

# **"UNTO THE LEAST OF THESE"**

## **Chapter One**

**Compiled in 1974 by  
Dr. William Seath**

# "UNTO THE LEAST OF THESE"

## **WHAT IS A RESCUE MISSION?**

A RESCUE MISSION is an organization (usually chartered as an Eleemosynary Corporation) set up by men and women who love The Lord Jesus Christ and concerned about the socially disadvantaged, the unemployed, detached, rejected, isolated and deeply troubled people of all ages, races, creed and situation.

With compassion and understanding, these Born Again Believers present the Grace of God in and through the Lord Jesus Christ with highly skilled and specialized methods. These include, first of all, THE GOSPEL OF THE LORD CHRIST without apology. Next is the material service-food, shelter, clothing medical service of all kinds. Counseling of the highest quality helps develop new attitudes toward God and others. Every type of ministry is utilized to reach "THE LEAST, THE LAST, THE LOST" with a message of hope through the LOVE OF GOD

## **IN CHRIST JESUS.**

Thus the personal effectiveness of Christ, Savior and Lord, takes hold of lives with the result that men and women, boys and girls are BORN AGAIN into newness of Life and start along the road which leads to a life of peace and joy.

## **THE PROBLEM**

The problem of dealing with the poor, crippled, aged, handicapped and unfortunate is as old as civilization itself. In Old Testament days we find laid out very clearly instructions for aiding this group of people. In Deuteronomy 14:28-29, God gave commandment to the Children of Israel "At the end of three years thou shalt bring forth all the tithes of thine increase the same year and shall lay it up within thy gates

... and the stranger and the fatherless and the widow which are within thy gates shall come and shall eat and shall be satisfied: that the Lord thy God may bless thee in all the work of thine hand which thou doest". In thp, next chapter, 15:7, "If there be among you a poor man of any of thy brethren within any of the gates of thy land which the Lord thy God hath given thee thou shalt not harden thine heart nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him". Verses 10 and 11, "Thou shalt surely give Him and thine heart shall not be grieved

when thou givest unto Him . . . for the poor shall never cease out of the land: therefore I command thee saying thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land".

It is evident from these Scriptures the problem of the needy and poor is an old one. It is equally clear that those who are Christians have very specific responsibilities in this area. The Lord Jesus Christ said, "The poor ye have always with you" (Jn. 12:8). The word POOR is found in over 200 places in the Bible. In the majority of references God commands that the "POOR" shall be cared for by those who have anything to share.

The purpose of this book is to show the methods of dealing with this problem, effectively, efficiently and with compassion. This is the greatest need-to carry out the injunction of The Word of God to care for these the least, the last, the lost, with love-love that comes through lives that are truly dedicated to The Lord Jesus Christ. In other words, Love is action with true compassion.

## **THE HISTORICAL BACKGROUND**

In ancient times were groups of those who today are loosely referred to as Migrants and Vagrants. These were primarily runaway slaves who endeavored to lose their identity in the big cities-even as thousands crowd into slums today. The city of Rome attracted these in great numbers. In addition minstrels, roving monks and others wandered around the then known world, seeking some kind of personal satisfaction, earning a precarious living entertaining or performing menial tasks along the way. Even today, travelers to the Orient are accosted by beggars, fakirs, so-called "holy men" begging alms of the passer by.

Outside of the Children of Israel, most nations took little or no interest in these poor and unfortunate, accepting their plight as a way of life. In the time of Jesus, even the Jews, on the whole, paid scant attention to these as witnessed by the scenes at the Pool of Bethesda, treatment of lepers, beggars who sat at the gate of the Temple. The story of the beggar Lazarus in Luke 16 depicts the agony and helplessness of the needy, "And there was a certain beggar named Lazarus, which was laid at his gate (of the wealthy man) full of sores and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores."

Later on we find that in Europe many of the monasteries opened their doors to these wanderers, giving food, shelter and other services.

In England the problems of poverty became so acute in the 1600's

that eighty thousand persons were classified "vagrants." In 1603 King James 1st, by proclamation, ordered that vagrants be deported from the country. Shortly afterwards buildings known as workhouses were established to care for the indigent, handicapped, aged and crippled. According to all reports conditions in these places were so bad as to be indescribable.

## **THE PROBLEM IN THE UNITED STATES OF AMERICA**

Prior to the founding of the oldest Rescue Mission now in operation by Jerry McAuley in 1872, the problem was growing rapidly. Following the Civil War, a great movement of men across the country began. This is true in all post-war periods. Men grow restless in military service. Many are uprooted from their homes at the formative age. Upon release from the strict discipline of military life, a sense of freedom is felt; there is a desire to see the world on their own; thus movement here and there becomes a pattern of life.

Soon after 1865 the railroads, sensing future growth in the West, started expanding trackage. This called for many laborers-men who were to form the nucleus of the TRANSIENT SEASONAL LABOR MOVEMENT. The era of large farms opened; road construction took on the proportions of a major industry and the needs for these transient workers increased to fantastic requirements. With the lumber industry and harvesting of ice gaining volume, the number of this mighty army grew until reaching a peak in 1926 of approximately three and a half million.

The majority were homeless-that is, had no permanent residence; were of limited education; many from poor family backgrounds. Of course, as always, there were notable exceptions. In addition to this group, the drunkard was a tremendous problem. All these were prime subjects for the services of the Rescue Mission, established in the very beginning to serve the least of these.

Suddenly the picture changed dramatically! About 1926, the introduction of modern machinery-the beginning of what we now call automation, seriously affected the Transient Worker. Use of the combine eliminated thousands of farm jobs; new techniques in road building did likewise; mechanical refrigeration almost eliminated completely the ice harvest, and the logging industry changed speedily. At that time about

all that was left in any volume was the railroad work-laying tracks, maintenance, and in bad weather, the clearing of the tracks.

Then came the GREAT DEPRESSION, 1929-1933. New and complex problems were created for the Missions. Entire families became transients. Some were forced to seek material help for the first time. Young people left home in great numbers seeking work in every area of our land. Children, ashamed to attend church in rags, became the problem of the Missions. Thus from a work with transient, homeless men, the Rescue Missions developed programs reaching all ages, all types, any who fell into the category of The Least, The Last, The Lost.

At this time a new factor arose which had great bearing on the development of new facets of service for the Rescue Mission. Many churches, following their constituency to the suburbs, moved out of what is now "The Inner City." This was necessary in order to maintain the congregation. However, such action created a great void. As one class moved out another came in-usually the aged, unemployable, minority groups-all needing the Gospel. But the church was gone! There are exceptions of course. Some churches did not leave the inner city and these have done noble things for Christ in programs which included along with The Gospel, relief, counseling, recreation and the like. But in the main, it was The Rescue Mission which stepped in and filled the gap.

By the nineteen seventies another change was in progress. America was "computerized." A person without a high school diploma was almost unemployable. Millions of men and women left the rural areas to seek jobs in the urban centers. They moved with high hopes, only to find that exchanging a "cabin in the pines" for a rat infested, dirty, crowded firetrap in the city ghetto was no advantage.

As more families moved into the suburbs, numerous factories, offices, huge shopping centers created industrial complexes, almost cities in themselves, reducing cities to hollow shells with great sections of ghettos housing mostly minority groups, relief clients, unemployable men and women, children whose educational opportunities diminished as schools became overcrowded and offered significantly less quality education.

Thus it was that multiple challenges faced the Rescue Mission. For now the clients were homeless men, families in distress, young people, women, children, the aged, the disturbed. Social Security, at least theoretically, cared for the aged and some others. Unfortunately, inadequate payments, inability to handle money, jackrollers on "The Street" and thieves in the homes often drove the recipients to the Mission for at least part of the month. Helpful though it might be, Public Assistance often left much to be desired.

Again the Mission stepped in to subsidize or supply emergency relief. Cooperation between these various agencies and the Missions is, on the whole, excellent.

In addition, alcoholism increased among both men and women-and young people. Drug abuse was an ever mounting cause for alarm. Veterans returning from war, sick, discouraged, disillusioned, disgusted, needed compassion and care.

Into these changing patterns the Rescue Mission fitted its work to help solve the physical and mental needs of these teeming thousands of all ages.

