

FOREIGN MISSIONS CONFERENCE  
*of* NORTH AMERICA ♦ JANUARY, 1944

REPORT

OF THE

*Jubilee Meeting*

OF THE

CONFERENCE OF FOREIGN MISSION BOARDS

IN

CANADA AND IN THE UNITED STATES

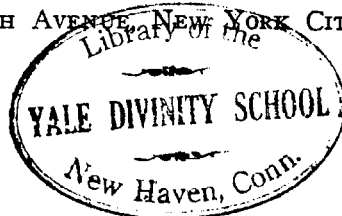
LA SALLE HOTEL, CHICAGO, ILLINOIS

JANUARY 3-7, 1944



FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

156 FIFTH AVENUE, NEW YORK CITY



NC2  
F761  
v.50

Office: 156 Fifth Avenue, New York City (10)  
Telephone: Chelsea 2-3230  
Cable Address: "Formiscon New York"  
Codes: Missions, Western Union

Day Missions 8-17-44

(Printed in the United States of America.)

## FOREWORD

The Jubilee of the Foreign Missions Conference of North America was held in Chicago at the La Salle Hotel, January 3 to 7, 1944. Problems of gravest moment faced the Conference not only in connection with the disturbed conditions due to the Second World War but also as the natural outcome of five decades of active prosecution of the Kingdom interest in foreign lands.

That these problems were faced realistically and with prophetic insight will be seen from the addresses given, most of which are here reproduced. A few of the manuscripts were not available. It is regretted that the limitations of space due to the paper shortage made it needful to curtail somewhat many of the addresses. But this has been done in such a manner as to preserve fully the thought and intent of the speaker. The addresses taken together provide a composite picture of world-wide conditions in the foreign missionary enterprise of today and a complete exposition of the thinking of foreign mission leaders as to the further development of the work both in the postwar period and subsequently.

At a great public meeting which was held in Orchestra Hall on the evening of January 7, Dr. Walter H. Judd, member of Congress from Minnesota, and Dr. E. Stanley Jones brought the gathering to a close with penetrating messages addressed to the Christian people of America on the subject "Decisions Fraught with Destiny." It is regretted that their addresses could not be secured in written form.

Dr. Charles T. Leber, Chairman of the Committee on Arrangements for the Jubilee Meeting, summed up the significance of the Conference in a broadcast over the Columbia Network, at 5:30 p. m. on the 7th. Dr. Leber's address epitomized the situation and presented the key to a new world order in these tragic and adventurous days. That address will serve as a fitting introduction to an understanding of the purpose and program of this historic gathering.

# CHAIRMEN

## OF THE

### FOREIGN MISSIONS CONFERENCE

- 1893—REV. A. SUTHERLAND, D.D.  
 1894—REV. F. F. ELLINWOOD, D.D.  
 1895—DR. AUGUSTUS C. THOMPSON  
 1896—DR. W. W. BARR  
     DR. SAMUEL W. DUNCAN  
 1897—REV. R. M. SOMMERVILLE, D.D.  
     REV. GEORGE SCHOLL, D.D.  
     REV. WM. S. LANGFORD, D.D.  
     REV. MANCIUS H. HUTTON, D.D.  
 1898—REV. ARTHUR GIVEN, D.D.  
     REV. S. F. UPHAM, D.D.  
     REV. R. J. WILLINGHAM, D.D.  
     REV. C. M. LAMSON, D.D.  
     REV. R. P. MACKAY, D.D.  
 1899—REV. CHARLES H. DANIELS, D.D.  
     MR. JOHN H. CONVERSE  
     BISHOP E. G. ANDREWS  
     REV. H. N. COBB, D.D.  
     BISHOP OZI W. WHITAKER  
 1901—REV. JAMES I. GOOD, D.D.  
     REV. GEORGE SCHOLL, D.D.  
     REV. DAVID J. BURRELL, D.D.  
     REV. A. S. LLOYD, D.D.  
     MR. JAMES WOOD  
     REV. WM. I. HAVEN, D.D.  
 1902—REV. F. H. DUVERNET, B.D.  
     REV. A. SUTHERLAND, D.D.  
     REV. F. J. GOUCHER, D.D.  
     REV. PAUL DE SCHWEINITZ  
     REV. HENRY N. COBB, D.D.  
 1903—REV. JOHN FOX, D.D.  
     REV. R. P. MACKAY, D.D.  
     REV. HARLAN P. BEACH  
     REV. MANCIUS H. HUTTON, D.D.  
 1904—REV. H. C. MABIE, D.D.  
     MR. F. M. RAINS  
     REV. WALTER R. LAMBUTH,  
     D.D., M.D.  
     SAMUEL B. CAPEN, LL.D.  
 1905—MR. ROBERT E. SPEER  
     REV. WILLIAM M. BELL, D.D.  
     REV. MARION J. KLINE, D.D.  
     MR. JAMES WOOD  
 1906—REV. J. O. REAVIS, D.D.  
     REV. JAMES ATKINS, D.D.  
     REV. R. J. WILLINGHAM, D.D.  
     REV. B. F. FULLERTON, D.D.  
 1907—REV. M. G. KYLE, D.D.  
     REV. M. H. HUTTON, D.D.  
     REV. ALLEN R. BARTHOLOMEW,  
     D.D.  
     REV. H. E. JACOBS, D.D.
- 1908—REV. HENRY N. COBB, D.D.  
     MR. JOHN R. MOTT  
     REV. CHARLES R. WATSON, D.D.  
     REV. JAMES I. GOOD, D.D.  
     REV. ERNEST M. STIRES, D.D.  
 1909—REV. J. H. PRUGH, D.D.  
     REV. GEORGE DRACH  
     REV. PROFESSOR EDWARD C.  
     MOORE, D.D.  
     REV. S. O. BENTON, D.D.  
     REV. MANCIUS H. HUTTON, D.D.  
 1910—REV. F. P. HAGGARD, D.D.  
 1911—SAMUEL B. CAPEN, LL.D.  
 1912—MR. MORNAY WILLIAMS  
 1913—REV. R. P. MACKAY, D.D.  
 1914—REV. CHARLES R. WATSON, D.D.  
 1915—REV. GEORGE DRACH  
 1916—REV. FRANK MASON NORTH,  
     D.D.  
 1917—BISHOP WALTER R. LAMBUTH,  
     D.D.  
 1918—REV. PAUL DE SCHWEINITZ, D.D.  
 1919—REV. CANON S. GOULD, M.D.  
 1920—MR. JAMES M. SPEERS  
 1921—REV. STEPHEN J. COREY, LL.D.  
 1922—REV. EZRA K. BELL, D.D.  
 1923—REV. JAMES ENDICOTT, D.D.  
 1924—REV. ALLEN R. BARTHOLOMEW,  
     D.D.  
 1925—REV. FRANK MASON NORTH,  
     D.D.  
 1926—DR. ROBERT E. SPEER  
 1927—DR. JOHN W. WOOD  
 1928—REV. F. W. BURNHAM, D.D.  
 1929—REV. JAMES I. VANCE, D.D.  
 1930—MISS HELEN B. CALDER  
 1931—REV. A. T. HOWARD, D.D.  
 1932—REV. A. E. ARMSTRONG, D.D.  
 1933—REV. P. H. J. LERRIGO, M.D.  
 1934—REV. W. I. CHAMBERLAIN,  
     PH.D.  
 1935—MRS. THOMAS NICHOLSON  
 1936—JOHN R. MOTT, LL.D.  
 1937—DR. ROBERT E. SPEER  
 1938—MISS MABEL E. EMERSON  
 1939—REV. H. E. STILLWELL, D.D.  
 1940—REV. C. DARBY FULTON, D.D.  
 1942—MISS SUE E. WEDDELL  
 1942—CANON LEONARD A. DIXON  
 1944—REV. A. L. WARNSHUIS, D.D.  
     JOHN R. MOTT, LL.D.  
     DR. ROBERT E. SPEER

# *Program*

## (CONTENTS)

	PAGE
Chairmen of the Foreign Missions Conference .....	4
Organization of the Fiftieth Annual Meeting .....	8

### ADDRESSES AND STATEMENTS

The Jubilee Meeting—a broadcast—Charles T. Leber .....	10
--	----

#### *Monday, January 3*

Foundation Stones for World Christianity—worship—Rolland W. Schloerb .....	13
---	----

#### The Church Girds the World:

The Church in China Faces the Morrow—Y. Y. Tsu .....	..
The Church and Suffering Europe—Tracy Strong .....	16
The New Imperialism—Willard Brewing .....	22

#### *Tuesday, January 4*

#### The Church Faces a World Challenge:

Gains Made in Fifty Years—John R. Mott .....	26
Our Greatest Weaknesses—F. M. Potter .....	42
Our Hope for the Future—Ralph E. Diffendorfer .....	52

#### Forward Steps Now Being Taken:

I. Church Committee on Overseas Relief and Reconstruction—Leslie B. Moss .....	58
II. East Asia—Lloyd S. Ruland .....	61
III. Africa—Miss Mabel E. Emerson .....	65
IV. India—J. LeRoy Dodds .....	68

Earthen Vessels—worship—Robert E. Speer .....	73
---	----

#### The Whole of Life:

The Missionary Purpose and the Whole of Life—Arthur T. Mosher ..	78
Providing Rural Church Leaders for a Comprehensive Village Service in China—Miss Alice E. Murphy .....	86
Adjusting Our Christian Program to African Life—Newell S. Booth .	91
Christian Standards of Living in the Home and Community in India— Mrs. L. Winifred Bryce .....	100
Health Needs of the World—Edward H. Hume .....	104

## CONTENTS

	PAGE
<b>The Needs We Face:</b>	
In Christian Understandings—Stanley H. Dixon .....	...
In Moslem Lands—Miss Giora M. Wysner .....	108
In the High Andes—W. Stanley Rycroft .....	111
In All Latin America—George P. Howard .....	116
<b><i>Wednesday, January 5</i></b>	
<b>The Truth Shall Make You Free:</b>	
I. India Aspires to Democracy—Miss Ruth Ure .....	121
II. China Struggles with Mass Education—Newton Chiang .....	123
III. Latin America Breaks New Ground—Mrs. Mae Yoho Ward ..	125
IV. Africa Reaches Out—George W. Carpenter .....	127
V. The Moslem World Alert—William N. Wysham .....	130
VI. An Unlimited Opportunity—Panel led by Miss Sue Weddell ...	132
The Greatest Force on Earth—Charles T. Leber .....	135
Committee on Friendly Relations Among Foreign Students— Samuel J. Mills .....	140
A Message to Christians—Statement adopted by the Conference	142
<b>World Mission of the Church:</b>	
Vision of World Missions Today—Elmer A. Fridell .....	144
Service Men and the World Program—William B. Pugh .....	...
How to Bring the Vision to Our Church—Ryland Knight .....	151
<b><i>Thursday, January 6</i></b>	
<b>Missionary Medical School for India:</b>	
The Crisis of 1944—John Carman .....	157
Intimate Pictures from Vellore—Carol Jameson .....	160
The Light Shines On in Eastern Asia—William Axling .....	164
<b>Preparation of Personnel for Overseas Service:</b>	
I. Latin America Literacy Project—Sherwood Reisner .....	169
II. Special Training Courses—Miss Lucille Webster .....	170
III. Seminaries in the Training Program—Arthur C. McGiffert, Jr. ...	172
IV. Student Volunteer Movement—Winburn T. Thomas .....	174
V. A New Candidate Secretary Views His Job—J. W. Marshall ..	176
<b>The Challenge of Race:</b>	
Race and Human Nature—Robert Redfield .....	179
World Implications of Race—Channing H. Tobias .....	187
The Church: Salt for Reconciliation—Miss Ruth I. Seabury .....	...
<b><i>Friday, January 7</i></b>	
Seminaries and the World Mission of the Church—Summary of panel discussions .....	192

## CONTENTS

	PAGE
Decisions Fraught with Destiny: Walter H. Judd and E. Stanley Jones .....	...
Exhibits at the Jubilee Conference .....	198
The Missionary Research Library .....	200
Breakfast and Luncheon Meetings .....	202

### REPORTS FOR THE YEAR

Committee of Reference and Counsel, Representative Committees and Other Agencies .....	203
International Missionary Council .....	242

### RECORDS OF THE MEETING

Minutes of the Fiftieth Annual Meeting .....	254
Organization of the Fifty-first Conference .....	262
Committee of Reference and Counsel Organization .....	264
In Memoriam .....	270
Personnel of the Conference .....	272

### APPENDICES

Income and Expenditures of Foreign Mission Boards for Year Ending 1942 .....	280
Boards and Societies of the Foreign Missions Conference .....	283
Constitution and By-Laws .....	289
New Missionaries Sailed .....	303

# ORGANIZATION OF FIFTIETH ANNUAL MEETING

JANUARY, 1944

## OFFICERS AND COMMITTEES

### OFFICERS

*Chairman*, A. L. WARNSHUIS  
*Honorary Chairmen*, JOHN R. MOTT AND ROBERT E. SPEER  
*First Vice-Chairman*, A. W. WASSON  
*Second Vice-Chairman*, J. H. ARNUP  
*Staff: Executive Secretary*, EMORY ROSS  
*Executive Secretary*, MISS SUE WEDDELL  
*Executive Secretary and Chairman of Secretarial Council*,  
P. H. J. LERRIGO  
*Associate Executive Secretary*, JOE J. MICKLE  
*Recording Secretary*, WEYMAN C. HUCKABEE  
*Honorary Recording Secretary*, HARRY C. PRIEST  
*Treasurer*, (To be filled)  
*Assistant Treasurer*, (To be filled)

### COMMITTEE ON ARRANGEMENTS

CHARLES T. LEBER, *Chairman*

A. E. ARMSTRONG	MISS RUTH I. SEABURY
GEORGE W. CARPENTER	MRS. CHARLES H. SEARS
R. E. DIFFENDORFER	LUMAN J. SHAFER
P. H. J. LERRIGO	WILBERT B. SMITH
MISS MARGARET I. MARSTON	MILLS J. TAYLOR
JOE J. MICKLE	A. L. WARNSHUIS
MISS MARY ROBE	MISS SUE WEDDELL
EMORY ROSS	GLORA M. WYSNER
DAVID H. SCOTT	

*Coöpted for theological seminary participation*: R. H. EDWIN ESPY, WIN-  
BURN T. THOMAS, JESSE R. WILSON, HERRICK B. YOUNG.

### COMMITTEE ON NOMINATIONS

J. LEROY DODDS, *Chairman*

A. E. ARMSTRONG	FRED FIELD GOODSSELL
L. S. BRUBAKER	GEORGE W. SADLER
MISS MABEL E. EMERSON	MISS HAZEL F. SHANK
F. A. GOETSCH	FORREST SMITH

### BUSINESS COMMITTEE

A. E. ARMSTRONG, *Chairman*

FRED FIELD GOODSSELL	MISS RUTH RANSOM
E. K. HIGDON	MRS. CHRISTINE S. SMITH



## AH—LISTEN!

Listen to the lambs crying

All a-crying

All a-crying

All a-crying

He shall feed his flock like a shepherd  
And carry the young lambs in his bosom—

The young lambs in his bosom.

Ah—listen; ah—listen,

Listen to the lambs all a-crying.

The above is the refrain of one of the spirituals rendered at the final session of the Jubilee Conference, January 7, 1944, by the Metropolitan Church Choir under the direction of Dr. J. Wesley Jones, Minister of Music. The poignant cry of the forsaken lambs was followed by a superb rendering of the Hallelujah Chorus.

The kingdoms of this world shall become the  
Kingdom of our Lord and of his Christ  
And he shall reign forever and ever—  
Forever and ever. Hallelujah! Hallelujah!



# THE JUBILEE MEETING

A broadcast over Columbia Network

CHARLES T. LEBER

*Secretary for Promotion, Board of Foreign Missions,  
Presbyterian Church, U. S. A.*

The Jubilee Meeting of the Foreign Missions Conference of North America takes place in the midst of a world struggle so far-reaching in its impact on society that it colors all our thinking. When the war will end we cannot tell, but we hope and pray that it will end soon. Bitter experience has taught us that military victory is not an end in itself. It only offers an opportunity. Unless victory is resolutely used for just and noble ends, the sacrifices of the war will have been in vain. As those directly charged by our churches with the outreach of the gospel to the ends of the earth, we of the Foreign Missions Conference, have gathered to rededicate ourselves to the task of molding an international society in which justice, confidence and good will shall prevail and a lasting peace shall be established.

The declarations of the Moscow Conference, together with the recent actions of the Congress of the United States, give hope for a new day in international relations. There is widespread satisfaction in the expressed purpose to effect at the earliest possible date a general international organization of peace-loving nations. But these political proposals cannot be realized and will be futile when achieved unless they are solidly based on spiritual foundations. The part which the missionary movement must play in generating those indispensable spiritual forces required by world order has been symbolized for us anew in the recent return of the *Gripsholm* bringing, among others, 600 missionaries from East Asia. As these missionaries have told their story and testified to the faithfulness and thoughtfulness of their fellow Christians whom they have been compelled to leave, we have been reminded again of the unique contribution which Christian missions are making to international coöperation and to interracial brotherhood.

Missionaries of the church continue to press across the world. Many who returned on the first repatriation ship are on their way to new work in China, India, Africa. Thousands of recruits are being trained for Christian reconstruction service and a postwar missionary advance. War is not destroying the Christian mission. War is driving the mind of man into a deepening awareness of his need for that for which Christianity stands and lives and promises.

## ADDRESSES AND STATEMENTS

The missionary movement is a link uniting different peoples and races in a strange understanding, drawing them together in mutual service to a common cause. In place of exploitation and oppression, missionaries stand for sympathy and fellowship and selfless ministry to the needs of men. They stand likewise for trust in the power of the spirit, in the force of persuasion and example, and in the ultimate victory of Christian love. Over against the forces of this world they are representatives—not faultless but still faithful—of the Kingdom of God on earth. The slender cords they have woven, linking race with race, slight as they may have seemed to the skeptical observer, are interracial bonds that hold fast under the strain of war. The Christian missionary endeavor has maintained its international fellowship through the strength it has in the power of the living Christ. Christians, true to the genius of their faith, can bind the world together; they can and must make the sacrifices in peace which shall be required to follow up and consolidate the sacrifices of war.

The present wartime policies of the world mission of the church were really thought through and initiated at Madras, India, in 1938, at the meeting of the International Missionary Council, of which the Foreign Missions Conference of North America is a part. It will be recalled this meeting brought together 471 persons from 69 different countries or territories. Though the full tragedy of war had not broken out across the world, the Sino-Japanese conflict was under way and there were indication of the holocaust to come.

Aware of the limitations and penalties of war and the subsequent necessity of a simplification and concentration of the missionary task, the Madras Conference appealed to the world church to give major emphasis to evangelism, stating that this unfinished task of the church must be made paramount. A related statement presented first of all the ever-recurring fact that the church is determined by the commission committed by our Lord to his disciples to preach the gospel to every creature; secondly, that there are large geographical areas as well as areas in the lands of the older churches which need to be evangelized anew, and still greater areas where the meaning of the gospel is unknown; thirdly, that there are outstanding manifestations of the Spirit resulting in great ingatherings into the church which are a sure indication that evangelism is not due merely to the zeal of Christian people but rather is the outcome of the divine initiative.

In the words of the Madras report, on which the Christian mission continues to build, "The church must either make its impact upon the secular world of today and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the church, blunting its witness and dimming its vision. There is in this a note of urgency and insistence. We live in perilous days and the church can-

## THE JUBILEE MEETING

not stand still; it dare not retreat, yet advance is only possible as the whole church unites anew in a purposeful, persistent, ever-enlarging Fellowship of the Spirit." Thus they spoke at Madras. And since this rededication on the part of the world church, there have been encouraging and impressive results. Throughout the Moslem world, among the Hindus in India, across the Shinto, Confucianist, and Buddhist areas of East Asia, among the animists of Africa and amid the peoples of Latin America there have been unprecedented responses to the presentation of Christian truth. The younger churches have arisen with the older churches to join in a world encircling movement, as from an ever-enlarging "ecumenical home base," which, with no uncertain sound, is declaring to all men by word and deed that Christ alone is their Saviour.

The world mission of the church is a tale of adventure, a demonstration of endurance and a testament of faith. It contains the key to a new world order. This is not too strong a statement, for the present world conflict is basically a war of ideas. If the struggle today is to free the oppressed millions, of what value is it to liberate their bodies and not release their minds and souls?

Though to human eye the powers of evil arrayed in opposition to Christ seem irresistible, just *because* they are arrayed against God and His eternal purposes, they are doomed. Our confidence in the ultimate outcome does not relieve us, however, of responsibility for action that will achieve definite and precise results.

The Christian mission is the church in its world-wide outreach. It must, therefore, become in fact the concern of the whole church. We believe Christian truth to be the greatest redeeming force alive today in a tortured world and the world Christian mission the certain forerunner of a new and better world tomorrow. We call upon all who hear to pray without ceasing and to live with completeness constantly that there may come peace in our time, and more—that the kingdoms of this world shall become the Kingdoms of our Lord and of His Christ.

## FOUNDATION STONES FOR WORLD CHRISTIANITY

*The service of worship for the opening meeting of the Conference was conducted by the Rev. Rolland W. Schloerb, D.D., pastor of Hyde Park Baptist Church, Chicago, Illinois. Dr. Schloerb led in the following meditation, and closed with prayers of intercession for the church universal, men in service of country, prisoners of war, and for missionaries.*

We are to hear three readings, each of which calls attention to a foundation stone upon which our faith in Christian missions is built.

