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AN
HISTORICAL SURVEY
OF PILGRIM WORLD MISSIONS

A Thesis
Presented to
the Faculty of the Division of History and Missions
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Paul W. Thomas
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Approved:

Howard J. Shippe

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CHAPTER I

A MOVEMENT, A MESSAGE, AND A MISSION

The Pilgrim Holiness Church was first of all a movement and secondly an organization. It came into being as a result of a spiritual awakening that swept across the churches of America in the last half of the nineteenth century. Movements are born, while organizations are made. Divine movements are born of the Spirit in the hearts of men.

It was a movement that was created by the preaching of a certain message, for all movements arise according to certain issues. The great central spiritual issue raised by the message was holiness of heart and life. As expressed in the original 1897 Constitution such holiness was obtained by "the Scriptural regeneration of sinners and the baptism of the Holy Ghost and fire for believers."¹ The message came not only in word, but in power, and around that message clustered a rich heritage of spiritual values that met the needs of those in search of spiritual reality.

The world mission of the Church was based on the fact that all men everywhere need that same message. "All

¹Constitution and By-Laws of the International Holiness Union and Prayer League, undated, but dated by comparison with The Revivalist periodical and other books.

have sinned and come short of the glory of God," and therefore all men need to hear the good news of the Saviour's redeeming grace and transforming power. The proclamation of the God-given message in all its fullness is the world mission of the Church. Furthermore, those who were born of the Spirit and baptized by the Spirit were marked by a keen sense of mission for the message burned in their hearts and they were fired by a holy impulse to win lost men and women.

It is desirable therefore to understand the mission of the Church before considering the various missions by which it has been fulfilled. It is the essential mission, the divine plan and purpose in raising up such a movement, that must give meaning and direction to all the activities of the Church at home or abroad. All organizations and institutions that are a part of the Church find their raison d'etre within the framework of that divine purpose for which the Church came into existence.

The fundamental world mission of the Pilgrim Holiness Church is revealed by a study of its beginning. With that fundamental purpose of the Church in mind, a brief survey may be made as to how that mission has been fulfilled. For many years the ministry of the Church in other lands was known as "foreign missions" and more recently as "world missions." That has always been a major concern of God's peo-

ple in the Pilgrim Holiness Church, and it is worthwhile to take an honest look at the record of the past years.

There are several handicaps immediately apparent in making such an historical survey. Records are scarce for the early years. Anyone who has never been on a particular mission field cannot write with the insight of first-hand experience. Too often published articles do not tell the whole story since most of them are written for promotional purposes and not for an honest evaluation. Recent events are too near for proper evaluation and so not much will be said about the last decade. However, more than sixty years have passed by since the beginning of Pilgrim world missions and it is encouraging to take a comprehensive look at the record of the past years since the turn of the century.

I. THE HOLINESS MOVEMENT

The spiritual mainspring of Pilgrim world missions is found in the revival movement that brought the Church into being and shaped its character. Some knowledge of that movement is pre-requisite to an understanding of the formation of the Church and the early missionary work. Revival and missions have been inseparable in the history of the church of Jesus Christ, for every true quickening of spiritual life has been manifested in a compassionate outreach for the lost.

It is a bit arbitrary to mark out a time and place for the beginning of that revival movement since it is inseparably linked with the past life of the church. There have always been those within the church who have hungered for a higher spiritual life and who have known the reality of fellowship with their Lord. A spiritual awakening came to pass among the established churches in America, beginning especially after the Civil War and gaining momentum in the last half of the nineteenth century. It was soon labeled as "the holiness movement" due to the emphasis placed on the doctrines of Christian perfection and the experience of holiness.

The holiness movement was first of all a revival of vital heart religion and arose at a time when the spiritual life of the churches was at a low ebb. A description of the main trends in the larger American denominations in the years following the Civil War has been given by William Warren Sweet, an accepted authority in American church history, as follows:

As the great denominations came more and more to be controlled by business methods, and dominated by men of wealth, as the services tended to become more formal and as ministers and choirs donned their robes and cushions were placed in the pews, people of limited means began to feel more and more out of place and complaints began to be raised that "heart religion was disappearing." Beginning about 1880 and

continuing until the close of the century, the so-called holiness question agitated the several churches of the Methodist family particularly.²

There were other symptoms of spiritual decline besides exclusiveness and formalism. The time-honored plan of having revivals which were vital for the establishing of true religion was being set aside. The churches were increasing in wealth and social prestige during the industrial revolution, and the emphasis was shifting from revivals to education and culture. Campmeetings were being turned into middle-class summer resorts. Church festivals, Sunday school dances, and charity sales were replacing campmeetings and revivals.³ Those trends increased toward the end of the nineteenth century.

More ominous than all of that were the inroads of apostacy by the embracing of evolutionary theories and liberal theology. Those teachings tore away the very vitals of Christian faith.⁴

The growing tendency of the principal leaders among the evangelical churches to accept modernistic

²William Warren Sweet, Religion In America (Second Revised Edition; New York: Harper & Brothers, Publishers, 1953), pp. 352-353.

³William Warren Sweet, Revivalism In America (New York: Charles Scribner's Sons, 1944), pp. 162-175.

⁴Richard Hofstadter, Social Darwinism In American Thought, 1860-1915

views was a cause for alarm among the more conservative leaders...⁵

The industrial revolution was making its impact on American life and morals as well. The great increase of commerce and manufacturing resulted in a great shift of people to the cities. Often times conditions in the cities were conducive to the spread of vice and corruption. The oppression of factory workers while some men piled up huge fortunes prepared the way for strife between labour and management.

The holiness movement had its deepest roots in the Methodist Church. It was a revival of Christian perfection truth as once proclaimed by John Wesley and was for the Methodists a return to the faith of their founders. The doctrine that had once been central had almost become a forgotten issue by the time of the Civil War period. In 1835 an article in the Christian Advocate and Journal deplored the fact that "Christian holiness is at the present time so little talked of and so little enjoyed in the Methodist Church."⁶

⁵William Warren Sweet, The Story of Religion In America (Second Revised Edition; New York: Harper & Brothers Publishers, 1953), p. 352.

⁶Christian Advocate and Journal, May 8, 1935, cited by Elmer T. Clark, The Small Sects In America (New York, Nashville: Abingdon Press, 1949), p. 57.

By the time of the Civil War period, the Wesleyan teaching on holiness was little more than a creedal matter.⁷ In 1870 the bishops of the Methodist Episcopal Church, South, deplored the low spiritual state of the people and pleaded for "an increase of inward, genuine, scriptural holiness."⁸ The bishops declared that, "Nothing is so much needed at the present time throughout all these lands as a genuine and powerful revival of Scriptural holiness."⁹ But later on when the holiness revival was sweeping through the churches, they did not embrace it.

Among those who took a leading place in the effort to restore holiness teaching to its central place in the Methodist Church were Dr. and Mrs. Palmer in New York City. Their Tuesday holiness meetings which were held in their home had a far-reaching influence. Eventually a great number of prominent Methodist ministers were led into the ex-

⁷Sweet, op. cit., p. 352; W. W. Sweet, Methodism In American History (Revised Edition; New York, Nashville: Abingdon Press, 1953), pp. 341-345.

⁸Clark, op. cit., p. 57.

⁹Journal of the General Conference of the Methodist Church, South, 1870, cited by Timothy L. Smith, Called Unto Holiness (Kansas City, Missouri: Nazarene Publishing House, 1962), p. 19.

perience and the revival spread. The support of leading Methodist bishops was a key factor in the movement.¹⁰

In 1867 the first general campmeeting for the promotion of holiness was held in Vineland, New Jersey, under the leadership of several Methodist preachers, and resulted in the formation of the National Camp-Meeting Association for the Promotion of Holiness. Thereafter campmeetings were an important means of spreading the holiness revival. Thousands were saved and sanctified which brought about a spiritual uplift in many churches.¹¹

There were other ways in which the awakening was spread. Periodicals began to appear. Special holiness meetings and conventions were held. By 1886 it was reported that "two hundred and thirty-eight weekday holiness meetings were operating in every major town in America and a dozen foreign cities."¹²

As a result of this there came to be a distinct

¹⁰Ibid., pp. 15-19; Cf. Timothy L. Smith, Revivalism and Social Reform (New York, Nashville: Abingdon Press, 1957), pp. 114-147.

¹¹W. McDonald (ed.), The Double Cure or Echoes From National Camp Meetings (Pages missing with publishers name, n.d., ca. 1895), preface.

¹²Smith, op. cit., pp. 20-21.

group of people known as "the holiness people." The Bishops described the situation prevailing in the Methodist Episcopal Church, South, in 1894. They commended the holiness people for their godly living and earnest preaching.

There has sprung up among us a party with holiness as a watchword; they have holiness associations, holiness meetings, holiness preachers, holiness evangelists, and holiness property. Religious experience is presented as if it consists of only two steps, the first step out of condemnation into peace and the next step into Christian perfection....

We do not question the sincerity and zeal of their brethren; we desire the church to profit by their earnest preaching and godly example; but we deplore their teaching and methods insofar as they claim a monopoly of the experience, practice, and advocacy of holiness and separate themselves from the body of ministers and disciples.¹³

While it was chiefly Methodistic in the beginning, it always had an inter-denominational aspect. The inter-denominational character became very prominent in time, and many holiness people felt that it was of the Lord to get away from all denominational distinctions. Eventually the holiness people were a composite group from many different church backgrounds.

They said that whether a man was Arminian, or Calvinist, whether he was an immersionist or an effusionist, whether he was an Episcopalian or a

¹³W. W. Sweet, Methodism In American History (Revised Edition; New York, Nashville: Abingdon Press, 1953), p. 343.

Congregationalist, if he was a Christian his right and privilege was to seek to be made perfect in love and to receive this grace by faith now.¹⁴

A wave of non-sectarian spirit swept over the movement and a joyful fellowship in the Spirit was the keynote in holiness union meetings and associations.

Many prominent religious leaders were associated with the revival in one way or another. Charles Finney had preached a type of Christian perfection and testified to a second work of grace.¹⁵ Dwight L. Moody witnessed to a Spirit-filled life as the secret of his evangelism.¹⁶

The spiritual fountainhead of this revival was the matter of a personal experience of entire sanctification as a crisis experience, received by faith, subsequent to conversion.

The call to an utter devotion to Christ, however, was not received by a large portion of the established churches. Denominational leaders began to oppose the independent activities of the holiness people in forming

¹⁴J. B. Chapman, A History of the Church of the Nazarene (Kansas City, Missouri: Nazarene Publishing House, 1926), p. 19.

¹⁵Charles G. Finney, Memoirs of Rev. Charles G. Finney (New York: Fleming H. Revell Company, 1911), pp. 20-21; cf. Clark, op. cit., pp. 54-55.

¹⁶Smith, op. cit., pp. 22,25.

separate associations and publishing their own periodicals. There was a tremendous spiritual gap created between those who were born of the Spirit and baptized with the Spirit and those who were not. The converts of holiness preachers were multiplying who needed a church home and no one would encourage new converts to join churches that were opposed to the truth that effected their conversion.

After 1880 the movement began to crystallize into simple inter-denominational or non-denominational associations. Independent holiness churches were springing into existence spontaneously in many different parts of the United States. Many like Dr. Phineas Bresee who founded the Nazarene Church in Los Angeles in 1895 were practically forced out of the Methodist Church in spite of their marked success in having revivals and winning souls.¹⁷

Many of these associations or unions began to merge until from 1880 to 1925 at least twenty-five holiness and pentecostal denominations were formed.¹⁸ It was during that time that the Pilgrim Holiness Church, the Nazarene Church, and other sister denominations were formed by the coales-

¹⁷M. E. Redford, The Rise of the Church of the Nazarene (Kansas City, Missouri: Nazarene Publishing House, 2923 Troost Avenue, 1928), p. 135; cf. Smith, op. cit., pp. 106-112.

¹⁸Sweet, The Story of Religion In America, p. 353.

cence of various holiness groups.

A biographical study of individuals who were a part of the holiness movement in general and what became the Pilgrim Holiness Church in particular will afford special insights into the spirit and character of the awakening. It will also explain the reasons for the origin of the Church.

II. MEN WITH A MESSAGE AND A MISSION

Among those who became leaders in the holiness revival were two dedicated evangelists, Martin Wells Knapp and Seth C. Rees. Those two men had more to do with the beginning of Pilgrim world missions than any others.

While Knapp was a Methodist by background and Rees was a Quaker, both of them were characterized by an intense evangelistic and world-wide missionary passion. They were both dedicated to full-time, inter-denominational holiness evangelism when their pathways crossed in the Cincinnati area in 1896.¹⁹

¹⁹M. W. Knapp (comp.), Pentecostal Messengers (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, Revivalist Office, 1898), pp. 8-9; Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), pp. 40-41; A. M. Hills, A Hero of Faith and Prayer, (Cincinnati, Ohio: Mrs. M. W. Knapp, Mount of Blessings, 1902), pp. 129 ff.

Together they inaugurated the International Holiness Union and Prayer League in September, 1897, in Cincinnati.²⁰ The purpose of the Union was to rally holiness people for a more vigorous soul-winning effort with world-wide holiness evangelism as the primary goal. It was a simple inter-denominational organization but it marked the beginning of the Pilgrim Holiness Church as an organization and was stamped with the character of its founders.

Knapp, Rees, and their associates had a burning message and a burden that through its proclamation men would be saved and sanctified. Their passion for spreading holiness truth is best explained by a review of their personal experience.

Martin Wells Knapp (1853-1901).

Martin Wells Knapp was a young Methodist pastor at Albion, Michigan, when he was led into the experience of entire sanctification. Holiness literature and the ministry of William Taylor, Methodism's outstanding missionary bishop, were important influences that led him into the experience.²¹

²⁰Knapp, op. cit., p. 7.

²¹Hills, op. cit., pp. 52-57.

A portion of Knapp's testimony reveals what the experience of entire sanctification meant to him.

For nine years I tarried in the Sinai wilderness experience. I was converted, and knew it, loved God and His people, worked for Him as well as I could, saw many souls converted, and grew in knowledge and experience; but my temper, which was quick, often made me conscious that I was not possessed with all the mind of Christ. I was hampered with selfish ambitions, joking and teasing tendencies, and other movements of the carnal mind... There were frequent struggles within between the two contending principles....

In November, 1832, I permitted the Lord to lead me to Kadesh-Barnea, on the borders of the promised land. By His grace I then and there entered the land, receiving the blessed baptism of the Spirit that cleanses from inbred sin and fills with perfect love.... In an instant I was made conscious of my cleansing. The 'giants' fled, the 'walled towns' crumbled, and Canaan, through Christ, was possessed. To God be all the glory! The fullness soon followed....²²

There were three special results that were associated with that experience insofar as Brother Knapp was concerned that were significant for the future of the Pilgrim Holiness Church, which were (1) a burden for revivals, (2) a concern for publishing holiness literature, (3) a desire to form holiness associations. Knapp testified to a divine call for revival work and a personal experience of divine healing closely connected with his sanctification.²³

²²Ibid., pp. 53-55.

²³Ibid., pp. 56-57.

The message began to burn in his soul.

It was but natural, after I was sanctified, that under the Spirit's leadings I should wish to help others in the way I, myself, had been blessed. God filled me with messages which, like pent-up fire must find expression.²⁴

Knapp's lifelong zeal for world missions was perhaps kindled at the same time through his contact with Bishop William Taylor. At least he offered himself to the Bishop as a candidate for missionary service in India but was rejected due to frail health.²⁵

Feeling called of God into full-time evangelistic work, Knapp left the pastorate with the approval of the Conference and gave his time to revivals with a good deal of success. His concern was for the salvation of unsaved church members, the sanctification of believers, and the awakening of churches to Pentecostal power and blessing.²⁶

The same evangelistic urge found expression next in publishing holiness literature, a ministry that led directly up to the establishing of the International Holiness Union.

I wrote because God filled me so full I could not help it. He showed me the great center and mainspring of a holy life is Christ crowned within without a ri-

²⁴Knapp, op. cit., p. 61.

²⁵Hills, op. cit., p. 237.

²⁶Ibid., pp. 58-86.

val. That thought took possession of me. I thought on it, preached it, until finally it took the shape of my first book, Christ Crowned Within....²⁷

Knapp finally auctioned off some of his household goods to finance the publishing of his first book, Christ Crowned Within, in 1887, and within a short time twenty-one thousand copies were sold.²⁸ It was the beginning of a phenomenal ministry in writing and publishing holiness literature. Other titles were soon published in which holiness and revival were always the major themes.

Letters of appreciation and inquiry from those who were reading Knapp's books such as Christ Crowned Within, Out of Egypt Into Canaan, and Revival Tornadoes prompted the beginning of the Revivalist as a monthly periodical devoted to the spread of revivals.²⁹ The Revivalist was launched in 1888 and played a decisive role in the building of the work in Cincinnati and the early missionary work.³⁰

²⁷Knapp, op. cit., p. 61.

²⁸Hills, op. cit., pp. 79-80.

²⁹L. R. Day, A History of God's Bible School In Cincinnati, 1900-1949 (unpublished thesis for Master of Education degree, Teacher's College of the University of Cincinnati, 1950), p. 11; Hills, op. cit., pp. 79-81, 127, 154, 327.

³⁰Day, op. cit., p. 11.

The publishing of the Revivalist was another remarkable faith venture for Knapp. The paper was published without any special financial endowment or any organized church constituency as most church papers require. It was made a subject of prayer, and God honored the effort. By the time Knapp died in 1901, the Revivalist was a weekly and had a circulation of twenty-five thousand copies.³¹

Cincinnati appealed to Knapp as a good headquarters for the publishing work and also as a needy field for evangelism. After moving there in 1892,³² he gave his time to the publishing of the Revivalist, tracts, books and also to revival work. Their home soon became a center for holiness prayermeetings and for the promotion of holiness associations.³³

Knapp was a sort of spiritual Napoleon, small but mighty. He stood only five feet four inches high and weighed only a hundred twenty pounds. Without any of the natural gifts for success as a public speaker, he invariably had to overcome the bad impression created by his first appearance.

³¹Hills, op. cit., p. 81.

³²Mrs. M. W. Knapp, "What Hath God Wrought," God's Revivalist and Bible Advocate, XVII (January 4, 1905), p. 3.

³³Day, op. cit., p. 16. This thesis has the best record of Knapp's work in Cincinnati.

His health was permanently impaired by the after effects of sunstroke. Nevertheless he overcame the natural handicaps and was respected as a revival and campmeeting worker as well as a successful author and publisher of holiness books.

A. M. Hills who was a warm, personal friend described him as "a little bundle of nerves and brain and heart, all alive and on fire for God and holiness."³⁴ His results in winning souls were outstanding, and the only explanation for his ministry was the baptism of the Holy Spirit which was also the major issue of his ministry.

Seth C. Rees (1854-1933).

Seth C. Rees was forty-two years old and in his prime as an evangelist when he came into the Cincinnati area to conduct revivals in 1896.³⁵ By that time he had twenty-three years of experience in the ministry and was intent on moving things for God. The effect of his evangelistic labours were such that due to his Quaker background he was sometimes advertised as the "Earth-Quaker."³⁶ Dr. Henry Clay Morrison declared that "there is no man in all the hol-

³⁴Hills, op. cit., p. 159.

³⁵Rees, op. cit., p. 45.

³⁶Ibid., p. 46.

iness movement who preaches with more fervent power and direct effect on the masses than Seth C. Rees."³⁷

The reasons for which Seth Rees left the independent Emmanuel Church in Providence, Rhode Island, to enter again into full-time evangelism will illustrate the spirit of urgency which characterized his entire life's work. During the period of about two years at the Emmanuel Church, it is estimated that at least a thousand were converted under his powerful ministry. Besides the main church there were two missions maintained. The church members were organized into six different "corps" -- the Slum Corps, the Sailor Corps, the Prison Corps, the City Mission Corps, the Hospital Corps, and the Open Air Corps. There were great crowds of people and conversions every week.³⁸ The report went like this:

What a glorious year! Hundreds of drunkards, gamblers, harlots, and common sinners, as well as mechanics, bankers, merchants and Church members, have been gloriously saved.... Many drunkards have not only been saved from rum, licentiousness and tobacco, but their bloated and diseased bodies have been healed, their faces freed from rum blossoms, and their wrecked, ruined lives made entirely new...³⁹

³⁷Dr. H. C. Morrison, cited by Paul S. Rees, op. cit., p. 45.

³⁸Seth C. Rees, "Book Evangelism," Pentecostal Messengers, M. W. Knapp, editor (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), preface.

³⁹S. C. Rees, cited by Paul S. Rees, op. cit., p. 37.

In the midst of that revival atmosphere, Seth Rees testified that God told him he was not getting the message out fast enough and called him to enter into full-time revival work.

God spoke to me, saying: 'You are not getting this message to the people fast enough!' He requested us to move out of our comfortable home into the cramped quarters of two small trunks, and for two years my wife and I travelled East and West and North and South, publishing this glorious salvation.⁴⁰

Under the compulsion of that divine call, Rees left Providence and entered into full-time evangelistic work. It was at that juncture that he came into contact with Martin Wells Knapp in the Cincinnati area in 1896.

The same conviction of the Spirit's leadership and the same sense of urgency led him also into the ministry of writing. The Ideal Pentecostal Church, his first book, was published in early 1897 with this explanation:

The blessed Holy Spirit suggested that I was not getting the Pentecostal message to the people fast enough, and that I ought to write it and send it forth. Night after night He awakened me and talked with me about it while all others were asleep. When my mind was clear that it was God's will, the book was written and offered to the public without apology.⁴¹

⁴⁰Seth C. Rees, Fire From Heaven (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), preface.

⁴¹Seth C. Rees, "Book Evangelism," Pentecostal Messengers, M. W. Knapp, editor (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), preface.

The source of Seth Rees's zeal, passion, and power may also be traced back to his own personal experience of entire sanctification. Raised in Westfield, Indiana, by Quaker parents, Rees was born again in 1873 and soon entered the ministry with good results. Brought face to face with his own spiritual need, he testified to the following experience:

I found the motions of evil within me. I was not a little surprised to discover that there was a sin principle remaining in my breast which mocked, persecuted and threatened me.... I became keenly conscious of a shortage in my experience... My suffering under conviction for inbred sin greatly surpassed anything I endured when an awakened sinner...

To give up my reputation and renounce my ambition for place, and die out completely to what might be said or thought about me, seemed more than I could possibly do.... Then I began to say "Yes" to the Lord. "Yes! Yes! Yes!" The past, present and future, all the known and all the unknown, my reputation, my all, went into God's lap....

At last there began to creep into my soul a tranquil feeling, a holy hush, a death-like stillness, a sweet, placid, 'second' rest. I had let go, and He had embraced me in His arms.... From that hour I had convictions of certainty... The Holy Ghost came in, cleansed the temple, spread the table, and I took supper with the Father, Son, and Holy Ghost that very day....⁴²

From that time forth Brother Rees challenged his listeners with the truth concerning the baptism of the Holy

⁴²Seth C. Rees, cited by Paul S. Rees, op. cit., pp. 16-18.

Spirit with unction and power.

No explanation has been given for the source of Rees's fervent interest in world evangelization. Some prominent holiness people felt that he was one of the greatest forces for world missions in his time.⁴³ For two years he laboured as a missionary among the Modoc, Cherokee, and Peoria Indians in Kansas during the 1880's with good results.⁴⁴ He was an admirer of Dr. A. B. Simpson, founder of the Alliance, who was stirring things for holiness and missions with his "four-fold gospel," and served as President of the Michigan Auxiliary of the Christian Alliance while pastoring at Raisin Valley, Michigan, in 1888.⁴⁵ Later on in New England he had further contact with Simpson and preached for him at the meetings in Old Orchard, Maine, where the Alliance movement was founded. There he came into contact with missionary leaders from all over the world.⁴⁶ While Simpson,

⁴³G. Arnold Hodgkin, "The Missionary," Seth Cook Rees the Warrior-Saint, Paul S. Rees, op. cit., p. 168.

⁴⁴Paul S. Rees, op. cit., pp. 19-21.

⁴⁵Ibid., p. 24.

⁴⁶A. E. Thompson, Life of A. B. Simpson (New York: The Christian Alliance Publishing Co., 318 West 39th Street, 1920), p. 108.

as a sanctified Presbyterian leaned more toward the Keswick position, there was a remarkable similarity in the spirit and passion of the two men. They were both intent on the evangelization of the world, emphasized the pre-millennial return of Christ and divine healing, and both were effective preachers of higher Christian life.

Rees was quick to act and never hesitated to follow what he felt to be the divine will. That characteristic led to difficulty with the orthodox Quakers on the ordinance question, for when Rees was persuaded to be baptized by immersion many were offended and closed their doors to his ministry in spite of the way that God was blessing him. One result was that Rees was led out into a wider field of service.⁴⁷

Rees was just the opposite of Knapp when it came to natural gifts and stood before the people as "a commanding figure with a commanding message."

How did he look?.... Large of body, high of forehead, with brown eyes flashingly expressive, his strong open countenance framed by dark hair roached back on the left side and a Van Dyke beard, he stood, without effort at distinctiveness, a commanding figure with a commanding message.... The total impression created was that of manliness and Godliness fused into electric effectiveness by the fire of the Holy Ghost.⁴⁸

⁴⁷Rees, op. cit., pp. 22-24.

⁴⁸Ibid., p. 45.

Knapp and Rees.

The association of Martin Wells Knapp and Seth C. Rees therefore represented a unity of spiritual purpose and passion although their backgrounds were different and their personalities were dissimilar. It was limited to the brief period between 1896 and the time of Knapp's death in 1901.

They were both insistent upon honoring the Holy Spirit as "the executive of the Godhead" and emphasized the things of the Spirit which were considered to be so real and so important.

They were both characterized by a keen sense of mission which included the whole world. Both men considered prayer to be the chief weapon in the holy warfare.

Living up to their convictions had led both of them apart from their denominational organization, and by 1897 they were working independently.⁴⁹

Their experiences were in many ways representative of the men who were a part of the holiness movement and have been considered here for that reason.

⁴⁹It was chiefly the ordnance question that drove a wedge between Seth C. Rees and many orthodox Quakers who objected to his "liberal" stand. Rees departed from the tradition and was baptized by immersion, believing that it was the Scriptural way. Cf. Paul Rees, op. cit., pp. 22-24; Knapp's chief problem came from a local Methodist pastor in Maryland who objected to his preaching at a holiness campmeeting without his approval. Knapp then declared the reasons why it was no longer possible for him to work with the Methodist church. Cf. Hills, op. cit., pp. 215-235.

III. THE INTERNATIONAL HOLINESS UNION AND PRAYER LEAGUE

The focal point for the beginning of the Pilgrim Holiness Church and its world missions as an organization was the inauguration of the International Holiness Union and Prayer League in September, 1897,⁵⁰ an event which took place in Knapp's modest home in Cincinnati. Rees later gave a brief description of the occasion and referred to it as "a small affair with a big name."⁵¹ Another report, whose author is unknown, states that not more than a dozen persons were identified with Knapp and Rees in the initial organization, but that many were waiting for some such definite action and the Union rapidly grew.⁵²

A brief constitution was prepared and officers were chosen. Provision was also made for state, county, or local unions to be organized as a part of the main body. The first officers chosen were Seth C. Rees as

⁵⁰M. W. Knapp (comp.), Pentecostal Messengers (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1898), p. 7.

⁵¹Seth C. Rees, acceptance address, Minutes of the General Assembly of the Pilgrim Holiness Church, September, 8-14, 1926 (Cincinnati, Ohio: The Pilgrim Holiness Advocate, 1505 Elm Street, 1926), p. 36.

⁵²United States Bureau of the Census, Census of Religious Bodies: 1926. Pilgrim Holiness Church, Statistics, Denominational History, Doctrine, and Organization, (Washington: Government Printing Office, 1928), p. 8.

President, Martin Wells Knapp as Vice-President, W. N. Hirst as Secretary, Byron Rees as Corresponding Secretary, and C. W. Ruth as Treasurer.⁵³

It was another step in the development of the holiness associations and revival prayer leagues sponsored by Knapp, beginning in 1893 after he arrived in Cincinnati.⁵⁴ The Constitution of the new Union was also quite similar to that drawn up for the Pentecostal Holiness Union and Prayer League which originated in January or February, 1897, and was the immediate predecessor of the International Holiness Union. The emphasis on world-wide evangelism was however stronger in the latter Union as indicated by the title.⁵⁵ After the association with Seth C. Rees as the leader, the Union began to grow rapidly.

⁵³Constitution and By-Laws of the International Holiness Union and Prayer League, undated. The Constitution is a small four-page, tract-sized leaflet that may be dated by reference to other publications as noted in this chapter.

⁵⁴The Central Holiness League was organized on May 7, 1893, with meetings held in the Y. M. C. A. Day, *op.cit.*, p. 17; The International Revival Prayer League followed that in December, 1893. The Revivalist (December, 1893), p. 3; The Pentecostal Holiness Union and Prayer League began in January or February, 1897. The Revivalist (March, 1897), (June, 1897), p. 1. The Revivalist served as an organ for these associations and leagues.

⁵⁵"Pentecostal Holiness Union and Prayer League," The Revivalist (March, 1897), p. 1.

There were several outstanding characteristics of the International Holiness Union and Prayer League worthy of attention.

1. It was a positive effort to promote world-wide holiness evangelism.

The evangelistic and missionary spirit that motivated the founders was stamped on the organization and written into the constitutional objectives. World-wide holiness evangelism for the salvation of sinners and the sanctification of believers was the primary goal. The objectives were set forth in the Constitution as follows:

OBJECT.

Art II. The object of this Union is:

First. To glorify God our Father, exalt Jesus Christ our Savior, and honor the Holy Ghost our Sanctifier.

Second. To emphasize the importance of Scriptural regeneration for sinners and the baptism with the Holy Ghost and fire for all believers.

Third. To carry out the great commission of our heaven ascended Head, by publishing the gospel of holiness in the slums, and in the jungles, and to all the world.⁵⁶

It was not a reform movement or a secession from any established denomination. It did not come into existence

⁵⁶Constitution, op. cit., Art. II.

over any negative issue. It was intended to rally holiness people for a more united and vigorous soul-winning effort.

2. It was an inter-denominational fellowship. It was not considered to be a church or a denomination or the beginning of one, but was put forth as "a fraternal union... designed to promote deep spirituality among all believers."⁵⁷ Everything was borne along on a tidal wave of non-sectarian spirit, and it might almost better be described as a non-denominational society. It was marked by simplicity and the absence of restrictions.

The only requirement for membership was the possession of a pure heart or, in lieu of that, "an ardent desire for the experience."⁵⁸ Those who could meet that requirement and were willing to sign the following pledge were welcomed into the fellowship of the Union:

I believe that Christ's baptism with the Holy Ghost is subsequent to regeneration, that it is for all believers, that it is an instantaneous experience, received by faith, cleansing the heart of the receiver from all sin, and enduing him with power for the successful accomplishment of all to which he is called.⁵⁹

⁵⁷Ibid., Art. I.

⁵⁸Ibid., Art. V.

⁵⁹Ibid.

The pledge left no doubt as to the central spiritual issue which the founders of the Union were concerned about. On other matters there was to be "liberty of conscience in all matters that were not sinful."⁶⁰

Many felt at that time that it was in divine order for all denominational distinctions to be put aside. There was also a strong reaction against organizational control, due in part at least to the arbitrary manner many denominational leaders had dealt with the holiness people. Seth Rees was convinced that the Spirit of God was moving across all denominations and that it was a sign that Jesus was returning soon.

The time has come in the last twenty-five or thirty years when God has launched a movement that is spreading all around the world. The High Church Episcopalian, the Presbyterian, the Congregationalist, and the Lutheran are getting interested in this question about holiness. This is one of the signs that Jesus is coming soon. God is selecting a Bride out of the churches for His Son; God's people are fast becoming a unit.....

We have come to a place in this movement where God is not going to be shut up to a denomination but is reaching out and extending His hand to all denominations and all classes. He is going into the jungles, and into the slums, and saving people and sanctifying them holy.⁶¹

⁶⁰Ibid., Art. I.

⁶¹Seth C. Rees, Fire From Heaven (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), p. 173.

3. The Union was radical in certain aspects. There was a stamp of radicalism in the Union, particularly in reference to divine healing and the pre-millennial return of Jesus.⁶²

Someone contemporary with the early days of the Union wrote this explanation into a revised Constitution that was published about 1902 for the origin:

It was the result of months of deliberation, counsel and prayer, and seemed to its founders a necessity for the proper preservation and propagation of the work of spreading a Full Gospel to all the world. Especially so since there is a growing tendency in the so-called holiness movement of America to rule out of their camp-meetings, conventions, and work generally such blessed Bible doctrines as the healing of the sick, the return of our Lord and the evangelization of the world.⁶³

An example of the trend spoken of would be the action taken by the National Holiness Association in 1887 when they decided to ban from membership those who made healing or pre-millennialism their "hobby."⁶⁴ There were many prominent holiness leaders, especially from the Methodist Church, who

⁶²Constitution, op. cit., Art. V. The brief statement concerning divine healing and the return of the Lord were omitted from the next edition of the Constitution in 1900, but were a prominent part of all the activities and were always included in later editions of the Manual.

⁶³"Origin and Name," Manual of the International Holiness Union, n.d. Ca. 1902.

⁶⁴Timothy L. Smith, Called Unto Holiness (Kansas City, Missouri: Nazarene Publishing House, 1960), p. 35.

were still post-millennial. Holiness people were divided on that issue at the turn of the century.⁶⁵

Many were also fearful of the healing emphasis due to the false teachings espoused by rising sects such as the Alexander Dowie movement near Chicago and the Christian Science teaching coming out of New England. The first leaders of the Pentecostal Rescue Mission in Binghamton, New York, joined up with the Dowie movement.⁶⁶

The leaders of the Union did not hesitate to proclaim their convictions and held to a Scriptural course in the midst of the conflicting ideas. Seth Rees defended their stand on pre-millennialism and healing upon one occasion with the following message:

But the laughable part after all is the fact that divine healing and Jesus' return are designated as 'sidetracks.' One cannot refrain from amusement when he observes the vociferous bellowings of these well-meaning people, for one recalls that for three years Jesus was 'side-tracked' as they would call it for He healed everywhere; and the apostles left the

⁶⁵Hills, op. cit., p. 156; Cf. Smith, op. cit., pp. 25, 118, 184, 194, 214, 309.

⁶⁶"The Origin of the New York District," Pilgrim Holiness Advocate, V (June 25, 1925), pp. 12-13. "About 1897 or 1898 a portion of a mission band... under the leadership of the Rev. John Scobie of Canada formed a mission known as the Pentecostal Rescue Mission, and rented a hall in the central part of Binghamton. Bro. William Christie was chosen as leader and for a time the work moved on with the blessing of the Lord, but the Dowie movement made inroads upon the work taking the leader and some of the prominent workers...."

main line, for they healed the sick folk; and the illustrious saints of all the ages have landed in the ditch for they have believed and experienced divine healing.⁶⁷

The time came when nearly all holiness people were strongly convinced of the pre-millennial return of Jesus Christ, but while that truth has come to the forefront the matter of divine healing has receded and in a sense surrendered to the pentecostal groups.

4. It was an aggressive Union. The work spread out through campmeetings, revivals, publishing of holiness literature, and missionary work at home and abroad.

IV. CONTEMPORARY STIRRINGS

The launching of the International Holiness Union and Prayer League in Cincinnati in 1897 was in microcosm a picture of what was taking place in many different parts of the United States. A. B. Simpson took the first steps in organizing the Christian and Missionary Alliance up in Old Orchard, Maine, in 1887.⁶⁸ The western branch of the Nazarene Church was budding on the West Coast when Phineas Bresee organized the First Church of the Nazarene in Los

⁶⁷Seth C. Rees, Fire From Heaven (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), p. 215.

⁶⁸Thompson, op. cit., p. 263.

Angeles in 1895.⁶⁹ The eastern branch of the Nazarenes was under way by 1897 with the merger of two holiness associations in New York.⁷⁰ Such was the picture everywhere as holiness was crystallizing into an organized status.

Several groups were forming that eventually merged together in the Pilgrim Holiness Church. The Holiness Christian Church had originated with a revival in 1882 around Philadelphia. By 1897 there were two conferences, one in Pennsylvania and one in Indiana, that met for "a general conference" in Reading, Pennsylvania.⁷¹ The Holiness Bands in California was the result of a revival work that began in 1880, and by 1897 they counted a total of thirty-seven churches.⁷²

⁶⁹Redford, op. cit., p. 46; Cf. Smith, op. cit. pp. 27-53.

⁷⁰Redford, op. cit., pp. 99-105; Cf. Smith, op. cit., pp. 54-73.

⁷¹"Holiness Christian Church," Manual of the Pilgrim Holiness Church, 1926 (Cincinnati, Ohio: Published by the Pilgrim Holiness Advocate, Fifteenth and Elm Streets, 1926), Sec. 3, p. 9; the Pennsylvania section followed C. W. Ruth into the Nazarenes in 1908, cf. Smith, op. cit., 129, 219, 229, 274. The Indiana conference united with the Pilgrims in 1919.

⁷²Mrs. Josephine F. Washburn, History and Reminiscences of the Holiness Church Work In Southern California and Arizona (South Pasadena, California: Published by the author, Record Press, n.d.), pp. 224-225.

The revival movement that was to sweep the Rocky Mountain area and be organized under the name of "The People's Mission Church" began with a tent meeting in Colorado Springs in 1898. The Colorado work was not based on any coalescence of unions or associations but was built after 1898 by revivals and campmeetings.⁷³ A small band of people were starting a mission in the center of Binghamton, New York, in 1897, which turned out to be the nucleus of the Pentecostal Rescue Mission.⁷⁴

This was all part of a revival of full salvation that was battering at the walls of religious formalism throughout the length and breadth of the United States. The holiness movement was born in revivals and spread the same way. They were in great contrast to the established denominations.

Without buildings they held services in rented halls, school houses, tents, in homes, and out in the open air.

While the "social gospel" advocates talked of a coming world order of perfection through education and culture,

⁷³P. W. Thomas, "The People's Mission Church of Colorado," The Pilgrim Holiness Advocate, V (April 16, 1925), p. 1.

⁷⁴"The Origin of the New York District," Pilgrim Holiness Advocate, V (June 25, 1925), pp. 12-13.

the holiness people were concerned about the ugliness of sin and depravity and saw that the only remedy was in the transforming grace of God. Two shattering world wars have vindicated the Scriptural concepts the holiness people held of the human heart.

In contrast to the growing tendency toward liberal theology and evolutionary theories, the Word of God was championed as never before.

At a time when the poor were being excluded from the churches that were chiefly concerned over the magnificence of their buildings and the finesse of their ritual, the holiness people were marked with a compassion for the down and out. Rescue work for fallen girls, orphanages, city missions, and prison evangelism were hallmarks of the holiness people in general.

"The poor have the gospel preached to them." Jesus cited that fact as proof that He came from the Father.⁷⁵ The missionaries nearly always in all fields around the world found their main work to be among the poor and despised classes. Thus Christ through His church was again preaching the gospel to the poor in the twentieth century.

⁷⁵Matthew 11:1-6.

CHAPTER II

ROUND-THE-WORLD MISSIONARIES

The world mission of the International Holiness Union and Prayer League was not only stated in the original Constitution but it was often reiterated. Knapp published the following explanation for the formation of the Union in 1898:

The Union was organized with a view to reaching a greater number of people with the gospel of full salvation, and it is planned to carry the work to all parts of the world.¹

There were several important trends in the life of the nation and also in the affairs of the churches that were significant for such a world view.

I. THE CONTEMPORARY SITUATION

In 1900 the American people were turning their attention to world affairs more than ever before. The first rough conquest of the wilderness and the era of westward expansion were ending. The United States was a rapidly developing nation of seventy-six million people at the turn of the century. America's wealth and power were rapidly increasing through

¹M. W. Knapp (comp.), Pentecostal Messengers (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1898), p. 7.

the development of the industrial revolution, the exploitation of natural resources, and scientific progress.

America began at that time to take its first steps toward world leadership. In 1895 President Cleveland intervened in the boundary dispute between Venezuela and Great Britain over the border line with British Guiana. Efforts were being made to prevent European control of a proposed canal across the Isthmus of Panama.

The most important action was the quarrel with Spain in 1898 and the take-over of Spanish colonies. The Treaty of Paris on December 10, 1898, handed over Puerto Rico, Guam, and the Philippines to the United States. Cuba was accepted also with the promise of independence as soon as stable government could be established.

On July 7, 1898, the Hawaiian Islands were annexed. Gold was discovered on the Klondike in Alaska the same year and attracted interest in that territory.

There was at the same time a great increase of interest in foreign missions by all evangelical churches. By the time the International Holiness Union and Prayer League was formed in 1897, it was the very peak of what Latourette refers to as the "Great Century of Missions." More had been

done by the Christian church in the nineteenth century to reach the heathen world than in all the previous centuries.² William Carey had the honour of starting off the great century in missions and the modern missionary movement more than any other one man by his venture to India in 1793.

The increased American participation in world affairs accelerated this missionary interest, so that Sweet made the following observation:

Throughout the last decades of the nineteenth century and continuing through the early years of the twentieth, foreign missionary interest increased among all the American churches, Protestant and Catholic alike.³

The explorations of David Livingstone and Henry M. Stanley had aroused great interest in Africa. The Student Volunteer Movement was born at a conference for college students at Northfield, Massachusetts, conducted by Dwight L. Moody in 1886.⁴ By 1915 the Student Volunteer Movement had been instrumental in finding, training, and sending

²Kenneth Scott Latourette, The Great Century (Vol. VI of A History of the Expansion of Christianity, 7 vols. New York and London: Harper & Brothers, Publishers, 1944), pp. 440-456.

³W. W. Sweet, The Story of Religion In America (Second Revised Edition; New York: Harper & Brothers, 1953), p. 357.

⁴John Aberly, Outline of Missions (Philadelphia: Muhlenberg Press, 1945), p. 72; Cf. Sweet, op. cit., pp. 359-360.

five thousand young men and women to the mission field!⁵

All of these missionary movements were directly related to the revivals and spiritual awakenings that swept across the churches. The evangelical revivals of the eighteenth century led by John Wesley and George Whitefield laid the spiritual foundation for the missionary expansion in the nineteenth.

These trends naturally had their effect on the holiness people who came out of the established churches and who were greatly concerned over the salvation of souls. The founders of the International Holiness Union were not unique in their world vision, but they were among the leaders that God was using to accomplish the task of world evangelization.

II. THE FIRST MISSIONARY PROJECT

The first foreign missionary project of the Union was not for the conversion of the heathen, but for the sanctification of missionaries and native workers already on the mission field!

Letters were being received from missionaries who were reading the Revivalist paper in India, Australia, and other places expressing a heart hunger for the holiness

⁵Ibid.

truth that was being published in the Revivalist. Some were asking for special workers to visit the fields and conduct holiness conventions.⁶

The plea for spiritual help of the type found in revivals and holiness conventions in the United States was given a whole-hearted response. A plan was made to send holiness evangelists around the world to hold special services for the missionaries and native workers.

The plan was announced by special appeals in the Revivalist for January 5th, 1899, and a "Go or Send Fund" was initiated to finance the trip. The first two donors listed were M. W. Knapp and Seth C. Rees with contributions of a hundred dollars each.⁷ Thereafter the "Go or Send Fund" was featured and all donations were listed in the Revivalist.

They were well aware of the fact that great numbers of missionaries had already gone forth around the world. They believed that the key to world evangelization was for all missionaries and native workers to receive a pentecostal

⁶M. W. Knapp, "Shall We Send Them?", The Revivalist, XI (January 5, 1899), p. 9; M. W. Knapp, "Around the World," The Revivalist, XI (February 9, 1899), p. 9.

⁷"Go or Send Fund," The Revivalist, XI (January 12, 1899), p. 9.

baptism of the Holy Spirit in sanctifying power. Brother Knapp's explanation indicates their high hopes for such an effort.

It is a time of glorious opportunity. The world is girdled with Bible missionaries, real Christians, waiting for some Divinely-empowered messenger of the Lord to put the query to them: "Have ye received the Holy Ghost since ye believed?"

The wires are all laid.... All that we need is some Holy Ghost manipulator of the electric buttons who will make connections and blow up heathenism, ancient superstition, ignorance, barbarism and sin.⁸

Knapp and Rees began a vigorous effort to promote donations for the "Go or Send Fund" and stir up missionary interest through the Revivalist. The money did not come in very readily, and the campaign continued throughout 1899 and 1900.

III. HOLINESS AND MISSIONS

Sizzling messages of Scriptural truth on holiness and missions began to pour out through the Revivalist and other publications. Some well-defined convictions concerning the missionary task of the Church were revealed.

⁸Martin W. Knapp, "Shall We Send Them?", The Revivalist, XI (January 5, 1899), p. 9.

Their messages are worth repeating since they reveal what the founders considered to be the mission of the Church. Their concepts of world missions were Scriptural and are still valid today. The fire still seems to glow from the printed pages where those messages are preserved. Their basic concepts concerning the relationship of holiness and missions were as follows:

1. World evangelization is the primary objective of the Church. Knapp was promoting the project to send holiness workers around the world at the Salvation Park Campmeeting in 1899, when he declared this truth which is often found in his writings.

Jesus commanded that we should go into all the world and preach the gospel to every creature. I understand that to mean that we are to go personally or by our representatives, and if we do not do this we are breaking the great central New Testament commandment....

We are either going to spread holy fire or roast in hell fire through all the ages of eternity.... We are commissioned by the Lord.⁹

2. True holiness is manifested by a missionary spirit. Both leaders of the Union had the lifelong conviction

⁹Martin W. Knapp (ed.), Electric Shocks From Pentecostal Batteries, or, Food and Fire from Salvatinn Park Campmeeting (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, Revivalist Office, 1899), pp. 152-154.

that any "holiness that is not missionary is bogus."¹⁰ They did not hesitate to say so and make the message plain. Seth Rees said that any professing holiness people who were not very much interested in missions should seek for a true baptism of the Holy Spirit which would correct such a condition.

A holiness that does not consider the unattracted and unreached masses, whether at home or abroad, in the slums or in the jungles, may be Pharasaical and ceremonial and legalistic; it certainly is not Scriptural; it lacks point and pungency and adaptability to the world's needs.

"Holiness people" who are not intensely interested in missionary work ought to seek definitely and receive unmistakably the second work of grace termed entire sanctification by the baptism of the Holy Ghost and fire.¹¹

Knapp usually shot the same type of Scriptural ammunition at his listeners.

The Pentecostal experience brings a missionary spirit. When a man is really sanctified wholly, he is cut loose from the world and ready for anything God may call him to. India and China are close to his heart and prominent in his prayers as well as the United States of America.¹²

¹⁰Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 142; A. M. Hills, A Hero of Faith and Prayer (Cincinnati, Ohio: Mrs. M. W. Knapp, Mount of Blessings, 1902), p. 417.

¹¹Seth C. Rees, "Editorial," The Revivalist, XI (January 5, 1899), p. 2.

¹²M. W. Knapp, "Shall We Send Them?", The Revivalist, XI (January 5, 1899), p. 5.

Any profession of holiness or a Spirit-filled life that was not manifested by a burden for reaching the lost both at home and abroad was branded as absolutely false.

3. The Baptism of the Holy Spirit is the key to world evangelization. It was felt that the main hindrance to the fulfillment of the Great Commission was the lack of promised pentecostal power in the Church.

If the church would prepare herself by consecration and faith in God and the Pentecostal fire should fall, the whole heathen world would feel the shock as of a thousand earthquakes, and millions would be saved. Pentecost makes missionaries out of all of us, either at home or abroad, for one of the legitimate effects of real spirituality is an ardent desire to lead hearts to Jesus....

Pentecostal experiences will fill our missionary treasuries, fire-crown our outgoing missionaries, and secure phenomenal results on the rocky fields of heathendom....¹³

They were convinced that the advances in transportation and communication were of God in order that the world might be speedily evangelized and that the main hindrance was the selfishness of professing Christians which would be cleansed away by the promised baptism.¹⁴

¹³Seth C. Rees, "Pentecostal Aggressiveness," The Revivalist, IX (August, 1897), p. 1; Seth C. Rees, The Ideal Pentecostal Church (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1897), pp. 82-85.

¹⁴Seth C. Rees, The Holy War (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), p. 115.

4. The essential purpose of missions is the preaching of the gospel. It was recognized that a great number of missionaries had gone forth to the mission fields, but it was estimated that three-fourths of them were engaged in educational work or other means of social uplift. That was recognized as helpful, but there was a burden for more evangelistic work to be accomplished with definite soul-saving results.

Teaching the heathen the arts, instructing them in agriculture, cooking, housekeeping, etc., is no doubt very praiseworthy work, but it must be remembered that none of these things is preaching the gospel.¹⁵

The supreme objective of Pilgrim world missions has always been the evangelization of all men by the preaching of the gospel for the conversion of individual souls.

5. A holiness church that is not missionary-minded will soon die. They were convinced that any church that was not centered in the reaching of the lost would soon be rejected by the Holy Spirit and die spiritually. Knapp declared:

A holiness that is not energetic in its nature and world-wide in its interest cannot long survive.¹⁶

¹⁵Seth C. Rees, The Ideal Pentecostal Church (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1897), p. 84.

¹⁶M. W. Knapp, "Shall We Send Them?", The Revivalist, XI (January 5, 1899), p. 9.

The warning was given that no one could expect to retain their Christian experience if they did nothing for the salvation of others. Consider Seth Rees's message to the students at God's Bible School:

I want to say that the call of God is upon us... I might just as well deal plainly with you. We can not feather our nest and settle down and take care of ourselves, and retain our experience. We must "preach it and pray it and sing it and shout it."