But more importantly, these dedicated Christian men and women provided the answer to the deeper needs of The Least, The Last, The Lost by maintaining as the major thrust of the work, the GLORIOUS GOSPEL OF THE LORD JESUS CHRIST, proclaimed with love and understanding In the fullest meaning of the words. THE NINETEEN SEVENTIES-ONE HUNDRED YEARS OF SERVICE-THE DECADE OF CHALLENGE-THE DECADE OF A CHALLENGE MET!

### **AREAS OF ACTIVITIES AND INFLUENCE THE STREET CALLED "SKID ROW"**

Skid Row or "The Street" as many prefer to call it (the writer being one) is that section of a city where homeless transient, unemployed, handicapped men and women congregate. Usually a comparatively small area, it is crowded with human derelicts occupying cheap lodging houses (flop houses), taverns, eating places, pawn shops, employment agencies. Into such areas of lost hopes and vanished dreams come these social outcasts with a desire to forget and be forgotten. Nearly all cities of 25,000 or more with industrial activity have a Skid Row in one form or

another. There are cities, Chicago, Illinois is an example, in which are several skid rows-some having developed in recent years.

## WHY SKID ROW?

Most Skid Rows began years ago as men, coming into the large cities looking for work, usually found jobs in and around the railroad yards. Restaurants, lodging houses and saloons opened to cater to these transient men. Later the employment agency came into being. Not only were jobs and reasonable living available, but men found companionship with those in the same situations and with similar likes and dislikes. For many years movement of transient workers in and out of the areas could be accurately charted months in advance. As pointed out previously in this chapter, things have changed and this is no longer the case.

In these communities, "hotels" cater to the inhabitants with low priced beds in small cage-like rooms known as cubicles-small, poorly equipped rooms of various types. There are, of course, notable exceptions to this general rule. While food is not cheap, considering quality and service, it is more reasonable than other sections. The same is true of the taverns.

The problem of clothing is not a factor as the inhabitant can dress

in any-way. He is welcome in the -lodging house, saloon, eating place regardless of the condition of his clothing. Naturally this would be untrue in better class neighborhoods. One factor, on which comment has already been made, is that on "The Street" a person can be anonymous and to many this is important. Many people, both men and women, "hit the skid" with a profound desire to forget the past and be ignored by the world. The use of aliases, popular years ago, is no longer practiced to any significant degree. Social Security cards, Draft registration have all but eliminated this.

The Rescue Mission worker soon learns one characteristic which stands out among the denizens of Skid Row-they are not concerned about the other fellow. "What I have been is my business; what you have been is yours" seems to be a philosophy which allows persons to live in close proximity to others without revealing secrets of a past which is better forgotten. This is one reason why regular methods of case work investigation and counseling are ineffective on "The Street!"

## **TERMINOLOGY**

The term "Skid Row" is one created by those who inhabit these districts. It has been used by them for many years. Only in the past twenty-five years or so has the phrase become part of every day language. This came about as a result of publicity. The most logical explanation of the term is that years ago, men working in the lumber camps, built a "Skid" from the top of the hills or mountains to the rivers which lay below. Logs were skidded down these slopes to the waterway and from thence to the mills. So as men went into the towns and rapidly slid down hill in despair through drink or other factors, the street on which they congregated became known as "Skid Road" which later became Skid Row. It is likely that the phrase was first used in Seattle, Washington.

GANDY DANCER. - A railroad worker, so called "from the rhythmic movements of the railroad laborer working with tools produced by the now defunct Gandy Mfg. Co. in Chicago." From "The American Heritage Dictionary of the English Language," copyright 1969, 1970, 1971 by American Heritage Publishing Co., Inc. Reprinted by permission.

Added to this is what may be a legend or which contains some truth: A track foreman named "Gandy" (probably a nickname adopted from the



tools used) taught the men to do a little rhythmic step as they carried the heavy track over the ties. He would call out "Dance you Gandys, Dance." Thus the track laborer became known as a "Gandy Dancer."

HOBO-this came from the words "Hoe Boy." In early times farmers would hire those on the roads to hoe the crops. These were called Hoe Boys which has degenerated to Hobo, applied to one who roams from place to place but who will work when he needs to.

BUM-TRAMP-One who leads a roving life but does not look for or desire work.

VAGRANT-One who exists without any visible means of support. In recent months, the courts have ruled against the use of this term in relationship to those arrested for just "hanging around" or who are living without apparent means of making a livelihood.

### **THE BROADER SCOPE.OF ACTIVITIES**

A study of the Missions affiliated with the International Union of Gospel Missions in 1974 dramatically illustrates programming in the 1970's as compared with activities during the period which began 100 years earlier.

All Rescue Missions conduct Gospel Services. 36% house men and 28% provide housing for women. In both cases this may be temporary service to transients or housing on a long range plan leading to a complete rehabilitation. 94% of Missions serve men; 30 operate Industrial units. In contrast to early days when the work was nearly exclusively with men, 46% have children's work; 35% with Sunday or Bible Schools. Children's homes are maintained by 5%, where unwanted/or problem children are cared for on a long term basis. It was inevitable, as shown previously, that Missions began to deal with family units and 52% now serve this group. 9% care for unwed mothers with well maintained and approved homes.

In connection with programs leading to a complete rehabilitation, 40% own or lease buildings for Rehabilitation Homes. 56% utilize such homes within the city; 26% are on farms; and amazingly 18% have both types. Medical service is available in most Rescue Missions; 23%

conduct clinics. Dental clinics are in use in 11% while others provide such care on a referral basis. Intensive care for alcoholics is carried on with 12% maintaining well equipped, well staffed clinics.

Radio and T.V. programs are carried on a regular basis by 35% and 10% do a specific work for migrants.

A perusal of these figures indicates that Rescue Missions have met the challenge of changing times and situations. Some have moved out of "The Street" to develop programs in different communities. New fields are "invaded" as Mission pioneers move onward. To mention just a few of these new horizons, large numbers of summer camps serve thousands of children, young people, mothers and families. Some of these are rented, others, owned by Missions, rank high in land, buildings, equipment, quality of program, staff and above all, spiritual emphasis.

Girls and boys in need of custodial care; others requiring a temporary place of abode; facilities for women with children; the aged, whose Social Security payments are insufficient or who, because of circumstances need minimal custodial care, call for service far removed from Skid Row. Half-way houses for men, converted in the Mission, where they receive counseling, guidance, the opportunity to adjust on their way back to normalcy show the Mission is ready and able to bridge the gap.

One of the newer areas is with teenagers. This is one of the most complex situations to face the Missioner. Some Missions are meeting this with enthusiasm, vision, compassion and love. Programs developed to a high degree of effectiveness are achieving results which stagger the imagination. To sum up: The program of the Rescue Missions, to reach The Least, The Last, The Lost is so flexible that it is readily adjustable to meet whatever exigency is currently present.

### **WHY SPECIALIZATION?**

A question asked is "Why can't this work be done by the organized church?"

The regular organized church has neither equipment, staff or know how for the highly specialized services necessary to adequately perform

the work of Christ in these fields. Church buildings are designed and built for worship services, classes and meetings. Some have gymnasiums and recreational facilities and limited dining arrangements. But these are not planned or built to withstand twelve to twenty-four hours a day, seven days a week type of schedule. In many cases zoning laws would prohibit sleeping people. Insurance rates would skyrocket if the run of the mill activities of the average Rescue Mission were added to the church program.

Pastors are trained for preaching, teaching, pastoral work, counseling, and the like. But, as a retired Dean of Men of a large Bible School said after some weeks assisting in the counseling program of a Mission: "You know, I have had to forget much of what I used in counseling students. The people of the Mission are so different; their problems more complex and they are so very sensitive." Special training in counseling Mission clients is absolutely necessary, for ordinary approaches will not work.

One factor which "outsiders" do not understand is that the men, women, boys and girls, even in the most desperate situations, physically, mentally, spiritually, do have a lot of pride. While pastors and people might welcome them into the local church, lack of decent clothing, for one thing, would be embarrassing, and keep many from taking advantage of such opportunities.

There is a relationship however. The Rescue Mission needs the Church and the Church needs the Mission. This will be discussed later. Together in a spirit of brotherly love and cooperation Mission and Church go forward in serving The Lord Jesus Christ.

