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Foreign Mission Board Era: 1880–1903

This article looks at the details surrounding the establishment of the Foreign Mission Board (FMB) in 1889 and describes the relationship between the FMB and the General Conference (GC). It is the thesis of this article that the church universal functions best when there are two distinct structures that care for various functions needed for dynamic growth, nurture, and outreach of the church. Those two structures have various names, but this article will use the term *Congregational Structure* to describe the role and characteristics of local churches and the administrative levels such as conferences, unions, divisions, and the GC and the term *Mission Structure* to describe the role and characteristics of entities focused on outreach, especially cross-cultural mission.

Beginnings and Structure of the FMB

Seventh-day Adventists in the twenty-first century have grown up and become accustomed to a highly centralized administrative church structure. However, it was not always so, for 130 years ago much was accomplished and much good done by small groups of individuals banding together in pursuit of a common goal. The denominational attitude and thinking was also much more inclined to encourage such independent action. Those were the days when semi-independent yet cooperative associations carried out much of the specialized work that was of interest to Seventh-day Adventists. There was an American Health and Temperance Association, a Health Reform Institute, an International Sabbath School Association, an International Tract and Missionary Society, a National Religious Liberty Association, and a Seventh-day Adventist Publishing Association.

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

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

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

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

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

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

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

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

Thus, the six members that made up the Foreign Mission Committee actually ran the day-by-day activities of the Board. The nine members of the Executive Committee of the General Conference joined them in constituting the Foreign Mission Board.

As indicated above, the FMB and the GC had a close working relationship, yet there was also a great deal of flexibility and autonomy in the setting of priorities, in decision making, and in all matters pertaining to Seventh-day Adventist mission work. Both the GC and the FMB were in agreement with a focus on missions. This agreed on focus helped smooth out the tensions and disagreements between the two entities over the use of resources since both the GC and the FMB were highly committed to the task of reaching the world with the gospel. This close relationship yet semi-autonomy can be clearly seen in the By-laws that were presented and accepted on July 25, 1890, and which governed the action of the Foreign Mission Board for the next thirteen years (see appendix 1 for the FMB By-laws). Even a casual reading of the Foreign Mission Board Minutes supports the idea of far-reaching decision making power. The By-laws also provided for the establishment of Standing Committees to better care for the needs of the different areas in the world field.

Initially the world was divided into three geographical areas with a Committee on Europe and Asia, a Committee on Africa, South America, Mexico and the West Indies, and a Committee on Oceanica (FMB 1:34). Provision was also made at the FMB Committee meeting on July 28, 1890 allowing local foreign mission fields to establish Advisory Committees that would have “general oversight of the work in that mission” (FMB 1:38, see appendix 2 for the complete policy). Such sharing of the decision making authority with the local fields allowed a much smoother running of the overseas missions than would have been possible if the FMB had tried to do everything from its Philadelphia headquarters. In keeping with the policy allowing for a delegation of power to local advisory committees the FMB voted at its March 20, 1893 meeting to nominate British, German, Central European, Russian and Australasian Advisory Committees to help supervise the work in those overseas fields (FMB 2:32).

Relationship of the FMB to the GC

Even though the FMB was led and directed by the General Conference president, and even though there was a very close working relationship between the FMB and the denominational organization the FMB enjoyed far-reaching authority and was semi-autonomous in that its decisions were not subject to the approval of any other decision-making body. Thus, the FMB was totally in charge of surveying the world to ascertain needs and

to develop new work in those overseas fields, it had the authority to select and send personnel, it set priorities and decided overall mission strategy, and it was free to respond to any need it perceived in the world field.

Points of Conflict between the FMB and GC

Even though the early FMB was closely tied to the denominational structure and in spite of the fact that the General Conference president also presided as the chairman of the FMB it was only natural to expect that sooner or later the far-reaching authority and semi-autonomous decision-making power would result in tensions developing between the two types of structures. As early as April 2, 1894 the General Conference president was concerned about the many calls coming in for overseas workers. He wanted the FMB and the General Conference to work together so that the needs of both the home and foreign fields would be adequately served. Thus it was voted “to appoint a committee from the Foreign Mission Board to cooperate with the Committee on Distribution of Labor appointed from the General Conference Committee’ so that there would be no conflict between the two areas of need (FMB 2:87). However, when the first report of the joint committee was presented it was quite obvious that the needs of the foreign fields had occupied most of the committee’s focus, for eight of the ten people appointed were sent in answer to the needs of the overseas work (FMB 2:92).

Congregational and mission structures often feel threatened by each other. Too often they look at each other as competitors for the same funds and personnel. Instead of realizing that both mission outreach and local programs for existing members are important and necessary in order to build a strong church, all too often mission and congregational leaders tend to look at their own function as the only legitimate one. Such thinking often results from poor understanding of the unique functions of each structure, and is also partially the result of the fallen nature of human beings rearing its head to selfishly hang onto finances and personnel. Thus, tension and misunderstanding are common occurrences when the two structures are in operation.