*The first rock* is not one, but two stones, both of which are emphasized in a reading from Charles Edward Jefferson:

"We are always in danger of forgetting how radical Christianity is. It is the most radical religion ever preached on this earth. Whenever it is rightly understood, it turns things upside down. Its great sentences are to us commonplaces—we can handle them without a thrill, listen to them and grow drowsy. That is because they have been worn smooth by the breath of sixty generations. But if we could really understand them, if we paid attention to them, we should see down in the depths of them the red glare of volcanic fires. Whenever men truly grasp them, they work renaissances, reforms, and revolutions. The followers of Jesus ought to be the most radical people on the earth. They always are when they are baptized with the spirit of the Lord.

"Take, for instance, such a commonplace idea as the Fatherhood of God. What a radical doctrine it is! Can you conceive of anything so quixotic and visionary as setting a whole world to praying, 'Our Father'! There is only one doctrine more incredible than that, and that is the Brotherhood of Man. How preposterous it all is when one stops to think about it: that all men on the face of the earth are members of one family, that they belong to one another! Yet these are the two fundamental doctrines of Jesus. If men could only comprehend them, old things would pass away, and all things would become new. But it was not because the ideas of Jesus were radical that men were disturbed and exasperated by them; it was because he carried his radicalism into action."

*The second rock* upon which our faith in Christian missions is built is the ethic of our religion. This is the ethic of altruism and service to those in need.

An autobiographical fragment from Albert Schweitzer's *Out of My Life and Thought* gives one man's experience in working out this ethical principle in his own life:

## ADDRESSES AND STATEMENTS

"On October 13, 1905, I dropped into a letterbox in Paris letters to my parents and to some of my most intimate acquaintances, telling them that at the beginning of the winter term I should enter myself as a medical student, in order to go later on to Equatorial Africa as a doctor.

"The plan which I meant now to put into execution had been in my mind for a long time, having been conceived so long ago as my student days. It struck me as incomprehensible that I should be allowed to lead such a happy life, while I saw so many people around me wrestling with care and suffering. While at the university and enjoying the happiness of being able to study and even to produce some results in science and art, I could not help thinking continually of others who were denied that happiness by their material circumstances or their health. Then one brilliant summer morning at Günsbach, during the Whitsuntide holidays—it was in 1896—there came to me, as I awoke, the thought that I must not accept this happiness as a matter of course, but must give something in return for it. Many a time already had I tried to settle what meaning lay hidden for me in the saying of Jesus! 'Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it.' Now the answer was found. In addition to the outward, I now had inward happiness.

"What would be the character of the activities thus planned for the future was not yet clear to me. I left it to circumstances to guide me. One thing only was certain, it must be directly human service, however inconspicuous the sphere of it."

*A third foundation stone* for a faith in Christian missions is the conviction that our religion begins at home but it does not stay at home. Jesus did not heal the last person in one town before he healed the first person in the next town. Ours is a begin-at-home religion but not a stay-at-home religion.

In his great missionary manifesto, Saint Paul has given expression to this obligation to spread the good news (Romans 1 : 8-15—Good-speed).

"I thank my God through Jesus Christ for what he has done for all of you; for the report of your faith is spreading through the whole world. I call God to witness—to whom I render priestly and spiritual service by telling the Good News of his Son—how unceasingly I make mention of you in his presence, always in my prayers entreating that now, at length, if such be his will, the way may by some means be made clear for me to come to you. For I am longing to see you, in order to convey to you some spiritual help, not that you may be strengthened; in other words that while I am among you we may be mutually encouraged by one another's faith, yours and mine. And I

## FOUNDATION STONES FOR WORLD CHRISTIANITY

desire you to know, brethren, that I have many a time intended to come to you—though until now I might gather some fruit from my labors as I have already done among the rest of the Gentile nations. I am already under obligations alike to Greek-speaking races and to others, to cultured and to uncultured people: so that for my part I am willing and eager to proclaim the Good News to you also who are in Rome.”

## THE CHURCH AND SUFFERING EUROPE

TRACY STRONG

*General Secretary of World's Committee and of War Prisoners' Aid Y. M. C. A.*

Grand, old, poor, suffering Europe is rapidly approaching the end of its revolution. Those leaders who "aspired to the possession of force and mastery" now contemplate with horror the ocean of blood and tears that bathe the world—the gradual eclipse of civilization, the progressive disappearance of even material prosperity, the destruction of famous monuments and of edifices built with consummate art, which could have been called the common heritage of the civilized world, the sharpening and deepening of hatred which influences the people against one another, and leaves no room for hope in the future."

"This war," in the words of Dr. W. A. Visser t'Hooft, general secretary of the World Council of Churches, "has involved spiritual warfare to an extent hitherto unknown. In addition to the untold physical suffering there has been indescribable spiritual suffering as men have been treated as slaves, as families have been arbitrarily separated, as millions have lost their social and moral roots, as the sense of right and wrong has been wilfully and systematically confused, and as the spiritual realities have been denied, or even worse, abused for the lowest purposes. It is therefore likely that the spiritual and moral chaos will be even worse than the material one."

"When the floods of horror and hatred will have passed," writes a German soldier from the Russian front, "the face of the earth will be entirely changed. God has turned everything into the melting pot, so that the forms which had become rigid may again be fluid and molded anew."

Man suffers when life is threatened and the simple necessities of life are lacking. A young Spanish refugee after five years had no clothes but only a blanket to cover his nakedness. Hour after hour he suffered alone on his dirty mattress. He shunned companions. He wanted to die, alone. A Christian friend representing one of the student organizations rooted in the church forced a shirt and trousers upon him. He gained self-respect. He became the leader of a non-Aryan boys' club in the camp. He that was dead was alive again. Clothes and a friend brought him back into society. His outer camp conditions remained the same but he was born again. Man alone cannot survive the suffering of these tragic hours.

Man suffers when his family is insecure. "What is the worst form of suffering?" I asked my European friend. "Insecurity of the family.



## THE CHURCH AND SUFFERING EUROPE

I leave home in the morning. I may never return. My wife waits in vain. The home telephone rings. My wife answers with fear and trembling lest a new order, a new summons come from the police. There is a knock at the front door. With trembling fingers I draw the bolt. What awaits me?" This dread of the secret police haunts the home. Its poisonous fear has penetrated the family circle and is destroying the home from within. Man's struggle, blessed and aided by the church, to hold the family together when millions are uprooted is one of the most glorious and courageous chapters in the history of these days. But the family alone cannot survive the suffering of these tragic hours.

Man suffers when his nation is occupied. I watched my friend during the weeks after his nation was occupied. He lost his interest in life. All human values seem to go. He lost interest in his theology. His contemporary theologians of the occupying country were cut off temporarily from his friendship. He wanted to flee from the ruins of Europe. He was stateless, rootless, without a valid passport. His nation which has been nurtured by the church has been taken from him. I have never seen such mental suffering. The nation alone however, cannot satisfy the suffering of these tragic hours.

Man in Europe stands forth in all his social nakedness. His stark brutality rivals his gentle kindness. Cruelty and camaraderie walk hand in hand. Man is evil. Man is good. He is a son of Satan and a child of God. Man turns again to the church and asks "What am I?" The church replies, "The hope of suffering Europe bears within it the seeds of a new conception of man, a new unity, a new world. And Europe out of its turmoil and distress seems to say, "And now abideth hope, love, and suffering, and the most universal of these is suffering."

At the heart of this chaotic, suffering continent the church becomes once again a relevant force in the life of the peoples and the nations. "The church is no longer," says Dr. t'Hooft, "conceived as an inevitable institutional appendix of the spiritual life; it is recognized as the community which is indestructibly rooted in the plan of God and as the one guardian of the birthright of man. Thus the centrifugal tendency of the Christian life comes to an end. The stream of Christian life and activity which has flowed away from the church, or outside the church, now streams again into the church. Some believe that notwithstanding the inherent weaknesses of a divided church, and the virulent forms of persecution now prevalent, there is hope that with the collapse of so many other spiritual and cultural forces the church may become once more the decisive influence for renewal and reintegration."

## ADDRESSES AND STATEMENTS

*The church has fought to maintain the whole church.* The State in Germany can weaken the church's organization, can persecute its leader, can threaten its existence, can ridicule its beliefs, undermine its faith and erect other Gods than the God of Jesus Christ but it has not been able to destroy the church as a whole. Neither did it take away its corporate rights and dissolve the churches into "private organizations." Each time this was attempted the leaders of the Protestant and Catholic churches mobilized "behind the scenes" influential groups in the Army and State administration. Individuals threatened to resign. Some sought prison rather than compromise. Others sought to counteract the hostile attempts with agreements and temporary compromise.

Let us not forget that only because the church was maintained as a church in its totality was it able to protect the whole home missionary work; to reorganize religious education; to shelter the youth organizations; to "create a secret public opinion" against certain problems (the Jewish problem and Euthanasia); to organize the work of evangelization through Germany; to deny the non-Aryan membership clause; to present a common front on many issues with the Roman Catholic Church; to develop a growing contact with labor; to guide and protect the churches in occupied countries from the persecution of their government; and to maintain the reality and effectiveness of the coöperation of the German churches with the ecumenical movement. This is a worthy chapter in church statesmanship. The most thrilling chapters are yet unpublished. When we learn of how individual Christian laymen, nameless devoted women, prophets and priests quietly but effectively maintained the church as an instrument in the hands of God we will begin to understand the power of the church to survive.

*The church has sought to proclaim a message.* With the breakdown of moral tradition and moral conceptions, an indifference to spiritual realities, a nihilistic glorification of violence and of hatred, the mass problem—that is the formation of uncontrolled masses who follow their blind instincts—has become more acute than ever. What spiritual or ideological force will succeed in transforming this chaos of man's life into a cosmos of a new integrated society?

Dr. t'Hooft in a remarkable analysis of the various forces points out the significance of communism, of the larger nations of Europe and of the Anglo-Saxon nations. With regard to communism in Russia he says:

But now that millions have been uprooted, that the respect for the rights of individual men has been so deeply undermined and the use of violence has become a matter of course, the resistance against communism has been greatly weakened. From the point of view of the masses Russia seems to present the advantages of totalitarianism without presenting its disadvantages. For it seems

## THE CHURCH AND SUFFERING EUROPE

to offer social security and equality without distinguishing between master races and subject races. And it seems to use its violent political methods for the sake of the many and not for the sake of the few.

Concerning the larger nations and the more liberal traditions he continues:

If one considers the big nations of Europe, it would seem that, apart from Christianity, there are practically no formative forces left which can undertake the task of reeducating the masses and of giving shape to their spiritual and moral and social life. The traditions of liberalism, of socialism, and of humanitarianism in general are by no means dead in Europe, but they have lost their grip of the masses.

Concerning the rôle of the church he comments as follows:

Is this hope that the church will be the decisive formative element in the era of reconstruction justified? If we do not take our desires for reality, we dare not entertain such a hope. It is true that there is now life in the churches, but the process of renewal has only just begun. It has not yet changed the uncertain and divided churches into a church with a clear common message for the whole life of society. The churches have not yet become the church. They have not yet rediscovered the full content of the gospel; they have not yet rebuilt their own inner life; they have not yet found the word which can transform our present social and political chaos into an ordered society.

*The Church has sought to be the Good Samaritan.* The tragedy of Europe is found also in the uprooted masses living in prisoner of war camps, refugee camps, and enforced labor gangs. The church again together with many of its allied agencies has sought to serve these peoples in their extreme needs. It is not to be wondered that after Christian visitors representing the Christian agencies serving these men come to the camps the prisoners themselves say: "Through the example set by its representatives the church will assuredly serve a great part in the postwar era—a symbol, a living example of the finest work of man."

The prisoners of war are today the most personal and most universal problem. To the mother and father the question is always: "What is happening to my son?" They little realize that their son is only one of six to eight million who have been captured as prisoners of war. Because of the Geneva Convention the majority of these prisoners are under the law and their conditions are determined by an international agreement which to a large extent is being carried out by the governments even during wartime. We may discover in the prisoner of war convention, a pattern for postwar plans. These prisoners of war, however, face Pascal's great insufferables: "Nothing is more insufferable to man than to be completely at rest without business, without diversions, without passion, and without study." The prisoner faces two other insufferables, namely, the lack of privacy and liberty.

## ADDRESSES AND STATEMENTS

The prisoner of war, however, can read with fresh understanding the parables of Jesus when he illustrated great truth by referring to little things like the flowers, the lost coin, the mustard seed. Today prisoners of war see in a football, a book, a mouthorgan, a carving knife, a piece of wood, a Bible, a crucifix, the difference between creative activity and monotony. Church parishes are organized behind the barbed-wire fences. The church prisoner often says: "It is not a building or an organization but a Christian fellowship." The 13,000 American prisoners now in Germany have entered into this fellowship of suffering which is so universal in Europe. That they have caught something of the spirit is illustrated by the fact that in the largest American fliers' camp in Germany the men themselves out of broken glass have created a beautiful mosaic altar picturing Christ calling the multitude.

In the worst concentration camp in Southern France, from which thousands of French and foreign Jews have been sent into Poland and other parts of Germany, there is a band of French Christian young people who have actually lived alongside of these suffering peoples. Despite a future filled with threats, unspeakable difficulties, and grave perils these Christian friends remain at their posts and accomplish their missions without quitting. They cannot save these refugees from their suffering and only occasionally can they remove the weak victims from this cold and systematic persecution, but their witness of friendship and concern has not been in vain.

*The Church becomes known as the people of the Cross.* At the heart of these suffering masses survives and endures the Christian church—known sometimes as the people of the Cross—which has resisted the forces of destruction and spoken with a new authority the message of the Cross. The church has identified itself with the suffering inflicted on their peoples and the suffering inflicted by their peoples; with the crimes and injustices committed on their peoples and the crimes and injustices committed by their peoples; with the hatred which is felt by and aroused against their people. "The great question," in the words of Dr. t'Hooft, is then "whether the churches are willing and able to meet as churches which bear the burden in solidarity with their nations, but which bear that burden together as members of the one Body and before their common Master."

*The church seeks, under God to be worthy of being called the Body of Christ.* The seventeen hundred young people from over seventy nations who went down on their knees to celebrate the holy communion bore witness to the power of the Lord's supper to draw men together in fellowship. The six German soldiers on the Russian front who celebrated the communion in a hospital entered the same fellowship. "I never heard the words of Institution," wrote the chaplain,

## THE CHURCH AND SUFFERING EUROPE

“as I did in the moment I gave the bread to a 19-year-old comrade who had lost both his feet—and who answered the words ‘take, eat’ in quiet, steadfast confidence, with the words ‘and though I should walk in the valley of the shadow of death—God—Thou art with me.’”

The people of the Cross are speaking frankly to us as they look forward to meeting us again. Without pride in their suffering they speak with a new note of confidence and authority. With diffidence and humility, yet with kindness and affection they say to us:

We who are in Europe are humiliated to beg food lest our children starve—yet—let not those who store up their food for the future or share of their surpluses take lightly the European calvary: contenting themselves with sending bread and vitamins to those who are going to the sacrifice. We who have not surrendered to the pagan forces of Europe will not sell our souls for bread.

We are humiliated to be occupied and unable to defend our freedom—yet—let not those who possess their nations and speak of the four freedoms forget the painful and glorious hours of the Roman persecutions, of the Reformation, the sacrifices of the Revolution for the sake of obtaining these freedoms and offering it to the world. We are not denying our historic past.

We are humiliated to be helpless under military force—yet—let not those with mathematical greater military power put their trust in force. For a policeman is not necessarily a good architect. If around the green table of the peace conference there is not collaboration on the footing of equality and with mutual respect, the builders will only prepare for future international conflicts.

We are humiliated to be poor in manpower and money power—yet—let not those with money power forget the ease with which those with money lost position and power. We shall be thankful for your support but are no longer impressed by what can be accomplished by money power.

We are humiliated to be absent at postwar planning conferences—yet—let those who enjoy the luxury of planning, whom Providence up to the present has preserved from the direct impact of the hours of war, who still live in conditions which allow them to give generous expression to their charitable intentions rejoice in your opportunities. Remember you will need us tomorrow. We believe that on the moral level we shall be your equals tomorrow, that our ideas will be as right as yours, that our reconstruction plans will be as applicable as yours.

We are humiliated that we have failed to understand better God’s judgment during these hours. We are going, however, through sublime hours, because they are hours of salvation and redemption. Do not pity us: simply understand the tragedy of the hours which the world is called upon to go through. Sanctify yourselves with us so that we may speak and act together tomorrow when the world will have to be invited to reconstruct on the ruins of today.

Before God and in communion with Christ we desire to dedicate ourselves to the task confronting the church and the world. Both conquerors and conquered together will have trod the way to Calvary as it winds across the world. It is no longer for the theologians alone to explain the meaning of the Cross and the “Una Sancta.” It is for the church and its members to realize it in repentance, obedience and sacrifice.

## THE NEW IMPERIALISM

WILLARD BREWING

*Chairman, Board of Foreign Missions, United Church of Canada;  
Minister, St. George's Church, Toronto*

We have lived through an age of vast imperialism. The beginnings of it were far beyond our time but it came to full flower in our time. Now it has begun to fade, the petals have begun to fall, not because the age of imperialism is past but because the day of the larger imperialism has begun to dawn; not even because it is condemned but because it is to be superseded. Our quarrel with imperialism, as with totalitarianism, is not that it is too big but that it has not been big enough. It is not expansive or inclusive enough. For one race, among all the races, to claim totality is an absurdity; for one Christian group or denomination among the vast membership of the Christian church to claim exclusive catholicity is a like misnomer.

But there is a legitimate imperialism and totalitarianism waiting for expression and recognition. Britain has never had an abler nor more ardent advocate of empire than the late Cecil Rhodes. His schemes and dreams for imperial expansion were almost superhuman. Sometimes, they tell us, he would stand outside his tent in Rhodesia, looking up into the African night sky, wishing that he could annex the stars to his empire. But just about the time he was beginning his career there died in the heart of Africa another Britisher by the name of David Livingstone who cherished dreams of imperialism that Rhodes never knew. While Rhodes was drawing plans for the Cape to Cairo railway, Livingstone was building a highway to bridge the gulf between the white and black races. Yes, he was cherishing a road between Africa and Heaven. He was implementing the age-long dream of Isaiah and John the Baptist of the Highway of Holiness and of Fellowship. That is still the dream of his successors in the missionary enterprise.

World conditions are reaching a point where we are beginning to appreciate the spacious mind of Christ. He is coming into his own. It would seem that he was born for such an hour as this, and one sometimes feels that all we have to do is to stand steady in the faith and see a frustrated world come to the feet of Christ. If I were preaching a sermon tonight, I would take as my text, "Say not ye there are yet four months and then cometh the harvest. Lift up your eyes and look on the fields for they are white already to harvest." There is not time here, nor is there need to elaborate the textual setting of this remarkable challenge; the subtle psychology by which Jesus committed his little group to so great an enterprise.

## THE NEW IMPERIALISM

The startling thing about the whole business is that at that early date when we should have expected him to be sending them out to sow, he sends them out to reap. So many people believe that the Kingdom of God is coming sometime but not now. Evil men and evil systems are not ripe for salvation yet. Give them time. They may become better by a long process of education, or legislation, or that blessed word evolution, but don't expect much worth while to happen yet. Keep on sowing, keep on watering. But Jesus says, "It's time to reap. It's harvest time."

One of the tragedies of Christianity has been sowing in harvest time. A great mass of people, in our day, have developed an almost fatuous devotion to the possibilities of the Chinese people. But over a hundred years ago when Robert Morrison went out to thrust in his solitary sickle, not many of the wise ones thought the multitudes of China were ripe for harvesting. How many sophisticated people believed about thirty years ago that the Russian peasantry—that dreadful illiterate, inert mass of humanity—was ripe for a new social structure. Give them a hundred years or two hundred to crawl by slow and painful methods out of their hovels.

It is harvest time and the remainder of this address is an attempt to reveal its golden opportunity. The world has become one physically with a speed that has been almost magical. Breakfasting in New York and dining in London has become a commonplace. A man's heartbeat has been broadcast from Lisbon to London and prescribed for immediately by a surgeon there. A woman can slam a door in Chicago and irritate another woman in Montreal—or vice versa.

These strange facts have certain implications for the mission forces. Some of them not advantageous.

The so-called pagan peoples know us now. In the early days of missions they knew only the missionaries who were the cream of our civilization. But now they know us and the revelation has not been without its disillusionment. They were impressed with the product in the person of Christ himself and in the person of his best advocates. They wonder at his strange failure as expressed in what we call Christian civilization. This works two ways. Christ is discredited by a good deal of our western product, but the lower mind of other peoples is lured by the counterfeit more than by the reality, and tempted to adopt the superficial fruits of Christian civilization and reject the essence of it. So it becomes necessary that we set our own house in order if our prestige is to be maintained. We face a strange paradox here. The words of North's great hymn have become peculiarly true in our day, "The world is open everywhere." But we are learning that highways and seaways and airways do not necessarily assure communication between peoples. With the multi-

## ADDRESSES AND STATEMENTS

plying of highways has come a multiplicity of barriers. Our early missionaries went into Japan when the physical going was difficult and perilous. Now with a land and sea and air conquered the doors are sealed. The barriers are in the heart. Internationalism is a spiritual and moral problem at its roots and that is where Christianity comes in.

And so we must no longer be satisfied with any merely mechanical solution of basically spiritual problems. Too long the church of Christ has been the submissive signatory to man-made pacts and treaties. She has won her right to have something to say in the writing of them.

While we rejoice at the measure of agreement and coöperation that have been achieved by the great allied nations in the present conflict let us remember that alliances for war are among the lowest and most fragile instruments of brotherhood. They in themselves are not cementing or redeeming. Only the spirit of love can make them redeeming. It has been the part of worldly empires before this to create vessels into which the wine of Christianity has been poured. The function of the church is to produce the wine.