The Church has a hem to its garment  
Which reaches the very dust  
It can cleanse the stains from the streets and lanes  
And because it can, it must.

After quoting this poem, a pastor said "The Rescue Mission is the hem of the garment. Through the blood of Christ, it can help cleanse the stains from the streets and lanes. It can be done and the Mission MUST do it."

## **WHY CAN'T THE SECULAR AGENCY DO THIS?**

What is said here does not reflect in any way on the character, ability or program of the secular social service agency. There is, in most areas, the finest cooperation between these and the Rescue Mission. However, the basic problem of the clients of the Mission is SIN! Regardless of how one may try to disguise it, the cause is the same. The only cure for sin is The Blood of Christ.

By its very nature, the secular organization cannot preach the Gospel. It is recognized that many fine Christians are in Social work. As far as possible these dedicated people do present Christ by lives and attitudes in dealing with clients. The Rescue Mission is built on the foundation of Jesus Christ. The best in material, mental and physical service is given and in addition and most importantly the Gospel is preached in all its fulness-"THE BLOOD OF JESUS CHRIST CLEANSSES FROM ALL SIN."

## **THE BACKGROUND AND GROWTH OF RESCUE MISSIONS**

The following is from "The Romance of Rescue" written about 1950 by the late Dr. William E. Paul. "Adam was the first Rescue Mission prospect for he went into sin in the characteristic way of the down and outer. He began when he looked upon sin as pleasant to the eye and good to the taste. The sin quickly stripped him and left him naked before God. And the penalty of sin-driven out of the garden into a country, the very ground of which was cursed; thorns and thistles became his portion and in the sweat of his face did he eat bread ... The third chapter of Genesis is a Rescue Mission story.

"In America the Rescue Mission movement began about 1830 when a work was started by the Western Seamen's Friends Society to help sailors who worked on the Great Lakes. This organization was thoroughly undenominational having among its early leaders Baptist, Congregational, Presbyterian and Episcopalian ministers and laymen. The work among sailors was a fine work and Sunday schools and grade schools were organized. The public school system in Cleveland grew out of these little schools. Later camps were added and then legal and medical services made available.

"The Society expanded its work by organizing "Bethel Homes" or "Bethel Missions" along the Lakes. In 1830 a Mission was opened in Cincinnati known as the Bethel Lodging House. In 1865 this Mission gave shelter to 68,125 persons. A nursery cared for 9,151 children, one day care. A medical department reported 5,831 patients, 275 treated by dentists and 245 eye, ear and throat.

"Several other missions were organized along the Great Lakes. In the early days, Rescue Missions moved invariably in one of several directions; either they became churches or branches of churches called chapels or they disappeared when the need for the Mission was met by changing conditions or they closed from lack of funds.

"In 1872 The Jerry McAuley Mission was founded in New York City. This is the oldest Mission in the country now in operation. The Bethel Mission in Duluth, Minnesota was opened by The Western Seamen's Friends Society in the year 1873. The motto of this Mission, adopted at the founding, was "No Creed But Christ, No Law But Love" a phrase credited to Jerry McAuley. The term Rescue Mission has an obscure beginning. In all likelihood it was first used about 1888 by a man named H. G. Gibband. When he opened a Mission in Syracuse, N.Y. that year he utilized these words. Doubtless he knew of places of shelter for runaway slaves which were called "Rescue Band" or "Places of Refuge" and the like.

"Rescue Missions developed rapidly following the success of the Jerry McAuley Mission in the City of New York."

(End of material from The Romance of Rescue)

Following such humble beginnings, Rescue Missions have grown at an amazing pace. The areas of service and type of programs now used to meet these needs have been pointed out. There are Missions with land and property valuation in excess of one million dollars; annual budgets well over the quarter million mark. Some have outstanding camps and excellent farms. Others have dining and kitchen facilities the equal of those in fine hotels or motels. Mission workers are recognized as outstanding leaders in their communities and receive many civic honors and citations.

The pinpointing of some of these developments will show that the WORK OF RESCUE IS ONE OF THE MOST IMPORTANT AND VITAL WORKS IN THE WORLD.

A word of caution here. In the July, 1961 issue of "Our Missions," the magazine of the International Union of Gospel Mission, contained an article entitled "How Big Is Big?" (William Seath). This emphasized the danger of Mission workers becoming imbued with the criterion of the world-"if it is big it must be good." To illustrate the fallacy of this type of thinking, a summary of the annual reports of two missions was given. One had a property valuation of \$200,000.00, large staff, annual budget \$100,000.00. This organization reported 105 Gospel services, average audience of 40 and 200 people prayed with. The other Mission, in a rented building, annual budget of \$3,000.00 held 366 services, average attendance of 12, but indicated 400 people prayed with! One thirtieth the amount of money spent but twice as many prayed with. How big is big?

We need to stress quality rather than quantity. The workers of the so called "large" mission should not "look down" on those with a small work. On the other hand, those who operate in the smaller manner should not be critical of the Mission with a big building, large budget and staff. There is room and need for both. In a spirit of love and cooperation all should work in the way God has called, each one appreciating the other person, whom The Lord has directed to a different method of serving our wonderful Christ.

**"The International Union of  
Gospel Missions "**

**Unto The Least Of These  
Chapter Ten**

**Compiled in 1974 by  
Dr. William Seath**

## **THE INTERNATIONAL UNION OF GOSPEL MISSIONS**

Emile Leger

The International Union of Gospel Missions recognizes the Jerry McAuley Water Street Mission of New York City as a member mission. In doing so, the organization traces its own roots to the founding of this work, inasmuch as this was the first Rescue Mission in North America, still in existence.

When McAuley founded his Rescue Mission in October, 1872, he gave birth to an idea and ministry that was to spread around the world. Out of this humble but virile beginning came a number of missions that, through their leaders, saw need for an organization to foster “fellowship and cooperation with all engaged in or interested in Gospel Missions and other rescue work throughout the United States and other lands, in the mutual advancement of the cause of our Lord Jesus Christ.”

Sidney Whittmore, a wealthy, dedicated Christian layman was interested and active in the McAuley Water Street Mission. He is credited with being the father of the International Union of Gospel Missions which was organized on September 17, 1913, in the city of New York. He served as the first President. Thirty mission superintendents, ten from New York City, served as Charter members and properly and legally petitioned the State of New York for a Certificate of Incorporation, October 9, 1913. The Certificate was recognized and granted by Mitchell May, Secretary of State for New York on October 14, 1913.

As the I.U.G.M. grew, a system of convenience for closer and more concentrated work among the members was developed. This was known as local branches, now referred to as Districts. There are, at present, thirteen of these, each functioning with a set of officers, the

President serving on the Executive Committee of the National body. Each District must have a constitution and by-laws in harmony with the national standards.

The purposes of the organization are:

- To promote cooperation among missions.
- Develop higher standards of Gospel and relief work leading to a complete rehabilitation of persons.
- To prevent duplication of efforts.
- To distinguish the "safe and sane" mission from the fanatic, enthusiast and solicitor missions.
- To conduct an annual convention, hold regional training institutes and provide a training program for individuals within member missions.



- To develop public information aids.
- To assist in placement of staff people in various missions.

The body is governed by a dual control system. By and large the policy and concurrent program, as well as business, is handled by the Executive Committee, which meets periodically. Its major decisions are subject to ratification by the vote of the membership in annual convention business meetings. This Committee is composed of the elected President, First Vice President, Secretary-Treasurer and Presidents of the organization's districts. The Secretary-Treasurer acts as representative of what is known as the unorganized territory. Two memberships are maintained in the parent body. An individual membership, gained by approval of the individual's district and application to and acceptance of the district recommendation by the Executive Committee, subject to ratification by vote at the next annual convention.

In 1960 mission memberships were established. Prior to this time, a mission was a member by virtue of the membership in the Union of the executive head. By the 1960 action it became necessary for each mission, desirous of membership, to apply by vote of its Board of Directors.

Various efforts have been employed to make the ministry of rescue effective through the I.U.G.M. One of the earliest was the appointment of Peter Quartel of Dayton, Ohio, as Field Secretary. Quartel's work bore fruit but for varying reasons he was forced to discontinue his efforts. Others who undertook the responsibility were: I. L. Eldridge, J. Arthur Schlicter, E. R. McKinney and then, sometime later on a part time basis, Harry H. Hadley.