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

It seems to me that the Foreign Mission Board has practically swallowed up the General Conference Committee; and the chairman of the Foreign Mission Board, or the president, has an advantage over any

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

However, such attitudes and feelings were definitely in the minority during this period in Seventh-day Adventist (SDA) history. Instead, as will be noted below, missions enjoyed widespread support and were promoted by all levels in the organization.

Sources of Funds for the FMB

The funding of mission work is a crucial aspect that largely determines the success or failure of overseas programs. Early in the history of SDA mission work this importance was recognized and steps taken to insure that the FMB had the authority to solicit the funds needed to carry on its program. When the By-laws were originally voted on July 25, 1890, Article IV, Section 5 merely stated that “the Finance Committee was to present to the Board, annually, a report of all the funds received and expended, and an estimate of the funds necessary to carry on the work of the Board, . . . and to suggest plans for the raising of funds for foreign mission work” (FMB 1:36). By January 29, 1891 it was recognized that the Finance Committee must not only have the right to suggest plans for raising funds but must also have the “authority to execute the plans for the raising of funds for foreign mission work that has been approved by the Board” (FMB 1:68). This change was voted and the By-laws were amended allowing this greater flexibility and power to raise the needed funds.

The Board used this new power to vigorously promote the First Day offerings (FMB 1:51; 1:68; 3:17), The Envelope Plan 112 (FMB 3:68), and the Annual and Special offerings (FMB 3:26a). In 1897 the Annual Mission offering was pushed and promoted by the FMB in order to emphasize the tremendous needs both at home and abroad. That particular year one third of the Annual offering went to home mission needs and two thirds to the FMB’s general fund to cover the expenses in the world field (FMB 3:26a). Later on, in July of 1899 the Board adopted a new plan urging that each member set aside ten cents a week for missions (FMB 3:168). This plan was widely accepted and became a major source of funds for missions.

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

By 1897 the Sabbath-School Association was turning in over \$20,000.00 each year for missions (Jones 1897:131), so it was a wrenching experience for the FMB to receive a letter from M. H. Brown, head of the International Sabbath-School Association, dated June 10, 1899 in which he requested a change in the procedures and promotion of the Sabbath School offerings. It is easy to see why such tampering with a primary source of SDA mission funding drew a quick and blunt response.

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

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

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

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

We do not believe that a donation once a month to foreign missions can equal a weekly donation, if worked with vigor and all take hold together in unity. We trust, therefore, that you and your associates shall see fit to cooperate as far as your influence and line of work extend, to increase foreign mission donations, rather than to discourage our Sabbath Schools in making them; and to this end we pray, and shall hope, that the work of God may be advanced, and the heathen lands enlightened with present truth. (FMB 3:156-157)

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

Development of Mission Strategy by the FMB

The FMB Was Aware of Current Missionary Thinking

As I read the FMB minutes for the period 1889-1903 I was encouraged by the fact that the FMB members were obviously aware of current happenings in missionary thinking and were actively involved in the larger evangelical missionary thrust of that day. At the December 5, 1897 meeting the Board considered a communication from John R. Mott of the Executive Committee of the Student Volunteer Movement for Foreign Missions in which he invited J. E. Jayne, the secretary of the FMB, to attend the International Student Volunteer Convention to be held in Cleveland, Ohio, from February 23-27, 1898. Jayne was requested to represent the Seventh-day Adventist FMB and take charge of the students from his denomination attending the meetings. Mott's invitation was accepted and Jayne represented Seventh-day Adventists at the Convention (FMB 3:54).

It also becomes obvious that the FMB members read widely in other denominational mission publications for many articles from such sources were republished in the *Home Missionary* and the *Missionary* magazines to help promote Adventist missions. Large missionary maps published by Colton and Company showing the extensive unreached areas in the world were also subscribed to and then sold at subsidized prices to help develop an awareness of missions (FMB 1:92). Thus, in these varied ways, we have a pretty good indication that our early mission leaders were aware of the missionary thinking of their day.

FMB Members Were Sent on World Survey Trips

Elder Haskell spent his first two years (1889-1891) as a FMB member traveling around the world in order to visit and survey the needs in

England, Norway, South Africa, India, China, Japan, Australia, and New Zealand (Robinson 1967:95- 101). In 1901 two Board members were authorized to visit the West Indies, Central America, and the Northern part of South America to ascertain the needs in that region (FMB 4:13). The significant point in all this early travel was that in contrast with the travel done by today's General Conference representatives, these FMB members did not travel to only visit work already started but primarily to survey new fields, chart new areas for future work, and search out unentered language and tribal groups that had as yet been untouched by Christian missionaries. Their travel was directed by the priority of missions—reaching the lost, and not by the priority of the congregational structure—which often spends most of its time and focus visiting existing members, leaders, and institutions.