There are other climatic conditions that have made the harvest ripe for the sickle in our day. One is the world's great sickness and trouble.

It is a fantastic contradiction to say that Christian missions should be hindered or defeated by world trouble. That is like saying that the medical profession is on the way out when an epidemic or a plague comes over the hill. Or perhaps on a plane where the simple minds of our critics may understand, to say that the fire department should be dismissed when the town catches fire. That's what they are for. Plagues and wars are just trumpet calls to medical and surgical science for the discovery of new antidotes and new techniques—and wars and depressions should be trumpet calls to the church for the healing of man's deeper ills.

Of course we must be prepared to meet a very obtuse attitude on the part of otherwise intelligent men as to the contribution of the Christian missionaries in the rebuilding of the world. Only the other day I listened to a very sane and challenging address on education by a Canadian professor but its challenge fell short of your goal and mine.

He said, "We need scientists, doctors, engineers for this great business." He did not say we needed preachers or missionaries. That was not within the natural compass of his thinking. And yet we would remind him that the deepest ills of humanity are beyond the reach of the physician and that the highest engineering task of the future is the handling of men, not things. And we would humbly declare too that the Christian engineer, Christian economist, Chris-



## THE NEW IMPERIALISM

tian statesman, knows more than his non-Christian brother because he includes a vast and important area in his thinking of which the non-Christian is oblivious. Perhaps we may confess with some penitence that we ourselves have suffered a slight deterioration in our conception of the fruits of the missionary effort, allowing our thought and pride to be drawn subtly to the material results of Christianity and not the spiritual results. An awaking China came to mean in a good many minds an industrial China or a political China—all of which are fruits of Christianity but not Christianity. The supreme peril now is to identify China's magnificent military resistance with Christianity. Our distinctive contribution to China and the distinctive fruits of that contribution are still in the realm of the spiritual and moral.

Another sign of the time propitious for the future of missions is that certain sinister spots of irritation are going to be swept away by the war, areas which whatever their history or service may have been had become points of infection and irritation in the body politic—areas of extra-territoriality, and of foreign guardianship, by which the missionaries' message of internationalism and human brotherhood was constantly being neutralized and negated by unbrotherly facts.

The missionary pulpit will no longer be under the protecting shadow of his nation's guns, not only because they are outgrown but because they no longer protect. Now against the dark background of all that missions have suffered during this war, they are to emerge from it with a vindication and testimony long merited and long delayed. The Christian missionary has attained the front page and the headline. He has achieved secular publicity never achieved before. Reporters and correspondents whose journals would never have considered sending them to report the missionary sent them to report the war and they discovered the missionary and in many instances he is the shining figure of the world front.

## GAINS MADE IN FIFTY YEARS: 1893-1943

JOHN R. MOTT

*Honorary Chairman of the International Missionary Council*

As we stand on the threshold of the second half century in the associated life and action of the mission boards of the United States and Canada, it is fitting that we pause to recall the achievements or gains of the first half century, 1893-1943, a truly great, creative period. These have been years of pioneering, of path finding and of adventure. They have been years of opening and of entering doors. It has been a time of foundation-laying and the evidences are convincing that the foundations laid have been broad, deep, solid and capable of sustaining a great superstructure. It has been a priceless privilege to share in the trials and triumphs and the wonderful creative fellowship across denominational, national and racial lines. Well may our great company during these days, "abundantly utter the memory of God's great goodness."

### FIRST CONFERENCES

Consider first of all the gain that has come to the missionary enterprise through the establishment, growth and influence of this Foreign Missions Conference of North America. I understand that only three of our number here today were present at the inauguration of this Christlike endeavor—Robert Speer, Campbell White and I, myself. How vividly we recall that day of small but significant beginnings—January 12, 1893! We met in the old Presbyterian Mission House, located at 53 Fifth Avenue, New York City. The conference was called on the initiative of the Committee on Coöperation in Foreign Mission Work of the Alliance of the Reformed Churches of the Presbyterian System.

Some seventy-five men representing twenty-one mission boards and auxiliary agencies came together. I recall now, among others, such recognized leaders as Dr. Ellinwood and Dr. Gillespie (in addition to Dr. Speer) of the Northern Presbyterian Board; Dr. Leonard, Dr. Peck and Dr. Baldwin of the Northern Methodist Board, and Dr. Lambuth of the Southern Methodist; Dr. Kimber and Dr. Saterlee of the Protestant Episcopal; Dr. Henry Cobb of the Dutch Reformed; Dr. N. G. Clark and Dr. Judson Smith of the American Board; Dr. Duncan and Dr. Mabie of the Northern Baptist, and Dr. Tupper of the Southern Baptist; Dr. McLean of the Disciples; Dr. Sutherland of the Canadian Methodist and Dr. MacLaren and Dr. Mackay of the Canadian Presbyterian; Dr. A. B. Simpson of

## GAINS MADE IN FIFTY YEARS: 1893-1943

the International Missionary Alliance; Mr. Richard C. Morse of the International Committee of the Young Men's Christian Association. These men, and later many equally distinguished colleagues of these and other boards and auxiliary agencies, proved to be wise master-builders.

This first conference met for less than a day and held only two sessions. There were two co-chairmen. They dealt with seven topics, and in the discussions held themselves strictly to the three-minute rule. They did not set up any machinery nor commit themselves to any permanent organization or arrangement. We were feeling our way. We did finally agree on holding another meeting a year later. This extended into an unbroken series of annual meetings covering the half century. I recall only once when there was any question raised about keeping up these annual consultations and occasions for united fellowship and action, and an earnest, convincing appeal by Henry Grant overcame all hesitation. During the first ten years our attendance ranged from 100 to 150 and the number of boards represented steadily increased. When the women's societies decided to come in and the number of undenominational and interdenominational agencies multiplied the total attendance became much larger.

In the first years of the life of the Conference the annual meetings were held in New York, and we moved about from year to year as guests of the New York boards. Then for years we met out of town, not far from New York, in such places as Garden City (to which we returned for nearly ten years), Atlantic City, Asbury Park, Briarcliff Manor; also to places a little further removed, such as the Taft Hotel in New Haven, Bethlehem, Swarthmore College; and, at times, to more distant places, and in juxtaposition to great conferences, such as the Student Volunteer Quadrennials, namely, Nashville, Toronto, Cleveland, Detroit and Washington.

### PERMANENT ORGANIZATION

As the years unfolded the length of the Conference extended until latterly it has been found necessary to continue in session three and at times four days. It has also been found advantageous to hold near the time and at the place of meetings official gatherings of bodies more or less related to the world mission. In its earlier stages the Foreign Missions Conference had a relatively small and simple committee system. Most of the business was transacted by the Committees on Arrangements, Finance and Home Base. Gradually, however, it became necessary to have a much more elaborate and permanent organization. For example, by the year 1917, or half-way through the period under review, the Annual Conference had what up to that time was its maximum attendance of 278 regular delegates (186 men

## ADDRESSES AND STATEMENTS

and 92 women) from nearly one hundred boards and auxiliary agencies. It is interesting to note that the following committee system was in successful operation:

Emergencies and Reference, Dr. J. L. Barton, Chairman  
Missions and Government, Dr. A. J. Brown  
Finance and Headquarters, Dr. John R. Mott  
Cultivation and Home Base, Dr. C. H. Patton  
Interdenominational and Undenominational Agencies, Dr. J. H. Franklin  
Methods of Administration, Dr. Charles R. Watson  
Relation to Similar Bodies, Dr. Paul deSchweinitz  
Statistics, Dr. Fred P. Haggard  
Arrangements, Dr. W. I. Chamberlain

Most of the time of the Annual Meetings has been devoted to presentations and discussions related to the work of the committees. Nearly every year, however, there have been issues of major importance demanding the attention of this representative assembly. To illustrate, I recall notable debates on such matters as:

The Japan-China War and Its Strategic Relation to the Missionary Cause  
Missionary Problems of Our New Possessions  
Shall There Be One Church in Korea  
The Critical Outlook in the Congo Free State  
The Case for Foreign Missions in Latin America  
The Watchword of the Student Volunteer Movement—the Evangelization of the World in This Generation  
The Proposed Ecumenical Conference, i. e., Edinburgh  
How Enlist and Cultivate Big Givers  
How Increase the Efficiency of Officers of Foreign Mission Boards

### PERSONNEL

The Annual Conference has, throughout the larger part of its early history, had the practice of a constant changing of officers and committee personnel. On the whole this has been advantageous. We had quite a unique record for many years of being served so largely by voluntary officers. What do we not owe, for example, to W. Henry Grant, a model layman rarely qualified by wide travel throughout the mission field and by continuous study of mission problems, who for about a quarter of a century served in a voluntary capacity as our chief executive officer! Then we think of not a few, of whom Harry Priest of Canada is a good illustration, who have given so unselfishly and efficiently of their time and powers to the cause we have so much at heart. It goes far to explain the hold that our Conference has upon the confidence and affection of our constituent members.

There came a time when the number, magnitude, importance and urgency of the tasks confronting us, challenging us, and, in the interest of all of us, demanding continuous and often highly expert attention, made it necessary for us to call into our united service full-time, or part-time, paid executives. Here again we are under undying

## GAINS MADE IN FIFTY YEARS: 1893-1943

obligation to a long line of men and women who, although on our salary list, have served our cause with a genuinely sacrificial devotion beyond all praise. One need mention only such names as Fennell Turner, Frank Sanders, Charles Fahs, Leslie Moss, Miss Florence Tyler, Miss Hollis Hering.

### FINANCES

The matter of the finances of our organization is one of interest. For over half of its life the Foreign Missions Conference has run along with a budget of but a few thousand dollars a year. Then with the vision of the World Missionary Conference of Edinburgh, 1910, commanding us, and with our expanding committee system and multiplying projects demanding our united attention, it became clear to all discerning members that we must have funds set apart for meeting our united needs and opportunities. Some of us felt the need of a common headquarters to facilitate our programs and plans. This led to our turning to Mr. Rockefeller and appealing to him for \$500,000 to make possible our having a building of our own in some quiet and less expensive quarter of New York, corresponding to Edinburgh House in London, the headquarters of the united missionary activities of the British Isles.

It fell to me to present our case. Having done so, Mr. Rockefeller's representative in due time sent for me and reported that Mr. Rockefeller was interested but was of the opinion that the investment of such a fund in a building would not be as helpful as some other plan. He then made an offer—that he would give us \$50,000 a year for five years for our regular program, on condition that our boards provided \$20,000 a year for the same purpose, and in the subsequent five years would reduce his annual contribution by \$5,000 a year on the same condition that the boards make up the balance; also that he would give us a certain lump sum to provide an adequate common headquarters equipment in rented quarters.

This is a good illustration of the wisdom of this helpful donor. The gift proved to be a veritable godsend. It enabled us to secure at once an ideal central set of offices covering the nineteenth floor at 25 Madison Avenue, New York, and to furnish it with the best modern equipment. Its hall became for years the principal meeting place for the conferences, commission work and devotional gatherings of the united missionary forces. It made possible the establishment and prompt building up of that marvelous collection, the Missionary Research Library, and the carrying forward of its invaluable research functions under the leadership of Mr. Fahs and Miss Hering, so that it now ranks as the chief institution of its kind in the world, although the Day Missions Library of the Yale Divinity School is practically abreast in view of recent developments.

## ADDRESSES AND STATEMENTS

This splendid provision also made possible the setting up of the Board of Missionary Preparation with Dr. Douglas Mackenzie as President and Dr. Frank Sanders as Director. This wisely placed gift afforded the necessary time to domesticate our budget, that is, to influence the various boards and agencies served to assume responsibility for providing their pro rata share of the annual budget. It should be borne in mind that this budget also includes the North American share of the budget of the International Missionary Council.

### OTHER SIMILAR BODIES

Another gain of great scope and incalculable creative power in this same half century of the life of our Foreign Missions Conference has been the multiplication of similar bodies throughout the world. When our organization was established in 1893 there was only one similar agency in existence, the *Ausschuss* of Germany. It was established in 1885, eight years before ours. It has been my opportunity to study the working and outreach of the *Ausschuss* and I can bear testimony to its helpfulness, notably in its marked influence in developing the science of missions. Its influence has not been contagious in the sense of influencing the formation of similar bodies in other lands.

It has been at this point that our North American organization has had a marked influence. This has been exerted partly on direct lines, notably through missionaries from the United States and Canada, but chiefly indirectly through the International Missionary Council in which body we have always had such a great share. Look out over the world. In connection with the International Missionary Council are some fourteen national and international councils of countries of the Older Churches which have sent forth missionaries, and the same number in countries of the Younger Churches which have received missionaries. Besides these, we know of possibly twelve others chiefly in Africa and Latin America, which in due time will become affiliated with the International Missionary Council. Virtually all of these many Councils have achieved results which should be included among the notable gains of the half century. This is especially the case of the older Councils of Germany, North America and the British Isles, the Committee on Coöperation in Latin America, and the Councils in India, China, the Philippines and the Belgian Congo.

### INTERNATIONAL MISSIONARY COUNCIL

Then in this connection we should remind ourselves of the enormous gains which have come to the World Mission from the launching and carrying forward of the International Missionary Council. What is the International Missionary Council? As we know it today it is our own North American Foreign Missions Conference and the nearly thirty other national and international councils acting together. We

## GAINS MADE IN FIFTY YEARS: 1893-1943

are the International Missionary Council. But this has been an evolution. Missionary leaders in Scotland, as early as 1907, opened up negotiations with our North American Conference committee as to the holding of a world missionary conference. Our organization took the matter seriously and became an important factor in realizing its great vision. We proposed that the conference be not the usual type of conference devoted largely to speech making, but that it be preceded by intensive work of representative and highly qualified international commissions dealing with major problems of the world mission. We recommended that there be held an unhurried preliminary consultation of missionary society leaders of Britain, the Continent and North America.

This led to the meeting at Wycliffe College in England which accomplished a highly creative service in working out the plans for the Edinburgh World Missionary Conference of 1910, and its eight representative preparatory commissions. Each of these commissions was composed of twenty members, recognized authorities of both sides of the Atlantic. They not only met in separate sections but maintained a close liaison relation. Each commission had from a few score to hundreds of correspondents. (Commission Number One on the Occupation of the Field, of which I had the honor to be chairman, had 600 correspondents covering all parts of the world.) The work of these eight commissions furnished the basis of the work of the ten days of the Edinburgh Conference and profoundly influenced missionary policy the world over.

The one act of this great Conference was the creation of the so-called Continuation Committee to carry forward the work begun by the eight preparatory commissions, and, in general, to further the realization of the vision which commanded us at Edinburgh. This committee took its task seriously and promptly set up various committees to deal with the subjects of chief concern. The Continuation Committee was fortunate in securing as its first executive officers J. H. Oldham and Kenneth Maclennan. The Committee itself aimed in the early days to hold annual meetings, in Europe and in America. When the first World War broke out Germany refused to recognize the Continuation Committee. So we appointed an Emergency Committee which during the great struggle devoted itself largely to safeguarding or supporting the German and French missions. Not long after the close of the war we were able to hold a widely representative meeting in Switzerland of leaders of both Older and Younger Churches which, under the marked influence of the Spirit of God, accomplished a wonderful ministry of reconciliation. As a result it led at the close to the unanimous decision of representatives of the nations of both sides of the war to bring together in America in the

## ADDRESSES AND STATEMENTS

following year official representatives of the various national and international Councils for the express purpose of calling into being a permanent International Missionary Council. To this end, such a meeting was held at Lake Mohonk, New York, and constituted indeed one of the truly creative hours with God. The constitution, drawn up during those days by the committee of which Dr. Frank Mason North was chairman, was an enduring work.

### WORLD CONFERENCES

The International Missionary Council, which, let it be repeated, is ourselves of the Foreign Missions Conference of North America working with similar bodies the world over, has carried forward its great trust from stage to stage. These stages are marked by the great World Conferences. Following the Edinburgh Conference came the ever-memorable conference on the Mount of Olives at Jerusalem at Eastertide, 1928. It is well to note that, whereas the Edinburgh Conference of 1910 with its 1,400 delegates included only a score or less of representatives of the Younger Churches, at Jerusalem one-third of the delegates came from these Churches of Asia, Africa, Latin America and the Pacific Islands. In every other respect also the Jerusalem Conference marked a decided advance on what was achieved at Edinburgh.

Then ten years later at Tambaram, near Madras, India, took place the third of these most significant assemblies of the world mission of the Christian faith. What gave it unique distinction was the fact that not a score, and not one-third but fully one-half of the delegates came as members of the Younger Churches. They were there on a parity with their brothers and sisters of the Older Churches, not only in respect to number but also in respect to participation, to contribution of ideas and experience, and to real leadership.

These few epoch-making world conferences are not the only important means employed by the International Missionary Council to serve the world mission. Attention should be called to the meeting of the Committee of the Council which constitutes its ad interim body. In has been possible in times of peace for this widely representative, thoroughly experienced, and influential group to meet nearly every year. When necessary a smaller ad interim group, which is also truly international, comes together to deal with emergency matters.

Moreover, in all its history this Council has recognized that its officers cannot administer their great trust from an office chair. As chairman during thirty-one years, I found it necessary to spend fully one-half of my time on foreign journeys concerned primarily with the work of the Council. It has involved spending on the average thirty-four days each year on the ocean. This has not been without its great advantage from the point of view of the interests of the



## GAINS MADE IN FIFTY YEARS: 1893-1943

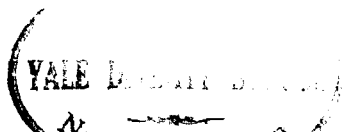
Council. Then it would be difficult to exaggerate the value, as well as the volume of the work accomplished, by our chief executive officers in the field as well as in their ably-conducted offices. Here we have in grateful memory the repeated, extensive and productive journeys of Dr. Oldham in Africa, Asia and Europe, and of Dr. Warnshuis on both sides of the Atlantic and both sides of the Pacific. And we all today cannot but think of the abounding labors of Dr. William Paton the world over. "But, oh for the touch of a vanish'd hand and the sound of a voice that is still!" Our appreciation extends also to those who have more recently been called to carry forward the great traditions and to chart new courses. We would also recognize the devoted and remarkably efficient services of the various workers on the field as well as in our central offices in London and New York.

### INTERNATIONAL REVIEW OF MISSIONS

Special reference should be made to the *International Review of Missions* which has achieved truly great distinction. In fact, from the beginning it has exercised leadership in its studies of fields and problems, in its invaluable contribution to the evolution of a science of missions, and in its prophetic calls. One cannot speak too highly of its remarkable succession of editors. In thinking of the achievements of the International Missionary Council we must include the masterly studies of J. Merle Davis and groups associated with him in the Department of Social and Economic Research; also the scholarly, courageous and Christlike activities of the International Committee on the Christian Approach to the Jews. Moreover, the wonderful ministry on behalf of "orphaned missions" throughout the present war under the leadership of Dr. Warnshuis, and now of his worthy successors, presents in itself a great Christian apologetic.

### STUDENT VOLUNTEER MOVEMENT

Considering the gains of the half century calls for profoundly appreciative recognition of the period of high tide in the life of the Student Volunteer Movement. Although the initiation of this vital movement preceded by a few years the organization of our Foreign Missions Conference, it had only begun to acquire real momentum by the year 1893. It began at the historic gathering, the first international Christian student conference ever held, namely, the one at Mount Hermon, Massachusetts, in the summer of 1886, under the auspices of the Student Young Men's Christian Association of the United States and Canada, and presided over by Mr. Moody. There an even one hundred of the 251 students present volunteered to become missionaries.



## ADDRESSES AND STATEMENTS

A deputation, Robert Wilder and John Forman, carried the message the following year through the colleges and seminaries of North America. Then the Movement was left to drift, but happily after a year it was organized on a simple plan under an Executive Committee representing the three existing movements—the Student Young Men's Christian Association, the Student Young Women's Christian Association and the Inter-Seminary Missionary Alliance. Then for a year, under the inspiring work of Robert Speer, followed by others in subsequent years, the Movement advanced by leaps and bounds. It appointed an Advisory Committee of secretaries of the leading mission boards of the United States and Canada. Through this and other means this vital and indispensable movement kept in close touch with the Foreign Missions Conference.

Up to three or four years ago fully 18,000 student volunteers, of whom over 14,500 were from the colleges and seminaries of North America (and the others from the institutions of the British Isles, Scandinavia, Australia, New Zealand and South Africa), had finished their studies and sailed to foreign fields under the auspices of the mission boards. Today former student volunteers constitute a disproportionately large share of the leading missionaries of the world. Moreover, a large number of volunteers who have been providentially hindered from carrying out their missionary declaration and some tens of thousands of the intimate friends and fellow-students of the volunteers have, under the influence of the object lesson of the volunteers dedicating their lives to the missionary cause, assumed personal responsibility as pastors and laymen to back up their former comrades, and have thus become one of the greatest sources of strength at the home base. The conference of this Movement and the other Christian student societies, denominational and undenominational, held last week at Wooster, Ohio, was one of great vitality and gave one the distinct impression that a new and most timely advance in missionary interest, passion and action is just before us.

This reminds us of the general uprising of youth under the spell of the missionary vision. It traces its beginnings to the early quadrennials of the Volunteer Movement. The men and women kindled at these gatherings became the leaders of various denominational and interdenominational societies and guilds. Many of the present-day leaders came together at the wonderful conclave of Christian youth at Amsterdam on the very threshold of the present World War. There they came under the spell of a commanding vision. I am glad it can be said that this vision has not faded and that there are great days ahead.

