten missions in which the headquarters of the mission is located in the field, rather than the home country.

In six of the boards final authority is vested in a governing council. In two boards² this council is the only Home Council, while

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1. If the retiring director dies without appointing a successor, the appointment is made by the China Council.
2. The Evangelical Alliance and Central American Missions.

in the other four¹ there is also one or more Home Councils as well as the field government subordinated to this over-all council. In the New Tribes Mission, however, the Home Council has no administrative power but simply acts in advisory capacity to the over-all council. Among these six there are several different types of governing councils.

The Worldwide Evangelization Crusade is the only mission of the ten which specifically states that God is recognized as the Head of the mission and that all members are pledged to seek His direction. However, on the administrative level, the final authority is vested in the Leader's Council, composed of the leaders of all the field and home bases. At all times when a decision has to be made either by a body of workers on the field or by the Leader's Council, every effort should be made to attain unity of mind. If a grave crisis arises where there is division of opinion, the decision should not be made without at least a day of prayer, humbling and fasting. If unity of mind is not attained in all cases a two-thirds majority will be final. In the home base the decision of the leader, who is assisted and advised by senior members of the home base, is final. The leader of the home base appoints his own successor.

The over-all council of the Evangelical Alliance Mission, called a Board of Directors, is composed of nine men who live in the Chicago area. These men are elected by the members of the mission at the annual meeting, twenty-five members composing a quorum, for a period of three years, one-third retiring each year, and can be re-elected.

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1. Worldwide Evangelization Crusade, and the Africa Inland, New Tribes, and North Africa Missions.

Vacancies are filled by the Board itself for the unexpired term only. The officers of the Board are elected by the Board for a period of one year.

The over-all council of the North Africa Mission is termed the International Council. Subordinated to this Council is a series of Home Councils, each of which maintains close cooperation with the Field Director, which are free to adopt laws as necessary for their work in keeping with the general principles of the mission. The International Council is composed of members elected from these Home Councils, one representative being allowed for each twenty active missionaries, for a period of two years. The members may be re-elected indefinitely but a two-thirds vote of the International Council can remove them at any time. The Field Director and Deputy Field Director attend the International Council in advisory capacity only. The officers are elected by the Council itself for a period of two years, although re-election is possible indefinitely. The Council acts in unanimity rather than by vote or majority decision.

The over-all council of the Africa Inland Mission, the North American Home Council, is organized along exactly the same line as are the series of Home Councils subordinated to it. An Executive Committee of from five to fifteen members is elected by the Council to serve for a period of three years. The Executive Committee can call for itself regular or special meetings when it desires, and fills vacancies in the Home Council until the next election. The Council is composed of ten to forty-five members, whose members and officers are nominated by the Executive Committee, but elected at the annual meeting of the Council.

Members are elected for three years, one-third retiring each year, but are eligible for re-election. Officers are elected for one year. Seven members of a Council constitutes a quorum.

(2) Frequency of Its Meeting. The frequency of meeting of the over-all councils is usually once per year. Several boards make provision for meeting often at the call of the chairman or the executive committee, and one board¹ has made provision for the election of a Committee of Directors to serve for a year and to act between the regular meetings of the executive committee of the council. The International Council of the North Africa Mission meets only once every two years. The Worldwide Evangelization Crusade states that because of the great distance which separates its members, meetings of the Leader's Council are not to be called except for questions of extreme gravity and at the desire of at least two-thirds of its members.

d. Organization of the Home Board.

(1) Selection of Members. Of those missions which state the way in which the members of the Home Board are chosen, three types are found. These three types are: Unanimous appointment by the over-all council²; election by the Home Council itself³; and election by the Home Council with the approval of the General Director.⁴

(2) Frequency of Meeting. Only two of the ten boards give any date concerning the frequency of the meetings of the Home Board. Under the Orinoco River Mission the board meets once a month; the boards

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1. The Africa Inland Mission.
2. New Tribes Mission.
3. Ceylon and India and Africa Inland Missions.
4. The Orinoco River Mission.

of the Africa Inland Mission meet once a year, but special meetings may be called by the Executive Committee of the Home Council.

(3) Prayer as one of the Duties. In addition to the regular items of business found among all the Home Councils three¹ missions state that it is also considered one of the essential duties of the Home Council members to uphold faithfully all missionaries and native co-workers in prayer for both spiritual and temporal needs.

e. Organization of the Field Government.

(1) Authority Vested in a Director, Leader or Elder. In five² of the mission boards the work on the field is under the supervision of a Director, Elder, or Leader who is the final authority.³ In the New Tribes Mission, unlike the other four, this Elder or these Elders are appointed primarily for spiritual oversight. The duties of this position are those of the New Testament elders.⁴ Then the following statement is given:

In view of the fact that the foreign missionary operation of today requires government contacts and representation as well as handling and sending finances, it will be necessary that one of the field elders be appointed as a mission representative to handle such matters.⁵

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1. Ceylon and India, Africa Inland, and Orinoco River Missions.
2. China Inland, North Africa, New Tribes, Sudan Interior Missions and the Worldwide Evangelization Crusade.
3. In the case of the China Inland and the Sudan Interior Missions this Director is the General Director of the Mission who is assisted and in his absence represented by one or more Deputy Field Directors. In the Worldwide Evangelization Crusade it is one of the many leaders who compose the Leader's Council. In the New Tribes and North Africa Mission the director is one appointed by the over-all Council, in the case of the North Africa Mission for an indeterminate period.
4. New Tribes Mission: Manual, pp. 10-11. The Scriptural passages cited are in I Peter 5:1-4, Acts 20:28-30, I Timothy 5:17, II Timothy 2:2, James 5:14, I Thessalonians 5:12, 13, Hebrews 13:7, 17.
5. New Tribes Mission: Manual, p. 9.

The governmental organization of the New Tribes Mission may be more clearly understood in light of the following quotation from the mission's manual:

Recognizing that our present day missionary methods differ from the methods of the New Testament Church, it is our sincere ambition and prayer to as fully as possible employ New Testament methods in carrying out the task of world evangelization. To do this we realize there will be many difficulties in endeavoring to bridge the gap back to the New Testament methods, and that we must be led by the Holy Spirit in the pursuit of this objective.¹

The Worldwide Evangelization Crusade and the New Tribes Mission state that each field is fully self-governing and the leaders are free to guide the work as God directs. In the North Africa Mission all decisions of the Field Director are subject to review by the International Council. The China Inland and Sudan Interior Missions give no information in this regard but since the Field Director is also the General Director of the mission it may be assumed that field decisions are final.

In all but the New Tribes Mission the field director or leader may be aided in his work by one or more assistant directors, secretaries and treasurers, and assisted by a council. The New Tribes Missions, while not having an advisory council, does state that it is advisable for the Field Elder or Elders to call together once a year, all the workers on the field for fellowship and prayer, and to deal with problems of business. In the Worldwide Evangelization Crusade this council may be formed to help the Leader if it is felt desirable. The members are chosen by the Leader with the consent of the workers. Periodically

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1. Ibid.

there are meetings of all the workers on the field to discuss field matters with the Leader.

In the China Inland, Sudan Interior and North Africa Missions this advisory council is composed of superintendents from each of the field areas or districts and in the North Africa Mission there is also in the council one representative from each area elected by the members of the mission in that area. The council of this last mission meets once per year or at special call to confer with the Field Director. Only the North Africa Mission gives any details concerning the election of the provincial or regional superintendents. These superintendents are nominated by the Field Director and appointed by the International Council for a period of two years, but are eligible for re-appointment indefinitely. In all three of these missions the superintendent may also be assisted by a council, which in the North Africa Mission meets two times a year or at special call.

(2) Authority Vested in a Field Council. In two missions¹, the field government is vested in one or more Field Councils composed of a Field Director or Secretary appointed by the over-all council², plus representatives from each district or area elected by the missionaries of this area. The Central American Mission states that both the Director and representatives are appointed and elected for two year terms but may be re-appointed and re-elected respectively. In this latter mission the Council meets at least once a year and oftener at the discretion of the

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1. Africa Inland and Central American Missions.
2. In the case of the Africa Inland Mission this Director is recommended by the Field Council and approved by the over-all council.

Field Director or Secretary or at the stated request of three members. Action is taken by majority vote, six members composing a quorum. Provision is made for quick but democratic action in case of an emergency.¹

Although in both these missions the field government is vested in a Field Council, there is quite a difference in the way in which this government works out. In the Africa Inland Mission the government is vested in a series of Field Councils each of which controls the work in its territory and makes rules for its own government and that of the work, subject to the approval of the North American Home Council. The Field Council has the power to suspend a missionary but the missionary can appeal to his own Home Council. In the Central American Mission the work is managed by one Field Council which handles inter-republic mission problems and policies, solves local problems which prove beyond the power of a Field Committee, considers and recommends all new major mission projects, arranges any necessary transfers of missionaries from one republic to another and deals with other matters which may be committed to it by the Executive Council. Under this Field Council there are functioning in each republic Field Committees elected by the missionaries at their annual conferences.²

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1. The Constitution of the Central American Missions says in section three, "Should any extreme emergency arise, the Field Secretary may be authorized by the Executive Committee of the Home Council to form a commission by calling to meet with him at least two members of the Field Council, and said commission shall have authority to act for the entire Field Council, said action to become official only by a majority vote of the entire Field Council".
2. If there are too few missionaries to have a field organization then each missionary is directly responsible to the Field Council.

(3) Authority Vested in a Field Conference. Three missions¹ have their field government vested in a Field Conference, composed of all the missionaries on the field and meeting annually for business, fellowship and spiritual refreshment. The conference elects annually an Executive Committee or Council to act for it in the interim period, but in all cases the Conference is the final authority. The Orinoco River Mission states that voting is done by a two-thirds majority. In this later mission the General Director of the mission is also a member of this field Executive Committee. As to the power of the Field Conference, it has been seen previously that in the Evangelical Alliance Mission the field government is subordinated to the over-all council, while in the Ceylon and India and Orinoco River Missions the Field Conference and the Home Conference operate with equal authority.

3. Requirements for Candidates.

a. Suggested by the IFMA.

Before turning to an examination of the candidate requirements found among various missions, a brief study will be given first to the suggestions of the IFMA in their publication, "Missionary Qualifications and Preparation". The qualifications are presented under four headings: Spiritual, Intellectual, Physical, and Personal. Spiritual qualifications mentioned are as follows: Be assured of your salvation; maintain close fellowship with God; manifest a deep, sincere love for souls; give evidence of soundness of faith, and possess a sense of Divine Commission. Intellectual qualifications suggested are: The ability to learn; the ability

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1. The Evangelical Alliance, Ceylon and India, and Orinoco River Missions.

to teach; and open-mindedness. Physical qualifications are not specifically mentioned but the following paragraph is given:

The prospective missionary must be healthy and thoroughly sound in constitution, though particular disabilities are not always a bar to the foreign field. Certain types of work require extra robustness. Nervous and temperamental stability are of utmost importance.¹

Personal qualifications recommended are: Humility; conscientiousness; patience, perseverance, endurance and purposefulness; adaptability; common sense; humor; and character or poise.

Preparation for the mission field is discussed under several headings. **Spiritual** preparation includes development of devotional habits; knowledge of the Bible and of Christian doctrine and history; practical experience in Christian service; personal witness and soul winning. Intellectual preparation includes a sound general education. This statement is made concerning education: " University or college education is very desirable, as those equipped in this way are increasingly needed on the mission field today, but missionary personnel is by no means limited to such workers".² Also suggested in the realm of intellectual preparation is the knowledge of special subjects and of phonetics and linguistics. The cultivation of some special interest in the field of art, music, etc., is often of real use. Physical preparation and upbuilding is suggested, and a general missionary and medical knowledge is strongly recommended. In addition knowledge of special skills as carpentry, animal husbandry, photography, etc., is stated as very useful.

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1. Interdenominational Foreign Mission Association: Missionary Qualifications and Preparation, p. 5.
2. Ibid., p. 8.

b. Stated by the Various Independent Missions¹.

(1) Candidates Considered Individually. Nearly every mission implies in the statement of at least one of its qualifications that a candidate is not expected to fit into an exact pattern but each is considered individually on the basis of his own case, and merits. But several missions² specifically emphasize this fact, and state that while the listed qualifications are generally considered necessary for missionary candidates yet there is no fixed standard as though every applicant could or should have the same preparation. This idea is more strongly emphasized and followed to a further extent in the New Tribes Mission than in almost any other mission. The following paragraphs indicate clearly the position of the New Tribes Mission concerning candidate requirements:

Any man or woman who is sound in the faith and in all fundamental truths and shows evidence that he is qualified to obey the call of God to go and preach the Gospel, will be accepted irrespective of nationality and without restriction as to denomination.³

We have been amazed at the difference in natural abilities, ages, scholastic training, and experience of the men and women God has used in His work. This was true for Bible times and the whole history of the church. Many who seem best qualified according to human standards utterly fail and fall away, while many who never meet the standards of most modern missionary societies are singularly used of the Spirit.⁴

The few specific candidate requirements of the New Tribes Mission are in the spiritual realm.

(2) Willingness to Count the Cost. Six of the missions⁵ con-

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1. Materials concerning candidate requirements will be found under this heading in the Constitution, Principles and Practice or Handbook of the respective missions.
2. The China Inland, Evangelical Alliance, and Africa Inland Missions.
3. New Tribes Mission: Manual, p. 4.
4. New Tribes Mission: How Shall They Hear, p. 9.
5. The China Inland, North Africa, Evangelical Alliance, Sudan Interior, Central American, Orinoco River Missions.

tain in their Constitution or Handbook a close approximation to the following typical paragraph from the Sudan Interior Mission:

They [i.e. candidates] must count the cost, and be prepared to live lives of privation, of toil, of loneliness, of danger, to be looked down upon by their own countrymen, and to be despised by the African; to live in the interior, far from the comforts and advantages of society and protection such as they have enjoyed at home. They will need to trust God, as able to meet their need in sickness as well as in health, since it will usually be impossible to have recourse to the aid of qualified physicians. But, if faithful servants, they will find in Christ and His Word a fulness, a meetness, a preciousness, a joy and strength, that will far outweigh all that they have sacrificed.¹

(3) Approval of Constitution, Principles and Practice. Eight of the missions² specifically require that candidates should familiarize themselves with the Constitution or Principles and Practice, especially including the doctrinal and faith basis, and that they will not be accepted unless they cordially approve of the same, and heartily purpose to carry them out. Four of the missions³ ask the candidate not only to approve cordially of the doctrinal statement but to hand in with their application papers a written statement as to their own convictions on each of several stated doctrinal topics.⁴ These same four missions state in essence and thought that candidates must be catholic in their views, and able to have fellowship with all believers holding these fundamental truths even if

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1. The Principles and Practice of the Sudan Interior Mission, p.4. In essence of thought the North Africa and Evangelical Alliance Missions omit the phrase, "since it may often be impossible to secure expert medical aid". The China Inland Mission's statement is worded a little less severely than the above.
2. All ten missions except the New Tribes Mission and the Worldwide Evangelization Crusade.
3. The China Inland, Sudan Interior, North Africa, Central American Missions.
4. The Central American Mission does not ask for a statement of doctrinal convictions such as some other missions, but rather asks the candidate to submit a plan of salvation as they would present it to the unsaved.

widely differing in their judgement as to points of church government.¹

The New Tribes Mission, while not asking for this approval of its Constitution, does require all its workers, missionaries, and officers to subscribe to the following six principles:

1. To abide by the decisions of the Executive Committee of Elders or Field Elders, especially in major issues where faction would cause division. .
2. To endeavor to the best of their ability to live up to the Articles of Faith and abide by the Constitution.
3. To be willing to accept the allowance as prescribed by the Field Committee.
4. To look to the Lord alone for spiritual, physical and financial needs and to cooperate with the Mission in its financial policy.
5. All personal undertaking that will affect the Mission will be presented to the Field Conference for its approval.
6. All letters or publications sent out by accepted members of the Mission shall include the home office address as well as the field address of the missionary.²

(4) Health and Age. Six³ of the missions require that the candidates health be good and many state specifically that a thorough medical examination is required.

Seven of the ten missions⁴ studied state in essence that the candidate should be under thirty years of age, twenty-four to twenty-

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1. Other than the necessity of being willing to count the cost and of giving approval to the Constitution and Principles and Practice, the Sudan Interior Mission states nothing further in its Constitution concerning candidate requirements. However they enclose the IFMA publication, "Missionary Qualifications and Preparation", with materials from their Board.
2. New Tribes Mission: Manual, p. 13.
3. North Africa, China Inland, Central American, Ceylon and India, Orinoco River, and Evangelical Alliance Missions.
4. The China Inland, Central American, Ceylon and India, North Africa, Orinoco River, Evangelical Alliance, and Africa Inland Missions.

eight years being ideal, but that exceptions may at times be made in cases where a long period of training for a specialized skill, as for a medical doctor, has been required or where there are other compensating factors recommending the candidate. The Ceylon and India General Mission requires that the candidate be approved first by the India Council before acceptance if he is over thirty.¹ The China Inland Mission and the North Africa Mission state that while the applicant must be sufficiently young to become thoroughly at home in the new language and environment, yet he needs to be mature spiritually.²

The New Tribes Mission makes no age requirement, citing Timothy and Moses as examples that if God has called one to a task he is never too young, nor too old. C. T. Studd who was past fifty when God used him to found a new society for the evangelization of the world is also cited as an example of the men that God uses regardless of age.

The New Tribes Mission further states as follows:

It is true that young people can make adjustments and learn the language easier than older people, but one present day authority states that those who have retained their study habits and learned linguistics are not too old at forty-five. We believe that God is yearning to get hold of a life and that He can use it in some special way regardless of your age if you have definitely yielded your life to Him and He is directing you.³

(5) Education. Six⁴ of the missions list specific educational requirements and state in essence that the candidate must have at least

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1. Ceylon and India Mission: Constitution, Principles and Practice, Article XIII, Section 4.
2. Hand Book of the North Africa Mission, pp. 37-38. China Inland Mission: Handbook, p. 20.
3. New Tribes Mission: How Shall They Hear?, p. 9.
4. Africa Inland, Central American, China Inland, North Africa, Orinoco River, and Evangelical Alliance Missions.

high school education and have completed a course of training in a Bible school or equivalent. Further educational preparation, as college and theological training, are considered very desirable contributions to the missionary's preparation. Several of the missions¹ ask that the candidate have a workable knowledge of the Scriptures and an ability to express clearly the cardinal doctrines of the faith. The Orinoco River Mission states its educational requirements in a slightly different form from most missions giving three possible combinations of educational preparation. These three forms are: Two years of Bible training or its equivalent; or college training plus a working knowledge of the Bible; or specialized training plus a working knowledge of the Bible.²

(6) Spiritual requisites. Five³ of the missions ask that the candidate have a definite call of God to mission work and several of the missions specify a call to the country to which the candidate is going. That the candidate have a definite Christian experience and an assurance of his salvation is required by six of the boards,⁴ and most of these boards⁵ also ask that the candidate give evidence of a Christlike character - i.e. of an experience of Christ not only as salvation from sin, but unto holiness.⁶ The New Tribes Mission states,

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1. Ceylon and India, China Inland, North Africa, and The Evangelical Alliance Missions.
2. The Constitution and Policy of the Orinoco River Mission, p. 10.
3. Central American, China Inland, Ceylon and India, North Africa, and The Evangelical Alliance Missions.
4. Central American, China Inland, Ceylon and India, North Africa, The Evangelical Alliance and New Tribes Missions.
5. Central American, China Inland, North Africa, New Tribes, Orinoco River, and The Evangelical Alliance Missions.
6. The Evangelical Alliance Mission also states that the candidate should seek to manifest the kind of life expressed in Romans 12:10-12.