The FMB Developed Priorities

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

Report of Committee on Institutions:

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

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

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

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

Resolved,

1. That we hereby express our hearty appreciation of the cooperation which the Foreign Mission Board has ever received from our people, as manifested in words of sympathy and approval, and in liberal donations for the work in foreign lands.
2. That we earnestly invite the careful study of these fields and their needs, to the end that a lively interest may be awakened and our consciences quickened to a greater sense of our obligation to carry the Gospel to those who sit in darkness.
3. That information necessary for such study be provided immediately.
4. That we maintain the policy of providing institutions only when and where a sufficient constituency is secured to properly support them.
5. That further purchase of property, or erection of institutions, be deferred until sufficient means is secured for that purpose, or warrant the same. (FMB 3:31-32)

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

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

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

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

Part of the pressure to erect institutions came from Dr. John Harvey Kellogg who helped organize and operate a parallel mission organization, the Medical Missionary Board (MMB). Several times in the early history of Adventist missions the MMB started a medical institution overseas and then came to the FMB for help in building expenses, help in meeting operating expenses and/or help in paying the medical personnel employed in such institutions. Since the FMB had only limited funds and towards the Spring of 1899 had been forced to underpay many of its missionaries

already in the field the Board voted to “invest no more means at present in erecting and equipping sanitariums or furnishing appliances and supplies” (FMB 3:72).

By October, 1901 the Board was also growing uneasy about the disproportionate expenditure of funds being spent in various areas and were realizing that appropriations had not taken into consideration population size and the influence of an area or field. Therefore, at the October 26 meeting the Board voted a policy that clearly stated that henceforth island fields and fields with small populations and little international influence should no longer receive more mission funds than the “great nations of influence” (FMB 4:30). A few days later, on October 29, this policy was given greater clarity when it was further explained that it would be the policy of the Board to increase appropriations to those fields which were centers of influence, and not increase appropriations to fields not so considered (FMB 4:31).

The FMB Set Future Policy

This new direction and priority greatly affected the direction of Seventh-day Adventist mission work. The European, South American, and West Indian fields now, according to official policy, had priority over other areas in the world. Now the goal was to build up these areas to the point where they would become self-supporting so that additional workers could be recruited from such areas and where a strong financial base would help furnish funds for the next phase of outreach. Here was a critical policy decision that delayed expanding into the “purely heathen countries such as Africa, the Orient and certain islands of the sea” (FMB 3: 288).

This policy seemed to pay off in at least one area in that Europe, within a few short years, did become self-supporting and did become a strong missionary force, both in finance and personnel for the continent of Africa.

Responsibilities of the FMB

There are certain responsibilities one would expect any mission board to carry out. However, many present-day Adventists have grown up within a highly centralized denomination so it is interesting to note that the FMB was semi-autonomous and had far-reaching authority and decision-making power. The FMB was, for all practical purposes, given full responsibility for all aspects of Seventh-day Adventist work in the world field. It was also given the authority to recruit, raise funds, promote missions, and set mission priorities. Since many of the above activities depended on having direct access to the members and churches in North America, the Board also had an influential voice in the home field.

The FMB Promoted Missions

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

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

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

In 1891 the following areas were studied each month: January—The World, February—Russia, March—South Africa, April—Central and Western Africa, May—Spanish America, June—Brazil, July—Oceanica, August—Scandinavia and Finland, September—Papal Europe, October—Germany and Switzerland, November—Syria and the Jews, and December—The United States (FMB 1:60).

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

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

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

Another interesting result of the growing commitment to global mission work was that local conference boundaries were ignored when it came to finances and personnel for unentered areas. At the 1901 General Conference session I. H. Evans expressed this growing awareness when he said that

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

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

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

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

We have already arranged for nearly one-half of their laborers to leave the state. The Iowa Conference sends the money to the General Conference, and we shall see that the laborers receive the amount from the General Conference, equal to what they were drawing in the State. . . . Gradually our conferences are getting toward the point of sharing one-half of their annual tithes with the mission fields. It takes time to make such a great revolution as this; but it is working, and I believe that the day is not far away when every Conference that can consistently do so will be devoting, at least, fifty per cent of its yearly tithes to mission fields. (Daniells 1904:196)

The FMB had been successful in promoting missions. However, in May of 1902, just six months before the FMB era ended, Adventist missions suffered a loss that remained for over 110 years, for at that time the *Missionary Magazine* was “merged” with the *Review and Herald*. Not until 2013 did Adventist Mission start a new magazine—*Mission 360*—which is also available in digital format. *Mission Spotlight*, a mission promotion DVD is only sent to churches requesting it and is available for digital download. *Mission 360* is also broadcast on the Hope and 3ABN TV networks (Krause 2020).