Rev. Chauncy Beeman was the first Executive Secretary. Then in 1957 the Committee secured the services of one who had given much time unselfishly to the body, serving faithfully as Treasurer and Secretary for a number of years, Rev. Ernest A. Tippet. He served for five years, maintaining the International office at Bridgeport, Conn. and later at Winona Lake, Ind. When he resigned in 1962 Rev. Clifton E. Gregory served on an interim basis while continuing to direct the work of the City Mission of Cleveland, Ohio. In 1964 Rev. James E. Moellendick was employed to fill the position. He established, on a temporary basis, the office in Parkersburg, W. Va. In 1966 the Headquarters moved to Kansas City, Missouri, renting space from the City Union Mission. After five years of faithful service, Rev. Moellendick resigned in the autumn of 1969. He brought a great deal of "know how" into the office and there was much progress. For over six months the position remained vacant, with Rev. Mr. Tippet coming out of retirement to fill the gap.

In May 1970, Rev. Emile Leger, a man with fifteen years' experience in missions in Milwaukee, Wisc. and Washington, D. C. was appointed to the office of Executive Secretary, this title being changed in May 1973 to Executive Director. He resigned effective July 31, 1974 to accept a call to be Executive

Director of the Union Rescue Mission of Los Angeles, California and was succeeded by Rev. William L. Wooley, Superintendent of The Anchorage in Albany, Ga.

In June 1971, under the leadership of Mr. Leger, the I.U.G.M. purchased and moved into a permanent headquarters building, a beautiful tn-level home in the community of Gladstone, a northern suburb of Kansas City, Missouri. This serves as the home of the Executive Secretary and the International Office. It was felt that the acquisition of real estate would solidify the organization and be a step toward future expansion and development.

A Statement of Faith was adopted at the Annual Convention in 1971 as a future requirement for membership in the International Union of Gospel Missions.

It was voted by the delegates at Convention in Los Angeles, May 1974, that the title should revert once again to “Executive Secretary.”\*

\* Editor’s note: it was later renamed “Executive Director” in 1984.

The INTERNATIONAL UNION OF GOSPEL MISSIONS, through the Central office and the Executive Secretary provides the following services:

- Furnishes a list of employment opportunities to members and prospective missionaries.
- Furnishes lists of applicants to missions where there are employment opportunities.
- Conducts an ON THE JOB TRAINING PROGRAM. See detail which follows at end of this section.
- Carries on a public relations campaign among Bible Schools and Colleges to recruit people into the work of rescue.
- Acts as Consultant to Boards of Directors and Executives in dealing with problems and problem areas.
- Helps establish new missions.
- Gives publicity and international status to the local mission by speaking at banquets, anniversaries and appearing on local radio and T.V. stations.
- Assumes major responsibilities for setting up conventions and conferences.
- Maintains a film rental and film purchasing service.
- Maintains a library of T.V. Spot announcements.
- Publishes a bi-monthly newsletter, "Mission Horizons."
- Provides a Directory to the Membership.
- Provides a teaching ministry in seminars and conferences.
- Maintains a supply of educational and informative materials.
- Carries on correspondence to all inquiries regarding matters on a national or international basis, such as taxes, governmental regulations, etc.

## **ON THE JOB TRAINING**

The ON THE JOB TRAINING PROGRAM of the I.U.G.M. is an APPRENTICESHIP PLAN whereby people who indicate a potential for Gospel-Rescue Mission work may gain actual experience under supervision in four different I.U.G.M. Missions within a period of one year.

The program is designed to provide to our I.U.G.M. Missions people who by actual experience have demonstrated their acceptability for Rescue Mission work and who can be employed as Staff workers.

Applicants for this program may be men or women, single or married. Ages between 21 and 50 are preferable although this is not a rigid requirement. Good health, is of course, essential.

Applicants must bear evidence they have had a genuine experience of salvation; hold membership in an Evangelical Protestant Church.

Applicants should be able to give good reasons that cause them to believe GOD is calling them into the work of Rescue Missions. There are no fixed educational requirements. However those with Bible School, College or Seminary education will have greater possibilities for growth in the work.

In the training program emphasis is given to the following subjects:

- Workable Evangelism; Business Administration;
- Public Relations; Personal Counseling;
- Research; Personnel Management
- Maintenance of Property.

Application forms and all necessary information regarding this program may be secured from the Executive Secretary of the I.U.G.M. at the International Office: P.O. Box 10780, Kansas City, Mo. 64118.

## **PRESIDENTS OF THE INTERNATIONAL UNION OF GOSPEL MISSIONS**

- 1913 Sidney Whittemore, Layman who was active in The McAuley Water Street Mission, New York, N. Y.
- 1914 John Hallimond, Superintendent of the Bowery Mission, New York, N. Y.
- 1915-1918 Mrs. Sidney Whittemore, Laywoman active in the McAuley Water Street Mission, New York, N. Y.
- 1918-1919 Thomas J. Noonan, Superintendent of the Rescue Society of New York, New York, N. Y.
- 1919-1921 John R. McIntyre, Superintendent of the Whosoever Gospel Mission, Germantown, Pa.
- 1921-1923 Charles W. Simpson, Superintendent of the Christian Union Mission, Bridgeport, Conn.
- 1923-1927 Dr. William E. Paul, Superintendent of the Union City Mission, Minneapolis, Minn.
- 1927-1931 Fred G. Becker, Superintendent of the Milwaukee Rescue Mission, Milwaukee, Wisc.
- 1931-1935 Dr. Peter MacFarlane, Superintendent of the Union Gospel Mission, St. Paul, Minn.
- 1935-1940 Rev. Herbert E. Eberhardt, Superintendent of the Wheeler Rescue Mission, Indianapolis, Ind.
- 1940-1944 Rev. Lawrence E. Sutherland, Superintendent of the Goodwill Home & Rescue Mission, Newark, N. J.
- 1944-1947 Dr. William Seath, Executive Director of the Christian Industrial League, Chicago, IL
- 1947 Lucius B. Compton, Superintendent of the Eliada Homes, Asheville, No. Car.
- 1948-1951 Dr. Claude J. Moore, Superintendent of the Union Rescue Mission, Jamestown, N. Y.
- 1951-1954 Rev. George Bolton, Superintendent of the Bowery Mission, New York, N. Y.
- 1954-1957 Rev. Clifford Hartzell, Superintendent of the Brotherhood Mission, Philadelphia, Pa.
- 1957-1961 Rev. Clifford E. Gregory, Executive Director of the City Mission, Cleveland, Ohio
- 1961-1965 Leonard C. Hunt, Superintendent of the Wheeler Rescue Mission, Indianapolis, Ind.
- 1965-1967 Rev. Clifford H. Phillips, Superintendent of the Fresno Rescue Mission, Fresno, Calif.
- 1967-1968 Harold G. Mordh, Executive Director of the Union Gospel Mission, St. Paul, Minn.
- 1968-1971 Rev. Francis V. Crumley, Superintendent of the Central Union Mission, Washington, D. C.

- 1971-1973 Rev. Jerry G. Dunn, Superintendent of the People's City Mission,  
Lincoln, Nebr.
- 1973-77 Rev. Maurice Vanderberg, Superintendent of the City Union  
Mission, Kansas City, Missouri.

(The following additions were added from the 1996 edition of *the IUGM Members Directory and Resource Guide*)

- 1978-1980 Dr. Edmund Gray, Executive Director, Waterfront Rescue  
Mission, Pensacola, Florida
- 1980-1984 Reverend Roger C. Phillips, Superintendent, Union Gospel  
Mission, Yakima, Washington
- 1984-89 Reverend Stephen E. Burger, Executive Director, Union Gospel  
Mission Seattle, Washington
- 1989-91 Reverend D. Rex Whiteman, Executive Director, Union Mission  
Settlement, Charleston, West Virginia
- 1991-95 Reverend Kaleel Ellison, President, Reno-Sparks Gospel Mission  
Reno, Nevada
- 1995 - Mr. Richard McMillen, Executive Director, Water Street Mission  
Lancaster, Pennsylvania

# THEY LEFT THEIR MARK

As one reads about the IUGM during the 20's and 30's many of the leaders were great RESCUE men and women, each worthy of a story. Ernest Reveal (Evansville, Indiana), Pat Withrow (Charleston, West Virginia), Fred Becker (Milwaukee, Wisconsin), John Bennett (Washington, D.C.), J. Arthur Schlichter (Philadelphia, Pennsylvania), Ernest Tippett (Bridgeport, Connecticut), J. David Frazer (Montreal, Ontario), Frank Ward (Cedar Rapids, Iowa), C. S. Hartzell (Philadelphia, Pennsylvania), F. O. Peterson (Seattle, Washington), Sara Wray (New York, New York) and Lawrence Sutherland (Newark, New Jersey) can all be mentioned as officers and leaders during this period of time.