### LAYMEN'S MISSIONARY MOVEMENT

The half century has also witnessed the inauguration and the mighty impact of the Laymen's Missionary Movement. It owes its

## GAINS MADE IN FIFTY YEARS: 1893-1943

origin to the Volunteer Convention at Nashville in 1906. A group of prominent laymen had been invited there with the thought that they might contribute to the support of the Volunteer Movement itself. But under the influence of the prophetic voices of the world mission they began to think in larger dimensions. They were even more impressed by the object lesson of so many thousands of students eager to give their lives to the missionary enterprise but likely to be kept from carrying out their unselfish purpose through inability of the mission boards to send them.

This led to much thought, consultation and prayer by this small group of laymen and others with whom they took counsel. As a result, some months later a small company of them met for prayer and decision in the Fifth Avenue Presbyterian Church in New York, and there, under the influence of the Spirit of God, the Laymen's Missionary Movement was initiated. It rapidly spread with increasing momentum under the direction of an Executive Committee of able and influential laymen. Seldom has a committee or group of men of large affairs met more regularly and frequently over a period of years and brought to a Christian cause their full powers.

The chief methods employed were metropolitan, state, provincial and national conferences made up largely of laymen, also laymen's dinners and luncheons. There were held long chains of these gatherings across both the United States and Canada. In a number of leading cities such as Chicago, Los Angeles, Toronto and Washington, the attendance of regular delegates ranged from 3,000 to 5,000, and in countless cities, large and small, bodies of 500 to 1,000 met for unhurried exposure to the facts as presented by the most competent interpreters and prophetic voices of the day.

No men were considered too busy to be called into these memorable consultations. This included such men as three presidents of the United States—Theodore Roosevelt, William Howard Taft and Woodrow Wilson, the foremost political leaders of Canada, congressmen, governors of states and provinces, the foremost men of the various professions and in the realm of industry, commerce and finance. I recall how Mr. John D. Rockefeller, Jr., gave many a day of his priceless time and his best constructive thought to these laymen's conferences or speaking engagements near and far.

Traceable in no small measure to the Laymen's Missionary Movement, the annual giving to foreign missions by the Protestant churches of North America increased within two decades from \$9,000,000 to as high as \$45,000,000. The chief gain, however, was the liberating of a vast latent lay force in all our churches and relating that to the expanding plans of the Kingdom. Many consider that it was a tactical mistake to disband the central body of the Laymen's Movement and that something quite as comprehensive in scope should be developed

## ADDRESSES AND STATEMENTS

to meet the vast inevitable requirements of the coming day. In this connection a special tribute should be paid to that section of the Laymen's Missionary Movement centering in Chicago which has never disbanded, and which has done so much to keep alive and to augment the interest of laymen, both directly and through the clergy, throughout the land. It should be added that we have had enough experience to show that separate denominational laymen's associations cannot take the place of an efficient nation-wide interdenominational fellowship and program.

### WOMEN

What can be said of the part of women in this significant half century? What more need be said than that both denominationally and interdenominationally they have, decade by decade, gone from strength to strength. In point of simplicity and effectiveness of organization, of economy of administration, of thoroughness and progressiveness of missionary educational program, of numbers enlisted, and of sacrificial giving and devotion, they have been and are in the lead.

### COMMISSIONS, STUDIES AND CONFERENCES

In the fifty years under review we have reaped the advantages which come in the pathway of trials, testings and sacrifices. These have been unparalleled involving as they have not only periods of abounding prosperity but also, and more particularly, the dislocations and exacting demands of the first World War, the subsequent reaction and depression, and the first stages of the second or truly global war. Consciously and unconsciously these developments and conditions have made this a period of widespread inquiry, investigation, scientific research, constructive criticism, and, above all, sharing of knowledge, experience and vision.

Think of the numbers, the importance and the competency of interdenominational and international commissions, as well as the denominational and national groups and individual investigators. There has been nothing like it in the history of Christian missions. Let me give a partial list: the educational study in India under Alexander Fraser; the more extensive study of Christian education in India by the international commission of which Principal Lindsay was chairman; the comprehensive survey and study by Bishop Pickett of the Mass Movement in India; the first study of Christian education in China conducted by Professor Monroe, and the like notable one, under the chairmanship of President Burton; the significant study of theological education in China conducted by Dean Weigle and his Chinese colleagues; the survey of Christian education in Japan led by Bishop Oxnam and Dr. Padelford and their able Japanese associates; the special study of the Christian movement in Thailand by

## GAINS MADE IN FIFTY YEARS: 1893-1943

Professor Zimmerman; the various commissions and other investigations in Africa conducted under the Phelps-Stokes Foundation, likewise the remarkable study of the copper belt of Africa by the representative commission of which J. Merle Davis served as director; and also the series of studies bearing on the literature and other African problems by Miss Margaret Wrong on her repeated African journeys.

Add to the impressive list of coöperative outreaches already given, the following fruitful initiatives in other fields: the series of studies of conditions and problems throughout Latin America by each of the following: Robert E. Speer, S. G. Inman, Stanley Rycroft and very recently J. Merle Davis and his colleagues; the series of conferences in all parts of the Moslem world with many valuable related studies under the presidency of the Chairman of the International Missionary Council, and, likewise, under the same supervision, the chain of conferences and related studies on the Christian Approach to the Jews; the investigation of the provision for the study of Church History throughout the principal Asiatic countries made by Professors Schermerhorn and Case, on their extensive tour; the many exhaustive studies of rural fields and work conducted successively by Professor Brunner, President Butterfield, Dr. Reisner and others, involving journeys to many of the principal mission fields of the world; the recent penetrating and constructive investigations and reports of J. Merle Davis dealing with all aspects of the problems of the economic basis of the Younger Churches involving extensive journeys in many parts of Asia, Latin America and the Pacific Island world.

### WORLD MISSIONARY ATLASES AND DIRECTORIES

Special attention should be called to the two World Missionary Atlases, the different missionary directories and the Interpretative Statistical Survey brought out within the period with which we are dealing and to which projects the Foreign Missions Conference and the International Missionary Council sustained a special relation. There should also be mentioned the two-volume work, "A Geography and Atlas of Protestant Missions" by Harlan P. Beach. The Laymen's Mission Inquiry, involving the extensive tour and on-the-ground study of a large and representative commission, and preceded by the work of fact-finding groups of competent investigators, did much to foster the rethinking of missions and influence the direction of subsequent discussions and constructive studies.

### INSTITUTE OF SOCIAL AND RELIGIOUS RESEARCH

Particular attention should also be called to the truly remarkable contribution made to the world mission of Christianity on both the

## ADDRESSES AND STATEMENTS

so-called home and foreign field by the Institute of Social and Religious Research. Under the supervision of a deeply interested and competent board, with a highly qualified director and staff, and with adequate financial resources making possible the securing of the best qualified men for the different projects, this body within a period of fifteen years accomplished a work the quality, timeliness and importance of which have been generously recognized by discerning leaders everywhere. Its one hundred and more volumes, large and small, constitute an invaluable permanent record. The foregoing incomplete but suggestive outline affords convincing evidence that there has been no period comparable with the last fifty years in point of wide range and thoroughness of the studies of fields, problems and methods of the world mission.

### OTHER GAINS AND TRIUMPHS

When in the history of the world mission of the Christian faith have there been so many and such significant gains and triumphs as during this highly significant and truly creative half century? It has been an epoch characterized not only, as we have just seen, by vital, extensive, thorough and constructive studies of our work and problems and sharing of experience, but also by extensive and multiplying evidences of spiritual vitality, spiritual activity, and spiritual triumph. We think at once of literally chains of pronouncedly Christian schools and colleges and union Christian universities which have indeed become strongholds and propagating centers of pure and aggressive Christianity. We have in mind the devoted and intensive exercise of spiritual influence of hundreds of Christian teachers, and likewise the earnest activity of the voluntary bands of Christian students.

The growth and influence of medical missions in Far East, in Near East, in Southern Asia, throughout Africa and the Pacific Islands constitutes in itself a triumphant Christian apologetic. Mention should be made of the indirect contribution made by the Rockefeller China Medical Board and the Peking Union Medical College, involving gifts of tens of millions of dollars, and the influence this has had on scaling up the efficiency and fruitfulness of the entire Chinese medical missionary establishment. Let it be reëmphasized also, that in the latter part of this period rural missions have come into their own not only practically but as a spiritual force. The establishment of Agricultural Missions, Inc., and of the Missionary Rural Fellowship, and their network of most helpful activities, have not only reduced the program of rural missions to a science but wonderfully augmented their religious values.

Kagawa's emphasis on the Christian coöperatives in Japan, the studies of the industrial problems of India conducted by Miss Mathe-

## GAINS MADE IN FIFTY YEARS: 1893-1943

son, the leadership afforded by Professor Tawney at the Jerusalem Conference and the masterly propaganda of J. Merle Davis have combined to give distinction to this period in the sense of affording an authentic lead for the solution of the obstinate economic problems of Christian missions.

### THE BIBLE AND CHRISTIAN LITERATURE

The translation and circulation of the Bible under the leadership of our American Bible Society and similar bodies abroad, have continued to advance by leaps and bounds. A striking fact has recently been reported by the nestor among Bible societies, the British and Foreign Bible Society, that whereas in the first one hundred years of its history there were issued 100,000,000 copies of Scriptures, in the following fifty years (practically coinciding with our fifty years under review) the number issued was 300,000,000.

This reminds me of the wonderful developments the world over in the realm of the preparation and spread of Christian literature. We need only scan the lists of the long established literature societies in such fields as Japan, China, India and Syria, and the remarkable record of the Nile Mission Press under the brilliant leadership of Miss Padwick, to recognize the ever-expanding volume of this indispensable ministry. In this period the comprehensive surveys made by Dr. Ritson and Dr. Patton, under the auspices of the International Missionary Council, served to widen greatly the vision and the plans of the Christian and missionary forces. By far the most significant and hopeful development was the attention given at the recent Madras Conference to the whole subject, and the appointment by the International Missionary Council of a special committee, under the chairmanship of Dr. Diffendorfer, to deal for the first time on a literally world-wide scale, and on a coöperative basis, with the production and circulation of the Christian literature needed in the demanding period before us.

### EVANGELISM

In the realm of evangelism there has been no period like the recent decades. During these years the Christward movement has increased not only in volume but also in momentum. Striking evidences of this have been the wonderful advances in the Mass Movements of India, the Five Year Movement in China and its extensive and vital ramifications in the present war period, and the Kingdom of God Movement in Japan in its successive stages under the leadership of Kagawa. Illustrations could be indefinitely multiplied in Africa, in Latin America, in the Dutch Indies, not to mention fruitful evangelistic initiatives in lands of the Older Churches, such as the Preaching Mission in the United States, the Movement of the Evangelization of Common Life in Canada, the Special Week End and other Missions in Britain.

## ADDRESSES AND STATEMENTS

Moreover, we should not overlook the report that it may be questioned whether Christ has ever been better preached and lived than in the recent fateful years in lands under aggression. Many of the advances to which attention has been called are traceable to another vital development and that is, the multiplication of retreats and conferences for the deepening of the spiritual life. We owe much also, here and there, to the discovery and calling out of fresh, prophetic voices and pens. Of far-reaching importance has been the marked strengthening of the leadership and program of the forces of religious education. May this not be the key to ushering in a day of spiritual attainment and achievement which will transcend what lies behind.

### THE FIRST FIFTY YEARS

In some respects the greatest gain or stride forward in the fifty years has been the marked development of the Younger Churches. This has been illustrated in calling attention to the place taken by the members and leaders of these churches, in the series of World Conferences—Edinburgh, Jerusalem and Madras. But the same development is in evidence in many other relationships. Nowhere is it more apparent than in the way in which the Older Churches of North America, Europe and Australasia are calling upon the leaders of the Younger Churches to come over and help them. At once we think of the visits of Aggrey of Africa to North America and Britain; of President Mays from the Negro Churches of America to the councils of the Churches of the European Continent; of Kagawa to the United States, Canada and Australia, not to mention Miss Kawai, Dean Abe and S. Saito; of Miss Helen Kim and Hugh Cynn of Korea to Europe and America; of Cheng Ching-yi, Francis Wei, Bishop Y. Y. Tsu, C. T. Wang, T. Z. Koo and Dr. Wu of China to America and Europe; of the Bishop of Dornakal, K. T. Paul, S. K. Datta, Livilati Singh and Pundita Ramabai of India to Europe and America; and of Monteverde, Grassi, Erasmo Braga and Baez-Camargo of Latin America to the United States of North America and other lands. These illustrations might be greatly multiplied but the contribution made by these few alone is convincing evidence that a new day has dawned in relations between the Older and Younger Churches.

The significance of this vital matter of relationships is further demonstrated by the increased and very marked attention paid in recent years to the preparation of missionaries. Both in the lands from which the missionaries come, and in the lands to which they go this subject has come to be regarded as of literally front-line importance. This is as it should be.

There is only one subject which potentially is of greater importance



## GAINS MADE IN FIFTY YEARS: 1893-1943

and the gain made in this during the recent years of the half century has been unparalleled. I refer to the subject of coöperation and unity. While the Edinburgh Conference of 1910 opened up the vista of infinite possibilities in this realm, it has taken the multiplied contacts, the prolonged united studies, the countless ventures and the increasing number of triumphant achievements to accelerate the movement and to multiply contagious examples. Potentially the growth of the movement of closer coöperation and unity and the auspicious early stages of the modern ecumenical movement constitute the greatest gain we hand on to the new half century.

In closing, let me be true to my heart when I say that gratefully as I recognize God's hand in the first fifty years of the life of the Foreign Missions Conference, and reverently thankful as I am to have been permitted to serve my generation by the will of God, my chief interest and concern today is with the years that lie ahead. They transcend in potency and promise what lies behind. It must be so. Nothing could be more dishonoring to our truly wonderful past than to assume that it had not done much, very much, to prepare the way for what should far, far transcend the past. Let us, therefore, in this Conference and in the days to follow lend ourselves to visions, plans and sacrificial action which will carry us literally from strength to strength.

## OUR GREATEST WEAKNESSES

F. M. POTTER

*Secretary and Treasurer, Board of Foreign Missions,  
Reformed Church in America*

It is a difficult assignment which has been given me. There is always question as to the wisdom of discussing a topic negative in character, and it seems particularly ungracious just as we are feeling the glow of achievement through the eloquent words of one who has been preëminent in the whole field of coöperation of the Christian church. But I did not choose my topic, and the planners of our program, I presume, felt that it would be a healthy thing for us to study our failures as well as rejoice in our triumphs, for after all, the important thing is to prepare for the future.

May I at once, to correct any further impression of ungraciousness, make it very clear that when I point out what seem to me weaknesses, it is not as if I myself or my board had discovered the right way; rather it is my own weaknesses which loom before me, and as one of you I try to analyze the picture for mutual benefit and stimulus, as we go forward into the next half century.

I venture also an interpretation of the subject assigned me. If one were to single out the really great weaknesses which have held us back from fullest accomplishment, one could not but put his finger at once on those great inadequacies of which we are all humbly conscious. They are in the realm of the spirit. We are always "cabined, cribbed and confined" by our human failings, our inability to match in our lives that perfect devotion and consecration which marked the earthly career of our Lord. But to discuss these things would be to preach a sermon, for which, as a layman, I am utterly inadequate. Nor would it be profitable. These are spiritual lacks to be filled only by the grace of God, as we continue instant in prayer and develop in experience. I regard it as my task to point out our greatest weaknesses in the field of coöperation.

The first great weakness in this field which is probably in the minds of all of us is the divided nature of the church which has been built up in the countries to which we have sent our missionaries. Many will feel that it could not have been otherwise; some may attach such importance to certain doctrines on which we have agreed to disagree that they will feel that it is only right that denominational lines should have been perpetuated in mission lands. But I believe most of us will at any rate have at least a feeling of wistful regret that we did not somehow find the way to bring the Master in whom

## OUR GREATEST WEAKNESS

we all believe to those who did not know him, without at the same time continuing lines of division meaningful, perhaps, to us, but confusing to those whose historical and cultural background is altogether different.

This subject has been so much discussed that there is danger of its becoming one of those pious platitudes to which I fear we are somewhat prone in our coöperation. I plead only for constant prayerful consideration of this question as a live vital issue. The ringing message of the representatives of the Younger Churches at Madras should be repeated again and again, not lost to sight in a conference report. It was the unanimous expression of the representatives of the Younger Churches in the section discussing the question, and the Conference took the following solemn action: "That in view of the evident leading of God and the supreme urgency of the call for organic union on the part of the Younger Churches, the Older Churches take this to heart with the utmost seriousness in the fields of prayer, thought and action."

I appreciate keenly all the difficulties inherent in this subject, for it touches upon deep convictions which are always a source of power—and sometimes heat—but I wonder whether our hearts have not burned within us as we have seen church union achieved in Japan when the decision was taken out of our hands, and now we are practically compelled to do our planning unitedly as we look to future relationships with that Church of Christ in Japan.

It is true that union churches of varying degrees of comprehensiveness have been established in many parts of the world. But these united churches have too often been a union in name rather than reality. Let me take the South India United Church as an example, a notable instance of coöperation of Presbyterian and Congregational elements with even larger plans looking to the possible incorporation of Methodist and Anglican representatives also. That Church has a General Assembly and various Church Councils. It has the ecclesiastical machinery of a single church, but when one studies the activities of that Church he discovers at once that it functions largely through organizations which are either missionary or missionary in origin, and that the territory of that United Church is clearly delimited into areas with distinct traditions of their own, Scotch Presbyterian, Dutch Reformed, Congregational, etc. There is little interchange of pastors between one area and another. Methods of every variety related to church activity bear the clear imprint of the particular mission area and there has not been created a church consciousness which leads to real mutual confidence and trust throughout the whole body.

How can it be otherwise? It grows straight out of the methods

## ADDRESSES AND STATEMENTS

which we ourselves follow. Let me take myself as a bad example. After the Madras Conference I spent several months in the area of our Arcot Mission. I worked out new types of organization which carried much further the idea of exalting the church. But I was working in a single area and in one case at least the result of some of my suggestions was divisive so far as the whole church was concerned, because the proposals went much further in genuine devolution than an adjoining mission was prepared to go, and so they withdrew from one organization in which they had been coöperating.

Are we going to repeat my mistake after the war? Already boards are planning deputations. Are they deputations to missions or to churches? If a deputation goes to South India, for example, I believe it should go out to counsel with the South India United Church and that it should be a joint deputation representative of all the elements which have gone into the building of that church.

It is another of those instances where we all agree that coöperation, even in this case union, is a fine thing, but when we start to do something rather than to talk about it we slide smoothly along the well-oiled channels of denominational action and defeat our announced objective. I am sometimes reminded in our coöperative processes of the song in Gilbert and Sullivan's operetta, "The Pirates of Penzance." The chorus sings a lively song, ending with the words, "we go, we go, we go." At this point the Major General exclaims, "Yes, but you don't go." We are all agreed that the crucial task is the building up of a strong indigenous church. If we mean what we profess, we must make it far plainer in our approach to that church.

On this crucial question of the type of church which we are helping to build, there remains one other factor which is within our control and which can vitally affect the whole development of that church.

We have been a fairly united force in chanting that the church must increase and the missionary decrease, but we have not drawn these indigenous churches into our real counsels on a wide scale. There have been dramatic moments, such as Madras, to demonstrate our ecumenicity—to use that atrocious word—but again as denominations we have tended to use the national who visited us as a promotional agent rather than as a genuine counsellor. Some of you may recall a meeting at Madras when Dr. Goodsell tried to draw out the nationals as to the possibilities of Missions of Fellowship which might come from the younger churches to us. A young Chinese rose and covered the whole subject in a few pithy sentences, setting forth the principles which should govern such a mission:—

1. They should go as ambassadors of Christ, never as specimens.
2. They should go simply to share their experiences of Christ without ulterior motive.

## OUR GREATEST WEAKNESS

3. The members should be worthy representatives intellectually and spiritually of the church sending them.
4. The younger church sending them should bear at least some share of the expense or they had better stay home.

A careful study of that brilliant summary may reveal several of our weaknesses and point the way for us to plan together for deputations to come to us after the war to share in all our most intimate counsels and to help us find the right way in a world which is going to be so new and baffling, so radically remolded from the old world which we have known.

The second great weakness to which I would call your attention is our failure to educate the church constituency in North America so that it really grasps the extent and character of modern missions. While there are exceptions, it is my impression that the church in America conceives of its missionary task largely in terms of supporting foreign missionaries. Now it is true that the sending out of the missionary must always be close to the heart of the church. Missions can never be missions of money only; they must be missions of life. But this strength can become a weakness. I have known churches which have raised funds for missions, but which would not turn over those funds unless they were to be used for the support of a missionary. And all the while this great enterprise of the church has been developing to a point where the emphasis must be upon the national who is assuming an increasing rôle of leadership. Practically all our emphasis in the great conferences of the past 25 years has been upon the development of an exact and complicated science of missions abroad. It is high time that we made a concerted effort to bring the home constituency up to date.

This failure is peculiarly evident in our coöperative processes. On the field our greatest projects today are interdenominational, but our cultivation of interest at home is predominantly and almost exclusively denominational. On rare occasions we have given a dramatic demonstration of our unity, but we can point to very little consecutive planning in recent years to help our constituency at home to realize to what a great extent we are pooling our resources and developing a united approach abroad. This is a weakness which we must recognize and strive to remedy *now*, for the new conditions after the war will call for adventurous pioneering for which the home constituency must be prepared. It is my profound belief that if we can discover the way to educate patiently, persistently and constantly along these broader lines, there will be a great wave of new interest on the part of the forward-looking leaders in all our churches which will carry us on to new levels.