The FMB Appointed, Instructed, and Supervised Personnel

In addition to the regular mission board work of recruiting, screening, appointing, and supervising mission personnel the FMB was also involved in setting up training programs for national workers. Adventists seemed to have a difficult time in turning over responsibility to leaders in Africa, Asia, and South America, but in Europe and Australia the denomination moved quickly to develop national leaders.

In 1890 plans were made to conduct a minister’s school in Scandinavia in order to prepare several young men for ordination (FMB 1:64), and in 1891 plans were formulated for a similar school for the French speaking peoples that would train canvassers, Bible workers, and preachers (FMB 1:86). Two years earlier a similar school had opened in Hamburg, Germany to prepare workers for that country (Neufeld 1976:509).

It is also interesting to notice the Foreign Mission Board’s attitude towards pre-departure training for missionary candidates. At the June 24, 1891 board meeting when a plan of action was being decided as to what strategy to use in entering Argentina it was voted to send a team of canvassers to begin work in that country. Before leaving they were given a list of books that they were to study. The Board also voted that “while we encourage them to study the Spanish and Portuguese languages what they can in connection with their regular work, before starting for South

America, we believe that they will make more rapid progress after reaching the field, where they will be surrounded by those speaking the language to be learned" (FMB 1:106).

Pre-departure training was also required for those going overseas to work in health institutions. As early as 1895 it was felt that all personnel going overseas to work in health work should spend six months studying at Battle Creek Sanitarium (FMB 3:146-147). However, it was not until 1907 when Washington Foreign Mission Seminary was established that ministers, before going overseas, were expected to enroll for an intensive study of the geography, history, and culture of the countries to which they were being sent (Neufe1d 1976:334-335).

The FMB Supervised Overseas Work

In reading the FMB Minutes it soon becomes very obvious that the board involved itself in the small as well as the large decisions necessary for the operation of overseas work. In spite of the provision made in the FMB By-laws for local Advisory Committees to help with the general oversight of overseas fields, the FMB continued to be closely involved in many of the day-by-day problems and in the decision-making process that decided local issues. All building plans, estimates, and blueprints had to be authorized, not only by the local Advisory Committees, but also by the Foreign Mission Board itself (FMB 1:101).

When a small cylinder press broke down in the Scandinavian printing house in Christiania, the Scandinavian Publishing Board needed FMB approval in order to purchase a larger replacement press (FMB 1:25). The requests for tents for public evangelism for the British Guiana field in 1893 (FMB 2:64) and for the Fiji field in 1900 (FMB 3:303) were both referred to the FMB headquarters in the United States for approval. However, perhaps nowhere is the close involvement of the FMB in field activities seen more clearly than in the decisions and actions the board took in regard to the ship *Pitcairn*.

At the July 14, 1890 meeting, the board adopted the following plans that detailed the work to be accomplished on the first sailing of the *Pitcairn*.

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

Second, that two ministers, with their wives, and Brother J. I. Fay, constitute the missionary force. That one of the ministers shall be a man of mature judgment and good executive ability, who shall have charge of the missionary enterprise, as superintendent. The other minister may be a man of less experience, but of strong constitution, enthusiastic, energetic, and determined. That Brother Fay shall act as

carpenter and sailmaker, having an oversight of keeping in repair the ship, etc., but to be free from all official duties when needed for missionary work.

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

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

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

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

- a. A good library of histories, books of travels, lives of missionaries, etc.
- b. With a well-chosen stock of dry-goods, suitable for trade among the Islanders.
- c. With a large and carefully selected stock of our religious books in English, German, Dutch, and French, with a few in the Scandinavian languages. Also a good supply of whatever we may have in the Spanish and Portuguese languages; as well as a large and well-chosen stock of our periodicals in the various languages for free distribution.

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

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

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

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

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

As mentioned earlier in this article it was common for FMB committee members to travel extensively, not only to visit established missions but also to survey unentered and unreached areas. Often these men would send back letters to the Board while still on their overseas trip, urging the FMB to begin laying plans for entering the unentered country they had just visited. The Board received such a report from S. N. Haskell in 1890 after he had visited India. In his letter he made specific suggestions for beginning Adventist mission work in India. He advocated that the best way to begin would be to send a few young men to India to first learn the language and then begin educational work. He also suggested that medical missionaries be sent as well as ship missionaries to work in Calcutta and Bombay. Haskell felt that it would be impossible for an Indian mission to be self-supporting as were many of the other early missions that largely consisted of canvassers and medical missionaries (FMB 1:26).