"Far outstripping any other prerequisite for this great world job is the spirit and love of Christ . . ."¹ Experience in Christian service is given as a candidate requirement by five boards.² Three boards³ ask that the candidate have a great passion for lost souls, and two of these three⁴ state that the prospective missionary's desire and ability to win souls at home will be a good index of his ability on the field. Other spiritual qualifications specifically listed by a few of the independent boards are as follows: A true missionary spirit,⁵ a regular habit of devotions,⁶ dependence upon God for all of one's needs,⁷ a realization that in self there is no good thing,⁸ and membership in some fundamental church.⁹ Although all the qualifications of a missionary are recognized as being very important and are given their due weight, among the Independent Missions spiritual qualifications would be ranked as the first and most primary qualification.

(7) Personal Qualifications. Various personal qualifications are listed specifically by a few of the boards as follows: The manifestation of some gift useful for the ministry in the country to which the candidate is going other than just a general desire to preach;¹⁰

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1. New Tribes Mission: Manual, p. 5.
2. Central American, Ceylon and India, China Inland, North Africa, and The Evangelical Alliance Missions.
3. China Inland, North Africa, and The Evangelical Alliance Missions. Of the ten missions these three have the most complete and exacting list of candidate requirements stated directly in their own Constitution or Handbook.
4. China Inland and North Africa Missions.
5. Ceylon and India Mission.
6. China Inland and North Africa Missions.
7. New Tribes and The Evangelical Alliance Missions.
8. New Tribes Mission.
9. The Evangelical Alliance Mission.
10. Central American and China Inland Missions.

an alertness of mind;¹ an ability to adapt oneself to a new culture pattern and a new way of thinking;² and mental stability and a disposition which inspires optimism and encouragement.³ Gifts of leadership and initiative are very necessary, but at the same time the candidate must be willing to follow and accept the advice of others, to be able to work with and to defer to the judgment of others.⁴ The China Inland Mission asks that the candidate realize that there is a church in China and to be ready to cooperate with the Chinese on a basis of equality.

(8) Completion of Orientation Courses. Three Missions conduct orientation and preparation courses which the candidate is expected to attend. The Evangelical Alliance Mission asks the new missionary to attend one annual conference of the Mission, usually held in May, and to complete a three week missionary orientation course of instruction, held in the early summer, before being commissioned. The China Inland and New Tribes Missions each require that the candidate complete an orientation and training course of the mission before a definite decision is made concerning his appointment to the mission. In both cases the applicant is invited to attend this course if correspondence commends him as a likely candidate. The applicant to the China Inland Mission spends eight weeks at the Mission Home in Philadelphia where he is examined by the Mission's physician, tested in elementary language study, made familiar with the Mission's history,

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1. China Inland Mission.
2. China Inland and The Evangelical Alliance Missions.
3. The Evangelical Alliance Mission.
4. China Inland and North Africa Missions.

principles and practices, and given studies in Chinese history and characteristics. It also enables the officers of the mission and the applicant to become intimately acquainted with each other.

In the New Tribes Mission the decision to invite the applicant to the mission's training course is made by a preliminary candidate committee of two members, and only when the candidate has successfully finished this preparation course is his application brought before the Executive Committee for prayerful consideration. The course is a year's training course, divided into three sessions. The course is very flexible in order to allow the Holy Spirit's guidance. The reason given for this is as follows:

Our major concern is that the preparation that the Lord would have for each group and each person might be accomplished in a way that pleases Him most. The need of every life differs and it is our prayer that the Lord might be free to meet that need so that those going out to the field might find the great possible usage of their lives through the power of the Holy Spirit.¹

The two-fold objective of the course is to impart a clear-cut vision of the Christian's world objective and to impart a knowledge of the most practical way to approach the great job of reaching the unevangelized tribes people of the world. The course endeavors to acquaint the prospective missionary with the problems that he will face on the fields and with the knowledge of how to meet them. Various subjects given in the past have been jungle craft, photography, carpentry, mechanics, shoe repairing, barbering, butchering, diatetics, visual aid, first aid, boat building, hunting and fishing for necessary foods, soap making, swimming, trail making, care and use of animals, flying

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1. New Tribes Mission: How Shall They Hear?, p. 8.

instruction, airplane mechanics, many types of linguistics, etc. Not only does the prospective missionary learn how to meet jungle conditions through his courses, but also through living to a great extent in primitive jungle conditions while at the school.

But above all else this course seeks to impart not just a head-knowledge of what the Word of God teaches, not just a practical knowledge of how to cope with problems that arise in missionary work, but the great spiritual preparation needed, and it is this phase that is most strongly emphasized. It is hoped to avoid the idea of a school as much as possible and rather to give the spiritual preparation of a New Testament Church. The mission feels that the job of a missionary is a spiritual one which can be accomplished only through the power of the Holy Spirit. Man has struggled for years to accomplish the task of world evangelization and has failed, not because he has lacked human ability and knowledge, but because he has failed to acquire the spiritual requisites which would make the job possible, because he has failed to turn whole-heartedly to God for the true power of His resurrection.¹ Among other things the mission seeks to teach the prospective missionary such spiritual fellowship and faith in God as will enable him to trust God implicitly not only for his spiritual needs but for his temporal needs as well.

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1. The essence of this thought may be found in Ibid., pp. 4, 6.

4. Doctrinal Standards.¹

a. Confirmation required.

As noted in the previous section,² eight of the ten boards³ state in essence that the candidates and members must confirm in writing the doctrines of the mission and if aware that their views differ in any important point from those held by evangelical Christians, they are expected to state this. Two of the boards⁴ ask that this confirmation be given annually. The New Tribes Mission, as has been seen,⁵ asks its members to agree to "Endeavor to the best of their ability to live up to the Articles of Faith . . ."⁶ Several of the missions⁷ specifically state that this confirmation shall be given by all members⁸ of the mission, at home and abroad. This would mean that confirmation of the doctrinal standard would be given not only by candidates and members on the field, but also by all those members, officers, and directors of the mission, of the home boards, of the offices, etc. The Worldwide Evangelization Crusade makes no mention of its members as a whole, at home or abroad, and states only that all members of the Leader's Council are required to sign annually a copy of the Principles and

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1. All material concerning doctrine will be found under this heading in the Constitution, Principles and Practice, or Handbook of the respective mission.
2. Intra, p. 18.
3. All the boards except the New Tribes Mission and the Worldwide Evangelization Crusade.
4. Central American and North Africa Missions.
5. Intra, p. 19.
6. New Tribes Mission: Manual, pp. 12, 13.
7. Central American, Ceylon and India, North Africa, Orinoco River, and The Evangelical Alliance Mission.
8. The Evangelical Alliance Mission uses the word, "workers" since its membership is reckoned differently from the other missions.

Practice as a declaration that they assent without any mental reservation to the doctrinal basis of the Crusade and to its Constitution.¹

All eight of the missions state that should the views of anyone on these points subsequently change he must inform those in authority. Then, depending on the interpretation of the individual mission, either his membership will automatically terminate or he must be prepared to resign if asked to do so. Of this policy the China Inland Mission writes:

Provision was thus made for maintaining the Mission's doctrinal soundness, not only by insisting on the candidate's orthodoxy when he enters the Mission, but also by arranging the retirement of anyone whose views on these [several] fundamental doctrines may later cease to agree with Scripture.²

b. Stated.

Although the basic doctrinal position of all ten boards is essentially the same, yet there is a great variety among the missions as to which doctrines and how many of these doctrines are absolutely essential to a doctrinal statement and upon which there must be agreement by all members of the mission. The variety ranges from the Africa Inland Mission having sixteen doctrinal statements to the Worldwide Evangelization Crusade having five. Three of these five are not found stated as doctrines in any of the other nine missions. These three are as follows:

1. Vow to know and to preach none other save Jesus Christ and Him Crucified.
2. Obedience to Christ's command to love all who love the Lord Jesus sincerely and without respect of persons, and to love all men.
3. Absolute Faith in the Will, Power and Providence of God to meet our every need in His service.³

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1. Worldwide Evangelization Crusade: Principles and Practice.
2. China Inland Mission: Handbook, p. 7.
3. Worldwide Evangelization Crusade: Principles and Practice.

The two standards on which there is the greatest variety in theological wording are the doctrines concerning the divine inspiration and authority of the Scriptures, and the atoning work of Jesus Christ.

The following doctrinal standards are found among the various independent foreign mission boards: The Divine inspiration and authority of the Scriptures; the Trinity; the personality and work of the Holy Spirit; the Person of Jesus Christ - His deity, His humanity, begotten of the Holy Spirit, born of the Virgin Mary, raised bodily from the dead, His ascension into Heaven and His presence there as High Priest and Advocate, His second coming (a variety of terms are used: personal and visible, bodily, pre-millennial), the absolute truth of His teachings and utterances; the fall of man - his sinful nature or moral depravity, and his need of regeneration; the atonement; justification by faith; sanctification; the assurance of the believer; maintenance of good works; resurrection of the body; the eternal blessedness of the saved and the eternal punishment of the lost; the reality and personality of Satan; the ordinances of the Lord's Supper and Baptism; the True Church, composed of all believers; the supreme mission of the Church is the evangelization of the world; the supreme purpose of mission work is evangelization.¹

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1. The last five doctrines are each found in only one or two mission boards.

5. Financial Policy and Care of the Missionary.¹

a. General Financial Policy.

(1) Historical Background. Generally an independent mission does not receive an assured budget from any church or sponsoring body but receives free will contributions from interested persons and operates on the assurance that the Lord will provide. To gain a clearer insight into this philosophy a brief historical glance will be taken, at the inception and growth of the oldest of the independent missions, the China Inland Mission. Its human founder, Hudson Taylor, did not set out to start a new mission. He had no ambition for leadership, nor any sense of his own fitness for such. The burden of China's unevangelized millions weighed heavily on his heart. He made rounds of all the mission boards in London that had work in China, and pleaded earnestly with each one to undertake a penetration of the interior, but no board saw its way to respond. Finally, on a Sunday morning in June, 1865, he flung himself down upon the sands of Brighton beach, and in agony of soul cried to God in behalf of China. "Then it was that God spoke and this godly young servant of His received a never-to-be-doubted divine call and commission to begin a new undertaking for the evangelization of inland China."²

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1. Materials concerning financial policy will be found under that heading and the following sub-headings in the Hand Book, Constitution or Principles and Practice of the respective missions, and in the publication of The Evangelical Alliance Mission, "The Retirement Fund"; of the Africa Inland Mission, "Financial Policy", and "A Statement Concerning Missionary Support".
2. IFMA: What is a Faith Mission?

But how was this new enterprise to be supported? Every mission board already in existence depended for its support upon the churches of its own denomination. Mr. Taylor was unwilling that any money should be diverted from these existing missionary channels, and felt the importance of safeguarding his new undertaking from any just criticism on this ground. The IFMA publication continues:

Accordingly he covenanted with God that he would solicit nothing from man, whether publically or privately, but would tell the needs of the new work only to the Lord in prayer and looked to Him alone for its support. In this spirit of implicit faith he walked into a London bank, and with fifty dollars, all the money he possessed, opened an account in the . . . name of the China Inland Mission. . . Yet. . . it was fifty dollars plus God! And so wonderfully did God set His seal upon this attitude and action of faith on the part of His humble servant that in the succeeding seventy-five years, as the mission has maintained unaltered its original financial policy and practice approximately \$29,000,000 have passed through its treasury. . . It was not long before this new type of missionary undertaking for China began to be duplicated in behalf of other needy fields.¹

(2) Philosophy of the Present Financial Policy. With this historical background concerning the birth of this new type of financial policy, attention may now be turned to a closer look at the expression of the essence of the philosophy of this financial policy as it exists today among the independent mission boards as a group. The financial policy is based on a three-fold assumption: 1) Silver and gold belong to God; 2) Man can depend upon God to supply every need; and 3) Each individual should be guided by the Holy Spirit regarding what, when and where to give. Therefore the mission is entirely supported by free will offerings. The needs are laid before God in prayer and entire dependence is upon Him. No personal solicitations or

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1. Ibid.

collections of funds, either directly or indirectly, are authorized. It should be noted here, however, that the China Inland Mission alone takes its stand in stating that any hint or suggestion of financial need is deprecated. The majority of the other missions while not allowing appeals for financial assistance or statement of specific needs, state that the duty of Christian stewardship shall be faithfully taught and the general work and needs of the Mission and the unreached fields presented, believing that those who give or purpose to give have a right to know for what purposes their money is to be used in order that they may be intelligent stewards of the means which God has put in their charge.

The policy of The Evangelical Alliance Mission is very different at this point: The Mission states that appeals to the home constituency for financial assistance shall be first sanctioned by the Field Committee or Conference, those of great importance needing approval of the Board of Directors. Of the policy of entire dependence upon God the China Inland writes: "The history of the Mission for over eighty years - through two world wars, depressions, pegged exchange, wild inflation and revolution - has proved that God does not 'fail nor disappoint' His trusting children."¹

Closely linked with the principle of unsolicited support as a result of believing prayer is the conviction that no more shall be expended than received, going into debt being inconsistent with the principle of entire dependence upon God. In times of stringency this has

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1. Outline Story of the China Inland Mission, pp. 13-14.

sometimes meant sending less than what is considered the normal allowance to the missionaries but they have always gladly accepted this rather than relinquish the principle, the matter being one of personal conviction as well as a principle of the mission. Times of financial straitness have led to special prayer and great blessing. Of this policy the China Inland Mission writes:

Hudson Taylor came to the conclusion early in his experience that the scriptural method of carrying on Christian work was to owe no man anything. He believed that God's work done in God's way will never lack God's supplies. He wrote: 'To borrow money implied to my mind a contradiction of Scripture - a confession that God had withheld some good thing, and a determination to get for ourselves what He had not given'.¹

Here again The Evangelical Alliance Mission differs in policy stating, that in no case shall a missionary be permitted to go into debt for the expenses of the work of the mission or for traveling expenses without the written consent of the Field Committee or Board of Directors, and that the Board shall not under any circumstances incur any unsecured indebtedness for the work of the Mission.

In light of this financial policy there is therefore no guaranteed amount of support for the missionary, but the directors seek faithfully to distribute the funds available to meet the need of each worker. Each member is expected to recognize that dependence for the supply of all need is on God, who called him, for whom he works, and not on any human organization. The funds might fail, the mission might cease to exist, but if the missionary puts his trust in God, He will never fail or disappoint.

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1. Ibid., p. 14.

Of the ten missions, the New Tribes Mission has dealt most fully and with the most emphasis on the necessity of the missionary putting his complete trust in God for all his spiritual and temporal needs. Their beliefs can be clearly understood from the following paragraph:

Faith must be in the Lord alone. When a missionary goes out to the field, he must not only have a mental knowledge of what the Word of God says, but it is imperative that he experience a vital relationship with the Lord that makes him confident of God's . . . supernatural ability to work in his behalf, when he walks in obedience. . . [Spiritual work] can only be done by faith in the supernatural working of the power of God. If a missionary does not learn to trust God for the initial material needs of his life, it will be very difficult for him to go out with confidence and believe that God can save souls and change hearts.¹

The mission feels that the greatest percentage of failure in the field is due to a lack of faith in the Lord, that too often young people's faith amounts to little more than faith in organizations which leads to defeat as far as spiritual results are concerned. Therefore, while recognizing the natural desire of the human heart for security, they feel it necessary to guard against allowing the mission to become a prop of organizational or human security which is substituted for the faith, trust, and security so desperately needed in Christ. While wishing to do everything possible to encourage and assist the missionary on the field, they do not dare give him the assurance that the mission will be able to maintain him on the field regardless of the situation.

The reasoning behind the independent mission's philosophy of a financial policy is given one of its clearest statements in the

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1. New Tribes Mission: Manual, p. 14.

publication of the South American Indian Missions, "What is a Faith Mission?" as follows:

[A faith mission] is not a denial of the necessity of earthly and present dispensational methods in the use of human agencies in promulgating the Gospel. . . . It does mean an effort to eliminate the unsanctified human element. To this end a doctrinal standard is maintained. . . . no missionary. . . . is accepted and [no new field work begun, however promising unless] it is believed that God has led. . . . to take such steps.

Financial supplies are not sought through collection and solicitation because of the danger of the intrusion of some unsanctified human element.

The mission recognizes that it is God's plan that all believers are missionaries with different parts of going to, giving to, praying for the mission field. Therefore, information is furnished and prayer is made that as needs arise they may be supplied through the Lord leading His servants to their part of missionary service. The giving and taking is direct from God and this fellowship is the recognition of His leading both. The avoidance of personal solicitation is that there may be less temptation to rely on skilled propaganda and similar methods which sometimes bring gifts through personal magnetism alone. The furnishing of general information is because "faith cometh by hearing".

An effort is made among the Independent Missions to maintain a close contact via letters between the missionary and his contributor or contributors. This contact may vary as to time, monthly and quarterly letters being the two types mentioned; as to writer, whether the missionary or Home Board; and as to content, whether merely expressing appreciation or containing also "praise and prayer" news.

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1. South American Indian Mission: What is a Faith Mission?

The majority of the missions operate on the basis that what the Lord has given is for use now and should be put to work rather than placed in dormant funds for future security. The work progresses as the funds are given. The Worldwide Evangelization Crusade expresses a unique idea in speaking of the sources of the finance for their newly launched leper program. They have said:

Advance which the Worldwide Evangelization Crusade has made could not be conceived, if God had not originally led C.T. Studd deliberately to set out on his venture of faith in 1914, with no financial backing beyond his fare to Africa. . . . By His patience and grace we have learned, in this materialistic twentieth century, that the promises of God are as sure as ever. We are to seek first His Kingdom; we are to seek the salvation and care of the leper for whom Christ died, and He will then see that our bread and water maintenance are sure. 'All these things shall be added'. In that faith we believe it honors God that we should 'take no thought' for the finance, but go right ahead with our God-given program.¹

The New Tribes Mission states that a missionary shall be practical in all expenditures made. When shipping equipment or other items, it should not be sent express when it can as well be sent by freight. A wire shall not be sent when air mail will accomplish the same purpose. It will be to the missionary's advantage to save wherever possible in order that funds received might go farther toward the spreading of the Gospel.