However, five of the IUGM leaders stand above the others during this period in their contribution to the organization. Dr. William E. Paul, Superintendent of the Union Gospel Mission of Minneapolis, together with: Dr. Peter MacFarlane, Superintendent of the Union Gospel Mission of St. Paul; Rev. Clemme Ellis White, Superintendent of the West Side Gospel Mission, New York; Dr. Herbert E. Eberhardt, then Superintendent of the Wheeler Rescue Mission, Indianapolis; and Dr. William Seath, Superintendent of the Chicago Christian Industrial League. These five set the direction of the IUGM from 1923 through the late 50's, and even into the 60's.

Each of these leaders began RESCUE ministry as volunteers or staff, not as clients. Each one served, at the most, at only two different missions. Each had been prepared for ministry before God called them to the specific ministry of RESCUE. And all of these men and woman had a vision beyond their immediate city. They had a vision of a rescue mission in every city in our land.

Dr. William E. Paul, fresh from seminary, began his work in RESCUE as the pastor of Westminster Church in Minneapolis. In 1919 he was called to the Union City Mission of Minneapolis, where he served until his death in 1955.

As a champion of both the rehabilitation and camping movements, he was co-founder of the Goodwill Industries in Minneapolis and instrumental in the purchase of land in 1928 that became Medicine Lake Conference Center and Mission Farm.

Dr. Paul served as President of the IUGM from 1923 to 1927. He hosted two of our annual conventions: the 1923 convention in Minneapolis, which had 124 missions represented, and marked the date of membership for Peter MacFarlane, Herbert Eberhardt, and William Seath, and the 1938 convention at Medicine Lake Conference Center. While President, he was instrumental in doubling the number of members in the IUGM and adding



eight new districts. His service to the IUGM does not end there, though, for over the next 27 years he was the Representative on the Board of Trustees for the Unorganized Districts (1927-30), an Executive Committee member (1929-1953), and the President of the Northwest District (1948-49).

Dr. Paul was commissioned at the 1924 convention to research and write a book which would tell the history of Rescue Mission Work. That book was published in 1944 as *The Romance of Rescue*. His two other books, *Miracles of Rescue* and *The Rescue Mission Manual*, are classics in the field of RESCUE that are still valid and usable today. Peter MacFarlane summed up Dr. Paul's contribution to the IUGM when he stated, "In our Mission organization (IUGM) he is our Mission statesman, always guiding and directing in the

right way, always true to the church and always the champion of the small and weaker Missions. . . ."

Peter MacFarlane first visited the Union Gospel Mission of St. Paul as part of a student chapel team from Macalester College. He agreed to become the "temporary" superintendent in 1910, until another one could be found (which obviously never happened). Peter was an innovative director, sleeping men on the chapel floor when necessary, opening a restaurant to feed hungry men, beginning a Sunday school for children, building a hotel for men with a boys' club in the basement and a girls' club on the first floor, merging smaller, struggling ministries with UGM, and beginning a camp for underprivileged children (at what had been an underworld speakeasy!). He retired from the Union Gospel Mission in 1957, after 47 years of service to the needy of St. Paul.

While doing all of this in his own city, Dr. MacFarlane also had a vision for RESCUE across our land. He served as a member of the Board of Trustees of the IUGM a total of 32 years, from 1924 to 1956. He was President of the IUGM from 1931 to 1935, Representative for the Unorganized Territories, 1935 to 1947, and again in 1956, and Chairman of the Executive Committee from 1941 to 1955. During these years Peter made many trips to begin new missions, and to encourage mission directors at established ministries. He often participated year after year in the annual fund raising campaign for missions he helped establish.

Clemme Ellis began teaching at age fifteen. Later, after completing training at New Paltz Normal College, she made her way to New York City to teach while studying for a medical career. After getting settled in New York, an old friend invited her to address the mission service at the Rescue Society's Mission in the Chinatown district of New York City. During an old gospel song, God touched her heart with the need that motley, dirty, drunk crowd of men had for new life in Christ Jesus.

Other friends took her to share in an evening service at the Door of Hope Mission, where she met Sidney and Emma Whittemore, two of the founders of the IUGM. For years she was a weekly dinner guest in the Whittemore's home. When the director of the Door of Hope became ill, she was asked to "take over." Later, when asked to become the director of the West Side Mission, Clemme gave up her plan for a medical career, and surrendered to God's call on her life for RESCUE ministry, which she continued until 1953.

In 1901 Harry White, a young traveling salesman, came to the West Side Mission evening service out of response to an open air meeting Clemme led a few days earlier. Clemme and Harry were married in July, 1904, and worked together at the mission until his death in 1936. Mrs. Clemme Ellis White became Reverend Clemme Ellis White in 1920, when her church recognized her call to preach the Gospel.

Clemme became Secretary of the IUGM in 1919, a post she held until her voluntary retirement in 1949. She was honored for her 30 years of service by the organization electing her Historian and Honorary Secretary for life. She continued to serve the IUGM from 1951 through 1957 as a member of the Executive Committee. The magnitude of her 40 years service to the IUGM can clearly be seen in what had to be her labor of love, 30 years of editing and publishing *Our Missions* magazine.

Dr. Herbert Eberhardt was a young pastor of a church in Ft. Wayne, Indiana when the local rescue mission workers had some meetings in his church. He was impressed with the testimonies of the converts of the mission, and when the door opened in October, 1921, to go to the Wheeler Rescue Mission of Indianapolis, both he and Mrs. Eberhardt were ready to serve. Their time there ended in 1944 when they moved to Washington, D.C., where Dr. Eberhardt served as the Superintendent of the Central Union Mission for 18 years (until his death in 1962), and Mrs. Eberhardt directed the Children's Emergency Home and Camp. Rev. Eberhardt was a leader in both of the communities where he served, as well as being a leader and innovator in the field of RESCUE.

Dr. Eberhardt attended his first IUGM convention in 1924. He hosted the Executive Committee meeting in 1925, and arranged an hour broadcast

over WFMB, reported to be the first rescue mission radio program in the United States. The Eberhardts hosted the Annual Convention in 1927 and again in 1943 in Indianapolis. Dr. Eberhardt was also instrumental in beginning the Winona Lake Training Institute, an annual summer training school from 1950 to 1964.

His service in our organization began in 1926, when he was elected a Vice-President. He was a member of the Executive Committee for a total of fourteen years, President of the Chicago District (1928-34), Secretary (1949-53), and President of the IUGM (1935-40). Dr. Eberhardt encouraged many mission directors and future directors in their work as he traveled for the IUGM,

Dr. Seath was first elected a trustee of the IUGM in 1930, when he was a staff member at the Union City Mission. He served as a Trustee for six years during the 1930's, as a Vice-President from 1941-43, and as President from 1944-47. His service was not yet up though, for he continued to be a part of the Chicago District (now the Midwestern District), serving as President of that district for 1955-57.