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

1. That the work should be vigorously entered upon as soon as consistent.
2. That a man of good executive ability, broad discernment, and sound health, be selected to go to that field for the purpose of superintending the work permanently. And that before sending a large company of workers, time be given for looking the country over, considering the situation by correspondence with your Board, and establishing a home and headquarters for the mission.
3. That this home shall be intended as a training school for nurses and Bible workers, and, if consistent, as a sanitarium for the treatment of the sick.
4. That there may accompany the one sent out to superintend the work, a limited number of workers whose previous training and experience shall fit them to care for the sick, and to canvass for health works, and thus be as far as possible self-supporting.
5. That when headquarters shall have been established, such other workers, including a well qualified physician, be sent as the work may demand. And we recommend that the health and temperance work and teaching be given special prominence in our work in India.
6. We further require that satisfactory medical certificates of fitness for laboring in that country be required of those going to India.

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

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

When an area had won a significant number of converts, the Advisory Committee could request that the work be organized as a mission. Thus, when Allen Moon returned from his visit to the West Indies in 1897 and reported about one thousand believers in the Caribbean area, his recommendation that these believers be organized into the West Indian Mission was voted by the FMB (FMB 3:48).

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

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

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

Means Used by the FMB

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

Publishing Work

The Adventist Church from its earliest beginnings had relied on the published page to help spread its message. Between 1844 and 1900 seven weekly and monthly journals were begun and became a regular part of SDA life. By 1901 Adventists were operating four publishing houses in North America as well as operating the Christian Record Braille Foundation that specialized in material for the blind (Neufeld 1976:1170-1171). Shortly before 1878 George A. King began selling SDA publications door to door, and within the next few years this type of ministry became one of the entering wedges used by Adventists to begin new work (1976:792).

By the time the FMB took over responsibility for overseas work in 1889, canvassing had become widely accepted as a means of spreading the gospel. When the Board was faced with the challenge of beginning work in South America they decided to send two teams of canvassers, one to Argentina and the other to Brazil, to begin work in those countries (FMB 1:102). Missionaries engaged in the canvassing work were not only highly successful in spreading the Gospel among the people they worked for, but they were also the cheapest missionaries to support since they could usually earn enough from their book sales to cover their living expenses.

Adventists began work in every South American country except Peru either by first sending in colporteurs or because someone sent SDA publications into the country. Thus when the first ministers arrived in those countries there were already groups of believers meeting (Neufeld 1976:792).

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

The FMB was also in charge of developing publishing houses in foreign countries and printing literature and books in the various languages. During the thirteen years the FMB was in operation it helped establish publishing houses in England (1889), Germany (1889), Argentina (1897), Finland (1897), and India (1898) (Neufeld 1976:1170).

Medical Work

Dr. John Harvey Kellogg was the early force behind the development of Adventist medical work. During most of the years that the FMB was in operation medical missionaries were sent out primarily by the Medical Missionary Board or the International Medical Missionary and Benevolent Association (IMMBA). The IMMBA was founded in 1893 and was dissolved in 1904 when its activities were largely taken over by the Medical Department of the General Conference (Neufeld 1976:667). The few medical missionaries sent overseas by the FMB were expected to be largely self-supporting and were expected to bring in enough income from their health programs to help defray the expenses of the other missionaries in the area. This plan often did not proceed as hoped for and often large sums of money were requested to pay not only the medical missionary's salaries, but also to help cover the cost of operating health institutions.

The prime example of this failure of the medical work to be self-supporting is detailed in the story of the Medical Missionary Board's first attempt to begin work outside of the United States. In 1893 D. T. Jones and Dr. Lillis Wood along with several others went to Guadalajara, Mexico, and opened a medical mission and school. Later the work there developed into the Guadalajara Sanitarium (1976:873). From 1895 to 1903 when the FMB era came to an end there were numerous instances when the Guadalajara Sanitarium requested operating funds and financial help to cover medical personnel salaries. It was largely because of the failure of this one project that the FMB developed its policy of not building institutions until the local constituency could support them (see under The FMB Developed Priorities above). For all practical purposes, the medical work did not play a very significant role during the FMB period.

Lay Missionaries

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

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

This was the attitude and official position of the FMB towards lay missionaries going to unentered areas. No further word is found in the FMB minutes to indicate whether or not anyone actually did go to South America in this capacity. However, lay missionaries did play an active part in Mexico. Alfred Cooper left Guadalajara Sanitarium in 1907 and settled in Mexico City where he developed a canning factory that grew into a nationwide business. He devoted his spare time to evangelism and helped strengthen the work in Mexico City. Julius Paulson operated a large bakery business and fruit cannery in San Lois Potosi while also conducting an active missionary work (Neufeld 1976:874).