(3) Practical Implications of Such a Financial Policy. The IFMA in its publication, "What is a Faith Mission?", has included an interesting discussion of the relationship between this type of financial policy and economic conditions, with special reference to the depression which struck the western world in 1929. Most mission boards

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1. Worldwide Evangelization Crusade: Vision, Faith, Action.

during this period sent out few, if any, new workers, due to the serious effect of the financial situation upon missionary revenue. The publication states:

This course was perhaps only the logical and consistent one for administrative Boards appointed by, and responsible to, certain stated constituencies, and operating on the basis of an estimated annual revenue from fixed sources such as invested funds, assessment of church, and the like. But the case of the 'Faith Missions' is quite different. They have back of them no such stated constituencies, nor is their work administered upon a budget basis of estimated income and outlay. They began their respective projects under a compelling sense of a divine call and commission. . . [and] have ever looked in simple faith to the Lord who gave it for the means to carry on.¹

The IFMA continues, explaining that these missions have gone forward only as God supplied the needs, carefully avoiding debt, but have never assumed that their continuance or advance was gauged by prevailing financial conditions. They believe that if God wants a work done, He is able to provide the necessary means, whether it is a time of financial plenty or stringency. When the work demands reinforcements for its effective advance, these missions feel it would be contradictory to the principle of faith upon which they were founded to decline suitable applicants from fear that sufficient financial supplies will not continue. Rather they have accepted new recruits and looked to the Lord in prayer for the provision of necessary funds as a seal of His approval. The publication concludes:

In this way [the China Inland Mission] during the six year period beginning in 1929. . . sent out over 500 new workers and that without curtailing the support of the existing work and workers, and thereby made possible the most marked advance and

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1. IFMA: "What is a Faith Mission?"

development in the whole history of its work. Substantial reinforcements have similarly been sent out and notable field advances made by other missions of the same group.¹

(4) Outworkings of this Policy in Various Missions. There are two rather distinct and even groupings of the missions within this general financial policy: One which believes in pooling all the finances into a common fund from which the missionaries share alike, developing the "family spirit"; and the other which does not believe in pooling funds, but rather having each missionary made definitely individually dependent upon the Lord for his material needs. As it is impossible to discuss the many individual and complex variations of financial policy of each of the ten missions, the outworkings of these two principles will be illustrated by examining in more detail the financial policy of the China Inland and Africa Inland Missions respectively. It should be remembered that independent missions may differ from the China Inland and Africa Inland Missions in financial policy not only in additions to, or changes in these policies, but also in omissions of certain important provisions made by these two boards. Therefore, the financial policy of each individual mission should be carefully studied and examined by the prospective candidate.

(a) Pooling Funds. The China Inland Mission maintains three funds: a general fund, a special fund, and a transmission fund. All gifts which are not specifically designated are placed in the general fund and used for the support of the missionaries and their work. All gifts which are designated for the support of the missionary are

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1. Ibid.

also placed in this fund. The support of a missionary is reckoned as including his personal allowance - food, clothing, incidentals; plus his share of the operating expenses of the mission - care and schooling of children, travel to and from the field and homeland on furlough, hospital care, housing on the field, care of mission homes in the homeland. All the monies are therefore pooled and all the missionaries share alike and on the same basis whether they are supported in full or only in part by special gifts. In light of the faith financial policy of the mission, while candidates may be assisted in purchase of outfits, may have passage money paid for them, and may be supported in whole or part from funds of the mission, their faith must be in God and their expectation from Him.¹ In case of acceptance for service in China, the probationer is expected to look to the Lord with the mission for the funds necessary for outfit and passage to China. Whether such funds are supplied directly to the probationer or through the mission the provision is regarded as from the Lord.

Support which a missionary receives is based on two considerations: 1) the relative costs of living on different parts of the field and in the homeland if the missionary is on furlough, and 2) the amount

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1. From conversation with a member of the China Inland Mission it was learned that this policy means in practice that the missionary is generally supported from the general fund, but it is appreciated if the Lord has already supplied part of the missionary's support, from some other source. If the need exists and the mission has felt lead to accept a worker, he is not held up waiting for full support funds to come in. However, since the missionaries share alike from the general fund this does not mean, as it does in some missions where support is a matter of individual responsibility, that there may not be necessary funds available when his furlough is due.

of money available. If the directors receive support from mission funds, their support does not differ from that of other members of the mission.¹ The distribution of funds is as follows: 1) Certain fixed charges - as rent, taxes, wages of non-members - take priority; 2) support of missionaries and the work in general. Donations designated for special purposes such as the purchase of equipment, etc., are put into the special fund. The transmission fund is maintained separately from all the mission funds, and is maintained merely as a courtesy for those wishing to send Christmas, birthday, wedding and other presents to the missionary. These gifts are not counted toward the missionary's allowance.

The policy of pooling funds is perhaps carried to a further extent by the Sudan Interior Mission than by the other missions. Certainly, the philosophy behind this pooling of funds is given its most detailed description in the publication of this board, called, "The Scriptural Method of Missionary Maintenance." When William Carey called the English speaking world back to its great missionary task he had also to build anew the foundations of the true Scriptural missionary enterprise. When faced with the problem of finances, he returned to the apostolic pattern. Carey together with those with whom he went out drew up the Serampore Covenant in which they and their wives pledged themselves never to call anything they possessed their own. When Hudson Taylor established the China Inland Mission, the same method was followed. The three pioneers of the Sudan Interior Mission also adhered to the same principle of a common fund and from it grew the present plan of that mission.

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1. The Worldwide Evangelization Crusade members of the Home staff do not share in the allocation of mission funds, but trust God for their needs.

Having all things in common, as described in Acts 4:32, is believed to be the Scriptural plan for financing missions. This is no denial of the right of private property, no compulsory confiscation of the things which any man owns. Rather it is a willingness to share. The mission goes on to show how the Lord blessed the Apostles in this sharing so that "grace was upon them all", and "neither was there among them any that lacked". This plan of sharing is not one which is forced upon the missionary by the Home Board, rather in the past it has been a matter of the missionaries themselves desiring it. No candidate is asked to give up his or her private possessions, the matter rests solely between the missionary and God. But it should be taken into consideration that the probationer is accepted as a novice by those who have given up life and means to build up a mission. He partakes of the fellowship, and automatically receives a portion of that which they pour into the common treasury. He cannot truly feel a part of that family if he retains all that comes in his name, and all that the mission has to offer him. He shares not only in the pooled funds but in all the following benefits: the influence and respect of the mission, the guidance and direction of experienced co-workers in securing passport and visa, welcome into the field home, and assistance in language study. He shares in the loving care of fellow missionaries and doctors in sickness, in the use of rest homes and hospitals, etc., all of which are cared for in the common fellowship of the Mission.

A further benefit of pooling funds lies in the fact that should a missionary's support be temporarily or permanently cut off, the worker is not sent home but rather continues to share with his co-workers the little or plenty that God sees fit to give them. This, says the Sudan

Interior Mission, is Christianity in action. In contrast the Evangelical Alliance Mission states that any missionary on the field losing part or all of his support is expected to cooperate with the Board which shall make every effort to regain or secure such support. If unsuccessful the Board may find it necessary to call the missionary home.

(b) Not Pooling Funds. The Africa Inland Mission maintains two funds: A general fund, and a designated fund. As may be assumed from its name all gifts marked for a certain purpose are placed in the designated fund, including those gifts for the support of the missionary. All designated gifts are allocated entirely according to the wishes of the donor and no part is used for any other purpose. The mission does not limit the amount of designated support which the individual worker may receive. All money received for a missionary is placed in his outgoing account, and when the account shows sufficient funds to warrant sailing booking and when the mission has reasonable assurance from donors that support will be forth-coming booking is arranged.¹ The entire mission family looks to the Lord in faith with the candidate for the fulfillment of Philippians 4:19.

All undesignated money is placed in the general fund. This fund is allocated as follows: 1) For operating expenses and overhead of the mission; 2) for allowances of those missionaries not being supported adequately by designated gifts - while no salary is guaranteed,

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1. From conversation with a member of the Africa Inland Mission it was learned that the amount of support pledged for a missionary may be for only a term, or may be for longer. If it is pledged for only a term, it may be necessary for him while on furlough to look to the Lord to provide further funds before he is able to return to the field.

missionaries failing to receive the equivalent of full allowance through designated gifts may receive a pro-rata share from the general fund¹ - and for furlough expenses of missionaries it sends out; and 3) by special action of the Home Council for outgoing expenses of missionaries returning to the field. By special action of the Home Council, money not used for the first and second purposes may be applied on deficit allowances of missionaries of other councils before being used for extension work or sending out new missionaries.

In recent years the mission found that while the personal allowances of missionaries were being met in fuller measure the overhead expenses were not maintained proportionately. Thus the mission drew up a minimum allowance for the missionary to include not only his personal allowance but also his share of the expenses of medical care, housing, furloughs, the field, and the general fund. The personal allowance and medical allotment are sent to the missionary, the housing and field monies to the Field Treasurer. The furlough allotment is put in a savings deposit until it is needed for this purpose. The mission disburses its income as soon as it is available and there is no other money to draw on. Therefore, there are no funds to draw on for furloughs, for example, other than gifts designated for this purpose, unless there is a surplus after adequate provision has been made for all overhead expenses. Thus it is sincerely hoped that contributors or groups of contributors will consider the missionary's total rather than merely personal allowance, expense.

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1. The New Tribes Mission does not allow the missionary to share in the General Fund for the first six months on the field, to remove the temptation of going out to the field thinking he will be supported out of the General Fund, even if the Lord does not undertake for him.

b. Support and Care on Specific Items.

(1) Furlough.

(a) Frequency. Only two missions¹ definitely state the frequency of furloughs. Of these, one states from every five to seven years varying according to the field, the first furlough may come sooner, and the other specifies every four years for the first term and five years thereafter. Three missions² say that there is no definite set time, but the average usual time is about five years. Of these three, one mission³ specifies that the time between furloughs is usually longer when the candidate is married; and another⁴ specifies a frequency of every five years for single ladies, with a year furlough, and of six and a half years for all others, with an eighteen months furlough. Three⁵ missions state that matters of health and other considerations may affect the frequency of furloughs and that all such matters will be prayerfully considered. The Worldwide Evangelization Crusade does not guarantee funds for furloughs, but when funds and exigencies of the work allow, furloughs will be granted by the Field Leader. There is no fixed term.

(b) Duration. The average duration of furloughs is one year. An outstanding contrast to this average is presented by the North Africa Mission which allows only one month for every year spent on the field unless longer time is needed for the sake of health; however if the missionary is asked to do deputation work the furlough period may be extended.

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1. The Evangelical Alliance and Central American Missions.
2. The Ceylon and India, New Tribes, and North Africa Missions.
3. North Africa Mission.
4. Ceylon and India Mission.
5. The Evangelical Alliance, Central American, and New Tribes Missions.

(c) Occupations. Only three missions make any statement concerning the way in which the furlough shall be spent. Of these, each specifies some deputation work. The Evangelical Alliance Mission also mentions that some study will be done. In this mission the Field Committee and the Board of Directors together decide the best use of the furlough, correspondence concerning which should begin about three months before the departure of the missionary.

(d) Travel Expense. The Central American Mission states that if finances are not provided from some other source the need may be met from the furlough fund, which is maintained by setting aside each month a sum from the general fund for the purpose whenever the general fund allows full remittance. The Africa Inland Mission asks each supporter to include in the missionary's allowance allotment for the furlough expenses. There are no funds to draw on for furloughs other than gifts designated unless there is a surplus from the general fund after adequate provision for overhead expenses, and this is used only to bring the missionary home, except by special vote of the Home Council. Under the New Tribes Mission the missionary is responsible to look to the Lord for funds necessary to bring him home from the field. The mission, however, does establish a furlough fund for each missionary and all gifts designated for that purpose are deposited to the individual's furlough fund and drawn out when needed for that purpose. As has already been seen¹ furlough expenses are cared for by the general fund of some missions. The Sudan Interior Mission states that part of the missionary's

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1. Intra, p. 38.

full support is set aside to accrue to help pay the passage of the missionary to and from the field.

(e) Allowance. Of those missions mentioning furlough allowance, all but one state that this allowance is given in the same proportion as that received by missionaries on the field. The Evangelical Alliance Mission decides upon the furlough allowance by agreement between the missionary and the Board; it is hoped that supporters will continue their regular contribution during the furlough period.

(2) Retirement. Retirement age varies among the missions from sixty to seventy years. In the case of two¹ missions which retire missionaries at sixty and sixty-five the retirement age may be extended by mutual agreement in interest of the work. The Central American Mission has the unique policy that although the missionary is automatically retired from executive responsibility at retirement age, unless exception is made by the Home Council, and shall refuse such responsibility in the native church. This retirement does not, however, constitute cessation of other mission activity. In all missions mentioning such data, if the missionary retires on the field he must no longer reside in that area where he has been working.

The Africa Inland Mission does not knowingly cease support of any retired worker until assured that the missionary is adequately taken care of. The rates of allowance are worked out by mutual agreement by the Council and the missionary. The mission retains a retirement home in Florida. Those residing here are furnished accommodations

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1. The Evangelical Alliance and Ceylon and India Missions.

by the mission and in addition receive thirty dollars per month. Under the North Africa Mission the retired worker continues to receive an allowance deemed adequate by the Home Council. Under the Ceylon and India Mission after service of at least twenty-five years the missionary may retire for a year at full furlough rate, after which each case is dealt with on its merits as to the amount of superannuation allowance. The maximum limit of superannuation allowance is the full furlough allowance, and in times of shortness of fund pro rata allowances are given, on the same faith principles as apply to active members of the mission. The Evangelical Alliance Mission has established a retirement fund whose purpose is to supply monthly benefits to all members of the mission who have served at least twenty-five years. The fund may be invested in whole or in part and is constituted by designated gifts, by one thousand or more dollars given annually by the Board of Directors and by forty dollars annually given by each missionary in quarterly installments. Members retiring on this fund receive a minimum of twenty-five dollars per month until 1960 whereafter the minimum will be thirty-five dollars.

(3) Annual Vacation. The provision of an annual vacation on the field each year is mentioned by three missions.¹ The Sudan Interior Mission provides a rest home high in the hills for this purpose, where many missionaries have been restored to health and strength.

(4) Medical Care. The Evangelical Alliance Mission provides a thorough medical examination when the missionary first returns home

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1. Ceylon and India, Sudan Interior and Orinoco River Missions.

on furlough to determine how much of the furlough should be spent in rest. Before the missionary is re-commissioned he must show a medical certificate. As has been previously seen,¹ the Africa Inland Mission includes an estimated medical allotment in the full support cost of a missionary, and ministers to the missionary through its medical centers on the field. The Sudan Interior Mission provides medical care from the general fund of the mission, and the missionary is cared for by fellow missionaries and doctors, and in those hospitals and invaliding homes maintained by the mission. A Memorial Nursing Home is located in Nigeria where missionaries are treated and cared for, and to which they can be brought by plane in those cases needing immediate care. The China Inland Mission has a medical advisor on their headquarters staff in China. The North Africa Mission states that it undertakes to provide for the medical needs of all field personnel, and generally speaking the facilities on the field are adequate.

6. Relationship of the Mission and the Missionary.²

a. Status of Missionaries.

Of the ten missions, seven³ have distinct classes of missionaries recognized. In three of these⁴ the new missionary is a probationer from two to four years and then after having proved himself,

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1. Intra, p. 42.

2. Materials concerning the Missionary and His Relationship to the mission will be found under the various sub-topics of this section in the Constitution, Principles and Practice or Handbook of the respective mission.

3. China Inland, Sudan Interior, Africa Inland, Ceylon and India, North Africa, Orinoco River, Central American Missions.

4. Sudan Interior, China Inland, and North Africa Missions.

having a satisfactory record, being in good health,¹ and having passed such examinations as are required (usually language examinations)² becomes a full or senior member of the mission. In one mission³ the probationer becomes a voting member after one year on the field, providing he is approved by the missionary council. After two years on the field, having passed all the language examinations, and having the vote of the missionary council, he becomes a senior member with eligibility to hold office. In two missions,⁴ after two years on the field, the probationer becomes a junior member, provided he has proved himself and is in good health. After an additional three years on the field he becomes a senior missionary provided he has proved himself and passed all the language examinations. During his years as a junior missionary he is under the supervision of a senior missionary with whom he resides and under whose guidance he works. If the convictions of the junior missionary differ from that of the senior missionary, he is not to unsettle the minds of the natives. If the difference is such as to prevent happy fellowship, arrangements will be made for his residence on some other station. The Central American Mission states only that voting of the new missionary is determined by the missionary conference in each republic.

Five⁵ of the missions state that if after the probation period the missionary proves unstable, unable to cope with the language, to

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1. Only the North Africa Mission asks for good health.
2. The Africa Inland Mission is the only one of the three which does not specify language examination.
3. Orinoco River Mission.
4. China Inland, Sudan Interior Missions.
5. Ceylon and India, North Africa, Central American, Sudan Interior, China Inland Missions.

bear the climate, to harmonize with the brethren or to adapt to the natives it shall be considered sufficient reason to prolong the probation period or to retire the missionary.¹ The Central American Mission states that if after the end of the first term the missionary proves unable to cope with these problems, it shall be considered sufficient reason for questioning his future service. The New Tribes Mission distinguishes only between those men who meet the spiritual qualifications for mission work, and those men who further meet the qualifications for the office of elder in accordance with the New Testament Church. The Worldwide Evangelization Crusade appears to make some distinction between probationers and senior members but what this distinction is or how it is determined is not stated. The Evangelical Alliance Mission makes no statement concerning the classes of regular missionaries.

The Central American Mission is the only one of the ten Independent Missions which has associate as well as regular missionaries sent out under its board. The status of these associate missionaries may be seen from the following paragraph:

Persons who for one reason or another may not fully qualify as regularly appointed missionaries may be appointed as associate missionaries for a period of two years, and may be re-appointed for successive two year terms. An associate missionary shall subscribe in writing, to the doctrinal basis of the Mission, and must agree to work under, and be subject to the Field Committee of the Republic in which he works. Said missionary would have voice but no vote in mission matters. The mission would assume no financial obligation toward such a missionary, either for support or travel, but it would gladly transmit any and all funds that it might receive designated for such missionary work.²

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1. In the North Africa Mission the decision is made by the Field Director and the Home Council Concerned.
2. Principles and Practices of the Central American Mission, p. 4.

b. Language Study.

Only two missions make any statement concerning the study of the language other than that a course of language study is pursued and examinations in the language given. The Central American Mission states that in some republics a language committee is functioning. The North Africa Mission has a regular center for language study located in Paris, France.

c. Appointment to Sphere of Work.

Appointment of the missionary to his sphere of labor is always made by the field government and it is only natural that the variations in methods of appointment bear a direct relationship to the variations in type of government found among the Independent Missions. Appointment is made in various missions by the Field Elder, the Leader, the Field Council, the Field Executive Committee, the Field Committee subject to the approval of the Field Conference, The Field Director with the help of the Advisory Council, and the General Director. The China Inland Mission gives the most detailed information concerning appointment to sphere of work. The appointment is made by the church under which the missionary will be working or if a church is not in effect by the Superintendent and Council of a Provincial district. In either case the appointment is subject to ratification by the General Director.