We must go to the cellars and the garrets, we must go among the wharves at the river; we must go everywhere and carry the gospel of the Son of God.¹⁷

It may surprise those who look back to the former days as a time of great revival to find out that even then it was a constant battle to keep things going for God. Consider this stirring appeal and the lament that holiness work was in danger of drying up:

I have a very deep conviction that if the holiness movement does not become more missionary it will dry up. I am confronted with the appalling fact that in our New England churches we are already drying up. Holiness churches and holiness leagues in some places have no more fire or juice than some of the churches that kicked them out....

The only way for us to keep fiery, to keep juicy and to have a good-gravy experience is to be progressive, to be missionary in spirit and scatter the fire....¹⁸

¹⁷Seth C. Rees, Fire From Heaven (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), pp. 271-2.

¹⁸Seth C. Rees, "A Stirring Appeal," The Revivalist, XI (February 16, 1899), p. 9.

The messages quoted indicate that the preaching was definite and to the point. They did not believe sanctified people "ought" to be interested in world missions. They were convinced that truly sanctified people were interested in the salvation of the lost around the world for they were filled with the Spirit of Christ.

IV. THE ROUND-THE-WORLD HOLINESS MISSIONARIES

While stirring messages were being published in the Revivalist, the "Go or Send Fund" was slowly increasing. Meanwhile Knapp started a mission in an ex-saloon in downtown Cincinnati where two services were held daily and seven hundred and fifty converts were reported in one year.¹⁹ Rees was busy in revival campaigns.

A campmeeting was begun at the Hamilton County Fairgrounds near Cincinnati in 1899. Since they liked for everything to have a good holiness flavour, the Fairgrounds were referred to as "Full Salvation Park".²⁰

¹⁹Hills, op. cit., pp. 159-160; M. G. Standley, My Life As I Have Lived It For Christ and Others (Not listed, published by the author, 1949), pp. 39-40.

²⁰M. W. Knapp (ed.), Electric Shocks From Pentecostal Batteries (Cincinnati, Ohio: M. W. Knapp, 1899), p. 3; Cf. L. R. Day, A History of God's Bible School In Cincinnati, 1900-1949 (Unpublished thesis for Master of Education degree, University of Cincinnati, 1950), pp. 14-17.

Charles Stalker, a Quaker evangelist, and Byron Rees, gifted young preacher son of Seth Rees, were chosen as the "Round-the-World Missionaries." The total amount of the "Go or Send Fund" last reported in The Revivalist was only \$1,150.73, but Stalker raised funds in other ways by his own efforts.²¹ Together they sailed from New York for London on January 2, 1901.²² Byron Rees dropped out soon after arriving in England.

Stalker itinerated through England and Ireland and was present there when Queen Victoria died, marking the end of an era. He continued on to India, China, and Japan, returning about a year later via San Francisco. He came back with a glowing report. "From the first steamer we went out on until the last one on which we returned, God gave us souls in every place in every meeting."²³

There is an interesting report on Stalker's visit to India found in an unexpected source. The historian for the Wesleyan Methodist work in western India records the follow-

²¹"Go or Send Fund," The Revivalist XI (December 21, 1899), p. 9; Charles Stalker, Twice Around the World With The Holy Ghost (Columbus, Ohio: Charles Stalker, 70 Starr Avenue, 1906), pp. 14-17.

²²Ibid., p. 17.

²³Stenographic record of Charles Stalker's report to the 1902 campmeeting in Cincinnati, Mrs. M. W. Knapp (ed.), Electric Shocks No. IV from Pentecostal Batteries (Cincinnati, Ohio: Mrs. M. W. Knapp, Mount of Blessings, 1902), p. 93.

ing quotation from those who were in charge during the time that Stalker passed through.

In this church under the ministry of Rev. Charles Stalker men and women prayed through in four different languages. The presence of the Lord was so real that the people spoke in whispers. It was respectfully said that Brother Stalker's words were the breath of God.²⁴

Stalker arrived in China when the Boxer insurrection had forced the missionaries out to the coast for refuge and many had lost their lives. The special circumstances led to the opening of doors in an unusual way. Some who were previously antagonistic to holiness truth were quite receptive. A report of one service where more than a thousand missionaries were gathered to hear him preach is given as follows:

God sent the message, and the altar was filled,
and the fire fell, and people were saved and sancti-
fied and filled with the Holy Ghost.²⁵

While it may seem that such a brief ministry carried on by one evangelist was not very significant, it illustrates the fervent hope for a pentecostal outpouring of the Spirit on all missionaries that was present among the holiness people of the Union. They were not thinking in terms

²⁴Ruth S. Liddick, "Sanjan," Fifty Years In India, 1910-1960 (Marion, Indiana: Department of World Missions, Wesleyan Methodist Church, n.d.), pages unnumbered.

²⁵Stenographic record of Charles Stalker's report to the 1902 campmeeting in Cincinnati, op. cit., p. 99.

of building their own work when they sent a special envoy around the world, but of ministering to the entire body of Christ.

The purpose of helping the missionaries spiritually was proven worth-while. Many confessed to great needs in their own personal lives, including those who did not have knowledge of a definite conversion experience. That to Charles Stalker was even more sad than the ignorance of the heathen.

The saddest thing I saw in the foreign field was not the heathen bowing down to wood and stone; it was not the person who had never heard the gospel; it was the person who was there without a call from God, and without their Pentecost.²⁶

Stalker made other world trips on his own initiative, but no further effort of the kind was sponsored by the Union.

Summary.

The fact that the first foreign missionary project was a special effort for the entire sanctification of missionaries and native workers bears witness to the spirit and purpose of the International Holiness Union and Prayer League.

They felt that the baptism of the Holy Spirit upon individuals was the key to world evangelization. To them, holiness and missions were inseparable, and any true holiness was manifest by a concern for the lost at home and abroad.

²⁶ Charles Stalker, "Missionary Address," The Revivalist, XIV (July 31, 1902), p. 9.

CHAPTER III

THE FIRST MISSIONARIES

It is not correct to speak of "sending out" missionaries in the beginning. It would be more accurate to say that the early missionaries "went out" than to say they were "sent out." They went out under the impulse of their own convictions and to the places where they felt that God was calling them. Other individuals felt led to provide the finance. Usually some holiness association like the International Holiness Union and Prayer League certified as to their character and standing but made little attempt to supervise them. The main qualification was to be "saved, sanctified, and called."

It is an excellent testimony to the spiritual vitality of the holiness movement that independent faith missionaries were going before there was any definite organization to back them up. Charles Stalker met many of those missionaries on his trip around the world and reported that God was using them.

The fire is falling where the missionaries are on the independent line. There are hundreds being sent out with \$500 outfits and \$1,000 salaries; but the places where you ask the missionaries who sent them, and they say: "Nobody but God. One friend gave me

trunk; and another gave me a dress; and another bought my ticket; and God sent me" -- these are the places where the altars are filled and the fire is falling.¹

Nobody was joining a denomination when they joined the Union. Among the first missionaries were Methodists, Quakers, Salvation Army, Wesleyan Methodists, Free Methodists, Presbyterian, independent holiness, and possibly others. They were united on the basis of their holiness convictions and a fellowship in the Spirit.

Any suggestion of interference with what individuals considered the leadership of the Spirit was sure to be labeled as "popery." Even the original 1897 Constitution included this warning:

The International Holiness Union... is not opposed to church organization... but is, however, opposed to all ecclesiastical popery, and believes in individual liberty of conscience in all matters which are not sinful.²

Knapp declared that pastors must be careful not to interfere with those who were commissioned by the Lord in a missionary message at the Salvation Park Campmeeting:

¹Stenographic record of Charles Stalker's oral report to the 1902 campmeeting at Cincinnati, Mrs. M. W. Knapp (ed.), Electric Shocks No. IV from Pentecostal Batteries (Cincinnati, Ohio: Mrs. M. W. Knapp, 1902), p. 96.

²Article I, Constitution and By-Laws of the International Holiness Union and Prayer League, n.d.

You are commissioned by the Lord. We must recognize our pastors as pastors, and not as popes. The holiness movement means a crusade against every kind of popery.³

Individualism thereby became an almost indelible characteristic of the movement. The happy freedom from organizational control, however, did not stand the test of experience. Furthermore the deep-set individualism encouraged by an over emphasis on the individual aspect of the Spirit's leadership was a leading obstacle in establishing a permanent organization. The story must be gradually unfolded as the record continues.

I. DEVELOPMENTS IN CINCINNATI

The tempo of evangelistic activities was steadily increasing. Regular annual meetings were being held by the officers of the International Holiness Union under the chairmanship of Seth C. Rees.⁴ The work was growing but no statistics were kept.

The Salvation Park campmeeting began in 1898 and attracted a good many people to Cincinnati, most of whom were being contacted through the Revivalist. Missions were empha-

³Stenographic record of message preached by M. W. Knapp at the campmeeting in 1899, M. W. Knapp (ed.), Electric Shocks from Pentecostal Batteries (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1899), p. 153.

⁴Seth C. Rees, "Apostolic Holiness Union," The Revivalist, XII (August 2, 1900), p. 12.

sized at the camp from the beginning. Since it was impossible for them to have any kind of a service, including testimony meetings or prayer meetings, without concentrating on the salvation of souls and sanctification of believers, the missionary services ended with altar calls. A report of the missionary day at the 1900 campmeeting was given like this:

This is Missionary-day. The scores of seekers which thronged the altar for the various experiences of salvation show that God's seal is placed upon a missionary gospel.⁵

In 1900 when the campmeeting was still held at the fairgrounds, they reported visitors from twenty-two states and two Canadian provinces representing "almost all of the evangelical denominations." There was an estimated number of five or six hundred seekers with a great number of definite victories and "more than one hundred who have taken God as their Healer."⁶

The ecumenical spirit was at a high pitch. Consider the report of the 1901 campmeeting:

Great harmony and unity prevailed. Some seventeen denominations were represented; but you could

⁵M. W. Knapp (ed.), "Sunday, July 1st, 1:30 p.m.," Electric Shocks from Pentecostal Batteries No. II (Cincinnati, Ohio: M. W. Knapp, 1900), p. 83.

⁶Ibid., pp. 84-85.

not tell the difference between a sanctified Quaker and a sanctified Baptist or Campbellite.⁷

M. G. Standley has given a first-hand report of how the fire would spread as a result of the campmeetings:

The camp closed in a blaze of glory. Many revival fires were kindled from the camp meeting; for so many went back home filled with the Spirit. They started cottage prayer meetings, house-to-house visitation, and camp meetings in their communities and churches. On every side we heard reports of those who had gone home and told how God answered prayer and poured out His Spirit, and as a result the Spirit of God came upon their communities and upon their churches...⁸

1900 marked the beginning of God's Bible School. It was through Knapp's initiative and under his direction. The acquisition of the property that was later known as the "Mount of Blessings" was another remarkable faith achievement. The primary purpose again was world evangelization through a trained holiness ministry, and the original name was God's Bible School and Missionary Training Home.⁹

⁷M. W. Knapp (ed.), Electric Shocks No. III from Pentecostal Batteries (Cincinnati, Ohio: M. W. Knapp, 1901), p. 72.

⁸M. G. Standley, My Life As I Have Lived It for Christ and Others (No publisher or printer listed, 1949), pp. 69-70.

⁹L. R. Day, A History of God's Bible School In Cincinnati, 1900-1949 (Unpublished thesis for Master of Education degree, University of Cincinnati, 1950), pp. 26-27; Cf., Standley, op. cit., pp. 53-54; Cf. Hills, op. cit., pp. 203-207.

It was just before the opening of the first session at God's Bible School that Charles and Lettie Cowman arrived for a visit in September, 1900. They stayed for six weeks and joined in the work around the new school.¹⁰ The number of students who came that year was not recorded but everyone could meet for chapel services in a room that measured twenty by thirty feet without any trouble.¹¹ There was just the one brick house to begin with, but the spiritual tide was moving strong. M. G. Standley tells why he came for that first year:

It did look utterly unreasonable to come up here on the Hill, and take an attic room that looked like an old boat with two portholes, and that was heated by a little monkey stove. We didn't have steam heat then as we have today. There were three boys in that room, yet I felt I was in the will of God, and this was just where God wanted me.¹²

God's Bible School was to be the main center for the Pilgrim missionary work up until 1922 when a separate headquarters was located in Kingswood, Kentucky, but in a real

¹⁰Charles Cowman, "Called to Japan," The Revivalist, XII (November 15, 1900), p. 9.

¹¹Standley, op. cit., p. 53.

¹²Ibid., p. 50.

sense until 1930. Most of the missionaries before 1930 came from God's Bible School.

II. SOUTH AFRICA

William Hirst, the first Secretary of the International Holiness Union and Prayer League, was eager to leave for South Africa. He was anxious to go in spite of the Boer War which was still being fought in the interior. In March, 1900, Hirst said:

There is no reason why we could not go at once to Durban, the English seaport, or to Capetown, and there work as the Spirit leads until the country is opened up and the war is over.¹³

The "Africa Mission Fund" was announced in the Revivalist to finance the Hirst family's mission to Africa. No explanation was given of his reasons for going there, but it was a time when church people were stirred by the reports of David Livingstone and Henry Stanley. Hirst was a Methodist minister and associated with Knapp in the publishing work.¹⁴

The "Round-the-World Missionaries" were still prepar-

¹³W. N. Hirst, The Revivalist, XII (March 22, 1900), p. 15.

¹⁴W. N. Hirst, "Saved, Sanctified, Called," The Revivalist, XII (January 4, 1900), p. 9; Constitution and By-Laws of the International Holiness Union and Prayer League.

ing to depart, and the first year of God's Bible School was just beginning, when the Hirst family left for Capetown in South Africa. They sailed from New York on October 10, 1900, and their arrival a month later in Capetown marked the beginning of work in South Africa.¹⁵

Mrs. Hirst testified as to how much better it was to depend on God than it was to depend on a salary:

How glad I am to be on the self-supporting line. I feel so much closer to God to be going this way than if we went with a salary to depend on. We can depend on God.¹⁶

South Africa is therefore the oldest field under the Pilgrim Holiness Church started by missionaries from America.¹⁷

III. KNAPP'S FAITH PRINCIPLE

The testimony of Sister William Hirst calls attention to the faith principle that governed the financial side of

¹⁵Day, op. cit., p. 41; Cf. Miss Nettie Peabody, "Early Days of God's Bible School," God's Revivalist, LXIX (May 23, 1947), p. 3; "Salvation Park Autumnal Holiness Convention," The Revivalist, XII (October 4, 1900), p. 9.

¹⁶Mrs. W. N. Hirst, "Farewell," The Revivalist, XII (October 18, 1900), p. 9.

¹⁷The Immanuel Church, consisting of a small group of churches on Barbados, was founded in 1890 by Samuel Bayley, a West Indian. The Immanuel Church united with the Barbados District of the Pilgrim Holiness Church in 1924, and would be the oldest work on any foreign field but was not founded by a missionary from America.

the missionary work for many years. It was believed that gospel workers should not work for any fixed salary but work by faith on a love-offering basis and be satisfied with whatever might be received. A key verse around God's Bible School was Matthew 20:4:

Go ye also into the vineyard, and whatsoever is right I will give you.

Going out by faith was interpreted to mean going out without any definite plans for financial support. Living by faith meant living without any fixed salary or guarantee of support.

This same principle governed all the financial affairs around God's Bible School and Knapp's publishing interests. He was happy to announce that no one on the "Mount of Blessings" was receiving any definite salary:

At the "Mount of Blessings" the teachers and workers are all like myself, called of God, and we gladly pour out our lives for Him without remuneration only as God sends it. No salary to hold one, not a sense of duty; but love -- yes, deep yearning love for the boys and girls He is giving us to be fitted for His service.¹⁸

This concept had far-reaching influence and deserves consideration. While this idea was by no means restricted to Brother Knapp and God's Bible School, it was through Knapp's influence that it came into prominence in that circle and in

¹⁸M. W. Knapp, "Tenth Day," Electric Shocks No. III from Pentecostal Batteries (Cincinnati, Ohio: M. W. Knapp, 1901), p. 68.

the early missionary work. The conviction was born in Knapp's heart when he felt called of God to leave the pastorate at Albion, Michigan, in 1885 and enter into full-time evangelistic work. There was no way for him to know what he would receive in the way of financial support as there was no precedent for that in the Conference. He felt that it was wrong for an evangelist to stipulate any certain amount of support, and at that time his faith was quickened to enter into that ministry on the basis of Matthew 20:4. "Go ye also into the vineyard, and whatsoever is right I will give you."¹⁹

Knapp lived by that verse and was successful in persuading many others to do the same. His principle was to be certain first of all that it is God's will, and then obediently trust God to provide whatever was right. It must be remembered that Knapp backed up his faith by a completely devoted life and careful living. He purposed to turn back into God's work all income beyond his necessities.²⁰

Some outstanding accomplishments were realized. The

¹⁹A. M. Hills, A Hero of Faith and Prayer (Cincinnati, Ohio: Mrs. M. W. Knapp, Mount of Blessings, 1902), pp. 73-75.

²⁰Ibid., p. 328.

publication of the Revivalist without any endowment or advertising, the founding of an orphanage and school in the southern mountains of Kentucky, a rescue home, and God's Bible School in Cincinnati were triumphs of faith. Many others left salaried positions to carry on these enterprises on a love-offering basis.²¹

In line with the same principle the missionaries all went forth on "the faith line." There were no guaranteed salaries or any plans for supervising the financial arrangements. Every missionary was on his own and gave accountability to no one.

It must be remembered that the same idea was current among many others. The first missionaries for the Alliance, and those for the Free Methodist, went out to the mission field on the same basis.²²

The same concept was also common for the pastorates in the United States. William H. Pratt has described the early days in the Indiana Conference of the Holiness Christ-

²¹Ibid., pp. 83, 204, 210, 279, 322, 327.

²²Byron Lamson, Venture (Winona Lake, Indiana: Light and Life Press, 1960), pp. 54-55; A. E. Thompson, Life of A. B. Simpson (New York: The Christian Alliance Publishing Co., 318 West 39th Street, 1920), pp. 128, 130-1.

ian Church when his father entered into the ministry. All preachers were required to stand before the conference altar and publicly declare themselves as ready to go anywhere the stationing committee would send them, unconditionally.

The matter of a salary was never entertained; in fact, in those days there were very few holiness churches which paid their pastors a regular salary. Preachers prayed and trusted God to supply their needs. God fed them like the little birds, giving them day by day as Jesus taught His disciples to pray, "Give us day by day our daily bread."²³

It was from that background the missionaries were going forth to pioneer for the gospel in other lands. The zeal and the love for God's kingdom were commendable.

What were the final results? The concept that regulation and government were contrary to faith had to be abrogated. There were many irregularities that came to pass. Missionaries had a precarious existence on the field and had to spend a lot of time in promoting their work. There was no way to check up on their stewardship of finances. Other results will be noticed in connection with the record of events. Faith was proper and Scriptural, but the misconception was that proper organization was unnecessary. Such organization was proven necessary, and those who did not stay in the Union as it became a Church had to form organizations

²³William H. Pratt, God Amid The Shadows (Indianapolis, Indiana: William H. Pratt, 3020 E. 34th St., n.d.), p. 55.

of their own.

IV. THE ORIENT

Charles and Lettie Cowman arrived in Cincinnati just in time for the opening of God's Bible School in September, 1900.²⁴ They were attracted by the warm spiritual tone of the Revivalist and came to meet the editor and get acquainted with the new school.²⁵ Their contact with the Union had decisive results, not only for the Cowmans, but for the Union and for the future of holiness work in the Orient.

The Cowmans were young people on their way to Japan to serve as high school teachers under the Methodist Board of Missions.²⁶ Cowman was leaving behind a promising business career as a Western Union executive in Chicago.²⁷

²⁴Charles Cowman, "Called to Japan," The Revivalist, XII (November 15, 1900), p. 9.

²⁵Mrs. Lettie B. Cowman, Charles E. Cowman, Missionary Warrior (Los Angeles, California: The Oriental Missionary Society, 900 North Hobart Avenue, 1928), pp. 105-109.

²⁶B. H. Pearson, The Vision Lives (Los Angeles, California: Cowman Publications, Inc., 1961), p. 71; Cf. Mrs. Cowman, op. cit., p. 107.

²⁷Ibid., pp. 79-93.

A warm friendship immediately sprang up between the Cowmans and Brother Knapp, together with the other leaders of the Union. They became lifelong members from that time.²⁸ Mrs. Cowman's description of their experiences during the short six-weeks stay explains a little bit about the spirit of the work in these days and the reasons why they became associated with it:

We left a world-known institution in our home city, Chicago--a great school with its splendid buildings and commodious classrooms, all modernly equipped²⁹ and found this, another, "God's Bible School", with one modest brick building, a handful of students, inadequate equipment, and an improvised chapel where classes were held. The dormitory rooms were on the floor nearest the stairs -- the attic! Two meals only of the simplest kind were served daily....

Yet there was an attraction in that Heaven-touched atmosphere, where hearts blended together as one; where "in all thing He had the pre-eminence!" Whole days were spent in prayer and fasting, and Heaven came down our souls to greet.

The sacrificial lives of the founders challenged us. To them no service was too small and no road too rough for their willing feet to travel...³⁰

It was at God's Bible School that Charles Cowman was

²⁸Ibid., pp. 106-107.

²⁹Moody Bible Institute.

³⁰Mrs. Charles E. Cowman, "Lest We Forget," God's Revivalist and Bible Advocate, LXIII (December 4, 1952), p. 4.

led into a spiritual crisis about his future missionary service. They were already saved, sanctified, and called to Japan, as a result of the holiness revival that was permeating their Methodist Church in Chicago. Not long after arriving in Cincinnati, however, Brother Cowman testified that God began to speak to him about going to Japan the "old apostolic way according to Matthew 20:4."³¹ After much prayer and waiting upon God, they made the great decision that launched the Oriental Missionary Society into existence. They cut their former ties and separated from the Methodist Board of Missions in order to proceed by faith. It meant also that they were able to concentrate on the spiritual task of evangelization and training of workers instead of teaching high school subjects.³²

The story has been told in both the biographies of Brother Cowman and Sister Cowman about the manner in which

³¹Mrs. Charles E. Cowman, "Called to Japan," The Revivalist, XII (November 15, 1900), p. 9; "Our Outgoing Missionaries to Japan," The Revivalist, XII (December 6, 1900), p. 9.

³²Pearson, op. cit., pp. 72-73; Mrs. Cowman, op. cit., pp. 105-119; Cf. other references given in this section.

God responded to their faith and offerings began to come in from unexpected sources. The first offering was twenty-five cents! It was the beginning of their great faith venture so signally blessed of God in the Orient. Knapp described the occasion at God's Bible School when the check came for their passage to Japan:

When Bro. and Sr. Cowman felt the time was at hand to engage passage for Japan, they had not the money. What should they do? Only trust God. He who had called them was faithful. At dinner one day they said, "God has answered us; we will sail in February." Immediately afterward, opening a letter, there lay a check for three hundred dollars, their passage for Japan.

I shall never forget his cry as he swung the check in the air. "O Japan! Japan! Glory to God! Japan!"

His wife, hearing the cry, ran to him. "Charlie, what is it?" "Look," was the only answer. By this time a number of students had gathered, and such a time of rejoicing! Sister Cowman crying, Brother Cowman laughing and shouting. God knows how to answer.³³

The Cowmans won their way into the hearts of the people there even as they readily did with many throughout the whole holiness movement. Their testimony and influence had a tremendous impact on the students and others at God's

³³M. W. Knapp, Electric Shocks No. III from Pentecostal Batteries (Cincinnati, Ohio: M. W. Knapp, Publisher of Pentecostal Literature, 1901), p. 70; Cf. Pearson, op. cit., pp. 67, 72-73. Knapp's report was given within a few months after the event occurred.

Bible School. Farewell services for missionaries became outstanding occasions at the school, and others would in turn feel that God was calling them.

Recognizing God's call upon Brother Charles Cowman, Seth C. Rees, Martin W. Knapp, and Charles Stalker together laid hands upon him and ordained him to the ministry in a simple ceremony which took place in Chicago in January, 1901.³⁴ Shortly afterwards the Cowmans left for Japan, sailing from San Francisco on February 1, 1901.³⁵

E. A. Kilbourne passed through Cincinnati a year later on his way to join the Cowmans in Tokyo. His testimony reveals the great common bond of their fellowship:

I want to praise God for the Divine baptism with the Holy Ghost and fire that cleanses from inbred sin and fills my heart. Bless His holy name!³⁶

Together they founded the Oriental Missionary Society whose fundamental purpose was the proclamation of Scriptural holiness. They began by organizing their work in Japan after

³⁴Mrs. Cowman, op. cit., p. 114.

³⁵Ibid., p. 121.

³⁶Stenographic record of E. A. Kilbourne's testimony to the 1902 campmeeting in Cincinnati, Mrs. M. W. Knapp (ed.), Electric Shocks No. IV from Pentecostal Batteries (Cincinnati, Ohio: Mrs. M. W. Knapp, Mount of Blessings, 1902), p. 90.

the International Apostolic Holiness Union.³⁷ The work of their Society was from that time forward for many years one of the main concerns for the constituency of the Union, and even though the Oriental Missionary Society was completely separate it was considered as their missionary outlet for the Orient.³⁸ It quickly became the child of the whole holiness movement.

Brother E. A. Kilbourne in an article written in Tokyo about 1910 paid special tribute to the people of the Union for their part in the launching of the work there, stating that it was they "who were especially interested in the Japan work, and their prayers and free-will offerings helped the work more than all others."³⁹

³⁷C. E. Cowman, "Holiness In Japan," The Revivalist, XIII (July 11, 1901), p. 5:

We formed a union on the same lines with "The International Apostolic Holiness Union." Not being able to translate that title we have simply called it the "Holiness Union" with headquarters at our school, and Bro. Nakada as its leader.

³⁸E. A. Kilbourne, The Story of a Mission In Japan (Tokyo, Japan: Published by Cowman and Kilbourne, n.d.), pp. 14-15; George B. Kulp, "Report of General Superintendent," Minutes of the General Assembly of the International Holiness Church (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 27; Letter from H. J. Olsen, a contemporary, September 8, 1962; Cf. other articles referred to.

³⁹Kilbourne, op. cit., pp. 14-15.

V. AFRICA, WEST INDIES, CHINA, INDIA

Missionary interest was steadily increasing, and more were offering themselves as candidates to go.

Knapp's Death, 1901.

Martin Wells Knapp was cut down by typhoid fever at the age of forty-eight on December 7, 1901.⁴⁰ He died in the midst of a growing, victorious enterprise. God's Bible School was in its second year with a hundred students. The Revivalist was a weekly with twenty-five thousand subscribers. The publishing work was reaching large proportions. A new tabernacle on the "Mount of Blessings" provided for the growing Salvation Park campmeeting crowd.

The missionary work was just getting started, and in fact the only ones on the field for whom the Revivalist was responsible was the William Hirst family, but forces were set in motion that were going to send many missionaries all over the world. Sister Knapp said the last official act performed by Brother Knapp was to sign the appointments of the two ladies bound for Africa.⁴¹

⁴⁰Hills, op. cit., pp. 295, 300, 321.

⁴¹Mrs. M. W. Knapp, "What Hath God Wrought," The Christian's Companion, II (December, 1920), p. 1.

Africa and the West Indies.

The two ladies were anxious to be off for "darkest Africa." Miss Elizabeth Ferle, sister to Mrs. M. W. Knapp, and Miss Beatrice Finney, a teacher in God's Bible School, left New York City on January 15, 1902, to join the Hirst family in Capetown.⁴²

The two Africa-bound ladies happened to farewell on the same day in New York that C. O. Moulton and his family were leaving for St. Kitts in the British West Indies.⁴³ Moulton was going out as a missionary of the Portsmouth Campmeeting Association, which was an Association founded and led by Seth C. Rees. The Moultons were going to the West Indies to work with the Christian Mission, an inter-denominational missionary society in New England,⁴⁴ but his labours indirectly led to the founding of the Pilgrim work in the Caribbean. His relationship with Brother Seth Rees led to his membership in the International Holiness Union.

⁴²Mrs. M. W. Knapp, Diary Letters (Cincinnati, Ohio: God's Revivalist Office, n.d.), p. 37; Cf., The Revivalist XIV (April 3, 1902), p. 9.

⁴³Mrs. Knapp, op. cit., p. 37.

⁴⁴C. O. Moulton, Exploits In The Tropics (Bridgetown, Barbados, B. W. I.: Christian Mission Book Room, 1907), pp. 35-43.

Moulton had been a newspaper man in New England⁴⁵ and proved to be "go-getter" in the West Indies. His story illustrates again the influence of the holiness revival within the Methodist Church, for it was through sanctified Methodists who were burdened for souls that he was converted. He was sanctified in the special holiness meetings that were being held in New England. After being called into the ministry, a contact with holiness people of the Christian Mission from the West Indies led to a divine call to go there as a missionary. It was under Seth C. Rees's leadership at the Portsmouth, Rhode Island, camp that Moulton was sent forth as their worker with the Christian Mission first to St. Kitts and Saba.⁴⁶

In this instance again it was evident that the common bond of fellowship was the conviction of holiness truth, the experience of entire sanctification, and a compassion for the lost. The organizational tie was quite secondary.

Overseas God's Bible Schools.

By September, 1902, the Revivalist displayed the pic-

⁴⁵Letter from Mrs. Charles L. Slater, October 8, 1962. The Slaters knew Moulton personally, and Bro. Slater worked with him for a short time before going to Africa.

⁴⁶Moulton, op. cit., pp. 31-35; J. H. Hartman, What Hath God Wrought (Bridgetown, Barbados: Published by the Christian Mission Book Repository, 1904), pp. 42, 50; "Brother and Sister Moulton," The Revivalist, XV (April 17, 1902), p. 9; Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 118.

tures of three overseas "God's Bible Schools" -- one in Capetown carried on by W. N. Hirst, one in Japan under Charles Cowman, and another in India conducted by Gorman Tufts.⁴⁷

1903

1903 was busier than 1902.

The E. R. Monroe's left for Canton, China, and founded the South China Holiness Mission. Here again due to the prevailing attitude of reluctance to form organization, another venture to the Orient was carried on by its own organization. The Monroes maintained strong ties with the Pilgrims, and later requested the leaders to take over their work. It is regrettable that they did not feel they could take that responsibility, but their work was encouraged and promoted as a part of the movement.⁴⁸

The Monroes made their headquarters in Canton, and had a mission station valued at \$150,000. Six mission stations were established with twenty workers in the province of

⁴⁷"God's Bible Schools," God's Revivalist, XV (September 11, 1902), p. 1.

⁴⁸J. E. Strong (sec'y), Minutes of the International Apostolic Holiness Union and Churches, Ninth Session, December 17-22, 1913 (Cincinnati, Ohio: God's Revivalist Press, n.d.), p. 35.

Kwangtung with a population of 31,000,000. They accomplished a fine work in China and were Pilgrims to the end.⁴⁹

The first venture to India had a promising start by the going out of A. Lee Grey and his family in 1903. They sailed from San Francisco in September, and joined with a Mr. Gorham Tufts in northeastern India who had been listed as a member of the Union.⁵⁰ Tufts was already conducting his own independent work and seems to have been contacted through the Revivalist. Concern for India had already been manifested through the "All India Famine Relief Fund" in 1900 and was a primary interest to missionary-minded people.⁵¹ The Greys were followed in the next few years by Mr. and Mrs. Ivan Warren, Bertha Cox, and Thaddeus Vaughn.⁵²

⁴⁹"Memorial to Mrs. E. R. Monroe," Minutes of the General Assembly of the Pilgrim Holiness Church, September 2-8, 1930 (Indianapolis, Indiana: Published by the Pilgrim Holiness Advocate, 839 North Capitol Avenue, 1930), p. 57.

⁵⁰A. Lee Grey, "Saved, Sanctified, Called," God's Revivalist, XVI (July 23, 1903), p. 9.

⁵¹"All India Famine Relief Fund," The Revivalist, XII (November 1, 1900); Ibid., (August 23, 1900), p. 9.

⁵²"Brother and Sister Ivan Warren," God's Revivalist, XIX (August 23, 1906), p. 5; Letter from H. J. Olsen, July 4, 1962.

Peru

At the same time in 1903, Willis Brand was pioneering a work for the Holiness Church of California in Peru. Brand arrived in Peru before religious liberty was granted, and started out as a school teacher in Chiclayo. They were not permitted to have a chapel or to advertise any services, but a beginning was made by personal work and services held in a home.⁵³

Summary

In spite of little or no central administration, missionaries had gone forth to open holiness work in South Africa, Japan, China, India, and the West Indies by 1903. They all went "by faith" without any guarantee of financial support.

VI. SERIOUS ADMINISTRATIVE PROBLEMS

Evangelism was the keynote of Union activities and business was at a minimum. Nevertheless successful evangelism made organization a necessity, in spite of the early

⁵³Mrs. Josephine Washburn, History and Reminiscences of the Holiness Church Work In Southern California and Arizona (South Pasadena, California: Mrs. J. F. Washburn, n.d.), pp. 326-327; Merton F. Rundell, Jr., The Mission Of the Pilgrim Holiness Church In Peru (Unpublished thesis for Master of Arts degree, Butler University, 1957), pp. 12-24.

aversion to such matters. Missions not only involved preaching the gospel and compassion for the lost, it included the handling of funds and the management of mission stations.

Development of the Union

The Reverend Doctor William B. Godbey took the occasion of Knapp's passing to emphasize again that no one was starting a new denomination.

All religious denominations are connected with this work. It is avowedly and practically and unconditionally interdenominational, and not, as some have supposed, undenominational, as nearly all the students and workers are members of some branch of the great Protestant Church. The idea that some entertain of a new denomination started here is utterly untrue.⁵⁴

The word "Apostolic" was inserted in the official name at the annual meeting held at Cincinnati on July 3, 1900, as "the latter name more fully expresses the aim and effort to promote a return to apostolic principles and practice."⁵⁵ The official name then became the International Apostolic Holiness Union. "Prayer League" was also dropped off.

The annual meetings were actually holiness conventions

⁵⁴W. B. Godbey, "The Cremation," A Hero of Faith and Prayer, A. M. Hills (Cincinnati, Ohio: Mrs. M. W. Knapp, 1902), pp. 322-323.

⁵⁵M. W. Knapp, "The Apostolic Holiness Union," The Revivalist, XIII (August 2, 1900), p. 12.

with short business sessions sprinkled in between the evangelistic services. They were seasons of spiritual refreshing, as shown by the official Minutes for the 1903 meeting:

The meetings were well attended and a goodly number were saved and sanctified and anointed for divine healing. Regeneration, sanctification, restitution, divine health, and the second coming of Jesus were preached with the Holy Ghost sent down from heaven.⁵⁶

Apostolic Societies

The matter of conserving the results of evangelistic work became increasingly important and was a major force demanding more organization. At the 1900 meeting, the Constitution was changed to provide for the organization of "Apostolic Holiness Societies" to provide church privileges wherever it was necessary. It was also to be a means of making it possible for independent holiness churches to unite with the Union, for such were springing into existence spontaneously all over the land.⁵⁷

Clergy Rates

Financial pressure was also a very important factor demanding some definite organization.

⁵⁶Henry Bolton (sec'y.), "Chicago, Oct. 7th, 1903," Minutes of the International Apostolic Holiness Union (handwritten in bound volume), p. 72.

⁵⁷Seth C. Rees, "Apostolic Holiness Union," The Revivalist, XIII (August 2, 1900), p. 12.

One of the major items of business at the annual meetings from 1902 to 1905 was the matter of recognition by the railroads in order to obtain clergy rates for the preachers. The Secretary noted that the lower rates would "help pastors and evangelists spread Scriptural holiness over the land."⁵⁸ Obtaining recognition from the railroads inspired the first elaboration of the Constitution into a small Manual and hastened the incorporation of the Union in 1902.⁵⁹

The Basis for Confusion.

The matter that had tragic consequences was the fact that the Revivalist publishing enterprises and God's Bible School were not incorporated as an integral part of the International Apostolic Holiness Union. They were all developing together and it would have been impossible to have considered them separate.

When Brother Knapp died, the Revivalist and God's Bible School were left under the control of a self-perpetuating Board of Trustees, which in the beginning consisted of

⁵⁸S. Henry Bolton (sec'y), "Austin, Oct. 8th, 1902," Minutes of the International Apostolic Holiness Union (handwritten in bound volume), p. 68; Cf. Minutes of the International Apostolic Holiness Union (handwritten in bound volume), pp. 72-73.

⁵⁹Bolton (sec'y), Minutes for 1902, op. cit., pp. 68-69.

three ladies which were Mrs. M. W. Knapp, Miss Bessie Queen (secretary in the Revivalist office who married M. G. Standley), and Sister Mary Storey who was prominent in the Cincinnati work.⁶⁰ For all practical purposes the Revivalist enterprises became a matriarchy under these women, though later the Court required that the Board of Trustees be enlarged.⁶¹

It must be remembered that the Union was still just a fellowship when Brother Knapp was suddenly stricken ill in 1900. It was not incorporated until 1902. The sudden illness that cut off an extremely busy life in a short time may have been a part of the problem. It is useless now to speculate on what might have been done, but the fact that those institutions in Cincinnati were separated laid the groundwork for tremendous confusion that lasted for years.

The Revivalist was the principal means of raising missionary money that did not go direct from the donor to

⁶⁰Standley, op. cit., p. 59; R. W. Ives, "Mrs. M. W. Knapp Promoted," All The World, I (March, 1930), p. 1.

⁶¹Standley, op. cit., pp. 116-117, 119, 142-144.

the missionary. The original "Go or Send Fund" was followed by a number of other such funds such as the "Africa Mission Fund" and the "Japan Mission Fund." It became an important means of raising missionary funds and was a major factor in Pilgrim missions until 1919 at least, and a very important one after that until 1930.⁶²

Those funds, however, were under the management of the Revivalist trustees.

The work in South Africa and India was also considered to be under the Revivalist trustees and spoken of as "Knapp's missionary work."⁶³

The missionaries to Japan and China had formed their own organizations and were completely autonomous, though they were also members of the Union and were supported by the constituency of the Union. That does not imply the Union was their only means of support but the point is that all of the work they carried on was considered by the Union people as their missionary work. In line with the "faith policy" no commitments were made to anyone.

⁶²George B. Kulp, "Report of the General Superintendent," Minutes of the General Assembly of the International Holiness Church, Nov. 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 27.

⁶³Hills, op. cit., p. 237.

Financial Affairs

The "faith policy" and the fact that the Union was primarily a fellowship at first left each missionary to handle his own affairs. Missionaries had their own mailing lists and promoted their own work. No one will ever know just how much they received or what was done. Most money went direct from the donors to the missionaries without being recorded. An example of that was the support given by the Apostolic Holiness Church in Trappe, Maryland, for a native worker in Japan for seventeen years that was never recorded on any report.⁶⁴

The Revivalist was the main means of raising funds other than that sent direct, and most of the funds through that channel were specified by the donor.⁶⁵

Administrative Conflict

Difficulty arose over the management of missionary funds, especially the unspecified offerings that came through the Revivalist for the "World-Wide Holiness Missions Fund." This problem had serious repercussions that affected the entire course of the Union.

⁶⁴Letter from H. J. Olsen, September 8, 1962; Oral report by Fred T. Fuge, October 3, 1962; Swaziland Mission Diary.

⁶⁵"World Wide Holiness Missionary Funds," God's Revivalist, XVIII (February 23, 1905), p. 9.

There was a sharp difference of opinion about the use of the unspecified funds that came in for the "World Wide Holiness Missions Fund." The Fund as part of the Revivalist was of course under the management of the Revivalist Trustees.

Seth C. Rees and "a new professor" said that all of the funds that came to the "World Wide Holiness Missions Fund" were for the foreign missionary work.

The Trustees of the Revivalist felt that it could be used for home missionary projects, especially the Beulah Heights school and orphanage project in the southern Kentucky mountains. They contended that the Beulah Heights project was "just as much a world-wide missionary project as if it were China or any other field."⁶⁶

The record is not complete, and judgment must be reserved. It was not considered a small matter by Seth Rees, and he refused to have any co-operative arrangement with the Revivalist group and their missionary work.⁶⁷ M. G. Standley's account of the affair show what a great crisis

⁶⁶Standley, op. cit., pp. 81, 80-84.

⁶⁷John Pennington (sec'y pro tem), "Cincinnati, Ohio, Dec. 30, 1905," Minutes of the Council of the International Holiness Union (handwritten in bound volume), pp. 82-83; Cf. S. Henry Bolton (sec'y), "Chicago, Oct. 7th, 1903," Minutes of the International Apostolic Holiness Union, (handwritten in bound volume), pp. 72-73.

evolved over the issue. There are those who were contemporary with the event that believe it was a major factor in the resignation of Seth C. Rees as General Superintendent during the next annual meeting of the Union in 1905.⁶⁸

Summary

The great desire of the Union leaders was a return to the apostolic simplicity and power of the New Testament, and their primary concern was evangelization at home and abroad. God was blessing their efforts, and the very success of their evangelistic effort was the first major influence that made organization necessary. Even then they provided local organization for units to be known as "Apostolic Holiness Societies," but it was a definite step toward the development of more definite organization.

As soon as missionaries went out to the field and it was necessary to raise money for missions, the matter of administration was absolutely necessary. "Faith work" without organization brought confusion and trouble.

⁶⁸George B. Kulp (sec'y), Minutes of the International Holiness Union, November 3-13, 1905 (handwritten in bound volume), p. 84.

CHAPTER IV

EXPANSION IN AFRICA

James Hundley was probing along the coast of South Africa in 1904, beginning at Capetown. He was searching for a location in the interior among "the heathen" when God opened a door in Port Elizabeth. Hundley reported on the opportunity discovered there to the people at God's Bible School:

It is the ambition of every missionary to go into the interior, so it was with us; but as we were on our first trip to the interior from Capetown.... Port Elizabeth being our first stop, God gave us such a revival with many seeking holiness... that we felt He wanted us to stop here.¹

Port Elizabeth became the real point of beginning for the work in South Africa, and even that start did not take place before 1907. After a successful beginning in Port Elizabeth, three stations were opened in the interior among the Bantu people -- one among the Swazis, one in Zulu territory, and another for the Xhosa. Meanwhile there were important developments in the United States that must be considered before proceeding with the story of what happened in Africa.

¹James Hundley, God's Revivalist, XIX (March 8, 1906), p. 15; Cf. Bro. and Sr. Hundley, "Victory at the Front," God's Revivalist, XVII (April 21, 1904), p. 9.

I. THE HOME ORGANIZATION.

George B. Kulp

The responsibility for directing foreign missions was placed chiefly upon George B. Kulp after 1905 as the General Superintendent and also as Chairman of the Missionary Board created that same year. Kulp was a rugged veteran of the Civil War, and is remembered for taking a warm, personal interest in the missionaries.²

There were a total of twenty-three ballots cast in the 1905 election when Kulp was chosen as the General Superintendent after the resignation of Seth C. Rees.³ The nearest indication of the size of the Union by that time is a report for 1906 which listed seventy-four churches and 2,774 members.⁴ All statistical reports before the 1930's would have to be estimates since preachers didn't care much

²Letter of Mrs. Charles L. Slater, June 4, 1962.

³George B. Kulp (sec'y), Minutes of the International Apostolic Holiness Union, November 3-13, 1905 (handwritten in bound volume), pp. 84, 86.

⁴United States Bureau of the Census, Census of Religious Bodies: 1926. Pilgrim Holiness Church; Statistics, Denominational History, Doctrine and Organization (Washington: Government Printing Office, 1928), p. 8. The source of the information given to the Census Bureau is unknown. The number of churches agrees with a record in the 1907 Minutes.

sending reports into the general headquarters. The movement was blessed with a good supply of preachers, for a report in 1907 stated that there were seventy-six churches and two hundred fifty preachers.⁵

Missionary Activity

By 1905 when Kulp took office there were six missionaries in South Africa,⁶ seven missionaries in India,⁷ nine missionaries in Japan and China,⁸ and one in the West Indies⁹ who were members of the Union.

The missionaries in Japan and China had their own autonomous organizations. The brother in the West Indies was working with another society. That left those in India and South Africa who were under the Revivalist trustees. The ladies in charge of the Revivalist were anxious for a co-operative board to take charge of the missionary work under their care.

⁵Jay E. Strong (sec'y), Minutes of the Sixth Annual Missionary Convention of the International Apostolic Holiness Union, December 26, 1907 (handwritten in bound volume), p. 96.

⁶Mr. and Mrs. Wm. Hirst, Mr. and Mrs. James Hundley, Beatrice Finney, Elizabeth Rodway (nee Ferle).

⁷Mr. and Mrs. A. Lee Grey, I. H. and Edna Warren, Thaddeus Vaughn, Bertha Cox, Miriam Miller.

⁸Mr. and Mrs. Charles E. Cowman, Mr. and Mrs. E. A. Kilbourne, F. C. Crouse, W. A. Miller, J. Warren Slote, Mr. and Mrs. E. H. Munroe.

⁹C. O. Moulton working with the Christian Mission.

The First Missionary Board

General Superintendent Kulp immediately reversed the policy held to by Seth Rees of refusing to yoke up with the Revivalist group. Shortly after being chosen as General Superintendent, a special meeting of the General Council was summoned in December, 1905, to consider the matter of co-operation with the Revivalist trustees in the direction of the missionary work.¹⁰

A special board was set up at that meeting that was known as "The Foreign Missionary Board of the International Apostolic Holiness Union and God's Revivalist."¹¹ From that time on until 1922 the missionary affairs, and most all general church matters, were interwoven with the Revivalist and God's Bible School. It was also by this action that the work in South Africa came to be a Pilgrim work.

The Foreign Missionary Board, of which Kulp was the Chairman, was the chief agency for governing the missionary work insofar as there was any supervision. Their chief work

¹⁰Jay E. Strong (sec'y), "Cincinnati, Ohio, Dec. 27, 1905, "Minutes of the General Council of the International Apostolic Holiness Union (handwritten in bound volume), p. 89.

¹¹"Foreign Work," God's Revivalist, XIX (February 1, 1906), pp. 12-13; Mary Storey, "The Foreign Missionary Board of God's Revivalist," God's Revivalist, XIX (January 18, 1906), p. 3.

seems to have been in selecting missionary candidates as no supervision was attempted over the fields. Board meetings were usually confined to short sessions once a year at camp-meeting time.¹² Most of the money went direct from the donors to the missionaries, and no one has much control of any work when they do not manage the financial affairs. Other funds were raised through the Revivalist, and most of that was specified by the donor.

Mrs. M. W. Knapp was keenly interested in missionary work and promoted it in every way she could. The financial power of the Revivalist, which was under her direction, gave her an important place in the work. Converts from both the West Indies and South Africa came to God's Bible School for training and that personal contact created a great deal of interest in their fields.¹³

Early Failures

All the work started in Africa and India before 1905 ended in failure. The casualty rate in the early ventures

¹²Letter from H. J. Olsen, July 4, 1962. Brother Olsen served on the Board for many years.

¹³Mrs. M. W. Knapp, Diary Letters (Cincinnati, Ohio: God's Revivalist Office, n.d.); Mrs. M. W. Knapp, "Excerpts of Missionary Letters," God's Revivalist, XXXI (January 2, 1919), p. 9; Oral report by O. L. King.

was terrific. The report on the situation in Capetown hastened the formation of the first Foreign Missionary Board.

The last notice of the Capetown work was the instruction given to Fred T. Fuge as the outgoing Superintendent for Africa in 1907. Fuge was told "to use his best judgment in regard to the disposition of what is known as Bog Farm and on which \$7,500 of God's money has been spent." Bog Farm was intended probably to be a means of financing for the work. The idea of such "self-supporting projects" was common for awhile, and part of the reason was that missionaries had gone without any guarantee of support.¹⁴

The Board did not feel led to give up for the two single ladies were still there and there was yet the open door at Port Elizabeth. Earl "Hallelujah" Davis was sent in 1906 followed by Fred T. Fuge as Superintendent in 1907.

II. PORT ELIZABETH

"In those days we were ready to go anywhere under heaven."¹⁵ That was Fred T. Fuge's explanation for accepting the appointment of the Board to go as Superintendent of

¹⁴Jay E. Strong (sec'y), Minutes of the Sixth Annual Convention of the International Apostolic Holiness Union, December 26, 1907 (handwritten in bound volume), p. 99.

¹⁵Oral report by Fred T. Fuge, October 3, 1962.

the work in Africa.¹⁶ Fuge was an ex-sailor from Newfoundland where he was converted under the Salvation Army.¹⁷ At the time of the call for Africa he had been at God's Bible School and was serving as an evangelist.

The Tent Campaign

Fuge decided to use his remaining funds to purchase a tent and use it to start off with a revival campaign. Earl "Hallelujah" Davis was already there, and they became co-workers in a three-months' campaign. The tent-meeting procedure and the enthusiastic brand of Yankee religion were quite startling to the conservative European church members in Port Elizabeth. It was, however, the means of reaping a rich harvest of souls. One report states that from the converts in that meeting, seventeen entered into Christian service.¹⁸

Among the converts were two men who gave lifelong service to the Church in Africa, G. A. Schoombie and W. H. Reynolds. Their conversion illustrates the possibility of

¹⁶Jay E. Strong (sec'y.), Minutes of the Sixth Annual Convention of the International Apostolic Holiness Union, December 26, 1907 (handwritten in bound volume), p. 99; oral report by Fred T. Fuge, October 3, 1962.

¹⁷Fred T. Fuge, "Off for Africa," God's Revivalist, XX (August 1, 1907), p. 9

¹⁸The African Missionary Number, God's Revivalist, XXI (March 26, 1908), pp. 1-16.

the gospel in solving the difficulties between peoples. The two men represent the two opposing factions which have bitterly contested each other for the control of South Africa, yet as one in Christ they have worked together for the salvation of the Africans. G.A. Schoombie was a Boer Dutchman and a member of the Dutch Reformed Church, while W. H. Reynolds was an Englishman and a member of the Anglican church by heredity. Reynolds' father came from England to South Africa, seeking for diamonds.¹⁹

Young Schoombie's testimony reveals the nature of the work in Port Elizabeth and the purpose for which Pilgrim missions were carried on:

For a long time, I had been under the impression I was saved, but I soon found out that I was not; there was no peace in my soul. I longed for the life that the "Yanks" lived. I am a Dutchman, a member of the Dutch Reformed Church. This...made it difficult for me to attend the "Yanks" meeting.