Self-Supporting Missionaries

More common than lay missionaries were the many men and women sent out as self-supporting missionaries. There were many canvassers who went out under this type of program, but there were others who went and worked full-time at evangelistic and Bible work. In March of 1896 the Battle Creek Church was asked to provide one or two families to go as self-supporting missionaries on the missionary ship Pitcairn (FMB 2:21). A lady, Georgia Burrus, was authorized by the FMB to go to India in 1894 as the first official SDA missionary to that country after she made a proposition signifying her willingness to work in that country for the first year completely free and that also included her promise to pay her own fare to India (FMB 2:120). At the July 3, 1894 Board meeting the FMB secretary, F. M. Wilcox, recommended and the Board granted him the authority to send out letters to some of the "brethren of means" asking that they consider the possibility of going overseas as self-supporting missionaries (FMB 2:108).

This action was probably in response to an earlier Board action taken November 12, 1893 in which the FMB voted "that the Board is in harmony with the idea of responsible brethren, able to do so at their own expense" being allowed to go to foreign lands (FMB 2:62). In response to the growing number of dedicated members who were requesting to be sent out under such a program the Board voted the following guidelines at its March 8, 1895 meeting indicating the relationship between the FMB and the self-supporting missionaries.

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

1. No person should be encouraged to engage in work as a self-supporting missionary whose qualifications for missionary work are in any respect less than those which would be required of a missionary receiving compensation from the Board.
2. Persons laboring as self-supporting missionaries shall be subject to the same supervision and direction as the missionaries who are supported wholly or in part by the Board.
3. Self-supporting missionaries who enter missionary fields with the expectation of engaging in agriculture or other manual pursuits as a means of gaining a livelihood, will not be expected to engage in other pursuits except so far as may have been authorized in the instructions given under the direction of this Board in each individual case. (FMB 2:149-150)

Conference Supported Missionaries

In 1896 the FMB began a practice that soon had a significant impact on the number of missionaries being sent overseas each year. At the March 18 Board meeting it was voted to send Professor W. C. Grainger and his wife as well as T. H. Okahira to Japan to begin mission work there. What was unique about this appointment was the corresponding request presented to the California Conference in which that conference was asked to support these three workers in Japan for a year or more (FMB 2:21-22). At the December 5, 1897 Board meeting a similar request was made to the Kansas Conference, requesting that they appropriate from their tithe an amount sufficient to support one worker in Jamaica (FMB 3:58). This marked the first time that tithe was mentioned as the source of funds for supporting an overseas worker by a home conference.

Adventist conferences at that time were paying all their ministers in that conference a salary based on the same wage scale irrespective of congregational size or the amount of tithe turned in to the conference by the churches they served. Thus, the FMB leaders were interested in tapping into the conference tithe money for they rightly perceived that such tithe funds could become a significant source of funding for overseas work. In March of 1899 George A. Irwin, president of both the General Conference and the Foreign Mission Board, made a motion that was accepted by the Board suggesting that the secretary of the FMB send out a letter to all conference presidents asking them to consider supporting overseas workers (FMB 3:128).

This idea of having the local home conference support overseas workers with their tithe did catch on and became a very important means in getting workers to unentered areas in the world. At the 1901 General Conference Session I. H. Evans reported that:

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

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

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

Board Supported Missionaries

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

Seeds for Future Decline

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

The FMB Turned Mission Territory Over to Union Conferences

The FMB voted at its May 20, 1901 meeting to ask the Pacific Union Conference to take charge of the work in the Hawaiian Islands, suggesting that the Hawaiian mission field be attached to the Union Conference (FMB 4:7). The Pacific Union, in response to the FMB’s request to supervise the Hawaiian Mission, agreed to take over responsibility for that field but

asked that the Pacific Union be allowed to retain the second title it had been paying directly to the Mission Board. It wanted to use that title money to operate the new mission field. This request was granted and the Pacific Union took over responsibility for the work in Hawaii (FMB 4:17).

Eighty years later (1981) Hawaii was still a mission attached to the Pacific Union Conference. Something definitely is wrong when a strong union like the Pacific Union can oversee a mission field for eighty years and not be able to develop the work in that area to the point that conference status can be granted. Is it possible that congregational structures like a union conference are more focused on the needs, programs, and priorities of existing Adventist members than they are to the needs and programs necessary for developing and strengthening new work in a mission field? It seems that by turning mission fields over to leaders and administrators that were rightly more concerned with nurture and development within existing congregations than they were in reaching out cross-culturally to different races and language groups that the FMB began a process that has slowed down the Adventist ability to reach unreached groups. Fallen people have a history of not being able to see the needs and wants of others who are different from themselves as well as they can see their own needs and wants. Thus, when a mission field containing different races, languages, and groups has to compete within a union with a majority group administered by their own leaders it is only natural to expect that much that could have been done for the field would be left undone for the simple reason that many needs are not perceived. Hawaii probably would have been better administered by the FMB because the FMB had as their primary purpose the crossing of cultural and linguistic barriers and the reaching of groups different from their own with the Good News. By tying Hawaii to the Pacific Union the unique and special needs of cross-cultural witness were lost sight of.