## ADDRESSES AND STATEMENTS

For a third example of weakness, I turn again to the foreign lands where our missionaries have been active. In country after country there has been created a National Christian Council which is expected to study conditions as a whole and to bring wise recommendations before the several denominations working in that country. It is in a sense a board of strategy which, if adequately recognized, can give great opportunity for the development of leadership in the national church. But we have tied the hands of these bodies so effectively and have made them so utterly subordinate to the denominational bodies both abroad and at home, that we can hardly expect leadership of the proper caliber to be content to function through an instrument which is so drastically restricted.

It is this fact which explains the clumsiness of so many of our attempts to work together. A National Christian Council sets forth certain recommendations for coöperation in a joint project. These recommendations, with suggestions of the financial backing required, are referred to the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and to a similar body in Great Britain. Committee meetings are called and the projects discussed. Again and again considerable enthusiasm has developed and board secretaries have eagerly asked as to the share of the expense which their boards should assume. But then each secretary goes back to his board and that board refuses to take action until it has consulted its mission abroad. After the recommendation of the mission is received the board finally determines whether it shall make the appropriation recommended—that is, if it is recommended by the mission. What with the distances involved, the slowness of communications, the kaleidoscopic schedule of dates of mission and board meetings, and our varying church financial years, it is practically certain that a least a full year will have rolled round before we can go ahead on some emasculated form of the original proposal which has gone through a whole variety of wringers. And by that time conditions have often changed, the opportunity is gone and we have to start all over again.

There is something fundamentally wrong here. No business can be carried on satisfactorily on such a basis and I do not believe the Lord's business is any exception. There are two methods which may be adopted; one an alleviation, the other, perhaps, a remedy. First, we can make very sure that the National Christian Council is a genuinely representative body. If it is representative of the church and missions in a particular country, then when its plans are made, we can consider them as representing the body of Christian opinion in that country. If any church or mission disagrees, it may express its view to the National Christian Council and to the denominational

## OUR GREATEST WEAKNESS

board in America concerned, but I submit that the initiative must rest with the mission, and if it does not express its dissent to these common plans, the corresponding body at home may rightly infer that it agrees, without the necessity of referring it over again to the field. Such a simple procedure would give just as much opportunity for an individual mission or board to refrain from coöperating if not fully persuaded of the wisdom of the action recommended, and it would save months of absolutely unnecessary delay on many projects on which prompt action is a prime requisite.

But I should like to carry the question further and introduce a doubt as to the wisdom of considering our individual missions as in all cases the best body of reference. It is extremely difficult in the nature of the case for a particular mission to be truly objective in balancing the importance of the local against a national project. This difficulty is enhanced today by the process of devolution which has resulted in many mission areas in the substitution for the mission of some representative group with nationals in the majority. Such a body cannot but be even more deeply absorbed in the demands of the local community. It becomes very easily a question almost of bread and butter, for in the institutions in the immediate area are the friends and relatives of the controlling group; upon the development of those local institutions depends perhaps the question of providing a college education or other training for all the families in that area. It is expecting too much of human nature; it is not fair to ask that such a body shall have practically the final say as to the relative importance of a local project and some national movement. They can hardly view the question in any other way but as a taking from the one to give to the other. At this point we must find a way to cut this Gordian knot, dignify our National Council and give greater latitude to our own boards at home to make a final decision on an objective basis.

All these questions are deeply on my mind at this time because in recent months I have been wrestling with one of these national projects in which the factor of time is of critical importance. For the past 25 years a Woman's Union Medical College has been maintained at Vellore, South India, by a group of about a dozen British and American boards. The University of Madras has ruled that its standards must be raised so that its graduates will be trained for the full medical degree of M.B.B.S. This means great new demands for increased equipment and enlarged faculty. The institution has taken the courageous step of beginning classes leading to this higher degree, but unless by October 1944 they can show that the requirements of the university are fully met, they will lose recognition, and a great institution with a wonderful history will close its doors.

During the past ten years the question of developing a medical

## ADDRESSES AND STATEMENTS

college for the training of male students has been discussed over and over again. The financial requirements seemed always too large for us to tackle such a project. But within the past few years, realistic planning has developed looking to a combination of our resources and the establishment of a great medical center at Vellore for the training of both men and women, preparing leadership in the Indian Church in a profession vital to the church. It is both an opportunity to preserve what has been built up and to provide for the future at a time when it is peculiarly important that we should plant our roots firmly in India on a national basis.

Recognizing the importance of prompt action, some boards have already promised maintenance grants and are considering the making of grants towards capital needs, but as this question, too, is being referred back and forth across the water for decision, we hold our breath in suspense, for unless we are rather securely established by October 1944, the whole project falls to the ground. The question has been studied for years. Plans have been developed by the responsible body at Vellore, representing a dozen societies. The Christian Medical Association of India has spent most of its time in the past two years working on this project. It has been enthusiastically endorsed by the National Christian Council of India. It has been referred to missions throughout the country, endorsed by many of them, and I find secretaries here at home almost unanimous in their approval. Is there no way in which we can register our united strength promptly and decide now that this demonstration of the churches in America of their interest in the training of Christian leaders in India shall not fail?

In some of these questions we come very close to what is in a sense the crucial weakness in our whole Protestant set-up, our denominational sovereignty. Through some of our other coöperative bodies the church is today taking a strong lead in the study of the bases of a just and durable peace. In that connection, the thesis is being stoutly maintained that the great weakness in a world so closely knit together as ours is the continued maintenance of unimpaired national sovereignty. We cannot seriously criticize narrow nationalistic spirit if at the same time we refuse to consider the possibility of some modification of denominational sovereignty. The world has become a closely-knit unit, because of the development of wonderful new means of communication. How often we point that out in our missionary addresses. But surely that world is not as closely bound together as the church, the body of Christ. "All one body we." If our old political instruments are out-dated in this new modern world, surely some of these old methods of ours built like a rock upon the basis of denominational sovereignty are inadequate for the times in which



## OUR GREATEST WEAKNESS

we live and the future which stretches before us, with all its complexities and its challenges. I submit that the church must give a lead in courageous planning of its own world enterprises, or we can hardly expect that its voice will receive very serious consideration in matters affecting the political organization of the peaceful orderly world for which we hope and pray.

Permit me, if you will, as a final point in this analysis, to return again to the picture of our coöperation as we have it here in America.

We have developed tremendous denominational machinery for the support and administration of our missions. I suppose hundreds of us here at this Conference are executive officers of denominational mission boards, and hundreds of thousands of dollars are expended to maintain this essential machinery. But during the past fifty years, as Dr. Mott has so eloquently pointed out, we have developed also great interdenominational coöperative processes. But we have not provided the necessary machinery for those processes on anything like an adequate scale.

We shall be deliberating here at this Conference on the question of a budget of some \$75,000 to maintain the work of this Foreign Missions Conference which gathers up so much of the work of nearly 100 boards and societies. Our great weakness here is that as we develop coöperation we cannot seem to find a way to make any corresponding saving in our denominational processes, and the result has been, as I have often stated recently, "coöperation is the thief of time." Coöperation becomes always an added burden and never a simpler, more effective way of approaching a great undertaking. In the business world, under similar circumstances, some sort of merger would have been carried through ruthlessly if necessary. Sometimes it seems as if our very Christian courtesy, plus our deeply-rooted denominational affiliations make it impossible for us to make much process.

To my mind, we must somehow discover the way to a realignment of some of our work. We cannot pile Ossa on Pelion indefinitely, holding all denominational machinery and then adding interdenominational machinery as coöperation develops. There is no quick answer to this baffling problem. If I make certain suggestions, I make them not as the final remedy, but to stir your minds to the importance of a careful study of this question in a realistic way. I believe we have never yet given very serious study to it, partly because we are all so desperately busy on great projects linked to our denominational enterprises which require all our time.

Is not the answer, that somehow we must get this tremendous denominational machinery itself to function interdenominationally. Some administrative secretaries of boards must become interdenom-

## ADDRESSES AND STATEMENTS

inational agents, carrying the responsibility and the office work necessary, and not loading it onto the tenuous interdenominational machinery which we possess. Steps have, I think, been taken in this direction. I should say that Dr. Diffendorfer is practically acting as our leader in some of the great work of Christian literature in which we can all cooperate. Forrest Smith, Treasurer of the Baptist Board, has been performing essential functions for all of us in the complicated problems of income tax, government returns and other pressing concerns. I believe some denominational board secretary must similarly take the lead and carry to new levels all our hopes for some fine joint undertaking in the great field of free China, and there will be a similar challenge as the path of the future vis-a-vis Japan becomes clearer. We simply cannot load one after the other of these great undertakings upon our skeleton interdenominational staff.

But these denominational secretaries are also busy men and some steps of realignment elsewhere must be taken to free them for such service. I can make this clearest by example. Today we have a situation as regards passports and transportation which has necessitated joint action. So we assigned this to the Foreign Missions Conference office. But there were several boards with machinery much more adequate which I believe could have rendered this service far more easily in behalf of all. Now this is a sphere where cooperation can most readily be worked out. There are no bothersome questions of differing denominational ideas to disturb us in handling such technicalities. Could we not carefully select one board and ask it to render this service for all of us, helping it to enlarge its staff and freeing our denominational boards of a great deal of detail? With realignment worked out on some such basis, we could gradually evolve a type of interdenominational cooperation which would give us more effective machinery and at the same time produce a simplification of denominational responsibility, thereby affording greater freedom to certain individuals for service in the common interest.

In bringing this about we should make sure that some of our interdenominational projects center elsewhere than in New York. For a variety of reasons there has been a tendency to get a larger share of this interdenominational service from secretaries with offices in New York City. This has two bad features. It overloads New York offices and it tends to produce a feeling among boards distant from New York of not being so fully a part of the whole. This is an outstanding weakness which must be remedied if we are to march forward together.

I leave just these few examples of lines along which I believe we must do some serious thinking. It may be rash for me to make such radical suggestions, but I am overwhelmed as I see the world chang-

## OUR GREATEST WEAKNESS

ing and no real changing of our missionary methods. If we want respect for church leadership it is time that we launched out boldly with new plans. The missionary movement started with the glow and enthusiasm of youth. There must have been great blunders in those early days. Today we tend to grow middle-aged and tame, and we lose something very precious. It is time to go adventuring again, to make perhaps some big blunders, but to recapture some of that daring spirit which marked the early days of missions, that spirit of high emprise which is so essential a part of the revolutionary gospel of Jesus Christ.

## OUR HOPE FOR THE FUTURE

RALPH E. DIFFENDORFER

*Executive Secretary, Division of Foreign Missions, Board of Missions and Church Extension, The Methodist Church*

What are our hopes for the Christian World Mission in the days immediately ahead? Manifestly, if we are to be effective at all, our policies and programs must be comparable to the times in which we live. Vast changes are taking place in the structure of human society and our first hope is that these changes may be understood by us.

In *Diagnosis of Our Time*, Dr. Karl Mannheim, the eminent sociologist, gives us some clues. His book is significant in that it offers an analysis of present-day society which differs fundamentally from that of Karl Marx and, as a socialist, he is keenly aware of the function of religion in society. Much of his book is addressed to Christian leaders, the challenge of a social scientist to the church. The times, as Mannheim interprets them, are characterized by the increasingly predominant idea of mass society, which is a fundamental concept adopted long since by the organizers of big business before it led to dictatorships in the totalitarian states and more or less came to characterize all nations engaged in the war effort.

The mass society experiences of recent years will inevitably leave a somewhat permanent deposit in the social forms and functions of the world of tomorrow. Mannheim's second characteristic of modern society is the emergence of new social techniques for the control of public opinion. He also adds a third, that is, the application of scientific technique to a mass society demands a change from laissez-faire to central planning. Illustrations may be drawn not only from Japan, Germany, and Russia, but also from the war efforts of Great Britain and the United States.

The experience of Russia alone in the last fifteen years is a startling adventure in changing the patterns of life as they affect human welfare. In this brief period of time, Russia by the application of scientific method to the solution of the problems of her people through central planning, for instance, has reduced her illiteracy from 85 to 15 per cent, has started her youth on the road to good health already manifest in her army and has transformed untrained peasants into resourceful workers in precision tools. Every fresh Russian victory on the battlefield gives Russia additional confidence that she has discovered a way to new life for afflicted multitudes.

Our next hope for the Christian world mission is that we may not be blind to the significance of these social changes, especially in the

## OUR HOPE FOR THE FUTURE

new Russia, for the millions of underprivileged people everywhere. We missionary folk certainly realize more than others the significance of Asia's billion people of non-white races. What we need now to understand is that the Russian experiment is known to the leaders of all these Asiatic peoples and that the revolutionary methods used by Russia are within their own reach. Can any of us imagine that China, planning for the reconstruction of her nation in the midst of war, will await patiently the lading of relief and goodwill effort by friendly minorities from the West? She has already announced her national scheme of public health and medical service and other national reforms are in the making. Her inevitable determination to industrialize and possibly to arm herself should give the whole world pause.

What do these social changes mean for the Christian world mission? What can we hope for as an approach to the new world we face? One thing is clear. The Christian mission of tomorrow must be planned in accordance with and on a scale comparable to the forces now seeking to remake the world. But, there are two preludes. Those ideals which we have hoped for in the last two decades, especially since Jerusalem in 1928 and coined since into many significant phases, are no longer a basis of argument, but must now be achieved so that we may move along into the next period. Devolution, sharing, learning, as well as giving, let the church be the church, world fellowship, ecumenicity, the training of national leaders, etc.—is it not true that some have accepted and have already put into practice most of these worthy objectives?

Another prelude is to realize that the Christian mission belongs to the universal church. Missions are as much an essential for the Younger Churches as for those of the West. Its central purpose is to bring the Good News of the Gospel of Christ to those who have not yet accepted Him.

It seems to me that the days immediately ahead demand large scale evangelism, an effort comparable to the days in which we live—to make Jesus Christ known, loved and obeyed, as John R. Mott has so often phrased our main purpose.

In any such endeavor, in most lands, churches, institutions, both medical and educational, properties and boards of local management should rapidly pass out of mission control. This would release every possible missionary for the work of breaking into new fields and new areas of life with the gospel message. In this way missions can the better strengthen the Younger Churches and help to move these Christian minorities in most lands up to powerful and significant groups. What is involved in this process is the most important single decision facing the Christian world mission today.

There is only opportunity to indicate a few suggestions for our

## ADDRESSES AND STATEMENTS

thinking and planning with no attempt to indicate the logic either of sequence or of importance.

1. Physical relief and reconstruction are now to be undertaken by governments in all war-devastated areas. Let us therefore urge that the Church Committee on Overseas Relief and Reconstruction press with the highest civil and military authorities the necessity of opening the way for the churches and Christian institutions not only to recover their normal activities but to assume a much larger place in the postwar world. Then, in spite of all the limitations put upon us, and in the deepest humility, let us be ready on a scale comparable with the need and in accordance with our faith in what Christ can do for the twisted and torn bodies and minds of multitudes.

2. With human welfare increasingly a function of governments, where shall we hope to place our emphasis? Human welfare has always characterized the work of Christian missions. The reason for it is a solid and unshaken one. To be concerned with the good life here and now is a part of the Christian witness. Our folly has been that the Christian world has been divided on whether good deeds are evangelism or not. Events now force us to think afresh the relation of "uplift" to evangelism. In the future, it will be necessary to integrate them and then proceed in every land to make all our work, both of the missionaries and of the churches, meet human need as we find it and do it all to the glory of God. We cannot do all the work of human welfare, but we can vastly expand our activities in this regard. Everywhere in the world, Christian pastors, teachers, doctors, nurses, farmers, and writers, missionary or national, will not fail to minister to the whole man. They will explain why such ministry is done in Christ's name and how it may lead to a decision to follow Christ. Here is one phase of evangelism for the new age.

3. Mass society compels us to think of the communities in which men live and to render our service to the whole group. Especially must we recognize those social forces which bring evil, sorrow, and trouble to the community as a whole and know how to remove them at their source, regarding them at least as obstacles to evangelism. An understanding of the community by every Christian worker as well as by all missionaries is a requisite. Let us therefore encourage all such studies both of local groups and of larger social units, as we did when Mr. J. Merle Davis made his memorable survey of modern industry and the African. Furthermore, the time has come when such studies cannot be regarded only as interesting academic inquiries to be added to our dust laden shelves. In nothing more will we be forced into lesser significance than to make surveys and then pay no attention to what scientific social investigation means for our procedure. These words raise the whole question of the place of scien-

## OUR HOPE FOR THE FUTURE

tific research in the missionary enterprise. The North American mission boards and related agencies alone put seventeen to twenty million dollars into their work in one year. Can anyone imagine a business firm of such parts without a well-staffed and well-financed research bureau?

4. If scientific procedures are more and more to be applied to social processes and to the problems of human welfare, may we express the hope that in the near future the leaders of the Christian world mission come face to face in earnest inquiry and conference with the world's authorities in the social sciences. A beginning was made in this regard in the two Delaware Conferences, especially in the one in 1943 on the Christian Bases of World Order. May we express the hope that an assembly in the near future of the Foreign Missions Conference of North America may take the form of such a conference, properly prepared for and adequately set up. These authorities have something to say to us and may I suggest humbly that we may have something to offer to them. At least, the greatest single force in all the world for human betterment, the Christian World Mission, may thus become better understood in intellectual circles.

5. In the field of human welfare, the literacy movement is now in the fore. All recognize its importance and all know the contribution which the Christian movement may make in every land for immediate service in teaching people to read and to provide them with the necessary reading materials. May the literacy movement assume a major place in our missionary policy in the near future? Let there be large planning to reach whole communities or countries, with the use of the most improved methods and let it be followed through until recognized objectives have been reached.

6. In no phase of our work is there a greater need for a thorough overhauling than in the Christian medical policy. The patterns may be set for us by government law or practice. We may be outlawed altogether. We may limp along doing some "pay cases" and some "charity work" in the field of remedial medicine or surgery. We may not be able to establish a new program of medical work before more experiments are conducted. At any rate, this important phase of the church's ministry must not be neglected but right soon we should take a square look into our medical policy future, drawing to our aid the most skilled and the most understanding of the world's health leaders.

7. If we have anything to offer, and we have much, to the new philosophy of life necessary to undergird the future peace of the world, then an approach must be made to the leaders of thought in any and every land. In this regard, however, can anyone point to a single country where the Christian forces have attempted to bring to think-

## ADDRESSES AND STATEMENTS

ing men and women the claims of Jesus Christ and his significance for the day in which we live? We have here and there an evangelist to the educated classes; we have published a few books and after reviews in the journals we have put them on the book counters for sale; we have printed a few tracts, and sent out some colporteurs; but, so far as I know, the Christian movement nowhere has set about this task with the sagacity, the scope, and the long range planning which it deserves.

8. In the days to come, increasing numbers of foreign students will be studying in America's colleges and universities. Most of them will be here for post-graduate work. Of course, we will extend to them a friendly hand and show them whatever is best in our American life. But, their presence here is of greater significance than this to the Christian movement overseas. We shall need to take them into our planning and shall challenge them to give their lives to Christian work not only in their home lands but elsewhere, and thus open up a new era in the universal mission of the Christian church.

9. Other hopes at once come to mind: squaring ourselves on the race issue; understanding the latent power of the organized workers of the world; the need of the great cities for some impact comparable to the massive power of urban life; how to capture the interdependence of agricultural and industrial communities for a stabilized economic order; how to approach the studying youth with the claims of Jesus Christ on their unfolding lives—all these and other forms of activity need now to be reëxamined by us in the light of the new and stupendous forces at work remaking the world in front of our eyes.

10. On the home front, we are still faced with the ugly fact that in spite of all our denominational and coöperative effort, interest in and support of the Christian world mission is still the concern of a minority. It may be that it must always be so. For myself, I do not accept that position. What is needed now is for the whole group of us to look at this problem as one possible of solution through the channels and with the methods which are effective in the modern world for the molding of public opinion. Three fields of coöperative endeavor are open to us: the sound moving picture, the radio, and the journals of public information—the magazines, metropolitan press, and newspaper chains. There never was a day when we have had a more favorable mind-set on behalf of the foreign missionary and when the advantage is ours if we will but take it. But such efforts can only be effective if they are planned and executed on a scale equal to the best in the secular world.

11. One last firm conviction. These and other suggestions like them can only be made effective by united planning and united administration. For one, I desire to associate myself with the resolution



## OUR HOPE FOR THE FUTURE

passed last year by the London Missionary Society and sent to the Conference of Missionary Societies in Great Britain and Ireland: "We invite the Conference of British Missionary Societies to inquire into the possibility of preparing plans for such a pooling of the resources of the various missionary societies that our Christian strategy may be unified, our Christian forces most advantageously distributed, and our Christian institutions and funds put to the maximum use." The Methodist Division of Foreign Missions of which I have the honor to serve as Executive Secretary had this resolution before them at their recent Annual Meeting (December 7-11, 1943), and expressed themselves in agreement with their sister society in London. The Division sends its action to the Foreign Missions Conference of North America and through it to its member boards and agencies. The Division believes that no longer can the World Mission of Christianity be hindered or delayed by our sectarian approaches.

The world's life is in a state of flux. Gigantic revolutionary forces are playing upon it. Its direction for the next period of growth is now being set. Remember, Japan made of herself a mammoth war machine in a single generation and modern Russia is only in her sixteenth year!

Our one great hope is that the Christian church through its world mission may rise to its great task and become comparable to the times in which we live.