One night I stepped into the gospel tent with a hungry heart. Weary of my burden, tired of a mere profession, I went to the altar and there I met the Lord who pardoned all my actual sins. Oh, what a change! My life was changed, I had a new heart, a joyful soul and a glorious hope of heaven.²⁰

¹⁹Letter from W. H. Reynolds, July 1, 1962; "Rev. W. H. Reynolds," Foreign Missions Bulletin, IV (June, 1943), p. 7; Mrs. Cora Reynolds, Life of Harry Reynolds, Jr. (unpublished manuscript); Oral report by Ermal Wilson.

²⁰Michael Schoombie, "The Long, Long Night Is Past," God's Revivalist, XXI (March 26, 1908), p. 4.

George Copeland, a rough-and-ready veteran of the Boer War, was saved from a drunkard's life. His restitutions stirred the town, and he testified of God's mercy as well.

The first two or three nights I attended in a drunken stupour, and like many others went to cut up and have what I called a big time. On the third night the Holy Ghost shot me through the heart... I was justified by faith, and a short time afterwards sanctified wholly! Praise God!²¹

The first great spiritual frontier in South Africa was among the nominal Christians, just as it was originally for the holiness movement in America. God gave them a glorious beginning.

Reinforcements

Interest in the "Dark Continent" was strong at the home base, and other missionaries began to arrive. By 1912 at least twenty-three missionaries were associated with the Port Elizabeth work.²² Not all came from God's Bible School, but were united by common holiness conviction. The Superintendent was glad to announce that four denominations were working together and invited others to come:

²¹George C. Copeland, "Africa for God," God's Revivalist, XXI (March 26, 1908), p. 11.

²²Rev. and Mrs. F. T. Fuge, Earl and Gertrude Davis, Rev. and Mrs. Fred DeWeerd, Rev. and Mrs. Charles L. Slater, Albert and Anna Miller, Miss Ina Knapp, Miss Ida Moliqne, Miss Edith Winder, Miss Lulu Glatzell, Miss Etta Innis, Miss Sadie Rexrode, Miss Witz, Miss Angeline L. Kaul, Elmer D. Joy, H. A. Shirley, Harman Schmelzenbach, Raymond Bush. The list may not be complete.

The International Holiness Union in Africa is entirely unsectarian and undenominational. All business on the field is managed by a board of five trustees representing four different churches. Any church or body of people not represented on the field desiring to send Spirit-filled workers may correspond with us.²³

The Fred DeWeerd and Charles Slater families arrived together on February 19, 1909,²⁴ and had an important part in the work. DeWeerd-and-Slater were an energetic and effective singing-and-preaching team and were signally blessed in their evangelism among the European peoples.²⁵ They had a vision for the ministry of literature before they ever came to the field and brought a printing press.²⁶ It wasn't long after that until the press was turning out holiness tracts and books, and a field publication was launched under the editorship of the DeWeerds known as Africa's Revivalist.²⁷ A splendid book room was opened in downtown Port Elizabeth for

²³Fred T. Fuge, "Announcement," Africa's Revivalist, II (June 1, 1910), p. 7.

²⁴Diary of Fred DeWeerd, February 19, 1909; Cf. Mrs. C. L. Slater, Missionary Evangelist (Published by the author, 1951), p. 25.

²⁵Letter of W. H. Reynolds, March 29, 1909.

²⁶Diary of Fred DeWeerd, March 29, 1909; Africa's Revivalist, IV (January, 1912), pp. 14-15; Letter from Mrs. C. L. Slater, September 2, 1962.

²⁷Diary of Fred DeWeerd, March 29, 1909; Cf. Fred T. Fuge, With Christ In Kaffir Land (Port Elizabeth, Cape Colony, Africa: Africa's Revivalist Office, Box 556, n.d.), back cover.

the sale of Bibles and gospel literature and had a reading room to attract visitors.²⁸

The Gospel Wagon

Brother Fuge engineered a "Gospel Wagon" several decades ahead of the modern house trailer business. It was a covered wagon designed to be a "home on wheels" and was yoked up to a team of fourteen white donkeys! Fuge's ship-building instinct as an ex-seaman was given free rein and the "Gospel Wagon" was an impressive vehicle.

It was to provide a means of itinerating up and down the coast for gospel work. It was dedicated publicly down in the market square of Port Elizabeth, and DeWeerd commented in his diary that "a vast throng crowded about the car while we preached Jesus to them. It was grand, yea glorious."²⁹

Charlie Slater went along with the Fuge family on the first trip and told how the elegant wagon with its gospel flags flying "drew keepers from their shops and house-wives from their kitchens." One flag was masted at the front of the wagon shaped like a huge "v" with "SALVATION" inscribed

²⁸Souvenir Edition, Africa's Revivalist, II (December, 1910), Diary of Fred DeWeerd, December 7, 1909.

²⁹Diary of Fred DeWeerd, March 25, 1909; Fred T. Fuge, Soul Hunting In Africa (Cincinnati, Ohio: God's Revivalist Office, n.d.), pp. 50-52.

in large red letters. Another flag was flying at the back which was square in shape and had the "Cross and Crown" on it. The sight was enough to send the ostriches in South Africa in full speed across the fields, while the people were drawn to investigate. Slater said:

It would do my readers good if they could see the wagon passing through the country, pulled by fourteen donkies, without a line, and as we pass a farm to see the excitement; the ostriches running across the field, and dancing in their stately pride; the fowls and animals of all descriptions astir; and then, on the porch or by the fence, the white man and the natives all eager to know what it means. Thus we have an opportunity to preach to thousands along the way.³⁰

Many of the European farmers living in isolation were glad for a visit and the spiritual ministry, and they often responded by donating fresh meat and food supplies.³¹

Outreach

A great cross-section of humanity had collected in the port cities, and so they ministered in Port Elizabeth to "Chinese, Indians, Kaffirs, Hindus, Malays, Jews, Arabs, Portuguese, Europeans, and people of more nationalities than we can mention."³²

³⁰Charles L. Slater, "On the Gospel Wagon," God's Revivalist, XXII (May 20, 1909), pp. 9, 15.

³¹Oral report by Fred T. Fuge, October 3, 1962.

³²Mrs. Fred T. Fuge, "God's Blessing In Africa," God's Revivalist, XXI, (January 23, 1908), p. 9.

There was a fine congregation of European people at Port Elizabeth and work among the native Bantu people at the New Brighton station.³³ Contacts were made and people converted that led to the opening of work in other important towns, reaching out to East London in 1908,³⁴ and Umtata by 1910.³⁵

III. THE INTERIOR

The missionaries had come to Africa with the uppermost desire of reaching the primitive tribesmen, usually spoken of as "the heathen." While carrying on the promising work at Port Elizabeth they were searching for locations in the interior to open up work among those totally unreached by any form of Christianity.

By the time they arrived in Africa, almost all of the entire continent was partitioned among the European powers. In South Africa, the blacks were already confined to the native reservations except for those who were scattered in small groups as labourers on European farms or working as servants and unskilled labourers in the cities.

³³The African Missionary Number, God's Revivalist, XXI (March 26, 1908), pp. 1-12.

³⁴Bro. and Sr. Earl Davis, "Letter from Brother and Sister Davis," God's Revivalist, XXI (July 2, 1908), p. 9.

³⁵"Umtata," Africa's Revivalist, II (January, 1912), p. 3.

A new nation was arising that was known as "The Union of South Africa" after the adoption of a Constitution on May 31, 1910, as authorized by an Act of the British Parliament. It was an amalgam of four provinces. Two of those, the Cape Province and Natal, were former British colonies; the other two, the Transvaal and the Orange Free State, were formerly independent Boer republics. As of 1910 the population was about six million, of whom 21½% were whites, 67% were Africans, 9% were coloured people, and 2½% were Asians. The nation was under the firm rule of the white minority.³⁶

Strange as it may seem, the native Bantu peoples were filtering down to South Africa from the north after the fifteenth century, while the Europeans were filtering up from the south. Possession of the land was bitterly contested.

The native Bantu still followed their ancient animistic religions and tribal traditions on the reservations, but wherever they were mixed with the other peoples their old tribalism was disintegrating.³⁷

The European people were attracted first of all by trade, next by the desire for agricultural land, and after

³⁶"South Africa," Encyclopaedia Britannica (Chicago, London, Toronto: William Benton, Publisher, 1961), p. 56.

³⁷South Africa Quiz, South African Information Service, Pretoria (Johannesburg: Dagbreek (H & G), 1960), pp. 32-35, 100-102; Kenneth Scott Latourette, The Great Century (Vol. V of A History of the Expansion of Christianity, 7 vols; New York and London: Harper & Brothers Publishers, 1944), pp. 317-320.

1870 by the discovery of diamonds and gold. They brought their traditional religions with them so that most of them were nominally Christians. Based on their national origin, the two strongest denominations were the Dutch Reformed and the Anglican.

Beginning at the end of 1909, the Port Elizabeth group began to move out into interior locations among the Bantu peoples. Converts from the Port Elizabeth work, including European, colored, and native had an important part in establishing the three mission stations.

Ebenezer In Swaziland

Charles Slater was glad to report the location of a new mission site that was seventy-five miles beyond the last missionary outpost in a section of Swaziland.³⁸ It was decided upon after considerable searching, determined to find unevangelized territory and work among the most needy people.

On June 28, 1910, the Charles Slater family settled down on the chosen site near Stegi, Swaziland, and called it Ebenezer.³⁹ It was the end of a long, hard trip that began

³⁸Charles L. Slater, "Toiling and Rejoicing," God's Revivalist, (May 19, 1910), p. 11.

³⁹M. E. S., "A Retrospect," Swaziland Mission Diary.

six months earlier on Christmas eve, 1909, at Port Elizabeth. After a boat trip to Durban, a train ride to Volksrust, Transvaal, they spent six months in a mule-drawn covered wagon, travelling over two hundred and fifteen miles of very rough territory. The family lived in the wagon while Brother Slater, together with young G. A. Schoombie and Albert, were selecting the spot for a mission home. They took shelter under the wagon canvas until a mud house with an iron roof was prepared. Curious Swazis often gathered around to observe them:⁴⁰

At such times we would lay aside the picks, shovels, axes, hammers, saws, and cooking, and preach, pray, sing and get blessed.⁴¹

Swaziland was an independent protectorate of the British, a land just about the size of New Jersey with 6,704 square miles.⁴² At the time the missionaries moved in 1910, it was said to have a population of ninety thousand, with a total of about four missionaries working in the whole land.⁴³

⁴⁰Swaziland Mission Diary; Mrs. Charles L. Slater, Missionary Evangelist (Published by the author, 1951), pp. 25-35; "E'eneezer Mission Station," Africa's Revivalist, II (January,

Year Book &
: Robert Hale

," God's

The native people of Swaziland presented some of the greatest spiritual needs, and this description was written of their condition at that time:

Swaziland is the darkest and most needy of all the South African mission fields. It is a dreaded place; not many people care to go there, including missionaries... Men and women go naked as when they were born, save for a bunch of feathers or small piece of skin. They live in grass huts... and in filth and immorality. They kill their own children and take certain parts of their bodies to make the corn grow.⁴⁴

The missionaries had purchased a one-hundred acre plot along the eastern borders of Swaziland, a section for which they were to be entirely responsible. They started by building a home of "wattle and daub", native construction and a grass church. Soon afterwards they started the educational work by having classes in a small school building. The first service ever held was a childrens' meeting by Sister Slater with five-year-old Flora Belle as her interpreter.⁴⁵

Not long afterwards, little Charles Livingstone

⁴⁴Fred T. Fuge, "Greetings from Africa," God's Revivalist, XXIII (January 27, 1910), p. 10.

⁴⁵Letter from Mrs. Charles L. Slater, June 4, 1962; Mrs. Slater, op. cit., pp. 31-48; Swaziland Mission Diary.

Slater was fatally infected from a "sore-eye" contagion that spread among the natives, many of whom came to the mission home for treatment. He was buried at the age of eight months on January 17, 1911, the first Christian burial in that section of Swaziland and part of the price paid to open up the station.⁴⁶

Two faithful workers from Port Elizabeth worked alongside the missionaries. G. A. Schoombie, the young Dutchman, and Albert Pato who spent the rest of his years in loving service for God and the people at Ebenezer.

Emmanuel Station In Natal

About a year after the Slaters left Port Elizabeth for Swaziland, Fred T. Fuge led another missionary party to a location among the Zulus near Port Shepstone, Natal. They went up the coast by ship to Port Shepstone, a short distance by train, and the last fifteen miles by wagon. They arrived at the new mission site in June, 1911,⁴⁷ near Mehlonyama, located on a high ridge between two famous gorges, the

⁴⁶"Monthly Report, January, 1911," Swaziland Mission Diary; Mrs. Charles Slater, op. cit., pp. 44-45.

⁴⁷Edith Winder, "First Sunday at Mehlonyama, Africa," God's Revivalist, XXIV (September 14, 1911), pp. 10, 15.

Umzimkulu Gorge and the Umsumbi Gorge.⁴⁸ Approximately fifteen thousand Zulus were said to be scattered up and down the rugged hillsides over an area of about ten miles wide. Brother Fuge said at least ninety per cent of them were "raw heathen."⁴⁹

The site was purchased from the Presbyterians who had abandoned the site some years previously, so that there was a residence and a church building.⁵⁰ With a staff of about eight missionaries and workers from Port Elizabeth, they soon had a good congregation, a clinic, and a school in operation.

W. H. Reynolds felt called of God to leave his work in the sawmill and take part in the work among the Zulus. The main burden of opening and maintaining the outstations at the Emmanuel Station in Natal was upon him. For fifty years Brother Reynolds rode horseback over the rugged hills of Natal in devoted service.⁵¹

⁴⁸N. N. Bonner, "Across Africa," Foreign Missions Bulletin, XVII (December, 1955), p. 10.

⁴⁹F. T. Fuge, "Our District," Africa's Revivalist II (January, 1912), p. 10.

⁵⁰Letter from Mrs. Charles L. Slater, September 2, 1962; oral statement by Fred T. Fuge, October 3, 1962.

⁵¹Letter of W. H. Reynolds, August 1, 1962; oral reports of missionaries.

Land of the Xhosas

Mt. Frere is a small trading center in the midst of the vast Transkei Native Reserve in Cape Province, surrounded by the Xhosa people. In 1908 Charles and Elizabeth Rodway chose to settle at Mt. Frere and began their evangelistic work, so that it is the oldest of the stations in South Africa.⁵²

Charles Rodway was an Australian immigrant,⁵³ converted at Capetown. On August 17, 1904, he was married to Miss Elizabeth Ferle, sister of Mrs. M. W. Knapp, and on their own initiative they went up into the northern part of Cape Province in 1907.⁵⁴

The Mt. Frere District is a part of Griqualand East, a subdivision of Cape Province. It is peopled largely with the Xhosas and the Bacas, two Bantu tribes closely related to the Zulus, and the Griquas, a mixed group of descendants from the Dutch and the Hottentots. They were still living according to their tribal arrangements, and were yet

⁵²"The Monthly Field Survey, Griqualand East," Foreign Missions Bulletin, III (December, 1941), p. 2

⁵³Oral report by F. B. Gray, based on personal contact with Charles Rodway.

⁵⁴Mrs. Charles Rodway, "Victory In Africa," God's Revivalist, (October 20, 1921), pp. 12-13

under the power of African witchcraft.⁵⁵

IV. EVANGELIZING AMONG THE EUROPEANS

One of the greatest open doors ever set before the Church was the opportunity to evangelize among the Europeans of South Africa in the years before World War I. Furthermore there were missionaries available who were talented and burdened for the work.

Fred DeWeerd hailed from Holland, Michigan, with a Dutch ancestry and was soon able to preach to the Afrikaners of South Africa in their own language. It was a harvest ready for the reaping, and he was God's messenger for the hour. A group of South African clergymen and laymen formed a special committee to promote evangelistic meetings with DeWeerd as the evangelist. They issued a special circular announcement telling of the good results of his meetings and with the following appeal:

The services have been wonderfully blessed of God to the conversion of sinners and the sanctification of believers. The Holy Spirit has set His seal upon this work in a marked degree.

We believe that South Africa needs the message that God has given to this man and that great results will

⁵⁵N. N. Bonner, This Is South Africa (Indianapolis 4, Indiana: The Pilgrim Holiness Church, 226-230 East Ohio St., 1954), pp. 31-37.

follow in this work. With a view to the extension of evangelistic work over the whole of South Africa, a Committee of Ministers and Laymen has been formed for references and arrangements.⁵⁶

It is no wonder that Lionel Goldman, a minister who recognized his need of the new birth at the Port Elizabeth tent meeting, exclaimed that a revival among the Europeans "would forever settle the missionary question" for "no more foreign missionaries would be needed from other lands."⁵⁷

A photograph taken about 1912 shows a keen-looking group of ten converted Europeans, business men and ministers, with Fred DeWeerd and Charles Slater, ready to back up the launching of evangelistic work among the Europeans. World War I travel restrictions interfered with Slater's hope to return and continue the work. The DeWeerds returned to the United States and were also unable to go back to the field, and the opportunity was forfeited.

V. REVERSES

The promising start at Port Elizabeth, East London, and Umtata was abandoned by 1914 or 1915, just as the open

⁵⁶South African Evangelist, four-page circular published by the Committee in South Africa. Circular is in the possession of Dr. James DeWeerd, well-known evangelist and son of Fred DeWeerd.

⁵⁷Lionel Goldman, "Africa's Evangelization," God's Revivalist, XXI (May 14, 1908), p. 10.

door for evangelizing among the Europeans was also passed up. The reason given to the people at Port Elizabeth for moving away to the native location by the Superintendent at the time was that the home board did not want to back up that kind of work.⁵⁸

The number of missionaries rapidly thinned out. By 1915 the staff was limited to Rev. and Mrs. Fred T. Fuge and Miss Ida Moliqne at Natal, Rev. and Mrs. Charles Rodway at Mt. Frere, Rev. and Mrs. Elmer Joy at Swaziland.⁵⁹ There were several reasons for the reduction in personnel which caused the abandonment of the promising work at Port Elizabeth altogether and a matter of simply "holding the fort" at the three interior stations.

First, the development of the holiness movement in America towards a more definite denominational status had repercussions. Harman Schmelzenbach and Raymond Bush were sent out by holiness churches in Texas that later lined up with the Nazarene Church, at which time they also separated and

⁵⁸Letter of Mrs. Charles L. Slater, September 2, 1962.

⁵⁹Manual of the International Apostolic Holiness Church, 1914 (Cincinnati, Ohio: God's Revivalist Press, Ringgold, Young, and Channing Streets, 1914), pp. 92, 102-104. Elmer Joy married Ina Knapp. The H. A. Shirleys joined with the Nazarene movement.

pioneered a work for the Nazarenes in another unevangelized section of Swaziland, adjoining the section already occupied by Brother Charles Slater.⁶⁰ Several others decided to affiliate with other holiness denominations. Fred DeWeerd was a Wesleyan Methodist and when the Union took on a more definite denominational status, and there was no promise of more backing for his ministry among the Europeans, he decided to remain with his own denomination.⁶¹

There was also extreme dissatisfaction with the management of affairs on the field. The Superintendent did not work with the other missionaries, and serious complaints were raised.⁶²

World War I had its effect. The Union of South Africa had to guard for possible attacks from German South-West Africa and was involved in the conflict with the English.

⁶⁰Russell V. DeLong, and Mendell Taylor, History of the Fields (Vol. II of Fifty Years of Nazarene Missions. 2 vols.; Kansas City, Missouri: Beacon Hill Press, 1955), 184-188; Timothy L. Smith, Called Unto Holiness (Kansas City, Missouri: Nazarene Publishing House, 1962), pp. 342-343. The Slaters moved into their section of Swaziland on June 28, 1910, followed about six months later by Harman Schmelzenbach on December 15, 1910. Brother Schmelzenbach married Miss Lulu Glatzell, another of the Port Elizabeth missionaries.

⁶¹Letter of H. J. Olsen, September 8, 1962; Letter of Mrs. Charles L. Slater, August 27, 1962.

⁶²Letter of Mrs. Charles L. Slater, August 27, 1962, September 2, 1962; Oral report by S. M. Stikeleather.

Several missionaries were unable to return to Africa, including the Charles Slater family and G. A. Schoombie who had gone to attend God's Bible School. They both accepted an appointment in the West Indies and British Guiana when they could not return to Africa.⁶³ Miss Augusta Engwer was ready to accompany Miss Lena Roy of the Pentecostal Rescue Mission in 1917 but was not given permission because of her German extraction.⁶⁴

The greatest hindrance of all would seem to be the lack of more leadership and supervision from the home church. Some very outstanding opportunities were lost. It was almost fifty years later when a determined effort was made to buy up the opportunity to win the European people.

⁶³Mrs. Slater, op. cit., pp. 56; Mrs. M. W. Knapp, Diary Letters (Cincinnati, Ohio: God's Revivalist Office, Ringgold, Young and Channing Streets, n.d.), pp. 26-27, 46.

⁶⁴Letter from Miss Augusta Engwer, September 10, 1962.

CHAPTER V

THE CALL TO THE CARIBBEAN

While other missionaries had gone to the more remote places such as Japan, China, India, and South Africa, a most needy field lay right off the southeastern coast of the United States. The poverty-stricken, over-crowded masses of the West Indies and British Guiana became one of the greatest concerns of the International Apostolic Holiness Church after 1912.

It was through a providential series of events connected with the ministry of C. O. Moulton and James M. Taylor that confrontation came with the spiritual need in the Caribbean area. It was another opportunity that came to the Church because of common convictions of holiness truth shared with these men.

I. THE MACEDONIAN CALL

It was by means of a genuine "Macedonian call" from two West Indian ministers that the holiness revival spread to the West Indies. The two brethren were attending one of A. B. Simpson's holiness and missionary conventions in New York in 1890. S. H. Bayley, from Barbados, and D. A. Ross, from St. Kitts were greatly blessed by the spiritual help re-

ceived at the convention. They voiced an earnest plea for such anointed evangelism to be extended to their people in the West Indies. The response was immediate. New England holiness people felt called to form a non-denominational society known as the Christian Mission. Within a short time a number of missionaries were on their way, strictly on a "faith basis."¹ Other holiness people formed the Bible Home and Foreign Missionary Society of Attleboro, Massachusetts, at about the same time, a work which united with the Pilgrims in 1924.²

Those missionaries were overwhelmed with the spiritual hunger of the people, and revivals spread like fire in a pine-tree forest.³

Samuel H. Bayley, one of the two West Indians who appeared at the New York convention in 1890, returned to his

¹"The Macedonian Cry from the West Indies," God's Revivalist, XXI (February 20, 1908), p. 13; C. O. Moulton, Exploits In The Tropics (Bridgetown, Barbados, B. W. I.: The Christian Mission Book Room, 1907), pp. 53-62; Elder J. Hartman, What Hath God Wrought (Bridgetown, Barbados, B. W. I.: Christian Mission Book Room, n.d.).

²Letter from Mrs. Irene Blyden Taylor, April 20, 1950; Cf. Moulton, op. cit., p. 55; "History of the Church in the Caribbean Area," Manual of the Pilgrim Holiness Church, Caribbean Edition, 1946 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 E. Ohio St., 1946), Sec. 2, Par. 7, p. 13.

³Moulton, op. cit., pp. 57-62.

home in Barbados and founded the Immanuel Mission in 1892, a work which also merged with the Pilgrims later on in 1923.⁴ It was by that direct means that the Pilgrim work in the Caribbean area was linked to the "Macedonian call" that under God was a means of spreading the holiness revival to those needy people.

C. O. Moulton

Contact with missionaries of the Christian Mission was used of God to plant a divine call within the heart of C. O. Moulton for service in the West Indies. Moulton's heart was prepared through his conversion, sanctification, and call to preach which were direct results of the holiness awakening that swept through New England.⁵ Seth C. Rees's personal contact with Moulton and his ministry at the Portsmouth, Rhode Island, campmeeting were instrumental in helping Moulton to answer God's call. It was also Brother Rees who led the way in sending the Moulton family out in 1902 as missionaries of the Portsmouth Campmeeting Association to work with the Christian Mission on

⁴R. W. Ives, "This Is The Lord's Doing," The Christian's Companion, IV (June, 1923), p. 1; "History of the Church in the Caribbean Area," Manual of the Pilgrim Holiness Church, Caribbean Edition, 1946 (Indianapolis 4, Indiana: The Pilgrim Holiness Church, 226-230 E. Ohio St., 1946), Sec. 2, Par. 6, p. 13.

⁵Moulton, op. cit., pp. 7-23; C. O. Moulton, "Brother and Sister Moulton," God's Revivalist, XV (April 17, 1902, p. 9.

St. Kitts and Saba.⁴ Most of Moulton's first term of less than two years was on the isolated volcanic cone known as Saba. He was "often without food because of the lack of money and sometimes due to the lack of available food on the island."⁵ Opposition to the work was quite strong according to reports given to James Taylor on later visits:

Others have told us how, when revolvers were thrust into his face and his life threatened, Moulton would look up with a smile and say, "My Father will care for me."⁶

One significant result of early work on Saba was the conversion of Irene Blyden. Miss Blyden attended God's Bible School, and returned to the Islands about 1910 for a lifetime of most effective service. Later married to R. A. Taylor, they were always rightfully considered as a part of the missionary staff and spent many years on Nevis. Their two sons, Ira and Wingrove, have become leaders of the Pilgrim work.⁷

⁴Moulton, op. cit., pp. 31-34; Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 118.

⁵James M. Taylor, Campaigning for God In Caribbean Waters (Knoxville, Tennessee: James M. Taylor, n.d.), p. 19.

⁶Ibid.

⁷Moulton, op.cit., pp. 46-47; Cf., letter from Mrs. Irene Blyden Taylor, April 20, 1950.

In 1904 Moulton returned to Barbados as the Superintendent of the Christian Mission. An ex-newspaper man, he was a "go-getter" and had results. The Mission was indigenous to the core, paid their rents and other minor expenses with local offerings, and fully recognized the abilities of the West Indians.⁸ It seems to have spread too fast, in fact, and a controversy developed over Calvinistic and Arminian viewpoints. Moulton was identified with the Arminian side, and in a surprise move at the 1909 conference he was ousted.⁹

The sudden turn was a crushing blow. Deeply hurt by a sudden rejection of those whom he had loved and served so whole-heartedly, Moulton proceeded to Georgetown and within a short time is said to have died "of a broken heart," on January 27, 1909, at the age of thirty-six.¹⁰

Moulton's relationship to the International Apostolic Holiness Union was both definite and informal. He was

⁸Moulton, op. cit., pp. 53-62; Hartman, op. cit., pp. 5-83.

⁹Letter from R. W. Ives, March 16, 1957. Brother Ives had personal contact with those who were contemporary with the events.

¹⁰Mrs. M. W. Knapp, op. cit., p. 165. "On the wooden board at the head we found these words: 'In loving memory of Cyrus O. Moulton, born Yanken, W. Va., July 24, 1872. Died in Georgetown, Demerara, S.A., January 27, 1909, aged thirty-six years.'"

at one time listed as an ordained minister of the Union.¹¹ Members of the Union responded to his appeal for funds and for workers at the 1905 camp in Cincinnati and worked with him for a while in the Caribbean.¹² Among those who responded was young John Corrigan who accepted an appointment to Georgetown and within two weeks after arriving there died of a tropical fever.¹³ Corrigan and Moulton lie buried next to each other in the mud-flats of British Guiana as men who paid the supreme price for winning the lost in the Islands.

Most of Moulton's missionary service was as a member of the Christian Mission, however, and it is through the efforts of James M. Taylor that his labours prepared the way for the Pilgrim work in the Caribbean.¹⁴

James M. Taylor

"Who will go and take Moulton's place?"

James Taylor challenged the 1911 campmeeting crowd in Cincinnati with that question.

¹¹"Ordained Ministers," Manual of the International Apostolic Holiness Union, n.d. Ca. 1902.

¹²Letter from H. J. Olsen, September 8, 1962; Mrs. C. L. Slater, Missionary Evangelist (Published by the author, 1951), pp. 21-23.

¹³Letter of H. J. Olsen, September 8, 1962.

¹⁴"History of the Church in the Caribbean Area," Manual of the Pilgrim Holiness Church, Caribbean Edition, 1946, op. cit., Sec. 2, Par. 2, p. 12.

R. G. Finch was among those who were stirred by the challenge, made a public consecration, and later was the first Board-appointed Pilgrim missionary to the West Indies under the Agreement made with James Taylor.¹⁵

Taylor's interest had first been kindled by a letter from C. O. Moulton in 1907,¹⁶ and after a preaching mission in the West Indies with Moulton and other missionaries felt called of God to promote missionary work in that area on an inter-denominational basis. He co-operated closely with C. O. Moulton, and after the division over doctrinal issues in the Christian mission went through the islands and organized the believers who were redeemed under Moulton's labours in the Faith and Love Mission. Taylor's own revival work was also signally blessed of God.

Taylor worked among many different denominations, both on the field and in the promotional work. Some results of his missionary evangelism within the Pilgrim Holiness Church included the awakening to a concern for missions of men who had an important part in the missionary work.

R. G. Finch, who served as General Superintendent of Foreign Missions from 1922 to 1930, and P. W. Thomas, who

¹⁵Letter from Mrs. R. G. Finch, October 17, 1962.

¹⁶Taylor, op. cit., pp. 7-9.

served as Secretary of Foreign Missions from 1934 to 1946, were first aroused for missions under Taylor's ministry.¹⁷ Most of those who pioneered the Caribbean work were also a part of the results of his concern including O. L. King,¹⁸ J. M. Coone,¹⁹ George Biernes,²⁰ some native workers, and possibly others.

The Agreement

The official beginning of the Caribbean work was the Agreement made between James M. Taylor and the International Apostolic Holiness Church, ratified by the General Assembly at Huntington, West Virginia, on November 24, 1911.²¹

Taylor certainly took the larger view for the future of holiness work and decided it was not God's plan for him to head up an independent work. Believers were in need of a church home. There had to be an established church organization that would be recognized by the government. The mat-

¹⁷Oral report by P. W. Thomas; Letter from Mrs. R. G. Finch, October 17, 1962.

¹⁸Oral report by O. L. King.

¹⁹J. M. Coone, "Antigua and Nevis," Full Gospel Work In The West Indies and South America, R. G. Finch (No publisher listed, n.d.), p. 21.

²⁰Letter of William Biernes, October 16, 1962.

²¹Jay E. Strong (sec'y), "Huntington, West Virginia, November 24, 1911," Minutes of the Eighth Biennial Convention of the International Apostolic Holiness Union (handwritten in bound volume), p. 109.

ter of buying and registering property and the need of church buildings could best be taken care of, Taylor felt, by an established church.

Taylor's proposal implied great confidence in the International Apostolic Holiness Church. He said that it was not hard to find a church organization, but to find one with the right doctrine, a love for missions, and one that "in the future would prove itself worthy of superintending a work which had cost time strength, money, tears, and life itself was the problem." He felt there must be a qualified American superintendent stationed on the field.²²

The Committee assigned to study the proposal reported back to the General Assembly that it was an open door and should be entered:

After waiting on God in prayer for wisdom and guidance, we are satisfied that it is an open door, and therefore advise that the proposition be accepted.²³

The Church was taking no risk financially in accepting the Agreement. The missionaries were to be appointed by

²²James M. Taylor, An Open Door (Knoxville, Tennessee: James M. Taylor, 807 Deery Street, 1912), pp. 30-31.

²³Minutes, op. cit., p. 109. Committee members: W. R. Cox, C. E. Cliff, E. S. Dickens, P. F. Elliott, M. G. Standley.

the Church, but their support was to be raised by James Taylor. The Church was not committed for any financial obligation to raise money for buildings but promised to help "as fast as He prospers us and makes us able." All property and buildings were to be deeded to the Apostolic Holiness Church.²⁴

An Evaluation

The size of the work that was turned over by James M. Taylor to the first Board-appointed missionaries was not recorded. It was an important beginning, but not much more than a beginning.

There were nuclei of believers on Nevis, Antigua, Barbados, Trinidad, and Georgetown. Eventually it led to work on Saba and Barbuda as well. There were no properties or buildings, however, which were very essential to the establishing of the work.²⁵

The missionaries who went out after the Agreement was made were not so many, but their support was raised by Taylor until 1914 when the Agreement was annulled. R. G.

²⁴"West Indian and South American Mission," Supplement, Manual of the International Apostolic Holiness Union, 1912 (Cincinnati, Ohio: God's Revivalist Office, 1912).

²⁵R. G. Finch (comp.), Full Gospel Work In The West Indies and South America (No publisher or printer listed, n.d.).

Finch, George Biernes, J. M. Coone, were the American missionaries who started out in 1912, joined by William Biernes and Charles Slater in 1915. There were also some native workers.

It may be summarized by saying that James Taylor paid the expenses while the Pilgrim work got under way in the Caribbean.

II. THE CARIBBEAN HARVEST

There is an undeniable glamour to the West Indies where the traveler moves among crumbling forts and rusting cannon used by stalwart captains of far-away yesterdays. The white sails of the schooners and the trailing smoke of distant steamers always seem to conjure up anew the mellow ghosts of Spanish galleons and English frigates. Men still go down to the sea in ships, and romance still lives on these palm-fringed shores.²⁶

The West Indies stretch in a giant curve from the south-east coast of Florida over sixteen hundred miles to the north-east coast of South America -- the Spanish Main of history and romance. Yet as the Missionary Secretary noted when he spoke of the romance that greets the visitor to the West Indies, the adventure that lured the missionaries was not "the lure of gold nor the conquest of new lands for an earthly sovereign" but to "bear a message for the souls of

²⁶p. W. Thomas, "Travel Letter Number One," Pilgrim Holiness Advocate, XIII (December 7, 1933), p. 8.

men."²⁷ In 1912 the West Indies were largely unnoticed by most Americans. Providential circumstances had brought the Church into a place of responsibility for the spiritual needs of the people in the Caribbean area.

When an appreciation is gained of the variation in size, the variety of peoples, and the different circumstances existing throughout the Caribbean, it will be hard to speak in generalizations of what is "typically West Indian." A brief, general account runs into the hazard of overlooking the particular circumstances of each place.

The islands range in size from Cuba as the largest with 44,178 square miles, which is about equal to Pennsylvania, down to those islands of an acre or less.²⁸ The variation in people is even more noticeable than the variation in size:

If "old stew pot makes good soup" as the patois proverb of the West Indies says, then the flavor of the Caribbean is unmatched. The pot has been brewing for more than four hundred years...²⁹

²⁷Ibid.

²⁸Sir Algernon Aspinall, C.M.G., C.B.E., The Pocket Guide to the West Indies (London: Sifton, Praed & Co., Ltd., New and Revised Edition, 1935), pp. 1-2.

²⁹Fritz Henle, and P. E. Knapp, The Caribbean, A Journey With Pictures (New York and London: The Studio Publications, Inc., in association with Thomas Y. Crowell Company, 1957), p. 11.

The West Indies has attracted many people for many reasons, beginning with Columbus in 1492, and the result is a great mixture of humanity.

The day of the sailor, conqueror, and buccaneer gave way to that of merchant, banker, and planter. The Caribbean became a frontier for adventurers, investors, and refugees from all over Europe, and for three centuries these lands saw the arrival of English, French, Dutch, Portuguese, Jew, Dane, Swede, German, Irish, Yankee, and Scot. Where these races crossed with the negro, the mulatto appeared.³⁰

The majority, however, are the descendants of the African negro slaves, whose lot in 1912 was little better than in the days of slavery.

The Spiritual Need

The extreme and chronic poverty of the average West Indian was matched only by their spiritual poverty. Quite a bit had been done to extend Christianity throughout the islands, but too often there was no vital gospel witness. The spiritual battle, therefore, was not with "heathenism," as such, but with nominal, lifeless Christianity that was often just a veneer over the ancient superstitions of African tribal religion. There were in a few places like Trinidad and Georgetown, large groups of pagan East Indians, but for the most part they were nominal church members by 1900.³¹

³⁰Ibid., p. 12.

³¹James M. Taylor, op. cit., pp. 55-59; Cf. other references in this chapter.

Sample observations of the first missionaries may be cited as representative of the general spiritual situation. George Biernes in Georgetown reported that "no matter how wicked people are in the West Indies, they call themselves Christians."³² He told an example of one who served as a waiter in a saloon, ridden with personal vices, still under the power of obeah and witchcraft, but on Sunday would make sure to go and take the sacrament of communion in the Protestant church.³³

J. M. Coone wrote of the fierce opposition to his gospel efforts on Saba by both the Roman Catholic and the Anglican clergy, "the clergy themselves generally making no secret of dancing, gambling, drinking, and smoking, and publicly denouncing our blessed doctrine of salvation from all sin."³⁴ Such were the spiritual leaders of the "pretentious bellbound churches, surpliced choirs, beautiful parsonages, and proper cemeteries."³⁵

³²George Biernes, "A Short History of Our Work In South America," Full Gospel Work In the West Indies and South America, R. G. Finch (No publisher, n.d.), pp. 43-44.

³³Ibid.

³⁴J. M. Coone, "Antigua and Nevis," Full Gospel Work In The West Indies and South America, R. G. Finch (No publisher listed, n.d.), pp. 22-23.

³⁵Ibid.

James Taylor said that from sixty to eighty-five per cent of the children were illegitimate in spite of the fact that most of the mothers were members of some church and all the children were baptized which made them members.³⁶ His opinion is substantiated by most missionaries and authorities acquainted with the islands.

The description of moral conditions reported by the missionaries is confirmed by the writings of Kenneth Scott Latourette. While recognizing the good work that had been done in the past and that without question occasional exceptions would be found, Latourette summed up the religious picture in the West Indies in these words:

Yet even with the amazing achievements of the period, much of ignorance remained, irregularity in sex relations persisted, a large percentage of children were born out of wedlock, and survivals and developments from pagan religious beliefs and practices were marked, even among many of the professing Christians.. Christianity made progress, but it did not solve some of the most serious of the problems which confronted it.³⁷

There was very little education or opportunity of any kind for the poverty-stricken masses. The town streets were

³⁶Taylor, op. cit., p. 57.

³⁷Kenneth Scott Latourette, The Great Century (Vol. V of A Short History of the Expansion of Christianity. 7 Vols.; New York and London: Harper & Brothers, Publishers, 1943), pp. 48-49, 67.

lined with open sewers, and health conditions in West Indian towns were deplorable. The masses on most of the Islands had little or no educational opportunity.

The Chronic Poverty

Visiting evangelists and missionaries were always vividly impressed with two outstanding characteristics of the West Indian people, their extreme and chronic poverty and their intense spiritual hunger. They always returned with heart-gripping descriptions of how the West Indians crowded into the gospel services. Undoubtedly there was a definite relationship between the two factors as well.

Field workers would receive twelve to fifteen cents a day on which to support a family. Cooks and house servants would work for anywhere from one to three dollars for an entire month. On Trinidad carpenters were paid double the amount for field workers and received the magnificent amount of twenty-four cents a day, while boss carpenters received the incredibly high salary of thirty-six cents a day. Hunger was a daily portion for most of the people.³⁸

The story is told of an old woman who worked for eight cents a day and had four children to support. Many

³⁸Letter of William Biernes, October 18, 1962; Moulton, op. cit., p. 61; Mrs. M. W. Knapp, op. cit., pp. 117-118; Oral report by O. L. King; Cf. all books about the West Indies.

such people were required to pay rent for their dwelling places.

Come with me and we will visit one of these "homes" on which she must pay rent. It is likely covered with trash; there may be a floor, or perhaps the floor is dirt. The house is about eight feet square. One or more meals each day are made of a few joints of sugar cane; the other meals, we will not undertake to describe -- some roots, etc., scraped or cut up and cooked together, perhaps some cheap fish mixed in it. The rags worn by the children have likely not been off their backs for months, and should they take them off they could hardly get them on again.³⁹

Conditions have changed for the better in the last fifty years, and the gospel has had a big part in the improvement of the conditions in the West Indies. Without question, however, the efforts made to extend a vital gospel witness to the Caribbean was in most cases another way by which "the poor have the gospel preached unto them."

The Gospel Hunger

The poverty and the isolation from cultural influences contributed to their great spiritual hunger. Charles T. Potter and C. O. Moulton started out on Dominica one morning to pass out tracts. "In a little while," they said, "heads were poked out of many windows, and others ran after us saying, "Beg you a tract, Mister." They were so

³⁹James M. Taylor, An Open Door (Knoxville, Tennessee: James M. Taylor, 807 Deery Street, 1912), pp. 11-12.

eager to get them that they even ran out in their night clothes to beg for these tracts."⁴⁰

R. G. Finch described the hunger in St. Kitts during their visit in 1915:

There are no movies to attract their attention; the streets are so dark that there is no pleasure loafing around the dark corners, and there is but little Bible light to help them on to God... They grasp at what comes their way like a drowning man at a straw.⁴¹

The decisive issue then was not how to get listeners or even how to get people to respond to an altar call. Altar services were usually tremendous occasions. The battle was to see men born again and established in Christian character. The ready response to the call did not make the other task any easier. Hence the vital need of the West Indies was not simply for itinerating evangelists, but for consecrated missionaries who could endure the toil and the hardships and stay by the job until character was built.

The most useful person for missionary work is not one to run in and hold a revival, but the man or woman who remains by the work, faithfully toiling on; patiently lifting them when they fall,

⁴⁰Moulton, op. cit., pp. 36-37.

⁴¹R. G. Finch, Campaigning for God In Southern Waters (Louisville, Kentucky: Pentecostal Publishing Co., n.d.), p. 8.

correcting them when they are wrong, reproofing them when they are unruly.... and finally getting some really established saints.⁴²

The great work of establishing the believers in the realm of Christian righteousness brought a head-on battle with entrenched religion.

III. THE PILGRIM BEGINNING

After the Agreement was entered into with James M. Taylor, R. G. Finch was appointed as the Superintendent and arrived on Trinidad in October, 1912, with his family.⁴³

J. M. Coone, a Methodist minister from Alberta, Canada, had been there for two months and transferred to Antigua.⁴⁴

George Biernes arrived in Georgetown in 1913, and together with R. G. Finch started off with a good revival.⁴⁵ The R. A. Taylors were on Nevis.

In 1915 George Biernes' brother, William, who later edited and published the Midnight Cry arrived in Trinidad,

⁴²James M. Taylor, "Saba, St. Kitts, and St. Nevis," God's Revivalist, XXI (July 30, 1908), p. 12.

⁴³Letter from Mrs. R. G. Finch, October 16, 1962; R. G. Finch, Full Gospel Work In The West Indies and South America (Bridgetown, Barbados: Published by the author, n. d.), p. 21.

⁴⁴Ibid.

⁴⁵Letter of William Biernes, October 18, 1962; Finch, op. cit., p. 29.

and the Finch family moved to Barbados.⁴⁶ The Charles Slater family arrived in Georgetown in 1915 to replace the George Bierneses, having accepted the appointment to South America since World War I restrictions prevented their return to South Africa.⁴⁷ The O. L. Kings and G. A. Schoombie were next to arrive in 1918.

Those were the few that pioneered the work in the beginning, and until 1914 their financial support was raised by James T. Taylor. There were no church buildings or mission homes. There was also very little central missionary administration in the home organization to represent their needs or their work in the homeland. For the most part they received a salary of thirty-five dollars a month, and had to pray in the rest. William Biernes found himself in a cosmopolitan island, Trinidad, where the prices were high.

We had to find a place for ourselves to live. Furniture was another problem so we went to work and made our beds, springs, mattresses, table, chairs, couch, ice box, bake oven. The latter we made out of a dry-goods box lined with tin, in which we used a charcoal pot for heating.⁴⁸

⁴⁶Letter of William Biernes, October 18, 1962.

⁴⁷Mrs. Slater, op. cit., p. 56; Letter from Mrs. C. L. Slater, September 2, 1962.

⁴⁸Letter of William Biernes, October 18, 1962.

The Need of Buildings

The success of establishing the work in the West Indies became very much related to the matter of buying property and erecting church buildings. Too many times they were able to have good revivals with souls saved to provide the nucleus of a permanent work only to see the effort dispersed for lack of buildings. It was the matter of church buildings that influenced James Taylor to yoke up his evangelistic work with an established church organization.

Many of the islands were under the power of state churches, and though disestablished in the latter part of the nineteenth century, except for Barbados, they still had great power. The islands were divided up into parishes, with the established church serving somewhat the same purpose as a county court house in the United States. They had control of burial permits and marriage licences and used this to oppose anyone lining up with the "mission" crowd.

Buildings were necessary for at least three reasons in addition to the obvious matter of a worship place. First, they were necessary in order to obtain a cemetery or burial ground. The people had an aversion to burial in a potter's field, and a burial ground would not be granted by the government until the Church had property and buildings.

Secondly, as long as the work was carried on in rented halls, the people were easily persuaded by the priests that the missionaries had not come to stay and would soon leave them.

The third important reason was for the performance of marriages.

So many of the people have lived together, raised families, and are not married, and before a marriage ceremony can be performed, there must be a church building, licensed by the Government, and the couple to be married must have their names announced three successive Sundays in the congregation. This is called publishing the "bans".⁴⁹

The natural result of good gospel preaching was a desire of the converts to straighten out their tangled moral lives, but buildings were necessary before they could be married. Rented buildings could not be licensed.⁵⁰

Anglican or Roman Catholic priests could also put pressure on the owner to close up a rented hall.

The First Pilgrim Buildings

Remembering the extreme poverty of the people, the matter of obtaining property and buildings could hardly be met by local offerings. Yet it was amazing what was done

⁴⁹Mrs. Knapp, op. cit., pp. 177-178.

⁵⁰Ibid.

along that line.

To George Biernes in Georgetown went the honour of building the first Pilgrim Holiness Church. World War I interrupted their plans for a building, but as time went on the need for a building was increasing.

One day in January, 1915, we were down the coast in a meeting, and a burden of prayer came on us. We began to pray about whether we should build or not... After praying about two hours I got my Bible to read, and opened it and began at this Scripture, "Go up to the mountain and take wood and build the house, and I will take pleasure in it and be glorified."⁵¹

They proceeded literally and built a church out of timber hauled down from the mountains of British Guiana, most of which were cut down by the Amerindians in the interior and floated down the river. It cost seventeen hundred dollars and was half paid for mostly by the offerings of the poor people in Georgetown.⁵² Later on George Biernes built the first Pilgrim church on Trinidad and the first on Barbados as well.

Meanwhile they began to buy and use what buildings were available. The first building in Port of Spain, Trinidad was formerly a rum shop and "a wicked corner." The

⁵¹George Biernes, "A Short History of Our Work In South America," Full Gospel Work In The West Indies and South America, R. G. Finch, (comp.), (Bridgetown, Barbados: Published by R. G. Finch), p. 38.

⁵²Ibid.

first place of worship in Bridgetown, Barbados, was a hall, fifteen by forty feet, located on the second floor above a saloon.⁵³

The acquiring of property and buildings was not rapidly accomplished, but within ten years after the beginning they reported property holdings with a total value of fifty thousand dollars.⁵⁴

Nevis and A Woman Preacher

Another graphic picture of the early work in the Caribbean is the spread of the gospel to Nevis. Miss Irene Blyden had returned to the West Indies from God's Bible School with the conviction that God had called her to Africa. A short time later, she was persuaded in prayer that God intended for Nevis to be her "Africa." Sister Blyden had lived a Spirit-filled life in the United States that blessed all who came in contact with her.

The call for workers to Nevis came to James Taylor while he was holding a tent meeting on St. Kitts in January, 1910. Nevis and St. Kitts lie adjacent to each other, and

⁵³R. W. Ives, "Toil and Triumph In Barbados," The Christian's Companion, III (October, 1922), p. 15.

⁵⁴R. W. Ives, "Editorial," The Christian's Companion, III (October, 1922), p. 4.

a group from Nevis were anxious for some of the workers taking part at St. Kitts to begin revival services on their island. A small group, including Sister Blyden, were sent over.

A boat was chartered, and our group went across to Nevis. We had an eventful time, and once even despaired of our lives or of saving the boat. The wind and the sea were terrible. But in God's mercy we reached safety.⁵⁵

We found, with difficulty, a large house to rent, chased out the bats and the spiders, and prepared a hall downstairs for services.

It was about time for the evangelistic party to leave St. Kitts and go on south. But the Lord came upon the people with such conviction and saving power that I wrote to Brother Taylor telling him that it would be wisdom for them to move over to Nevis--tent and everybody. They felt God's leadings and came, remaining for about three weeks.⁵⁶

Irene Blyden accepted the appointment to stay and carry on the good work, and she led the gospel attack. Nevis was a small island of about thirty-eight square miles, but with a population of about twelve thousand. Nearly all of them were negro.⁵⁷ The little island had a colorful history and was named by Columbus who dubbed it "Nieves" because of

⁵⁵Mrs. R. A. Taylor, "Northern Island Neighbors," cited by Annie Eubanks, (ed.), Pilgrim Missions In The Caribbean Area (Indianapolis, Indiana: Pilgrim Holiness Church, 230 East Ohio Street, n.d.), p. 17.

⁵⁶Ibid., pp. 16-17.

⁵⁷O. L. King, Antigua (Kingswood, Kentucky: Missionary Office, n.d.), p. 24.

the snow-capped appearance of the clouds that hover around the volcanic peak that rises to a height of thirty-five hundred feet. It has a colorful history for Lord Nelson was married there on Nevis, and Alexander Hamilton was born there.⁵⁸ There was no salvation witness on the island, and their coming was the first holiness work.