The FMB Did Not Develop Mission Structures Overseas

The FMB had a strategy of establishing Adventist work in every country in the world. Therefore, as soon as was possible the Board organized local missions and conferences so that it could be freed to enter other unentered areas. However, once an area achieved conference status the FMB had very little say in the work in that area. Conference status gave the elected officials complete charge of developing the plans, priorities, and programs. Unfortunately, the FMB only planted congregational structures overseas and did not help establish mission boards at the local level that would have as their focus the needs of the unreached within the local mission or conference territories.

Instead, when areas were placed under mission or conference control, all too often they were turned over to leaders primarily concerned with congregational needs and pressures. Such leaders tended to respond more to the needs of their constituency than to the needs of the unreached within their territory. This tendency to respond more to the needs of the congregation than to the needs of the unreached can be seen in the types of calls that the FMB and then the General Conference received from overseas. A larger and larger percentage of calls were for missionaries to nurture and care for the existing members in the overseas fields, and a smaller and smaller percentage of calls were for missionaries that would have an active role in witnessing to unbelievers.

Some would argue that this switch in the percentages is a healthy indication that the local national church is doing the evangelizing of their own people and that they only need specialists from overseas to help in certain areas. I would argue, however, that the switch in percentages vividly demonstrates the fact that the needs of the congregational structure completely overshadowed the needs that a mission structure champions by allowing the needs of those who were already Adventist to dominate and crowd out the also legitimate needs of the unreached to hear the Good News. By not developing mission structures overseas that would have kept the needs of both the members and the unreached in tension, the FMB started Seventh-day Adventists down the road toward a lifestyle turned inward to the needs of local congregations, thereby allowing them to ignore the needs of the unreached in the world.

The FMB started the practice of turning whole sections of the world over to missions and conferences and then locked itself out of any say in reaching the unreached within that area. Even in 2020, the General Conference only responds to calls initiated from the field. This means that more than a hundred years after the FMB has passed from the scene that the Seventh-day Adventist denomination finds itself in a situation where 2.4 billion of the world's people live in people groups where there is very little or no Christian witness available to them from any denomination. In this situation Adventist missions is hindered from starting new initiatives in most of the areas where those 2.4 billion people live since they live within the geographic boundaries of national missions and conferences. This places millions of unreached peoples under the responsibility of the leaders of congregational structures who have traditionally been much more responsive to the needs of those who are already Adventists in their areas than they are to the different people groups who can only be reached through a cross-cultural presentation of the gospel.

Thus, by turning mission areas over to leaders more concerned with the inward needs of their constituency and by failing to develop mission

departments and/or mission boards in the overseas areas the FMB, over a hundred years ago, started the Seventh-day Adventist denomination in a direction that today is resulting in a dying mission program. The tragic part in all this is that Adventist missions is in decline at a time when thousands of people groups still have not heard of Jesus Christ.

One additional challenge is that in areas of the world where Adventist membership is in decline (several countries in Europe and some countries in Asia), Adventist Mission cannot engage in those areas without the permission and invitation of conference leaders. This means that the Adventist leaders in those countries cannot keep other Christian denominations out of their territory, but they can hinder Adventists from other parts of the world being given easy access to help in the rebuilding and re-evangelization of those territories.

Appendix 1

By-laws of the Board of Foreign Missions of the Seventh-day Adventist General Conference

Article I

The President of the General Conference shall be chairman of the Board of Foreign Missions, and shall, after each regular election of the Board, appoint, unless otherwise provided for, such standing committees as are provided for by these by-laws.

Article II

Sec. 1. The Foreign Mission Secretary shall be secretary of the Board, and his duties shall be to maintain a regular correspondence with superintendents of missions, and with the supervising committees of the Foreign Mission enterprises under the management of the Foreign Missions Board; to make regular reports of the condition and wants of the missions, to the Board, or to such standing committees as may be created for this purpose by the Board; to communicate the decisions of the Board to its agents in foreign countries; and to report to the Conference at its sessions, the workings 237 of the Board, and the condition, progress, and wants of its foreign missions.

Sec. 2. The Treasures of the General Conference shall be treasurer of the Foreign Mission Board; and it shall be his duty to receive all money belonging to the Board, to keep an account of the same, and to disburse it by order of the Board, and to make a full report thereof annually to the Board.

Article III

Sec. 1. The Board shall meet semi-annually, at such time and place as may be decided upon by the Board, or appointed by the president.

Sec. 2. Special meetings may be called by the president and secretary when such meetings shall be considered necessary to the interest of the work in foreign fields.

Sec. 3. Seven members of the Board shall constitute a quorum for the transaction of business.