Three missions¹ state that no appointment is made without the cordial concurrence of the missionary, but he is expected to give temporary help willingly. Three other missions² state that all appointments

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1. China Inland, Sudan Interior, Central American Mission.

2. The Evangelical Alliance, North Africa, Africa Inland Missions.

are made only with much prayer and that consideration is given to the specific call of the missionary. Four boards¹ state in essence that if the missionary does not feel happy in his location, either temporary or permanent, he should inform those in authority but be prepared to remain until suitable arrangements can be made. The Ceylon and India Mission says that if a missionary does not believe he is located to do his best work he may appeal to the India Council for a consideration of the matter. The New Tribes Mission and Worldwide Evangelization Crusade state that united prayer is made with the worker concerned, others on the field and the Leader or Elder in determining the mind of God as to the placement of the missionary but in any event the decision of the Leader or Elder is final.

d. Prayer Bands

All the Independent Missions mention in various places in their literature that one of the ways people may help greatly is to pray for the work, and nearly all the missions publish a "prayer and praise" letter in one form or another. However there are two² of the ten missions which have definitely organized prayer bands or unions, meeting in various parts of the country to remember faithfully the work, and the missionaries and the native co-workers before the Throne of Grace. The China Inland Mission gives considerable detail concerning its Prayer Union, which is made up of friends who are enrolled at their own request to pray specifically for China and for the Mission and who are under no obligation other than that of praying. There are prayer circles which

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1. China Inland, Sudan Interior, Central American and North Africa Missions.
2. The Orinoco River and China Inland Missions.

meet regularly and usually in homes, and also prayer partners. The latter spend regular daily prayer for a specific missionary and also spend extra time 'praying through' for special requests.

7. Philosophy of Field Operations.¹

a. Sphere of Work.

Four of the ten missions² state specifically that it is the aim of their mission to work in the vast, hitherto unreached parts of their field or fields. The two following quotations from the China Inland and the Worldwide Evangelization Crusade, illustrate clearly the philosophy of these missions:

True to its name, the China Inland Mission has striven to work inland. . . It has been a pioneer in many provinces, but has welcomed the entrance of other evangelical societies into territory which must always be admitted too vast for the number of workers available. While working side-by-side and often in combined efforts

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1. Materials concerning Sphere and Methods of Work will be found in the Constitution, Principles and Practice or Handbook of the respective Mission and in the publications of the Worldwide Evangelization Crusade, "Vision, Faith, Action", "What is the W.E.C.?", and "Principles to Guide me in Mission Work"; of the China Inland Mission, "Medical Work of the C.I.M.", and "Outline Story of the C.I.M."; of the Sudan Interior Mission, "Train Them to Go", "Doctors, Nurses, Teachers", "An Opportunity", "Sudan Interior Mission - What? When? Where? How?", "Training the African Evangelist", and "The Burden of the Sudan"; of the Evangelical Alliance Mission, "Reports from the Mission Fields", "Jungle Jeeping"; of the Orinoco River Mission, "The Orinoco River Mission - Presents Station Work", and "The Orinoco River Mission"; of the Central American Mission, "The Central American Mission - Its Character, Field, Need", "The Central American Bible Institute", and "The Robinson Bible Institute; of the Africa Inland Mission, "Financial Policy", "From Darkness to Light", "The Kipsigis of Kenya", "I Will Build My Church", "The African At School", "Ye Shall Be My . . Daughters", "By Love Constrained", "Go. . Evangelize".
2. China Inland, Ceylon and India, New Tribes Mission and the Worldwide Evangelization Crusade.

with other societies, the Mission has gladly agreed to division of the field which avoids over-lapping or interference.¹

Our [the Worldwide Evangelization Crusade] object. . . is to evangelize the remaining unevangelized parts of the earth. . . We co-operate cordially with all other Protestant Missionary Societies. Our work is supplementary to theirs, and we do not wish to divert men or means from them, but only to assist them in any possible way.²

While not specifically stated, two other missions, The Sudan Interior and the Africa Inland Mission, even as the China Inland Mission, also seek to work in those inland areas of their field where the message has not yet been taken. In addition to working in unreached areas the New Tribes Mission adds, "By unflinching determination we hazard our lives and gamble all for Christ until we have reached the last tribe regardless of where the tribe might be".³

b. Basic Aim and Guiding Rules.

(1) Purpose of the Mission. The essence of the stated objective in four of the missions⁴ is to bring the native to a saving knowledge of the love of God in Christ. Another four missions⁵ give a two-fold objective which is stated in essence as follows: To bring a saving knowledge of Christ, and to build strong, self-supporting indigenous churches. Although the Africa Inland Mission only states evangelism as its objective, this mission seems also to have a two-fold objective as may be seen from the following quotation:

There are many who visualize only that place of missionary activity which is concerned with bringing heathen souls to the

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1. China Inland Mission: Handbook, pp. 8-9.
2. Worldwide Evangelization Crusade: Principles and Practice, pp. 1-2.
3. New Tribes Mission: Manual, p. 4.
4. New Tribes, Sudan Interior, Orinoco River Missions and the Worldwide Evangelization Crusade.
5. Ceylon and India, China Inland, Central American, North Africa Missions.

place of making that confession from the heart. Yet. . . a second and equally important phrase of his ministry is that of nurturing new-born souls and leading the infant church on to maturity.¹

The Evangelical Alliance Mission states its objective as follows:

Its object shall be religious, philanthropic and educational, designed to form an allied agency through which churches, societies, and individuals may spread the Gospel of our Lord and Savior Jesus Christ in foreign lands by the promotion and support of all phases of church work and missionary activity.²

Eight of the ten missions have made some statement concerning the relationship of the purpose or object of the mission to either 1) a time element, or 2) the return of Christ. Three missions³ have included in their publications the essence of the following statement of the China Inland Mission:

The China Inland Mission was formed under a deep sense of China's pressing need, and with an earnest desire, constrained by the love of Christ and the hope of His coming, to obey His command to preach the Gospel to every creature.⁴

Four missions⁵ have stated their belief that the speedy evangelization of the world is the first duty of the church, expressly committed to her by her ascended Lord. The New Tribes Mission says its objective is, "to work for the soon return of Christ the King of kings by complete obedience to the command of Jesus Christ to go into all the world and preach the Gospel to every creature".⁶

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1. Africa Inland Missions: I Will Build My Church, p. 3.
2. The Evangelical Alliance Missions: Constitution and Principles and Guiding Rules, p. 3.
3. China Inland, Sudan Interior, Central American Missions.
4. The Principles and Practice of the China Inland Mission, p. 1.
5. Africa Inland, Ceylon and India, Orinoco River Missions and the Worldwide Evangelization Crusade.
6. New Tribes Mission: Manual, p. 4.

(2) Emphasis in Work. Eight of the missions¹ give a specific stated emphasis of their work. In all eight of these missions the emphasis is on evangelism as the primary aim and all other methods of reaching the native are regarded as means to this end and are made subservient to the one great purpose of ministering to the soul's need. Six of the missions² mention that while evangelistic work is considered primary, educational and medical³ work are by no means neglected; and a seventh⁴ makes the same statement of medical work alone. These methods are considered especially indispensable by those missions working in the Africa and India fields. The Sudan Interior Mission states that no two avenues afford such wonderful opportunity for spreading the Gospel as medicine and education. An outstanding feature of the North Africa Mission's activities is medical work. Jesus preached, taught, healed. There is no surer means of opening a closed door, no better way of removing prejudice from a Moslem heart than by loving ministration to his suffering body. However the primacy of evangelism no matter what type of work is carried on may be seen by the statement of the Worldwide Evangelization Crusade, "It is our intention to work in close collaboration with all government efforts to alleviate leprosy, so long as they leave us completely free for our prime ministry the preaching and teaching of the Gospel".⁵ One mission states that no medical work is done,

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1. All except the Central American and Evangelical Alliance Missions.
2. Worldwide Evangelization Crusade, New Tribes, China Inland, Ceylon and India, Africa Inland, Sudan Interior Missions.
3. Under the New Tribes Mission medical work is not carried on in institutions but simply by the missionaries as they see the needs around them.
4. The North Africa Mission
5. Worldwide Evangelization Crusade: Vision, Faith, Action.

only evangelism and educational work.¹ The Evangelical Alliance Mission states its educational policy as follows:

Educational work shall be conducted on the mission field only to the extent that it nurtures the children of the Christian constituency or provides them with vocational training, especially in so far as it aids evangelization and trains those who are fitted for Christian leadership with a view to establishing [indigenous] churches.²

In addition to these two methods the Sudan Interior Mission says orphanages and training schools for girls have proved to be a vital work and second only to training pastors and evangelists. In the field of the North Africa Mission four of five natives live outside of the present mission centers and therefore an extensive, systematic and continuous program of itineration is needed if the people are to be reached. This itineration should include colportage work, wayside and market preaching, and personal evangelism in coffee shops and bazaars. The Worldwide Evangelization Crusade especially emphasizes literature work as may be seen from the division of their work into three branches: The Worldwide Evangelization Crusade, The Leper and Medical Crusade, and the Christian Literature Crusade. The Evangelical Alliance Mission conducts six types of work, but not all these methods are used on all its fields. These six types are: 1) Evangelism, 2) Bible training, 3) elementary schools, 4) medicine, 5) publications, 6) language work.

(3) Principles of Work. The Worldwide Evangelization Crusade and New Tribes Mission only give principles of work. The Worldwide Evangelization Crusade gives these principles in essence which follow:

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1. Orinoco River Mission.
2. The Evangelical Alliance Mission: Constitution and Principles and Guiding Rules, p. 16.

1. Highly developed mission stations are not built but rather mission centers from which to work, having always in mind the regions beyond.
2. Methods are approximated as nearly as possible to the plain and simple reading of the Scriptures as a whole, and the Bible is the only rule of faith and practice.
3. Trust is not put in carnal wisdom, strength or organization to fulfill the object, but only in the Holy Spirit. By humble obedience, prayer, and faith His power and guidance is ever sought.
4. Extreme simplicity is exercised in manner of life, food, dress, and expenditure.
5. Great emphasis is put on the spiritual preparation and life of the missionary and there should be a daily check-up on one's own spiritual life.
6. Christ's plan should be tried of first dealing personally with a few, and then publicly with the masses.
7. One should seek to understand native life and custom as thoroughly as possible and in all matters that one possibly can, conform to the native manner of life.¹

The New Tribes Mission has stressed that as man responds to the New Testament call to go into all the world and preach the Gospel he should employ New Testament methods in doing God's work in God's way by God's power through the inspiration of the Holy Spirit. The philosophy of this method may be more fully understood from the following quotation:

It has become more and more obvious that if we are to succeed in our great task of world evangelization in this generation we are going to have to employ as fully as possible the methods of the New Testament. Never in the history of Christianity have we seen anything that was comparable to the rapid advancement of the Gospel and the rapid growth of the Church than that which was evident in the first thirty years with the New Testament Church. . . The deviation. . . from Scriptural methods has been great. To suddenly revert to New Testament methods would be so sudden and such an abrupt change. . . many a Christian would be bewildered. [Therefore] we must seek the leading of the Holy Spirit in [bridging] the gap. . . It is imperative that we see the three main divisions of the New Testament Church: The spirit and vision of the New Testament Church, the truth of the New Testament and the method of the New Testament Church. Methods are only important when we have seen the truth of God's Word and the power of the Holy Spirit to make the Word a reality in the heart of man. The New Testament plan. . . is

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1. Worldwide Evangelization Crusade: Principles and Practice, Principles to Guide Me in Mission Work.

the route. . . the Lord has given and is the most efficient basis of operation and the pathway with the least human barriers that would interfere with the work of the Holy Spirit. The Lord has prescribed this method to avoid as many pitfalls as possible but. . . knowing the best course to follow is of little value unless we have the power of the Holy Spirit. . . The failure [of mission work] has not been the Lord's. It has been man's lack of turning whole-heartedly to God for the true power of His resurrection and the complete obedience to His Word. . . It becomes imperative that. . . we pursue the objective [of Christ] with an open heart, and it becomes obvious that the closer we come to the truth, power, pattern and objective of the New Testament Church the greater will be our hope of seeing world evangelization in this generation. The New Testament Church met the spiritual needs of the people. . . They exercised Church discipline, they taught the Word, they lived aggressively for the objective given them by Jesus Christ.¹

c. Methods of Work Used.

A great variety and range of methods are found cited among the ten independent missions. These methods will be listed under four headings- Evangelism, Education, Medicine, and Other- with the number of missions employing them following in parenthesis. The most widely used evangelistic method is evangelistic meetings or campaigns (6). The Evangelical Alliance Mission states that approximately six months of every year are given to mass evangelism, while the Africa Inland Mission says that mass movements are practically unknown and nearly always the natives are won, one by one. However both missions cite evangelistic meetings as one of their methods. Other evangelistic methods are: Open air meetings(3), wayside or market preaching(2), preaching(2), travel evangelism (5), Gospel services in homes(1), visitation (4), individual or personal evangelism in coffee shops, market places, villages (2), establishment of indigenous churches (in most missions this is considered an end not a method) (2), cooperation with the already established native churches in regular services and

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1. New Tribes Mission: How Shall They Hear, pp. 5-6.

other church activities (1), children's services (3), Child Evangelism (1), Youth for Christ (2), young people's work (2), women's work (2). The Africa Inland Mission lists the following types of meetings under its women's work: Reading classes, conferences, special prayer meetings, weekly Bible classes, separate catechumen classes, training to be assistants in hospitals. The following methods are cited only by the Africa Inland Mission: Prayer meetings, church services, conferences of several days when entire tribes or districts get together, small monthly meetings, daily family worship in Christian homes, and girl's work including some boarding schools and some more advanced educational institutions.

Nine of the missions list some kind of educational work. Included in educational methods are: Reaching students (1), teaching natives to read (2), children's classes of all ages (4), English class (1), night classes (1), day school (1), boy's school (2), girl's school (3), elementary schools (5), secondary school (1), school for the blind (1), teaching natives the Scriptures (1), religious education in government schools (1), classes for religious instruction, including reading, writing, arithmetic and Bible (1), Bible correspondence course (1), student Bible classes (4), Bible training schools (2), Bible schools of regular term (3), short term Bible institute (2), teacher training schools (3), Bible institute (2), seminary (1), cooperation with Bible schools and seminaries operated under able native leadership (1). The Africa Inland Mission also mentions the catechumen class which the natives attend for two years and then if there is evidence of real conversion they are baptised and taken into full church membership.

Eight missions carry on some type of medical work. The Africa Inland Mission gives considerable information concerning the medical work done, and its use. In this field, medical work provides a great area of evangelism. Many natives coming from the bush country for treatment, hear the Gospel for the first, and perhaps the only, time and often take the good news back to those who otherwise would not hear. Medical centers also have a specific ministry to believers in protection against back-sliding. The African Christian is actively conscious of the moral issues involved in returning to witch-craft. But apart from the help he gets from the government services or through missionary channels there is no human resource open to him in time of illness except witch-craft. Contrary to common belief, native people have confidence in witch doctors, and the desire for help, the pressure of heathen relatives in the presence of sickness, and the absence of reasonable medical care constitutes strong temptation to African Christians. The medical centers also minister to the missionary in keeping him healthy, and act as an instrument in improving relations with colonial governments, which is a help in forwarding the Gospel. The Africa Inland Mission's medical work is carried on through medical centers, equipped with two doctors, enabling furloughs, etc., to be taken without disrupting the work. In addition there are dispensaries on almost every mission station. To coordinate the work of witnessing in the hospital, a record of each person is kept at the end of his bed marked with symbols which indicate his spiritual condition, all the way from an antagonistic non-believer through a mature Christian to a back-slider.

The various types of medical work found among the independent missions are: Hospitals (5), dispensaries (5), dispensaries on each mission station (2), eye hospital (1), child welfare clinic (1), village visitation (1), maternity hospital (1), ambulant patients (1), tubercular care (1), leper work (4). Of leper work the Worldwide Evangelization Crusade states that not only are the patients evangelized and given medical care but are taught to be self-supporting according to their abilities. The Gospel is put first and every motivation is used to induce them to help themselves. This work has been carried on with a great deal of success.

Other types of work found among the missions are: Orphanages (3), waif's home (1), radio (3), public address system (1), Gospel posters (1), industrial work (1), printing (4), book stores (3), colportage (4), Bible depot and reading rooms (2), distribution of tracts and Scripture (3), translation (5), reduction of languages to writing (1).

C. Summary

This chapter has attempted to study objectively the various types of missionary policy found among the independent foreign mission boards, through an examination of ten mission boards which were selected as being representative of the great range of independent missions in the world today. Two characteristics were found in common among most of the missions: That of their interdenominationalism and their evangelical character. In the matter of government the membership of most missions consisted of a body of missionaries working in the field, and the directors, councils and secretaries working in the home departments. The source of final authority in the missions is vested in a General Director, in a

governing council, or equally divided between the home and field councils; and on the field is vested in a Director or Leader, a Field Council or Conference. Requirements for candidates were found to vary considerably, those most commonly listed being as follows: Willingness to count the cost of missionary service, approval of the Constitution or Principles and Practice of the Mission, age in the middle twenties, high school education and complete Bible training, assurance of salvation and a strong spiritual life. The completion of an orientation course for the missionary of varying lengths was required by three of the missions. Among the independent missions there was discovered a basic doctrinal similarity although the specific doctrines which the members are asked to confirm vary considerably.

As to financial support the missions do not solicit funds or pursue popular methods of raising money, but look to the Lord in faith and prayer for the supply of the means to carry on their work. They do not go into debt or borrow money. Their workers are not guaranteed fixed support, but all unite as a family together in trusting God for their temporal needs and accepting what He is pleased to send them through the voluntary gifts of His people. The outworkings of this financial principle are found to fall into two distinct groupings among the missions: Those that pool all the finances into a common fund from which the missionaries share alike, developing the "family spirit"; and those which do not pool funds making each missionary individually dependent upon the Lord. Very impartial information was given concerning the support and care of the missionary on such items as furlough, retirement and medical care.

In most of the missions the probationer spends an apprenticeship period of from one to two years at the end of which, after having proved himself and passed the language examinations he becomes a full member of the mission. His appointment to sphere of work is made by those in authority on the field, varying according to the type of government of the mission, and in the main the specific call of the missionary is taken into account; and provision is made for changes to facilitate his successful assimilation into the work. Several missions have definite organized prayer bands to uphold the missionaries before the Throne of Grace.

The missions as a whole seek to work in the hitherto unreached areas. While medicine, education, literature and other methods are used, these are always considered as means to the primary end and goal of evangelism.

The New Tribes Mission and the Worldwide Evangelization Crusade were found throughout to place special emphasis upon the spiritual preparation of the missionary, and the New Tribes Mission in particular emphasized the use of the New Testament methods. The Evangelical Alliance Mission was found to be uniquely different from the other independent missions in many of its policies.