## FORWARD STEPS NOW BEING TAKEN

*A symposium on the steps now being taken in the development of the work on various fields was conducted by Dr. J. W. Decker, Secretary of the International Missionary Council, who introduced the speakers by the following statement.*

In the postwar period, the world mission of the church faces conditions of the utmost complexity and challenge. A world order has been melted in the fierce crucible of war, out of which a new order will eventually crystallize. Old landmarks have disappeared or will disappear; new ones must be found. New difficulties and new opportunities must be faced. Radical changes are called for in missionary thinking and planning. New responsibilities must be borne by indigenous churches and Christians. Much is obscure and we must feel our way, looking always for the guidance of the spirit of God. One thing is clear—that in the future there must be far more in the way of united planning and action, of coöperation and the pooling of resources if obstacles are to be surmounted, and new opportunities are to be used for Christ and His Kingdom.

That the Foreign Missions Conference is realistically facing the problems of this pregnant hour is clearly evidenced by the four brief presentations which follow, opening new windows on the preparation which the Conference is making against the unprecedented demands sure to be upon us in the postwar period.

### I. CHURCH COMMITTEE ON OVERSEAS RELIEF AND RECONSTRUCTION

LESLIE B. MOSS

*Executive Director, Church Committee on Overseas Relief and Reconstruction*

Relief and reconstruction are not the complete prescription for saving the world but they are an absolutely essential preparation. The current relief work which the churches are carrying on through their approved agencies is in truth a pioneering undertaking in the field of human relations. In spite of government and public undertakings in this huge field of need the churches have a task. We cannot call it inescapable—for they might conceivably ignore it, to their peril—but certainly it is the essence of the Christian gospel.

The CCORR has continued to carry on its supervision and accrediting of the work of the Christian relief agencies begun more than four years ago. There are now nine of these agencies designated as

## FORWARD STEPS NOW BEING TAKEN

suitable channels for Christian giving to those who are victims of the war :

American Bible Society	World's Student Christian Federation
American Committee for Christian Refugees	—Emergency Relief and Reconstruction
American Friends Service Committee	Y. M. C. A.—War Prisoners Aid
Central Bureau for Interchurch Aid	Y. W. C. A.—World Emergency and War Victims Fund
Church Committee for China Relief	
International Missionary Council—Orphaned Missions Fund	

The total appeal of these agencies to the churches for this year is \$1,870,000. As we look to the future we realize the demands that will call forth our assistance in reconstruction. We can be grateful to God for the organization of UNRRA, the intergovernmental plan which forty-four nations have set up to provide the basic emergency physical relief and rehabilitation for war-ravaged peoples. We should count this as part of our help to those in need. But to have this work done by governments only makes more sharply apparent the field in which the churches must serve. We bear in mind in all our planning that we dare not rob the peoples whom we would help of their birthright of helping themselves. We cannot do it for them, but we can make it possible for them to work out their salvation in this matter.

We are now developing plans in the following areas. While these are tentative they are the result of a vast deal of careful thought, planning, and consultation, including much information from the World Council of Churches and National Christian Councils abroad.

*Asia and Africa.* In working out the church program in reconstruction in this area clear understandings have been developed with the representative area committees of the Foreign Missions Conference in the allocation of responsibilities.

*China.* Arrangements have been worked out by which unattached Chinese church workers in China are being helped by church funds sent through the Church Committee for China Relief. The East Asia Committee of FMC is working on postwar reconstruction program including coöperative projects which will be of interest to CCORR.

*Burma.* Clearances here between committees and requests for information regarding services to be rendered by Christian forces in Burma have been made. Further progress awaits word from Burma missionaries in India concerning help needed from this country. Conference in this matter has been held by CCORR officers with UNRRA officials but conclusive agreements are not possible because the military situation has not sufficiently developed in India and Burma.

*India.* The famine situation has been recognized by CCORR as a war emergency situation calling for relief and help. CCORR officers

## ADDRESSES AND STATEMENTS

have secured valuable government information from Washington on needs and the way they are being met. The India Committee of FMC has issued an appeal to foreign mission boards for \$25,000, most of which has been sent to the National Christian Council of India as a token of sympathy and concern for the Indian people, and \$2,000 of it is being sent to the India Red Cross on advice of India missionaries. The American Friends Service Committee has secured government authority to ship 20,000 cases of milk, to cost \$115,000. For this they have requested the CCORR to inform the various denominational relief committees that payments on account of the total recommended to the churches by CCORR will help to send this milk. Such payments are now being made by a number of the denominations.

*Next Steps.* (1) To continue study of the India situation and collaborate with the India Committee of FMC on further measures necessary.

- (2) To implement the formation of such plans as are called for in the light of developments in the Burma situation.
- (3) To press forward in the outlining of reconstruction projects of a coöperative nature.
- (4) To continue consultations with government officials necessitated at any of these or other points—especially with the Far East Committee appointed at the Atlantic City meeting of UNRRA.

*Europe and Mediterranean Area.* In working out the coöordinated church program for Europe the Committee has been designated by the Joint Executive Committee of the World Council of Churches in the United States as its committee on reconstruction. Two memoranda on reconstruction of churches in Europe have given us a general outline for the type of help likely to be needed.

*North Africa.* CCORR was the first to make inquiries and obtain reports. It analyzed and interpreted the situation. It also conferred with OFRRO. It then approved and informed denominational relief committees of three administrative channels for relief and reconstruction: (1) American Friends—service to families of internees and war prisoners. (2) Methodist Foreign Board—long-term reconstruction service to Kabyles, the natives of the area. (3) Central Bureau—for French Protestant Church Federation to repair churches and help pastors.

*Greece.* Conversations are being carried on with Archbishop Athenagoras of the Orthodox Church regarding suitable help to Greece. Our designated agencies working in Greece have been asked to coöordinate their programs. These agencies' membership in the

## FORWARD STEPS NOW BEING TAKEN

coördinating committee of Greek War Relief constitute such representation of the CCORR as seems desirable.

*Italy.* Agreement has been reached by denominational and agency representation to seek admission of a united Protestant representative to Italy at the earliest possible date when civilians may enter. Clearance is being provided with the British societies in this matter.

*Next Steps.* (1) To give such counsel to the British churches regarding campaigns for church-building funds in this country as will be of most help to them and least confusing to American churches.

- (2) To survey the next countries in Europe for which plans for service should be formulated and to explore possibilities of united representatives.
- (3) To deal with the Department of State regarding our purpose to send a united representative into each area in Europe where one appears to be needed.
- (4) To look toward the appointment of an American member on the Geneva staff of the World Council of Churches.
- (5) To work out the method of appointment of such denominational representatives on the staff of the Department of Reconstruction at Geneva as may seem wise.
- (6) To correspond with and develop coöperative plans with British Committee.

We have learned a fair degree of coöperation in the mission field. But that is not going far enough for our future need. We have to get the spirit of teamwork into our endeavors in China and in every mission field. The military effort to overcome the Axis will not change the basic attitudes of our church people. The Axis by its propaganda seeks to destroy at its very roots all community functioning. It is the attack upon our Christian conception of life. Just as this disruptive purpose has produced a growth of democratic functioning in Europe in the underground, so our Christian efforts at reconstruction must help to build a new teamwork which will foil the evil intent to destroy. In this way our reconstruction work has a vital part in directing the future course of world affairs.

## II. EAST ASIA

LLOYD S. RULAND

*Secretary, Foreign Department, Board of Foreign Missions,  
Presbyterian Church, U. S. A.*

The work of the Committee on East Asia lies in an area where we have some of the great historic fields of the church, but fields where today, because of the war in the Pacific, mission work for the

## ADDRESSES AND STATEMENTS

most part has been temporarily suspended. In preparing for the resumption of mission service in these areas there is the unusual opportunity and also the compelling necessity for a thorough restudy of the mission enterprise to determine how we can most effectively cooperate with the national Church in the furtherance of the Christian movement in these lands.

There are three aspects of the situation in East Asia that are basic in all consideration of plans for the postwar period.

1. For most of the areas of East Asia, the mission program has been temporarily suspended and the great majority of the mission areas have been evacuated. Reports from the field indicate that there will be almost a total loss of equipment in hospitals and schools and a large part of the institutional plants in which we have cooperated will be entirely destroyed or will have suffered major damage. When we resume our program there is the opportunity for a fresh start. This situation provides us with the unusual chance to review our entire program, our missionary personnel, our institutional work and our program of mission cooperation with the national Church.

2. During this interim the national Christians have been carrying on alone, faithfully and valiantly. Reports from the field indicate that despite great personal hardships and serious outward limitations the work is being maintained without mission assistance in personnel and funds. The church has become independent, self reliant and with a greater degree of unity in spirit as well as in organization. For these areas, there can be no place for paternalism or a mission-centric program in the postwar period. We face an entirely new framework of relationships.

3. For most of the areas, it will be impossible to consult with the leaders of the national Church until the war is over. In the case of China, many of the ablest leaders are in West China and the National Christian Council now has its headquarters in Chungking, but even here plans have been hampered by slow and irregular communications.

Despite this serious difficulty, we must plan now without delay for events are compelling the church in North America and mission boards to make decisions that are having a large bearing upon the program of rehabilitation and reconstruction. But in carrying forward our plans we must recognize that they are tentative and suggestive, and that final decisions as to program and policies cannot be made until there has been opportunity for full, direct consultation with leaders of the Christian movement in each area.

In the autumn of 1942, the Committee on East Asia set up a Post-war Planning Committee, with subcommittees for four separate areas. Later the over-all committee was discontinued, and we now have four separate planning committees, Japan, Korea, China and Southeast

## FORWARD STEPS NOW BEING TAKEN

Asia, and its Executive Committee is responsible for directing and coordinating their work.

The work of these planning committees thus far has been largely focused on a survey and study of the general situation in preparation for the more intensive and definite planning that lies just ahead. It is recognized that the time has come when this process must be greatly accelerated and substantial progress must be made in the next few months. In the case of the China Planning Committee, at the request of the Committee on East Asia, the services of Dr. Frank T. Cartwright have been generously lent on a half-time basis by the Methodist Board of Missions and Church Extension to give effective leadership to the work of that committee.

I can only report briefly on a few significant plans thus far made. The Japan Committee, recognizing the new United Church in Japan, at a meeting in February 1943 adopted a resolution that the relationships of the Christian movement in North America to the Christian movement in Japan should be conducted cooperatively rather than through individual boards and missions. An inquiry was then sent out to the boards with work in Japan asking for general approval of this plan. A substantial majority of the boards have already sent in their approval and the Planning Committee is now in a position to work out the necessary procedure for this united approach.

The Korea Committee has devoted its studies thus far to a consideration of the areas where there can be a larger measure of cooperation in the postwar period. Special emphasis has been given to the development of a comprehensive program of adult literacy and Christian literature.

The Committee on Southeast Asia covers a large territory consisting of Burma, Indo-China, Thailand, Malaya and the Dutch East Indies. Discussions thus far carried on clearly indicate the need in the postwar period of a closer cooperation of the Christian forces of this area. The possibility of a regional Christian Council for this region has been envisaged. With the developing military situation in the Far East, there has been consultation with CCORR, and plans have been initiated for a relief program in Burma and Northern Thailand whenever it is possible to enter those fields.

The China Committee, in carrying on its planning, has had the advantage of correspondence with the National Christian Council, and Chinese Christian leaders now in this country have participated in our discussions.

Upon the request of the Planning Committee, the National Christian Council has indicated seven areas where there should be a marked advance in the postwar period. These areas of planning on a nationwide basis are: (1) The development of strong city churches with

## ADDRESSES AND STATEMENTS

effective evangelistic and social programs and a responsibility for fostering the rural churches in the surrounding area. (2) The use of missionaries as specialists, rather than as administrators. (3) The pooling of the service of these specialists to be used where most needed regardless of denomination. (4) The training and maintenance of a high grade ministry. (5) The organization of a laymen's movement. (6) The expansion and strengthening of the program of the rural church. (7) A comprehensive program of Christian literature.

Through correspondence, the principle of planning by compassable areas has been recognized, and upon the suggestion of the National Christian Council the work in the two provinces of Hopei and Fukien is to be considered first. Two separate conferences are now being planned, with missionaries, board representatives and any Chinese Christian leaders from the areas under consideration participating. It is hoped that out of these first two area conferences patterns of coöperation may be worked out that can be used later in other conferences, as we consider the work province by province.

In full coöperation with the Committee on East Asia, other groups have had very helpful planning meetings on certain aspects of the postwar program in China. In November, the first in a series of conferences on theological education was held under the auspices of the Board of Founders of the Nanking Theological Seminary. A special committee on Christian middle schools has been set up to consider plans for strengthening the work and Christian contribution of these important institutions.

Undoubtedly the greatest progress in planning for the postwar period in China has been made in the field of Christian higher education through the work of a special planning committee set up by the Associated Boards of Christian Colleges in China. A three-day planning conference was held in October. The Christian colleges in China were ably represented at the meeting by Dr. Wu Yi-fang, President of Ginling College, Dr. Paul Kuei, and Dr. James Y. C. Yen.

The future of these colleges was discussed under five main heads: (1) The specific function of the Christian College in China and the best ways of fulfilling that function. (2) The maintenance and improvement of their educational standards. (3) The best functional and geographical distribution of responsibility, including the question of coördination, consolidation and possible allocation of institutions. (4) The physical rehabilitation of the college. (5) Adequate financing and staffing of these institutions.

The findings of the conference on each of these questions have been sent to the field to provide opportunity for a full exchange of views as we move forward with the plans for the Christian Colleges in China.



## FORWARD STEPS NOW BEING TAKEN

### III. AFRICA

MISS MABEL E. EMERSON

*Chairman, FMC Africa Committee; Secretary, Foreign Department, American Board of Commissioners for Foreign Missions*

At the Swarthmore meeting in 1940, when the war was in its first year, the Africa Committee began to give careful thought to the probable effect of the war upon Africa and to ways and means of meeting the challenge of that situation through the Christian movement. At that time the Committee took several significant actions. It voted (1) to recommend to all boards having work in Africa that despite world uncertainties every endeavor should be made to maintain our missionary staff in Africa at as normal a level as circumstances would permit; (2) to undertake a mobilization of every Christian resource in Africa for creating a peace for that continent when peace can be a reality; (3) to begin vigorous work on a united missionary strategy for Africa; (4) to make plans for times of possible crisis in one or another area of Africa.

Back of these suggestions was the conviction that the church is the most powerful element of coöperation and unity in Africa. It is the only agency likely to think and work in terms of Africa as a whole. It has a larger personnel in more intimate relation with Africans of all areas than any other power introduced into Africa in this era. Africans cannot speak unitedly to the rest of the world for themselves or for Africa. They have no common language or government; the Christian Church and the Christian Movement are the great unifying agencies among them.

Following the Swarthmore meeting a Committee of Strategy was set up, with power to consult and coöpt other personnel as widely as desirable for carrying forward the plans agreed upon. One suggestion that was already gaining favor was that there should be a Church Conference on African Affairs. During 1941-1942 vigorous work was done in preparation for this Africa Conference. It was held on the campus of Otterbein College, Westerville, Ohio, June 19-25, 1942.

There were 199 delegates present and seventeen areas of Africa were represented by missionaries or by Africans studying in the United States. Twenty-nine Negro American colleagues made substantial contributions to the thinking and fellowship of the week together. The report of this conference was issued in the autumn of 1942, under the title *Christian Action in Africa*. The report was widely distributed. It went to the boards in Great Britain and, where they could be reached, to those on the continent of Europe. Member boards of the Foreign Missions Conference sent it to their missions

## ADDRESSES AND STATEMENTS

in Africa. Copies were sent by the International Missionary Council to the Christian Councils in Africa. Always our colleagues were requested to study the recommendations of the report in relation to the situation obtaining in each area and to report to the home boards their reactions and their counter-proposals. Replies are now beginning to come from the field.

The 169 recommendations of the Conference were grouped by areas in Africa and by types of work, and stressed the building of the church, the strengthening of the Christian Councils where they already exist and the formation of new Councils, the adaptation of education to the needs of the African people, adult education, the development of an adequate Christian literature, the more effective use of the medical personnel in Africa, the development of public health programs, the selection and training of missionary personnel.

A session was given to the consideration of Africa and the peace aims. In this the conference was greatly helped by Dr. Anson Phelps Stokes who during 1941-42 had served as the chairman of a committee studying the Atlantic Charter in its relation to Africa. Several members of the Africa Committee of FMC served with Dr. Stokes' committee and the results of that committee's work embodied in a report—"The Atlantic Charter and Africa from an American Standpoint"—have greatly aided the work of the Africa Committee. That report has been widely distributed and, we believe, is having considerable influence upon the thinking of leaders in government both in North America and in Great Britain.

One of the important recommendations of the committee under Dr. Stokes' leadership was that the Government of the United States should be urged to establish in the State Department a separate Division to deal with African-American affairs, instead of having such affairs dealt with as a part of the work of the Near East Division or of the Western European Division. In this recommendation the Africa Conference heartily concurred. The matter has been presented to the State Department and we can report that it is being given careful consideration.

The Otterbein Conference recommended that a Study Group should be set up to carry forward the work which was only begun at Otterbein. That Study Group was organized and has made substantial progress in its work. Because of the vastness of the African field and the wide variety of its problems the Study Group was sub-divided for more intensive work by areas. Thus one group has given special attention to the Congo, the Cameroun and French Equatorial Africa, another to Liberia, and a third to Portuguese areas. While each of these groups has seen many ways in which the Christian program could be improved and adapted to the needs of the African peoples,

## FORWARD STEPS NOW BEING TAKEN

one common need has impressed all the groups, namely the importance of strengthening the coöperative program embodied in a Christian Council or a body capable of becoming a Council. For the area embracing the Congo, Cameroun and French Equatorial Africa consideration has been given to the groupings of the Councils for more effective work. In the case of Liberia the study group has resulted in the organization of a Committee on Liberia which we believe will further result in much stronger work in that field, especially through coöperative planning which, we hope, will eventuate in the formation of a Christian Council for Liberia.

To a very large extent the education of the African has been left to the Christian missionary, sometimes with the hearty coöperation of government, as in the British areas, and sometimes in the face of indifference or opposition. It was natural, therefore, that the Otterbein Conference should give a large place to the consideration of an adequate program of education on a Christian basis. The Conference went so far as to look ahead to the formation of an international committee on Christian education in Africa, just as we now have an international committee on Christian literature for Africa. The boards having work in Africa have been greatly indebted to the two educational commissions sent to Africa twenty years ago by the Phelps Stokes Fund. The Commissions under the leadership of Dr. Thomas Jesse Jones made recommendations which appealed strongly to forward-looking educators and have been widely put into operation. But great changes have come to Africa in twenty years. Changes have come with appalling swiftness since the outbreak of the present war. The Africa Study Group, therefore, had hardly begun its work, following Otterbein, when it seemed imperative that educational studies should be undertaken, perhaps on a regional basis. Mr. Jackson Davis of the General Education Board was asked by the Africa Committee to serve as chairman of a group to work out plans for North America's participation in such studies, always in the closest possible collaboration with boards, missions, governments, and key personalities in Africa, Britain, and on the continent of Europe when possible. Dr. George Carpenter, whose experience as educational secretary of the Congo Protestant Council gave him special qualifications, was asked to give a major part of his time while on furlough to full exploration of the need and program of such studies. The visit of Miss Margaret Wrong in the winter of 1942-43 greatly facilitated the interchange of views, and continuing correspondence with Miss Gibson and others is setting forward the tentative plans.

The Otterbein Conference foresaw the need of "postwar conferences at three or more selected centers in Africa, to be preceded by representative deputation visits to surrounding territory and to be

## ADDRESSES AND STATEMENTS

followed if possible by a joint meeting at some central place for consideration of plans for Africa as a whole." This recommendation was reinforced in consultations held at Bethlehem in late September. Already some boards are sending their secretaries to the field to study acute problems in their own missions. Letters have gone to all the member boards having work in Africa asking them what plans they are making for deputations and how they can coöperate in the more general interdenominational visits and conferences envisaged in the Otterbein recommendation. It is hoped that more definite plans for areal conferences and a great central conference will emerge as replies come from the boards.

To the Africa Committee and to the Africa Study Group it has been gratifying to find ourselves in harmony with British initiative and to have from the outset the coöperation of our British colleagues. Even as we felt the need of the Otterbein Conference, so they felt the need of intensive study of Africa's problems. Reports of their work and ours have been exchanged, certainly to our enrichment. Like ourselves they have felt the urgent need of strengthening the Christian Councils. On the initiative of the Africa Committee of the Conference of Missionary Societies in Great Britain and Ireland a memorandum was prepared by H. M. Grace and sent to the British missions in Africa. This able statement stressed the importance of strengthening the Christian Councils, of federating councils over wider areas the better to meet the very urgent problems emerging, and of planning for conferences to be held as soon after the war as possible. The memorandum so adequately expressed the thought of our own Africa Study Group that it was made available to our boards and many of them have sent it to their missions. It seems likely that within the next few months plans for interdenominational and international deputations to Africa to be followed by areal conferences and a general conference will take definite shape.

### IV. INDIA

J. LEROY DODDS

*Secretary, Foreign Department, Board of Foreign Missions,  
Presbyterian Church, U. S. A.*

The prevailing mood among educated people in India is a combination of cynicism, bitterness and frustration. Cynicism, because India feels that the fair promises of the West have been and will remain but promises. Bitterness, because of the failure to recognize her deep sympathy with democratic ideals and to allow her voluntary enrolment on the side of the United Nations. Frustration, because she has been unable to win either recognition or freedom; there is also

## FORWARD STEPS NOW BEING TAKEN

the additional feeling that some of the major Congress efforts since 1939 have been unwise and ill-timed.

India has been touched only indirectly by the war—albeit severely. She may be profoundly affected by the peace and by the treatment she receives from western nations after the peace. Only if her real needs can be met with a sympathetic and understanding love can we hope to see her emerge as an integrated and useful member of a commonwealth of nations. Such love will not be easy. In nations, as in individuals, frustration and cynicism give rise to exasperating reactions. Great patience will be needed and love of the kind that “is not easily provoked.”