Article IV

Sec. 1. The standing committees of the Board, for the present shall be:

- a. A committee of three on Europe and Asia.
- b. A committee of three on Africa, South America, Mexico, and the West Indies.
- c. A committee of three on Oceanica.
- d. A committee of three on the education and qualifications of missionaries.
- e. A committee of three on finances.
- f. A committee of three on appointments and general references.

Sec. 2. The Board may appoint such other committees from time to time as the interests of the work demands.

Sec. 3. It shall be the duty of the committees on different fields to make a careful study of their fields, and to make such recommendations as may seem to them expedient for the interest of the work.

Sec. 4. It shall be the duty of the committee on the education and qualifications of missionaries, to look out for those who have a burden for the foreign mission work, and lay out for them a course of study, and encourage and assist them in preparation for missionary work.

Sec. 5. It shall be the duty of the committee on finance to present to the Board, annually, a report of all the funds received and expended, and an estimate of the funds necessary to carry on the work of the Board for the succeeding twelve months, and to suggest plans for the raising of funds for foreign mission work.

Sec. 6. The committee on appointments and general reference shall nominate persons for appointment by the Board, and take into consideration such miscellaneous matters as do not belong to other standing or special committees.

Article V

The Board may appoint Advisory committees in different mission fields to take an oversight of the local work, when they consider it to be for the interest of such fields.

Article VI

No missionary shall be sent abroad until he has first passed a careful examination by the committee on education as to his educational and spiritual qualifications, also by a competent physician as to his physical ability for such a work (FMB 1:34-36).

Appendix 2

Advisory Committees in Mission Fields

1. Whenever the Foreign Mission Board deems it advantageous to its work in any mission field, they may appoint an Advisory Committee, of not less than three, nor more than seven members, of which the superintendent of the mission shall be one, to take a general oversight of the work in that mission.

2. The superintendent of the mission shall be chairman of the committee. A majority of the committee shall constitute a quorum for the transaction of business.

3. The committee shall choose of its members, or otherwise, a treasurer, a recording secretary, one of more corresponding secretaries, and as many field secretaries for the superintendence of special lines of work, as the growth of the mission demands. All appointments of the committees shall be subject to the approval of the Board of Foreign Missions.

4. It shall be the duty of each Advisory committee—(a) To carefully study the field under its care; (b) To counsel together relative to the best way of advancing the work of the mission; (c) To collect, and submit to the Board, information relative to the necessities of the mission, the efficiency of the several workers employed in it, and the character and number of additional laborers needed; (d) To assist the superintendent in the economical and efficient management of the mission; and to encourage the spirit of liberality and self-support.

5. For the consideration of these matters, the committee should meet as often as once a quarter, except where large expense would be incurred, or important work interrupted.

6. At each regular meeting of the Advisory Committee, the following subjects should be considered:

- a. The progress of the work of the traveling preachers reported by the superintendent.
- b. The condition of the treasury and the state of the canvassing work, reported by the Treasurer.
- c. The condition of the churches, the Sabbath schools, and the local tract societies, reported by the corresponding secretaries.
- d. Following each report, the subject introduced should be discussed; and before the close of the session, plans should be laid for the advancement of the work in all its branches.

7. At the first meeting after the close of the fiscal year of the General Conference, the committee shall audit the accounts of all persons employed in, and having claim against the mission, and then forward them

to the General Conference Auditing Committee, for final settlement. At the same meeting, the committee shall prepare a careful estimate of the funds necessary for the support of the mission for the ensuing year, and of the amount of tithes and contributions that can be expected from that field.

8. The Treasurer shall leave the custody of all the property belonging to the General Conference, and of all funds furnished by it for use in the mission; and he shall disburse the same, as the Board of Foreign Missions may direct. He shall also receive all tithes and contributions from those in the field, and pay out the same on the order of the Advisory Committee.

9. The recording secretary shall keep a record of the proceedings of all meetings of the committee, and at the close of each session shall transmit a copy of the minutes of the same to the Board of Foreign Missions.

10. The corresponding secretaries in each mission field, shall conduct such correspondence with the churches, Sabbath schools, and local tract societies, as may be directed by the committee.

11. The committee shall have no authority to purchase or lease real estate, nor to involve the Board in any financial enterprise except by vote of the Board.

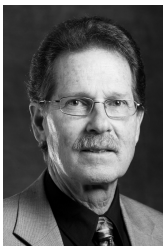
12. The committee may grant colporteur's license, subject to the approval of the General Conference.

They shall submit to the Foreign Mission Board recommendations of those they deem fit to receive ministerial license or credentials, with a statement of their qualifications and Christian experience.

All decisions relative to giving ministerial license, granting credentials, and ordination of ministers, shall be made by the General Conference (FMB 1890:38-40).

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