God brought people from all parts of the island to hear and see what they had never heard or seen before, a woman preacher.⁵⁹

From that time forward no American missionary took up residence on the island. At first she worked steadily with a Miss Alice Coulter from Barbados, and later with her husband, Rev. R. A. Taylor.

Miss Alice Coulter was a great asset to the work of Christ. She was completely surrendered for service and sacrifice. We often walked seven miles to where we would have service, get back home at midnight, sleep soundly for the rest of the night, and be up and going early the next morning.⁶⁰

The gospel began to permeate the island and was such that the magistrate noted a great reduction in the number of cases called.⁶¹ A Roman Catholic gentleman told Sister Taylor

⁵⁹Brother and Sister Taylor, "Letter from Nevis," Pilgrim Holiness Advocate, X (February 13, 1930), p. 11.

⁶⁰Mrs. Taylor, op. cit., p. 17.

⁶¹Ibid.

that he did not agree with her religion, but that the songs of the island had certainly been changed. All over the countryside voices rang out with such melodies as "He Pardoned My Transgressions," "Pardon for all," and "Since Jesus Came Into My Heart."⁶²

The brethren in America participated by sending money for needed property and buildings and for the support of the workers. Other missionaries came from time to time and helped in building projects and revival campaigns. The supervision of the American superintendents has also been important, but the Nevis work has largely been in West Indian care.

IV. SUMMARY

Taylor Agreement Annulled

After about two years, the Agreement made with James Taylor was revoked. It was an episode that is recalled with deepest humiliation. A plan was made to annul the Agreement for no other reason except Taylor was asking for a voice in the selection of the missionaries that he was supporting, a plan carried out at the 1913 General Assembly upon the recommendation of the Missionary Board.⁶³

⁶²Letter from Mrs. Irene Blyden Taylor, April 20, 1950.

⁶³Letter of H. J. Olsen, September 8, 1962; Minutes of the International Apostolic Holiness Church, Ninth Session December 17-22, 1913, p. 16.

The missionaries on the field were given the privilege by Taylor of voting as to what they would like to do, and they voted to stay with the Apostolic Holiness Church.⁶⁴ Taylor graciously withdrew, and the whole procedure was embarrassing to those who knew of it. It was then that responsibility for supporting the missionaries in the West Indies was first taken up by the Church.

The Caribbean Beginning

There was just a small group of missionaries involved, but they laid the first foundations for a strong evangelistic work. They had meagre financial support and faced hard conditions. They walked, rode horseback or on bicycles for transportation and lived in rented homes that were far below an American standard. They ministered to the poor and neglected and won souls for Christ.

Four missionaries laid down their lives in the early years including C. O. Moulton, J. M. Corrigan, Brother and Sister J. M. Coone from Canada. The Finch family laid away a small boy on the island of Barbados in 1919.

Travel was often rugged on sailing ships between islands in those days. Mrs. Knapp has recorded a description of a visit to Saba and the return from Saba to St. Kitts.

⁶⁴Letter of William Biernes, October 16, 1962.

We left Saba yesterday at 9 a.m., riding all day and all night to cover forty miles... They had to tack back and forth and were all day making eighteen miles, sometimes almost coming back to the point of starting. There was nothing to do but to lie patiently in the steamer chairs, to watch the sea and the rolling, tumbling vessel as it went up and down on the tossing billows. Over and over, all day long the deck was washed, as the water poured over it, and splashed into our faces, and we could brush the salt off after the water dried....

We left St. Stacia after 8 o'clock p.m., the only stop that is made. All of us settled down for the night, with raincoats, blankets and pillows, and expected to get some sleep, the new moon and stars shining down upon us. A shower came up, umbrellas were raised, but the wind almost took them away. This kept up all night, and we were all wet and chilled, but caught snatches of sleep in between. Someone may ask, "Why didn't you go below in the bunk?" There were so many there who were seasick, and with the close, foul air, and dozens of rats and roaches, we preferred the open deck and fresh air.

The long night finally passed, and we reached here at daybreak, but had to wait one hour for the harbor master to come out and permit us to land. This done we were soon on shore, with bedraggled, wet clothes and shoes, blistered faces and hands from sun and wind, worn bodies, looking like we had been through a seige.⁶⁵

Several missionaries had health breakdowns from cycling long distances in the sun and from various malarial fevers, especially in British Guiana.

People were eager to hear the gospel, but the battle was to establish them in righteousness which was a slow, hard process.

⁶⁵Mrs. Knapp, op. cit., pp. 258-262.

CHAPTER VI

GROWTH OF DENOMINATIONAL CONSCIOUSNESS

Nobody spoke of "our missionary work" in the beginning or of sending money through "the proper channels." This was of course due to the inter-denominational type of fellowship with which the International Holiness Union began.

During the incumbency of George B. Kulp from 1905 to 1921, there was a steady growth of denominational consciousness. The International Apostolic Holiness Union became the International Apostolic Holiness Church. The membership increased from an estimated two thousand five hundred in 1906 to eight thousand.¹

The "Union" idea quickly faded away. Those who did not care to organize simply disappeared. Superintendent Kulp made this observation to the 1913 General Assembly:

Let me call attention to Local Unions. My observation in every State is this, that, in general, where the Union is not soon organized into an Apostolic Holiness Church, it soon goes to the wall; dies an early death. I am borne out in this conclusion by the testimony of

¹George B. Kulp, "Report of General Superintendent," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 24.

the preachers and State Superintendents. There are very few live Unions to-day. I would be very glad to hear from any State where there is a Union that is doing much, or anything at all, for God and holiness.²

During these years the main missionary developments were the opening of the three stations in South Africa and the beginning of the Caribbean work. Just as in the homeland, there were some important reasons emerging from the experience on the fields as to the need of more definite organization which implies the building of a denomination.

Some of the main factors may be summarized.

1. Conservation of results. Without a more definite tie, there could be no permanent work. The splendid opportunity in South Africa that came with the increase of missionaries was lost as they scattered out into different organizations or did not return to the field. Missionaries had to be backed by a definite organization to receive government recognition on the field and permission to enter native territory, register property, and conserve the work.

2. Stewardship of finances. It was also obvious a lot of missionary money was going out without too much to show for it. Missionaries from all different societies itinerated

2J. E. Strong, (sec'y), "Report of the General Superintendent," Minutes of the International Apostolic Holiness Church, December 17-22, 1913, Ninth Session.

freely through the churches and campmeetings and oftentimes nothing could ever be known as to what happened to the offerings.

The loss of the investment of seven thousand five hundred dollars in "Bog Farm" in South Africa was another example of the need for more supervision of financial affairs.

The people were supporting missions but there was no way to tell how the money was being handled. Kulp spoke of this problem also at the 1913 Assembly:

I am convinced that a great amount of money is contributed by our people, at camps, at conventions, and in the home church, but we have had, so far, no definite method of knowing the amount, seeming to be satisfied with taking the offerings without giving an accurate report to some constituted authority. Mission fields are dear to our people and no other appeal comes to them with such force. They subscribe, they pay, but no report comes to the pastor...³

3. Integrity of the work. In the United States as time passed by there were many experiences that pointed to the need of a higher standard in regard to the licensing and ordination of ministers. The bond of voluntary fellowship could not protect the Church from unworthy persons and more restrictions were necessary. The same was true on the mission field.

³Ibid.

The tragic failure of the first venture to India will verify all of the main points. The A. Lee Grey family went out in 1903 under the sponsorship of the Revivalist to join an independent missionary who was already on the field and who had joined the International Apostolic Holiness Union. There were no fixed financial arrangements according to the "faith plan." Others followed the Greys, including Thaddeus Vaughn, Bertha Cox, and Ivan Warren.

The first mistake was the endorsement of an individual on the basis of brief personal contact without being able to know what the administration of his work was like on the field. If they had of known, they couldn't control it anyway since he was independent. The Greys ran into serious difficulty after turning their funds over upon arrival.⁴

All of the details are not available but the Grey family was stranded and their special appeals by letter were not heeded. God's Bible School was already in its first court case by 1906 and could not pay too much attention to his special need. When Grey heard about 1907 that this missionary who was in the United States was returning to the field again endorsed as the Superintendent, he turned to the Methodists for help. After consultation, the Methodists ac-

⁴Oral report by A. E. Blann, a brother of Mrs. A. Lee Grey; Letter from H. J. Olsen, September 8, 1962. Both were acquainted with the events by personal contact.

cepted Brother Grey who served a lifetime in India with considerable distinction. Those who knew him feel that he was one of the finest men ever sent to the mission field.

Thaddeus Vaughn and Bertha Cox went to work with the Quakers in India, Vaughn later a smallpox victim. Ivan Warren, for lack of education, was returned to the States.

That was the end of the first venture to India. Obviously the proper supervision of the work and the stewardship of missionary money demanded something better in the way of organization for the work.

While there was a growth of denominational consciousness and an elaboration of the government in the Manual, there was still no attempt to set up a definite headquarters for the Church. Missionary affairs continued to be interwoven with God's Bible School. There was very little progress in the matter of having money channeled through regular channels, and so the general leaders had little vital control of the work. Some of the best opportunities the Church ever had were lost through lack of supervision of the fields.

General Superintendent Kulp served until at least 1915 without any salary or financial support. He lived on the offerings received from his own evangelistic work, and paid most of the expenses of the General Superintend-

ency out of his own pocket.⁵ Considering that fact, it was marvellous that there was any organization at all.

⁵George B. Kulp, "Report of the General Superintendent," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Bible School, 1919), p. 28; Letter from Mrs. Charles L. Slater, August 27, 1962.

CHAPTER VII

A DECADE OF MERGER

1919 marked the beginning of a "decade of merger." A total of seven holiness groups have united to form the Pilgrim Holiness Church, and all but one of these mergers were accomplished during the years from 1919 to 1925. In addition to the five holiness church groups that were added to the International Apostolic Holiness Church during those years, there were two missionary societies and one small indigenous church on Barbados that were gathered into the Pilgrim fold. For a complete listing of the merging churches in the United States, please refer to Table I. A tabulation of the missionary societies and foreign mergers has been prepared on Table II.

All of these churches had a common spiritual background as a part of the holiness movement. With the exception of the Pilgrim Church of California, they all came into existence at the turn of the century and had spread by revivals and campmeetings. The smaller groups began to see the need of greater organizational strength to maintain a central administration, provide schools, finance publications, and send out foreign missionaries.

TABLE I

LIST OF PILGRIM HOLINESS CHURCH MERGERS
CHURCH GROUPS IN UNITED STATES
1897-1962

| Name of Organization | Date of Origin | Location | Number of Members | Date of Merger | Missionary Work |
|---------------------------------|----------------|--------------------------------|-------------------|----------------|-------------------|
| Holiness Christian Church | 1896 | Indiana | 1485 | 1919 | Guatemala* |
| | | Illinois | 264 | | |
| | | Missouri | 165 | | |
| | | Kansas - | | | |
| | | Oklahoma } | 250 | | |
| Total . . . | | | 2165 | | |
| Pentecostal Rescue Mission | 1897 | New York | 400 | 1922 | Alaska* |
| Pilgrim Church | 1917 | California | 407 | 1922 | Mexico* |
| Pentecostal Brethren in Christ* | ? | Ohio | ? | 1924 | |
| People's Mission Church* | 1899 | Colorado Kansas Nebraska | 186** | 1925 | |
| Holiness Church | 1880 | California | 400 | 1946 | Peru; Palestine.* |

*Supported other missionaries who were independent or in other organizations.

**Did not practise formal membership in beginning years so that constituency was much larger than membership indicates.

TABLE II

LIST OF PILGRIM HOLINESS CHURCH MERGERS
MISSIONARY SOCIETIES AND
CHURCH GROUPS IN OTHER LANDS

| Name of Organization | Location | Date of | | Missionary Work |
|---|---------------------------------------|---------|--------|--|
| | | Origin | Merger | |
| World-Wide Missionary Society | Baltimore, Maryland | 1921 | 1923 | Panama; Mexico; South Africa; West Indies.* |
| Bible Home & Foreign Missionary Society | Massachusetts | 1890 | 1924 | St. Thomas, St. Croix, St. Kitts, Montserrat, West Indies. |
| Immanuel Mission | Barbados | 1891 | 1924 | Barbados, B. W. I. |
| Hephzibah Faith Missionary Society | Tabor, Iowa | 1892 | 1938 | Letaba and Brakpan, South Africa |
| Africa Evangelistic Mission | Johannesburg, Transvaal, South Africa | 1905 | 1962 | Portuguese East Africa; The Rand, South Africa |

*Included work of Pentecostal Rescue Mission at time of merger in 1923.

These mergers obviously were decisive factors in the development of the Church. As of 1919, the International Apostolic Holiness Church, which was by far the largest of all the groups, was concentrated in the area from Michigan to North Carolina. The principal districts were Michigan, Indiana, Ohio, Kentucky, Pennsylvania, Maryland, West Virginia, and the Southern District which included Virginia and North Carolina. There were also token representations in Kansas, Nebraska, and Idaho, which were the only churches located west of the Mississippi.¹

Within six years it was known as the Pilgrim Holiness Church and included districts from the east coast to the west coast. A district was added in New York, a great increase took place in Indiana, and there was a westward expansion into Illinois, Missouri, Oklahoma, Kansas, Texas, Colorado, Arizona, and California. Indiana superseded the Southern District as the largest district in the Church as a result of the union with the Holiness Christian Church.²

¹"Official Record," Manual of the International Holiness Church, 1919-1923 (Cincinnati, Ohio: God's Revivalist Press, Ringgold, Young and Channing Streets, 1919), Sec. 216, pp. 102-128

²"Ministers and Deaconesses of the Pilgrim Holiness Church," Manual of the Pilgrim Holiness Church, 1926-1930 (Cincinnati, Ohio: Published by the Pilgrim Holiness Advocate, Fifteenth and Elm Sts., 1926), Part Six, Section 200, pp. 109-135.

The overseas expansion of the Church was also impressive. Each of these merging groups were supporting foreign missionary work, and some were sponsoring mission stations of their own. More was added by the coming in of the two missionary societies. Within a short time the combined missionary enterprise included work in Guatemala, Alaska, Mexico, India, eleven islands of the West Indies, British Guiana, Venezuela, Panama, and the three districts in the Union of South Africa.

There were also twenty-six missionaries in Japan, Korea, and China who were working with other societies but who were members of the Church and were included with the reports of "our missionaries."³ One-third of the missionary money that came through the missionary-treasurer as late as 1919 was for those Societies in the Orient which were not governed by the Church.⁴

³J. E. Strong (sec'y), Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 48.

⁴Ibid., p. 29.

The church name was usually up for reconsideration during the merger process. In 1919 after the Holiness Christian Church united with the International Apostolic Holiness Church, the adopted name was the International Holiness Church.⁵ Three years later in 1922 when Seth Rees led the California Pilgrims into the fold it was changed once more to the Pilgrim Holiness Church.⁶ The terms "pentecostal" and "apostolic" which were the key words at the beginning of the movement were objected to because of their association with the modern "tongues movement," but "holiness" never was dropped out during any of the revisions.

The church doubled in membership within a few years after 1919 which had important implications for the expanding missionary work as well as all other Church agencies. The International Apostolic Holiness Church had approximately eight thousand members in 1919.⁷ After the series of

⁵Resolution No. 10, Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 22.

⁶Sixth Business Session, Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922 (Trappe, Maryland: Published by H. J. Olsen, 1922), p. 19. It was S. M. Stikeleather who proposed the name "Pilgrim Holiness Church."

⁷George B. Kulp, "Report of the General Superintendent, Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922, p. 24. Kulp lamented that pastors were lax in sending reports and said that it was the best possible estimate.

mergers, the total membership in 1926 was approximately fifteen thousand.⁸ The growth of the work was encouraging.

Merger was obviously a major factor in the rapid increase from eight to fifteen thousand in the seven years from 1919 to 1926, but evangelism was equally as important. The movement was born in revivals and continued to spread by revivals. The total membership in the groups that merged with the International Apostolic Holiness Church was about three thousand two hundred, which leaves about four thousand of the increase to be accounted for chiefly by evangelism.⁹

It must be remembered that the constituency of these churches was usually far greater than the membership count indicated. The tendency was to restrict the membership closely, and many minimized all matters pertaining to organization.

The result of these mergers was favorable to foreign missions for there was a marked interest in missions common to all of the groups. A chief motivation for union on the part of some was for the purpose of a better outlet for for-

⁸W. R. Cox, "General Superintendent's Biennial Address," Minutes of the General Assembly of the Pilgrim Holiness Church, October 7-13, 1924 (Trappe, Maryland: Published by H. J. Olsen, 1924), p. 25.

⁹One unknown factor in the merger process is the number of independent holiness churches taken in by the districts.

eign missionary work. The combined strength made it possible to have a general administrative officer for the first time. Foreign missions became immediately the largest activity of the general church.

During this time of consolidation and expansion, there was an agonizing struggle going on in regard to setting up an effective headquarters and general church organization. The increase in size and geographical spread made such an organization all the more necessary. There was a good deal of stress and strain and a few minor explosions along the way. It took a good deal of bitter experience to prepare the way for the great turning point in 1930, for until 1930 there was no unified central administration and no general church headquarters in any real sense of the word.

The progress of Pilgrim world missions was, of course, dependent on the success achieved in establishing the church organization. There is no greater lesson from the history of Pilgrim missions before 1930 than that good administration is the key to permanent and worthwhile results in foreign missions. The great expansion in the foreign work was not as good as it looked. Due to the lack of policy, supervision, and adequate financial backing much of it faded away without any permanent result.

II. A SURVEY OF THE MERGERS

The theme song on the occasions of union was "Blest Be The Tie That Binds." There were high moments when brotherly love was flowing freely when the churches united, such as the following scene at the 1919 General Assembly:

During the reading of the Minutes, J. F. Woods, W. R. Cox, and L. W. Standley escorted the general conference members of the Holiness Christian Church into the Assembly room, singing the hymn, "Blest Be The Tie That Binds," and amidst shouts and cheers and tears they were seated in the Assembly.¹⁰

A brief survey of the mergers with reference to their effect on foreign missions is sufficient for the purposes of this account.

Holiness Christian Church

The Holiness Christian Church¹¹ was led in by C. C. Brown as General Superintendent with a total of 2,167 members to be added to the eight thousand members of the Apostolic Holiness Church. There were four organized districts

¹⁰"Fourth Business Session," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Office, 1919), p. 12.

¹¹Most of the Pennsylvania section of the Holiness Christian Church united with the Nazarene Church in 1908 under the leadership of C. W. Ruth, consisting of about 15 congregations. Refer to Timothy L. Smith, Called Unto Holiness (Kansas City, Missouri: Nazarene Publishing House, 1960), pp. 129, 219, 229, 274. By 1919 the Indiana section had branched out into Illinois, Missouri, Kansas, and Oklahoma and consisted of about fifty congregations.

in Indiana, Illinois, Missouri, Oklahoma-Kansas, of which Indiana was by far the largest with 1,485 members.¹²

Foreign missions had an important place in their organization. There was a Missionary Board to govern the finances and projects and a zealous "Foreign Missionary Prayer Band" organizing units in the local churches to back up the work.¹³ They supported various missionaries, including some in the Apostolic Holiness Church which was one influence leading to merger. Their particular responsibility was a station in Guatemala where a Rev. and Mrs. A. R. Higgs had gone in 1917. K. H. Jackson and Walter Henschen first went in 1912, followed by Miss Lillie Oliver. The first two men returned, and the work met with setbacks, so that it was in reality just getting started again under the A. R. Higgses.¹⁴

A. R. Higgs was also the "General Superintendent of Foreign Missions", although his responsibility was the station in Guatemala.

¹²"Reports of the Holiness Christian Work," Minutes of the General Assembly of the International Holiness Church November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 33. A complete report is given of the four districts.

¹³John W. Clark (ed.), The Doctrines and Discipline of the Holiness Christian Church, 1916, pp. 93-132.

¹⁴A. R. Higgs, Central America (Kingswood, Kentucky: Missionary Office, n.d.), pp. 12-12.

The interest of the Holiness Christian people in foreign missions was valuable for the cause of missions in the merged organization.

Pentecostal Rescue Mission

Shortly before the 1922 General Assembly, the Pentecostal Rescue Mission with headquarters in Binghamton, New York, was accepted and became the New York District of the Pilgrim Holiness Church.¹⁵

With a membership of only four hundred,¹⁶ they were supporting three missionary families and one single lady. The W. E. Reed family and Miss Lena Roy were stationed in the Pilgrim work in South Africa. One family was in the West Indies, and the W. H. Shoemakers had gone to open a new work in Skagway, Alaska.¹⁷ The New York people made a commendable effort to keep missionary money going through channels in a well supervised manner.

¹⁵"The Origin of the New York District," Pilgrim Holiness Advocate, V (June 25, 1925), p. 12; Pentecostal Rescue Mission Discipline, 1910.

¹⁶Minutes of the Yearly Meeting, Pentecostal Rescue Mission, 1921. Sixteenth Annual Session. (Easton, Maryland: Easton Publishing Co., 1921). The statistical reports will total up to 345 members and 55 probationary members.

¹⁷Minutes of the Yearly Meeting, Pentecostal Rescue Mission, 1920. Fifteenth Annual Session. (Middleburgh, N.Y.: The Middleburgh News Print, 1920), p. 33.

The Pilgrim Church

When the delegates gathered in for the special session of the General Assembly at Cincinnati in 1922, Seth G. Rees, son Paul, and a delegation from the Pilgrim Church of California were on hand to propose union. They were welcomed and it was readily completed.¹⁸

There were two important results of that merger. One was the return of Seth C. Rees to the movement, for Brother Rees was a tremendous spiritual force and a powerful influence for foreign missions. The other was the bringing in of the work in Mexico directed by Brother and Sister Francisco H. Soltero.¹⁹

Nearly all of the four hundred members of the Pilgrim Church were in California with a few in Kansas and Texas,²⁰ and about three-fourths of those members belonged to the Pilgrim Tabernacle in Pasadena.

¹⁸Sixth Business Session, Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922 (Trappe, Maryland: Published by H. J. Olsen, 1922), pp. 18-19.

¹⁹F. H. Soltero, Mexico (Kingswood, Kentucky: Missionary Office, n.c.), p. 7.

²⁰Statistical Report of California District, Proceedings of the First Annual Assembly of the California District of the Pilgrim Holiness Church, January 30-February 3, 1924, p. 15. Pilgrim Tabernacle was organized on May 27, 1917, with about three hundred members.

Twenty-two foreign missionaries were on the membership roll of the Pilgrim Tabernacle in Pasadena, and they were sending more money abroad to spread the gospel than they were using for their local church budget.²¹ They were supporting missionaries in the Orient, but their most significant work was the sending of Bro. and Sr. Soltero, to Mexico in January 1920. By 1922 they were sending about three hundred fifty dollars a month for the Solteros and others who had gone to join them. The Solteros had located their headquarters in San Luis Potosi since January 20, 1920.²²

The World-Wide Missionary Society

The World-Wide Missionary Society was founded and led by H. J. Olsen, with headquarters at Baltimore, Maryland. It came into existence as a protest against the way missionary affairs were being handled and was organized on November 11, 1921.²³ It was well organized under a governing board, incorporated under the laws of Maryland, and was

²¹Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 97.

²²"The Solteros Farewell," The Pilgrim, March-April, 1920, p. 5, col. 3; Soltero, op. cit., pp. 13-14.

²³Minutes of the World Wide Missionary Society, Trappe, Maryland, November 11, 1921. (Handwritten). Minutes do not record the reason for the organization which is contained in a letter from H. J. Olsen, March 8, 1957.

a rapidly growing Society. In April, 1923, when confidence was increasing in the administration of missionary affairs after the 1922 General Assembly and the separation of the missionary headquarters from the school in Cincinnati, the governing Board of the W. W. M. S. voted to merge all of its missionary work with the Pilgrim Holiness Church.²⁴

It was only in existence for about eighteen months. By the time when they stopped in mid-1923 they were supporting a total of eighteen missionaries and had a rapidly expanding work. The Pentecostal Rescue Mission in New York had decided to channel all their missionary funds through the W. W. M. S.²⁵ They were supporting missionaries to the San Blas Indians in Panama, some for the Pilgrim Holiness Church in Africa, others in the West Indies, Mexico, and Alaska.²⁶

The existence of the W. W. M. S. as a protest against the way missionary affairs were sometimes handled is rather startling. The straw that broke the camel's back

²⁴Letters of H. J. Olsen, March 8, 1957, July 4, 1962; oral report by A. E. Blann, board member of the W. W. M. S.

²⁵Minutes of the Yearly Meeting, Pentecostal Rescue Mission, 1921, p. 8.

²⁶Minutes of the World-Wide Missionary Society (hand-written).

was an emergency in South Africa. The British officials were warning the Superintendent, Fred T. Fuge, that they would not permit the Ebenezer station in Swaziland to be under a woman. Miss Lena Roy, a faithful missionary, had been left in charge of the station when the other missionaries had to leave for health reasons. Fuge was writing desperate appeals for immediate action in order to save the Swaziland station. Olsen took the initiative to see something done.

The W. A. Reed family was ready to go to Swaziland and had the advantage of being British subjects as Canadian citizens, a fact that was advantageous when regulations on aliens were very strict. When those in Cincinnati who were most concerned with the missionary affairs would not consent to back up the sending of the Reed family, Olsen "took the bit in his teeth" and formed the World-Wide Missionary Society in Baltimore. They quickly borrowed the money for the transportation expense and sent the Reeds off to Swaziland post-haste.

Olsen was absolutely loyal to the Church. He named four Pilgrims to the original Board in the hope that their work would become a part of the Pilgrim Holiness Church in the future. He had been on the Foreign Missionary Board of the Pilgrim Holiness Church for some years and was well acquainted with the situation. The formation of the W. W. M. S.

probably hastened the setting up of a separate headquarters, long needed by the Church. At the earliest opportunity the W. W. M. S. was dissolved and merged with the Church again. The action taken was also instrumental in saving the Swazi-land work.

There you have the amazing spectacle of an independent missionary society sending and supporting a missionary to save a mission station that is under the Church! Is it an exaggeration to say that there was a need of more effective general church organization?

Bible Home and Foreign Missionary Society

O. L. King as the Superintendent on Antigua was responsible for taking in the work of the Bible Home and Foreign Missionary Society in 1924. It was a Society founded by holiness people in Attleboro, Massachusetts, in 1890. By 1924 there was work on the four islands of St. Thomas and St. Croix in the American Virgin Islands, St. Kitts and Montserrat in the British West Indies. Brother John Mayhew, who was stationed on St. Thomas, negotiated the merger with Brother O. L. King.²⁷

²⁷"History of the Church in the Caribbean Area," Manual of the Pilgrim Holiness Church, Caribbean Edition, 1946 (Indianapolis 4, Indiana: Published by the Pilgrim Publishing House, 226-230 E. Ohio St., 1946), Sec. 2, Par. 7, p. 13; Oral report by O. L. King. Brother King states that John Mayhew was on St. Thomas, the island which is not listed in the Manual.

Financial need was a compelling reason for the merger. As the years went by the supporting constituency in New England diminished. It was God's Bible School who made the merger possible, by accepting King's recommendation and providing the financial support of the four missionaries and funds to pay off small debts on the buildings. It became an important addition to the Caribbean work.²⁸

The Immanuel Mission on Barbados

A merger that gave a real boost to the Pilgrim work on Barbados in the British West Indies²⁹ was the union of the Immanuel Mission in 1923.³⁰ It was a work founded in 1890 by Samuel Bayley, a Wesleyan minister. Bayley was one of the two men who voiced the Macedonian cry at A. B. Simpson's convention in New York City in 1890 that was instrumental in spreading the holiness movement to the West Indies.

In 1923, Brother J. A. Humphrey was responsible for about ten stations on Barbados and led them into union with the Pilgrim Holiness Church which was under the superintend-

²⁸Oral report by O. L. King to P. W. Thomas.

²⁹Letter of R. W. Ives, March 16, 1957.

³⁰"History of the Church in the Caribbean Area," Manual of the Pilgrim Holiness Church, Caribbean Edition, 1946 (Indianapolis, Indiana: Published by the Pilgrim Publishing House, 226-230 E. Ohio St., 1946), Sec. 2, Par. 6.

ency of Rev. R. W. Ives at that time.³¹

People's Mission Church of Colorado

The foreign missionary work carried on by the Pilgrims was one important reason the leaders of the People's Mission Church were interested in yoking up as part of the movement. Missionaries had always visited the campmeeting and the churches, but nothing permanent could be realized by supporting missionary work in that way. The desire for a better way to back up world-wide gospel work was one of the chief reasons for merger, which was accomplished in 1925.³² The merger also provided a good center for the expansion of the Pilgrim Holiness Church in the west for the People's Mission Church had an established campmeeting and Bible school at Colorado Springs along with the churches and city missions in Colorado, Nebraska, and Kansas.

The folks in Colorado were instrumental in sending Rev. and Mrs. C. B. Harvey to India to work with mission-

³¹R. W. Ives, "This Is The Lord's Doing," The Christian's Companion, IV (June, 1923), p. 1.

³²Oral report by P. W. Thomas, Superintendent of the People's Mission Church at the time of merger and later Secretary of Foreign missions; P. W. Thomas, "The People's Mission Church of Colorado," Pilgrim Holiness Advocate, V (April 16, 1925), p. 1.

aries of the Vanguard holiness work of St. Louis.³³ Harvey spent a lifetime in India, most of which was with the Wesleyan Methodist Church who took over the Vanguard work near Bombay.³⁴

Pentecostal Brethren In Christ

The Pentecostal Brethren In Christ consisted of five or six congregations that united with the Ohio District of the Pilgrim Holiness Church in 1924. They had a missionary treasurer and supported missions as the opportunity was given.³⁵

Results of the Mergers

Some of the results of the mergers have already been noted. There was first of all the obvious numerical increase and increased power that comes from united effort. This made possible and necessary the setting up of a missionary headquarters with a full-time leader. The importance of this is more evident when it is considered that of all the

³³Rev. C. B. Harvey and wife, "Called to India," Pentecostal Rescue Evangelist, VI (April, 1910), p. 1; C. B. Harvey, "For Jesus In India," Pentecostal Rescue Evangelist, VI (May, 1910), p. 7; oral report by P. W. Thomas.

³⁴Floyd and Hazel Banker, From Famine to Fruitage (Marion, Indiana: The Wesley Press, 1960), p. 165.

³⁵Minutes of the Twentieth Annual Assembly of the Pilgrim Holiness Church of Ohio, August 11-12, 1924;
Minutes of the Annual Conference of the Pentecostal Brethren In Christ Church, August 17-18, 1922.

missionary work carried on by the smaller groups, the only one that had permanent value was the one in Mexico. Unsupervised work was too often a failure.

A second result was the influx of leadership. The whole is always greater than the sum of the parts. A partial list of those who have served as district or general church leaders from the smaller groups were C. C. Brown, A. M. Ewing, W. H. Pratt, L. L. Waddell, C. P. Pridgen, Seth C. Rees, P. W. Thomas, Armor Peisker, A. H. Wilson, W. C. Stone, E. V. Halt, C. G. Taylor and G. A. Hodgins.

Some who had a leading part in establishing an effective general church organization came from the smaller groups.

III. ADVANCES ON THE HOME FRONT

1922

1922 was a pivotal year for the general church. The growth by merger was nearly completed.

The aging George B. Kulp had carried the increasingly heavy responsibility until his seventy-eighth year but could not finish the quadrennium and resigned in 1921, succeeded by C. C. Brown for a short time. The Church still had no definite headquarters and no financial plan for general interests. Kulp was paying most of the expenses of the

general superintendency out of his own pocket from his evangelistic work.³⁶ The combined missionary projects resulted in a far-flung missionary enterprise to be cared for.

The General Council called for a Special General Assembly to meet in Cincinnati on October 3rd, 1922.³⁷ Mergers with the Pentecostal Rescue Mission of New York and the Pilgrim Church of California were consummated at that time.

The Special Assembly did not solve the problem of unifying the church administration. Instead there was a plan for two general superintendents without any means of co-ordination and a multiple general board system began a tug-of-war that lasted until 1930.

The plans made for foreign missions, however, opened the way for advancement in that department. For the first time a full-time leader was provided to oversee and promote the work, and a missionary office that belonged distinctly to the Church was begun.

A General Superintendent for Foreign Missions

The stature of foreign missions by 1922 is indicated

³⁶George B. Kulp, "Report of the General Superintendent," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919 (Cincinnati, Ohio: God's Revivalist Press, 1919), p. 28.

³⁷"Call Issued For A Special Session of the General Assembly," Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922 (Trappe, Md.: H. J. Olsen, 1922), p. 3.

by the fact that there was to be a General Superintendent of Foreign Missions to direct the work, co-equal with the General Superintendent over the work in the United States.³⁸

R. G. Finch was an effective evangelist and associated with missions due to his service in the Caribbean from 1912 to 1919 and was chosen for the leadership of the missionary work. W. R. Cox took office as General Superintendent over the United States and both continued in office until 1930. Each General governed with the aid of a general board, and without any official means of correlating the two boards.³⁹

A tussle over the location of general church headquarters was settled by selecting Kingswood Holiness College in Kingswood, Kentucky. Kingswood Holiness College was a project originally started by Rev. J. W. Hughes, founder of Asbury College in Wilmore, Kentucky, for the same purpose as Asbury. The project had been taken over by some Pilgrims and in 1919 was adopted as the general church school.⁴⁰ It

³⁸Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922, (Trappe, Maryland: H. J. Olsen, 1922), pp. 4, 21; Manual of the Pilgrim Holiness Church (1922-1924) (Easton, Maryland: Press of the Easton Publishing Company, 1922), Secs. 193-201, pp. 74-78.

³⁹Ibid.

⁴⁰"Resolution No. 16," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919, p. 23.

was the only property titled to the general church and under its control.⁴¹

Finch set up a separate missionary headquarters office in Kingswood, with Sister Cary Anthony as the Treasurer. It was a definite step forward for it made a separate and distinct office that belonged solely to the Church.

The Task, 1922-1930

Brother Finch immediately faced a formidable task. There were about forty-one missionaries and sixty-seven native workers looking to him for financial support, for which they needed at least three thousand dollars a month.⁴² Of course the people who sent the missionaries out were supposedly still concerned, but no one knew how to work together, including the missionaries. Money was still going direct.

Within a few years the commitment was up to fifty-seven missionaries and one hundred seven native workers with

⁴¹Oral report by S. M. Stikeleather who was closely associated with Kingswood Holiness College and lived in Kingswood for many years; "Our School," The Pilgrim Holiness Advocate, II (December 28, 1922), p. 3.

⁴²Cary A. Anthony, "The Prosperity and Needs of our Foreign Missionary Work," Pilgrim Holiness Advocate, IV (September 4, 1924), p. 10; Minutes of the Special General Assembly of the International Holiness Church, October 3-10, 1922, pp. 52-53.

a minimum budget of four thousand dollars a month.⁴³

The heaviest concentration of workers was in the Caribbean area. The following tabulation will show an overall view of the work in 1924:⁴⁴

| <u>Name of Field</u> | <u>Number of Missionaries</u> | <u>Number of Native Workers</u> |
|-----------------------------|-------------------------------|---------------------------------|
| West Indies and S. America | 22 | 46 |
| Central America (Guatemala) | 5 | 1 |
| Mexico | 2 | 4 |
| Africa | 12 | 28 |
| India | 5 | 5 |
| Alaska | 2 | |
| | <u>48</u> | <u>84</u> |

The suggested amount was still a thin line of support. The usual monthly support for a missionary family was sixty dollars a month while single workers were to receive thirty dollars a month. There was no danger of the spirit of sacrifice leaving the department.

Finch had been in the West Indies and knew what it was like to live in rented houses and have services in rented halls and ex-rum shops. He began to arouse the church to

⁴³S. M. Stikeleather, "A Condensed Report of Our Foreign Missionary Work," Pilgrim Holiness Advocate, VIII (April 12, 1928), pp. 10-11; "Call for Help," The Gloria Kingswood, Kentucky: (Yearbook published by graduates of Kingswood Holiness College, 1924), p. 99; Minutes of the General Assembly of the Pilgrim Holiness Church, September 2-8, 1930 (Indianapolis, Indiana: The Pilgrim Holiness Advocate, 839 North Capitol Avenue, 1930), p. 78.

⁴⁴"General Foreign Missionary Statistics of the Pilgrim Holiness Church," Pilgrim Holiness Advocate, V (February 26, 1925), p. 6.

meet the need. Like all who succeeded him in that office, the constant need of money for buildings, mission homes, furloughs, bicycles, boats, cars, mules, and "what-have-you" kept him in one crisis after another. He began to call attention to the terrible waste of money when missionaries or other individuals went around raising money for their own pet ideas. He even found some who raised money with just a hope of going to the field and deposited the money in the bank for the time when they would be permitted to go. Meanwhile he was having difficulty to raise money for those already on the field. The battle to eliminate such irregularities wasn't finished for some years to come.

The Finch-Slater Conventions

Organized deputational work began with the Special General Assembly of 1922.⁴⁵ The best answer for the financial needs, however, was found in having missionary conventions. Charles Slater's talents for such work were such that after 1924 he was kept at it continuously until 1930.⁴⁶ Sometimes the two men, R. G. Finch and C. L. Slater went to-

⁴⁵Minutes of the Special General Assembly of the International Holiness Church, October 3-10, 1922, p. 25.

⁴⁶Mrs. Charles L. Slater, Charles L. Slater, Missionary Evangelist (No publisher, 1951), p. 68, 71; articles and reports appear in the Pilgrim Holiness Advocate frequently from 1924 to 1931.

gether, and often by themselves. They are to be credited with the fact that they made very deep impression on the whole church for foreign missions.

It was the day when everything was by special appeal. It was every man for himself. There were no budgets and no official restrictions. It was up to the orphanages, rescue homes, Bible schools, home missionary leaders, and foreign missionary representatives to get in where they could and do their best. When it came to making special appeals, nobody could keep up with the Finch-and-Slater combination!⁴⁷

Their conventions were held wherever they were invited, and by 1926 they could not keep up with the invitations.⁴⁸ They often combined evangelistic and missionary work and could report souls saved, subscriptions received for the Advocate, money raised for missions, and missionary candidates offered for service. They emphasized prayer and fasting and usually set aside one day during the convention for the church to meet together to fast and intercede for souls on the mission field with good results.

⁴⁷Oral report by those who were in the conventions.

⁴⁸R. G. Finch, "General Missionary Superintendent's Biennial Report," Minutes of the General Assembly of the Pilgrim Holiness Church, September 8-14, 1926, Frankfort, Indiana, pp. 12-13.

A pastor in Evansville, Indiana, reported the following concerning the two missionary convention leaders:

What we consider the greatest missionary convention ever held in Evansville was held at the First Pilgrim Holiness Church.... They are world-wide missionaries, full of the Spirit, Zeal, Push and know how to get next to the people. Their messages are full of fire and are so interesting and instructive, that one may secure an education in regard to foreign missions.... An offering was taken which amounted to a little over \$1500 in cash and pledges and about 40 subscriptions for the Advocate. It was a wonderful work of victory.⁴⁹

Another sample report of a convention held in Delmar, Delaware reads as follows:

The blessing of the Lord attended each service and message...until the large church was crowded on the Lord's day. They gave with joy in the offering and the end was one of the most sacred of any that we have ever had. Twenty-one young people came forward saying that they would go anywhere.... Then the parents and friends came up and it was a sight to see the fathers and mothers shout as they shook hands and hugged their children, saying AMEN to the Lord.

A great number of people observed the Day of Prayer and Fasting, some not eating a bite all day, others fasting until the evening meal, but, the dear Lord surely set His seal on this....⁵⁰

These two men were chiefly responsible for the great increase of fund raising and the holding of the financial lifeline from 1924 to 1930. Furthermore many people forgot

⁴⁹W. P. Senn, Pastor, "Missionary Convention and Revival, Pilgrim Holiness Advocate, VI (December 16, 1926), p. 14.

⁵⁰C. L. Slater, "Delmar, Del., Convention," Pilgrim Holiness Advocate, VI (December 23, 1926), p. 11.

the missionaries they pledged to support within a few months after the missionaries were gone, and those missionaries increasingly looked to the central missionary office for support.⁵¹

The Foundation For Progress

There were three important reasons for a great advance in raising funds for foreign missions. (1) The plan for a full-time leader to supervise and promote the missionary work as the General Superintendent of Foreign Missions after 1922. (2) Effective promotional work by means of conventions, which was based chiefly on the personalities and abilities of R. G. Finch and C. L. Slater. (3) Better administration in having a separate missionary office and dependable personnel.

S. M. Stikeleather was a great source of strength to the administration of missionary affairs, serving as the Missionary Treasurer from 1924 to 1930 with headquarters in Kingswood, Kentucky. Brother Stikeleather had a burden for the work and often took special measures to keep the financial lifeline intact. Frequent and regular reports of all missionary funds were given. There is many a time when Brother Stikeleather saved the day for administrative affairs

⁵¹R. G. Finch, "Important Plan Defined, Pilgrim Holiness Advocate, VI (April 1, 1926), pp. 10-11.

and undertook for needy missionaries.

Some Results

In 1919, the total missionary income for four years which came to the Missionary Treasurer, M. G. Standley, at God's Bible School was \$25,289.72.⁵² Most of that money was specified by the donor and not subject to the management of the Board or General Superintendent.

There was no report in 1922.

In 1924, a two year report by Miss Cary Anthony in Kingswood listed a total of \$91,025.45!⁵³ That was about a three-hundred-and-fifty per cent increase. The combined income of the merged groups was only part of the reason.

In 1926, another two year period, S. M. Stikeleather reported a total of \$102,000.00. It is noteworthy that \$27,000 of that total amount came from friends outside the Church. In addition to that they had reports that at least \$39,000 had gone direct to the field, and \$24,000 of that money sent direct came from God's Revivalist. The total for the two years ending in 1926 then was about \$141,000, of which at least \$51,000 came from friends outside of the Pil-

⁵²J. F. Woods, (auditor), "International Holiness Church, Foreign Missionary Report," Minutes of the General Assembly of the International Holiness Church, November 18-24, 1919, p. 29.

⁵³"Financial Report of the General Board of Foreign Missions from June 1, 1922, to Oct. 1, 1924," Pilgrim Holiness Advocate, IV (November 6, 1924), p. 11.

grim Holiness Church.⁵⁴

The income handled by the Missionary-Treasurer, increased to a total of \$206,000 for the quadrennium ending in 1930, an average of \$51,500 a year. This was "in spite of the past two years being the hardest financial years in the history of the Church" for the depression had begun in the United States.⁵⁵

IV. INDIA

It is possible only to give a few highlights of the progress on the fields in the 1920's. The most important victories from the standpoint of permanent results were the beginning of the work in Mexico and some outstanding developments in the West Indies. Work was opened in India, one of the world's most difficult fields, and the stations in South Africa were maintained but did little reaching out.

A Second Venture

A second attempt was made to sponsor missions in

⁵⁴R. G. Finch, "General Missionary Superintendent's Biennial Report," Minutes of the General Assembly of the Pilgrim Holiness Church, September 8-14, 1926, p. 14.

⁵⁵S. M. Stikeleather, "Financial Statement of the Foreign Missionary Department of the Pilgrim Holiness Church, Kingswood, Kentucky," Minutes of the General Assembly of the Pilgrim Holiness Church, September 2-8, 1930, pp. 64-67.

India from 1922 to 1942.⁵⁶ In the midst of all the expansion taking place from the mergers, missionaries were sent out in 1922 to western India. It was maintained against odds until 1942 when it was turned over to the Oriental Missionary Society.⁵⁷

A. E. Rassman was endorsed to return to India as a Pilgrim missionary, having served one seven-year term on the field.⁵⁸ Brother and Sister E. A. Meeks and Miss Edith Stearns, left together with the Rassmans from San Francisco for Bombay on December 19, 1922.⁵⁹

Babatpur

After more than a year in India, the first station was opened in Babatpur, Benares District, a District bisected by the "sacred" Ganges River, and near Benares, the center of Hindu religion. It was a most heavily populated section, dominated by Hindus whom they reported to be "an idol wor-

⁵⁶A. E. Rassman and E. A. Meeks, India (Kingswood, Kentucky: Missionary Office, n.d.); Pilgrims In India (Indianapolis, Indiana: Published by the Pilgrim Holiness Church, n.d.).

⁵⁷Minutes of the Twenty-Third Session of the General Board of the Pilgrim Holiness Church, May 9, 1943, page 19.

⁵⁸Letter from Mrs. E. A. Meeks, July 12, 1962.

⁵⁹Letter from Mrs. E. A. Meeks, July 12, 1962; "Sailing for India," The Pilgrim Holiness Advocate, II (November 30, 1922), p. 7; Mrs. Edith Solter, "Historical Sketch," Pilgrims In India, General Secretary of Foreign Missions, (comp), (Indianapolis, Indiana: The Pilgrim Holiness Church, n.d.), p. 5-7.

shipping group with many gods." They also said that "they are bound economically, socially, politically, and religiously by the terrible caste system. They are a hardhearted, self-satisfied, and much divided people."⁶⁰ This station became the headquarters and the only place where the Church owned its own buildings.

Jaunpur

In 1925 the E. A. Meeks were instructed to separate and open up another district.⁶¹ Moving twenty-seven miles away they rented a place in one of India's most unevangelized sections in Jaunpur.

Jaunpur was an ancient city of forty thousand, populated by Mohammedans and Hindus, located in a district of two million people. The only other missionary in the district was a single lady with a boarding school who readily welcomed their coming. Brother Meeks wrote:

We, with four Indian people--two men and two women--are responsible for over 2,000,000 people. Can you grasp the greatness of the task? ONE MISSIONARY FOR ONE MILLION PEOPLE.⁶²

The district was divided into 750,000 villages.

⁶⁰H. L. Solter, "The Field," Pilgrims In India, pp. 24-25.

⁶¹Letter from Mrs. E. A. Meeks, July 12, 1963; A. E. Rassman and E. A. Meeks, India (Kingswood, Ky.: Missionary Office, n.d.), pp.23-24.

⁶²Rassman and Meeks, op. cit., p. 19.

They were able to visit about four villages a day and figured that at that rate it would take 250 years to visit each village one time.⁶³

The Neglected Women of India

India's downtrodden caste-oppressed women claimed the attention of the missionaries. Sometimes the lady missionaries were allowed in behind the locked doors and massive walls to visit the women who were never allowed to see the outside. Sister Meeks said:

....the poor Perda women who are never allowed to go outside, came and peeped out at us with anxious faces. Beautiful faces they were, for many of these shut-in women are very beautiful. How sad that many times they see only the women of the family and their own husbands who often are only cruel, brutish men.

We sang to them and they listened well. We talked about Jesus. They said sing some more. We sang, they looked and listened.... Their thinking circle is so small, confined behind mud walls as they are. Oh that these captive souls might be set free both from the walls and the ignorance of heathen sin.⁶⁴

Summary

The missionaries laboured under sever handicaps. They were working in what nearly all mission groups have recognized as one of the world's most difficult fields. Their resources were most inadequate. Most missions felt the need of some type of trade school, industry, or other

⁶³Ibid., p. 19.

⁶⁴Ibid., p. 21.

project to provide work for those who would try to break loose from the caste system. Finances for such projects were not forthcoming.

A faithful staff of God-called workers laboured at the stations in India for some years including Harry L. Solter, who married Edith Stearns on the field, Miss Willie Holstein for a short time, Miss Mary Johnson who specialized in home visitation and teaching, and Miss Beatrice Van Vranken, a registered nurse and teacher.

The missionaries carried on evangelistic work by means of village visitation, distributing gospel literature and witnessing at village fairs, open-air and Sunday school work, gospel distribution campaigns, personal visitation, and church services at the main compound. They had a clinic for treating the sick and won their way to many hearts by that means. A school was conducted for awhile.⁶⁵ Results were not easily obtained, and the converts were hand picked fruit.

It must be remembered that a great many people were contacted by the missionaries who received their only gospel witness through them. Eventually when the home leaders felt they were unable to do justice to the situation, they took

⁶⁵ General Secretary of Foreign Missions, (ed.), Pilgrims in India (Indianapolis, Indiana: Published by the Pilgrim Holiness Church, n.d.), pp. 4-55.

the larger view and turned the work over to another holiness group in the best interest of the people there. For several years the work was supported by the Church of Christ in Christian Union.⁶⁶

V. MEXICO

The story of the Pilgrim work in Mexico has been one of the most gripping sagas in modern missions. It is a story of Spirit-filled and Spirit-led individuals, wholly in God's hands. Again God honored the Pilgrim Holiness Church for its convictions of holiness and truth and its concern for world missions by presenting the opportunity for a great part in reaping the gospel harvest in Mexico.

It was not the result of any formal plan by a missionary board. It was another example of God-called individuals sent forth by the Church, each under the leadership of the Holy Spirit.

The Solteros

The F. H. Solteros have borne the main burden of establishing the work in Mexico from the beginning. In no other field has the work depended so much upon one couple as it has in Mexico. They were prepared by a unique combination of circumstances and spiritual qualifications.

⁶⁶Minutes of the General Board, Third Session,
Indianapolis, Indiana, March 24-26, 1931, p. 6.

F. H. Soltero was born in Chihuahua, Mexico, in 1892, but at twelve years of age was brought to New Mexico and grew up in the United States. At the time of his conversion, he was captain of a baseball team composed of American players, and was led to Christ under the ministry of Roger Winans, a brother to Mrs. Soltero.⁶⁷

The fact that Brother Soltero was a native-born citizen of Mexico was a pivotal point in the subsequent history of the work. After 1926 aliens were required to leave Mexico and could not legally stay there and officiate as priests or ministers. The only reason the Solteros could stay was based on the fact that Brother Soltero was not only a citizen of Mexico but was born there. Added to that providence was the fact that Brother Soltero received fine educational opportunities both in the public school system and in Bible training.⁶⁸

Mrs. Nettie Soltero was not only a woman of strong character and keen spiritual insight, but gifted as a teacher. She bore the main responsibility of training workers for many years until Mexican teachers were raised up, a product of her own labours. Workers' training has been the secret of

⁶⁷Rev. and Mrs. F. H. Soltero, Los Peregrinos In Mexico (Indianapolis, Indiana: The Pilgrim Holiness Church, 226-230 East Ohio Street, 1958), pp. 9-11.