CHAPTER II

THE MISSIONARY POLICIES OF DENOMINATIONAL FOREIGN MISSION BOARDS

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A. Introduction

In this chapter an objective study will be made of the various missionary policies of two denominational foreign mission boards; the Presbyterian Church in the United States of America, and the Conservative Baptist Foreign Mission Society. The study will proceed along those lines followed in the preceding chapter. Once again it should be noted that study can be based only on available printed material and there is often a considerable difference between boards as to the amount of material published and the detail given in these publications. There may also be a variance within a board between the impression conveyed by written material and the actual out-workings of these policies in practice.

B. Policies

1. Character of the Mission.

These boards are the official missionary arm of the ecclesiastical body which they represent. They have behind them an organized body of believers, from which they may logically expect support; and the distinguishing characteristics of the denomination will naturally be reflected in many of their policies.

2. Type of Government¹

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1. Materials concerning government may be found under this heading in the Constitution of the Conservative Baptist Foreign Mission Society,

a. Definition of Terms.

The Board is that body to which the task of the oversight of the foreign mission work of the church has been designated. Its duties correspond to those of the over-all council, and also to those of the Home Board when this type of government is used, found among the independent missions. The Field Conference consisting of all the missionaries working in a field, has been designated a Mission¹ in Presbyterian terminology. A Station is the place where the missionary resides and from which the organized work extends throughout an adjacent area within prescribed limits.

b. Basis of Membership.

The Presbyterian Board states nothing concerning membership.² The Board and the individual missionaries are both considered agents of the General Assembly. The Missions are agents of the Board for the organization and administration of the work on their field. In the Conservative Baptist Society any Baptist church, group, or individual agreeing to the doctrines and policies of the Conservative Baptist Foreign Mission Society and making a contribution to the work in the current year is entitled to membership. One hundred members constitutes a quorum.

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and the Manual, and Charter and By-Laws, of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947; and the Presbyterian publication, "This is Your Board of Foreign Missions".

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1. It should be noted to avoid confusion that this word when capitalized does not carry the general connotation usually associated with the word, "mission", but rather denotes the Presbyterian Field Conference.
2. Through personal inquiry it was learned that the missionaries are considered the members.

Voting is restricted to those members who annually sign the doctrinal statement.

c. Final Authority for the Mission.

The source of final authority in the Conservative Baptist Society rests with the Board, and all actions of the field government are subject to review and approval by the Board. However, likewise, policies made by the Board which affect the missionary in his personal relation with the mission or his work are submitted to the field government for counsel and suggestions before final adoption by the Board. In this way the missionary has a part in helping to make the Society's policies.¹

In the Presbyterian Church the Field Conferences, or Missions as they have been designated, are considered agents of the Board for the organization and administration of the work on their field and report regularly to the Board for review and approval of their work. However it is the definite policy of the Board, in so far as compatible with its charter and its responsibility to the General Assembly and to donors, to allow the greatest possible degree of self-government to the organized Missions.² All questions of Mission policy and method, and of expenditure within the budget, are subject to the decision of the Mission, but the right is reserved to the Board of supervisory action and authority where any problems involve relations with other boards and denominations, or relations and interests wider than those of any particular field, and where

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1. Conservative Baptist Foreign Mission Society: Qualifications of a CBFMS Missionary, p. 19.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 20.

fundamental questions of missionary policy affecting other Missions or the relation of Missions and governments are concerned.¹ If, in rare instances, differences should arise between the Board and a Mission which cannot be adjusted satisfactorily by conference, appeal may be made to the General Assembly. In those instances where several Missions operating under similar conditions have formed a Field Council, the Board will delegate still further to such a Council, "all practical routine and field administration with such a degree of finality as to relieve the Board and its executive officers at the home base and to secure more prompt decisions on the field."²

The emphasis of both missions upon a spirit of cooperation in all the work may be seen from the following quotations. The Presbyterian Church states:

The successful application of the principle of self-government on the field in harmony with the Board's responsibility to the General Assembly . . . requires the cordial cooperation of the Board and the Missions and the exercise in the highest degree of mutual patience and forbearance, so that the work may be promoted in the heartiest agreement and unity.³

The Conservative Baptist mission states as follows:

By the help of God each missionary is expected to promote on the field and among his fellow-workers a spirit of unity and harmony and seek in the spirit of prayer to solve any difficulties or misunderstandings that may arise in facing the common task.⁴

d. Organization of the Board.

The manner of selection of these boards varies with the type of government typical of the denomination as a whole. The Presbyterian Board

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1. Ibid., Article 21.
2. Ibid., Article 20.
3. Ibid., Article 21.
4. Principles and Policies of the Conservative Baptist Foreign Mission Board, p. 44.

is elected by the General Assembly, the representative governing body of the church, and is considered the agent of this Assembly to whom it reports once a year for review and approval of its work. The Conservative Baptist Board is immediately responsible to and elected by the members of the Society at the annual meeting. In both boards all geographical areas of the country are represented. The Conservative Baptist Board is composed of eighteen members, eight members constituting a quorum. The Presbyterian Board is composed of fifty members, no less than eleven members constituting a quorum for electing officers, for making by-laws, or for holding any special meeting; but for all other purposes and at stated meetings five members is a quorum.¹ In both boards one-third of the members are elected each year for a term of three years. The Conservative Baptist Board states that no member after serving six consecutive years is eligible for re-election until the lapse of at least a year. This keeps the board from becoming self-perpetuating and means some new members are elected to the board each year.

The Presbyterian Board elects its own officers to serve for a period of three years. The president is ineligible for immediate re-election after having served two full terms; and three vice-presidents are ineligible for immediate re-election after having served one full term. The board elects other such secretaries, treasurers and directors as it may deem expedient for administration purposes, the number totaling about thirty.²

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1. Board of Foreign Missions of the Presbyterian Church in the U.S.A.; Charter and By-Laws, Revised 1947, p. 7.
2. Board of Foreign Missions of the Presbyterian Church in the U.S.A.: This is Your Board of Foreign Missions.

Under the Conservative Baptist Board the president, vice-president, corresponding secretary and recording secretaries are elected by a vote of the constituent membership for a term of one year, the retiring president serving as ex-officio member of the board for one year. The General Director, Foreign Secretary, these two officers being ex-officio members of the board only and having no vote, and Treasurer are elected annually by the Board subject to the approval of the Society. The General Director supervises and coordinates the activities of the Society along the lines indicated by the Constitution and in accordance with the instructions of the Board. The Foreign Secretary supervises the work on the various mission fields. The Presbyterian Board meets six times per year, the Conservative Baptist three times per year and at other times as deemed necessary. Both boards have an Executive Committee to handle interim business between meetings.

For convenience in administration the work of both boards is organized into departments or standing committees, such as Finance, Personnel, Medical, Foreign Fields, and Home Base (responsible for the development of the participation and interest of the home church in mission work). In the Presbyterian Board these committees are appointed by the president; in the Conservative Baptist Board they are nominated by the officers and elected by the Board.

e. Organization of the Field Government.

In both missions the source of final authority in the field government is the Field Conference, composed of all the missionaries in that field¹, whose duty it is to determine the administration and

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1. In the Presbyterian organization these Field Conferences are called Missions.

policies of its particular field. The work of the Field Conference is carried on by its officers, and standing committees such as Finance, Medical, Property, Personnel, Education, Evangelism, Literature, etc. Under the Presbyterian Board the Field Conference Secretary is elected by the missionaries and his office should be changed as little as possible; the Chairman is elected by the Field Conference subject to confirmation by the Board; the Treasurer is nominated by the Field Conference but must be elected by the Board.¹

The Presbyterian mission states that the Field Conference meets once a year usually. Both missions have an Executive Committee which carries on the business of the Conference in the interim period. In the Presbyterian Field Conference Executive Committee a two-thirds majority vote is necessary for all requests for appropriations, for expenditure of funds and for location or transfer of missionaries; on all other matters a majority vote is sufficient. In the Presbyterian mission, in countries or regions where several Field Conferences operate under similar conditions with similar problems, a Field Council may be organized to serve as a central administrative body, a clearing house and advisory board. The officers of this Council are elected by the Field Conferences and confirmed by the Board.²

In both missions under the Field Conference are the stations and Station Councils and then the individual missionaries. The Presbyterian Board states that it is the job of the Station Council to control

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Articles 7, 8, 9.
2. Ibid., article 19.

the work within its field under the direction of the Field Conference. A Station may be established or discontinued only by action of the Board in consultation with the Field Conference. The Conservative Baptist mission states that while business is usually conducted through the Field Conference, each individual missionary has the Baptist right to deal directly with the home board. Under the Presbyterian Board also mission minorities and individual missionaries have the right of appeal in all matters of their concern. But the right of appeal should not be resorted to except for grave reasons and the controversial spirit guarded against.

3. Requirements for Candidates.¹

a. Approval of Manual or Principles and Practice.

The Conservative Baptists ask the candidate and annually each missionary, to subscribe to the doctrinal statement of the Society.² Before going to the field on the first or succeeding terms each candidate or missionary is also asked to indicate his willingness to cooperate with and his desire to carry out the Principles and Practice of the Society. Should he come to a time when he can no longer conscientiously cooperate with these principles it is the honorable thing for him to

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1. Materials concerning Candidate Requirements may be found under a similar heading in the Principles and Policies of the CBFMS, pp. 10-11, and in the Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Articles 34-43; and in the publications of the CBFMS, "Qualifications of a CBFMS Missionary", and "The Call, Qualifications and Appointment of a CBFMS Missionary"; and the publication of the Presbyterian Board, "So You Want to Be a Missionary".
2. Constitution of the Conservative Baptist Foreign Mission Society, Revised 1949, Article 3.

ask to be released. If this is not done voluntarily, disciplinary action may be initiated by the Field Conference, such action being subject to the approval of the Board.¹

Under the Presbyterian Board the appointment of a new missionary is complete only upon the Board's receipt of a signed, "Manual Acceptance Card" which reads as follows:

I hereby acknowledge the receipt of a copy of the Board's Manual giving the rules and regulations which govern the missionaries in their work and in their relations to the Board. I have carefully read it, and I promise compliance with its provisions, believing that I can labor cheerfully and happily under the direction of the Board, and in conformity with the system which it finds necessary in order to maintain its extensive and intricate work. I understand, however, that this Manual is neither a contract nor a final expression of the Board's principles and rules, but that it is subject to such amendments as the Board may, from time to time, deem to be for the best interests of the cause.²

b. Health and Age.

Both Boards require that the candidate pass a thorough medical examination. Under both Boards it is unlikely that a candidate will be accepted after thirty years of age. The Presbyterian Board explains that this is due to the lessened capacity for linguistic attainment, and the decreased elasticity of personal adaptation.

c. Education.

While in a few cases both Boards have considered an unusual record of spiritual success as the equivalent of unattained educational advantages by way of equipment, yet it is felt that the rapid advances by mission countries and by national churches call for advancing re-

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1. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 44.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., 1947, Introduction.

quirements. The essence of the philosophy¹ of the Conservative Baptist Board concerning educational standards may be stated as follows: Prospective missionaries should realize that missionary work does not consist simply in preaching the Gospel to those who have never heard. It is true that any missionary going to a pioneer field can, with the simplest of training and a heart of passion for the lost, take the message of the saving power of the Lord Jesus. But in the matter of five or ten years, the work has become far more complex. When the Gospel has been presented and converts won, a church must be started. The babes in Christ must be instructed in the faith, and must become leaders among their own people so that they in turn can become the real evangelists and pastors and shepherds of the growing flock of believers. Thus the missionary's work becomes that of organizing the church and training leaders. Furthermore, experience of the last few years clearly indicates that political governments of various fields are asking American missionary societies to send leaders of a superior type. In some areas, governments frown on prospective missionaries who have not had college and specialized work.

History indicates that many missionaries with little academic training have made magnificent contributions to the work of the Lord. This does not however, excuse one from aiming at the highest possible objectives. Close analysis also indicates that in an overall view, well-prepared missionaries with a true devotion to the Lord usually have been the leaders in missionary activity. The Board continues:

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1. Conservative Baptist Foreign Mission Society: Qualifications of a CBFMS Missionary, pp. 6-8.

The first missionary, Paul was one of the most well educated and brilliant men of his day. But to his preparation and intelligence, he brought genuine humility and devotion to God. We cannot but believe that God had led him through his rigorous training, so that he might be prepared for the job God had for him. Is it not logical that God does the same today?¹

Other things being equal usually the higher the educational attainments the more efficient the missionary. Therefore both Boards require in essence that the candidate have full college and seminary or Bible school training. Under the Conservative Baptist Board in some cases professional or technical training may be offered as a substitute for college; the Presbyterian Church asks for technical training for the special service sought in addition to college. The Conservative Baptist Society desires that the candidate have an acquaintance with missionary backgrounds, methods and field policies, either through courses pursued in school, or through his own personal reading. This Board also states that while high educational standards are maintained each candidate is considered as an individual on his own merits without regard to precedent. It is the desire of the Board to recognize those whom the Holy Spirit has called as foreign missionaries and in each case His definite guidance is sought in making a decision.²

d. Spiritual Requisites.

In discussing spiritual requisites comparison is often difficult because of the different wording used by boards; some state requisites in broad general terms, others in specific detailed form. There-

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1. Conservative Baptist Foreign Mission Society: Qualifications of a CBFMS Missionary, pp. 7-8.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 11.

fore to facilitate ease of comprehension the requirements will be given below in list form.

Conservative Baptist

Presbyterian¹

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| 1) A personal experience of salvation through Jesus Christ. | |
| 2) Evidence of consistent Christian life and character. | Good witness of a marked Christian character and culture. |
| 3) A conviction of a divine call to missionary service. | |
| 4) A clear-cut Scriptural motive, aim and purpose regarding missionary work. | A Statement of the motives in seeking missionary appointment. |
| 5) A Genuine love and concern for the lost souls of men, and experience in Christian work and soul winning. | A strong desire to serve Christ in whole-hearted consecration, as already evidenced in Christian life and work at home. |
| 6) Acceptance of the authority and trustworthiness of the Scriptures, and a willingness to subscribe to the Society's doctrinal statement. | Deep conviction as to the essentials of the Faith, and a statement as to the content of the candidate's Christian message. |
| 7) A complete dependence upon God in faith and prayer as a means of guidance in missionary endeavor. | |
| 8) Membership in a Baptist church and thoroughly baptistic doctrinal beliefs. | Membership in a Presbyterian Church. |
| 9) Refraining from worldly pleasures and habits which are looked upon by consecrated Christians with disfavor. | |

The Presbyterians have stated the supreme value of a Christ-like life.

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Articles 32, 34.

A small number of such candidates is preferable to a larger number with inferior Christian experience and less devoted consecration.

e. Personal Qualifications.

The Conservative Baptists ask that the candidate give evidence of certain personality traits which are essential on the mission field. These are: Humility and a willingness to serve; adaptability to new situations; conscientiousness in all matters of work and spiritual life; patience and perseverance under trial; cooperative spirit and an ability to work with others; tact and wisdom in dealing with others; a sense of humor-optimism rather than pessimism; and definite evidence of nervous and mental stability.

The Presbyterian candidates are asked to take a comprehensive psychological test and to fill out application papers listing their aptitudes and skills. Their reference blanks ask those who know the candidate to rate him on each of the following headings: Attractiveness to others; intelligence; achievement, ability to formulate, execute and carry plans to conclusion; leadership, ability to inspire others and maintain their confidence; teamwork; responsiveness to the feelings and needs of others; emotional stability; willingness to serve.

4. Doctrinal Standards.

The Presbyterian Board lists no specific doctrinal standards to which the candidate is asked to give affirmation.¹ However as has been previously seen² the candidate is asked to state the content of his Christian message and to have a deep conviction as to the essentials

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1. However examination of the candidate application papers reveals that the candidate is asked to express his mind on, the Scriptures of the Old and New Testament as being the Word of God, the only infallible rule of faith and practice; his willingness to adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scripture; his approval of the government and discipline of the Presbyterian Church, U.S.A.
2. Intra., Chapter II.

of the Faith.

The Conservative Baptist Society realizes that many organizations which have drifted into liberalism and apostasy were started by earnest, sincere Christians who would be keenly disappointed that their successors have not maintained those standards upon which the institution was founded. The founders of the Society have therefore done all that is humanly possible to assure the spiritual future of the organization by making it impossible for the Society's doctrinal statement to be changed except by unanimous vote. They state that this means in practice that as long as there should be at least one contender for the faith it would be impossible to vote a change in the doctrinal position.¹ Only those who without reservation fully and freely subscribe annually to this doctrinal statement are eligible to vote in the Society or to serve as members of the Board and staff or as missionary representatives of the Society.

The following essence of doctrinal standards² of the Society is in brief form: The Divine inspiration, authority and trustworthiness of the Scriptures; the Trinity; the personality and work of the Holy Spirit; the person of Jesus Christ--His deity, begotten of the Holy Spirit, born of the Virgin Mary, His sinless life, bodily resurrection, ascension into Heaven, high priestly intercession, and personal, visible return to the world; man's sinful nature; the atonement; justification by faith; sanctification; eternal blessedness of the saved and the eternal punishment of the lost; the ordinances of the

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1. Conservative Baptist Foreign Mission Society: Qualifications of a CBFMS, p. 6.
2. Constitution of the Conservative Baptist Foreign Mission Society, article 3.

Lord's Supper and baptism; the True Church, composed of all believers; the supreme mission of the Church is the evangelization of the world; human betterment and social improvement are essential products of the Gospel; every human being is responsible to God alone in all matters of faith; and the independent and autonomous government of each church and therefore the separation of Church and State.

5. Financial Policy and Care of the Missionary.¹

a. General Financial Policy.