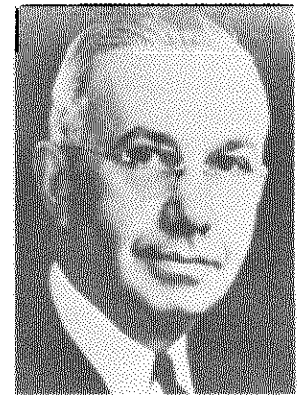
Dr. Seath was a prolific author, whose works are still in use at our missions today. Books authored by him in the IUGM office include *The Master Touch*, *Study of Rescue Missions*, *Handbook of Rescue*, *Rehabilitation Methods and Materials* and *I Saw the Cross*. He was often called upon to write



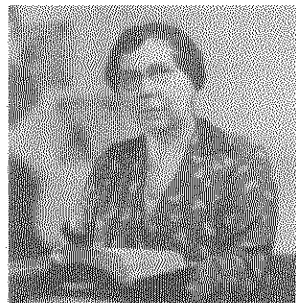
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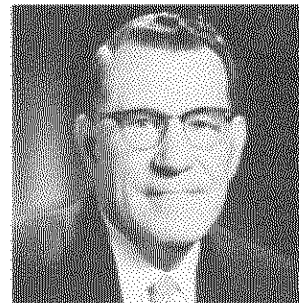
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E

A. Dr. William Paul,  
B. Dr. Peter MacFarlane,  
C. Dr. Herbert Eberhardt,  
D. Rev. Clemme White,  
E. Dr. William Seath.

as he addressed the conventions and banquets, and as he wrote about the field of Rescue for the IUGM and other publications.

Dr. William Seath began his RESCUE career in 1920 as a young Presbyterian minister working for Dr. Paul at the Union City Mission in Minneapolis. He was called to be the Executive Director of the Chicago Christian Industrial League in 1931 and served in that position until his retirement in 1963. Dr. Seath became a leader in the area of industrial work and social work, producing many articles and seminars in these two specialized areas of RESCUE ministry, as well as serving on the summer faculty of Houghton College, and as a member of the Chicago Mayor's Commission on Rehabilitation of Persons.

articles for *Our Missions* (the IUGM Magazine which became *Horizons*, and subsequently, the *Rescue Magazine*), and his love of rehabilitation and social work shines in these articles. His last book, *Unto the Least of These*, was commissioned in 1971 by the Executive Committee of the IUGM, as an aid to rescue mission executives, staff, boards, auxiliaries, and others interested in Rescue ministry. Copies are still available through IUGM Headquarters.

Four men and one woman . . . with over 215 years of experience in RESCUE ministry. Over 124 years of elected service to the International Union of Gospel Missions. We who are in RESCUE ministry today are still experiencing the impact these five leaders made on our profession and our organization.



# **INTERNATIONAL UNION OF GOSPEL MISSIONS**

**Chapter Two of the Gospel Rescue Mission Update**

**Written in 1984 by Dr. Charles Y. Furness**

## **INTERNATIONAL UNION OF GOSPEL MISSIONS**

### **Overview**

How did the International Union of Gospel Missions begin? God saw fit to raise up a few mission leaders in 1913. They took a personal and united stand against sin, crime and poverty in all their forms, and on behalf of needy souls. Rescue missionaries are committed men and women of God who, now as well as then, minister with a "rescue" purpose in mind.

### **IUGM and "Three Phases"**

From 1872 to 1926 the characteristic of the "Initial Emergency Phase" of rescue was that rescue missions had to concentrate on survival and basic rehabilitation in dire personal emergency situations. It was during that first phase of rescue mission growth that many of the stalwart leaders of rescue ministries felt the need of some fellowship with others who were engaged in the same work. This association grew stronger and more helpful as some missions added more special programs in the Growing Diversification Phase, 1926-1980.

Diversification of services grew for two reasons. First, many government welfare and social service programs provided survival funds and services for many that formerly looked to rescue missions for help. This does not mean that none of our missions continue to provide survival services for multitudes. IUGM statistics still indicate that almost all missions provide programs for many whom have basic survival and personal needs. Second, in addition to ministries of this kind, many additional ministries and social services were added as individual and community needs showed the demand for other programs. These other programs will be spelled out in later chapters, especially in Chapter 11.. Related to those two reasons for diversification is the need for missions to provide help along with government programs or to give supplementary assistance when other programs are not sufficient.

In other words, gospel rescue missions usually adapt or modify their ministries as needs for change occur. Dr. Seath spells out this quality of IUGM ministry: "Rescue missions have met the challenge of changing times and situations. Some have moved... to develop programs in different communities. New fields are invaded as Mission pioneers move onward.. To sum up: The program of the Rescue Mission, to reach the Least, the Last and the Lost is so flexible that it is readily adjustable to meet whatever exigency is currently present."<sup>1</sup>

There are some ministries which cannot be performed by churches or other agencies, because they have "neither equipment, staff or know how for the highly specialized service necessary to adequately perform the work of Christ in these fields. <sup>2</sup> Gospel rescue missions have a unique combination of skills and personnel that are particularly potent if used with the gospel and under the Holy Spirit's direction. Indeed, during withdrawal of

churches from decaying inner cities, conditions began to motivate missions to fill some of the vacuum left behind. Area-wide outreach, as a result, will be a joint emphasis of many missions along with regular programs in this third or present phase, Maturation of Ministry and Operation.

Throughout the history of the IUGM, there has been a good degree of unity and cooperation among missionaries. At the same time, there has been maintenance of the independence and autonomy of each mission in its own right. The IUGM organization has no jurisdiction or control over any mission.

Throughout the first phase, autonomy and independence of each mission had been established, along with unity and collaboration among all missions as characteristics to strengthen the entire body. This was further tested in the second phase, especially during the Great Depression.

New factors since 1981 have brought about new reasons during the third phase both to maintain the identity of each mission and to emphasize IUGM unity and collaboration. Some of these new factors have been shown in national cutbacks of welfare and other social service provisions and funding. Insistence that non-governmental organizations raise funds and develop their own programs to replace those of public funds and programs is an opportunity for gospel missions. Rescue missions will do well to rise to the occasion, for they are, for the most part, able to understand needs of persons in areas of large population concentration. They do this better than many well-meaning persons who invade the city with attempts to "reach" people there without understanding them, their needs, or how best to serve them.

### **Need and Vision Bring Action**

It was inevitable that the special method and ministry, identified as that of the gospel rescue mission, should motivate early mission leaders to unite for mutual encouragement and to share information on better ways of working. Each person engaged in IUGM ministries should read what they formulated in their charter and succeeding organizational statements and actions in those early days. A good summary of those basics is found in the 1984-1985 Directory under the title "About the International Union of Gospel Missions."<sup>3</sup> In the same context key factors are described:

Organization of IUGM into districts, governing functions of the Board of Trustees, individual memberships, and mission memberships and dues.

Of particular note are stated purposes of the organization, prefaced by, "Time has proven that the purposes of the organization are:

- To promote cooperation among missions.
- To develop higher standards of Gospel relief work as well as rehabilitation of persons.
- To prevent duplication.

- To distinguish the safe and sane mission from the fanatic, enthusiastic, and other solicitor missions.
- To conduct an annual convention, hold regional institutes and to provide a training program for individuals within member missions.
- To provide programs of benefit to its members. To develop public information aids.
- To assist in placement of staff people in member missions. "4

It is of interest that that the founding of the IUGM was a direct result of the organizing ability of Sidney Whittemore. Taking that action resulted from the vision of ministry he saw while active in the work of the McAuley Water Street Mission in New York. The date of the incorporation of IUGM is September 17, 1913. The first convention was held in Cedar Rapids, Iowa, in 1914. While space will not allow mentioning of the many, many leaders of IUGM throughout the years, it should be said that a new infusion of life came into IUGM in 1923 under William E. Paul, Peter McFarlane, Fred Becker, John McIntyre, Clemme Ellis White, William Grobe, and "Daddy" Ward.

It should not be thought that no attempts were made to organize gospel rescue workers between 1872 and 1913. Clifford Hartzell points out that one earlier attempt to organize missions was unsuccessful for at least two reasons: "...the annual meeting took on the nature of (only) a Bible conference rather than a time of discussion of mutual problems and furthering the interests of its member missions ... another possible reason ... was ...'one man' leadership and control... This always spells danger ... IUGM has rarely, if ever, been under the control of any one..."<sup>5</sup>

The division of powers within IUGM has been seen by Hartzell and others as a great check against abuses of leadership responsibilities. The original fellowship style was augmented by division of leadership under district presidents who formed the Executive Committee.

It is now referred to as the Board of Trustees, the legal designation. In early years of the organization, there were a few field secretaries and an executive secretary, Chauncey Beeman. Beginning with Ernest Tippet in 1957, the creation of a central office (now in Kansas City, Missouri) developed under successive executive secretaries. This made the present collaboration of central office and national officers with the Board of Trustees an ideal structure. The names of all International presidents and of executive secretaries are listed in each issue of the IUGM Directory. Reverend William L. Wooley has been the current executive secretary since 1974.