⁶⁸Ibid., pp. 11-13.

the growth and outreach in Mexico.

Sister Soltero was a young faculty member at the Kansas Holiness College in Hutchinson, under the presidency of W. C. Stone, when she met her future husband.

She had heard of the "Ball player's conversion" from her brother, Roger, in New Mexico and was anxious to see him. She has described the first meeting in the service at the beginning of a new school year as she sat on the platform with the faculty.

From that vantage point, I surveyed the large audience, looking for the Mexican student. As I looked back over the new students, my eyes always fell on a young man with black, curly hair and blue eyes, who sat well toward the front....

The pastor said: "We are sorry we will not have time to introduce all of the new students. But we have a Mexican student whom I want all of you to know, so I will ask Brother Soltero to give his testimony."

To my surprise, the blue-eyed student arose and gave a burning testimony, which brought shouts from the congregation. So this was the Mexican! How could it be?⁶⁹

Two years later they were married in 1918, and soon went to labour among the Mexicans in New Mexico. After about fifteen months in that ministry they felt called of God to proceed to Mexico. They were preparing to sell their meagre possessions in order to finance their way as missionaries to

⁶⁹Ibid.

Brother Soltero's native land.⁷⁰

Contact with Seth C. Rees came at that time through Leonor Soltero, a sister to F. H. Soltero, who was enrolled as a student in the new Pilgrim Bible School in Pasadena. After hearing from Leonor about the plans of her brother and his wife to go as missionaries to Mexico, Brother Rees felt led to propose that they go out as missionaries of the Pilgrim Church and wrote them of his desire to back them up. In turn, after much prayer the Solteros felt the invitation was from the Lord and used the money from the sale of their goods to visit California. For about two months they visited the Pilgrim churches and associated with Brother Rees.⁷¹

A great farewell service was held in the Pilgrim Tabernacle in Pasadena during January, 1920. Brother Rees called for a march offering, and it was given by a column of praising, shouting saints. A reporter for The Pilgrim said:

It was tremendous. Tides of liquid glory ran high. The people wept like rain and gave like Pentecost.⁷²

⁷⁰Mrs. F. H. Soltero, The Romance of Pilgrim Missions In Mexico (Indianapolis, Indiana: Pilgrim Publishing House, 1609 N. Delaware Street, n.d.), p. 9; Rev. and Mrs. F. H. Soltero, Mexico (Kingswood, Kentucky: The Missionary Office, n.d.), p. 6.

⁷¹Ibid.

⁷²"The Solteros' Farewell," The Pilgrim, IV (March-April, 1920), p. 5.

The spread of the holiness revival into many corners of the United States is evidenced again in the conversion and sanctification of the Solteros. While Brother Soltero was saved in New Mexico, and Sister Soltero was led to Christ in Kansas, it was all a part of the holiness movement that was permeating the United States.

San Luis Potosi

The Solteros arrived in Mexico without knowing ahead of time where they would locate. They did believe that their main work was to be evangelistic. After prayerful and diligent study they had decided to begin in one of the six main cities of Mexico. After special prayer they felt definitely led of the Spirit to select San Luis Potosi, in spite of the fact that it was the most objectionable of all the cities they had studied. It was known for extreme Catholic ignorance and fanaticism. Subsequent events again reveal the remarkable way in which they were led of the Spirit in making the choice to locate in San Luis Potosi. They arrived there on January 27, 1920.⁷³

They had arrived when Mexico was reeling under the effects of a decade of revolution. Ruined villages, twisted

⁷³Mrs. F. H. Soltero, The Romance of Pilgrim Missions in Mexico (Indianapolis, Indiana: Pilgrim Publishing House, 1609 N. Delaware Street, n.d.), p. 14.

rails, blasted locomotives, and women in deep mourning for their dead were evidence of the past horrors. The atmosphere was "chilled with sadness."

The sadness we saw written on thousands of faces was a sadness deeper than that caused by the sufferings of poverty, a hopeless sadness which seemed to chill the atmosphere; it told of horror, torments and suffering.... Many of these sad-faced people had been eye witnesses of the terrible massacres and seemed to be walking in a dream. Everywhere there were ruins and more ruins..⁷⁴

A hall was rented in downtown San Luis Potosi for a place to hold services. It was located in front of the streetcar station, a central point for the entire city of 85,000 people. Many of the first services were held in spite of the fact no one else came. Then came the idea of placing texts on display in the window, and these became an immediate attraction and a means of reaching people.

San Luis Potosi began to live up to its reputation for fanatical Catholic resistance. Soltero discovered one day that he was considered a traitor to Mexico and a secret agent of the United States Government, a story successfully planted by the Roman priests. In spite of these difficulties a foothold was gained.⁷⁵

⁷⁴Ibid., p. 12.

⁷⁵Rev. and Mrs. Francisco H. Soltero, Los Peregrinos In Mexico (Indianapolis, Indiana: The Pilgrim Holiness Church, 226-230 East Ohio Street, 1958), pp. 18-20.

Jail Work

Compassion for the prisoners in the jail led to some of the earliest victories in the work. The first preacher was converted in the jail, and the first training for Christian workers took place in the jail!

Salvatore Ponce was one of the four hundred prisoners in the San Luis Potosi State Penitentiary, serving a six-year term for robbery, when Brother Soltero began to hold services there. While most of the others listened respectfully, he took a special delight in hindering the services. Ponce was a marihuana addict, so low and vile he was avoided by most of the other prisoners. For months he organized stoning parties, yelling parties, and other means of disturbing the services. Suddenly, one day, Ponce announced his conversion to a group of startled workers, who had come for another service. Soon it was evident that a great transforming miracle of divine grace had been wrought. The preaching of the truth had brought conviction to his heart until he prayed through in his own cell. His eagerness and hunger for the Word of God caused Brother Soltero to bring in books and help him to study the Bible. Ponce became one of the first God-called workers in Mexico upon his release.⁷⁶

⁷⁶Rev. & Mrs. Francisco H. Soltero, Mexico (Kingswood, Kentucky: Missionary Office, n.c.), pp. 9-12; F. H. Soltero, "Preached In The Penitentiary," The Pilgrim, V (July-August, 1921), p. 7.

An Open Door

A series of developments that opened up some of the most amazing events began with the simple matter of answering a letter. The letter was from an unknown Otomi Indian man in an obscure mountain village. There was nothing on the surface of the event to indicate what was to follow, but it set off a chain reaction of events down through the years.

The secret of the matter was the earnest, intercessory prayer for God's guidance. Other workers had arrived from California, and the small group were praying that God would lead them in regard to the next phase of the work. Juan Romero, Leonore Soltero, and Nella True had arrived and it was planned to launch out in some other place. They decided to pray until there was a definite revelation from the Lord about where to go, in the same manner they had made the decision to come to San Luis Potosi.

We wanted God to open the door and firmly believing that He was leading, we continued to pray until one day in December we received a remarkable call in a way we were little expecting.⁷⁷

Dr. H. F. Huegel, a sanctified missionary of the Christian Church, came one day with a letter from one Alejo Castaneda, an Indian in the little mountain village of Potrerillos. They often had prayer meetings with Doctor Huegel in their home and enjoyed a blessed fellowship in the

⁷⁷Rev. and Mrs. Soltero, op. cit., p. 15.

Spirit.⁷⁸ One significant factor in the Pilgrim work in Mexico has been the fact that from the start the Solteros cultivated friendship and co-operation with other churches, and this was one of the results.

The letter was a request from Alejo Castaneda that a missionary would come to their village. Doctor Huegel felt that he was not in a position to honor the request since it was out of their territory, and because of his respect for the Solteros he brought the letter to them. Brother Soltero courteously answered the letter, promising to visit them a little bit later on. To their surprise, Castaneda and a companion suddenly appeared at their door one day in San Luis Potosi. They had hiked for several days to get there and announced that they had come to take their missionary with them back to Potrerillos!

Castaneda's personal story made a big pull on the hearts of the missionaries. He had been searching for the truth for many years. Again it was the Word of God that had been the means of arousing his concern--a Scripture quoted by a corrupt Roman priest. He inquired further from the priest about the Scripture quoted, but the priest would not permit him to have the Bible to read. Alejo began a long search in order to obtain a copy. He obtained a Bible at

⁷⁸Oral report by F. H. Soltero.

last from a colporteur, but shortly after was caught up in the revolution. Returning home after several years of fighting, he was re-awakened by reading his old copy of the Bible. Others of his village were also influenced and were trying to pray and seek God.

Castaneda told Brother Soltero that he had written to others, but Soltero was the first one who answered his letter.

The fact was that the Indians were a despised group by the more educated people. Mission groups too had concentrated their work in the towns and cities. Back in the mountains were some of the hungriest people for the gospel on earth, and after the revival spread they became some of the finest Christians on earth. Compassion for the lost and the leadership of the Spirit explain why they answered Castaneda's letter and why they went to the hidden village of Potrerillos.

In January, 1922, Brother Soltero, accompanied by Doctor Huegel, made the rugged trip back into the unknown southern corner of San Luis Potosi to visit Potrerillos. It was three days by horseback from the railroad at Valles over "hot lowlands, river, brooks and mountains" and into the mountain heights. They passed many towns and several small cities where most of the people had never seen or heard of the Bible. The mountains were teeming with thous-

ands of Indians who had never heard the gospel and who proved to be eager to receive it.

They found gospel hunger in Potrerillos such as they had never seen or heard of. There was already a group of Alejo's neighbors who were trying to pray and worship as a result of his effort to read and explain the Scriptures. For three days from morning to night the people of Potrerillos would not leave the missionaries alone in their eagerness to hear. Then Soltero overheard the earnest prayer of a little girl:

O God, send us a missionary to live here with us. Touch Brother Soltero's heart, O God, so that he may send us a missionary.⁷⁹

Soltero's reaction to this little girl's prayer was stated in these words:

My heart was already broken into a thousand pieces to see their hunger and thirst for spiritual things and then this little girl added to it by praying, "O God, touch Brother Solter's heart."⁸⁰

Fifty men, women, and young people at Potrerillos promised to help build a place of worship and take care of the missionary teacher that Brother Soltero promised to send them. One old man who had nothing else to offer said: "While this old man lives the missionary will never lack water or wood."

⁷⁹Ibid., p. 24.

⁸⁰Ibid.

This was the beginning of a great work among the Indian tribes. Nella and Ethel True volunteered and were appointed to take up the work at Potrerillos of establishing a church and a school. Everyone available wanted to go after they heard the story.

Mob Violence

The work in Mexico has been cradled and nurtured in persecution. It has been subjected to more fierce opposition than any other part of the Pilgrim work, and the results are evidence of the fact that persecution strengthens the church.

The impact of the gospel and the coming of missionaries to Potrerillos stirred up the Roman priest who until then had forgotten such a place existed. Suspicion and hatred were stirred up against the True sisters and their Mexican girl companion. The devout Catholics were told not to sell any food to them and soon the True sisters could not go around the village without having stones thrown at them. Drunken men would pass by their house on market day, uttering threats and curses. Trouble increased until Alejo Castaneda's two houses were burned down, the family barely escaping alive.

It climaxed on a market day when a mob of drunken men prepared to attack the home where the True sisters were staying. A new convert had stationed himself in the back of

the house with a gun, unknown to them. The leader of the mob, cursing and blaspheming, leaped into the air to hurdle the fence and attack the house when a bullet intended to be over the heads of the mob struck him in the mouth and killed him. The mob broke up and went away.

Brother Soltero would not permit the True sisters to stay and went up to carry on the work himself. He was in turn the object of threats, hatred, and persecution. A man confessed one day that he had come there to take his life, having been hired by the priest. While he sat in the service to plot the murder of Brother Soltero, Soltero's preaching gripped his heart. He could not understand why they would want to kill a man like that. He was convicted and converted and later confessed his original purpose.

The Aztec Revival

The story of the revival that swept through Aztec territory like a prairie fire is without parallel in Pilgrim missionary history. A great moving of the Holy Spirit swept over a gospel-hungry people in 1925 and 1926 and whole villages were transformed. The pastors could not keep up with it.⁸¹

There was again a marvelous divine timing of this

⁸¹This report has been carefully compiled by consultation with F. H. Soltero, filling in where the published accounts have been inadequate. Refer to Mexico published in 1928 at Kingswood, Kentucky, pp. 46-62.

event after several important developments had prepared the way. The growing congregation in San Luis Potosi was helping to spread the gospel to other places. Salvadore Ponce, the converted prisoner turned preacher, had married Leonore Soltero and was digging out a work in Coxcatlan with fasting and prayer. Juan Romero had gone to start in Valles. Brother F. H. Soltero had stuck it out in the obscure village of Potrerillos for some months amid the threats and curses and established the church. Sister Soltero was busy training those who were being raised up of God as workers.

Persecution and Scripture distribution were key factors again in the spread of this revival. Alejo Castaneda, the Otomi who first invited the missionaries to Potrerillos, was now travelling around as a colporteur. While in Xilitla on a market day, Castaneda was attacked by a mob who upset his cart, tore up the Bibles, and attacked them with stones. Castaneda's wife was gashed in the forehead by the stones. The incident was observed closely by a group of Aztec Indians from Iztacapa, and out of curiosity they picked up the torn leaves of Scripture that had littered the ground and took them home.

Returning to their home in Iztacapa and marvelling at the gracious words on the fragments of paper, another man in the village suddenly recalled that they were like the words in a book given to him in San Luis Potosi. He was one

of three men from Iztacapa who had once attended an agrarian convention in San Luis and while there were befriended by the Solteros. The Solteros had given them a place to stay in their home and sent them back with Bibles.

They began to search for the colporteur who was mobbed in Xilitia in order to obtain more. At that point, Hilario Hernandez, a farmer and one of the converts at Potrerillos arrived in Iztacapa. After explaining more about the leaflets that had so aroused their interest, Fernandez went after Alejo Castaneda who soon came to Iztacapa. Brother Soltero was also summoned. They found hungry hearts and this was the beginning of the revival.

The revival spread next to Temalacaco when one of the victorious converts from Iztacapa decided, "I must go and tell my two brothers in Temalacaco about this new religion."

Mexican land reform got mixed in with the revival, which was both good and bad. The new government was in the process of buying the large estates of wealthy landowners and dividing them up among the oppressed Indians. This had two effects. The landowners and the priests thought that Soltero was helping the Indians in the recovering of this land, and went so far as to hire an assassin to kill Soltero. This plot, too, was discovered when the hired killer was convicted under Soltero's preaching and converted.

The Aztec Indians, on the other hand, thought that the "new religion" was part of the wonderful new deal that the government was giving to them. Hence the convert from Iztacapa who went to Temalacaco to witness to his two brothers told them: "The government is giving us land and also this new religion."

Salvadore Ponce, who was pastoring in Coxcatlan, was summoned to preach at Temalacaco. He was very busy and promised to come, but only on the condition that they would gather the whole village together. This they did, much to his surprise! On the second night he gave an altar call and made it on rugged terms. "Give up your drinking, your cursing, your wickedness, and give your hearts to God." He knew that he was touching on the items that Indians were least inclined to give up. About three hundred stood up.

Ponce was certain they did not understand him and had them sit down. He was more careful to make the terms of the gospel clear to them. He was preaching through an interpreter and asked the interpreter to explain it several times. Ponce declared:

This is not an easy way, not a flowery path. It is a narrow, rugged way. Here there is no room for cigarros, no room for fire water, nor machete (knife). No room for hate, envy, revenge. If you take this way, you will be persecuted and hated. It may cost you your life to follow Jesus. Now, let no one come forward who has not counted the cost, and is ready if need be, to

stain these trails for Jesus' sake.⁸²

The True sisters said: "We bowed our heads in prayer and heard a rushing noise as of wind. It was the sound of sandaled and bare feet, as men ran to the altar of prayer." The several believers who were there began to pray, and "then that great crowd of kneeling, white-clad men lifted up their voices as one yearning heart to the loving Saviour who had so recently been made known to them."⁸³

Even though in the beginning the Aztecs were partly aroused by the false idea that the "new religion" was part of the land reform movement, they were absolutely sincere about taking the way of Christ. The movement among the Indians has amazed all who ever came into contact with it.

The revival spread.

These Indians began to tell others, and before long, almost spontaneously, without a preacher, these entire villages began to seek the Gospel and come to Jesus. They began to invite our pastors to visit them and have services which they were glad to do. Sometimes there have been as high as five hundred in the services....held out in the open air for lack of a place large enough to hold the immense crowds.

What a beautiful sight! Lighted by lanterns and candles on the limbs of the trees and on the fences, five hundred or more upturned faces listening eager-

⁸²Ethel and Nella True, "The Great Awakening Among The Aztecs in Mexico," Pilgrim Holiness Advocate, V (November 26, 1925), pp. 10-11.

⁸³Ibid.

ly to the Gospel message!...The workers say they have never seen anything like it nor even heard of it. From four to five hundred Indians who had never before been in a service praying with all their might in their native tongue!⁸⁴

It was a genuine revival with lasting results. Whole villages were transformed. The city mayor of Axtla reported concerning the two villages of Jalpilla and Temalacaco, "We have no trouble with the Indians of Temalacaco and Jalpilla any more. We never have to arrest one for drunkenness and all pay their taxes and contributions for their teachers very promptly."⁸⁵

Government Restrictions

The work in Mexico has been conducted under a network of tight government regulations. The 1857 Constitution provided strict laws for separation of church and state in reaction against the corrupt power of the Roman Catholic Church. The Roman Church owned about three-fourths of the land until it was taken over by the Government. In 1917 the Constitution was reinforced and all education was to be separated from the church and religion. Even then the Roman Church had enough power to continue almost as before.⁸⁶

⁸⁴Rev. & Mrs. Soltero, op. cit., p. 60

⁸⁵Ibid., p. 61.

⁸⁶"The Religious Conflict In Mexico," Pilgrim Holiness Advocate, VI (October 7, 1926), pp. 10-11.

Then in 1926 a determined effort was made to enforce the law. All ministers were ordered to register, and all foreign priests and nuns had to leave. It was an effort to restrict the power of the Roman Catholic Church. Since some of the alien priests tried to circumvent the purpose of the law by taking out Mexican citizenship, the provision was that only those who were Mexicans by birth in Mexico could officiate in religious work.

Obviously the providential circumstance of Soltero's birthright citizenship was all that kept their work from being interrupted. The fact the Soltero's were qualified both naturally and spiritually to carry on with little aid from other missionaries was also a saving factor.

The American missionaries could not stay or have a leading part. Juan Romero, Soltero's cousin, was born in the United States and couldn't stay.

The law also required the closing up of the rented hall in the central part of San Luis Potosi, since religious services in rented halls or the open air were forbidden. It was both a crisis and a blessing. There was no financial aid from the United States available, but through prayer and sacrifice they obtained a modest property for a permanent church.

Brother Soltero knows what he is talking about when he says that "Mexico is the hardest country in Latin America

to do gospel work and the laws were made against the Roman Catholic Church."⁸⁷

The restrictions against open-air services were to stop Catholic fairs and processions that were a means of bleeding money from the poor to build large, ornate cathedrals.

Government permission is required before using your own church buildings. A lot must be purchased, a building erected, and then permission must be applied for from the Secretary of the Interior. This request goes up and down through the echelons of government authority. Brother Soltero's tact and diplomacy in dealing with government officials has also been an important part of the work. He has won their respect, based in part on the fact they have learned to respect his honesty and faithfulness.⁸⁸

Organization

The first convention and conference was held at Valles on March 10 to 15, 1925. Many walked seventy-five miles to get there, and there was a good representation from each of the five churches. There were ringing testimonies

⁸⁷Oral report by F. H. Soltero, July, 1962.

⁸⁸Oral report by Miss Nellie Carroll, July, 1962.

of those who had come through persecution.⁸⁹

The Roman priest in San Luis Potosi made a cunning plot to mob the Pilgrims who gathered for that first conference. The priest had stirred up his people by convincing them that the Protestants were gathering in Valles to take away their church. He instructed his people to bring pistols, guns, machetes, and be ready.

Then the same priest sent a cordial invitation to the Solteros to bring all of the "conventionistas" to an interesting and important lecture, with words something like this:

I know you are interested in the salvation of souls like we are. We have a man here who is going to give a wonderful lecture on religion this afternoon. We are inviting you and your people to come and listen to him.⁹⁰

The invitation was quite convincing. A visiting missionary encouraged them to take up the exceptional opportunity to meet the Catholics. Feeling checked by the Spirit, the invitation was rejected and the people warned not to go. However, some did go and discovered the mob waiting with pistols, guns, and knives ready to attack. The waiting mob would have been persuaded that the Pilgrims were coming to take away their church if the invitation had been accepted

⁸⁹Francisco H. Soltero, "Valles," Pilgrim Holiness Advocate, V (April 9, 1925), p. 11.

⁹⁰Oral report by F. H. Soltero, July, 1962

and the Pilgrims would have suffered the onslaught.⁹¹

Annual conferences were held from 1925 on. The Solteros began to train workers, at first in their own home. "So mightily grew the word of God and prevailed" in the midst of persecution and government restrictions.

⁹¹Mrs. Soltero, "A Cunning Ruse of the Enemy," Pilgrim Holiness Advocate, V (May 7, 1925), pp. 11-12.

CHAPTER VIII

THE CRISIS OF 1930

The road to wealth appeared to stretch broad and smooth before the American people when in October, 1929, the stock market "crashed". The post-war bubble of prosperity suddenly burst. Prime securities tumbled like the issues of bogus gold mines. Lifetime savings were wiped out and some people chose to commit suicide. Factories began to close, and the number of jobless people increased daily. Mortgages were foreclosed, banks failed, and the buying power of the nation was paralyzed. The nation plunged from the peak of good times into the valley of depression.

By the time the General Assembly met at Frankfort, Indiana, in September, 1930, the support for missionaries and native workers was already more than two months behind.

The national economic crisis was not the main burden of the delegates to the 1930 General Assembly. By that time the administrative crisis in the general church was at a critical stage. The steadily increasing tension in the 1920's over the lack of correlation between the foreign missionary work and the Church in the United States, the lack of any proper financial plan for general church interests, and the lack of a single, unified headquarters was the pri-

mary burden. The plans made at the 1930 Assembly for the unification of the general administration of the Church laid the foundation for all the progress which has been made in the conduct of general church affairs. 1930 was therefore the great turning point for the better for Pilgrim world missions and for the general church.

There were two things radically defective in the success achieved for the foreign missionary work from 1922 to 1930. First it was not related to the general church, and secondly it was based on the personalities of the leaders instead of a sound organizational policy.

Within a short time the Church was doing better in the midst of a severe depression than previously during national prosperity due to a better organization.

The events of 1930 will be considered under three main aspects: (1) The crisis analyzed; (2) The plan for unification; (3) The transition.

I. THE CRISIS ANALYZED

There were several elements that entered into the crisis facing the Pilgrim Holiness Church in 1930.

1. The lack of a unified general church administration. The confusing picture as of 1930 may be summarized.

There were three general superintendents, W. R. Cox

and Seth C. Rees for the United States and R. G. Finch over the foreign missionary work. They were responsible to the General Assembly. They were all members of the General Council, the General Foreign Missionary Board, and the General Home Missionary Board, but there was little or none official correlation between their activities. They operated independently.¹

There were nine general boards.²

Each general board had its own chairman and was separate from the others. There was finally a provision in 1926 that the General Council could settle any differences between the various boards, but this was unwieldy and is not remembered to have been applied.³

¹Manual of the Pilgrim Holiness Church, 1926 (Cincinnati, Ohio: Published by the Pilgrim Holiness Advocate, Fifteenth and Elm Streets, 1926), Sec. 31, pp. 23-24; Minutes of the General Assembly of the Pilgrim Holiness Church, September 8-14, 1926 (Cincinnati, Ohio: The Pilgrim Holiness Advocate, 1505 Elm Street, 1926), pp. 3-5.

²Manual, op. cit., Sec. 36, p. 25; Minutes, op. cit., pp. 3-4. (1) The General Council, W. R. Cox as Chairman; (2) The General Board of Home Missions, J. V. Coleman, Chairman; (3) The General Board of Foreign Missions, R. G. Finch, Chairman; (4) The General Board of Publications, Rev. J. L. Kennett, Chairman; (5) The General Board of Education, Rev. G. Arnold Hodgkin, Chairman; (6) The General Board of Trustees, Rev. C. M. Brown, Chairman; (7) The General Board of Directors for Beulah Home, Rev. Melvin Pratt, Chairman. (8) The General Board of Directors for Bethel Orphan Home and Kingswood College; (9) Ministerial Benefit Association, Rev. A. M. Ewing, Chairman. There was also the Committee on Church Polity with Rev. A. M. Ewing, Chairman.

³Ibid.

There were two official headquarters, but in practise there were four. The headquarters for foreign missions was still at Kingswood Holiness College in Kingswood, Kentucky. The publishing headquarters was at Cincinnati, Ohio, in a room graciously provided for the general church by the First Pilgrim Holiness Church of Cincinnati in their building at Fifteenth and Elm Streets. General Superintendent W. R. Cox operated chiefly out of his center in Greensboro, North Carolina, and General Superintendent Seth C. Rees had his main office at Pilgrim Tabernacle in Pasadena.

The legal headquarters was still at Battle Creek, Michigan.⁴

2. The lack of a financial plan for the general church. The original Constitution in 1897 had a provision for voluntary offerings.⁵ Some type of voluntary plan was called for down through the years, but they did not succeed.

Everything was financed by special appeal. The ones who could make the best appeal got the most money. Even the church paper, the Pilgrim Holiness Advocate had to

⁴Articles of Association and Amendments of the Pilgrim Holiness Church, Michigan Corporation and Securities Commission, September 28, 1936.

⁵Constitution and By-Laws of the International Holiness Union and Prayer League, Art. V, Par. 2: "It is desirable that all who can, remit an offering with the membership card."

exist on the basis of a constant succession of emergency appeals. There were always tensions between those who were promoting their own financial plans without any correlation with the others.

A great deal of the stress and strain was caused by the success in raising money for foreign missions, as seen by a comparison of the financial reports for 1930. S. M. Stikeleather as the Missionary Treasurer reported a total income for the quadrennium of \$207,626.33,⁶ which is an average of about fifty-one thousand dollars a year. That was still a scant minimum in view of the number of missionaries and commitments for the foreign work. Furthermore foreign missions was not given any opportunity to raise funds that all were not given.

By contrast, the General Treasurer reported total receipts of only \$8,337.12. The General Treasurer for Home Missions reported a total of \$17,827.67. The Treasurer for the Pilgrim Holiness Advocate and the Board of Publications listed a total of \$22,353.34.⁷ The Grand Total for these

⁶Minutes of the General Assembly of the Pilgrim Holiness Church, 1930 (Indianapolis, Indiana: The Pilgrim Holiness Advocate, 839 North Capitol Avenue, 1930), pp. 64-67.

⁷Ibid., pp. 71-73.

general church interests then was \$48,528.13 or less than one-fourth of the amount given for foreign missions. This does not include the home missionary effort carried on by districts and local churches, of course.

The only general superintendent that could receive his stipulated salary of \$2,500 annually was the General Superintendent of Foreign Missions who was paid out of the missionary fund.

One of the first brave attempts for some type of systematic giving for the general church was the resolution passed at the 1922 Assembly:

We recommend that a quota equivalent to 25 cents per member annually shall be apportioned to our churches for the support of our Home General Superintendent.⁸

Of course if ten thousand Pilgrims each paid a quarter a year it would have provided a salary, but the plan did not work.

The financial situation will explain why the 1924 General Assembly voted to accept the proposition made by the First Pilgrim Holiness Church of Cincinnati and move the publishing headquarters from Kingswood. Everyone was dissatisfied with Kingswood as a location and several proposals for a change were introduced to the General Assembly.

⁸Minutes of the Special General Assembly of the Pilgrim Holiness Church, October 3-10, 1922 (Trappe, Maryland: H. J. Olsen, 1922), p. 32.

The Assembly delegates voted to accept Ohio Resolution No. 14:

We do recommend to the General Assembly that they accept the proposition made by the First P. H. Church of Cincinnati to give free of all charge for rent, light, heat, water, etc., their large northwest room facing Elm Street for a home office space for our publishing interests and church headquarters.⁹

3. The deep-rooted spiritual and psychological nature of the problem. General Superintendent Seth C. Rees made a worthwhile analysis of the basic problem to the Assembly in 1930 when he called attention to the fact that it was administrative in nature and that the Church was united on fundamental doctrinal and spiritual issues.

As a body our ministers are clean, noble, and true. I am neither boasting or indulging in flattery but our Pilgrim band of not more than sixteen thousand are living the most simple, plain, unworldly lives of any band of saints with which I am acquainted....

There is no criticism of our standards or our ethics.... but my heavy correspondence together with my personal touch with the general church reveals a dissatisfaction and a discouragement with our church polity and financial system.¹⁰

It was a problem in the realm of administration, but

⁹"Ohio Resolution No. 14," Minutes of the General Assembly of the Pilgrim Holiness Church, October 7-13, 1924 (Trappe, Maryland: H. J. Olsen, 1924), p. 40.

¹⁰Seth C. Rees, "Opening Address by the General Superintendent," Minutes of the General Assembly of the Pilgrim Holiness Church, September 2-8, 1930 (Indianapolis, Indiana: The Pilgrim Holiness Advocate, 839 North Capitol Ave., 1930), pp. 43-45.

it involved some deeply rooted spiritual concepts and psychological characteristics. The Church had been in existence for over thirty years. The urgent need for a unified general church administration was up for consideration at every general assembly from 1922 to 1930. It had to come to a time when the tensions were unbearable. Why was it so hard?

First of all, there was a deeply-rooted sectionalism in the church. One important reason for this was the manner in which the church originated as a united body of groups that developed separately on a sectional basis. There is a parallel with the colonial period when the thirteen states united to form the United States. The concept of complete state sovereignty had to be broken down before a federal government could be established.

Second was the characteristic that might be called individualism. At the beginning the complete emphasis was on individual obedience to the Spirit. Every individual was encouraged to obey what he considered to be his own individual leading from the Holy Spirit. All the missionary work was done on that basis. Closely connected with that was the fact that many holiness people had to bypass denominational authority that became opposed to holiness preaching. Attempts to regulate anyone was in danger of being labeled "popery." This often led to an under-emphasis on the collective aspect

of the Spirit's leadership to the whole body of believers. The deep-set individualism has plagued the holiness movement with a lack of loyalty to the Church and a lack of respect for authority.

In the missionary work it was expressed by individuals going to the places they felt led to go without much consideration about the organizational and financial aspects. It was also expressed in the matters of donors sending money direct to the missionaries which produced many irregularities and in some cases money wasted on unworthy persons and unsupervised projects.

A third related factor was the lack of appreciation for organization. The disgust with formal church membership which had no saving power and the overwhelming compassion for souls led many to depreciate organization. There were men like William Lee of the People's Mission Church in Colorado who cared little about membership. Giants of faith, they founded missions, orphanages, Bible schools, and churches. The result was that converts went out to join up with other organizations, and towards the end William Lee confessed that it was a serious error to downgrade membership.¹¹

¹¹Oral report by Paul W. Thomas, close associate of William Lee.

People would come to the campmeetings or other services and thoroughly enjoy the spiritual blessings. When they were needed to help bear the burdens, they were usually hard to find or had other interests to attend to. That is why they said the People's Mission was something like "a public mule that everybody rode but nobody wanted to feed." The lack of appreciation for organization has been widespread throughout the movement.

5. The national economic depression. The plunge into depression may have been another factor influencing the delegates in 1930 to break down the sectionalism and the individualism enough to set up a general church organization.

II. THE PLAN FOR UNIFICATION

The silver-haired General Superintendent, Seth C. Rees, was chairman at the General Assembly that convened at Frankfort, Indiana, from September 2 to 8, 1930. It was there that plans were made which proved to be the great turning point for the better for the administrative history of the Pilgrim Holiness Church. The basic plan has remained unchanged since that time, and it constitutes the main change made since the beginning of the Church.

The Plan Outlined

The main outline of the plan for unification of the general church may be summarized as follows.

There was to be one general superintendent with a first and second assistant general superintendent. The general superintendent was to be the chief executive over all the work at home and abroad.¹²

There was to be one general treasurer to handle all funds for the general church.¹³

There was to be one general board, presided over by the general superintendent, to replace the previous eight or nine general boards.¹⁴

There was to be one general church headquarters located at Indianapolis, Indiana.¹⁵

There was to be a "unified general budget" to provide for all finances of the general church, including foreign missions, home missions, general administrative expense, publications, etc.¹⁶

¹²Minutes of the General Assembly of the Pilgrim Holiness Church, September 2-8, 1930 (Indianapolis, Indiana: The Pilgrim Holiness Advocate, 839 N. Capitol Ave., 1930), p. 18.

¹³Ibid., p. 31.

¹⁴Ibid., pp. 13, 15, 37.

¹⁵Ibid., p. 31.

¹⁶Ibid., p. 17.

It was a complete and drastic change. There were many fine points yet to be worked out, but the basic plan was outlined for the long-sought unification of the general church.

At one stroke a great many positions were eliminated which called for a lot of personal adjustments.

The Process Described

There was no plan prepared ahead of time and no definite recommendation to place before the delegates, except that there were resolutions from several districts calling for a 'reorganization' of the general boards of the Church.

The responsibility for working out a plan was placed upon the Polity Committee after the Assembly convened.¹⁷ The Polity Committee in turn, under O. L. Ruth as Chairman, delegated the work to a special sub-committee of two, Paul W. Thomas and Walter L. Surbrook. Thomas was there as President of the Colorado Springs Bible Training School, and Surbrook was an evangelist and former instructor at Kingswood Holiness College. The plan for the unified general board was hammered out during the night hours on a portable typewriter under the direction of Paul W. Thomas.

¹⁷Ibid., p. 13.

The location of general headquarters narrowly missed a tragic conclusion. There was a strong pull again to place the headquarters on the Frankfort, Indiana, campground which would have tied it up with Indiana district and campmeeting affairs.

The plans were arrived at under the pressure of a very limited time. It is evident that God's special providence attended the efforts made for plans were inaugurated that had permanent value.

The General Board¹⁸

The one general board was the heart of the new plan. It was to be the chief governing agency of the Church, and the means by which all executive functions were to be co-ordinated. It was fundamentally an executive body to carry out the legislative plans of the General Assembly. All general officers were responsible to the General Board in the intervals between the General Assembly, which made a strategic difference from the previous plan.

It was to consist of twenty zone representatives and the six general officers, presided over by the general superintendent and was to meet at least once a year. The previous general boards were replaced by the four department committees;

¹⁸Manual of the Pilgrim Holiness Church, 1930 (The Pilgrim Holiness Advocate, 839 N. Capitol Ave., 1930), Sec. 161.

(1) Foreign Missions, (2) Church Extension and Home Missions, (3) Publications, (4) Educational and Benevolent Institutions. None of the departments could carry out proposed plans until they were approved by the General Board.

Each department committee elected one of their members as Executive Secretary who was Chairman. The general church was divided into five zones and each zone had the privilege of nominating a member for each of the four department committees, with election by the Assembly.

General Budget¹⁹

The general budget was a noble effort to provide an overall financial plan for the general church. The hope was to balance the needs of the church and also provide a basis for looking ahead.

The General Board was to set the budget. A Finance Committee was set up, composed of the four Executive Secretaries of the department committees, and it was their function to work together in preparing recommendations for the General Board.

The new general budget had three important features:

(1) It was based on a voluntary principle. There was no assessed amount. Each district was to volunteer the

¹⁹Ibid., Secs. 161, 164.

amount they were willing to assume. In turn they were to consult the local churches within the district as to the amount they would shoulder for the district.

It shall be the duty of the Finance Committee to submit plans to the Board for the apportioning of the Budget to the various Districts according to the amount they are willing to assume.²⁰

It would appear that all arbitrariness was eliminated from the plan.

(2) It was flexible in administration. The general board was to set the percentages by which the money received was to be divided up among general church interests. The Finance Committee had to collate the estimated needs of each department and match this against the amount the districts would voluntarily assume. The general board was to have power to regulate the percentages in the best manner to make the adjustment.

(3) It did not allow for specified funds. All funds that came to the general treasurer were to be divided up according to the percentages established by the general board.

It was upon this rock that the general budget was totally shipwrecked! Decades of complete individualism in fi-

²⁰Ibid., Sec. 164, Par. 2, p. 89.

nancial affairs were not going to give way before a mere act of legislation. Emergencies were precipitated and before it was over with, the unified budget plan had to be revoked. When a budget appeared again, the voluntary principle was removed and a definite assessment was leveled.

Foreign Missions

The plans for foreign missions were completely changed as a result of the new set-up. For the first time since the beginning of the Church, it was co-ordinated with the rest of the organization.

The General Superintendent, Seth C. Rees, became the leader for foreign missions. The Department Committee of Foreign Missions replaced the General Foreign Missionary Board. The appeals for specified funds ceased -- temporarily.

III. THE TRANSITION

The events of the transition period were just as remarkable as those during the General Assembly.

It is noteworthy that the Pilgrims found in Seth C. Rees the man around whom they could rally in the hour of crisis. They elected the venerable "Warrior-Saint" in his seventy-sixth year to a responsibility that combined the task formerly divided among three general superintendents. The silver-crowned veteran of more than fifty years of gos-

pel warfare was still sounding the call for advance, however, and declared in his acceptance speech that the Church must get out of the rut and move forward for God.

We don't want four-wheel brakes or any other brakes. We want coal shovelers. We need to get out and away from the same routine, out of all the ruts and grooves long worn.... If we could live up to what we profess, we would be doing something that nobody else is doing today, not even in the front ranks of the holiness movement.²¹

The Aftermath of Confusion

The sudden elimination of the previous system and the complete change involved created a good deal of perplexity.

Missionary affairs were in an emergency.

The Kingswood, Kentucky, headquarters was promptly closed. It took time of course for the new plans to be understood on the local level. Money had stopped coming in and the missionaries were stranded. W. C. Stone tried to stand in the gap as the Editor of the Advocate and began to issue desperate appeals.

A GREAT TRAGEDY is threatening our missionary workers on the field.... GREAT SUFFERING IS CERTAIN and retrenchment will be necessary unless we receive very special help immediately... Double your missionary offering now.²²

²¹Seth C. Rees, "Speech of Acceptance," Minutes, op. cit., p. 44.

²²W. C. Stone, "Special Notice and Explanation," Pilgrim Holiness Advocate, X (October 2, 1930), p. 10.

The support was two months behind for the missionaries before the General Assembly, and it was growing worse afterwards.

Looking for a new headquarters location in Indianapolis was a difficult task with an empty treasury. W. C. Stone was the hero that bridged the gap. Together with the assigned committee they did find a residential house that could be rented for thirty-five dollars a month at 839 North Capitol. They moved there from Cincinnati in October, 1930.²³

The newly-elected general treasurer was unable to keep books. He was well liked as an evangelist, but was unsuited for treasurer and eventually his friends persuaded him to resign. Mrs. Edna Neff stood in the gap for quite a while, and was one of those who never thought of anything but meeting the need of the hour for Jesus' sake.

There was confusion about the lines of authority in regard to the new department committees. Some thought that the Executive Secretaries would have full executive power over the department concerned. For example, the former General Superintendent of Foreign Missions was continued as the Executive Secretary of the Department Committee of Foreign

²³"Boxed Announcement," Pilgrim Holiness Advocate, X (October 16, 1930), p. 11.

Missions. The question was raised as to whether or not he retained the former executive powers.

This was a serious question. They were not to be criticized for raising the question, for the basic plan at the General Assembly was wrought under the pressure of limited time, without advance preparation, and the details were not spelled out.

The new plan was on the verge of total confusion, and it was not settled until the first General Board meeting.

Brother Seth C. Rees was physically limited by that time and had never been interested much in administration. His foremost talent was evangelism. He did not spend much time around the new headquarters in the transition period, being busy in convention and evangelistic work.²⁴

The Editor who was the main one at headquarters was having severe physical problems. The increasing perplexity over the lines of authority, the critical emergency in missionary affairs, the sudden lack of finance to maintain the work, the helplessness of the new general treasurer, and the lack of someone to set things in order prompted the Editor to send an urgent appeal to the newly-elected General Secre-

²⁴Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 116.

tary, Paul W. Thomas, for help. Thomas had returned to his responsibility in Colorado Springs since the work of a General Secretary was little more than writing up the Minutes. Brother Thomas felt led to respond to the request for help and came back to Indianapolis to offer temporary assistance. The stay turned out to be permanent, and the administrative burdens at headquarters for most all of the departments descended upon him.

The General Budget

Quite a determined effort was begun to "sell" the Pilgrims on their new unified budget. Voting for it at the Assembly was one thing, putting it into action at the local level was entirely another matter. Charles L. Slater accepted the position of General Field Secretary,²⁵ and switched from his first love in promoting missions to the task of inspiring the districts to get behind the new plan and see the value of having a general church. That was asking a lot of any man. Slater took up the task and sailed into some stormy weather, according to one of his reports that sums up the consequences pretty well:

There is no doubt that in our re-adjustment we shall have some rough sailing, but we must "sail on".. And as the good ship comes around, the sails are flopping, the spars and booms are creaking, and the ropes are snapping.

²⁵Minutes, op. cit., p. 3.

But, thank God, she is coming around, and soon with all sails set and every man doing his duty, we shall be sailing toward the Port of a "proper financial system" and into the harbor of "a working business plan."

O sailor men (Preachers), be not discouraged. Let us all work together, and in spite of adverse winds -- "Sail On! Sail On! Sail On!"²⁶

The General Budget never made the hoped-for port but was totally shipwrecked before it was over with, due to the fact that it did not allow specified funds. Districts could volunteer how much money they would provide for the budget, but no one could specify the purpose of their offering in any way. All money was to be divided up according to the percentages established by the General Board.

The sudden change also ignored the fact that giving is a very personal affair and people give for those things that have been put into their hearts. Such spiritual concerns cannot be legislated. The plan was finally revoked, even though others were called on also to promote it.

A New Day

In spite of the temporary confusion and the disastrous financial emergency, a new day was dawning for the general church. The Church did not lack for those who volun-

²⁶Charles L. Slater, "Sail On! Sail On! Sail On!", Pilgrim Holiness Advocate, (X (November 6, 1930), p. 11.

teered their love service when it was most needed. There were those like Sister Edna Neff who put in long hours at the clerical work, the R. W. Chatfields who came to help remodel the headquarters, and others who stood in the gap. The General Board members had to advance their own expenses at the first meeting in November.²⁷ They were proved for by the Indianapolis brethren:

The local Pilgrims in Indianapolis with true Hoosier hospitality cared for the Board and won the gratitude of the entire body by so doing.²⁸

E. V. Halt was summoned in the midst of a full evangelistic schedule to take up the treasurer's work since it was known that he was a qualified bookkeeper. He arrived in May, 1931, with the conviction that it was God's call to do so and relieved P. W. Thomas and Sister Neff from that part of the work.

The results of unifying the general church administration can be seen by a brief comparison of 1930 and 1962.

In 1930 the Pilgrim Holiness Church with about seventeen thousand members was not yet able to support a general superintendent on the modest salary of two thousand five

²⁷P. W. Thomas (sec'y), Minutes of the Second Session of the General Board of the Pilgrim Holiness Church (mimeographed).

²⁸"The General Board Meeting," Pilgrim Holiness Advocate, X (December 4, 1930), p. 11.

hundred dollars a year. The general church headquarters was in a house rented for thirty-five dollars a month. Even after moving to a much better residential building at 1609 North Delaware Street in Indianapolis, the book room and publishing house was quartered in a small room that used to be a rich lady's pantry. The General Secretary's family lived in the headquarters, as well as the General Treasurer, since the Church could not afford otherwise.

In 1962 the headquarters was in a substantial six-story office building in the heart of the downtown business section of Indianapolis, and had been there since 1945. There were at least nine general officers and a total headquarters staff of fifty-five or more, and none of them were required to live in their offices.

The total general church income for the quadrennium ending in 1930, most of which was a boom time of financial prosperity before the depression, was \$254,932.03.²⁹ The total church membership at that time was listed as 17,400.³⁰ Foreign Missions received the lion's share of eighty-one per cent of that amount of general church income.

²⁹Minutes, op. cit., pp. 64-73, 76. If institutions are included, the comparison will be even greater.

³⁰Ibid., p. 76.

The income for the quadrennium ending 1962 was almost six million dollars! The membership increased by eighty-one percent to 33,709, but the income had multiplied more than twenty-three times. Foreign missions was far better off financially than ever before, and the financial progress was integrated with the success of the entire general church.³¹

"United we stand, divided we fall."

³¹Minutes of the Twenty-fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: Pilgrim Publishing House, 226-230 East Ohio Street, 1962), p. 62.

| | |
|----------------------|------------------|
| General Treasurer | \$ 3,064,926.34 |
| Publishing House | 2,091,238.50 |
| Pilgrim Pension Plan | 717,935.28 |
| Ministerial Benefit | <u>75,125.09</u> |
| TOTAL | \$ 5,949,225.01 |

If other small funds are included, each of which are larger than the General Treasurer's funds in 1930, the total will be over six million dollars.

CHAPTER IX

A POLICY AND A PROGRAM

Paul W. Thomas fell heir to the main responsibility for directing foreign missions as General Secretary in December, 1930, when he stepped in to help during the emergency. There was correspondence to be answered, supports to be sent out, and a need for someone to raise money. No records were turned over from the previous administration, so the transition period was difficult. Another difficulty arose from the fact that the official responsibility was upon Brother Seth C. Rees as the General Superintendent, but he was physically unable to shoulder the administrative burdens. There was also the emergency task of sharing in the effort to promote the new unified general budget, filling in the gap for the general treasurer, and helping a physically handicapped Editor with the Advocate.

There was a providential preparation for the task. Having been stirred for missions at the Pikes Peak Holiness Campmeeting, Thomas traveled on his own initiative to Mexico and to the West Indies and returned with a burden and a zeal to promote the work. At the time that circumstances turned him toward Indianapolis, he was making plans to enter full-time missionary service in the Orient.

I. PASSING OF SETH C. REES

Seth Rees's final years were busy ones. He crisscrossed the continent at a rapid pace, holding conventions, conferences, campmeetings and revivals. "Besides aiming directly at conversions and sanctifications, these gatherings subserved the purpose of firing the interest of the churches in home and foreign missions."¹ A minister gave the following report of his ministry at a convention in Allentown, Pennsylvania:

It was my inestimable privilege to hear the Rev. Seth C. Rees, General Superintendent of the Pilgrim Holiness Church, preach the unadulterated gospel of Jesus Christ in its pristine purity and power as it is seldom heard anywhere nowadays. This anointed, holy messenger of God did not mince matters as he from night to night fearlessly, yet in tenderness and love, unfolded to his hearers the stern truths of the Bible.... True to Bible doctrines, an able expositor of New Testament Christianity, a hater of hypocrisy and shams, a lover of immortal souls and an exceptionally clear thinker, he may well be styled the 'Prince of Evangelists.'²

One of his last activities was a trip to the Caribbean and South America, from which he returned full of praise for the West Indian Pilgrims.³

¹Paul S. Rees, Seth Cook Rees, the Warrior-Saint (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), p. 114.

²Ibid.

³Minutes of the Fifth Session of the General Board of the Pilgrim Holiness Church, May 17-19, 1932 (mimeographed), p. 2, Par. 19.

Final Message

The last eight months of Seth Rees's life were spent in forced retirement, much of the time in weakness and pain. Some of his last messages were dictated while bedfast during that final illness. He regretted the "mistake" that foreign missions was confined to a department of the Church:

One of the chief mistakes of the Pilgrim Holiness Church is that we have made missions and missionary work a department when we should have made it our objective point -- first, last and always... We are honored with the privilege of bearing the noblest message and the most resultful story ever carried by humanity, and that ever fell from human lips. If we, as a Pilgrim Holiness Church do no more, we must evangelize the world.⁴

Brother Rees never departed from his original convictions as co-founder of the International Holiness Union that the essential mission of the Church was the proclamation of Scriptural holiness throughout the world. In the same final message, he declared:

If other denominations are called to politics or any other incidentals, I am not taking the time to find fault with them. I am saying to the Pilgrim Holiness Church that we have another job, the greatest job ever laid on human shoulders or human heart, the job of getting the gospel to the heathen.

⁴Seth C. Rees, General Superintendent, "Letter from Seth C. Rees," Official Record, Twelfth Annual Assembly, Pilgrim Holiness Church, New York District, April 18-23, 1933; Cf., oral statement by P. W. Thomas, close associate with Seth Rees in his final months. The letter was written by Seth Rees to the New York District since he was unable to attend their District Conference as the General Superintendent.

If you are not interested in this, you have missed the calling of a true, loyal Pilgrim. Ours is to preach the Gospel of Jesus Christ to the ends of the earth at any cost.⁵

A Spirit-filled Ministry

It would be impossible here to trace out all of the influence from the life of Seth C. Rees for world missions. Some aspects have already been noted. He preached missions, he prayed around the world daily, he raised money and sent out missionaries, and his own ministry on the mission field was signally blessed.

One example of the power and possibilities in Spirit-filled ministry may be given from his ministry in the Orient. The sanctification of Andrew Gih and his subsequent ministry reveal how God used him.

They arrived at Shanghai, China, and were to have five days of meetings in a large church seating a thousand people. The first service was held in the daytime with about three hundred present. Brother Rees preached thirty minutes through an interpreter, and about a hundred Chinese came forward, praying and weeping under deep conviction. While it was unusual for them, it was still so quiet that it did not arouse any special notice on the part of Brother Rees.

⁵Ibid.

The local church authorities quietly counselled together and closed the church doors. The services were transferred to another place.