(1) Set Budget. The Foreign Board of the Presbyterian Church is assigned a certain fixed share in the total benevolence budget annually approved by the General Assembly as its estimate of what may be reasonably asked from the church for all the Boards during that year. The Boards may make appeals to the churches for gifts only within the limits of its share of this budget. Each church is assigned to meet a certain quota of the benevolence fund of the church as a whole.²

The field Stations prepare estimates of the probable expense of their work for the coming year, which are submitted first to the Missions and then to the Board. These estimates include a) the total amount needed for the coming year, b) the estimate of what will be raised on the field, c) the amount required from the Board to supplement

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1. Materials concerning Financial Policy will be found in the Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947; in the Principles and Policies of the Conservative Baptist Foreign Mission Society; and in the publications of the Conservative Baptist Foreign Mission Society, "What A Missionary Costs", "Qualifications of a CBFMS", and "Conservative Baptist Foreign Mission Society--Founded on the Word, Focused on the World".
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. Revised 1947, articles 180, 195.

item "b", which can not be in excess of the Board's appropriations for the previous year, and d) the amount desired in addition to the basic recurring appropriations. The Board on behalf of the Missions has underwritten in advance by a definite act of faith, the regular annual appropriations. There are twelve classes of estimates which are as follows: 1) Missionary maintenance; 2) new missionaries; 3) scholarships and highly trained national workers; 4) Mission and Station administration; 5) property in use; 6) Church General--including cooperative church organizations; 7, 8, 9, 10, 11) evangelistic, educational, medical, literature and audiovisual work--each including union work; 12) new property.¹

After the estimates have been sent to the Board, additional requests cannot be entertained, except in extraordinary circumstances. If cases arise during the year insistently calling for extra appropriations, they should be submitted to the Mission which will forward the request to the Board secretary with the Mission's recommendation.² The funds must be used in accordance with the appropriations and cannot exceed these without special authorization of the Board. In asking for appointment of new missionaries or for appropriations for new land or buildings the Mission should indicate the order of importance and accompany such requests with a statement of the reason thereof.³ It has not been found practicable in experience to give vacancies caused by death or withdrawal precedence over the regular calls for re-enforcements. The financial support relinquished by a deceased or resigned

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1. Ibid., article 165.
2. Ibid., article 181.
3. Ibid., article 167.

missionary is seldom available for a local successor, as donors often choose another object. Moreover, all missionary appointments must be financed from the appropriations designated for new missionaries. Therefore such emergencies are considered on the basis of their importance to the work in comparison with other personnel needs. Thus the Mission should place requests for the filling of vacancies at such points in their preferred force lists as will indicate the Mission's judgement as to the need in relation to other requests.¹

The Board's first concern is to meet administration and promotional expenses of the Board, support of missionaries, Mission and Station expenses, and maintenance of field work which takes approximately eighty percent of the budget. Thus the amount which the Board can approve for property needs is limited. The Board issues in the early fall a complete preferred property list of approved objects for appeal on the basis of the Missions' lists of request. These lists should be conservative and practicable realizing the limitations of the Board's appeals and the futility of large expectations. Allotment to each Mission or country is determined by the Board as equitably as possible in the light of known circumstances. Items are selected from the Mission lists in this order: 1) Unmet balances on property items still needed; 2) major repairs of Board property requiring two hundred dollars or more; 3) immediately needed residences for missionaries; 4) replacements of property destroyed by fire, flood or storm. If during the year, after the Mission's property list has been sent, unforeseen emergencies should arise, they should be officially presented

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1. Ibid., article 126.

to the Board, which will give them due consideration. As any emergency items approved must displace items of equal amount in the Board's approved list, it is necessary that the Mission select the items which are to be displaced.¹

(2) Elastic Budget. The Conservative Baptist Mission in looking for means to support the missionaries and their work depends entirely upon the promises and faithfulness of God to supply their needs through the voluntary gifts of His people in the Conservative Baptist churches. The Society shall do all in its power prayerfully to make its needs known, but expects each missionary to join with it in faith believing.² The administration operates on a policy of not going into debt and believes that each missionary should abide by this policy. Violations will be dealt with by the Board.³

The annual budget, which includes a definite financial responsibility for missionaries on the field, is submitted by the Field Conference to the Board for approval. There will always be some special missionary projects which can not be included in the regular budget. However provision has been made for caring for these. The missionary submits to the Executive Committee of the Field Conference, the Foreign Secretary or the General Director, a list of projects for which he is seeking special funds. When approval is secured appeals can be made and contributions applied on these projects.⁴

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1. Ibid., article 195.

2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 20.

3. Ibid., p. 41.

4. Ibid., p. 26.

When the Conservative Baptist Foreign Mission Society was first organized, missionaries were sent to the field supported by the General Fund. However, by May 1947, due to the large number of candidates applying, the Board adopted a policy whereby all subsequent appointees would be sent to the field only when provision had been made for their initial outgoing expense and when their annual recurring support had been underwritten through deputation work.¹ It was found that far greater resources were made available when this method was used, enabling many more missionaries to be sent out. Contributions for new missionaries are not diverted from already established and needed channels of support, but rather the new missionary, the Board, and the entire constituency of the Society wait on God in prayer and faith to supply the need.² Once the necessary outgoing expenses have been provided for, and the annual recurring support underwritten (whether permanently or for only one term) through this deputation work, the responsibility thereafter rests with the mission to provide these needs for the individual throughout his missionary career with the Board.³

The appointee is placed on home salary for a year before going to the field in which he does deputation work toward raising his support, accumulates equipment, and engages in preliminary language study. The Society does not have sufficient funds in the general budget to carry the items of deputation, publicity and home salary for a period longer than three months. Therefore churches interested in supporting a new appointee should begin as soon as possible. If after

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1. Conservative Baptist Foreign Mission Society: Qualifications of a CBFMS Missionary, p. 13.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 14.
3. Learned from conversation with a member of the Conservative Baptist Foreign Mission Society.

three months sufficient funds are not coming in the appointee is notified and thereafter receives only the amount which remains after the deputation expenses have been met, until such time as sufficient funds come in to meet the full home salary.¹

Just promoting or raising missionary funds can be dead and uninteresting. Therefore the Society suggests that a church "personalize" their giving by taking total or partial support of several missionaries. This method avoids the danger of narrowing the church's vision to one field and yet maintains the personal interest in individual missionaries.²

(3) Cost of Missionary and Personal Gifts. In both missions there is a definite, personal salary scale which is uniform for all missionaries regardless of the number of years they have served the mission.³ This salary scale is adjusted to meet the different costs of living in various lands. The Presbyterian Board states that this salary is intended to provide reasonably comfortable living fairly comparable with that of a religious worker in America. While the salary scale is uniform for all missionaries, publications of the Presbyterian church show that the officers of the home staff receive a salary which is considerably higher than that of the missionary.⁴ The Presbyterian

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1. Conservative Baptist Foreign Mission Society: What a Missionary Costs, pp. 20-22.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 20.
3. In the Presbyterian Board there are a few exceptions to this rule.
4. Compare Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 110 (furlough salary per annum of the single missionary is \$1,380 and of the married, \$2,400); and the 114th Annual Report of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., 1941, p. 178 (annual salaries for the officers of the home staff range from \$4,200 to \$10,000

Board pays for the missionary such additional expenses as initial outfit, medical care, transportation to and from the field, baggage and freight costs up to a certain limit. Under the Conservative Baptist Board the new appointee secures the original underwriting of these sums through deputation work in addition to funds sufficient to cover his language study, pension premiums and share of field and administration expenses. Both boards provide housing on the field for the missionary. The Presbyterian Board states that they regard the conservation of the health and efficiency of its missionaries and their families by suitable housing as vitally important, and instructs the Missions to place any actually needed residences high in their property lists.¹

The Presbyterian Board maintains a transmission fund for private gifts to the missionaries. Under the Conservative Baptist Board personal gifts from the missionary's family and relatives are not reported and are not limited in any way. All other gifts however are reported and beyond a certain set limit, for example two hundred dollars a year for a single missionary, are applied towards the missionary's special approved projects.²

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with the average at approximately \$6,000). In comparison allowance must be made for medical benefits and partial assistance toward rent which the missionary receives.

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 195.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 26.

(4) Rules Governing Appeals.¹ Both missions stress the necessity for the missionary, when speaking or making deputational appeals on furloughs, to take care not to divert money from the support of missionaries or Station work. Appeals should be made first to underwrite completely the missionary's own financial support (Conservative Baptist) or to secure the regular annual appropriations (Presbyterian) and only secondarily for approved property or special project items. The Presbyterian Board states that the missionary should be loyal to the work in seeking funds for property items standing highest in the approved lists, and that gifts for property should ordinarily be secured from individuals, not churches, and that wholly in addition to their customary contributions to the current work of the Board. Both missions emphasize the danger of a missionary's presenting personal appeals for unapproved projects since it involves unjust discriminations, and can divert funds from the general treasury, interfering with the regular income needed by the Board.

(5) Letters Home.² Both missions stress the importance of a fresh vital contact between the missionary and the home church. Under the Presbyterian Board all missionaries specifically supported by one or more churches are expected to write to the supporting church at least twice a year. The Conservative Baptist missionary writes a minimum of eight letters a year. Both assist the missionary in mimeographing

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1. Ibid., p. 28. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, article 177.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, article 155. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 42.

copies of these letters not only for the supporters but also for the missionary's supplementary mailing list of friends.¹

b. Support and Care on Specific Items.²

(1) Furlough.

(a) Frequency and Duration. In both missions the frequency of furloughs varies from three to seven years depending on the field and climate and whether it is a first or following term. The usual duration of the furlough is one year. The Presbyterian Board adds that the exigencies of work may render necessary a lengthening of some terms of service and exigencies of health may shorten others, but as a general rule missionaries will take regular furloughs at stated times. Absence from the field should be so timed as to include at least one hot season without shortening the term of service or lengthening the furlough.³ In addition to health furloughs, provision is made for special furloughs of short duration when necessary for reasons of personal or family emergency. However, as continuity of service is very important, such a furlough should be exceptional.⁴

(b) Occupations. The Conservative Baptist Society states that the missionary shall first spend a prescribed period of rest and

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1. The Conservative Baptist Board however does not assume the responsibility for mailing the letters to the missionary's personal friends.
2. Materials concerning Support and Care on Specific Items may be found under the titles of the sub-headings in the Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947; and the Principles and Policies of the Conservative Baptist Foreign Mission Society.
3. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 93.
4. Ibid., Article 100.

receive medical clearance.¹ Both Boards suggest further study and deputation or promotional work as furlough occupations; however the Presbyterian Board stresses the former and the Conservative Baptist the latter. The time spent in deputation work under the Conservative Baptist Board is done on the basis of three weeks speaking and one week rest. Travel and living expenses incurred during this work are cared for by the Society.² Further study is permitted with the understanding that the missionary bears the expense unless otherwise provided by the Board. Plans for study should be presented for approval by the administration committee as soon as possible after arrival in the homeland. If a major part of the furlough is spent in study the administration may request the missionary to stay at home an additional six months for deputation work.³

Under the Presbyterian Board the first furlough is considered as part of the missionary preparation, and at least two-thirds of the time will be spent in study. Regular study is optional during subsequent furloughs. However in view of the need to maintain high professional standards and the high cost of professional study, doctors and nurses should undertake advanced study on each furlough. Sufficient funds will be provided for this study. The Furlough Study Committee will consider a grant where necessary to cover additional expense of books and tuition for the study of other missionaries. The Board will pay travel expenses to the place of study. The Field Committee of

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1. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 27.
2. Ibid., pp. 27-30.
3. Ibid., pp. 40-40a.

Guidance works with the Board's Furlough Study Committee in planning missionaries' studies. Blanks provided for this purpose should be sent to the home Board some months before the furlough is due, in order that the courses and place of study may be as definite as possible on the arrival of the missionary in America.¹ With most of the first furlough spent in study little time can be devoted to promotional work. However it is most desirable for the missionary to come into close contact with the life of the home church and for the church to maintain a prayerful interest in the field worker and to receive his vision. Therefore one to two months should be reserved to visit supporters and for brief campaign work. Missionaries on furlough attend a Personnel-Promotion Conference and receive a handbook for speakers.²

(c) Expenses. Both missions provide travel funds and a home salary during the furlough. These costs are paid by the Presbyterian Board; they are part of the sum raised by the Conservative Baptist Missionary in his deputational work. In both Boards a rent allowance is given in addition to the home salary if needed.

(2) Retirement. The Presbyterian retirement age is seventy for men and sixty-five for single women and widows. The Conservative Baptist Board retires all missionaries at sixty-five unless they are asked by the Board to continue longer in service; the length of such extended service is decided by the Field Conference and the Home Board. Under the Presbyterian Board honorable retirement is granted a man who

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 119.
2. Ibid.

has finished forty years service and a woman or widow thirty-five years. By special Board action this may be granted to a man or woman retiring respectively at sixty-five and sixty, and after thirty-five and thirty years of service or when totally disabled after twenty-five years service.¹ Both missions suggest that it is wise not to continue residence on the field, and permission to do so requires approval by the home Board.

Presbyterian missionaries are enrolled in the Service Pension Plan, and are responsible for contributing three per cent of the premiums and receive a pension not to exceed \$1,800 a year if married and \$1000 a year if single. Special arrangements are provided for such cases as disability, widows, orphans, etc.² A Conservative Baptist missionary is enrolled in the pension plan of the Presbyterian Ministers Fund and is provided a monthly income at sixty-five years plus life insurance protection as well during the period preceding sixty-five. The missionary pays one-fourth of the premiums, the Society the other three-fourths.³

(3) Annual Vacation. The Conservative Baptist Board recommends that all missionaries take a month vacation each year and provides rest homes. Under the Presbyterian Board such brief vacations on the field as appear essential to the best interests of the mission force are to be determined as to date and duration by each Mission and approved by the Board. The Board encourages and helps Mission efforts to provide suitable rest houses and sanitation for the preservation of missionary

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1. Ibid., Article 129.

2. Ibid., Article 132.

3. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 25.

health and energy. In fields where the regular term is not less than four years a field leave of absence may with Mission and Board approval be arranged for a regular missionary about the middle of the term to provide not more than three months' absence for special study and spiritual renewal in a field near where the missionary resides.¹

(4) Medical Care. Both missions give the missionary a thorough medical examination on arriving home on furlough to determine how much of the furlough shall be spent in rest, and both require another physical examination before returning to the field. Under the Presbyterian Board each Mission has a Medical Committee whose duty is to give annual health examinations, make provision for necessary inoculations and other precautions needed on the field, and study the health problems of the personnel and initiate measures for the betterment of health conditions. On the field all necessary medical and surgical care and one-half dental care are paid for by the Board. On furlough the Board pays three-quarters and the family one-quarter of medical expenses; Board approval must first be given. Help is not usually given toward travel or living expenses for medical purposes, and the Board does not share in such costs as glasses, hearing apparatus, etc.²

The Conservative Baptist missionary both on the field and on furlough bears the first fifty dollars of both medical and dental expense in any year. Eighty per cent of any excess of this is paid by the Board. Allowance is made for one pair of glasses for each member of the family

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 91.
2. Ibid., Article 69.

during each term with necessary periodic changes of lenses. A medical kit of forty-five dollars for a couple and thirty for a single missionary is provided as part of the missionary's initial outfit. This is for personal use and any refill is at the missionary's own expense.¹

6. Relationship of the Mission and the Missionary.

a. Preparation for the Field.

After assignment to the Presbyterian Board the missionary begins a study of the historical, religious, social, educational and other conditions of the field.² As has been seen already³ similar general missionary information is one of the candidate requirements of the Conservative Baptist Board.

The new Presbyterian appointee attends a missionary conference in June, which may be held by this Board alone or in cooperation with other boards. Here he is advised regarding policies and methods of missionary work and there is opportunity to establish a personal relationship between the Board members and the missionary.⁴

The Conservative Baptist Board strongly advocates Wycliff training and makes suitable financial arrangements with the appointee.⁵

b. Status of Missionaries.

The Conservative Baptist Board states nothing concerning the

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1. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 24.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Article 44.
3. Intra, Chapter II.
4. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Article 45.
5. Principles and Policies of the Conservative Baptist Foreign Mission Society, pp. 18-19.

status of missionaries, except that new missionaries are given the privilege to vote at all Field Conferences.¹ Under the Presbyterian Board the new missionary has a right to vote in Mission matters only after two years of service and after he has passed all the language examinations for the first two years and has been assigned to definite work. He may be given a vote in Station matters after one year.²

Under the Presbyterian Board each Mission should have a Committee of Guidance, composed of representatives from the different stations, at least one physician, and a language committee. This Committee of Guidance will direct the studies and other activities of the new or junior missionary during his first term; secure for him the frequent counsel of older missionaries of mature experience; assist him in finding the life task for which he is best fitted; and plan with him for his furlough study.³

c. Language Study.

The twenty-four months of language study provided by the Conservative Baptist Board should be completed by the new missionary within his first three years on the field.⁴ The new Presbyterian missionary devotes his first year exclusively to language study and then less time during his second and third years. His three to five year course in language study should be completed by the end of his first term, although perfect acquisition of the language will continue through life.

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1. Ibid., p. 31.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Article 3.
3. Ibid., Article 50.
4. Principles and Policies of the CBEMS, p. 33.

If a Union Language school--giving modern and phonetic teaching rather than dependence on native teachers, and often giving collateral studies on history, customs, culture and religion--is available the missionary spends his first year in study there. Personal teachers will be provided for the language study of all new missionaries after leaving the language school, or from the beginning for those for whom a school is not available, for such time as the language committee may decide to be necessary, but not for more than five full years of actual language study before the end of the second term. Language examinations are given at least once a year and the results reported to the Board.¹

d. Appointment to Sphere of Work.

In most cases in both missions the missionary is assigned by the Board to a Field Conference by which, in consultation with the missionary if possible, he is designated to a specific area. In the Conservative Baptist Board the Placement and Furlough Committee make recommendations for placement to the Field Conference and except for emergency cases the decision is made by a vote of the Conference. All placements are temporary until there has been Board action. The Society believes that God has a will in all matters, and if all concerned are yielded to Him there should be unity of action.²

Under the Presbyterian Board the preference of the candidate for a particular field is considered but can not invariably be determinative since the Board must give due consideration to a proper

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Article 52.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 32.

distribution of available re-enforcements, to the relative needs of the various Missions as revealed by the annual requisitions from the field, and to the adaptations of candidates to the places then calling for re-enforcements. As far as practical, care is taken to assign missionaries to fields for which they seem best fitted and where they will be likely to accomplish most in His service. Candidates will not be assigned to fields other than their choice without their consent.¹

e. Adjustments Made.²

Under the Presbyterian Board in advance of the first and second furlough of each missionary, his Mission, on recommendation of its Committee on Guidance, reports on prepared blanks to the Board its judgement as to the missionary's devotion, adaptability, and efficiency, as indicative of his availability for future service. In addition this information helps 1) in making future adjustments in mission work, 2) in guiding the continued growth of the missionary's intellectual and spiritual power and effectiveness, and 3) in planning furlough study and other activities. A careful report of the Language Committee will compose an important part of the evaluation of the first term. Before the end of the first term the new missionary should also be given the opportunity to express his attitude toward the conditions of past work and his desires for the future.

Deficiencies in training which can be remedied, and abilities and special tastes and talents for particular types of service which

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1. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Article 46.
2. Ibid., Articles 115-118.

can be cultivated should be reported. Any decided opinion in the Mission adverse to the missionary's return to the field should be made known to the missionary concerned in ample time before his departure and full opportunity given him for explanation and consultation. Such situations often indicate not the unfitness of a given person for missionary service in general, but for the particular kind of service in which he has been engaged, or for service in the special Station or group to which he has been assigned. Every effort should therefore be made by the Committee on Guidance or the Executive Committee of the Mission, to effect such a re-adjustment of the nature or place of service as shall save the missionary for the work. Sympathetic frankness in dealing with such situations has remedied many a misfit. If, however, a missionary's unfitness for any effective service has become manifest, the Mission should recognize and meet its responsibility, however distasteful, and take action looking to the withdrawal of the missionary from the service. While a Mission is free to adopt its own plan of action, the Board suggests that decision on the return of a missionary at the end of his first term should be by formal vote.