As Christians, therefore, our course must be twofold. We must be prepared to endure the unhappy reactions without recrimination and retaliation. One aspect of these reactions may well be a tendency to limit the freedom of Western missions; the church must be prepared to take up what the missions must lay down. The second aspect of our program must be continued service—yes, even intensified Christian service to India as a nation.

The steps being taken now, which are being presented to you today, relate to both these purposes. Incidentally, let us remember that when we speak of the steps that are being taken, we are referring not merely to that association of boards in America which is known as the India Committee, but also to the National Christian Council in India which is the center of the active planning and joint action by churches and missions there. To such an extent is this true that one might justly call the India Committee a projection of the National Christian Council into America, with a two-way traffic of ideas, suggestions and coöperation.

1. The *first category* of steps being taken now consists of those designed to strengthen the Indian Church against possible days of adversity. The constant aim of missions has been to build a strong national church; that objective has acquired an almost poignant urgency in the light of recent events. To meet the future adequately the church must be strengthened in its every aspect—in its leadership, in its rank and file, in its essential institutions, in its economic position, and, most important, in its growing knowledge of God in Christ and its vital fellowship with him. Only thus can it have the sense of mission and the consciousness of power which will enable it to go forward under every circumstance.

The roads to these ends do not differ greatly from those being taken in other countries. India has no secret or copyright wisdom. A bare catalogue of them must suffice at this time.

(a) First in that catalogue must come adult literacy; it is a prime need. It may now be trite to say that only a literate church can be

## ADDRESSES AND STATEMENTS

a strong church. But certainly, neither the saying nor the program has become *passé*. The task of making the rural church literate has scarcely more than begun. Materials and methods have been developed; in some areas the work is being pushed aggressively. Yet in other areas an already overloaded staff has been able to do little. The interest and financial assistance of the Literacy and Literature Committee has been greatly appreciated, and it can be truly said that the program is rapidly acquiring both backing and momentum, here and in India.

(b) Strong and suitable theological education is another "must." The National Christian Council has been making a careful study of this subject and has just completed a survey of the present theological institutions. The India Committee is eagerly awaiting the findings of this survey, and will cooperate with the National Christian Council in working out plans for providing Indian ministers with the best possible training for their peculiar work and problems. If the desires of many, both in India and in America, are met, the training given will be far more clearly orientated toward the rural work of the church.

(c) The properties of the church are being carefully studied. The need for this has been highlighted by events in East Asia. If anything should interfere with the work of the missions, it is essential that the church be assured of needed properties for its work and basic institutions. This, too, has been carefully considered by the National Christian Council; their recommendations will occupy the attention of the India Committee during the coming months.

(d) I have said that India has no copyright wisdom. Yet one proposal is unique to her, insofar as I am aware. It was first made by that farsighted statesman whom we shall all greatly miss, and to whom reference will often be made, William Paton. His suggestion, made shortly after the beginning of the war, was that churches and missions in homogeneous areas in India *act* as though church union were already a reality. He proposed that evangelistic and educational work within such areas merge the resources of the various churches and missions and administer them according to strategic needs and opportunities. Proposals of such far-reaching character cannot quickly be adopted, but they are being considered and have been favorably acted upon by a number of boards. Plans for their partial application are being made in the Punjab in the work of Christian higher education.

2. The *second category* of essential steps lies in the realm of continued and increased Christian service to India as a nation. Such service must be undertaken, not as bait for catching converts, but as an essential manifestation of the spirit of Christ in meeting human need wherever and in whatever form it exists. This is an inescapable

## FORWARD STEPS NOW BEING TAKEN

part of the Christian message. It has been so uniquely Christian in the past that the word missionary is almost synonymous with unselfish and zealous service. Now the spirit has been caught by some of India's best leaders, so that in the future the Christian program can look forward to coöperation—yes, and competition from non-Christian sources.

(a) Medical work has been a form of service almost inseparably connected with the Christian mission in India. Even those with but little knowledge of medicine have found themselves driven to a rudimentary practice of it in the giving of quinine and the treatment of sore eyes. Trained doctors and nurses wear themselves out, striving to meet the apparently endless needs.

Almost from the beginning it was realized that India's needs could never be met by foreigners alone. Nursing schools were established in almost every hospital, and Christian medical schools grew up in Ludhiana and Vellore for women and in Miraj for men. These schools refrained from giving the equivalent of our M.D. degrees and confined themselves to a lower type of training. This was done partly of necessity, but partly as a matter of policy. It was felt that the greatest need lay in India's villages where the M.D.'s were seldom willing to go, and where the doctors with lower degrees were urged to settle as a matter of Christian service.

However, it was recognized, also, that the need for men with higher qualifications would have to be met sooner or later. As long as fifteen years ago an effort was made to establish a Christian medical college. Partly on account of the depression these plans were never fulfilled.

Dr. Potter, in his dynamic address this morning, has described for us the situation which has arisen in connection with the Vellore institution. It is a desperately urgent situation—one which demands speedy action to forestall incalculable loss. But, if the action *is taken*, it also means great advance and the realization of a dream of many years. For Vellore will then become a higher medical college, not only for women, but a joint medical college for both women and men.

All boards doing medical work in India are being asked to underwrite this joint institution. The India Committee has taken up the matter with vigor. Various boards have indicated their sympathy and their active interest in the very practical form of appropriations of funds. The ideal now seems to promise fulfillment. If it succeeds, it will be one of the most important steps undertaken in the Christian service of India. It is one of the steps which must be taken *now*.

(b) India's poverty has provided the incentive for another step. This has been highlighted during recent months by the terrible famine in Bengal and other parts of India. We have all known in a general way that India has existed on a marginal subsistence economy and

## ADDRESSES AND STATEMENTS

that any slight drop in the quantity of foodgrains available meant desperate hunger and undernourishment. Yet we had hoped that the days of mass deaths from starvation were past. It has come as a shock that such things are still possible.

One is happy to be able to say that the most desperate need has probably been met; yet much remains. Especially will the aftermath of the famine call for sympathetic and forceful action. Undernourished bodies are peculiarly liable to disease, and epidemics of cholera and malaria have already taken a heavy toll. Much remains for Christian people to do.

The India Committee has taken an important step in a demonstration of Christian sympathy by asking the various boards which compose it to send in contributions to famine and medical relief. The response was immediate and gratifying. Within a week \$10,000 had been sent to India, and within two weeks good progress had been made toward the original goal of \$25,000. Most of this has been sent to the National Christian Council for distribution to needy areas and to be administered by reliable organizations.

Yet, even if the present famine situation should be fully met through the combined efforts of governments and relief organizations, the fundamental human need will scarcely have been touched. That need lies in the marginal subsistence economy of India. Starvation may be the more spectacular; habitual undernourishment is scarcely less deadly.

Recently, an Indian friend, a non-Christian, said to me very earnestly, "I believe that the next great challenge before the Christian church will be the ministry to the poor of India, through helping them to rise in their economic status. Just as medical needs were the challenge in the past, this will be the challenge of the future." Personally, I believe that he, a non-Christian in name at least, was speaking prophetically in the spirit of Christ. He who said to his disciples, "Give ye them to eat," cannot but be looking with yearning upon the hungry millions of India, and be saying to us today, "Help them. Teach them."

The time is ripe for a far more daring attack upon this problem. America is manifesting a growing interest in, and concern for, India. In the light of the famine, she is aware as never before of India's economic needs. Now is the time for a great forward step in Christian service. I wonder if the Christian Church will rise to the challenge of this step to be taken now.



## EARTHEN VESSELS

DR. ROBERT E. SPEER

*Secretary Emeritus of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.*

*Dr. Speer was one of the honorary chairmen of the Conference. Fifty years earlier he, with Dr. John R. Mott and Dr. J. Campbell White, all of whom were present at the Jubilee Conference, had been among those who gathered in New York City to organize the Foreign Missions Conference. It was peculiarly fitting that he should lead the Conference in its daily devotional services. The text of but one of these addresses was available for use in this volume.*

We often hear it said that the greatest thing in the world is man's faith in God. St. Paul seems to have been of a different view. He believes that the greatness is on God's side and not on man's, and that the greatest thing in the world is not man's faith in God, but that the two greatest things in the world are God's love of man and God's faith in man—the love of God for man revealed in the gospel in the gift of God's dear Son; and God's amazing faith in man expressed in his entrusting this gospel to man's keeping, and looking to man to guard this trust and to proclaim this gospel.

There is one of the noblest passages in the Bible in which Paul puts these two things together, in the fourth chapter of the Second Epistle to the Corinthians: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels."

What was the treasure? Well, the verse just preceding describes that treasure in what I suppose is one of the most wonderful verses in the entire Bible—Old Testament and New. It is the text, you may remember, of one of Horace Bushnell's greatest sermons, entitled, "The Gospel of the Face," in which he shows the immense wealth that is piled up there in that perfectly amazing statement of Paul's about God: the glory of God, the knowledge of the glory of God, the light of the knowledge of the glory of God. And all this given to us in a human face, in the face of Jesus Christ.

Now, it is that treasure—and a greater treasure than that one cannot conceive, nor a more glorious statement of it—that treasure, St. Paul says, is given to us in earthen vessels.

What does he mean by earthen vessels? Well, there are some commentaries who think he is referring to the human body, and that you and I in these bodies of ours, "frail children of dust," are the trustees of this gospel "of the light of the knowledge of the glory of God in the

## ADDRESSES AND STATEMENTS

face of Jesus Christ.” And one does not brush that interpretation lightly aside, because St. Paul is talking in these very chapters in this wonderful epistle about the human body. He goes on in this very fourth chapter, you remember, after speaking of this heavenly treasure enclosed in earthen vessels, to say: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.” Sometimes you hear the body spoken of with depreciating words as though there were a battle on between body and soul. There is no such contrast as that in the New Testament. There is a contrast between the Spirit and flesh, but the flesh and the body in the New Testament are not identified at all. I think you will search the New Testament in vain to find any word of discredit with regard to the human body that God has made. St. Paul tells the Thessalonians that he is praying for them that they may be preserved body and soul and spirit against the day of Jesus Christ. He writes to the Romans: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . . .” And even of our Lord it is said in a glorious passage in the Epistle to the Hebrews: “Sacrifice and offering thou wouldest not, but a body hast thou prepared me.”

There is a remarkable story of Edward Irving, one of the great eccentric preachers of the last century, in the days of his power in London when there were great manifestations of the Spirit that men could not explain going on in those congregations. In one tense hour there was a moment of silence during a service, and then a voice was heard from beneath one of the galleries: “I want a body. I wait for a body.” Nobody could locate the origin of that voice and Edward Irving believed himself it was the Spirit speaking, desiring a human body in which He could find His home and through which He could do His work.

St. Paul himself evidently feels the wonder and the glory of this—that this amazing gospel, the fullness of God wrapped up in the personality of our Lord Jesus Christ, truth that transcends all human speech—that Jesus Christ should have brought this into the world and then gone away and left it absolutely in the care of men and women! All this immense, indescribable treasure put in human instruments that St. Paul speaks of under this amazing metaphor of the earthen vessel.

What an amazing truth it is for us on this day when we have just been reminded once again of the Christian ministry and its work in the world today—this treasure of God given to us in earthen vessels. But after all, it is the simplest of all principles and the most inevitable of all principles. What was the incarnation but just this? God committed to the world in a man—Emmanuel—God in a man! To be

## EARTHEN VESSELS

sure, it has baffled all our theologies to know how we can state this amazing truth, but here is just a basic truth of the incarnation: it was God in an earthen vessel, the glory of God in the body of our earthly life. All the language we have got is human language, for that matter, only another expression, an embodiment, of just the same principle. We have got no speech but human speech. The Bible cannot communicate the incommunicable truth of God to us except by metaphors borrowed from our earthly life. All the language we have is human language. You can't describe God except in human terms. You can't describe heaven except in the language of earth. That's the folly of what men speak of as anthropomorphism, blaming us for talking about God in human terms, about the invisible in the language of the seen. We have nothing but human terms. All this is only the same great, glorious truth—that this treasure of God is given to us in earthen vessels.

One loves to think of the metaphors in the Bible by which this great truth is, in one way or another, expressed. We have one in one of our hymns. To be sure the phrase is not found in the Bible literally, but the idea is there. We sing: "Make me a channel of blessing today." Now there isn't any more scriptural idea than just that very idea if you and I are meant to be what we speak of in our hymn as channels of blessing. But the Bible metaphors are different from that. They use the word "ambassador." We are ambassadors for God, sent out by our government to the governments of the world to represent our government, the God who sends us, to all the peoples of the world to whom we are sent. We are spoken of as "voices," and I like that as one of the dearest phrases in the whole Bible. We are God's voices. You remember when the deputation from the Pharisees came down from Jerusalem to ask John the Baptist about his identity? After question after question John got weary of their interrogatories and they said, "What are you?" He said, "Well, I am just a voice. That is all I am, just a voice." Nobody ever saw a voice. If that's what you and I are to be, then we are to be invisible channels of this message that has been committed to us. Voices we are of this immense and immeasurable treasure that has been placed for a little while in our trust.

St. Paul uses the word "epistle" in one of these very same letters of his to the Corinthians. We are epistles, he said, written down for men to read. There is the message of God written right on our faces. Can anybody read it there, right in our lives?

Then, he comes to the glorious metaphor of the vessel. We have this treasure, he says, this immense, immeasurable, incomparable, unencompassable treasure in earthen vessels. They aren't all alike, you know. In a great house, says St. Paul to Timothy, there are many

## ADDRESSES AND STATEMENTS

different vessels, some of gold and silver, and some of wood and of clay. In every household there must be crockery for the kitchen and there must be flower vases for the drawing room. Our Lord's house needs just the same rich equipment of vessels that any earthly house requires. Every one of us is not intended to be the same kind of a vessel, designed for just the same purposes, adorned in just the same way. Some must be very plain and homely, clay and iron and steel, and some designed for the adornment of the house. Well, the great Potter knows what kind of vessels he requires. It is a great comfort to a man just to remember that—the household of God requires a large equipment of vessels to carry this heavenly treasure, and you and I are not to be envious if we are assigned some simple and humble place. Good old Whittier puts in it what I think is one of the loveliest of his little bits of poetry. He called it "My Triumph":

Let the thick curtain fall,  
I know better than all  
How little I have gained,  
How vast the unattained.

Others shall sing the song,  
Others shall right the wrong,  
Finish what I begin  
And all I fail of—win.

What matter I or they,  
Mine or another's day,  
So the right word be said  
And Life the sweeter made.

Ring bells in far off steeples,  
The joy of unborn peoples;  
Sound trumpets, far off blow,  
Your triumph is my own.

When you go home from this Conference, won't you take down and read again sometime Browning's "Rabbi Ben Ezra" with its lovely picture at the end of just this imagery—the great Potter with his whirling wheel and the clay of our human life, fashioning it, putting the ornaments on, pressing it hard to give it just the turn that he will. We have this treasure, said St. Paul—where else could we have it, what else are we—we have it in our earthen vessels. That's how we know it is the treasure of God. Believe me, my friends, if the gospel were not supernatural, there wouldn't be any gospel in the world today. The vessel would have destroyed it again and again in human history if it had not been indestructible. We know Christianity to be true because it has survived the Christian Church all through the centuries, survived the disloyalty of Christians, survived

## EARTHEN VESSELS

the misunderstanding of Christians, survived the disobedience of Christians, survived the sin of Christians, thank God. It is the heavenly treasure that in the end nothing can destroy. Only, please God, shall it not be so from this hour that you and I are going to see that the vessel that I am, the vessel that I carry is what a vessel ought to be, faithful to its truth, clean and pure in its stewardship, utterly loyal in its fidelity to the use of the vessel's Master.

# THE MISSIONARY PURPOSE AND THE WHOLE OF LIFE

ARTHUR T. MOSHER

*Missionary to India, Presbyterian Church, U. S. A.*

There are five relationships between the missionary purpose, on the one hand, and the whole of life, on the other, which we need to keep in mind and which will be demonstrated for particular phases of life and for particular countries of the earth by the speakers who are to follow.

1. The first of these is that with which we are most familiar, namely, that *the Christian message has implications for all of life*. Let us put it this way: You and I and all men are born onto a modest planet spinning along in a spectacular universe. The first form of life on this planet was plants, trillions of billions of them, waving in the wind and in the currents of the sea. It is only through plants that it is possible for any other life to exist at all. Everything on this earth which lives depends upon plants for its connection with the non-living world. Man is a part of this web of life. He is a biological animal.

There are differences between men and other forms of life on the planet on which we live. Among other animals and plants the constant process is one of adjustment, each to the other, driven by deep-seated urges. Man alone, among the forms of life, plans. He plans the forms which he would like his adjustment to the earth to take. So, while man is a biological animal, he is a psychological being as well.

Still more than this, every man is much more than an individual. He is a creature of society. The personality of each of us is a social product. We are not individuals apart from the groups of which we are members. Each of us is not only part of the whole web of life upon the earth, but he is inextricably a part of society.

Even apart from the Christian revelation, man is also a spiritual being. Men everywhere, in all ages, have looked upward at the heavens, and have said something akin to what the psalmist wrote: "When I consider thy heavens, the work of thy fingers; the moon and the stars which thou hast ordained; what is man . . .?" Man wonders, man aspires, man worships.

This, then, is the being to which the Christian revelation comes. It comes to biological-psychological-social-spiritual man, tied through the breath of life to all of life and to all of the conditions of earth. It came first like a far-off, fitful flash on the far horizon, in the early

## THE MISSIONARY PURPOSE AND THE WHOLE OF LIFE

history of Israel. It came closer, brighter, more incisively, in the messages of the Prophets. It came finally as a blinding flash, striking right to the heart of each individual, in Jesus Christ.

2. *The Christian message is transmitted by the whole of life.* How did God give his insight, his power, his purpose to man? Through incarnation. Jesus came living. The necessity for incarnation is that the abundant life, to which the Christian message calls men, can only be transmitted by the whole of life. In his book, *None Other Gods*, Dr. Visser t'Hooft says:

There is today a very curious reaction against the witness in words. The reasons for this reaction are obvious. There has been so much separation of word and action, that words by themselves have become utterly unconvincing. It is felt that, while Christians merely talk about a Kingdom of love and justice, others, largely non-Christians, are actually carrying these into the social reality of our times. Who would dare to deny that there is very substantial truth in this accusation?

The remedy is considered to lie in the direction of witness by action alone. "Let us go out into the world and demonstrate the Christian life," it is said, "The language of action is more convincing than the language of mere talk."

But is this the true remedy? I do not believe it. For the real trouble lies precisely in the divorce of word and action from each other. By mere activism we merely emphasize this evil. There are empty actions as well as empty words. And who are we, to believe that the kind of life that we can demonstrate is so utterly transparent that by itself it should draw men to God? No; the real answer is in that unity between word and action which is typical of the Gospel. For there word is action. "The Word became flesh." And action is word. . . . We can no more imagine Jesus as a mere man of action than we can imagine him as a mere preacher. We must, then, rediscover this original unity, and make sure that our actions do not belie our words, and also, that they do not remain dumb and meaningless.\*

Here is the crucial point: that the act of evangelism, of witnessing before others to one's Christian faith, and the act of achieving Christian discipleship oneself, are not two separate acts, but two phases of the same processes of living. Only in the same way that it came in Jesus Christ can the truth of God come to men today: through incarnation. Through being preached: not by men who serve in order to demonstrate sermons, but by men whose lives are so full of thoughts of God, whose hearts are so full of the compassion of God, whose days are so full of succoring the needy that their enthusiasm for the truth of God overflows their lips and goes out to all men as irrepressible good news.

3. *It is through the processes of discovering the implications of the Christian message for all of life, and through the process of witness-*

---

\* "None Other Gods," by W. A. Visser t'Hooft, Harper & Bros. 1937, pp. 172, 173 and 174.

## ADDRESSES AND STATEMENTS

*ing to and achieving Christian discipleship through all of life, that we discover what the Christian message itself is.*

Dr. John Mackay in *A Preface to Christian Theology* points out that it is impossible to learn to understand the Christian revelation from a balcony. Christian experience is not something which one can even comprehend by standing away from it. In the figure of Dr. Mackay, it is only the pilgrim on the road, the person engaged in the task, who understands what the Christian message is all about.

A young minister has served several years in a section of this country where the dominant industry is that of growing apples. He and I were discussing an address which we had just heard, and which had stirred us both. He fell to talking about the problems of his people.

"I found myself," he said, "living among a people whom tragedy had struck, and with few resources at my disposal save that of personal sympathy with which to meet their problem. Here in this valley they had built up magnificent apple orchards. Many of them had spent almost all of their lives tending the trees, from the time the trees were planted until they came into bearing, and then carefully pruning, fertilizing and spraying them during the years of their fruitage. But now a new state law had required that all the apples must be washed, in order to remove spray residue. A machine to wash the apples would cost between \$3,000 and \$5,000. This meant that whereas formerly each person could have his own orchard and pack his own apples, it now became necessary for each to pay for having the apples washed in a neighborhood plant. As these new factors loomed larger and larger, it became unprofitable for them to continue with the businesses they had built up through the decades, and one by one they were forced to quit."

"Why, one day," he continued, "I watched a bulldozer cleaning out a whole orchard; pushing over a tree every two or three minutes, the trees which my people had spent twenty years nurturing! Those people were brokenhearted as they saw all the work of their lives undone within a few hours."

Now I submit that that young minister, a graduate of one of our better known seminaries within fifteen miles of the hotel in which we were then meeting, had been tragically undertrained, tragically unequipped to comprehend and interpret the Good News of Christ within the context of orcharding!