In that one service, Andrew Gih was led into his personal baptism of the Holy Spirit. Gih's account in his autobiography is as follows:

We had a big crowd. He preached on Acts 1:8... I felt a need of power in service. Yes, the Lord had given me souls for my hire. I had seen no barren service, but, oh I needed Him in His fulness and life more abundant.... I went forward with a few of the people, and oh, thank God I personally had a meeting with Him. While in prayer I just opened my heart wide and let Him flood every corner of my soul. Then a sweet sense of His in coming, the newness of His precious presence swept over me. I had no great rapture, no holy laughter, and did not speak in tongues. I did not see visions nor hear any voices; but just, quietly yielded to Him my whole heart soul, and life.⁶

Andrew Gih became a blazing flame of Pentecostal power. He had been converted and was a part of the Bethel Mission under Dr. Mary Stone and Miss Jennie V. Hughes. As the chief speaker in the Bethel Evangelistic Band, organized in 1931, he ministered across seventeen provinces of China with extraordinary results. More than 35,000 conversions and sanctifications were witnessed.⁷

⁶Andrew Gih, Twice Born--And Then? (Second Edition; London: Marshall, Morgan & Scott, Ltd., 1954), p. 38.

⁷Rees, op. cit., p. 105.

That was just the beginning. J. Edwin Orr said after travelling with Andrew Gih around China, America, Australia, and Great Britain that Gih is "one of the outstanding evangelists of this century."⁸ Andrew Gih and John Sung were the evangelists in the remarkable revivals which moved Christians and interested masses of Chinese during the 1930's, just before the Japanese occupation and subsequent communist takeover. Many Chinese Christians were deceived by the incoming of the Communists with their false promises, but Gih was among those who were not. He transferred his "Evangelize China Fellowship" to Hong Kong and has been evangelizing Chinese communities throughout Macao, Singapore, Malaya, Indonesia, Thailand, Philippines, and wherever the Chinese are found.⁹

Such was a portion of the result of one service in which God's Spirit-filled messenger declared the great central truth of a pentecostal baptism of the Spirit as a second work for believers. It illustrates also how the ministry of the Church has reached out far beyond the borders of her membership.

⁸J. Edwin Orr, "The Church Behind the Bamboo Curtain," Foreword, Twice Born--And Then?, Andrew Gih (Revised and enlarged edition: London: Marshall, Morgan & Scott, Ltd., 1954), pp. 5-6.

⁹Ibid.

Contribution to Pilgrim World Missions

Seth Rees's decisive role in the founding of the Church has been told in the first chapter. The world mission of the Pilgrim Holiness Church was a reflection of his own burden, along with the other founders of the movement. It is also worthy of special notice that he was used of the Lord for the beginning of work that developed into two major mission fields for the Pilgrim Holiness Church, the sending of C. O. Moulton to the West Indies and the sponsoring of the F. H. Solteros to Mexico. In both cases the missionaries were saved, sanctified, and called of God. Seth Rees was led of the Spirit to recognize God's hand upon them, encourage them, and stand in back of them.

Indirectly, Seth Rees's ministry led to the beginning of work in the Philippines. The first contacts with the Filipinos in California were by some of the brethren who joined with Seth Rees in founding the Pilgrim Church there in 1917.

Editor of the Advocate, W. C. Stone, made this comment:

Brother Rees was pre-eminently a man of prayer. He had a missionary vision and carried a burden for the whole wide world. It was his delight to "pray around the world" daily, bearing up to the throne of

grace the faithful missionaries and preachers of all lands, many of whom had been converted and sent out through his instrumentality.¹⁰

From the first until the last, Seth Rees stood firm for rugged, aggressive New Testament Christianity that had a concern for the whole world. After the eight months of illness, he passed away on May 22, 1933.¹¹

His motto was always, "Back to the Bible! Back to Pentecost!" His great cry was, "Fire! Spiritual fire! More fire! Holy fire!"¹²

Walter L. Surbrook

After the passing of Seth C. Rees on May 22, 1933, evangelist Walter Surbrook, as the first assistant general superintendent, succeeded him into that office and served until 1946.¹³

II. THE FINANCIAL EMERGENCY

1930 was not a very pleasant time to fall heir to responsibility for the missionary work. The income plunged downward from more than fifty thousand dollars a year to

¹⁰W. C. Stone, "In Memoriam," Seth Cook Rees, The Warrior-Saint, Paul S. Rees, op. cit., p. 144.

¹¹Memorial Committee, "Rev. Seth Cook Rees," Proceedings of the General Assembly of the Pilgrim Holiness Church, September 4-10, 1934 (Indianapolis, Indiana: The Pilgrim Book Room, 1609 North Delaware Street, 1934), Sec. V.

¹²Stone, op. cit., p. 144.

¹³W. L. Surbrook, "The General Superintendent's Address," Proceedings of the General Assembly of the Pilgrim Holiness Church, September 4-10, 1934 (Indianapolis, Indiana: The Pilgrim Book Room, 1609 N. Delaware St., 1934), p. 55.

twelve thousand dollars.¹⁴ The monthly commitment for missionaries and native workers was equal to four thousand dollars, so it is not difficult to see that desperate times had come upon the missionaries.

Hardships on the Field

Most of the privations encountered during the depression years were not recorded. A few fragments of information have been gathered. The repercussions were world-wide, and worse in places where missionaries could not do anything to help themselves.

A missionary in British Guiana faced the dilemma of trying to live on about seven dollars a month:

Our personal support (\$75.00) was cut in half to \$37.50 per month, for four persons. Out of this amount we paid the tithe; then each month we were supposed to pay ten dollars from our support toward the Georgetown mission home indebtedness. We also had to pay utilities.

Besides that it took seventeen dollars a month to buy a special baby food to keep our second daughter alive. This left less than seven dollars a month to live on. Had it not been for outside friends and donors, we could never have made it through the depression years.

Finally, we were put back on regular and full monthly support, and reimbursed that which had been subtracted from our support.¹⁵

¹⁴"General Church Treasurer's Report," Minutes, op. cit., p. 69.

¹⁵Letter of J. M. W., July 12, 1962.

West Indian islands that were dependent on sugar cane production were stranded by the collapse of the world sugar market. Antigua was one of the hardest-hit places. Plantation owners could no longer pay even the starvation wages of normal times. Drought struck Antigua as well as depression, and no one could grow a garden. Sister O. L. King wrote a desperate appeal:

The missionaries on the field scarcely know which way to turn.... Stand where the missionary stands today and see him facing the faithful native workers who receive only fifteen and twenty-five dollars per month and hear him telling them: "Your money has not come." Look at their threadbare clothes! Look at their undernourished bodies...¹⁶

The missionaries had the experience of receiving checks in the mail, cashing them, and having the check returned with the notice that the issuing bank had been foreclosed. That gave them the double problem of paying back the money to the one who cashed the check.¹⁷

In Mexico, the financial recession closed up the Bible school from 1932 to 1934 and halted the publishing of the Spanish-language paper. A valuable Bible school property was foreclosed when payments could not be met. Four thousand dollars had been paid on an unusually desirable

¹⁶Mrs. O. L. King, "Special Request for Prayer," Pilgrim Holiness Advocate, X (July 31, 1930), p. 10.

¹⁷Oral report by O. L. King, October 17, 1962.

property costing ten thousand dollars. Their support was cut short, but the Solteros shared what they did receive with their Bible school boys. Brother Soltero became sick with nerves over the situation.¹⁸

Over in Northern Rhodesia, the missionaries were waiting to enter the great new open door that had been opened to that field in 1930. The entering into that harvest field was delayed for about four years as a result of the financial shortage and the transition going on in the home organization.

The Reasons

There were four main reasons for the serious drop in missionary income, reasons which point out the close relationship between the success and organization of the work at home and the results on the mission field.

1. The national depression limited the financial power of many people.
2. The new unified budget was not acceptable to many Pilgrims. They had it in their heart to support foreign missions and would not give their missionary money to be divided up arbitrarily, denying them any voice in the matter.
3. The lack of deputational work. People had the

¹⁸Paul W. Thomas, "A Crisis In Mexico," Pilgrim Holiness Advocate, X (October 10, 1930), p. 10; Oral report by F. H. Soltero.

idea that money easily rolled in for foreign missions, but it was not so. R. G. Finch and Charles L. Slater were first-class money raisers, and when their convention work stopped the income for missions stopped along with it. The authors of the unified budget plan thought that it would make deputational work unnecessary, but it never did work out that way.¹⁹

4. The transition in the home organization. It took time to make the adjustment and get the new plans under way.

The Benefits

There were benefits as well as hardships from the crisis time. Some missionaries began to see the need of placing more financial responsibility upon the native church, in spite of their poverty.²⁰ In some cases there was a sifting out of workers, the hirelings faded out and the true shepherds found a way to stay by the work.²¹ There were lessons learned of prayer and faith.²² There is no record that any of the Pilgrim missionaries backed out in the critical hour.

¹⁹W. C. Stone, "Editorial," Pilgrim Holiness Advocate, X (July 3, 1930), p. 5.

²⁰Oral reports by F. H. Soltero, O. L. King.

²¹Oral report by Dean Phillips.

²²E. E. Phillippe, Pilgrim Holiness Advocate, X (August 7, 1930), p. 11.

III. THE FORMULATION OF POLICY

Within a few months after taking up the work at headquarters, the General Secretary formulated a policy to serve as the basis for conducting the foreign missionary work. It was adopted by the General Board and issued under the title, Policy of the General Board of the Pilgrim Holiness Church with reference to Foreign Missions in November, 1931.²³

This Policy became the basic plan for the Department of Foreign Missions, defined the objectives, outlined the organization, fixed responsibilities, and introduced the concept of the indigenous church.

The work was directed in harmony with the Policy which brought an end to a great deal of uncertainty and confusion in the realm of administration. The main features of the Policy were as follows:

1. The development of the indigenous church as the primary goal of missions. This concept was set forth at a time when many were not yet awakened to this principle. Later on it became the hue and cry of nearly all missionary organizations. The goal of establishing the indigenous church was spelled out in five main divisions:²⁴

²³Policy of the General Board of the Pilgrim Holiness Church with reference to Foreign Missions, November, 1931 (Indianapolis, Indiana: Department Committee on Foreign Missions, 1931).

a) Evangelization. "Our great obligation is, first of all, to preach the Gospel in all its fullness to all men everywhere as God may give us the opportunity."

b) Establishing indigenous churches. "We shall plan to establish indigenous churches in each foreign field."

c) The use of a trained native ministry. "We shall endeavor to multiply our efforts and effect the evangelization of the fields by a trained native ministry."

d) Training schools for native ministers. "In keeping with the policy... we shall undertake to open and maintain native training schools in strategically located centers."

e) Placing all churches on a basis of self-support and self-government as soon as possible.

2. A framework of organization. The Policy outlined the organizational plan for the Department, clarified the lines of authority, fixed responsibilities. A most important part of the organization was the matter of organization of the fields, and within the fields the setting up of genuine church organization just as in the United States.

²⁴Ibid., p. 3.

The plan of uniting fields under a Field Superintendent was to prove decisive for the development of the fields. Since that time there has been a steady development of field organization. Later a committee worked with the Field Superintendent, followed by a field council much like the district council for the districts in the home land.

In the early days of the missionary work there were individuals designated as field superintendents, but there was no supervision of them and the fields were not co-ordinated.

3. Fixed principles of administration. From the time the 1931 Policy was issued, the Department began to operate according to fixed principles of administration. That applied to the selection of candidates, agreements with missionaries, regulation of financial affairs, and all matters relating to foreign missions.

Many instances of the problems caused by lack of fixed principles in this realm could be cited. A missionary arrived on the field. Several months went by without receiving the promised support of sixty dollars a month, until finally a check for fifteen dollars arrived. Upon inquiry he was informed that they had him mixed up with some who went out as "faith missionaries."²⁵

²⁵Letter of J. M. W., July 12, 1962.

The New York District was surprised to find their support did not reach the designated missionary in Swaziland, for it had been divided up among others. They asked for the privilege of sending the money direct to the field. So for several years the Swaziland work was for all practical effects under the New York District. Their annual conference minutes listed the reports of native workers in Swaziland.²⁶

A missionary in the West Indies was asked to remit to the missionary office all money received in excess of the stipulated amount for monthly support, about 1925. The missionary said that he would provided they would guarantee to send the support to him each month. The headquarters would not promise, so he did not stop raising funds directly.²⁷

The story of the World Wide Missionary Society of Baltimore, Maryland, has already been told. It was the astounding matter of an independent society saving a station that was under the Church.

It was not easy or quickly accomplished, but from 1931 on the administration was worked out on a policy basis that was a tremendous factor in stabilizing the work.

²⁶Oral report by A. E. Blann, District Superintendent of New York at the time.

4. Supervision of the fields. The story of unsupervised missionary work has usually been a sad one. The Policy called for a frequent, regular and thorough-going supervision of all the fields.

Consider the fact that the first visit of any general officer of the Church to South Africa was 1925, and the next was 1934. Practically thirty years went by before the field was visited. Some fields like Alaska were never visited at all. Of course before 1922 there was no full-time leader for the missionary work, and the general superintendent was only partially supported.

There were rules in the Manual after 1912 about the regulation of the missionary work, but little was done to enforce them.

The fact is that the missionary work in 1930 was not nearly as good as it looked since there was no supervision to check up on the work. Along with the good missionaries there were unworthy ones as well.

IV. ESTABLISHING THE POLICY

The Policy was not just a document, it was a conviction. It was a definite philosophy of missions, and with that as the basis, the Secretary began to apply the principles to the entire work. From that time forward until 1946 the reports to the General Board and the General Assembly were all set

within the framework of the five main objectives, and progress was measured against those definite goals. That had the effect of instilling the policy and its objectives into the minds of the church leaders and supporting constituency.

There were some major hindrances to overcome in working toward a policy basis.

1. The need of sifting out missionaries and mission stations. The missionary work was not as good as it looked after the mergers. The work in Alaska never amounted to anything, meaning that six years of support had little or nothing to show for it.

The outcome in Guatemala is a good illustration of the importance of policy. The missionary invested his own funds along with church funds in the purchase of the mission home. Later on when he was requested to move, he would not do so for the reason that he had his own funds invested in the station. The issue was finally resolved by turning the work over to the man since effective supervision could not be carried out.²⁷

There had to be a sifting out of missionary personnel, which had the result of protecting all the money invested in

²⁷Minutes of the Fifteenth Session of the General Board of the Pilgrim Holiness Church, November, 1937, p. 21.

foreign missions by insuring that it goes to worthy missionaries and sound projects. Missionaries in Trinidad, Jamaica and Mt. Frere in South Africa had to be relieved. The man in Jamaica could make United States congregations cry in his deputational services, yet he was most unworthy man on the field. The man in Mt. Frere had been a law unto himself from the beginning in 1908, had never been supervised, but because of good connections with those who supported him "sight unseen" he was maintained on the field. His wife was a devoted woman who lived a blessed life and won many to Jesus, but he was a thorough-going rascal.

There was no way to know the above facts, of course, until there was a good supervision of the fields. There were some of the finest missionaries of the cross out working in those mission fields. Policy and supervision was not only a protection to the donors in the United States but to the good and sincere workers on the field.

2. The elimination of individual money-raising efforts by the missionaries. There was already some progress made along this line from 1922 to 1930. It was still a hard situation to overcome after 1930. Obviously there could be no uniform treatment of missionaries and no way to carry out one central policy if each missionary could promote his own work and raise his own funds.

The concept of self-support could hardly be inculcated if individual missionaries could still request money with the old "paternalistic" concept in mind.

R. W. Ives could look back on ten years of good results in Barbados as of 1930. The work had grown from 300 members and eight stations to 1350 members and thirty stations, between 1920 and 1930. The property value had increased in value from six thousand dollars to twenty-six thousand dollars, and Brother Ives could announce that it was added at "practically no expense to the Board in the United States." He had emphasized giving on the part of the Barbadians, and other donors in the United States had sent the money direct. Brother Ives had been a good leader and a good steward, and it was all for the upbuilding of the work and the glory of God.²⁸

It was obvious, though, that if the Department were to be unified, such individual, direct methods would have to give way to working together, both on the field and as a department around the world.

3. The inculcation of the indigenous church concept. The process of inculcating the indigenous church concept was

²⁸R. W. Ives, "The Lord's Tenth," Pilgrim Holiness Advocate, X (February 27, 1930), p. 10; R. W. Ives, "Items of Special Interest for the General Assembly," Pilgrim Holiness Advocate, IX (September 4, 1929), pp. 10-11.

to be a long one. It is most difficult for anyone to change basic concepts.

Mexico was indigenous from the start in most every way except in the matter of self-support. Missionaries too often had adopted the "colonial" concept where everything depended on the missionaries. They were always assisted by native workers, but they thought of them primarily as helpers for the missionary rather than as future leaders of the church. The mission station was the center of strategy, rather than the establishment of the native church. Too often there was little attempt to put financial responsibility upon the native Christians, due in a measure to their poverty.

Secretary Paul W. Thomas began to take every means of working toward the goal of an indigenous church that would have its own leaders and stand on its own feet. It was applied to practical problems, written in the correspondence, carried out vigorously when personal visits to the field were possible and through the ministry of others who went out to the fields such as R. G. Flexon and H. J. Olsen.

V. ORGANIZING THE FIELDS

There are two aspects to the field organization; the organization of the missionaries, and the organization of the national church. These two also overlap, as one may prepare the way for the other.

The uniting of the fields under a Field Superintendent who was definitely charged with supervising that field according to the Policy and the Manual for that area was a most important thing for the growth of the field, and for uniting the field. Later on a General Committee functioned with the Superintendent, and that was replaced by a General Council. This made it possible for field personnel to handle field problems, subject to the approval of higher authorities.

This has provided the framework for growth and has enabled the fields to govern themselves much in the same way that districts do in the United States.

VI. THE INDIGENOUS CHURCH

The indigenous church concept expressed in the Policy reflected a keen insight into missionary principles and practise. The following principles were recognized.

1. The indigenous church is a true New Testament church, and not a mere copy of the American church. P. W. Thomas said so to the national workers on Barbados:

The General Board has set forth its Policy in reference to foreign missions in no uncertain terms. The aim of the Church abroad is to be the same as that at home. The Board is anxious that our churches in these foreign lands should not be mere branches of ~~the~~ American church but that they should be indigenous.²⁹

²⁹Minutes of the Fifth Annual Assembly of the Pilgrim Holiness Church, Barbados District, April 16-17, 1936 (Bridgetown, Barbados: The Pilgrim Holiness Church, 1936), p. 12.

The same truth was contained in the Secretary's quadrennial report to the home church at the 1938 General Assembly, a report which contains a full review of the indigenous church as understood by the Secretary.

The truth is surely clear to the mind of any candid reader of the New Testament that it was the apostolic plan to establish self-supporting and self-governing churches; to promote churches, in a word, that were native to the country where they were, rather than to transplant an institution of foreign character...³⁰

In line with that understanding, efforts were taken to provide each field with its own Manual. While doctrines were not subject to change, the application of Christian principles and the form of church government were adapted to the fields. This took time, and the first editions were far from perfect but the plan was under way.³¹

2. Financial responsibility must be placed on the national church, according to its ability.

³⁰Paul W. Thomas, "Report of the General Secretary of Foreign Missions," Minutes of the Eighteenth General Assembly of the Pilgrim Holiness Church, September 6-13, 1938 (Indianapolis, Indiana: The Pilgrim Publishing House, 1609 North Delaware Street, 1938), pp. 68-69.

³¹Manual of the Pilgrim Holiness Church, South African Edition, 1934 (Port Shepstone, Natal, South Africa: The Pilgrim Publishing House, South African Headquarters, Emmanuel Mission, 1934); Manual of the Pilgrim Holiness Church, 1934, Caribbean Edition (St. John's Antigua, B. W. I.: The Pilgrim Publishing House, Caribbean Headquarters, P. O. Box 81, 1934); Manual de la Iglesia de los Peregrinos (no publisher listed, n.d.); Manual of the Pilgrim Holiness Church, Philippines Edition (Indianapolis, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, n.d.). "

Usually the pocket book is a tender spot, and there was many a ticklish issue when it came to establishing the concept of self-support. The battle wasn't finished thirty years later, but the beginning was made and New Testament principles of giving were laid down to apply to the national believers.

If we follow scriptural methods we have a right to believe that we can establish self-sustaining Christian churches even in backward lands. It is not beyond the range of possibility that if Jesus tarries we shall see the native Christian churches come to stand squarely on their own feet. Indeed we are already seeing it...³²

3. Workers' training was recognized as the strategic matter in the establishing of the indigenous church. Some missionaries had training programs they carried on, but it was not a firm policy around the world. Over and over again Thomas emphasized the need of a well qualified ministry for the national church.

The hope of the indigenous church is a Spirit-filled, trained native ministry even as a properly qualified ministry is the hope of the church in America. Let our people then keep this important objective before them, let them bear this request up to the Throne of Grace, and let us never relax our efforts until we have accomplished the establishment of these essential training centers.³³

4. Self-support was recognized as inseparable from

³²Minutes, op. cit., pp. 68-69.

³³Ibid.

self-government. This was a keen insight and was just in time to help prepare the way before nationalism burst forth in such power during and after World War II.

Along with the responsibility goes the matter of self-government. This means a native church that is to a certain degree autonomous. We cannot expect any people to bear taxation without suitable representation in government. On this point, again our Church policy is very clear and we believe sound. It has been surprising how well this policy has worked and how our people have developed under the responsibilities of government.³⁴

One of the first steps in that direction was the setting up of responsible districts with district conferences and district councils, according to the Manual. By 1936 there were five well-organized districts in the Caribbean area including the Northern Islands District, Barbados District, Jamaica District, Trinidad District, and Demerara District.³⁵

The work in South Africa was greatly delayed in the fulfillment of these plans, the setting up of a Bible school, and the organizing of districts. After the first visit of the Secretary in 1934, another visit was planned for but interrupted by the outbreak of World War II. The next visit by a general officer was in 1947.

³⁴Ibid.

³⁵Minutes of the Thirteenth Session of the General Board of the Pilgrim Holiness Church (mimeographed), p. 19.

VII. AROUSING THE HOME CHURCH

Policy and organization were applied to the promotional work and had good results. The plans made for foreign missions became a pattern usually for the other departments of the general church.

Secretary of Foreign Missions

The plan of centering all executive authority in the one general superintendent in 1930 accomplished the purpose of unifying the administration, but the work was too great for any one man. The General Secretary served in the transition period with certain limitations, and then proposed the present plan of centering the executive power for the department in a departmental secretary, elected by the church and responsible to the General Board. That was inaugurated in 1934.³⁶ Paul Thomas was elected in that year and served until 1946.

That set the pattern for the other departments. The Secretary had an advisory council in the Department Committee of Foreign Missions that served a valuable function. The recommendations that were taken to the General Board were passed by the Department Committee and not just by the Secretary from 1930 to 1946.

³⁶"The General Secretary of Foreign Missions," Manual of the Pilgrim Holiness Church, 1934 (Indianapolis, Indiana: The Pilgrim Holiness Advocate, 1609 North Delaware Street, 1934), Sections 115-117.

The Foreign Missions Bulletin

The Gift Box Missionary was a "prayer-and-praise" bulletin sent forth to those who had possession of the "gift boxes". It was a mite-box program to arouse as many in the home church as possible to a regular concern for missions, regardless of how small the amount. By April, 1939, there were seven thousand of the "gift boxes" in use by two hundred forty-seven different groups.³⁷ The Gift Box Missionary was published to promote the objective of "Daily Praying and Daily Giving for Missions."³⁸

The flow of current news from the field aroused interest and prayer support. In March, 1941, The Gift Box Missionary became the Foreign Missions Bulletin, the first of the departmental publications.³⁹ The Bulletin reached its peak circulation of about ten thousand in 1944.⁴⁰

The November Thanksgiving Self-Denial Offering

The inspiration for a special Thanksgiving day of

³⁷P. W. Thomas, "The Gift Box Ministry," The Gift Box Missionary, I (April, 1939), pp. 1-2.

³⁸Ibid.

³⁹Foreign Missions Bulletin, II (March, 1941).

⁴⁰Minutes of the Twenty-Fourth Session of the General Board of the Pilgrim Holiness Church, June 9, 1944 (mimeographed), p. 7.

self-denial was born during the financial stringency of depression days. The first announcement carried this caption: "Make Sunday, November 29, a day of victory!" This was backed up by the following explanation:

Missionary funds and other vital finances of the general work are dangerously low. Help must come speedily, and we believe it will. The Lord has never failed us.⁴¹

The annual Thanksgiving self-denial offering has become an institution in the Pilgrim Holiness Church. The strength of united, systematic effort has been manifested again. The amount given has increased until it went over a hundred thousand dollars in 1959.⁴² That is greater than the total giving for the entire quadrennium from 1930 to 1934 which was \$71,777.23.⁴³

Missionary societies existed here and there in local churches. In 1942 legislation was prepared "to give

⁴¹"Special notice," The Pilgrim Holiness Advocate, XI (November 26, 1931), p. 3.

⁴²"Report of the Department of Foreign Missions," Minutes of the Twenty-Fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: Pilgrim Publishing House, 226-230 East Ohio Street, 1962), p. 71.

⁴³Ibid.

the missionary societies their appropriate place in the church structure" and "to provide a plan of government that would unite them all."⁴⁴

Miss Flora Belle Slater, veteran missionary, was the first Society leader. By 1944 there were ninety-two local societies,⁴⁵ but by 1962 there were eight hundred forty-six!⁴⁶ The missionary societies have been a strong support for the missionary work, and every missionary knows that they have taken a great interest in providing for the personal and family needs of every Pilgrim missionary. In addition to that they have borne an ever-increasing share of the financial burden for world missions. They have in many instances been of great service to the local church and the district.

VIII. SOME EARLY RESULTS

The plans for indigenous church development on the fields and the effort to administer the department on fixed policies soon had good results. By 1938 there was more missionary work being carried on with less money from

⁴⁴Minutes of the Twenty-second Session of the General Board of the Pilgrim Holiness Church, June 9, 1942, (mimeographed), p. 4.

⁴⁵Minutes of the Twenty-fourth Session of the General Board of the Pilgrim Holiness Church, June 9, 1944 (mimeographed), p.

⁴⁶Ermal Wilson, "Report of the Department of Foreign Missions," Minutes of the Twenty-Fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: The Pilgrim Publishing House 226-230 E. Ohio St., 1962), p. 71.

the homeland and with less missionaries. The Secretary had defined the goals for the work and his reports were not just bundles of statistics but were evaluations of progress made toward those goals. The report for 1938 called attention to some of the results that were beginning to appear:

One of the most significant indications that some progress is being made is the fact that we are now carrying on more missionary work, in more fields, with proportionately less funds from the homeland and with fewer missionaries on the field.⁴⁷

A tabulated comparison of some statistics for 1930 and 1938 will show the significance of the report.⁴⁸

| | <u>1930</u> | <u>1938</u> |
|--------------------------------------|-------------|-------------|
| Number of missionaries | 57 | 40 |
| Major fields | 8 | 9 |
| Average S. School attendance | 18,729 | 37,092 |
| Total offerings from national church | \$5,993. | \$39,013. |

The report shows a trend that has been persistent since that time. The primary goal of Pilgrim world missions has always been the salvation of souls by the preaching of the gospel. Without a definite policy, however, and without an understanding of the primary goal as the establishing of

⁴⁷Paul W. Thomas, "Report of the Secretary of Foreign Missions," Minutes of the Eighteenth General Assembly of the Pilgrim Holiness Church, September 6-13, 1938 (Indianapolis, Indiana: The Pilgrim Publishing House, 1609 N. Delaware St., 1938), pp. 68-69.

⁴⁸Ibid.

the national church there was not too much to show for the time, effort, and money in the first thirty years of Pilgrim world missions.

Foreign missions is primarily a spiritual enterprise for the souls of men, but it involves "big business." It is not enough to preach the gospel, there must be well-defined Scriptural policies to direct the effort. The relationships between the Church and individual missionaries, the transactions involving finances, the government of mission stations, and the good name of the Church demand proper business-like administration.

There was no let-up in concern for the spiritual aspect of the work. The plain fact is that through a policy and a sound program there was a great increase of spiritual results and an elimination of many unspiritual elements.

CHAPTER X

NEW FRONTIERS

Preaching the gospel of Jesus Christ in the regions beyond among those who have never heard has always had the greatest attraction for missionaries. The reviving of older fields was a great concern at all times, but doors were opened to unevangelized peoples that captured the main interest in the 1930's.

Three of the most important developments were the beginning in Northern Rhodesia, in 1934, the penetration of the interior and coastal regions of British Guiana after 1936, and the spread of the work to the Philippines where missionaries were sent in 1937.

I. NORTHERN RHODESIA

"We are lost and cannot find our way to God."

The statement came from an old Batonga woman, half-naked, who was puffing at a huge "hubble-bubble" gourd pipe, squatting on her heels.. She was speaking to the white Nkosizana who had just finished giving them a gospel lesson about the two roads. Around the old woman were other old people of the village.

The Nkosizana, Miss Ethel Jordan, had walked for ten

miles to reach the village and was now weary from the journey. The old woman's response to their first gospel message was heart-breaking, and the missionary could never forget it. The words, "we are lost and cannot find our way to God," echoed and re-echoed through her mind as she sought rest on a camp cot inside a Batonga hut.¹

The need of the old woman for someone to show her the way to God was the primary reason the missionaries were there in Northern Rhodesia. She was only one of at least sixty thousand Batonga in that particular section of Northern Rhodesia, living in villages scattered across the hills and down in the great Zambezi River valley, who were in the same spiritual condition.

It was almost a hundred years since David Livingstone had traveled through that same valley in 1855, discovering the great Victoria Falls, and opening up central Africa for colonization and exploration.³ In spite of the passing of almost a century since that first penetration, no one had yet come to many of those people with the good news of the Saviour, Jesus Christ.

¹Oral report by Miss Ethel Jordan, June 22, 1962.

²David Howarth, The Shadow of the Dam (New York: The Macmillan Company, 1961), p. 22.

³Tim Wilson (ed.), A Brief Guide to Northern Rhodesia, Issued by the Northern Rhodesia Information Department (Lusaka: Printed by the Government Printer, 1960), p. 5.

The First Attempt

Reverend Ray Miller had come to Northern Rhodesia in 1930 with one primary purpose, and that was to find people who had never been reached with the gospel and a territory in which no other mission group was working. They had found the territory in South Africa comparatively well occupied and well beyond the pioneering stage. Together with his wife and Miss Mary Loew, they left the Emmanuel station in Natal and motored two thousand miles northward into central Africa.⁴

After visiting with missionaries along the way and consultation with governmental authorities, they found a section of Northern Rhodesia that was just such an area as they were seeking for. They made their temporary headquarters in Choma and began to penetrate the surrounding area.⁵ Miss Ethel Jordan was also anxious to be in pioneer work and arrived from Mt. Frere in November, 1930, to take part with them in opening the new work.⁶

The Batonga people were some of the most primitive and neglected people in all of Africa, and their salvation

⁴Ray Miller, "A Recent Letter," Pilgrim Holiness Advocate, X (May 22, 1930), pp. 10-11; Ray Miller, Pilgrim Holiness Advocate, X (May 29, 1930), p. 11.

⁵S. M. Stikeleather, "Farewell Greetings," Pilgrim Holiness Advocate, X (October 9, 1930), p. 10.

⁶Oral report by Miss Ethel Jordan, June 22, 1962.

⁷Howarth, op. cit., p. 22.

became a God-given burden to the missionaries.

Northern Rhodesia

Cecil Rhodes took the initiative of extending the British Empire into the Rhodesias at the turn of the century. British settlers penetrated the plateau, fought and defeated the fierce Matabeles and brought peace to the area. The leaders of Rhodesia were pioneers, men of great courage and vision for the development of the country. Before the British took control, it was also common for Portuguese and other slave-raiding parties to raid the area and carry off the helpless Tonga people.⁸

Compared to South Africa, Northern Rhodesia was yet largely undeveloped as of 1930. The great mineral wealth of the "copperbelt" was just being tapped, and the fourteen thousand European settlers were mostly engaged in agriculture.⁹ The native population was listed at 1,330,000, and those were divided up among seventy-three tribes speaking thirty different dialects.¹⁰

The one-million-and-a-half people were scattered across 290,323 square miles, an area about the size of Texas,

⁸Howarth, op. cit., pp. 1-3; Wilson, op. cit., pp. 4-7; Cf. all general histories of the area.

⁹Wilson, op. cit., p. 9.

¹⁰Ibid., p. 24.

most of which is a plateau between the watersheds of the Congo and the Zambezi rivers.¹¹

"The fate and fortunes of Northern Rhodesia have been bound up in the Territory's copper mining industry."¹² It was the wealth from the copper and other mineral resources that was soon going to open up a rapid development in Northern Rhodesia and make it possible for the British Government to finance the educational and medical programs carried on by the various mission groups.

The Batonga

The people that the Pilgrim missionaries were responsible for were mostly among the Batonga, one of the four largest tribes in the country. They were still living in the same poverty, ignorance, and superstition as they were when they were first observed by David Livingstone.¹³ They were a part of the Bantu peoples who filtered down from the

¹¹Wilson, op. cit., p. 10; Rhodesia and Nyasaland In Brief (Salisbury, Rhodesia and Nyasaland: Press and Publications Department of the Federal Ministry of Home Affairs, P. O. Box 8140, Causeway, 1961), p. 1.

¹²Wilson, op. cit., p. 8.

¹³Howarth, op. cit., p. 22; R. E. Strickland, Over Livingstone's Trail In Northern Rhodesia (Indianapolis, Indiana: The Pilgrim Holiness Church, 226-230 East Ohio Street, 1948), pp. 12-18; Oral report by Miss Ethel Jordan.

north about fifteen hundred a.d.¹⁴ They lived in villages composed of homes, round in shape, and made of "wattle and daub" -- mud plastered on a framework of poles.

The Tonga had few possessions, but they valued them as highly as rich men value fortunes; a score of goats, an acre of land, some stools and cooking pots and blankets and a hoe could represent the fulfillment of life's ambitions...¹⁵

Their life was regulated by fear, superstition, and witchcraft.¹⁶ The richest and most powerful man was the witch-doctor, usually found living with a group of women.¹⁷ Their animistic belief centered in the fear and worship of the departed spirits. Drunkenness, licentiousness, and fear were the dominating characteristics of Batonga life.

Sickness and Delay

Ray Miller's keen anticipation of establishing the work in Northern Rhodesia was cut short by an attack of Malta fever. The Millers had to return to the United States. Miss Loew and Miss Jordan were reluctant to leave the area, and so accepted as providential the warm invitation of the Brethren In Christ missionaries to join their staff at the

¹⁴Wilson, op. cit., p. 9

¹⁵Howarth, op. cit., p. 60.

¹⁶Ruth Miller, "The Bantu People of Northern Rhodesia," Foreign Missions Bulletin, XXI (December, 1959), pp. 4-14.

¹⁷Oral report by D. R. Bursch.

Sikalongo station. They took up teaching responsibilities there and joined in all the work at the compound while waiting for replacements to arrive.¹⁸

This took place when the home church was in the transition to the new unified organization after 1930 and during the financial shortage of the depression. The ladies had a long wait. Finally Harry Reynolds, Jr., together with his wife and family were sent up from the Emmanuel station in Natal in 1933. The patient ladies terminated their ministry at Sikalongo and joined with the Reynodls family at Pemba, while all were getting ready for the expected visit of the Secretary of Foreign Missions.¹⁹

The Official Beginning

The stories of the Batonga people and the wild life in the Zambezi region had aroused a great expectation of unusual things on the part of the Secretary, Paul W. Thomas. He came in 1934, anxious to personally observe the field that was presenting such a challenge to the Pilgrim Holiness Church.

Together with Harry Reynolds he walked around to the

¹⁸Oral report by Miss Ethel Jordan, June 22, 1962.

¹⁹Mrs. Cora Reynolds, Life of A. H. Reynolds (unpublished manuscript); oral report by Miss Ethel Jordan.

villages, preaching through an interpreter, and conversing with the head men and the people. The experience of talking to people in village after village who had never known of Jesus Christ and the gospel soon settled the question about whether God was calling the Church to do something about it.²⁰

They decided to explore the "unknown" valley of the Zambezi. They were interested to know whether many people were living there, and what spiritual help they might have received. It was a rugged way, down over the escarpment which drops twenty-five hundred feet into the valley, along the bank, and back up again. They started out on bicycles and found out they carried the bicycle about as much as the bicycle carried them. It was about a two-hundred-mile hike before it was finished.²¹

They stumbled in and out of elephant tracks until it was wearisome. They had arrived in one of the last great wild animal regions in Africa. The guide kept the campfire blazing at night so that prowling hyenas would keep their distance. The grunt of the leopards just beyond the light

²⁰P. W. Thomas, "Travel Letter Number Eighteen," Pilgrim Holiness Advocate, XIV (August 2, 1934), p. 8; P. W. Thomas, "Travel Letter Number Twenty-One," Pilgrim Holiness Advocate, XIV (August 30, 1934), p. 8.

²¹Ibid.

of the campfire was a disturbing feature. A careful description of the animal life in the Gwembe Valley where the Zambezi flows has been given by David Howarth:

The forest in the valley was full of life, so full that if one walked quietly into it animals could always be seen and heard. There were elephants, rhinoceros, and buffalo, lions and leopards, majestic sable and roan antelope and kudu and impala, and the small delicate antelope called klipspringer and grysbok and duiker; there were wart hogs and bush pigs and ant bears, porcupines and poisonous snakes, rock rabbits and hares and tortoises, strange birds and fearsome insects, hippopotamuses and crocodiles in the river, and baboons and monkeys in the trees; a teeming, fantastic variety of living things.²²

As they made their way through the Valley, they usually found they were the only white men who had passed that way with the exception of the rare visits from the District Commissioners charged with the supervision of native affairs. In all cases but one, no one had previously any contact with a missionary. Attempting to travel by bicycle, they sometimes got along like this:

It was more like a burrow than a path. Then the tires went flat, punctured by thorns. Crossing low places we fell in and out of the great tracks made by the elephants in wet weather. The thorn bushes raked us, rope-like vines pulled us this way and that.... I for one felt like giving a great shout when at last we came upon the patches of corn and the villages.²³

²²Howarth, op. cit., p. 21.

²³Paul W. Thomas, "Travel Letter Number Twenty," Pilgrim Holiness Advocate, XIV (August 23, 1934), p. 8.

Services were held in the villages. They were unforgettable experiences.

It was just a dusty, dirty native village and our only shelter was a great tree, but I was weary enough to welcome any place...

After supper we called the people together for meeting and here for the first time in my life I found myself in a village where the people had never seen a missionary to know one, and where they had never heard of Jesus Christ. How long I preached that night I do not know. It did not seem to matter. My congregation stayed and listened. Never can I remember being so blessed in preaching.²⁴

They did not question the fact that God had led them to the Valley. Another typical village service has been described as follows:

We were unable to get the women folk out after night, but the men and boys came to a service and again we preached the Good News. It seemed as though the Finger of God may have pointed us this way for here in this isolated region we found none who had ever heard of Jesus! To make sure I questioned again and again, but the answer was always the same.

That night when I had finished we were all quiet for a time, the firelight glistening on the almost naked bodies of the men. An old head man sat on the little stool by the fire and looking up directly, he asked if we would not come again to tell them this story of Jesus. I can see him yet as he sat there, looking up at me and asking for the Gospel.²⁵

²⁴P. W. Thomas, "Travel Letter Number Eighteen," Pilgrim Holiness Advocate, XIV (August 2, 1934), p. 8.

²⁵P. W. Thomas, "Travel Letter Number Twenty," Pilgrim Holiness Advocate, XIV (August 23, 1934), p. 8.

The Batonga knew nothing better than to trust the spirits of their departed dead, while at the same time they were filled with fear of all manner of evil spirits. The weeping and the wailing that follow death were desperate cries of despair:

During the preaching the women in one end of the village broke out into wailing as they do when someone dies. I stopped preaching long enough to inquire the cause and was told that a boy died during the service. At the close I slipped over to where the wailing was in progress and to my surprise found that the grave had been dug, the boy buried and practically all signs of the digging had been obliterated. It is a custom with them that the grave be dug immediately upon death and the dead body buried at once. This takes place directly in front of the hut where death came. Then every sign of digging is removed and the grave is trampled flat by the wailing women who maintain a sort of sorrowful dance about the place for many hours.... The mother's grief was indeed genuine and she stamped her feet upon the grave and called upon the spirits of the departed dead to protect her child.... How dark it is when death comes and there is no Gospel light!²⁶

A crowning feature was the experience with the head man who had them write a promise on paper that they would either return or send someone else to the village. The old man had a brief contact with the outside world and realized that when white men were serious, they would write it out on paper. The Secretary made the promise in faith that God's

²⁶P. W. Thomas, "Travel Letter Number Twenty," Pilgrim Holiness Advocate, XIV (August 23, 1934), p. 8.

people would take it upon their hearts to see that the promise was kept.

There was nothing else to do, so with a prayer in my heart that God would help us, I wrote a promise upon the leaf of a small notebook and signed it as the General Secretary of the Pilgrim Holiness Church. For my part I stand ready at any cost to fulfill that promise, and I trust the Church at home will not fail in it.²⁷

Official Permission

The British officials at Livingstone required two things before they would authorize the Pilgrim Holiness Church to carry on mission work in Northern Rhodesia. They first of all demanded evidence that the Pilgrim Holiness Church was a recognized denomination in the United States, and secondly required the Church to secure the permission of the native chiefs to enter their territory. They had adopted the principle of "indirect rule" through the traditional tribal system of government.

The occasion of calling for the head men to meet was a memorable one. Harry Reynolds had prepared the way with his contacts made before the Secretary arrived. Now runners were sent out to invite the head men in for the special "indaba", and twenty-six leaders of the surrounding villages on the pla-

²⁷Ibid.

teau area gathered in. Some had their retinue of royal attendants who placed the low stool down for them to sit on and took care of their spears and clubs. The group sat in a circle, while Harry Reynolds, P. W. Thomas, and G. A. Schoombie spoke to them in turn of their desire to put a mission and a school there that would serve these men and their people. They testified again of Jesus Christ and His gospel, and spoke of their desire to teach them more about the way of Christ. The head men were glad for it, and readily gave their consent.²⁸

The matter of identifying the Pilgrim Holiness Church was solved when the officers found the Church listed in an official directory. The reason it was so listed was because of membership in the North American Missions Conference, a step once bitterly opposed by some on the General Board.

Jembo

Permission was granted and a property was selected for the Rees Memorial Mission, now usually spoken of as Jembo station.²⁹ Harry Reynolds built two small grass houses,

²⁸P. W. Thomas, "Travel Letter Number Sixteen," Pilgrim Holiness Advocate, XIV (July 19, 1934), p. 8!; Cf. oral reports by P. W. Thomas, Ethel Jordan.

²⁹Mrs. Reynolds, op. cit.

one for his family and one for the two single ladies. They moved in and it wasn't long until they became acquainted with Northern Rhodesia snake life. They boiled the river water for their drinking supply. It was one hundred seventy-five miles from the nearest hospital at Livingstone, and fifty miles from the nearest doctor at Choma.

The last work of the Secretary of Foreign Missions was to organize the missionaries and do his best to start them off with indigenous principles and objectives.

Harry Reynolds was busy building houses of sun-dried brick. Miss Mary Loew was to be the main teacher, and she started the first classes out under a large trees. It was the older men who came first of all. They used the ground for a slate, writing in the dust and erasing it like a black-board. Miss Jordan's chief ministry was to be village evangelism, and she began her patient itineration from village to village. She often lamented the slowness with which any would seem to comprehend the truth. It became obvious that the most decisive work for the future would be to gather the children into schools where they could receive the daily teaching and the daily training in Christian life and principles.

Mrs. Harry Reynolds was a nurse and opened up a clinic, the forerunner of the greatest medical work in Pilgrim missionary work around the world.

Death of Harry Reynolds

Harry Reynolds was only thirty-four years of age when his life was cut off with Blackwater Fever on March 8, 1937.³⁰ His funeral was held in the church which he had constructed on the Jembo station. There were not many to attend at that isolated outpost outside of the friends won among the surrounding Batonga, and the first of the believers. His widow, Cora Allen Reynolds, returned to the United States after fourteen continuous years of service in Africa for the Pilgrims. Brother Harry was the son of the man converted at Port Elizabeth, W. H. Reynolds, who was serving on the Natal station.

E. E. Shelhamer was passing through the area and recommended the R. E. Stricklands who were serving nearby at another station to replace the Reynolds family. They were appointed and carried on the work until after World War II. They saw the work expanded, a tremendous building program completed, churches and schools established.³¹

Northern Rhodesia was to become the largest single mission field in the Pilgrim Church from the standpoint of

³⁰Mrs. Reynolds, op. cit.; Cf. Oral report by Miss Ethel Jordan.

³¹R. E. Strickland, Over Livingstone's Trail In Northern Rhodesia (Indianapolis, Indiana: The Pilgrim Holiness Church, 226-230 East Ohio Street, 1948), p. 45.

missionary staff and institutional work. God had opened a great and effectual door for the Pilgrim Holiness Church to win Batonga people of Northern Rhodesia to Christ.

II. THE HINTERLAND OF BRITISH GUIANA

Through the years a splendid congregation was built up in Georgetown, British Guiana, with an average attendance of about eight hundred in the main services by 1936. There was by that time a staff of twenty Guianese workers, trained by the missionaries.³²

Georgetown became the center from which the work spread along the coast, up the rivers, and into the interior where the Amerindians live. A special turning point for the expansion of the work was realized in 1936.

There were three significant factors in the expansion of the work in British Guiana. (1) The financial and spiritual support of the Georgetown Pilgrims, who were responsible for nearly all of the financial support of the extension of the work. It was an outstanding result of applying the indigenous principles. (2) The conversion of James Watson who took a leading part in the expansion with Mission-

³²J. Maxey Walton, Unto the Uttermost (Indianapolis, Indiana: Published by the Foreign Missionary Office, Pilgrim Holiness Church, 1609 North Delaware Street, n.d.), pp. 10, 19-21.

ary Maxey Walton. (3) The effective preaching of holiness truth. The spiritual victories in the Georgetown Pilgrim Holiness Church that made it possible for them to back up the work and the devotion of the workers is attributed by the missionaries to the fact that many entered into a Spirit-filled life by entire sanctification, an issue which was kept central.³³

British Guiana

Georgetown is the capital city and main center for British Guiana. Try to picture the little country on the northeast coast of South America in order to understand the nature of the gospel work that has been done there.

About eighty per cent of the Guianas are covered by a thick, green carpet of jungle. It is so dense in some places that it is well nigh impenetrable, where even the Indians do not go. The main avenues through the jungle are the waterways, which include some of the world's mightiest rivers. The greatest is the mighty Essequibo River that is twenty miles wide at the mouth, meanders on a winding course for six hundred miles, and flows around some two hundred islands which includes one island as large as Barbados! There are nine more great rivers besides that in British Guiana. Most of the Guianese live along the "Coast" which is less

³³Letter of J. Maxey Walton, August 28, 1962.

than five per cent of the 83,000 square miles. The "Coast" is a strip of land some two hundred seventy miles long and varying in depth from two to eight miles. As of 1955, the estimated total population was 485,000, and all but the twenty thousand Amerindians lived along the "Coast" or in small settlements along the rivers.³⁴

Georgetown, the capital and main center, has developed along the east bank of the Demerara River since the bar at the mouth of the Demerara is deeper and permits easier access of ocean-going vessels.³⁵ The whole Georgetown area is below sea level and carries on its existence behind the "Sea Wall." Such a low-lying flat coast always creates an odd sensation for those who approach from the sea, described by one as "a low-lying coast that was barely visible, so low that no houses could be distinguished... only the tops of a row of royal and coconut palms might be seen."³⁶ The Secretary of Foreign Missions described his approach on a rainy morning:

We steamed slowly up the mouth of the Demerara River, and in the dreary light the flat coast appeared

³⁴Michael Swan, British Guiana, The Land of Six Peoples (London: Her Majesty's Stationery Office, 1957), p. 151; Walton, op. cit., pp. 6-8, 22-27.

³⁵Ibid., p. 155.

³⁶Walton, op. cit., p. 6.

hardly more than a few penciled lines between muddy waters and soggy skies.³⁷

The low level and the heavy rainfall have produced adverse living conditions. The Pilgrim missionaries in British Guiana have fought hard battles against malaria and various tropical fevers. The annual rainfall is from 105 to 120 inches, and the thermometer registers as high as 140 or even up to 157 degrees in the daytime.³⁸

Newcomers have mistaken the buzzing of the mosquitoes outside their nets when they awaken after a night's rest for an electric motor or a threshing machine.³⁹ One referred to them as "the humming birds of the night."⁴⁰ This headline appeared in the Daily Argosy on one occasion: "Mosquitoes Kill Nine Donkeys In One Night."⁴¹

There along the low-level coast of British Guiana is one of the greatest racial mixtures in the world. Chinese,

³⁷Paul W. Thomas, "Travel Letter Number Six," Pilgrim Holiness Advocate, XIV (February 22, 1934), p. 8.

³⁸Walton, op. cit., pp. 16-18.

³⁹Ibid.

⁴⁰Charles L. Slater, Campaigning for God In Southern Waters, R. G. Finch (Louisville, Kentucky: Pentecostal Publishing Company, n.d.), p. 85.

⁴¹C. J. Knupp, "Harvest Time In British Guiana," Pilgrim Holiness Advocate, (February 1, 1958), p. 10.