Earlier conventions and district meetings in Phases One and Two prominently featured testimonies and "miracles of rescue" with focus on how to proclaim the gospel through rescue missions and how to enlist other workers. During Phase Two, there was real fear that simple proclamation of the truth and ministry to the "down and out" might be diluted or eclipsed by the variety and methods of ministries that developed. Care has been and must continually be taken to keep the original functions of rescue foremost, while accepting whatever new ministries the Lord indicates to be necessary.

The present Constitution of IUGM as printed in the Directory includes the statement: "Member missions will be expected to be accepted in their communities as maintaining clean and utilitarian facilities and a sound gospel program."<sup>6</sup>

That same section includes a "Statement of Faith" adopted October 24, 1970. <sup>7</sup> This emphasis on both faith and practice has always marked IUGM. This double emphasis is enlarged in the Constitution under the title, Object: "The principal objects for which the Corporation is to be formed are the fellowship and cooperation with all engaged or interested in Gospel Missions and other Rescue Work throughout the United States and other lands in the mutual advancement of the causes of our Lord Jesus Christ."<sup>8</sup>

The responsibility of ministering to the whole person, "of learning more about that whole person -- and of best methods of counseling and guiding him, are delineated fully in Seath's *Unto the Least of These* in the chapter written by Maurice Vanderberg. <sup>9</sup> He calls for learning of more skills and greater proficiency in their use. It is most illuminating to peruse the words of Cliff Hartzell as he said, about two-thirds of the way through Phase Two, that IUGM would have to develop the very way it is going now. We quote at some length:

In the light of the ministry of rescue, we should be making a stronger impact on the religious life and press of our day... (thru) unity, purpose, and cooperation with existing churches and other rescue agencies...

The immediate future can be, and most likely will be, a transition period, and the IUGM should be giving serious consideration to this phenomenon that is upon us....

...We do not mean. (a change in the message of Rescue Missions -- the message of the Gospel of Christ and its power to save.. .if and when this message is superseded, watered down, or neglected, Ichabod will most certainly be written over the doors of our Missions....

Originally, the character of our Rescue Missions was determined by the skid row environment, in which the Mission was situated....

In the foreseeable future, the skid rows of our cities will be, to a great extent eliminated.. .these lost souls will be scattered to many parts of our cities.... Their migration will naturally be to the various rundown and shabby areas of our cities, where ... .not only abject poverty reigns, but drunkenness, vice and immorality Neglected children, sorrowing mothers, drunken fathers, and discouraged older people live in these areas into which the skid row man will drift... This will be the future home of Gospel Missions...

... the ministry to a great extent will be to families of women and children.

Economic factors such as automation and technological advancement causing greater unemployment, increased moral looseness, and lower standards reflected in the alarming increase in alcoholics, especially among women, and the tragic lowering of the average age for criminals, are all indications that point to increased demands for the Gospel Mission ministry.

Another factor that can be considered.. is moving out of the city churches, especially in the rundown areas, to suburban communities, leaving the Gospel Missions to be just about the only Protestant effort spiritually, in these areas. "10

### **People: Needs and Ministries to Meet Them**

The IUGM majors in getting down to the most basic issue. How do we best meet basic needs, spiritual, material and social and thereby minister to the whole person? The answer: Do God's work in God's time in God's way.

As we scan one hundred twelve years of gospel rescue mission service since 1872, we realize many missions have been in existence for varying lengths of time. Some were intended to deal only with emergencies of a short-term nature.. Most of those that closed did so due to one or more factors, like shortage of funds or personnel, urban renewal or other "slum clearance," replacement of mission services by other agencies, neighborhood changes in and breakdown of physical facilities.

One factor that has kept many missions "in business" for long periods of time, and has been referred to earlier, needs repeating here. That is flexibility and adaptability to change. Missions came into existence due to one or more urgent needs, like ministering to transients. Other ministries are added as needed. Usually activities that are no longer needed are discontinued. There are always cases of "pet projects" not really needed, or continuing programs for sentimental or traditional reasons, after the need for them has ceased.

The adaptability of missions to meeting people's needs always poses valid question. For instance, now that homelessness has been discovered and agencies rush to do something about it, is it just another passing fad that secular society will say much about now but forget later? If real long term action is provided, as it should be, by others, will rescue missionaries who have seemed to be the only ones noticing the problem of homelessness, be affected adversely?

Whatever the issue may be, the reaction of the true missionary should be like that of George Sleeth, active in a mission now associated with Goodwill Home and Missions, Newark, New Jersey. In 1918 when some men wanted to close that mission since the 18<sup>th</sup> Amendment to the U.S. Constitution would do away with drunkenness, and World War I

had made the world safe for democracy, no longer would there be enough individuals needing the services of the mission. Mr. Sleeth's response to such was that as long as there was sin in the world, there would be a need for rescue missions.

### **Mission Ministries**

We have defined a gospel rescue mission, in part, as "a distinctive form of missionary outreach."<sup>11</sup> We can observe the "form" by keeping records of individual mission ministries. A survey of our missions is made each year by the Central Office. Comparisons of figures showing kinds of ministries helps to identify missions as being of one "type" or another. More correctly, one can say its "type" is its principal or main ministry, since most missions now have more than one type ministry. There are even some that may be referred to as "multi-function" missions, since there are several major programs provided for those in need. Programs themselves and more information about them are described further in Chapter 11 of this Update. A partial description of types is necessary here. Comparison with types' as described by Drs. Paul and Seath will show both the identity of ministries by all gospel rescue missions at any phase of our ministry and also differences from one period of time to another.<sup>12</sup> What are their identities, and what are differences?

***Gospel Hall Mission:*** By choice or by limitations of facilities: A place where preaching the gospel is the main program item. It is basic to all mission ministries. Only a few specialized rehabilitation programs do not have preaching services. Such places provide gospel communication by teaching or counseling. Gospel Hall types of missions may include Bible classes, prayer meetings, counseling, as facilities may allow.

***Lodging House (or Dormitory) Mission:*** This type mission embodies the stereotype we have of missions. Built on the foundation of gospel proclamation, provision of survival components of shelter and food and not merely social and material factors. They have to do with showing mercy as well as providing facilities to which souls may come to get hunger and thirst satisfied, both spiritual and physical.

***Industrial Mission:*** Another basic type mission is the industrial mission. It has all the characteristics of gospel hall and dormitory type missions, and adds another very important adjunct which greatly improves opportunities to deal with souls over a longer time of continuous contact. That added feature is the provision of employment. This not only meets a basic need for work, but often makes it possible for men to stay at a mission long enough to receive basic Bible instruction, more advanced studies in Christian life and witness, and benefit from discipleship programs coupled with counseling services for present need and future progress.

***Neighborhood Mission and Welfare Mission:*** In earlier days, a neighborhood mission was and sometimes still may be a rescue mission that is located in a residential neighborhood as compared to a "skid row" mission. Its focus is on family and children's work and outreach to the poor. A welfare mission attempts to provide many of the programs and services offered by other missions, with addition of "casework, programs of

relief and rehabilitation, court and prison work, hospital and home visitation ... nurseries, rest homes ... boys' and girls' clubs ... camps ... <sup>13</sup>

Especially now, in the Third Phase, we do not classify a mission by "type". It is more likely to be true that missions will provide programs according to multiple needs rather than to organize a mission to meet only one or two needs. Not only have many missions developed multi-function programs since the mid-seventies, but this has also been a fact as far back as the 1920's. Why make this point? Gospel rescue missions have not usually been concentrating thought on publicizing their good works. They have been so busy doing their work to meet the need that they have not usually come to the attention of persons who desire to sponsor worthwhile philanthropies or legislation. Of course, there are a few gospel rescue missions that are nationally known or widely known about in their own area or region.

The fact that missions today provide many services to "clients" is reflected in the listing of letters of the alphabet alongside names of IUGM member missions in each issue of the Directory. <sup>14</sup>

In the alphabetical listing, the category "Z - Other" is of great interest. It is very revealing. It further indicates the adaptability of missions to provide ministries as needs arise. A partial list includes:

Various alcohol-related special programs in addition to regular services of this kind; college level Bible School for inner city pastors; coffee houses; foot clinic; gardening; home for the elderly; home for prisoners after release; juvenile offender center; men's auxiliary; senior citizen programs; teen girls group home; phone-a-story(children); special expansions of usual ministries in areas of camping, literature and music.