Many missions also feel the need of some constructive method of dealing with manifestations of inefficiency or spiritual unfitness for service in periods subsequent to the first furlough. They have therefore established the practice of taking a formal vote on the return of the missionary before he leaves for a furlough. This practice, through its regular formality constitutes no reflection on the working force in general, yet makes easier and more natural all decisions as to continuance in service of any person whose usefulness in his present

position seems to be at an end. The Conservative Baptist Field Conference also votes on the return of a missionary before he leaves for a furlough.¹

7. Philosophy of Field Operations.

a. Sphere of Work.

The Conservative Baptist Board states no philosophy concerning the sphere of its missionary work. The Presbyterian philosophy is as follows:

In plans of expansion, special consideration should be given to those lands or areas for which our own Church is wholly or chiefly responsible, those which are evidently strategic points for a world witness, and those in which emergency opportunities appear. Subject to manifest Providential evidence to the contrary, our existing widely extended work should be developed, rather than new work undertaken, with the expectation that from the established central points wide and constant itineration will be carried on.²

The Presbyterian Board recommends that its Missions encourage as far as practical the formation of union churches, in which the results of the mission work of all allied evangelical churches should be gathered. The object of the foreign mission enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build, upon Scriptural lines, the Kingdom of Christ. Where church union cannot be attained the Board will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. The Board also believes in cooperation with other missions along the lines of printing establishments,

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1. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 33.
2. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 24.

hospitalization and cooperative educational work, union evangelistic programs and uniformity of salaries to native workers to avoid development of any dissatisfactions.¹

b. Purpose of the Mission.

Other than to promote scripturally sound foreign missionary activities the Conservative Baptist Society does not give a statement of purpose. The purpose of the Presbyterian Board is as follows:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate so long as necessary with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.²

c. Emphasis in Work.

The Presbyterian Board considers all methods and forms of missionary service of value in so far as they contribute to the realization of the mission's aim and purpose. In this sense all are essentially evangelistic. "Our message is Christ, our end is Christ, and Christ must be Lord of all our activities and relationships."³ Questions of proportion and relation of various methods must be determined in the light of varying conditions of time and place. However each Mission should hold all its workers in such contact with various forms of definitely evangelistic work as to keep them sensitive to its essential and primary place in the total enterprise, and should insure the relation

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1. Ibid., Articles 221-226.
2. Ibid., Article 1.
3. Ibid., Article 141.

of its entire program to the definite, stated aim and purpose of the Board.¹

The Conservative Baptist Board places primary emphasis on evangelistic work, although it seeks to implement evangelism through medical missions and to support evangelism with an adequate educational program to train native leadership for strong indigenous churches. All the Society's institutional work is operated for the purpose of reaching souls for Christ and building them up in Christian discipleship.

The Conservative Baptist Board states their educational and medical policies as follows:

Educational work shall be conducted on the mission field only to the extent that it nurtures the children of the Christian constituency, and helps to build a strong local church and especially in so far as it aids evangelization and trains those who are fitted for Christian leadership with a view to establishing self-supporting, self-governing, and self-propagating churches.²

Medical work will be carried on by the CBFMS under the guidance of the Holy Spirit wherever support and personnel can be provided. Medical work shall be considered a means to an end and not an end in itself. Doctors and nurses are sent to the field primarily because they are missionaries first and doctors and nurses second. The CBFMS recognizes the great part that medical missions has played in the missionary enterprise, and shall under God adopt this method as a means of winning souls to Christ.³

d. Methods of Work Used.

Both missions conduct evangelistic, educational, and medical work including both hospitals and dispensaries. The Conservative Baptist Board states that if possible hospitals should be staffed with two

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1. Ibid., Articles 22, 141.
2. Principles and Policies of the Conservative Baptist Foreign Mission Society, p. 34.
3. Ibid.

doctors, enabling a rotating ministry for them in the hospital and out in the villages. Wherever possible, the hospital ministry should include the training of native nurses.¹ They also state leper work and orphanage work.²

The Presbyterians have given in their manual considerable information concerning the types of work engaged in.³ The aim of evangelistic work is, a) to convey the Gospel to the people as quickly and effectively as possible by preaching; teaching; evangelization-general, student, industrial, rural; institutional enterprises; personal work; distribution of literature; example of the Christian life; and the influence of the Christian home. b) To instruct in the Word of God and lead to a saving relationship with Christ those who have become interested in the Gospel message. And c) as follows:

To cooperate in organizing converts into churches and in providing for their spiritual oversight and nurture, that they may be developed into faithful and efficient Christians, filled with zeal for the glory of God and the salvation of men, fully realizing their primary privilege and responsibility for the evangelization of their own nation.⁴

The educational aim of the Presbyterian Church is to a) nurture the children of the Christian community, and the finding and training of those fitted for Christian leadership in cooperation with the Church. Mere secular education is not adequate because it does not prepare for efficient Christian participation in social life. And b) and c) as follows:

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1. Ibid.
2. Conservative Baptist Foreign Mission Society: Conservative Baptist Foreign Mission Society--Founded on the Word, Focused on the World.
3. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Articles 141-150; and Board of Foreign Missions of the Presbyterian Church in the U.S.A.: Thirty Countries.
4. Manual of the Board of Foreign Missions of the Presbyterian Church in the U.S.A., Revised 1947, Article 142.

b) The evangelization of non-Christians. In some countries missionary schools furnish an important means of attracting young people to come under Christian influence, often including classes not ordinarily accessible to the evangelist, and affording opportunity through prolonged contact for thoroughly setting forth the Gospel by word, example, work and personal friendship . . . c) The leavening of non-Christian society. Through some who may not confess Christ in the school, or who may never confess Him, Christian ideals may yet be brought to bear on non-Christian society, that its evils may be abated, its spirit transformed, the winning of others to faith in Christ facilitated, and the entire environment for Christianity improved.¹

d) Christian religious education being integral to the whole work of the church all missionaries should be familiar with its principles and their best modern practice. Fresh possibilities for evangelism as well as for education are opening through a new emphasis on religious education. Some types of educational work conducted are theological education, Christian colleges, leadership training institutes, establishing and developing Sunday schools, city and rural church schools.

To the Presbyterian Board medical work is not merely a key to open the door into non-Christian communities but it is an integral part of the missionary enterprise. The general aim of medical work is that of the Mission as a whole. The specific aim is to relieve suffering, train national Christians in the medical profession, remove superstition regarding causes of disease, and prevent disease and avoidable mortality. Doctors and nurses, or indigenous medical leadership, should be trained. Thus there is a need for medical schools, training schools for nurses, facilities for training in medical research, promotion of public health, and the publication of medical literature. The duty of the medical missionary also includes the care of the missionaries. He

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1. Ibid., Article 144.

should continually manifest a fervent loyalty to Christ in order that His Spirit may permeate the entire work. However busily occupied with the work of his profession, he should also take a personal part in making Christ known to his patients.

All types of literary work--translation, printing, and production--are conducted by the Presbyterian Board.

The Presbyterian policy concerning social service work is as follows:

Closely related to the direct evangelistic work, and an essential feature of the life and work of the Church which it is one aim of evangelism to develop, are the various forms of social service--those practical methods of serving the welfare of individuals and society and of expressing the love of God in Jesus Christ and the social teachings of His Gospel. The provision of primary and adult education as a cure for prevailing illiteracy; the rendering of medical and public health aid for the removal of ignorance, poverty and vice; the securing of suitable employment for those without means of livelihood; the ministry to sufferers from flood and famine; the introduction of improved methods of agriculture and better homes; the reform of industrial conditions; these and many other forms of practical social service, rendered in the name of Christ and His spirit, are properly regarded as very direct and valuable means of making known the full Gospel of Jesus Christ. The Board therefore has always recognized such work as an integral part of the missionary enterprise.¹

C. Summary

The aim of this chapter has been to study objectively the various types of missionary policy of the Presbyterian and the Conservative Baptist foreign mission boards which constitute the official missionary arm of the denomination they represent. Conservative Baptist membership consists of those groups or individuals in harmony with

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1. Ibid., Article 143.

the policies of the mission and contributing to its support. The missionaries constitute Presbyterian membership. For all practical purposes the source of final authority rests with the home Board, that official body to which the oversight of the foreign mission work of the church has been designated. However, the Presbyterian Board especially has attempted to allow the Field Conference as much self-government as possible, and in those rare instances when differences between the Board and the Field Conference cannot be satisfactorily settled, appeal may be made to the General Assembly. The manner of selection of these boards varies with the type of government typical of the denomination as a whole. In the foreign country final authority is vested in the Field Conference, but individual missionaries have the right of appeal.

Requirements for candidates include approval of the Manual or Principles and Practice; being in good health and under thirty years of age; usually college and seminary or Bible school training; a Christ-like life and consecrated devotion, other spiritual requisites differing with the particular Board; and important personal qualifications including mental stability and adaptability. Both missions inquire into the content of the candidates' Christian belief and message. The Conservative Baptist Board definitely states their doctrinal standard and asks annual approval.

The Presbyterian work is done on the basis of a set budget, whose limits are established by the General Assembly, and of which each church is assigned a certain quota to meet. The Board on behalf of the Field Conference has underwritten in advance, by a definite

act of faith the regular annual appropriations. The salary of the missionary and the cost of his work in general are provided and cared for by the Board. The work of the Conservative Baptist Board proceeds on a budget entirely dependent upon the faithfulness of God to supply the needs of the mission through the voluntary gifts of His people in the Conservative Baptist churches. Operation is on a policy of not going into debt. The Society does all in its power to make its needs known prayerfully, but expects the missionary to join with it in faith believing. The salary and transportation of the missionary and his share of the cost of the work are raised by him through deputational work before proceeding to the field.

In general furloughs are given at regular stated times, varying with the climate and whether it is a first or following term, and are of a year's duration. Rest, study and deputational or promotional work are among the furlough occupations, and expenses are provided in accordance with the general financial policy of the mission. Provision is also made for annual vacations on the field. Retirement varies between the ages of sixty-five and seventy and is provided for on a pension plan. Medical expenses are cared for in the main by the Board. Provision is made for language study.

The Conservative Baptist Board gives the new missionary the privilege of voting in the Field Conference, the Presbyterian Board gives this privilege only after two year's experience and a passing of language examinations. A Committee of Guidance under the Field Conference is provided for the care of the new Presbyterian missionary. The new missionary is assigned by the Board to a Field Conference which

appoints him to his sphere of work; attempt is made to consider the preference of the missionary and he is not assigned to a field other than his choice without his consent. A careful system of evaluation at the close of the first term is used to facilitate future adjustments and the further efficiency of the new Presbyterian missionary. In both missions the Field Conference votes on the return of the new missionary to the field after his first term.

The Presbyterian philosophy concerning sphere of work is intensive rather than extensive, and cooperation in union work is encouraged. The Conservative Baptist Board conducts educational and medical work as means to the primary end of evangelism and establishing self-supporting, self-governing and self-propagating churches. The Presbyterian Board considers all methods and forms of missionary service of value in so far as they contribute to the realization of the mission's aim and purpose which is to make the Lord Jesus Christ known to all men as their Divine Savior and to gather these disciples into self-supporting, self-governing and self-propagating churches. Social service work and education for the purpose of leavening non-Christian society are two of the methods used.

CHAPTER III

THE BASIC FACTORS UNDERLYING MISSIONARY POLICY

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A. Introduction

In the previous two chapters it has been seen that there is a great mass of information, some simple, some detailed and complex, on the policies of various foreign mission boards.¹ While variation was much more pronounced in certain policies, there was some variation among the boards on each policy considered. The aim of this chapter will be to discover the basic underlying factors or philosophies which are reflected in these variations and the implications of these various policies for the missionary. Although the missions were grouped for study as independent and denominational missions it has been seen that the variations in policy do not fall into these clear-cut, distinct categories; rather the similarities and differences cross all lines of classification. Therefore the discussion shall be on the basis of the various types of policies found among all the foreign mission boards studied, rather than an attempt to contrast them on a basis of segregation into groups.

As the basic factor is explained, and the areas given in which its influence is seen, policy differences will be noted. However the statement of differences will not be exhaustive, this having been already covered in the first two chapters, but rather suggestive to point up the

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1. For the sake of convenience when it is necessary to indicate a mission's source of final authority, usually the over-all council in independent missions and the Board in denominational missions, the term, "home board" will be used.

basic issues. Sometimes only the two most contrasting views will be suggested; but often many shades of variation and balance between these two extremes may be found in the policies of mission boards.

Available written material of many boards does not give a full and detailed description of policies. Furthermore there may be reasons behind these policies which are not given. Therefore room should be left in one's thinking for the information which is not known and for extenuating circumstances which may alter the judgment of a policy as understood in print.

B. Basic Factors

1. Relationship of Spiritual and Human Elements.

a. Philosophy.

An important underlying factor influencing to some degree nearly every policy which a mission establishes is the board's conception of the relationship of spiritual and human elements. This philosophy is most clearly reflected in the conception of the guidance of God, and the working of the Holy Spirit. Although these areas are inevitably inter-related, each has so important a bearing on missionary policy as to warrant separate treatment.

(1) Guidance of God.

(a) Manner. In the life of a Christian seeking the will of God is there a distinction which can be made between those elements generally considered human and those generally considered spiritual ?¹ or

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1. For the sake of convenience the terms human and spiritual will be used

is there no such dichotomy, everything being under the control of the Spirit ? Varying emphasis placed on these elements results in four general types of belief concerning guidance reflected in the policies of various foreign mission boards.¹ 1) The Spirit of God will work through the mind and intelligence of a Christian to guide him solely by the human factors which present themselves, and whatever decision is made on the basis of these factors may be considered to be the will of God. 2) If this matter is committed to God in earnest and seeking prayer it may be assumed that whatever guidance comes through these factors is an indication of the will of God. 3) God guides man partially through these factors which confront the human mind, but there is special guidance over and above this, given through prayer in which there is an inner conviction of what the will of God is. Many people would add that for a surrendered Christian this conviction is followed by great spiritual peace. 4) Direction is given, through prayer, by special divine guidance and an inner conviction, irrespective of human factors or elements. At times this guidance may even be in seeming contradiction to human factors, the reason for it and wisdom of it being revealed through ensuing circumstances only after man has put enough trust in God to act in "blind faith" on the guidance given him.

(b) Flexibility or Rigidity. Is the method of God's guidance static and does He always guide in just one way, or may His

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hereafter, it being remembered however, that the dichotomy suggested by the connotation of these words would not be accepted by some.

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1. Since they are not necessarily mutually exclusive one or more of these beliefs may be found within an individual board.

method of guidance vary with the situation involved and the relationship of the individual to the Father? Is the content of God's guidance in relation to a specific matter always the same, or may this vary with the particular circumstances and the personality of the individual?

(2) The Working of the Holy Spirit.

(a) Methods Used. By what method, or methods, has the Holy Spirit chosen to accomplish His work? There are three major beliefs reflected in missionary policy concerning the manner in which the Holy Spirit works. 1) The Holy Spirit has limited Himself to working solely through human instruments. Man has a right to proceed only on the assumption that He will accomplish that which can be humanly calculated and foreseen as possible. 2) The Holy Spirit will accomplish through human instruments above and beyond that which can be humanly calculated or expected, and man has a right to proceed with assurance on this assumption as guided through prayer. 3) The Holy Spirit has not limited Himself to working solely through human instruments and it may at times be within the will of God for Him to accomplish that which is impossible in the human realm. Man may rightfully assume that sometimes the Holy Spirit will use this method. Some people would add the following qualifying statement: The Holy Spirit will use this method only when the situation at hand demands a work which could be accomplished only through supernatural means, and not when it could just as well be accomplished through human means.

The question may be raised, Is it possible that one may believe that the Holy Spirit will accomplish above and beyond that which may be humanly expected, and yet feel that man should not proceed on the assumption

that He will accomplish more than can be humanly expected? If so, to what extent would this represent a use of God-given wisdom, acting otherwise being to "tempt the Lord"; and to what extent would this represent a lack of that kind of faith on which one was willing to act, with the result of a severe limitation of the work of the Spirit?

(b) Consistency of Method. There are two beliefs concerning the flexibility of the Spirit's manner of working. 1) The Holy Spirit works consistently in one pattern; or at least man has no right to proceed on the assumption that the Spirit will work otherwise. 2) The Holy Spirit works according to different methods at different times, suiting method to situation. Man's actions should therefore be guided by the circumstances of the situation and by the teaching of Scripture applicable to this situation.¹

b. Policies in Which Reflected.

(1) Pervading Influence. The question of the relation of the human and the spiritual and the manner in which God guides has a pervading influence which is found throughout missionary publications. Taking the two greatest contrasts found: Some publications set down rules for the orderly operation of a mission, taking for granted that God is in everything, since there is no dichotomy of the human and the spiritual, and that He will guide through these human elements. Other publications are pervaded by a deep sense of dependence upon God's guidance through prayer; and as missionary policies are set down, the spiritual reasons and wisdom for them are also given.

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1. Questions of interpretation will be involved here.

(2) Candidate Requirements. A board's philosophy concerning the relationship of the human and spiritual would be the main determining factor in the answers to the following questions. Does God lead a man just as surely to prepare himself for the field, educationally for instance, as He does spiritually? Does this inevitably mean that both areas are equally indispensable or can one rightfully be thought of as of supreme importance? Does He always lead a man to prepare himself for the field in both areas? Is it possible for God to use a man in mission work who has not had thorough educational preparation? thorough spiritual preparation? In view of the expense involved and the limitation of finances should a man never be sent to the field who has not had the highest possible training in all needed areas? or are there certain compensating factors which would mitigate such a judgement?

Should the committee make the decision concerning the acceptance of a candidate according to a fairly rigid standard¹ worked out on the basis of human wisdom; or should they commit it to God and follow His guidance as revealed to the group in prayer, even though it may seem in contradiction to human wisdom? Should a candidate have a "call" to be accepted for missionary service? What constitutes a call? How much weight should be placed on the candidate's call in relation to human factors in making the decision as to his acceptance for service?

(3) Placement in Sphere of Work. The influence of the board's belief as to the relationship of the human and spiritual elements may also be seen in the manner in which the candidate is placed in his sphere of

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1. Such factors as education, health, age, etc., would be included here.

work. The decision may be made almost exclusively by matching the capabilities and personality characteristics of the candidate with the various needs of the field. All shades of variation may occur between this method of candidate placement and that which follows: The question is brought before the Throne of Grace by the home staff, the field committee, and the candidate. God's guidance as revealed through prayer and the specific call of the missionary will determine his place of work.

(4) Financial Policy. A board's conception of the relationship of the human and spiritual exercises a great influence upon its financial policy and the many facets of it.¹ Can any distinction rightfully be made as to the relative value or validity of money received for mission work through general stewardship as against that given out of a specific burdened love for those who have not heard the Gospel?; of that received through appeal and/or collection, as against that received only through the hearing of information about the mission field?

Considering the expenditure of money, should funds be invested for the future, or should they be used for the work as soon as received? When a need arises on the field should it be met only when funds are on hand and there is a fairly certain guarantee from human expectations of continuing funds in the future to care for this need; or should the need be met as it arises, if the board is guided through prayer, trusting that if God has guided to this work then He will see that the necessary funds are supplied when needed?