East Indian, Negro, European, and many others settled there, and inter-marriage has produced an infinite variety of peoples. Back in the interior are the twenty thousand aboriginal Amerindians such as the Patamuna tribe. Maxey Walton has given a picture of Georgetown's cosmopolitan atmosphere:

Dark-faced men and women are on all sides. They laugh. They shout. They argue. They glare at one another. Women with enormous baskets upon their heads gesticulate wildly and continue to balance their weighty loads of chickens, ducks, pots, pans clothing, fruit, or vegetables. Here a Hindu priest in queer turban and twisted loincloth presses his way. There a Chinese lady in long trousers and shirt ambles past. Donkeys hitched to outlandish, heavily loaded carts seem to dash everywhere about the streets. These beasts of burden bray as if they expected the next breath to be their last. Car horns are squawking here and there while bus drivers, in harsh voices, vie with one another for trade. Everything is hubbub, noise, and confusion.⁴²

The Georgetown Pilgrims

God had blessed the evangelistic labours of the missionaries beginning with C. O. Moulton, James Taylor, George Biernes, Charles Slater, G. A. Schoombie, L. C. Hiles, E. E. Phillippe, and Maxey Walton. The Georgetown Pilgrim Church became one of the largest Pilgrim Holiness Churches in the world. From there the gospel has spread along the coast, into the hinterland along the waterways, back among the savannahs where the Amerindians live, and along the coast to Suriname.

⁴²Walton, op. cit., p. 9.

The Georgetown congregation is a cross-section of the many types of people living there:

Service time has come for the Georgetown Pilgrim Holiness Church. The building is packed from the back walls to the front doors. West Indians, East Indians, Chinese, Portuguese, and aboriginal Indians are there. They are there from the cane-fields, the rice-fields, the river-banks, and the cities. The washerwoman is there, and also the accountant. The clerk from the store and the domestic servant have both found their way to the "feast of good things" at Charlotte Street.

Over to our right beams a face, aglow with the love of God. Perhaps they live in a home that more resembles the 'nether regions' than it does the 'land of bliss.'.... 'Amen's' and 'Praise the Lords' are heard on all sides. Now a sister is on her feet telling how Jesus keeps her over the wash tub; now it's a brother from the Bush with victory to report....⁴³

There has been a ministry for the lepers and for the inmates at the alms house down through the years.

James Watson

The conversion of James Watson opened up the way for evangelistic work in the hinterland along the rivers. It is a thrilling story of God's amazing grace.

James Watson was a boy when his parents brought him from Barbados to British Guiana. During his growing years he served as an acolyte for Roman Catholic priests, but as a young man he spent his time in the great jungle wilds in southern and southwestern Guiana. He lived a precarious life and testified to many miraculous escapes from death. On one occasion he was a passenger on a boat that capsized

⁴³J. Maxey Walton, "Twelve Times Across the Bar," Pilgrim Holiness Advocate, December 3, 1942, p. 9.

in the swirling rapids on one of the Guianese rivers. Some of the men were strong swimmers but were never seen again. Watson could not swim at all but managed to cling to a flour sack, and after three days on a rock was rescued by a passer-by. Such a record suggests that a special Hand of providence was keeping Watson for a purpose.⁴⁴

Watson was led to Christ through a strange vision concerning the Pilgrim Holiness Church before he had ever heard of the denomination. The story is best told in his own words.

In my vision, I saw myself with a prayer book, reading prayers. Suddenly I saw a hand, a nail-pierced hand, and part of an arm. I immediately recognized it as the hand of the Saviour. This hand seized my prayer book and dashed it to the floor. It then handed a little red-backed volume, on which in letters of gold were printed these words -- the Pilgrim Holiness Church.

I had never heard of the Pilgrim Holiness Church. I did not know it was in existence. I awoke from my vision and my mind was troubled about it all. I asked myself, "Why should this vision come to me? What does it all mean?"

We have a saying among our native people, 'If you have a dream or a vision, ask the first person you meet to give you the interpretation, and they will give you the correct meaning.' I decided to ask the first person I met what church he attended.

The first man encountered by James Watson the next morning was an East Indian by the name of Cato, a member of

⁴⁴Walton, op. cit., pp. 27-31.

the Pilgrim Holiness Church! Watson took it all as from the Lord and went with Cato to the Pilgrim Church where he was gloriously converted.⁴⁵ He soon had a special burden for those he had known up along the rivers in the interior. His knowledge of the jungles, the rivers, and the people was a most strategic factor in opening the way to start the work in the interior.

The Hinterland

The secret behind all of the unfolding pattern of events was years of intercession and burden for the salvation of the people in the hinterland areas. The first trip was made in July, 1936, when James Watson and Maxey Walton left Georgetown on a river steamer to go up to the Kuliserabo River area. One of the first converts was Watson's sister who had so bitterly opposed him at the time of his conversion.⁴⁶ Eventually the Kulp Memorial Church was erected near that point.

Within the next year or two, sixteen preaching points were opened up; three along the Berbice Coast, one in Essequibo, three on the West Bank of the Demerara, and nine

⁴⁵James Watson, testimony, cited by Maxey Walton, op. cit., pp. 29-30.

⁴⁶Ibid., pp. 34-35; Letter of J. Maxey Walton, July 2, 1962.

up the Demerara River.⁴⁷ The work was entirely self-supporting from the beginning, with the Georgetown church backing it up as a missionary project.

During the next year a boat was provided for the work with offerings from the Sunday School and Young Peoples' groups at Georgetown, and a motor was given by friends in the United States.⁴⁸

A very effective revival campaign was conducted in New Amsterdam, a place which later became second to Georgetown and a major stepping stone toward Dutch Guiana. The Georgetown Pilgrims were also paying off the indebtedness on the mission home.⁴⁹

A total of thirty preaching points were opened, and quite a few developed into established churches. The conversion of a river-boat captain, Mr. Fanfair, led to the next great step of evangelizing among the Indians in the interior. The work was opened among the Patamunas in 1950 which has in turn led to work among other tribes and across the border to Brazil.

⁴⁷J. Maxey Walton, "District Superintendent's Report," Minutes of the Fourth Annual Assembly of the Pilgrim Holiness Church, British Guiana, Feb. 27-March 1, 1937, pp. 14-15.

⁴⁸J. Maxey Walton, "District Superintendent's Report," Minutes of the Fifth Annual Assembly of the Pilgrim Holiness Church, British Guiana, February 26-28, 1938, p. 12.

⁴⁹Ibid., pp. 12-13.

III. THE PHILIPPINE ISLANDS

Letters began to arrive at the Pilgrim headquarters from the Philippine Islands, beginning in 1932. They contained the surprising news that Pilgrim work had spanned the Pacific and was beginning, spontaneously, in the Philippines. C. T. Bolayog's letter that was received on May 14, 1934, is the most important one, which contained the following news:

La Union Province
Philippines

Dear Brethren:

Since our Pilgrim work was started in the Philippines about two years ago, the Lord of the Harvest had blessed it.... People are getting saved and established in holiness. We are in the needy places where ignorance, paganism, superstition, and evil worship are being practised...

We need some of your suggestions and helps for the evangelization of the Islands of the Philippines. The problem before us is how we can reach or establish a Pilgrim Holiness Church in every one of these Islands.... I believe the Lord is going to help us. We must have at least one holiness light-house in every island.... We have already five preaching stations around the neighboring district where our work started....⁵⁰

The most compelling reason for Brother Bolayog's writing to the general officers was the matter of incorporating the Pilgrim Holiness Church in the Philippines.

⁵⁰Letter from C. T. Bolayog, undated, received May 14, 1934, to the General Superintendent. The first letter received was from Miguel Zembrano in San Francisco, Balaoan, La Union, Philippines, dated October 22, 1932. Zembrano quickly faded out of the work, and it is with the letter quoted that important developments began.

It was within the power of the Filipinos who had returned to their homeland to have worked independently, but their love and appreciation for the Pilgrim Holiness Church was such that they wanted to maintain their relationship and extend the kingdom as loyal Pilgrims.

The second main concern of the Filipinos was for help in establishing a Bible school.⁵¹ These letters came to Paul W. Thomas as the General Secretary, who had known some of them in California. The letters were given the most careful and considerate replies, which had a very important part in maintaining the bond of fellowship until a personal visit was made and a missionary sent.

"Wonderful America"

Filipinos were taking the opportunity to come to the great land of promise, America, where everybody is rich. At least many peoples around the world have that feeling. They came also with the dream of sharing in the riches of America. America had also won the good will of the Filipino people by a benevolent plan of government in providing public schools, building roads, improving health conditions, and promising them their freedom. Many of the Filipino men who came had

⁵¹Ibid.

not yet had the advantages of higher education or technical skills and they were employed as fruit pickers in the California orchards or as unskilled labourers. Holiness people of various denominations began to witness to them, and many souls were won.

Will Chambers of Pomona, California, had a leading part in reaching those men and carried a special burden for that work. Through him the Garnett Palmers came into contact with the work and were so concerned that they gave several years entirely to special evangelistic effort among the Filipinos. They took up the pastorate at Alta Loma, California, which became the important Filipino center from which the work spread to the Philippine Islands.⁵²

There were others who took part, including Mrs. Anne Eisenhower, an aunt of the famous General and President, Dwight D. Eisenhower. She was a real old-fashioned holiness saint with a love for souls and a member of a Brethren In Christ group.

Brother and Sister Garnett Palmer loved the Filipinos and were loved in return. They gave themselves to the building up of the work at Alta Loma and to the extension services in the work camps. Meetings were held in the dining room or

⁵²Letter from Garnett L. Palmer, June 29, 1962; Letter from C. T. Bolayog, June 24, 1962; Letter from Antonio D. Campos, June 5, 1962; Letter from Estanislao D. Albano, June 22, 1962; personal knowledge.

any other available room at the camps for the fruit orchard workers. Antonio D. Campos has often testified to the fact that the only reason he went into the place where service was held one Saturday night is that he was penniless and was unable to take part in the gambling. There were only a very few in the room, but on that night Tony was converted and has been going for God ever since.⁵³

Brother Palmer has this recollection of the Alta Loma work in the early 1930's:

There seemed to be a revival spirit among us at all times when doing this work among these precious souls. The church grew at Alta Loma and also at Riverside. Many were saved and sanctified. Those fellows would join the church and immediately feel led to go back to their people with the gospel message. That was why we endeavored to get the fundamentals of the gospel grounded in their thinking and as we preached we taught them the Bible...⁵⁴

The Filipino congregation and interested American brethren were responsible for sending C. T. Bolayog back to the Philippines in January, 1934, and maintaining some financial support. Most of those who returned, however, paid their expenses out of their own personal earnings.

The financial depression had a part in scattering the Filipino work in California and causing some of the men to re-

⁵³Oral report by Antonio D. Campos.

⁵⁴Letter from Garnett L. Palmer, July 17, 1962.

turn to the Philippines. Jobs became scarce, and American men began to move in and take over the work in the fruit orchards. Others scattered to various places in California and the United States.

A total of at least nine Filipinos who were Pilgrims in California returned to the Islands to stay there permanently.⁵⁵ Not all of them returned primarily as Christian workers.

First Efforts

Miguel Zembrano's arrival on April 17, 1932, at his old home barrio, San Francisco, caused a real stir in the village. San Francisco is a small village of several hundred people in the foothills beside the mountain range in northwestern Luzon. Zembrano had been abroad as a sailor in the United States Navy, a fact that gave him considerable prestige as of 1932. They did not know he was returning as a gospel preacher.⁵⁶

A genuine revival erupted in San Francisco. Zembrano was an eloquent and forceful preacher. Services were held in the open air, in homes, under homes and most anywhere. People

⁵⁵C. T. Bolayog, Antonio D. Campos, Estanislao B. Albano, Enrique Caindec, Ernesto Maglasang, Ludivico Ganibe, Max Attractivo, Miguel Zembrano, P. Asuncion.

⁵⁶Letter from Wayne W. Wright, August 25, 1962.

were turning from their vices and were born from above by the power of the Holy Spirit. There was a protestant chapel in the village, but it was their first time to hear the rugged truth of the gospel in life-giving power.

The bright beginning was soon tarnished. The worker, himself, lost out completely. He had also made extravagant promises of what would be done in putting up an splendid edifice for worship, promises for which there was no official backing. The miracle of grace is that there was a divine spark kindled that was not extinguished even by that disaster. Some of the new converts had found such a reality in Christ that they held on. It was the appeals of one Francisca Angway to the brethren in Alta Loma that inspired them to sponsor the sending of C. T. Bolayog in January, 1934, to save the work.⁵⁷

The next surprising fact is that Bolayog could not speak the dialect common to San Francisco. He came from the Visayan-speaking Filipinos in the southern islands, and had to start out by preaching through an interpreter. God's hand was upon him in those days.

Bolayog was closely followed by Antonio Campos whose

⁵⁷Letter of Wayne W. Wright, August 25, 1962.

family was at first most bitterly disappointed with his testimony. Campos had announced upon arrival from America where everyone is supposed to be wealthy:

Father, I have not brought you any silver or gold from America, but I have brought you something more precious than gold -- the message of salvation.⁵⁸

Campos' home barrio of Caaringayan, Manaoag, Pangasinan was in the neighboring province. One of his first letters was written on October 10, 1934, had the following message:

Last Wednesday I attended a funeral service. I met four pastors of other denominations, and they asked me what church do I belong. I said to the Pilgrim Holiness Church. They asked me how much my salary. I said, they promised me no salary. Anyway I am not working for salary but working for God. Oh, many pastors are afraid to preach holiness because workers of salary. May God help us to be workers of God and not salary. My purpose if people will not support a holiness preacher, I'll preach holiness just the same.⁵⁹

The Secretary's Visit

Paul W. Thomas arrived at San Francisco in La Union Province in December, 1934. It was the end of a month's journey by ship to Manila, a train ride to the northern part of Luzon, a short bus ride, several miles in a horse-drawn cart, and several more miles of hiking.

There among strange surroundings he found Pilgrim

⁵⁸Oral report by Antonio D. Campos.

⁵⁹Letter from Antonio D. Campos to E. B. Albano, October 10, 1934. Filed at headquarters.

brothers and sisters in Christ. San Francisco was a typical Filipino village, homes made of bamboo with roofing of cogan grass and raised up on posts. The bond of fellowship with the new converts was most precious:

"What a Friend we have in Jesus!" The people are singing it in Ilocano with that fresh fervor of twice-born men and women. Lights twinkle in the distance and the melody floats away into the shadows across the rice fields...

"Isut' Gayyemtay ni Jesus,
 Linae-amna ti tuoc;
 Basbasoltayo nabantot,
 Kencuana intay ngarud.
 Ket icaragtay coma
 Basoltayo aduda,
 Namuamaen nga itedna,
 Pacawan di mamingga."

The soft radiance of a tropical sky silvers the thatched roofs and tree-tops of the little barrio of San Francisco. The people are singing in the dialect of the Ilocanos. It is the time of the evening service. Those who sing are the members and friends of the Pilgrim Holiness Church. This is the Philippines.⁶⁰

The fact that most interested the Secretary was the manifest hunger for saving gospel truth. Services were held in the surrounding barrios where preaching points had been started.

A plan was made to recommend the sending of a missionary to shepherd the work and to set up a training school for workers. A simple organization was outlined which was an im-

⁶⁰Paul W. Thomas, "Across the Pacific," Pilgrim Holiness Advocate, XV (February 14, 1935), pp. 8-9.

portant factor in stabilizing the work. C. T. Bolayog was appointed as the leader and a temporary district council was formed. They were to take the 1934 Manual of the Pilgrim Holiness Church and use it as a guide until one could be adapted to the field. There was no attempt to set down a list of regulations for new converts. Brother Bolayog was urged to emphasize two things to the believers; (1) every follower of Jesus Christ must be a soul winner, (2) everyone should honour the Lord with their tithes.⁶¹

The Need

Another harvest field was open to the Pilgrims for the reaping. The open door had come spontaneously and unexpectedly, and not by sending special missionaries. As the people of God were led of the Spirit for the salvation of neglected souls in California and were faithful, another opportunity with its responsibility had come. The Philippines with its fourteen million people scattered across the numerous islands, speaking a total of eighty-seven different dialects was in need of more gospel light.

Protestant missions were begun shortly after the end of the Spanish-American war in 1899, but were still a small

⁶¹Letter from P. W. Thomas to Cornelio T. Bolayog, April 26, 1935; Letter from C. T. Bolayog to "Dear Faithful Pilgrims," February 18, 1935.

minority of less than two per cent. The Filipinos who were saved in California were hearing their first messages of saving truth. First-hand contact with the rural villages where hunger for the gospel was so real and the witness so scarce left a deep burden on the Secretary's heart.

The last glimpse of spiritual need in the Philippines was the day when the streets of Manila were thronged with the "Holy Week" devotees. A huge wooden caricature of Christ known as the "Black Jesus" was to be pulled through the streets. The streets were flooded with human beings in anticipation.

Then amid the discordant clanging of the bells, the blare of the bands and the cries of the people, the image of the "Black Jesus" was launched into that turbulent flood. The excitement was most intense.

Human hands! Will I ever forget the sight of them that night? Up from that crest of those living waves men thrust their hands. Empty, imploring, worshipping hands that appealed and beckoned to that thing--that ghastly black idol!

I saw men fling themselves upon that "carroza" as men might do in seeking safety upon some sheltering rock in a stormy sea. Remaining for one brief moment to kiss the feet or robe of the image, they then hurled themselves out upon the heads of the outstretched arms of the throng around them.

Heartsick and burdened by what I had seen, it was my thought to squeeze my way out of the crowd...⁶²

⁶²Paul W. Thomas, "Across the Pacific," Pilgrim Holiness Advocate, XV (March 28, 1935), p. 8

The First Missionaries

In May, 1935, the Department of Foreign Missions assumed the responsibility for sending a small monthly support previously sent from the Alta Loma, California, brethren to the Philippines. This was another important means of maintaining the interest of the workers in the Philippines.

The R. K. Storey family arrived in Manila on May 16th, 1937, after considerable delay. They found an opening for services in Cabanatuan, Nueva Ecija, and after a series of meetings had a nucleus of converts. Cabanatuan was a large city in central Luzon, a rail and a communications center, and seemed promising as a location for headquarters.⁶³

Brother Storey was a fervent and effective spiritual leader. God's blessings were evident. Reports like this began to arrive:

After a stirring message on the "Cost of Salvation" from Brother Storey, the one altar was filled with seekers for holiness while the other was filled with young people who presented themselves for active missionary service. No shouting, but a prolonged season of weeping and counting the cost!⁶⁴

⁶³R. K. Storey, The Storey's Own Story (Indianapolis, Indiana: The Foreign Missionary Office of the Pilgrim Holiness Church, n.d.), p. 5.

⁶⁴Letter from R. K. Storey, n.d., ca. 1938.

Bible school began in 1939. It was all in one building of sturdy frame construction, with the walls made of bamboo matting. The Filipino believers rallied around to help plant fruit trees and rice. The Storey family moved into one room of the dormitory and ate with the students.

Meanwhile the shadows of the coming conflict were already falling across Asia. While the work was off to a good beginning in the Philippines, the Sino-Japanese war was already in progress on the mainland.

IV. SUMMARY

God was opening doors to the Church faster than they could enter them. The establishing of the new fields in harmony with the indigenous principles was helping them to have a good beginning.

The Church was also climbing out of the financial slump of the depression during these years. By 1938 more could be done about purchasing property, erecting buildings, and sending needed equipment.

Meanwhile efforts were being made for revivals on the older fields, and expansion was taking place. Evangelists like Walter Drown, Henry Olsen, and R. G. Flexon were used of God for a tremendous infusion of spiritual life in the Caribbean area.

CHAPTER XI

INTO THE STORM

War and revolution are the dominating characteristics of the twentieth century. Pilgrim missions have been carried on in one of the stormiest periods in world history.

The first Pilgrim missionary to South Africa arrived in Capetown in 1900 when the Anglo-Boer War was still being fought in the interior. The "Round-the-World Missionary" in 1901 arrived in Shanghai, China, when the Boxer uprising was at its height. Yet those were comparatively peaceful days around the world in regard to the total situation.

Pilgrim missions in South Africa and the Caribbean were barely launched when World War I broke out in 1914. It has often been alleged that the seeds of World War II were sown in the Treaty of Versailles at the end of World War I in 1919. At least Hitler was able to win a following and build the Nazi Party by claiming so.

Within ten years after the first World War, America plunged into the economic crisis of the depression. While President Franklin D. Roosevelt and the American people were then intensely occupied with domestic problems and paid little heed to foreign affairs, Hitler and Mussolini were rising

to power in Europe and re-arming for conquest. Japan led the way for the aggressors with the invasion of Manchuria in September, 1931, the first definite signpost on the road to World War II.

It was during the national emergency of the early 1930's that the turning point for a better general church organization was realized. It was also during that atmosphere of crisis that a policy for world missions was established which prepared the way for expansion and the development of the indigenous church. The battle with the extreme financial shortage was just being won when the shadows of another global conflict, more deadly than the first, were already lengthening across the world.

The first Pilgrim missionary to the Philippines arrived in Manila on March, 1937. That turned out to be just four months before the Japanese launched the next phase of their campaign for Asia by the brutal assault on Peiping and the heartland of China.

The Japanese conquest of Manchuria went unchallenged by the League of Nations. No one moved to check the re-arming of Germany and Italy. Appeasement was the order of the day until Poland was attacked by the Nazis on September 1, 1939. When Hitler's panzer divisions attacked Poland on September 1, 1939, introducing the world to blitzkrieg war-

fare, England and France retaliated by a declaration of war two days later. By that time Germany and Italy were linked together in a military alliance.

I. THE STORM BREAKS

Thus war had been raging for twenty-six months in Europe when the Japanese struck at Pearl Harbor on December 7, 1941. By that time the Axis Powers had overrun most of Europe, France was occupied, and England was in a desperate struggle for survival.

During those years travel restrictions were already a serious problem for world missions. For the Pilgrims, it was South Africa that was hard hit. The Secretary could not visit there as needed, and missionaries could not take their overdue furloughs.

The treacherous assault of the Japanese caught American forces off guard and seriously crippled American air and sea power in the Pacific at one stroke. It was also a colossal blunder on their part for it aroused a vengeful American people. The United States Congress met the day after Pearl Harbor and declared war with but a single dissenting vote.

America was awaking to the sad fact she was quite unprepared for the crisis. American boys on Bataan and Corregidor were stranded and were soon to walk the infamous "death marches" to Japanese prison camps. Thousands of missionaries`

were trapped. The Secretary of Foreign Missions, Paul W. Thomas wrote a special Christmas message to the Church in December, 1941, to take note of the situation and to arouse faith in the midst of the catastrophe.

It is always a pleasure and a blessing to greet friends at Christmas time. This year that bond of Christian love and friendship seems more precious than ever...

But this holiday season is unlike any Christmas the world has ever known. The storms that have been gathering so long have finally broken in their full fury across the world. We are like men who seek shelter from the hurricane.¹

The Secretary called attention to three spiritual resources that would enable the Pilgrims to fulfill their world mission in the midst of a world at war. Excerpts of the message are as follows:

First, there is the matter of a fixed determination to see things through for God. Missionary discouragements that we have faced are going to be nothing beside those that are beginning to face the workers now....

Second, a matter of major importance is prayer for the entire missionary enterprise. The work cannot possibly be maintained by human strength and ingenuity...

Third, it will be sadly tragic to let down in our giving now. The work needs emergency funds; more money, not less.²

¹Paul W. Thomas, "A Missionary Letter at Christmas Time," Pilgrim Holiness Advocate, XXI (December 18, 1941), p. 10.

²Ibid., pp. 9-10.

II. THE FALL OF THE PHILIPPINES

The striking power of the Japanese startled America and the whole world. They attacked almost simultaneously at Hawaii, Wake, Guam, Clark Field in Luzon, Hong Kong, and Bangkok. Pearl Harbor was just the first of an almost unbroken string of successes. Their conquest was the greatest of tragedies for the entire missionary enterprise throughout the Far East. American missionaries as citizens of an enemy power were captured and put in prison camps.

There were several Pilgrims serving in China with the Oriental Missionary Society who were imprisoned there, including the E. L. Kilbournes who were being supported by the Pilgrims as a co-operative work with the O. M. S.

The missionary family for whom the Pilgrims were directly responsible was the R. K. Storey family in the Philippines. The news of the Japanese invasion in the Philippines filled the whole Pilgrim Church family with apprehension and deep burden.

Where was the R. K. Storey family? Were they able to escape? What was the fate of the Filipino believers going to be?

The communication lines were jammed up and practically cut off after the first air raid on December 8th. The last word out from the Storeys was a brief cablegram sent

from Cabanatuan, Nueva Ecija, where the new Bible school was located, under date of December 20th read as follows:

STILL ALIVE NO BOAT AVAILABLE BEFORE LATE JANUARY
PRAY FOR SAFETY

STOREY³

The boats had been commandeered by the military for emergency troop movements.

The subject of their return had been under consideration since January, 1941,⁴ first of all for health reasons and secondly for fear of the war.⁵ Money had been forwarded for that purpose.⁶ Brother Storey summarized the matter later on:

Our hearts were in the Philippines, and we did not wish to return unless we had to. Up to this time my health, rather than the threat of war, had been the consideration for returning. But God had touched me, and I was much improved. We planned to wait until others came to take our place. Then our Missionary Secretary wrote telling us we had better come at once, that war seemed inevitable.

³Western Union Cablegram from R. K. Storey to Pilgrim, Indianapolis, December 20, 1941.

⁴Letter from P. W. Thomas to R. K. Storey, February 5, 1941, confirming earlier telegram; Cablegram to R. K. Storey, February 4, 1941; Letter from R. K. Storey to P. W. Thomas, February 22, 1941.

⁵Letter from P. W. Thomas to R. K. Storey, June 19, 1941, enclosing money order receipts; Letter from R. K. Storey to P. W. Thomas, July 16, 1941.

⁶Ibid.; Letter from P. W. Thomas to R. K. Storey, August 7, 1941, with money order stubs; Cablegram from P. W. Thomas to R. K. Storey, November 27, 1941.

We waited too long. We did not feel to go when we could have gone, then when we wanted to leave we could find no way to go... I only know I felt in the will of God through it all.⁷

The United States Embassy in Manila had minimized all the possibility of war, and the amazing fact is that both the military and civilian agencies of the U. S. government in the Pacific were caught by surprise.

Just four days after Brother Storey sent the cablegram on December 20th, Japanese tank columns were moving in towards Cabanatuan. The Storeys fled to the hills, hoping to find an escape route along the foothills by walking to Manila, seventy-five miles distant. Manila, however, was already falling into Japanese hands. General Douglas Mac Arthur declared it an open city on December 26th, and by a series of brilliant withdrawals gathered his remaining forces on Bataan and Corregidor for the last stand.

An anxious Church did not know if the Storey family was alive or dead, prisoner or free. Long months went by before any definite word was received, which came first from repatriates on the Gripsholm in October, 1943.⁸

⁷R. K. Storey, The Storey's Own Story (Indianapolis, 4, Indiana: The Foreign Missionary Office of the Pilgrim Holiness Church, 1945), p. 11.

⁸Minutes of the Twenty-fourth Session of the General Board of the Pilgrim Holiness Church, June 9, 1944, p. 6; a brief, indefinite word about Rachel Storey, was received October 8, 1942.

Twelve-year-old Lola Mae, who often served as interpreter for her parents among the Tagalog-speaking Filipinos, died of fever brought on by drinking unboiled water from the mountain stream. She was buried on Mount Mapait, which translated means Bitter Mountain, on February 1, 1942.⁹ On their way to visit the grave one morning they were found by Japanese soldiers and taken prisoner which by that time was inevitable.

The Church knew nothing of this at the time, and amid the uncertainty took up a prayer vigil that was never relaxed through the long months of news blackout.

III. PILGRIM MISSIONS IN A WORLD AT WAR

The responsibility for guiding the missionary work has always been a heavy one. With missionaries scattered out around the world, the burden naturally increased.

There was first the concern for the safety of the missionaries and the danger of fields being cut off with travel and communications suddenly interrupted. The first step taken was to create the War Emergency Fund.

War Emergency Fund

The Pilgrim people were still rich in the spiritual resources of faith, prayer, and self-denial. The war seemed

⁹Storey, op. cit., p. 19.

to stimulate those virtues. The first experience along that line was the call for a special War Emergency Fund.

The Fund was to provide for needed finances to be deposited on the fields for immediate use in case missionaries had to evacuate on short notice, or whenever mail or bank facilities in the United States would be cut off.

The first announcement appeared in the Pilgrim Holiness Advocate for December 28, 1941, with a goal set for ten thousand dollars.¹⁰ The response was immediate and unprecedented in Pilgrim missions. Voluntary contributions poured in and the goal was over-subscribed. By May 1st, a total of \$12,997.45 had been received.¹¹

It was the first time for the Department of Foreign Missions to have such a reserve fund. Meeting the immediate needs of the present had always been a pressing task. Missionaries on the field did well if they could keep going. There were no endowments outside of the endowment of "faith and love." Hence on one occasion the Secretary marvelled

¹⁰Paul W. Thomas, "Foreign Missions In A World At War," Pilgrim Holiness Advocate, (December 28, 1941), p. 9.

¹¹P. W. Thomas, "Address of the Secretary of Foreign Missions," Minutes of the Nineteenth General Conference of the Pilgrim Holiness Church (Indianapolis, Indiana: The Pilgrim Publishing House, 1609 North Delaware Street, 1942), p. 58.

at the way the work had been maintained down through the years and gave thanks to the Lord for it.

When we remember that, as a people, our resources for carrying on such a work were simply the faith and courage and love of the men and women attracted by the Spirit of God to this work, we can only conclude that our existence today is nothing less than a triumph of divine grace.¹²

Travel Restrictions

Travel restrictions were already severe in 1939 and 1940 to some places, especially to South Africa and India. Missionaries had to forget about needed furloughs and stay put on their fields. It was a definite hardship for some who needed physical and medical attention.

The needed supervisory visits to most fields were impossible. It was at this point that efforts made to organize the missionaries into field organizations and the national church into functioning districts began to prove their value. The Caribbean General Committee and the African General Committee began to function in supervising those fields.

Rising Prices

Everybody at home and abroad received a good dose of rationing and inflationary prices. Missionaries, however, on isolated islands were more affected and furthermore did

¹²Ibid., p. 54.

not have the rising income that many enjoyed in the United States. The increased cost of transportation and other expenses had to be met by the missionary office.

A missionary from Trinidad wrote that prices had already increased fifty-five per cent by the end of October, 1942, and were still rapidly going up.

Many things we cannot buy because they are not on the market. No potatoes, no milk, no rice, and flour is very scarce.... We are not able to make our allowance cover the month.¹³

The missionary in British Guiana had a similar report:

Plantains that sold for 20¢ a bunch went up to \$1.20.... Canned milk is very high, and we can hardly get it... They say that gasoline will be \$1.00 a gallon when we get it again...¹⁵

The ships that formerly brought supplies to many of the islands were diverted for military use. The missionaries did not complain, but their situation was a matter of concern.

The missionaries in India were entirely restricted to native foods throughout the war period.

We have lived entirely on native products, but we feel that we have not fared badly as we look at the

¹³Harry L. Solter, "Confidential Reports," Pilgrim Holiness Advocate, XXII (October 22, 1942), pp. 8-9.

¹⁴Ibid., pp. 6-7.

conditions in other countries.... Prices are anywhere from three to six times prewar prices, and at times even native things are also scarce.

Last year for sometime we could get no wheat and no flour and for some time the price of the poor, gray flour was twenty cents a pound! However, many others could not get it even for many times that price, and we have no reason to complain.¹⁵

Efforts were made to increase the missionary supports. The first such increase was a ten per cent raise in 1942 and an allowance for children. Other raises followed.¹⁶

The Attitude of Faith

The Secretary of Foreign Missions struck the keynote of faith and kept it. His great purpose was to keep the people of God centered in the permanent mission of the Church. The emphasis was put upon prayer first of all.

Let us, in faith, turn our prayer guns on the strongly entrenched powers of darkness and pray some things to pass for God.¹⁷

A plan was made whereby a church in the homeland was to yoke together with a church on the mission field in a special covenant of intercessory prayer for revival.

¹⁵Beatrice Van Vranken, "Workers Are Busy In India," Pilgrim Holiness Advocate, XXV (July 26, 1945), pp. 8-9.

¹⁶Minutes of the Twenty-third Session of the General Board of the Pilgrim Holiness Church, January 31, 1943, p. 11; Minutes of the Twenty-fifth Session of the General Board, January 31, 1945, p. 15.

¹⁷P. W. Thomas, "Turning Our Prayer Guns On The Enemy," Pilgrim Holiness Advocate, XXII (December 10, 1942), p. 8.

The Pilgrims were continuously exhorted to remember that war did not change the great responsibility of evangelizing the world.

We are not dismayed, thank God, by the things that are coming on the earth. Our foreign missionaries in all lands are still giving diligent attention to the work which God has called them...

The age-long picture of the church of Jesus Christ, as the brush of history has painted it, is against a background of war.... The church in the midst of war is nothing new, even though the ministry of the church is world wide and the war now raging is indeed a world war.

Satan will not destroy the church! "I will build my church," said the Conquering Lion of Judah, "and the gates of hell shall not prevail against it." Let us be heartened by such truth and let us gird up our loins for the labour that remains...¹⁸

Wherever the attitude of faith and forward movement was taken, there were reports of victory. L. L. Miller on Barbados told how war-time hindrances became a stimulus to revival in their Island. He said their first reaction of discouragement passed away in prayer.

Some weeks ago, as the war clouds were pressing even closer to Barbados, God spoke to us concerning the obstacles and disadvantages "falling out rather to the furtherance of the gospel" (Phil. 1:12)...

At the time, a special concern was the fact that gasoline for the lights both for the country churches and the open-air services was strictly rationed and

¹⁸p. W. Thomas, "A Letter from the Secretary," Pilgrim Holiness Advocate, XXII (May 21, 1942), p. 9.

I was allowed only twelve gallons per month for the district car...¹⁹

They felt led to call the people together and make plans for the time when gasoline would be no longer available for the church lights and the possibility of other restrictions. The thought of limiting the church activities and the evangelistic services aroused the Barbadian Pilgrims.

What a mighty rallying it caused in our ranks. Cottage meetings were planned, open-air services were begun, and everybody seemed to go beyond what they had previously thought to be their limit. They were so anxious to press the gospel story home to the unconverted! God seemed to give the workers added strength.²⁰

At the next monthly meeting of the workers, there was a wonderful outpouring of the Spirit. A revival spirit spread around the churches.

IV. THE SERVICE MEN'S FELLOWSHIP

The Service Mens' Fellowship was begun in May, 1942, as a ministry to the men in uniform. It was the outgrowth of the Secretary's personal interest in ministering to the service men and became a witness for the Church to the sons and daughters in the armed forces.

An eight-page monthly paper was published with a red-white-and-blue format and messages beamed for the men in the

¹⁹L. L. Miller, "War-Time Difficulties Forward The Gospel," Pilgrim Holiness Advocate, XXII (December 24, 1942), p. 8.

²⁰Ibid.

service. Within a short time the Fellowship paper had a mailing list of ten thousand, and included many who were not members of the Pilgrim Holiness Church. Each man received along with the monthly paper a personalized letter and a birthday greeting at the appropriate time. Thousands of New Testaments and daily devotional books were mailed as they were available.²¹

Letters of appreciation began to pour in. They came from men in basic training camps, men in submarines, men on the battle lines around the world, and almost every branch of each arm of service. The Secretary in retrospect has remarked:

I used to get a lump in my throat and an awful feeling of sadness when some of those papers and letters would come back to our office marked "Killed In Action" or "Missing In Action".²²

By 1945 there were card-file records of several hundred men who had once received the Fellowship paper who were killed or missing in action.²³

The willingness to meet special needs was evident again for the project was financed by free-will offerings that

²¹P. W. Thomas, "These Passing Days," Pilgrim Holiness Advocate, XXV (September 6, 1945), p. 9.

²²Oral report by P. W. Thomas, founder-director of the Service Men's Fellowship.

²³Minutes of the Twentieth General Conference of the Pilgrim Holiness Church, June 11-17, 1946 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio St., 1946), p. 54.

readily came in response to announcements. All expenses were met and paid for by the time the project was finished.

V. THE LONG LOOK AHEAD

There were two special emphases in regard to planning during the war. One was to enter the open doors that were available while many others were closed, and the other was to prepare for the future.

While the outcome of the conflict was still uncertain it was decided to begin preparations for the day when the war might be over. The first action taken after approval by the General Board in May, 1943, was to set aside ten per cent of all receipts above the regular monthly supports for future use.²⁴

Another plan was to recruit missionaries ahead of time for the day when many furloughs would be due all at the same time. It was the first and only time that a long-range plan for providing missionary candidates was attempted.

All of this was considered as very inadequate in view of the possibilities for the future. In June, 1944, Secretary Paul W. Thomas brought a special message to the General Board with the conviction that the Church had come

²⁴Minutes of the Twenty-third Session of the General Board of the Pilgrim Holiness Church, May 11, 1943, p. 9.

to a cross roads in regard to its world mission. It was the Secretary's conviction that the Church should prepare even then for a great reaching out:

If we are going to continue as an evangelizing agency and a real missionary group, we must do more than occupy the fields we have entered. To do this, we must do what we are doing now, and by the grace of the living God, find new resources of faith and men and means.

Everything seems to indicate that we should decide to advance and dare great new things for God in the foreign missionary work.

Upon our decision rests the future of our work. Shall we stalemate where we are or shall we move onward? Is our denomination to have the inspiration of an advancing and conquering missionary movement?

It is your Secretary's ardent hope that the General Board will in the course of its deliberations order the foreign missionary forces onward in a great new effort for God.²⁵

The General Board responded by approving the definite proposals for action that accompanied the appeal. The Secretary was authorized to raise a fund of fifty thousand dollars for post-war expansion. Other efforts to recruit missionary candidates were launched.

A part of the plan included a special orientation school held at Eastern Pilgrim College in Alletown in 1944. It was a means of preparing missionaries and also of incul-

²⁵Minutes of the Twenty-fourth Session of the General Board, June 9, 1944, pp. 18-20.

cating the indigenous church policies of the Department and creating a team spirit as well among the missionaries.

VI. THE END OF HOSTILITIES

The Gripsholm Repatriates

The arrival of the Swedish liner, Gripsholm, with her precious human cargo of repatriates from Japanese prison camps was a foretaste of the war's end. The Gripsholm tied in at the pier in Jersey City on December 1st, 1943.

It is doubtful if any ship ever brought so many rejoicing passengers to our shores. There were 1,440 repatriates on board, and many of them sang and wept and shouted with the joy of returning. These precious people were lost and are found. Two years of hardship and danger lie behind them. They are home again!²⁶

There were 564 Protestant missionaries on board, including twenty, counting seven children, of the Oriental Missionary Society, eight of whom were members of the Pilgrim Holiness Church. Others did not get to come at that time. It was from the folks on the Gripsholm that the first definite word about the Storey family was received.

V-E Day

On May 7, 1945, the German military commanders surrendered unconditionally to General of the Armies Dwight D.

²⁶"Pilgrims Returning On The Gripsholm From Prison Camps In Occupied China," Pilgrim Holiness Advocate, XXIII (December 16, 1943), p. 9.

Eisenhower. Victory in the European theatre had arrived at last.

Rev. R. G. Flexon was in Trinidad, British West Indies, when V-E Day was announced. He was visiting the West Indian work as assistant to the Secretary of Foreign Missions, and reported the occasion:

Today is victory day. Mr. Churchill made his radio speech announcing that hostilities had ceased on the western front. We all fell on our knees in the home and with tears thanked God.... As victory was declared, the men and women of Trinidad went wild. For four years the government had forbidden the "carnival" and now all of the pent-up feelings of four years broke loose. It is hard to have meetings as the revelers go by in large bands beating on tin pans or anything that will make a noise..²⁷

Release of the R. K. Storey Family

General Douglas MacArthur commissioned the brave men of the First Cavalry to race their tanks on a long thrust to reach the Santo Tomas internment camp before the Japanese could harm the prisoners. On February 3rd, 1945, those U. S. tanks came crashing through the stone walls and brought an end to about three years of starvation and misery for three thousand seven hundred internees, including the R. K. Storey family. The break-through was the climax to the ever-

²⁷R. G. Flexon, "West Indian Travelog," Pilgrim Holiness Advocate, (June 28, 1945), p. 8.

increasing suspense created by the U. S. Air Force in their raids over Manila since the previous September, 1944.

Brother Storey's description of that climactic moment of deliverance is graphic.

The tanks rolled nearer. I fled to the building where Rachel and the children hugged the floor... We prayed and held on while the bullets whined and whistled over our heads.

Suddenly a great noise was heard at the entrance. A U. S. Army tank was breaking through the wall of our internment camp. Deliverance had come. Glory! Hallelujah!

The camp that had been dark so long from continuous blackouts now became aglow with the search lights of those tanks. The internees suddenly awakened to the glorious reality that the boys in khaki for whom we had been looking so long, had come.

We poured out of the buildings like a cloudburst! Crowding around the tanks, we hugged the soldiers, we wept, and cried and shouted for joy. With eager fondness men and women patted the grimy sides of the tanks, those iron engines of war...²⁸

The Storeys wrote their first letters on American Red Cross stationery under date of February 9, 1945, and struck a note of praise.

Praise God from whom all blessings flow! What a blessed privilege to write to you after three years of silence. Through pain and sorrow the Lord hath been our comfort. We magnify His name now and forevermore.²⁹

²⁸Storey, op. cit., pp. 39-41.

²⁹Letter from R. K. Storey to P. W. Thomas, Santo Tomas Internment Camp, Manila, P. I., February 9, 1945.

The Storeys were rushed away without a chance to visit their Filipino brethren. They arrived in San Francisco on April 21, 1945. A grateful Church was overjoyed with the wonderful answer to prayer for their deliverance. Within a short time the Secretary was glad to hand them the check for all their back support at one time. It was a big check for a missionary, but it was hoped that it would never happen that way again.³⁰

The Filipino Church

The Filipino Church had been baptized with suffering but could report victory. The Japanese had looted and dismantled the Bible School at Cabanatuan, the soldiers selling the galvanized roofing for their own profit.³¹ Travel was restricted as all mechanized transportation was halted during the war. Nearly all of the Pilgrim families lost babies or children due to lack of medicine, and many had participated in the indignities inflicted by the Japanese soldiers. Five of the churches were burned during the liberation time. C. T. Bolayog, the Superintendent, was almost beaten to death by the Japanese in the closing days as a suspected guerilla leader.

³⁰"R. K. Storey at Indianapolis," Pilgrim Holiness Advocate, XXV (June 7, 1945), p. 8.

During the war the Pilgrims were required by the Japanese to combine with another group. By consolidating the smaller denominations, they were easier to control. Night services were eliminated, and lack of transportation made it impossible to have conventions or conferences. The services and evangelistic work continued, however, and two new churches were started. Pastor Rufino Ganibe's first letter to the R. K. Storeys after liberation stated:

The work is still going on. We are marching on to victory. In spite of the cruelty of the Japanese administration here in the Islands, there are still more places open to the gospel.³¹

V-J Day

The pulverizing of Hiroshima on August 6, 1945, by the first atomic bomb ushered mankind into a new and fearful era. Another one dropped on Nagasaki two days later completely humbled the Japanese leaders and they surrendered unconditionally on August 14, 1945.

VII. WARTIME ADVANCEMENT

The attitude of faith and the determination to keep centered in the world mission of the church had the result of a definite advancement in world missions during World War II.

³¹Letter from Rufino Ganibe to R. K. Store, June 20, 1945.

The Filipinos had suffered the most of any Pilgrims around the world, and they could report two new churches begun during the Japanese occupation.

Financially the income for world missions shot up three hundred fourteen per cent in four years! It was the greatest increase in terms of percentage that has ever been realized in one quadrennium in the missionary history of the Pilgrim Church, before or since. The total amount given in the quadrennium ending in 1946 was \$640,908.98, as compared with a total of \$205,762.72 in the four-year period ending in 1942.³²

In addition to the established work, new fields were entered including the Isle of Pines, a dependency of Cuba, Puerto Rico, Suriname, the southern province of Puebla, Mexico, and the Siachitema station in Northern Rhodesia was taken over.³³

Thirty-seven missionaries were sent out, most of them in 1945 and 1946, of which twenty-five were going out for the first time.³⁴

³²P. W. Thomas, "Report of the Secretary of Foreign Missions," Minutes of the Twentieth General Conference of the Pilgrim Holiness Church (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226 E. Ohio Street, 1946), p. 53.

³³Ibid., p. 48.

³⁴Ibid., pp. 48-49.

Advance in Mexico

World War II were years of marked advance in Mexico, of which only the outstanding features may be noted.

The Bible school was transferred back from San Antonio, Texas, to Valles, Mexico. Government restrictions on religious education had forced it across the border in 1932, and war conditions brought it back in 1942. The Mexican government refused permits for students to cross over into Texas as the United States might draft them for military service!³⁵

From 1938 to 1945 the beginning was made in the evangelization of another neglected and unreached tribe, the Huastecos. They were estimated as fifty thousand in number, and were a most difficult people to reach. Their location is back in rugged mountains where it was often too difficult to ride horseback. There was a language barrier for there were no Pilgrim workers who could speak in their dialect. The most formidable barrier was their intense Roman fanaticism. The first penetration came by means of Scripture distribution. Pastor Chrisanto Sanchez managed to establish work in Huehuetlan and Tanliab, and as a result of his la-

³⁵Mrs. Nettie W. Soltero, "Pilgrim Bible Training School in Mexico," Foreign Missions Bulletin, X (December, 1948), pp. 8-10; Oral report by F. H. Soltero.

bours three young Huasteco converts came to Bible school, and the work has been growing ever since.³⁶

The next important victory was the building of the market-town churches. In 1943 the Secretary initiated a plan to establish churches in the important market centers. The work had spread in a marvelous fashion across the Otomi and Aztec Indian groups. The need was felt for planting churches in the market towns which were important commercial hubs for those areas, and from which the work could spread still further.

The financing of work in the town was a formidable obstacle, but during the war more help was available for Mexico than ever before in peacetime. Other societies joined in including the Church of Christ In Christian Union, the Anderson Gospel Tabernacle under Paul Billheimer, the Oriental Missionary Society and the National Holiness Association Missionary Society who sent two workers into Texas to work among the Mexicans north of the border.

Due to the workers training program, the finance was effective in establishing churches in Axtla, Xilitla, Aquismon, Ciudad Santos, Huichihuayan, Huehuetlan, Tampamoc-

³⁶Minutes of the Nineteenth Session of the General Board, May 14, 1940, p. 6; Nellie Carroll, "A Mexican Wedding," Foreign Missions Bulletin, XVII (July, 1955); Oral report by F. H. Soltero.

lon, Tampacan, and other centers. The market-town churches have become the financial pillars of the work since the people in the town have more money and live on a higher economic level than the Indians in mountain areas.³⁷

The Twenty-Fifth Annual Conference. The Twenty-fifth Annual Conference was a climactic occasion. It was the final year of the five-year plan and an outstanding anniversary for the work. Some prominent evangelical leaders in Mexico attended the occasion as well as visitors from America.

It was the final year of a plan to double the work. It was a plan that was born in the heart of Brother Soltero as a result of fasting and prayer. It called for a doubling of the work within five years! There was to be as much accomplished in five years as in the previous twenty. Each year at the annual conference, the delegates anxiously waited for the statistical reports to check the progress of the plan.

The great occasion came for the climax of the five-year plan at the Twenty-fifth Conference in 1945. Finally when all the reports were in and added up, Brother Soltero announced jubilantly:

³⁷F. H. Soltero, "Field Superintendent's Report," Foreign Missions Bulletin, VII (June, 1945), p. 6; Report of F. H. Soltero.

With great rejoicing we are able to report to you this morning that God has given us the desire of our hearts!³⁸

Within five years the work had been doubled, and was on the threshold of greter things yet. It was a plan born of the Spirit and carried out for the glory of God. The report went like this:³⁹

| | <u>Statistics for 1940</u> | <u>Goal for 1945</u> | <u>Statistics for 1945</u> |
|--------------------|--------------------------------|--------------------------|--------------------------------|
| Organized churches | 22 | 50 | 51 |
| Unorg. churches | 21 | 15 | 31 |
| Members | 1594 | 3000 | 3136 |
| No. S. Schools | 24 | 50 | 56 |
| S. S. Enrollment | 2609 | 5000 | 5119 |

At the same conference, the work was launched in Puebla some four hundred miles south. Preparations had been made, and there was a burden to reach out into new territories. Due to the Bible school training there were more workers available.

They were very much concerned to avoid overlapping with other churches or missionary societies, and through the director of the Wycliff translators in Mexico City, their

³⁸p. W. Thomas, "25 Years With Christ In Mexico" (Indianapolis, Indiana: Foreign Missionary Office, 226-230 East Ohio Street, n.d.), pp. 8-13.

³⁹Ibid., p. 15.

attention was called to a great number of unevangelized Aztec Indians in Puebla. Puebla was four hundred miles south of their location in San Luis Potosi. The challenge was given, and volunteers stepped forward to pioneer the work in Puebla. The financial support for that special venture was underwritten by the Oriental Missionary Society.

IX. SUMMARY

The stormy war years were over. The presence of the Secretary of Foreign Missions in preparing for the post-war period had opened up the way to expand when the opportunity came.

The war period was a time of advancement. The special need of the hour seemed to stimulate the virtues of faith, courage, prayer, and self-denial. It resulted in the greatest financial increase ever experienced in Pilgrim missions and in the opening of new fields.

No field was cut off besides the Philippines, but all were strictly limited in their activities. It was not possible to visit many of the fields, but the efforts made for organization in the work proved a stabilizing factor.

The war had unleashed certain economic and cultural forces that were going to have a big effect on the missionary work as well as the total life of all peoples. The upsurge of dependent peoples in their demand for self-rule, the rise and spread of atheistic communism, the moral let-

down were all part of the legacy of the great world-wide conflict.

Secretary Paul W. Thomas's V-J Day message had this to say about the end of the war:

"Now the war is over," somebody said. What war do you mean? There is no discharge in God's holy war, and the battle rages on.... against the forces of evil and unrighteousness and falsehood throughout the earth.⁴⁰

⁴⁰P. W. Thomas, "These Passing Days," Pilgrim Holiness Advocate, XXV (August 23, 1945), p. 9.