One hundred six shelters and homes for women, including pregnancy care are operated by missionaries at various stages of development, capacity, variety of facilities and competency of staff. The same can be said for eighty industrial programs at missions. Seventy-two extended rehabilitation programs for men are operated in city environments. Twenty-seven alcoholism clinics are operated over and above routine such services at most missions. Thirty-four drug rehabilitation programs are operated by IUGM missions. Nineteen missions have ministries with migrants.

### **Statistical Interpretation**

A study of IUGM statistics reveals that there have been periods of normal growth and decline in mission provision of human services. However, there has been no major drop off of essential human services when all member missions are viewed as a whole. There is some significant differences between percentages offering particular ministries as reported by missions who submit reports, and percentages of all missions, who list identical services in the Directory, whether they submit annual figures or not.



"Services Rendered on a Regular Basis" are indicated by alphabetical codes A to Z in the IUGM Directory. Aside from that, there appear to be no differences that cannot be explained by some or all of the following: increase or decrease of services due to change in demand, economic factors, availability of personnel, building and equipment facilities, external population and social conditions.

The gathering and use of statistics has taken a major step forward in the findings of our first major Self Study. It covered a three year period, from 1980 to 1982.

The IUGM launched the survey upon the recommendation of Brother Wooley, with Steve Burger as chairperson. Mr. Burger reported that internal and external factors needed study. The Self Study Commission was commissioned to look first at the internal factors which relate

to how the local mission looks at itself, how satisfied it is with its own operation, how well it is fulfilling its own goals, and what the IUGM can do to help the local mission in these concerns ...

external (factors). . how the mission relates to its community, and how that community relates to the mission.

... how all the changes in a community, and its changes in policies, laws, and approaches affect our ministries as well as the questions does the community view the mission, the way we view ourselves, and are we doing the things we need to do to survive within our community, state and national arena? What can the IUGM do to facilitate the local mission in this task?

These questions gained new meaning as we see litigation ... over the nature of mission ministry, and governmental involvement with missions throughout the country, as well as in Canada, relating to the issues of zoning, rehabilitation, minimum wage, civil and human rights, employment policies, and community master plans. <sup>15</sup>

At the very time our cities (and many other locations) need injections of new ventures by experienced practitioners, it is possible to turn to a major force already in the field: IUGM! It is truly possible to formulate both strategy and program by which to launch a calculated outreach, on a local or extended scale.

Two major factors need expression here. The first, awareness not shared widely enough, that there is such diversity among missions. There still are very small missions located in places where only a small mission can operate one or two programs or services, to meet great needs on a small scale. There are by comparison large installations with multiple facilities and ministries, with multi-function capabilities. There is the large mission in a small city; the neighborhood mission in a small town; a mission farm program; many

specialized clinics, treatment centers and residential programs. Most people have a stereotype of a mission based on what missions they know about first-hand. At the outset, in beginning to comprehend gospel rescue missions today, one can get a good beginning perspective by first noticing the diversities of missions and their programs.

The second major item of notice here is the necessity of recognizing both the autonomy of each mission and its need to collaborate on a voluntary basis with IUGM. At the same time, IUGM has to be careful to offer much assistance to each local mission on a voluntary basis rather than exhibiting an assumption that the mission is "under" IUGM rather than an equal participating unit.

The Self Study says, in part, that, "Most missions feel a close and good relationship with the IUGM .. Either a mission does very well, or has little relationship ... IUGM (should) recognize clearly its role as a 'service' organization to the local missions, and that it set goals with the local mission ... on how to carry out the 'servant' role the next 10 years..."  
16

Of this last statement, it is of importance to note with pleasure the significance of the words, "IUGM ... its role as a 'service' organization ... set goals *with* (not dictate to) the local mission .... Carry out the servant role."

### **IUGM Perspective**

To observe the IUGM evolve from a spontaneous beginning under the direction of the Holy Spirit as a special new instrument under God, to a currently continuing channel of the Spirit, has been an exciting experience. Yet, this has been more than an emotional impact. The realization that we are increasing our business-like attention to our responsibilities is satisfying to those who desire maximum effectiveness from all our input. From mere gathering of annual statistics, we have gone to a research and evaluation concept and process. With maturity in our organizational growth, we are in a position to utilize attention to community relationships and responsibilities, in part symbolized by our Government Action Committee. Add to that the Self Study Commission, the ensuing Certification Committee and the Development Committee and there is the evidence of gospel rescue mission arousal from an already creditable service to God and the souls of men, to planned advance in more effective ministry.

As we progress, the stereotype of a rescue mission will be altered to reveal the multiplication of ministries with the one Message. No one thing can be said to be the spark that started IUGM emergence in the present advance, but it could very well include the insistence on the adoption of the "Statement of Faith."<sup>17</sup> This helps capture some of the early spirit of allegiance to the Word of God as basic to IUGM's nature and indispensable to all aspects of its ministry.

Some of the original slogans of this movement became suspect to some observers. It was not that "In Union God Moves" is wrong. It is that church union movements were seeking for union of churches and organizations on an un-biblical basis. "No Creed but

Christ, No Law but Love" was never meant to imply or discarding of the Bible or Bible-based statements of faith. It meant rather that we wanted *no man-made creed* that was in any point heretical to take the place of a truly sound statement of faith. That statement of faith could in turn be subscribed to by persons from *any* denominational or non-denominational *Bible-based* group, making love for one another, as missionaries, possible from that base and both truth and love our message to the lost.

Dr. Paul was at a time and place in which to state this as follows:

"In its true sense, a Mission presupposes that its constituency are unconverted people in a community which has no or little interest in the church. Since the church is a body of believers (or should be) the first function of the Mission is to win souls to Christ. As such it becomes an out-station where the souls won to Christ are transferred to the established Church for nurture and training in the doctrines and beliefs of the Church. . . the true Mission operates on the motto, 'No Creed by Christ; no law but love . . .

"'No law but love'. . . (goes) beyond. . . The controversies of doctrines and form of government, to begin on the basis of conversion. 'Ye must be born again. ' This did not mean that Mission workers did not themselves have a creed, for they did and belonged to various churches, but. . . , they attempted to reach the unconverted with the simple approach and one that is fundamental. . . The acceptance of Jesus Christ as a Personal Saviour and guidance in their rule of life by the Holy Spirit so that converts could find their way into the church of their own choice. . . . A mission should direct the converts to the church of their choice, that they many be trained in the theology and belief of the church. . . "18

More will be said of the relationship of church and mission in Chapter 4. In the meantime it is vital to conceive of the gospel rescue mission in both the old way of its being the "arm of the church downtown" and in the new additional way of being part of the church's presence downtown or anywhere else it establishes itself.

## End Notes

1. Seath, *Unto the Least of These*, pp. 7-8.
2. Seath, p. 8.
3. 1984 - 1985 Directory, International Union of Gospel Missions, pp. 5-7.
4. Directory, p. 5.
5. Hartzell, Clifford S. , "IUGM - Past, Present, Future" in IUGM Winona Lake Institute notes, no date, page 1; on the same line of thought, see Paul, W. E. , *Romance of Rescue*, pp. 84-85.
6. Directory, p. 84.
7. Directory, p. 83.
8. Directory, p. 83.
9. Vanderberg, Maurice, "Ministering to the Whole Person," in Seath, William, ed. , *Unto the Least of These*, pp. 133-148.
10. Hartzell, pp. 2-6.
11. See page 2.
12. Paul, *Rescue Mission Manual*, Osterhus Publishing House, Minneapolis, n. d. , paperback, pp. 87-104; Seath, *Handbook of Rescue*, pp. 2-25.
13. Paul, p. 99.
14. Directory, p. 4
15. "IUGM Self Study Commission Report," Minutes 70th Annual Convention, 1983, Enclosure #6, p. 1.
16. Self Study Report, p. 4.
17. Directory, p. 83.
18. Paul, William E. , *Romance of Rescue*, Osterhus Publishing House, Minneapolis, n. d. , paperback, pp. 14-15.