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1. This philosophy exerts considerable influence upon the topic of the support of the missionary which will be discussed under the heading, "Relationship of the Missionary to the Mission".

2. Influence of Historical Background and Origin.

a. Basic Difference in Organization.

The majority of denominational missions were established to execute one area of the total work of the church; a work established in obedience to the command of God's Word, "Go ye into all the world, and preach. ."¹ They are the official missionary arm of an organized church constituency, and as would be expected, reflect in their policies all the distinguishing characteristics of their own denomination, and the influences of its historical background.

Independent missions have been established in various ways, for various reasons and on various bases. Since it is impossible to discuss all of these the China Inland Mission, the oldest of the independent missions, may be taken as an example. This mission was organized on the basis not only of obedience to God's Word, but also of a direct command and special guidance; a command which came during the agonized prayer of a soul burdened for the evangelization of the unreached millions in inland China.² Having no ecclesiastical body behind it, no means of support, and not wishing to divert funds from any already existing missionary channel, the founder entered into a special covenant relationship with God in which it was pledged that the needs should be brought to Him alone in prayer and the responsibility placed entirely in His hands for the support of the work He had directed to undertake.³ The policies of the mission reflect therefore not only its basis of origin, but also at least to some degree,

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1. Mark 16:15

2. Ante, p.29.

3. This mission continues today in its founding policy of deprecating any hint or suggestion of financial need.

Hudson Taylor's experiential knowledge of God both before the founding of the mission and during its early formative years.¹

b. Policies in Which Reflected.

(1) Pervading Influence. Differing bases of origin, historical background, and varying experiential knowledge of God and the way He has revealed Himself in the lives of different men will inevitably color, to some extent at least, nearly every policy which a mission establishes. This is due to the inherent nature of these factors, and also to the influence which they exert upon man's conception of the relationship of the human and the spiritual.

(2) Government. Basic differences in organization will determine to a great extent the method in which the members of the home board or boards are elected. For instance, Is the denomination organized on a congregational or representative basis? Independent missions which do not have behind them any organized constituency, generally have self-perpetuating boards.² That is, the new members are elected by the retiring members. Differences in organization and origin may also determine whether final authority in a mission rests with one man or with a board or council.

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1. Cf. Taylor, Dr. and Mrs. Howard: Hudson Taylor in Early Years--The Growth of a Soul, Hudson Taylor and the China Inland Mission--The Growth of a Work of God.
2. The Evangelical Alliance Mission is an exception. Their Board of Directors is elected by the vote of contributing members of the mission, voting power being based on the amount contributed. The question may be raised, In an independent mission which is not backed by an organized body of believers of one mind, could there be a potential danger in allowing those who contribute financially to have a partial controlling influence in the mission ?

(3) Sphere and Emphasis of Mission Work. Several missions have been born specifically out of a realization of the need of the vast parts of the earth still unreached.¹ Not only will this exert an obvious effect upon their sphere of work, but will probably also mean that they will work extensively, rather than intensively, ever pushing forward to new unreached areas.

(4) Financial Policy. A difference in organization will determine whether necessary funds will be received through the stewardship of the organized constituency behind the mission, from which it may logically expect support, or through the free-will offerings of interested believers.

3. Relationship of the Missionary to the Mission.

a. Philosophy.²

What should be the relationship of the missionary to the mission? Should it be that of membership in a family group? If so, should this relationship be conceived of as that between siblings in which there is equality in all matters, in authority, in benefits, in responsibility? Or should this relationship be conceived of as that between parents and children in which a hierarchy exists both in responsibility, and in authority? Should this relationship be consistently one or the other, or is this impossible in the light of efficient missionary operation? Are there times when there should be individual responsibility, and are there benefits for the individual to be gained from this?

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1. Ante, p. 52.
2. Due to its complex nature the details of the philosophy reflected in the relationship of the missionary and the mission in the financial area will be discussed under this heading which follows immediately.

b. Policies in Which Reflected.

(1) Financial Policy. The philosophy of a board concerning these questions is very clearly reflected in its financial policy.

(a) Equality or Inequality. In some missions the missionaries all receive alike financially, with adjustments to meet varying costs of living. In other missions the amount of designated support which an individual worker may receive is not limited. Some missions believe that financial equality should include not only the missionaries, but the home staff as well. In other missions there is considerable discrepancy between the financial remuneration of the home staff and that of the missionaries.

(b) Responsibility for the Missionary's Cost.¹ There are four main ways² in which the cost of the missionary is borne; some missions state the philosophy behind the financial method adopted.³ 1) It is the individual missionary's responsibility,⁴ although he may be helped from the general fund if there is surplus money available for this use. Since he is sometimes sent to the field before his complete cost has been

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1. Cost being used in the broad sense in which it is used in mission literature to include not only personal allowance, but also the missionary's share of administration and field expenses, medical care etc.
2. The exact outworkings of the financial policies of nearly all boards, especially independent missions, are often difficult to determine accurately from printed materials. In addition there are found among the independent missions, many detailed and complex variations from these four main types of financial policies, which are too numerous to discuss. Due to the intricacies of the financial policies, and in fairness to all missions concerned, the phraseology of the boards themselves will be used in discussing these policies.
3. A mission may have one or more reasons for adopting a particular financial policy. Some of these are implied indirectly, others are stated. For the sake of objectivity and fairness to all missions only those reasons which are stated can be given.
4. Generally found among independent missions which do not pool funds.

provided for, there may be times when he will need to look to the Lord for the necessary funds for his furlough. The reason for individual missionary responsibility is the belief in the great necessity for the missionary to gain that experiential faith which enables him to put complete trust in the Lord for all his needs, both material and spiritual.

2) The responsibility for raising the initial costs of a new missionary and for underwriting his annual recurring expenses before going to the field belongs to the missionary. Hereafter the responsibility rests completely with the board for the rest of the missionary's life.¹ The stated reason for this financial method is as follows: It was found that far greater resources were available when this method was used, making possible the sending out of many more missionaries. 3) It is the responsibility of the board to care for the cost of the missionary; a salary is guaranteed the missionary.² 4) It is the responsibility of the entire "mission family",³ the funds being pooled, and all sharing alike from the general fund.⁴ In actual practice this policy is quite similar in some ways to the preceding policy in which the responsibility for the care of the missionary is taken by the board. However it differs in these two main respects in connection with the relationship to the missionary: a) No support is guaranteed, but the funds available are faithfully distributed; b) the Lord may have enabled the missionary to bring partial or complete support with him to the mission. The missions which

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1. The policy of the Conservative Baptist Board.
2. The policy of the Presbyterian Board and most denominational boards.
3. This includes both missionaries and the home board.
4. Generally found among independent missions which pool funds; however there are many individual variations.

give a reason for this type of financial policy state their belief that this is the Scriptural¹ method of missionary maintenance.

There are many considerations which arise in this connection. Basically, what is faith? of what does it consist? To be valid does faith need to be exercised in all areas of life, both spiritual and material, if such a dichotomy exists? Is there a distinction which can be made rightfully between vicarious and experiential faith? between a faith in which man believes and one in which he will totally commit his life? If so, what is the relative importance of learning to exercise experiential faith in the material realm? What are the implications of placing one's faith in the mission for the supply of funds? What effect will these various financial policies have on the physical and psychological welfare of the missionary? How free will they leave him to give his full attention to missionary work and how much will they excessively burden him with other cares and responsibilities? To be a good steward of the Lord should effort be made to insure, humanly speaking, perfect care of the missionary both as to health and safety? even if the cost should mean a much slower spread of the Gospel and fewer funds available for reaching the unreached? What is the teaching of the whole of Scripture concerning seeking first the Kingdom of God, and trusting Him who is fully aware of all of man's needs? concerning tempting the Lord God? How does this apply to these various types of financial policies? Is there a proper balance which can and should be established between these two teachings? Has this been accomplished in any of these financial policies?

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1. Acts 4:32 is cited.

(2) Government. A mission board's philosophy concerning the relationship of the missionary to the mission influences, at least to some extent, its governmental policies. To what extent should the field organization be self-governing and to what extent should its actions be subject to review and approval by the home board? On the one hand self-government could be allowed to such an extreme that there would be inadequate control and coordination of the work; on the other hand it could be so limited that efficient operation of the work might be hindered by "red-tape", and immediacy of any action impossible. Should final authority in the field government itself rest with one man, the field director, usually appointed by the home board; or should it rest with a field conference composed of all the missionaries?

4. Conception of the Commission to the Church.

a. Philosophy.

Perhaps one of the most important and vital issues, and one of the most contended missionary policies today concerns the conception of the commission to the church. It is one of the pivotal points in the decision of a candidate concerning various mission boards and is the policy which may influence to the greatest extent the service which he renders to God. Was the commission to preach? to teach? to heal? to take care of all the needs today grouped under the heading "social work"? Does the commission include only one, a combination of some, or all of these? If it includes all of these, do some aspects have priority? or in what relation do they stand? On which did Christ put His major emphasis? Did He consider all these areas ends in themselves, or were some means to

an end? If part of the commission was to teach, what is the meaning of teaching and how inclusive is it? Does it include the teaching of general education or just the teaching of Scriptural and spiritual truth? How is the commission to the church related to the return of Christ, and what are the implications?

b. Policies in Which Reflected.

(1) **Emphasis and Sphere of Work.** A mission board's belief concerning the above questions will exert a very direct influence upon its emphasis and sphere of work. If a board believes that the main commission to the church is to evangelize only, or to evangelize and teach Scriptural and spiritual truth only, its work will be mainly extensive with a special emphasis upon the unreached areas. This method of work will be given added incentive if the board believes it is possible that the return of Christ may be soon. On the other hand if a board believes the commission to the church was so broad as to include all areas of help, among them social help, its work tends to be intensive.

In general the policies of mission boards concerning the total program of mission work fall into three groups. 1) A program of evangelism supplemented with a certain amount of Bible teaching and training. 2) A program of evangelism and the necessary educational work, both general teaching and Bible teaching, to raise up strong indigenous leadership and churches. While medical and educational work are engaged in, they are not considered ends in themselves and are made subservient to the primary evangelistic goal. 3) A program ministering to the total needs of the people, evangelical; educational, including Bible teaching, and both general and higher education; medical, including healing and training

native medical leadership; social, including public health programs, securing employment for the unemployed, introducing improved methods of agriculture, etc. While all methods of work are considered invaluable in so far as they contribute to the primary evangelistic goal, yet they are not merely keys to open a door but are an integral part of the missionary enterprise. As in the above program the necessity of building a strong indigenous church and leadership is emphasized.

The prospective candidate, in considering any board, is concerned with its conception of the missionary task. Is the missionary enterprise weak because men have put so much time and energy and money on developing other areas of mission work that they have failed to evangelize; or because they have put so much emphasis on evangelism alone that they have failed to give the people the necessary help they need to become strong, vital Christians? Is there a proper balance which can and should be reached between the two following extremes: a) To put so much emphasis on ministering to all the needs of a people that the primary goal of evangelism, and the great need of the unreached, is lost sight of and the work degenerates into a humanitarian enterprise. b) To place so much emphasis on evangelism alone that the work loses all permanent value and degenerates as soon as the "evangelist" has left because the vital work of training the converts in the faith, of raising indigenous leadership, and of establishing a Christian community is not realized .

(2) Candidate Requirements. The conception of the commission to the church will effect to some extent the candidate requirements established by some boards. If the main work of the mission is to evangelize a board will not require as high educational standards of its candidates

as will a board which establishes and operates schools for the people. The more complex and specialized work in which a board engages the more likely is one to find candidate requirements which demand a high degree of preparation in all areas. This relationship, however, does not always hold true.

C. Summary

The basic, underlying factors causing the variations in missionary policy have been considered in this chapter. It was found that the factor probably exercising the greatest influence on missionary policy was the board's conception of the relationship of spiritual and material elements. Its influence was seen throughout all mission policy and specifically in the areas of candidate requirements, financial policy and the placement of the probationer in his sphere of work. Differences in the historical background and origin of a mission also exercise a pervading influence on all its policies. This influence is especially strong in the areas of government, finances and sphere and emphasis of mission work. The board's belief concerning the relationship of the missionary and the mission will have an effect on its policy of missionary support and on some of the governmental policies it establishes. The mission's conception of the commission given the church exercises a very direct influence upon the mission's sphere and emphasis of work and a less clear-cut effect upon candidate requirements.

CHAPTER IV
SUMMARY AND CONCLUSION

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A. Summary

As young people dedicate their lives to missionary service they are inevitably faced with the perplexing problem as to which mission board to apply. The problem is increased by considerable discussion today of independent and denominational missions, discussion which is based too largely on biased and personal opinion, and too little on actual fact and knowledge. In view of this problem, the aim of this thesis has been to discover factual material on missionary policies which may serve as a guide to these youth and give them clearer insight into the basic differences in policy. In the first and second chapters the missionary policies of selected independent and denominational boards, respectively, were objectively studied. The third chapter set forth the basic factors at play in missionary policy, and the areas in which their influence was reflected.

The independent missions are inter-denominational and evangelical in character. Final authority in the mission is invested in a General Director, governing council, or equally divided between a home and field council; on the field it is vested in a Director, Field Council, or Field Conference. Requirements for candidates emphasize the great importance of spiritual preparation. Confirmation of doctrinal standards and the Constitution, a willingness to count the cost, and high school education at the minimum and complete Bible training are other commonly stated requirements.

Independent missions do not solicit funds, nor borrow money, but look to the Lord in faith and prayer for the supply of their needs. The workers are not guaranteed fixed support, and unite together as a family in trusting God for their temporal needs. The missions generally work in the hitherto unreached areas, and while medical, educational, and literature work is done it is always considered as a means to the primary goal of evangelism.

Denominational missions are the official missionary arm of the ecclesiastical body which they represent, and many of the distinguishing characteristics of this body are reflected in the mission. For all practical purposes the source of final authority rests with the home Board; in the foreign country authority is vested in the Field Conference. Requirements for candidates include approval of the Manual, mental stability and adaptability, college and seminary or Bible school training, and a Christ-like life and consecrated devotion. Other spiritual requirements differ with the particular Board.

Denominational missions have behind them an organized body of believers and may logically expect support from this group; missionaries are guaranteed a definite salary. The Conservative Baptist missionary secures the original underwriting of his cost through deputation work, but thereafter is completely cared for by the mission. The Presbyterian Board cares for the missionary's cost from the beginning. The sphere of work is often intensive rather than extensive. The emphasis in work ranges from the primary goal of evangelism supplemented with education and medical work, to a considerably heavier emphasis on medical, educational, and social work.

Four basic underlying factors were found influencing the differences in missionary policy. The board's philosophy concerning the relationship of spiritual and human elements, seen most clearly in their conception of the guidance of God and the working of the Holy Spirit, is an important factor. It influences the manner in which the new missionary is placed in his sphere of work and the financial policy and candidate requirements which a board establishes. Basic differences in the organization of a mission, due to its historical background and origin, influence especially the policies related to government, finance, and sphere and emphasis of work. The philosophy of a board concerning the relationship of the missionary to the mission exercises a direct influence upon the financial policy as it affects the individual missionary and also influences some governmental policies. The area in which a mission works and the emphasis it places on various methods of work are influenced to a great extent by the board's conception of the commission to the Church.

B. Conclusion

The study of missionary policies opens a tremendous field of thought provoking exploration. Many questions are not yet answered. This investigation has been limited to a study of printed materials. It would be of great interest to discover the significance of the factors in the actual operation of the mission field.

Some missions have emphasized the importance of founding missionary organization, administration, and methods on a Scriptural or New Testament basis. It would be most interesting to determine the relations of missionary policy to Scriptural teaching. What missionary methods were

used in the Early Church, and how do they compare with those of today? Are the various policies of missionary boards logical and consistent with the basic teachings of Scripture as a whole?

Many missions have stressed the importance of certain doctrinal standards. What are the essentials of faith necessary for a missionary? What would study reveal as to the relationship between the permanence and effectiveness of a missionary's work and his basic beliefs? How does a missionary's belief concerning these essentials affect his relationship with those within his own mission, with those of other missions, with the indigenous church? Such a study would prove most interesting.

The findings of this study are of special interest to prospective missionaries. Certain conclusions are of concern in deciding under what board to serve. 1) A candidate should judge each mission board individually on the basis of its own merits. It is often a temptation to judge a board on the basis of its being classified with a certain group, and to assume that it therefore has all the characteristics of this group. However no two missions are alike, and often seeming similarities are in superficial details only.

2) In requesting publications a candidate should always specifically mention a board's Constitution, Manual, Handbook, or Principles and Practice, for it is here that the most complete, detailed, and accurate information is given. The candidate should study carefully all the policies of the board noticing a) attitudes reflected, b) important clauses whose omission or insertion may alter the affect of a policy which seems similar to that of another board, and c) the implications

of these policies as they concern the individual missionary and his service to God.¹

3) It is very important, if at all possible, for the prospective missionary to become acquainted with a mission board not only through printed materials, but also through conversation with those who have had first-hand knowledge of, and personal experience with, the out-workings of a board's policies in actual practice. Is it the same as that which would be expected from a study of the printed materials? Investigation should especially be made in the areas of a board's standard of faith, its primary aim and emphasis in work, and its financial policy.

4) Each mission has strengths and weaknesses. The choice of a board is not an easy nor a simple one. The Inter-Varsity publication, "Called to Be Sent", gives the following helpful guidance concerning this important decision:

Remember, no board is perfect. A board may be strong at one point and weak at another. A board that does not have a strong doctrinal standard, may have a broad background of experience. A board that is autocratic in government may be very active in pioneering new areas. A board that is thoroughly conservative may be financially insecure. It is important that you consider all aspects carefully.

Various factors. . . may influence you toward one board or another. These should be considered, but the final decision must come from God. The selection of a mission board, like every other decision a Christian has to make is a matter of the guidance of the Holy Spirit. It is a matter in which you must exercise your heart and mind in prayer and meditation to discover God's will for you. Weigh your information in the light of God's Word. Wait upon Him in prayer to resolve the various questions you may have in your mind concerning particular policies or principles. True humility and a desire to know and do God's will are certain to lead you to an inward conviction of God's leading . . . If after you have secured as much information as possible. . .

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1. Publications such as the booklet of the Inter-Varsity Christian Fellowship, "Called to Be Sent", are very helpful in stimulating thought in this connection and are strongly recommended for the reading of any prospective missionary.

have weighed it all carefully and sincerely, and have definitely sought God's will, you are still not sure to what board God would have you apply, do not be discouraged. . . Further investigation, more Bible study, and more prayer may be needed. . . Be patient, delay is one of God's best teachers. But do not sit back inactively. . . Continue to be alert for information that God may use in leading you. Seek God's will persistently. Expect Him to guide you. He has promised that "He shall direct thy paths" (Prov. 3:5-6) and that He "will instruct thee and teach thee in the way which thou shalt go" (Psalm 32:8).¹

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