CHAPTER XII

POST-WAR EXPANSION

1946-1962

The end of hostilities was like a signal for a burst of activity in Pilgrim world missions. The anticipated time of increased opportunity had arrived. In spite of the preparations made, however, the opportunities increased faster than the Church was able to meet them.

There was no time lost for revision and re-organization, even with a change of leadership. The basis for enlargement had been established, and the key to the period was an expansion along lines and policies already laid down.

R. G. Flexon reported to the General Assembly of 1950 as Secretary of Foreign Missions in regard to the way that God had so highly honored the Pilgrims with open doors for evangelism and service on a world-wide scale.

Our Church can truly say, "A great door and effectual is opened unto me." When we consider that these are days of antagonistic ideologies warring against each other which in their struggle crush everything in their path... it is nothing short of miraculous the way doors have been kept from closing and new doors have been opened for our Church in missionary lands.

Today in England and on the European continent, in South America, the isles of the Pacific, in the West Indies and Africa, new doors stand open to our

Church. God does not open doors for naught, but to be entered. He has promised to underwrite whatever we undertake by sincere faith, for He has declared, "According to your faith so be it unto you."¹

Along with the open doors there are usually the "many adversaries." The fierce tides of nationalism and communism infiltrated the entire world. More basic than that was the insidious infection of materialism that made inroads within the church. It was a time of opportunity, but at the same time the complexity increased in regard to the fulfillment of the church's world mission.

I. THE EXPANSION AT HOME

A jubilant nation began to welcome back the returning service men. People were glad to see the end of wartime rationing and the return of more normal peace-time conditions, though it would never be the same as it was before again. A new atomic age had been ushered in, peace-time military conscription was accepted as a necessity, and the nation was given over to sensuality as never before.

The New Headquarters

The headquarters was transferred in 1945 to the six-story office building in downtown Indianapolis. It was a

¹R. G. Flexon, "Foreign Missions," Minutes of the Twenty-first General Conference of the Pilgrim Holiness Church (Indianapolis, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1950), p. 55.

real landmark in the general administration of the Pilgrim Holiness Church. At the same time the first equipment for a church-owned publishing plant was obtained.²

It took a hundred and fifty thousand dollars to get started on the new headquarters and publishing venture. That was a long ways up the road from 1930 when the general church was doing well to pay thirty dollars a month on a residential building. Unification and good organization made the difference, both of which are effects of good leadership.

The new headquarters was a necessity for the former place at 1609 North Delaware Street was not large enough any more. The old headquarters was sold to the Department of Foreign Missions for the use of missionaries on furlough.

New Churches

The entire nation let loose with a building program, and the fever hit the churches at the same time. Immense new suburban developments sprang into existence. Millions of service men soon married after returning home, and the demand for new housing was almost insatiable.

Some Pilgrims began to move out of their humble worship places. Churches costing eighty thousand, a hundred

²"The New Headquarters Building A Venture of Faith," Pilgrim Holiness Advocate, XV (April 12, 1945), p. 2; W. L. Surbrook, "General Superintendent's Address," Minutes of the Twentieth General Conference of the Pilgrim Holiness Church, June 11-17, 1946 (Indianapolis, Indiana: Pilgrim Publishing House, 226 East Ohio Street, 1946), p. 43.

thousand, and a hundred fifty thousand began to appear. The total evaluation of church properties jumped from four million dollars in 1946 to more than twenty million dollars in 1962, a gain of five hundred per cent.³ That compares with an increase of twenty-two percent during the same period in membership, from 27,418 to 33,709.⁴ It was a general trend among most all denominations.

In too many cases there was a loss in the sense of world mission for missions were sometimes given second place to the building program.

New Leadership

There was quite a turnover in the leadership of the Church at the 1946 General Conference. Reverend L. W. Sturk took office as the General Superintendent, Paul W. Thomas was chosen as Editor, and the direction of world missions was placed upon R. G. Flexon.⁵

³"Property Statement," Minutes of the Twenty-fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: Pilgrim Publishing House, 226 East Ohio Street, 1962), p. 60; Cf. Minutes of the Twentieth General Conference of the Pilgrim Holiness Church, June 11-17, 1946 (Indianapolis, Indiana: Pilgrim Publishing House, 226 East Ohio Street, 1946), p. 86.

⁴Ibid.

⁵R. G. Flexon was appointed as Secretary of Foreign Missions by the General Board when the one elected at the Conference resigned. Minutes of the Twenty-ninth Session of the General Board, November 5, 1946, p. 30.

Brother Flexon's interest in missions was lifelong and deep-set. It was under the conviction of a divine call that he resigned the Superintendency of the Pennsylvania-New-Jersey District to take up full-time work for missions as the assistant to P. W. Thomas.⁶ He had the advantage of coming to the office of Secretary of Foreign Missions with a good deal of experience in the missionary affairs of the Pilgrim Church as well as experience in church leadership. As a member of the Department Committee of Foreign Missions since 1930 and as the Assistant Secretary of Foreign Missions since 1944, Brother Flexon had already shared in the responsibility for the missionary work. He had toured the Caribbean area twice with the special mission of furthering the indigenous policies as well as carrying on a preaching ministry.

As a church leader, Brother Flexon was known especially for evangelistic work. His previous service included fourteen years as pastor, President of the Beulah Holiness Academy in Shackelfords, Virginia (1920-1929), District Superintendent of Virginia (1922-1930), District Superintendent of Pennsylvania-New Jersey (1934, 1937, 1939-1943), and Assist-

⁶Oral report by R. G. Flexon.

ant General Superintendent (1938-1946).⁷ Brother Flexon's life was dedicated to evangelism and a concern above all else to see souls saved. That burden radiated out through the Department in his correspondence, his visits to the mission fields, and in his ministry to the home church.

Mrs. Emma Flexon often traveled with her husband and shared in the world-wide ministry, both in ministering abroad and representing the work at home.⁸

II. NEW FIELDS, 1946-1962

Secretary R. G. Flexon was soon confronted with the fact that open doors were multiplying in every field around the world. He came face-to-face with the spiritual needs of "the other sheep" on his visits to the fields and could not pass by "on the other side of the road." Missionaries and native Christians were coming into contact with unevangelized groups. The war unleashed economic forces that scattered Christians to new places.

The key to Brother Flexon's outlook on the world-wide harvest field may be found in the message already quoted that

⁷Personnel file at headquarters, R. G. Flexon.

⁸Mrs. Emma Laura Flexon, Among The Other Sheep (Indianapolis, Indiana: Printed by Pilgrim Publishing House, 226-230 East Ohio Street, n.d.).

was given to General Conference. It was based on faith in the fact that God's primary concern was reaching all men with the gospel.

God does not open doors for naught, but to be entered. He has promised to underwrite whatever we will undertake by sincere faith, for He has declared, "According to your faith so be it unto you."⁹

Chronology

An outline of the new fields entered in the period of the last sixteen years from 1946 to 1962 reveals the increased scale by which the Pilgrim missionary work was expanding. They were all extensions of work on existing fields, and in every case there was a preliminary period of contact and preparation.

- | | |
|------|--|
| 1946 | <u>Peru and Palestine</u> (By merger with the Holiness Church of California). |
| 1948 | <u>Pondoland</u> , South Africa. <u>European work in South Africa.</u> |
| 1950 | <u>Chabobboma Station</u> , Zambezi River Valley, Northern Rhodesia. <u>Patamuna Indians</u> , interior of British Guiana. <u>Mindanao</u> , <u>Philippines.</u> |
| 1952 | <u>Igorots</u> , Benguet Tribe, Luzon, Philippines. <u>Mazatecas</u> , Oaxaca Mountains, southern Mexico. <u>Bush Negros</u> , interior of Suriname. |

⁹Minutes of the Twenty-first General Conference, op. cit., p. 55.

- 1954 Curacao, Dutch West Indies.
- 1957 Zimba Station, Northern Rhodesia.
- 1958 Brazil.
- 1960 England (Continuous from 1947 to 1960).
- 1961 Aruba, Dutch West Indies.
- 1962 Portuguese East Africa and the Rand, South Africa. (Merger of the Africa Evangelistic Band).

During the same time these new fields were entered, there were other fields being developed such as Suriname and Puebla in southern Mexico. A tremendous expansion took place in the medical and educational work in Northern Rhodesia and South Africa.

III. THE PATTERN OF EXPANSION

Several factors were prominent in the opening of new doors, and the expansion may be surveyed from the viewpoint of the key factors that contributed to the spread of the work. There were three main elements which may be classified as geographical, economic, and organizational.

The basic fact in reaching out was the inherent spiritual life of the Church. Mere contact with unevangelized groups aroused the Spirit-born compassion of missionaries and national Christians. The vital witness of Pilgrims transplanted into new places by economic forces opened up new opportunities and new responsibilities. The concern for souls

by both the national church and the American brethren which prompted their giving and going. It was the spiritual forces of compassion, love for Christ, and soul burden that made the other factors significant.

Geographical Factors

The simple fact of contact with spiritually needy people was a fundamental reason for reaching out into new areas on almost every field.

The Amerindians in British Guiana. The opening of preaching points and churches along the rivers in the hinterland of British Guiana after 1936 brought increasing contact with the Amerindians living in the interior. The conversion of a river-boat captain, Mr. Fanfare, touched off the first trip to the Patamunas in 1946. Mister Fanfare had travelled into that region with British officers and remembered the request of those people for a missionary. The promise was forgotten until after his conversion. Maxey Walton and Clifton Berg, who had recently arrived, made the first trip back along the "Patamuna trail" in 1946.

They found the Patamuna tribe living in extreme filth and degradation, debauched spiritually and physically by a form of animistic belief. A station was finally opened in 1950 at Paramakatoi under Brother Berg's supervision. Two faithful Guianese lady workers were the first to reside on the station, Zillah Pinkerton and Ethel Carew. They were

followed by Miss Nota Higgins, R. N., in 1951, followed in turn by the Berg family in 1952.¹⁰

There were approximately four to five hundred Patamunas living in that vicinity, a part of the twenty thousand Amer-Indians in the interior of British Guiana.¹¹ It became the beginning point for other stations at Philippai and Barrometa, and also led to the opening of work in Brazil. There has been a tremendous spiritual, intellectual, and physical transformation in the community as a result of the effort made to present Christ by preaching, by educational work, and by medical help.

The Bush Negroes of Suriname. The opening of work in Paramaribo, the capital of Suriname, led to contact with the Bush Negroes who live along the rivers in the interior. Soon after arriving in Paramaribo, in 1945, Brother Leonard Leitzel became intensely concerned for the Bush Negroes who were so despised by the Surinamese. An old prospector was led to Christ in the Paramaribo chapel as well as a Bush Negroe child he had brought with him from the "bush" while still a baby. The young Bush Negroe boy, Willem Akali by name, became a

¹⁰J. Maxey Walton, The Partamona Trail (Indianapolis, Indiana: Foreign Missionary Office of the Pilgrim Holiness Church, 226 East Ohio Street, n.d.); Letter of J. Maxey Walton, July 2, 1962; Minutes of the Fourteenth Annual Conference of the Pilgrim Holiness Church in British Guiana, March 18-19, pp. 12-13.

¹¹Oral report by Miss Nota Higgins, Mr. and Mrs. Hubert Traugh.

means of contact with his people in the interior.¹²

That brought the Pilgrim Holiness people into contact with one of the most unique groups of people in the western hemisphere. The Bush Negroes are blood relatives of the negroes in the United States and the West Indies, but have so isolated themselves in the jungles that their primitive African culture has been preserved intact. They were brought on the same slave ships from western Africa, but found a refuge from cruel and bloodthirsty taskmasters by escaping into the jungles. They fought the white men until they were willing to negotiate for peace on terms dictated by the Bush Negroes. The savage hatred generated by the atrocities committed against them was such that the Bush Negroes retained a fierce pride in resisting all inroads of the white man's culture. One student of the Bush Negroes who admired their resourcefulness and tenacity, remarked as follows:

They are proud to the point of savage arrogance. Hatred and distrust of the white man are as much a part of their inheritance as their jungle lore.¹³

The Dutch rulers subsequently worked out a means of getting along with them, recognizing them as complete masters

¹²Leonard Leitzel, "For Them, Also, Christ Died," Foreign Missions Bulletin, XIV (July, 1952), pp. 10-12; "Pictures of the Month," Foreign Missions Bulletin, XV (September, 1953), pp. 7-10.

¹³Merten C. Kahn, Djuka, The Bush Negroes of Dutch Guiana (New York: The Viking Press, 1931), p. xi.

of their domain along the rivers. Missionaries therefore are completely at the mercy of the ruling chiefs in obtaining permission to locate among them, and it is not easily granted. The "Granman" is the supreme ruler of the six main tribes, and under him are the village chiefs known as "Captains."

Providentially the way was opened up for a mission station among the Aucaner Tribe along the upper Cottica River, a section for which the Granman had little concern. In 1952 the clearing was made for the Pilgrim mission station known as "Pelgrim Kondre," meaning "Pilgrim Country." Schools were opened, medical work began, and the missionaries began to visit the villages. Penetrating the dense wall of superstition has proven to be a very difficult task. The missionaries also have faced isolation and jungle conditions. At least fifty giant pythons and countless other types of snakes were killed in the process of clearing the mission station site. Glorious chapters have been written, however, in the story of redemption as the gospel light has slowly penetrated, and the number of converts has been increasing. The Pilgrims have had the honor of reaching another group of people for the first time with the gospel of Christ among the Bush Negroes of Suriname.

The Mazatecas in Mexico. 1945 was a great year in the Mexican Pilgrim work. The five-year plan for doubling the work had come to a glorious and successful climax at

the twenty-fifth anniversary conference, and the plans were made for launching the new work in Puebla. Puebla was over four hundred miles south of San Luis Potosi. Another most significant fact was that the Puebla work was placed under the leadership of Eduardo Munoz, indicating that leaders were being raised up to carry on the work. Persecution and opposition were even more fierce in Puebla than in the previous work.

Penetrating Puebla with the gospel of Christ brought the Pilgrim workers into contact with the Mazatecas who live in the Oaxaca Mountains. They first noticed the Mazatecas who came to sell coffee and purchase supplies at the Teotitlan del Camino market place. It was discovered eventually that there were seventy-five thousand unevangelized Mazatecas living in isolation back in the Oaxaca Mountains, who knew nothing better spiritually than worshipping the sun. There again the Mexican church was born in the midst of persecution and opposition, climaxing with the massacre of an entire family of believers. This brutal assault was so foul it received notice in the Mexico City newspapers, but justice was not meted out to the assassins.¹⁴

¹⁴F. H. Soltero, "A New Mazateca Outpost," Foreign Missions Bulletin, XIV (August, 1952), pp. 4-6; Norberto Sanchez, "The Pioneer Spirit Still Lives," Foreign Missions Bulletin, XII (December, 1950), pp. 4-5; Norberto Sanchez, "Practices of the Mazatecas," Foreign Missions Bulletin, XIV (December, 1952), pp. 10-11.

The Igorots in Luzon, Philippines. The first Pilgrim Holiness Churches in Luzon, Philippines, were nestled among the foothills of the western side of Mountain Province in the northwestern section of the Island. Five main Igorot tribes lived back among the rugged ranges of Mountain Province, famous for their ingenious rice terraces and also well known for their head hunting. Igorots of the Benguet group would sometimes hike down to the barrios and towns where the Pilgrims were to sell pigs or rice and buy other goods to take back. Furthermore, many people in the foothill section were descendants of the inter-marriage between Igorots living on the border regions and the "lowlanders."

Reverend R. G. Flexon met some of the Igorots while visiting the Pilgrim churches in January, 1950, together with Paul W. Thomas. The strongly muscled mountain men who stood slightly less than five feet tall were questioned through an interpreter and knew nothing about Jesus Christ or the Bible. Filipino school teachers who were stationed in the foothills also made a plea that the visiting American missionary leader would try to help the mountain people.

In 1952, after a good deal of preliminary exploration, Paul Thomas and Wayne Wright traveled in from the Pilgrim Holiness Church at Sugpon, La Union, across five ranges of mountains to the isolated village of Bakun, which became the beginning point. The main burden of establishing the work

was placed upon God-called Filipino workers who were trained in the Bible School. The first worker stationed there had previously been in Mountain Province among the Igorots as a prisoner of Japanese Army Officers. When the American forces were closing in on the Japanese soldiers at liberation time, the Pilgrim brother and other prisoners who were doing forced service were commanded to dig what was intended to be their own grave. He made a desperate dash at an opportune moment and managed to escape. He had meanwhile acquired valuable knowledge of the Igorot people and an interest in them that bore fruit when he was stationed among them to preach the gospel.

Exploration of Mountain Province revealed that medical and educational work had been opened in some important centers, work which represented a large investment of funds. Too often it was found to be a social work without spiritual results. It was discovered that in the hinterland area between the coastal shelf on the lowland and the main centers were vast numbers of totally unreached people, even with a social program. It is into that area that the Pilgrim work was extended amid hardships.

The Igorot work in the mountains was in great contrast to that carried on among the Roman Catholics in the lowlands. The Igorots carried on a mixture of spirit and devil worship, characterized by sensuality and bestiality. Their rice wine

and their drunken feasts impoverished them spiritually and physically. Once again the power of the gospel has been demonstrated as the Igorots have proven to be the finest of Christians after being transformed by divine grace.

The migration of Pilgrims to north-eastern Luzon, on the opposite side of Mountain Province, led to contact with another Igorot tribe known as the Kalingas. Pastor Estanislao B. Albano walked into the foothills and was told that no priest or pastor had ever visited that region before. Another door was thereby opened up to another group of people who began to hear the gospel for the first time. By 1962 there was a total of seven Pilgrim Holiness Churches among the two groups of Igorot people on Luzon.¹⁵

The Valley "Tonga" of Northern Rhodesia. Missionaries at the Jembo Station in Northern Rhodesia had always felt a special concern for the unevangelized Batonga people in the vast Gwembe Valley where the mighty Zambezi River flows. Short visits were sometimes made into the Valley, usually not more than once a year. It was a rugged trip down over the escarpment which drops twenty-five hundred feet into

¹⁵Annie Eubanks (ed.), Pilgrim Missions In The Philippines (Indianapolis, Indiana: Pilgrim Holiness Church, 226 East Ohio Street, n.d.), pp. 55-58; Wayne Wright, "They Wait No Longer," Foreign Missions Bulletin, XX (October, 1958), pp. 6-7.

the sweltering valley below. The intense heat, the tsetse fly in certain sections, the prevalence of deadly snakes and other poisonous insects were all good reasons why it was referred to as a "white man's graveyard."

Nevertheless, John Blann was merely awaiting missionary reinforcements in order to set up a mission station among the neglected people in Gwembe Valley. When other missionaries arrived in 1950 at Jembo, John Blann together with his family and Miss Ruth Miller opened up the Chabobboma Station down in the Valley. They were the first missionaries to take up residence down along the Zambezi, for others said it could not be done. When they arrived the people were in the most primitive state -- money was useless for they did not use any kind of currency and were only interested to barter with the missionaries for salt or other supplies. The missionaries faced many physical dangers in establishing the gospel among those people. Mrs. John Blann narrowly escaped with her life from the bite of a puff adder that lay coiled behind the door of the home. Nurse Ruth Miller used her last vial of snake serum and applied hot applications while an anxious husband drove a jeep across wilderness roads for ninety miles to the hospital, and God answered prayer.¹⁶

¹⁶George Gilmore, "Chabobboma," Northern Rhodesia, Neal Bonner (unpublished manuscript); R. E. Strickland, Over Livingstone's Trail In Northern Rhodesia (Indianapolis, Ind. Pilgrim Holiness Church, 226-230 East Ohio Street, 1948); Oral reports by John Blann, Ruth Miller.

Zimba Station in Northern Rhodesia. The fourth station in Northern Rhodesia was opened through contact with the Provincial Commissioner who entreated the Pilgrim missionaries to take up responsibility for the area around a town known as Zimba. It was a high tribute indeed for the British officer to request the Pilgrims to move in among the ten thousand unreached Batonga in that new section. Brother C. G. Keith, who was stationed at Siachitema and busy in a huge building project at the time, made the first visits to the Zimba section and was immediately concerned with the fact of thousands there were without any gospel opportunity. A mission home was erected so that missionaries took up residence there in 1957.

Zimba is still lion country and abounds with all forms of African wild life. Lions, leopards, hyenas, wild dogs, cheetahs, gambe bucks, and elephants still traverse the area. Missionary W. C. Bradley carries a rifle as he makes the rounds of the villages where schools and churches are being established.¹⁷

The European People of South Africa. The missionaries

¹⁷Letter of W. C. Bradley, December 8, 1962; C. G. Keith, "Advance Continues Into Zimba Area," Pilgrim Holiness Advocate (November 2, 1957), pp. 15-16; W. C. Bradley, "Building for the Kingdom," Pilgrim Holiness Advocate, XLI (July 8, 1961), p. 11.

in South Africa had always witnessed to the European people when opportunity was given, but there was no definite program for evangelizing among the Europeans since the work was abandoned at Port Elizabeth in 1915. The burden for accomplishing something definite in winning these people greatly increased during World War II when communications were cut off with America. Secretary R. G. Flexon was stirred in a most unusual way when an unusual hunger for holiness truth was evident under his ministry among the Europeans in his 1947 visit after the war. He returned to the United States to do everything possible to evangelize those people.

Brother R. E. Strickland was the first appointed missionary to be devoted to that ministry and arrived in 1948 to begin evangelizing among those people. A Bible school has been established at Brakpan, near Johannesburg, and the work has gradually spread.

Economic Factors

The decisive relationship between economic forces and the spread of the gospel was never more evident than in the years following World War II. We stand too close yet to that cataclysmic event to give full appraisal, but the economic and social life of vast regions were revolutionized. Primitive peoples in many places were awakened to the machine age by the mechanized armies. The industrialization and urbanization of nearly all nations was greatly accelerated,

leading to the urgent need of revamping mission strategy to concentrate on the strategic urban centers that rapidly developed.

England. American military bases made a tremendous impact on several West Indian islands. Increased employment was reflected in the greater financial power of congregations in such instances and so had an important bearing on the possibility of self-support for some West Indian districts.

Most important of all the developments was the migration of West Indians to England, Canada, and the United States. Poverty-stricken people eagerly grasped the opportunity to seek for employment in the British Isles after the war. This had the amazing result of transplanting the Pilgrim Holiness Church from the West Indies to metropolitan centers of England such as Buckingham and London. Victorious West Indian Pilgrims began to witness in open-air services and also rented halls for worship places. They found many needy souls right in the homeland of John Wesley and George Whitefield.

At the same time the migration was of such proportions that there was a serious depletion of both members and workers in several Caribbean districts so that they did well to even hold their own numerically. It was decided to develop the work in England under the general administration of the Church rather than the Department of World Missions

in order to recognize the maturity of the Pilgrims there and also in line with the policy of developing an indigenous church.¹⁸

Curacao, Dutch West Indies. A Barbadian Pilgrim brother found employment with the Shell Oil Company on Curacao, the "desert island," in the Dutch West Indies about 1950. He started the work by having prayer meetings in his own home, followed by the visit of Brother L. L. Miller who was then the Field Superintendent. A church was built there in 1953, and the E. K. Purcells were the first missionaries to reside there. A sizeable congregation was built up, chiefly among the immigrants from the British West Indies who were employed in the oil refineries.¹⁹

Aruba, Dutch West Indies. From Curacao the work spread to the small, neighboring island of Aruba by a Pilgrim who transferred to that island, followed up by Missionary Jack Duckworth.

Mindanao, Philippines. Economic forces were responsible for opening up one of the greatest gospel harvest

¹⁸E.E. Phillippe, "Changes and Trends In The Caribbean Area," Pilgrim Holiness Advocate, XXXVII (November 2, 1957), pp. 809; Letter of E. E. Phillippe and oral report.

¹⁹R. G. Flexon, "From the Secretary to You," Foreign Missions Bulletin, XV (August, 1953), p. 15; Oral report by E. K. Purcell.

fields ever set before the Pilgrim Holiness Church in Mindanao Island of the Philippines. Mindanao is an island with untapped mineral resources and rich, fertile soil, a territory about equal to the State of Indiana. It was populated with a diversity of colorful pagan tribes and Mohammedans and had vast sections of unclaimed, virgin land. The Spanish rulers of the Philippines were never able to subjugate or convert the Mohammedans of Mindanao in their three hundred years of sovereignty over the Filipinos. The task of bringing the proud and warlike people under control was finally accomplished by American military forces under the command of General "Black Jack" Pershing of World War I fame who was called from his task in Mindanao to lead the American Expeditionary Forces in France in 1917. The Mohammedans were "pacified" chiefly due to the American superiority in weapons.

World War II had halted the beginning of a migration of Filipinos to Mindanao in order to claim land, since during the Japanese occupation all inter-island transportation was cut off. The resumption of transportation facilities after the liberation in 1945 uncorked a tremendous flood of land-hungry Filipinos so that from 1946 to 1960 at least five million Filipinos migrated to Mindanao from all over the Archipelago. Among them were some of the Pilgrims from Luzon.

One of the Christian workers associated with Reverend R. K. Storey had come from Mindanao to meet and be with him

in the new Bible school at Cabanatuan, Nueva Ecija. The Japanese invasion cut off all means of his returning to his people in Mindanao. Meanwhile he married one of the Bible school girls and served as pastor in Luzon. The return of that brother, Rufino Ganibe, by name to his people in Kiamba, Cotabato, in 1947, marked the beginning of the Pilgrim work in Mindanao. Kiamba became the "mother church." Pilgrim immigrants from Luzon also brought openings in several other points scattered across the island.

Mindanao was populated for the most part with people who were willing to uproot their old life and face the hazards of a pioneer situation. The Philippine Government kept control of large areas of land which were divided up for settlers on a homestead plan, much like certain western areas in the United States were opened up in the nineteenth century. Many Filipinos who were ground under perpetual economic bondage as tenants on large estates, without any hope of owning their own land or bettering their situation, found Mindanao a real "promised land." It was also an important means of sapping the strength of the Communist rebellion led by the Hukbalahap organization in Luzon for landless tenants could solve their problem by migrating to Mindanao.

Missionary Paul W. Thomas visited Mindanao in March, 1950, soon after arriving in the Philippines. He found the boats crowded with immigrants who were streaming into the

port cities of Mindanao. Families huddled together with their possessions along the streets, including usually a carabao and cart, ready to pioneer a home in new places. New towns and communities appeared overnight almost everywhere that any transportation could go. Mindanao became a true melting pot for nearly all the peoples of the Philippines.

A great opportunity was open before the Pilgrims for in many of the new communities there were no evangelical churches, and often no church of any kind. The bulk of the people coming from other islands were of course Roman Catholic, while the total picture included a cross section of the whole religious picture in the Philippines. A provisional conference was held in 1950 in Lupon, Davao, and Paul Thomas organized the workers who were there. Secretary R. G. Flexon caught the vision from the reports that were given and made plans to send more missionaries to the Philippines in order to buy up the opportunity in Mindanao. Another great step was a special outpouring of the Spirit in a revival at Sinawingan, Cotabato, in November, 1950, in which the small group of Pilgrims pledged their resources for a Bible school.²⁰

The Bible school was established in Davao City in 1952 after the arrival of Miss Flora Belle Slater, veteran

²⁰Personal experience of Paul W. Thomas.

of service in Mexico, Puerto Rico, and Peru. The Paul Thomas family took up residence there also in 1952. It was decided that the Bible school students and the local churches would depend on local resources, and so within a short time Mindanao became the first self-supporting district in the foreign work of the Pilgrim Holiness Church, with the exception of support for the American missionaries. Travel was difficult everywhere. Many places were accessible only by small boats that traveled along the coast like "sea-going busses." The rivers were important highways, and many places were reached only by hiking for several miles. Within ten years, however, roads were constructed in many places, made possible largely through the foreign aid and equipment from the United States.

Various problems hit the Island after 1955 that for awhile almost made a mockery of the slogan that Mindanao was "the promised land of the Philippines." Rat infestations swarmed over whole sections and ravaged the crops. Locust plagues descended on some places, and drought took a toll in others. Nevertheless, the population mounted and a constant stream of new opportunities for the gospel was presented. Within ten years after the beginning of the Bible school there was a large campmeeting center at Kabakan, Cotabato, a student body of forty, a self-supporting district of twenty-nine organized churches plus other preaching

points.²¹

Pondoland, South Africa. The opening in Pondoland where the Good Hope Mission Station has been located near Lusikisiki came through the migration of a native Xhosa man from the Mount Frere section. The man, whose name is unknown, moved into a section of Pondoland adjacent to the part of Cape Province where Mt. Frere is located, in order to obtain land. The gospel had penetrated his conscience, even though at the time he moved to Pondoland he was yet unconverted. He sent a most surprising invitation to the missionary at Mt. Frere, announcing that he wanted to divorce the second wife, meet the Christian standard, and take the gospel way. Further visits were made by Brother Watson Goodman. The burden for the salvation of the Pondos was also caught by Brother R. G. Flexen on his visit in 1947.

The Lord had led them to a part of Pondoland that was yet totally unevangelized, occupied by some of the most sensual and vicious people in all of Africa. Their need for the gospel was so manifest, as well as signs of spiritual hunger, that Secretary Flexen led the way in making it possible for a mission station and hospital to be erected.

²¹Eubanks, op. cit., pp. 5-25; personal experience of Paul W. Thomas; Minutes of the Mindanao District, Pilgrim Holiness Church, 13th Annual Conference, April 9, 1962 (mimeographed).

The Pondos seem given over to drunkenness and sensuality to a much greater degree than most heathen peoples. Fighting is common, and unspeakable atrocities are often committed. The men are known to insert safety razor blades in the knob ends of their wooden clubs with which they beat each other, after which the victims are brought to the clinic at the Good Hope Mission with bruised and bloody heads, for treatment. Women bite each other in their angry fights and have been known to bite out sections of each others' ears and noses. One woman came to the clinic with the end of her nose in a small glass jar, asking Nurse Ruth Miller to sew it back on for her.

Along with the missionaries, Brother and Sister Jack Maadie have laboured faithfully at the station in Pondoland. The Maadies are colored people, devoted to the Lord Jesus Christ and His service. Brother Maadie has found a unique opportunity to extend the gospel around Good Hope among the Pondos by means of "all night revivals" in the native kraals. Since the Pondos are accustomed to all night beer drinks, he was able to initiate all night cottage services with testimonies, singing, Bible reading, and prayer. God has blessed the effort and several congregations have been established. They cannot be called churches since permission must be granted first, which has not been forthcoming as

yet.²²

Durban, South Africa. Native Zulu believers who migrated to the great urban center in Durban led to the establishing of a Pilgrim Holiness Church in that important city. A united, sacrificial effort of the Natal Pilgrims in their annual "malihambe" (missionary) offerings over a period of several years financed the cost of the building and represented a great step forward by the African believers in taking financial responsibility for the Kingdom work.²³

Summary. Such are some of the highlights of the effects that changing economic forces had upon the missionary work after World War II. The record is not complete by any means. Almost every field was affected by a great inflationary rise in prices and a change in the social and economic structure of society. Another phase of the total picture is the fact that America's continued prosperity made it possible for God's people there to take the largest share of the financial burden in evangelizing the world.

With all of the advancement for many underprivileged peoples around the world, the masses remained in an

²²Annie Eubanks (ed.), "Pondoland," Pilgrim Missions In Africa (Indianapolis, Indiana: Pilgrim Holiness Church, 230 East Ohio Street, 1961), p. 50; Oral reports by F. B. Gray and Ruth Miller.

²³N. N. Bonner, "The African Is A Missionary, Too," Foreign Missions Bulletin, XII (December, 1950), pp. 12-13.

impoverished condition. People in many lands rallied around the false messiahs who promised a better day such as Nassar in Egypt, Mao in China, and Fidel Castro in Cuba.

Organizational Factors

Merger was still important in the growth of Pilgrim world missions. The union of the Holiness Church in California in 1946 included their foreign work in Peru and Palestine. Rev. O. I. Lehman brought the Africa Evangelistic Mission into union with the Pilgrim Holiness Church in 1962, a work that was located largely in Portuguese East Africa and along the Rand near Johannesburg.

Palestine. Miss Rebekah Shoucair, a national, had founded the Good Shepherd School for girls in Bethlehem, the birthplace of the Saviour. The school was a bridgehead of Christian influence among the Jews, a people still in opposition to Jesus Christ, but was also limited in any evangelistic outreach.²⁴ The work was not continued after the death of Miss Shoucair.

Peru. In 1946 there was a Bible school and headquarters at Chiclayo, a city in northern Peru, and churches in both the coastal area and in the mountains. Peru was

²⁴Minutes of the Twentieth General Conference of the Pilgrim Holiness Church, June 11-17, 1946 (Indianapolis, Ind.: The Pilgrim Publishing House, 226-230 E. Ohio Street, 1946), p. 28.

another country under the curse of Romanism, which in Peru existed in a most degraded form.

Willis Brand had gone to Peru as a "faith missionary" in 1903, under the compulsion of his own divine call and with the approval of the Holiness Church. When he settled in the city of Chiclayo he was the only evangelical missionary within a distance of two hundred miles. It was against the law to have any public services except those held by the Roman Catholics. Brand took the opportunity to serve as a teacher of English to a group of interested young business men in Chiclayo and held services within the home, though he was unable to announce the services or invite people publicly. Religious freedom was granted in 1920.

The missionaries in Peru have faced some of the most difficult physical conditions of any mission field. In spite of the fact that the Peruvians live in a cold climate, there is no way of heating the houses so they live in dingy apartments made of adobe that have no windows. The standard of sanitation is extremely low, and Catholic fanaticism has made the gospel battle a hard one. The workers have often had to drink the cup of persecution while extending the work into new places. Basilio Lanzano lost an eye due to a brutal mob attack while selling Scriptures in Bambamarca. Others have gone to jail. Missionary Louise Van Meter was literally blown out of her bed one night when her room was

dynamited by enemies of the gospel. Missionaries traveling into the towering Andes that reach up to sixteen and seventeen thousand feet have had to endure extreme hardship and danger as a regular feature.

At the time of merger in 1946, Rev. and Mrs. James Spencer were in charge of the work, accompanied by Misses Louise Van Meter and Naomi Greer. They had a vision for the training of Peruvian workers and had established the Bible school at Chiclayo. Misses Daisy Buby and Flora Belle Slater were the first Pilgrim workers appointed, both of whom were veterans of the work in Mexico and able to speak Spanish. Their terms were short and they were followed by the G. C. Avery family who were later joined by the Merton Rundells.

Peru is a most needy land of ten million people, and the people are desperately poor. They have established gospel lighthouses in a number of places where otherwise there would be total spiritual darkness.²⁵

²⁵Minutes of the Twentieth General Conference of the Pilgrim Holiness Church, June 11-17, 1946 (Indianapolis, Indiana: The Pilgrim Publishing House, 226-230 E. Ohio Street, 1946), p. 28; Merton P. Rundell, Jr., The Mission of the Pilgrim Holiness Church In Peru (Unpublished thesis for Master of Arts, Division of Graduate Instruction, Butler University, 1957); Mrs. Josephine Washburn, History and Reminiscences of the Holiness Church Work in Southern California and Arizona (South Pasadena, California: Published by the author, Record Press, nd.d).

Portuguese East Africa. It was again the common bond of holiness convictions that provided the basis for merger with the Africa Evangelistic Mission, a holiness work built largely on indigenous principles. With fifty different congregations and 2,185 members, the work developed under the Africa Evangelistic Mission was larger than the Pilgrim work in South Africa. The merger represents, therefore, a great consolidation of holiness forces. While the founders had carried on a good work on a non-denominational faith basis, they felt it was necessary to unite with a larger organization in order to insure the continuity of the work and also to meet the increasing requirements of the government.

Evangelistic work has been carried on for many years among the multitude of mine workers along the Rand, the gold mining section of the Transvaal.²⁶

IV. THE BASIS FOR EXPANSION

The expansion that took place was made possible by a great teamwork. Standing in the key place of leadership

²⁶ Ernal Wilson, "Report of the Department of Foreign Missions," Minutes of the Twenty-Fourth General Conference of The Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: Pilgrim Publishing House, 226-230 East Ohio Street, 1962), p. 75; "Photo Report," Foreign Missions Bulletin, XXIV (February, 1963), p. 13.

was the Secretary of World Missions, R. G. Flexon, who thought always of entering every open door and upon whom lay the chief responsibility of marshalling the American Pilgrims to fulfill their world mission. Out on the mission field, vital spiritual forces were at work through the national church and the missionaries who had the burden and the initiative to reach out. On the home front there were general church leaders who co-operated and a great number of Pilgrims and friends who kept responding to the appeals. Government had a big part in the teamwork, especially in Northern Rhodesia and South Africa. A great portion of the educational and medical work in those places was underwritten by the government.

The national church took an ever-increasing part in extending the gospel. In almost every case national workers were side-by-side with the missionaries in opening the new fields. While the number of missionaries increased from seventy-three in 1946 to one hundred eighteen in 1958, the number of national workers increased from three hundred to eight hundred eighteen. The national church was also assuming a greater portion of the financial burden, and while the life line from the American church was essential, it was being multiplied through the sacrifice of native Christians who were usually living in poverty.

V. THE MILLION DOLLAR MARK

The total giving for world missions for the first quadrennium after World War II, ending in 1950, passed the million-dollar mark! There were still no large endowments or gifts, and it was as before, the united effort of God's people who would largely be ranked with the average man as far as economic circumstances are concerned. Since that time there has been a gradual increase as shown by the General Treasurer's reports:²⁷

| | |
|------|-----------------|
| 1950 | \$ 1,139,006.73 |
| 1954 | 1,451,832.21 |
| 1958 | 1,553,215.21 |
| 1962 | 1,687,850.75 |

²⁷ "Foreign Missionary Financial Report," Minutes of the Twenty-first General Conference of the Pilgrim Holiness Church, June 13-19, 1950 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1950), pp. 63-64.

"Foreign Missionary Financial Report," Minutes of the Twenty-second General Conference of the Pilgrim Holiness Church, June 8-15, 1954 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1954), p. 67.

"Foreign Missions Financial Report," Minutes of the Twenty-third General Conference of the Pilgrim Holiness Church, June 10-16, 1958 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1958), p. 75.

"Foreign Missions Financial Report," Minutes of the Twenty-fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1962), p. 79.

While the church membership for the United States and Canada increased 9.6% from 27,418 in 1946, to 30,079 in 1950, the giving for world missions had gone up seventy-nine per cent during those four years from \$632,942.10 to \$1,139,006.73.²⁸ A study of the finances, however will show an increase of income for all departments of the church so that missions did not receive a greater share than before. It did not keep up, in fact, with money spent for new buildings.

²⁸"Foreign Missionary Financial Report," Minutes of the Twenty-first General Conference of the Pilgrim Holiness Church, June 13-19, 1950 (Indianapolis 4, Indiana: The Pilgrim Publishing House, 226-230 East Ohio Street, 1950), pp. 63-64.

CHAPTER XIII

SUMMARY AND CONCLUSION

For every three Pilgrims in the United States, there are now two in other lands. The official report for the 1962 General Conference listed a total of 33,709 members in the United States and Canada,¹ 19,585 in other lands,² making a grand total of 53,294. Almost the same ratio was found in the report of Sunday school attendance. The total average weekly Sunday school attendance for the homeland was 74,781, which combined with a total of 29,392 in mission lands made a total of 104,173.³

General Superintendent William H. Neff took note of a trend that has been persistent since 1934 in his report to the Church in 1958, and that was that gains were multiplying faster in the foreign work than they were at home.⁴ The home church has steadily gained from a total of 17,044

¹Including junior members.

²No membership count for England included yet.

³"Statistical Report," Minutes of the Twenty-Fourth General Conference of the Pilgrim Holiness Church, June 12-18, 1962 (Indianapolis, Indiana: Pilgrim Publishing House, 226 East Ohio Street, 1962).

⁴Minutes of the Twenty-Third General Conference of the Pilgrim Holiness Church, June 10-16, 1958 (Indianapolis, Indiana: Pilgrim Publishing House, 226-230 East Ohio Street, 1958), p. 53.

in 1930, to 33,709 in 1962, which is a gain of 91.8 per cent. During the same time, however, the membership abroad has increased from about three thousand⁵ to nineteen thousand, or a gain of 533 per cent.⁶

Statistics, of course, do not tell the story. It almost goes without saying that it is fallacious to be over-concerned about measuring the missionary work with a statistical rule. Many missionaries labour among primitive people where it may take decades to build solid Christian character. Yet the figures do show that as a result of the effort to send out the gospel the Pilgrim Holiness Church has become a world fellowship of believers.

I. A SURVEY

The founding fathers were primarily concerned for the preaching of the "gospel of holiness in the slums, and in the jungles, and to all the world."⁷ There has been a measure of success.

⁵Based on a revision of the 1930 statistical report in line with subsequent findings of the Secretary of Foreign Missions.

⁶The figure of nineteen thousand includes the merger of the Africa Evangelistic Band which merged in 1962.

⁷Constitution and By-Laws of the International Holiness Union and Prayer League, Article II.

In 1962 there were about one hundred twenty missionaries out as ambassadors of Christ and the Church, and a growing force of national workers numbering about eight hundred. The foreign work is organized into six major fields, each with a field superintendent and a governing council as follows:

1. Caribbean Area: Antigua, Aruba, Barbados, Barbuda, Curacao, Grand Cayman, Jamaica, Montserrat, Nevis, Saba, St. Croix, St. Kitts, St. Thomas, St. Vincent, Trinidad, Tobago.
2. Eastern South America Area: Brazil, British Guiana (coastal), British Guiana (interior), Surinam.
3. Latin America: San Luis Potosi and Puebla, Mexico; Peru.
4. Philippine Islands: Luzon, Mindanao.
5. Northern Rhodesia: Jembo, Siachitema, Chabobboma, Zimba.
6. South Africa: Union of South Africa, Pondoland, Portuguese East Africa, Swaziland.
7. European Work (South Africa): Headquarters at Brakpan, work scattered in cities of South Africa.

II. GENERAL CHARACTERISTICS

There are some dominating characteristics of Pilgrim world missions down through the years throughout the work which may be mentioned briefly.

1. The primary purpose of Pilgrim missions has always been evangelistic. That character was stamped on the missionary enterprise by the nature of the revival movement that gave birth to the Pilgrim Holiness Church and it has remained indelible. Whenever educational and medical work have been carried on, it has been for the main purpose of winning men to Christ. In that respect the Church has been true to the Great Commission and has kept central the preaching of the gospel for the salvation of souls.

2. Evangelism has been carried on with the view of establishing a permanent church. Pilgrim missionaries have largely been characterized by a determined effort to hold up high Christian standards for the converts in every land. In the West Indies they developed the "back seat discipline" where those who transgressed the church covenant were disciplined by being required to sit on the back seat and denied an opportunity to testify. In other lands there is a period of training for converts. In Africa the Christian standard of monogamy has kept the number of men accepted as members in small proportion. There has been little effort at mass evangelism tactics with shallow results. The emphasis has been upon establishing people in Christian character and digging out permanent churches of Spirit-filled people.

3. Through Pilgrim world missions "the poor have the gospel preached to them." In very few cases has the work

been among the upper social strata in any land, which is also in common with missions in general. Most of the world's masses are in poverty, in many cases extreme poverty. The missionaries have gone to the poor, downtrodden, and neglected of earth in many lands. At the same time it is interesting to note that many in the second or third generation of the older fields have reached up to a higher status, often among the professional class, as a result of the lifting power of the gospel.

4. Missionaries have usually found their greatest acceptance among the youth. Very few of the older people who have grown old in heathen superstition or in false religion seem able to change. The majority, especially in the first generation, have been young people.

5. Pilgrim missions have been financed chiefly by an accumulation of small gifts by average people. There have been no large endowments or bequests, and very few for as much as five or ten thousand dollars. The united effort of many of God's people of average means has made it possible to keep the work going on an ever-increasing scale.

III. SOME LESSONS LEARNED

The history of Pilgrim world missions, which has always been the biggest of any general church effort, has some lessons to teach discerning and teachable souls.

1. The necessity of good organization and administration. While organization is second to the spiritual, there is no greater lesson from over sixty years than the fact that without good organization a great deal of spiritual force is dissipated. Organization was proven necessary to conserve the work, exercise stewardship over finances, preserve the integrity of the work, and provide for growth.

At least fifteen missionaries were sent out to India, yet out of it all there was no permanent result due to lack of organization. Promising opportunities in South Africa were lost as missionaries did not return to the field, or joined other organizations out of necessity.

The concept that going out by faith made organization unnecessary was not valid. Missionaries either had to join an organization or organize their own societies, which did not imply that faith was abrogated either.

2. The value of policy. It is not enough to have a burden for souls and a desire to reach out around the world. It makes all the difference in the world as to the policy or concept of how the work should be carried on. The evangelistic purpose of Pilgrim missions has been constant from the beginning, but there was no concept of establishing the national church before 1931. Before 1930 it was thought of entirely in terms of missionaries. There were national workers but they were helpers to the missionaries and not leaders

of the church. The concept of establishing the national church has made the great difference, and in fact is the only policy that will meet the test of rising nationalism in the world today.

3. The need of Bible schools. The heart of the matter in establishing the church is the training of workers. The places where the work is the strongest today are those where this truth has been realized. Training workers has been a fundamental part of the policy for Pilgrim missions since 1930, and there are many results. Nevertheless, in too many cases it has been a great weak spot. In too many fields the Bible school has not been emphasized, the staff has been too limited or unprepared, and it has not had the emphasis that it ought to have and the work is suffering as a result, wherever that is true.

4. The importance of unity in the church. World missions must be integrated with the total life of the Church. This was never true before 1930, and the result was tension and trouble. Missions is the fruit, and a strong, healthy church is the root. It is wrong to think that giving to foreign missions will ever take the place of a dynamic program at the home base. At the same time, if there is no vision for a lost world, the church perishes.

5. The world mission can be fulfilled in the midst of crisis and revolution. The church has made some of her

best progress in times of world war and domestic crisis. The greatest gain ever recorded in giving for world missions in one quadrennium was during that of World War II. If the Church will keep centered in the great purpose for which God has raised it up, "the gates of hell shall not prevail against it."

IV. TOWARD A WORLD FELLOWSHIP

It is expected that churches in other lands will mature and take their place as co-workers with the home church in the great task of world evangelisation. National leaders are being raised up by the Lord Jesus Christ to lead His people in every mission field.

The impact has already been felt in the Church. The plan has been made for delegates from the overseas churches to take their place in the ruling conference of the Pilgrim Holiness Church. As a result the General Conference is to be known as the International Conference. Plans have been made for churches in other lands to be taken out of the Department of World Missions when they become fully indigenous and take their place as component parts of the international body.⁸

Most Pilgrims who were thrilled by these developments

⁸Minutes of the Twenty-fourth General Conference,
op. cit.

in the Church as a result of the world-wide missionary work did not know that by accepting the term "International" they were returning to the original title of the founding fathers who inaugurated the "International Holiness Union" in 1897!

V. THE TASK AHEAD

The world continues to live in a climate of crisis. The oft-mentioned population explosion is a decisive fact. The population in nearly every Pilgrim mission field has doubled in the last twenty years. The unfinished task is multiplying faster than the efforts made to reach the world.

Four hundred years of colonialism have abruptly ended in this past generation. The great empires that protected the gospel forces, of which the British empire was foremost, have disintegrated. The white man is no longer idolized in great sections of Asia and Africa, but despised. Currents of atheistic communism have swept over the whole world. It might have been considered that the Caribbean would be one of the last areas to be affected, but a great Communist base has been planted in Cuba from which the poison is spreading everywhere. British Guiana has become the first land in the world with a protestant majority to elect a Communist leader in the person of Cheddi Jagan. The Communist contagion from the Belgian Congo is infecting the whole of Northern Rhodesia.

The world's most severe segregationists that rule South Africa are moving the white missionaries out of native areas. The move to nationalize all ownership and management in the Philippine Islands is bound to have its repercussions on religious work.

New concepts of space and speed dominate the earth. Interplanetary rocket travel now seems a possibility. Push-button nuclear war that would obliterate hundreds of millions of people in a few days is a brutal fact and possible at any time.

The most important truth to be remembered by God's people is that the Church has an unchanging commission in a changing world. All of these developments point to the soon coming of the Lord, and no one can do better than to occupy until He comes. Excerpts of General Superintendent William Neff's message to the Church after his own summary of the catastrophic circumstances around us are quoted in closing as the message to which Pilgrims will do well to take heed:

1. We must be missionary minded with horizons constantly expanding until they encompass the world. With the heathen world growing faster than we are making converts, with Christ's advent at hand, Oh dear Pilgrims, let us not be dabbling in gimmicks, and sandwiches, and peanuts. Let us not be splitting hairs; let us not build elaborate churches and parsonages -- adequate yes, but not overdone. Let this missionary task absorb our energies and moneys.

2. We must be zealous in holiness evangelism,

having a sense of responsibility to win men to Christ and make disciples out of them. This church was born and nurtured in a Spirit-baptized order of evangelism and if we lose it our day is done.... Only the Holy Spirit can keep alive this type of evangelism.

3. We must be inclusive in our fellowship. Not just one kind, nor one color; but the fellowship must be big enough to embrace us all....Let us seek unity in truth more than uniformity in practice.

4. We must be pioneering and adventurous in spirit, with restless feet. Our fathers were. They faced the prairie, they crossed the rivers and mountains and planted holiness missions and churches. Thank God, all of this spirit is not by any means dead...⁹

Until Jesus comes, the mission of the Church is missions!

⁹William H. Neff, "Quadrennial Address of the General Superintendent," Minutes of the Twenty-third General Conference of the Pilgrim Holiness Church, June 10-16, 1958 (Indianapolis, Indiana: Pilgrim Publishing House, 226 East Ohio Street, 1958), p. 56.

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