There are certain fundamental facts about economic change and about the function of material things which are at the heart of interpreting the Christian revelation for our day. A minister working in an irrigated apple country should know, first, the inevitability of changes which outmode one method of service and usher in a new.



## THE MISSIONARY PURPOSE AND THE WHOLE OF LIFE

It is inevitable that at one time apples must be raised in one section of the earth, and at another time in another.

There are good health reasons for a law requiring the washing of apples. This being the case, anyone having the welfare of the people at heart will be more interested in a change which will protect the health of children than he will be in the continued life of particular apple trees. Another reason for a law requiring the washing of apples is that there are, occasionally, industrial groups which bring pressure on legislative bodies to pass laws requiring the use of equipment for which they have a monopoly, whether the use of that equipment is necessary or not. This is a form of sin with which every Christian and every congregation should be trained to deal. If we do not have the techniques for dealing with such a situation, the development of them is one of our first responsibilities.

The second understanding which every Christian minister going into an irrigated agricultural section should have is of the relationship between the amount of agricultural produce in the region, the demands for that particular produce within the region, and the effect of freight rates on price within the region. When apple trees are first introduced into an irrigated section there are likely to be more people wishing to buy apples than there are apples grown within the region. So long as this is true, the price of apples within the region will be the price in the outside world plus the cost of shipping apples from outside into the region. However, if the production of apples expands to the point where there is more fruit being produced there than that region itself consumes, it becomes necessary for the surplus to be shipped outside of the region for sale. The moment this happens, the price within the region drops to the price in the outside world minus the cost of shipping apples in or out. In other words, the shift in the fortunes of those people may have been due to ignorance on their part as to the techniques of Christian trusteeship of God-given resources, and to the degree that this might be a factor, their Christian discipleship would be at fault.

The third element in this problem is that the very concept so easily accepted by all of us that the work of twenty years was uprooted by that bulldozer moving through the orchard, is a reflection of a materialistic philosophy which is anti-Christian.

What does the Christian apple grower produce? He produces apples, not apple trees. To regard the apple trees as the product of his toil is as anti-Christian as the too-often accepted statement that because the buildings of a particular college or hospital, made possible by generous giving and built up over the years, are destroyed by bombs or fire or expropriated by revolution, all of the investment of life in those institutions has been in vain. The product of the

## ADDRESSES AND STATEMENTS

schools was not buildings but character, and the bombing of the buildings does not touch the character of the students who had studied within them.

Whether through the greed of an industrialist or the ignorance in material trusteeship of the fruit grower, or the inevitable changing conditions of society, the trees of those apple orchards had become liabilities rather than assets, and the real product of the years of toil of the farmers had already gone its way among the sons of men.

4. *In order for the Christian mission to present the gospel in these terms it is necessary that it engage in a variety of activities.* Not by preaching alone, nor by schools alone, nor by nursing, nor by any single activity can the Christian gospel be transmitted. In order to proclaim the Christian message at least five activities must be carried on. First, people must be brought into contact with the biblical record of the Christian revelation. Second, the implications of this revelation for everyday problems of the economy in which people live must be interpreted, through all of life. Third, there must be developed the tools of discipleship: agility of the fingers, discipline of the mind, sensitivity of the spirit, sometimes the tool of language. Fourth, habits of worship must be developed which weave the implications of the Christian gospel into the very fabric of the life. Fifth, it is important that the Christian mission recognize the valid contribution being made toward its purposes by so-called secular agencies, and that it set itself both to interpret the rôle of these services within its own program, and to coöperate in them wherever possible.

To complete the discussion of the subject assigned me it seems needful to inquire: What is the missionary purpose? One thing it is not, is to send missionaries from Christian North America and Europe to non-Christian lands. Such a concept is untenable, both because today there are Christians in almost every country on earth, and because there is much that is non-Christian in North America and Europe. Dr. Kraemer is right when he states that the Christian Church today, both in the East and in the West, lives in a non-Christian world. Christendom today is a world-wide fellowship, rather than a geographical region.

Missionaries, in the popular sense of the word, do not go from Christian to non-Christian countries, nor are they necessarily the pioneers of the Christian faith. Christian men and women in North America, working against the non-Christian framework of our educational system, are as truly pioneers of the Christian movement as anyone anywhere. Christian men in business, seeking to work out the implications of their faith in their task, are pioneers. The missionary purpose is not the pioneer purpose.

What, then, is it? I would like to submit that there is a distinc-

## THE MISSIONARY PURPOSE AND THE WHOLE OF LIFE

tive task within the church which calls for a separate organization. This is the task which the churches entrust to their boards of foreign missions, and for which they meet for counsel in the Foreign Missions Conference of North America. The nature of this missionary task is (1) provision for fellowship between Christians of different cultures, and (2) provision for re-allocating the resources of experience and personnel of Christians, so that the world Christian fellowship shall be able to marshal its resources at the points of earth where it faces major opportunities. In other words, if we were to make the title of the Foreign Missions Conference of North America really descriptive of the distinctive contribution which the churches have a right to expect from it, we would not call it the Foreign Missions Conference, but we would call it the "Conference on World Fellowship and Re-allocation of Resources of the Churches of Christ in North America."

All of us are provincial. How greatly our experience on this continent has been enriched by the visits of T. Z. Koo, Kagawa, and Bishop Azariah. We tend to interpret our faith in terms of our own culture. Our European brothers look on us askance because we interpret the Word of God in a way which reflects our distance from the problems and suffering and history of Europe. Our brothers in India mistrust our impatience. The people of Africa are amazed by our individualistic interpretation. All of us are inescapably provincial. The Christians of no continent can come as close to understanding the will of God as can Christians of the whole earth together. If this is to come about, there must be fellowship between Christians of different cultural groups, emissaries going back and forth, people from one culture taking part in the Christian movement of another. This is a central task of missions in the new age.

Then, second, there are, between cultural groups within which there are Christians, vast differences in resources available. The Christian church in North India has as its economic base the incomes of farm families for whom the average annual income is thirty-two dollars. The Christian church in the Middle West of the United States has as its economic base family incomes ranging from \$1,000 to \$4,000. Yet the problems faced by the Christians in North India are more crucial, more strategic, in many respects, than those of the Christians in the Middle West.

Christian statesmanship demands that the resources of our worldwide fellowship be pooled and re-allocated in order (1) that we may meet catastrophes where they strike in earthquake, flood, and war; in order (2) that in our own country we may carry the Christian spirit to people in underprivileged areas and to localities where the burden suddenly becomes too heavy to be borne locally, as through

## ADDRESSES AND STATEMENTS

shifts in population, like those giving rise to defense communities; and in order (3) to meet the longer-term differences in the standards of living of peoples, so that the Christian spirit may not be hampered in particular localities of the earth when there are resources of Christians elsewhere on earth which could be shifted to it.

*These are the essential tasks of the missionary purpose.* Put more bluntly, *it is not* our task to send missionaries from "Christian North America" to "non-Christian lands," (1) because those lands have Christian groups in them which we with our lips welcomed to full fellowship at the Madras Conference, and (2) because North America is not Christian. *It is not* the missionary task to export policy for the Christian groups in other cultures. *It is* our responsibility to welcome into the formulation of the policy of the Christian fellowship of North America, emissaries from the Christian groups of other cultures, in order that some of our provincialism may be overcome in the program of the Christian movement on this continent. *It is* our privilege, since (through no virtue of our own) it has been our fortune to be born into a culture which, in our generation, has more material resources and greater experience in the Christian movement than have some other regions of the earth, to place some of our resources at the disposal of Christian groups abroad, in order to undergird their efforts in the opportunities which they face.

One of the lingering attitudes of a colonial era in missions, which we claim to have abandoned, is to be found in the way in which we still occasionally speak of the boards of foreign missions of our denominations as having a responsibility to their donors, and therefore having a responsibility for the way in which resources American Christians contribute are utilized abroad.

Coming to Chicago on the train from Wooster, night before last, I sat next to a sailor who was on his way back to the Great Lakes Hospital. Twice he had been on ships which had been sunk. Twice he had been rescued from the sea. He had lost the sight of one eye, and could stand only a few minutes at a time because of the torpedo wounds in both of his knees. What were the rights of that sailor as a donor? What place had been guaranteed him at the Peace Table and in the continued administration of his country, in exchange for the gift which he had placed at the disposal of his nation?

Surely he who is worthy to receive his days and his nights, is worthy of all else from you.

And he who has deserved to drink from the ocean of life deserves to fill his cup from your little stream.

And what desert greater shall there be, than that which lies in the courage and the confidence, nay the charity, of receiving?

## THE MISSIONARY PURPOSE AND THE WHOLE OF LIFE

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?

See first that you yourself deserve to be giver, and an instrument of giving.\*

I submit that no greater tasks face the missionary enterprise (of which this body is the premier representative on this continent) today than (1) to recognize this, its precise and definite function, both within the Christian movement and within the total life of mankind; (2) to determine the important relationships between this missionary purpose and the whole of life; and (3) to determine its policies and program so as to serve this purpose.

---

\* Gibran, Kahlil, *The Prophet*, Alfred Knopf, New York.

# PROVIDING RURAL CHURCH LEADERS FOR A COMPREHENSIVE VILLAGE SERVICE IN CHINA

ALICE E. MURPHY

*Missionary to China, Congregational Christian Churches*

Because the Christian message is one for the whole of life, for each person and every aspect of his life, wherever there is a group of Christians in a rural area, there should be a comprehensive village service, to meet the basic human needs and make life happier. This will only be possible if there is the right leadership.

I. *To get this right leadership* we must, first of all, know the village life in the area in which we work; then we can plan the right elements of the comprehensive program needed, know what kinds of leaders we will need and what they are to do; and then we can train our leaders accordingly.

We must be comprehending before we can be comprehensive. We must go to the village with deep understanding, accurate surveys and an inspired imagination. It was once the style in China to bind the foot to fit the shoe, now we must make the shoe to fit the foot. It takes love, patience and creative imagination to see the village life as it is and then as it might be. The Chinese must lead the way into the life of the village, but the missionary may help his Chinese friends to see things objectively and from a constructive point of view. The making of maps and surveys and the keeping of records all help us to be objective and understanding, hence right in our diagnosis and prescription.

II. *The Christian village program should usually be church-centered.* This does not mean that all the elements of the whole program will be carried on by the church as such. But it does mean that the church will feel a concern for the abundant life for everyone in the village, and will seek to integrate all good forces and activities in the life of the neighborhood, to correct any evils, and, in so far as other resources are not available to meet the needs, the church will seek to equip itself to meet them.

In many places the church already exists with its ideals of service, the respect of the community, and it has contacts with outside forces and agencies which may be called upon for help, and it usually has a building available for use.

A program of community service is a natural expression of the religious life of the church. There is a place in the church for both

## PROVIDING RURAL CHURCH LEADERS

men and women and for all ages and its program can reach all phases of life.

There have been some outstanding examples, in China, of rural reconstruction programs built up by strong personalities, but because they center in certain personalities, the program tends to break down when that person is no longer there. Other programs have centered in schools or hospitals and these have a better chance of survival, but the church was itself the inspiration behind that personality or school or hospital and will carry on when they are forgotten.

III. *For our comprehensive service we will need three types of leaders:* (a) the volunteer lay man and woman, (b) the pastor and well-trained woman worker, and (c) the advisory and training specialists.

a. We will need unpaid lay men and women because the activities of the Christian program in rural areas must be carried on preponderantly by volunteer workers. This is due to the amount of work to be done, to the low incomes of farmers, making it impossible to pay many professional workers; and most of all because our Christian faith must find expression in free loving service. "Christ's commands to love, to share, to teach, and to witness are addressed to every Christian." All Christians should participate in the program and all should be trained for their responsibilities.

b. The focal point of the whole program is the pastor or other full-time leader, who can demonstrate in his own life the Christian gospel, who can lead the laymen, integrate the program and relate the local church to the world-wide Christian movement. In most rural areas of China, both a man and a woman worker will be needed in each parish.

c. We will need advisory and training specialists. In most churches, district secretaries or superintendents, or bishops, are felt to be needed to give advice, guidance and other help to the pastors and pastorless churches, and to give over-all leadership. These advisory and training specialists may well be available for help in larger areas and on an inter-denominational basis. In the United States most of such leaders are employed by the state but it will probably be many years before such state help will be adequate in China.

IV. *Recruiting.* The recruiting of our church leadership rests first of all on Christian family life. There will be some fine leaders from among the new converts from non-Christian families, but the greater number of our best leaders will come from Christian homes with a Christian atmosphere. Mrs. Charles Soong, the mother of China's Soong family was a third-generation Christian. A strong

## ADDRESSES AND STATEMENTS

steady emphasis on Christian home life will mean fine clean young men and women for church leadership. Schools that are truly Christian in ideals, faculty and atmosphere should be further guarantees of the leadership we need.

V. *Training of these leaders.* a. The church is a fellowship of disciples active in the service of Christ. "Faith without works is dead"—or soon will be! There should be, for all groups in the parish, an *integrated educational program* emphasizing spiritual growth, fellowship and service. From this basic, inclusive educational program and the coöperative service activities of the church those capable of leadership will emerge.

b. By lay-training we mean specialized training for definite volunteer service in the church and community. We will need church officers; literacy workers; Sunday school or religious education workers; officers for coöperatives; homes, health, agriculture and recreation leaders; youth advisers; cooks and janitors; those in charge of aid for the needy; parish visitors; and leaders of music and worship services. In a rural church it is often necessary for one person to carry more than one responsibility, but for each task he should have special preparation.

(1) This special training will be, first of all, by apprenticeship, simply helping out under the guidance of the pastor or an experienced layman. It is the "learning by doing." But he will also need broader knowledge, skills and contacts with larger groups. There are many ways in which this expert help may be given,—through weekly classes or conferences, or by short intensive local training classes with leadership partly or wholly from outside.

(2) Since the training of lay workers includes planning the work to be done, choosing the ones to do it, helping them on the job and sending them to institutes for special training, the pastor is the key man, but it is most valuable to have, as well, in each field, a team of specialists who can help with the training classes or institutes and who can go into the parish for periods of intensive work for which the pastor does not have time.

For several years in the Tehchow-Lintsing field, in Shantung, the experiment has been tried of having such a small team of specialists stay in one larger parish for a year to work with the pastor and Bible woman in the lay training. These larger parishes correspond roughly to a county. The team usually consists of a woman with interest in all phases of children's work and home life, a public health nurse, an agriculturalist and a man for adult education and church organization. This team also carries a large part of the teaching in the lay-training classes for the whole field.



## PROVIDING RURAL CHURCH LEADERS

The National Committee of Christian Religious Education in China through its national Lay-Training Committee has planned courses on three levels, (a) for those able to read the New Testament and take simple notes, (b) for graduates of higher primary schools, and (c) for graduates of middle schools. So far, most of the courses and texts prepared have been for the first level.

The whole class should be planned to work up to a climax, such as an exhibit for the village with plays and demonstrations, on the last day, then, on the last evening, a quiet consecration and communion service for the members of the class only.

These camps should be a stimulus to the laymen to go home and do a better job. After the camp is over, it is very important that the pastor and woman worker of the parish should help them put into practice what they have learned.

c. (1) Since, at least two thirds of all Christians in China live in the country and there are four rural churches to one urban church, we should build up *special rural theological seminaries*, or at least strong rural church departments in other seminaries. These should be, wherever possible, in connection with a College of Agriculture. There should be one such rural seminary in each area of China, as perhaps, in Tsinan, Nanking, Foochow, Canton, Kunming, Chengtu, and Sian areas. Standards should be high but expenses low.

(2) Training in these seminaries should combine much of practical experience with the classroom study, so many days per week, or so many weeks or months a year, or perhaps a year as apprentice under a good pastor, or a year of internship. Medical schools in China require laboratory work and internship. Surely men's souls are as important as their bodies.

(3) "The Seminary curriculum should offer, in addition to all the basic courses in Bible, theology, church history, etc., a strong group of courses on rural life and service and the work of the rural church. These courses should include agriculture, rural sociology and economics, the coöperative movement, rural preventive medicine and public health, work for women and children, the rural home, music, art, drama, etc., and the rural church,—its organization, program, leadership, and finances." Provision should also be made for refresher courses and field training.

(4) Each rural seminary or rural church department should have a strong well-staffed extensive service. These workers might well be available for aid in conferences for rural pastors and lay-training institutes, for further education for pastors in service, and for the preparation and circulation of books and other materials for use in the village service. They could help link up the church with other agencies of rural reconstruction, such as universities, government

## ADDRESSES AND STATEMENTS

agricultural organizations, etc. They should also aid in experimental and research problems and projects.

(5) There should be an inter-seminary council for exchange of materials, ideas, personnel, and for coördinated service, heading up probably under the leadership of Nanking Seminary.

(6) As to the training of the regional supervisors and the specialists in agriculture, health, homes, coöperatives, etc., many must be trained in their own professional schools, though some will be graduates of these rural seminaries with special interests or experience, or with specialized post-graduate training. They should be rural-minded and be able to coöperate with the rural pastors and the lay men and women in the villages.

VI. *But how are we to assure getting the right personnel?* There are various "stumps that must be pulled" to assure better cultivation of the rural field. We must study and overcome some of the real difficulties of rural work—the loneliness and the danger of growing mentally lazy or of going stale from lack of contacts with those who can stimulate us to growth and study. We need to "glamorize" rural service.

(a) To get the best men and women we must have a program of comprehensive village service that will command their respect.

(b) We must give more recognition for work well done. There has been a "sense of professional inferiority" that haunts the one who works in the rural field. We must stress standards of service, not size of building, congregation or salary.

(c) One plan that seems to hold great possibilities of removing the stigma of inferiority that sometimes takes the joy out of life for the rural leader, is the plan of the Church of Scotland for an equalization fund for a minimum salary through the giving of all the churches. It is not a sharing by the ministers but the stronger churches helping to bear the burdens of the weak. This plan also tends to raise the ministerial standards of education and service. In other areas, the practice of systematic tithing or the use of the "Lord's Acre" plan have gone far in solving the financial problems of rural service.

(d) We need a strong Rural Fellowship in China which will do for all of China what the North China Christian Rural Service Union was beginning to do for us in North China. It could give us fellowship and esprit de corps, a clearer philosophy and objectives, and better methods.

# ADJUSTING OUR CHRISTIAN PROGRAM TO AFRICAN LIFE

NEWELL S. BOOTH

*Missionary to Africa, Methodist Church; during furlough teaching in  
Kennedy School of Missions, Hartford Seminary Foundation*

Africa is as much in need of reconstruction and relief as any of the war torn areas of the world. Destruction has been widespread in Negro Africa. It has not been the destruction of physical property, but the more serious damage to spiritual values. In this sense it might almost be said that China is less in need of reconstruction today than she has ever been in her history. Today she has a new spirit of unity, a courageous, far-seeing and respected leadership, a real concern in tackling the problems of her masses in educational and social services, a faith in the future, a sense of power born of years of successful resistance, and self-confidence, humble yet real, and demanding recognition. With these spiritual resources, together with a growing recognition of the worth of Christianity and the help in physical recovery that she will be given, there is bright hope for China. But the very soul of Africa is being destroyed. It has not come all at once in these years of war but it is just as real as the sudden destruction caused by the block-busters. And it is definitely the result of the contact of Western civilization with African culture.

## I. AFRICAN LIFE OF TODAY

### A. *The Destruction of Spiritual Resources*

1. I am not so concerned as are some about the loss of particular outer forms of African culture. In dynamic changing life those cannot in any case be maintained. It is not that the beautifully decorated clay pots are being replaced by cheap metal containers or even by gasoline tins, but that the African is losing that essential sense of vocation, that belief that work is a way to express the aesthetic feelings, that everything which is done ought to reveal something of the person doing it.

2. It is not that special songs are no longer sung, or even, with all respect to certain musicians, that a whole form of music and dance may be lost, but that the Negro is in danger of losing that fundamental happy adjustment to life which brings music bubbling forth even in the midst of disaster and misery and hopelessness.

3. It is not that particular forms of marriage or traditional patterns of government are no longer followed and in many cases could not possibly be reinstated, but rather that the peculiarly African sense

## ADDRESSES AND STATEMENTS

of social cohesion which gives status to each individual and weaves every member of society into a recognized system of mutual privileges and obligations is disappearing, and being replaced by social disunity and irresponsibility.

4. It is not that particular laws of interesting historical nature, nor for that matter even that a whole system of indigenous law is being lost, but more that now we find sullen, compelled compliance with misunderstood laws in place of the former very noticeable unwillingness of the African to resort to force to carry out the provisions of law. He preferred to depend upon the tremendous force of social pressure.

5. It is not merely that certain chiefs have been deposed and others greatly restricted in power but that the African is losing his usual respect for authority and loyalty to leadership.

6. It is not even the progressive loss of a way of holding land. Although I am firmly convinced that the western idea that individual ownership of land is the only way to progress is wrong and that the communal idea of Africa that land is for the service of all just as the air and water is far superior. Yet my concern is that Africa is losing the idea of the religious significance of the soil, and the importance of the land as the home of a people and its utilization for the service of all.

7. It is not the destruction of interesting, picturesque, and curious religious ceremonies but the substitution of Western secularism and the veneer of sophistication for the deep penetration of religion into every aspect of life which has been so characteristic of African culture.

8. It is not the destruction of particular beliefs about the unseen world, but of that valuable African quality of living which depends not alone on cold reason but also looks to the experiences of the emotional life to reveal the truth about reality.

In the adjustment of our Christian program to African life there must be reconstruction of these elements: the aesthetic vocational sense in production, the fundamental happy adjustment to life, social cohesion, the dependence on social pressure rather than force, loyalty to leadership, the religious significance of the soil, the interpenetration of religion and daily living, the reality of the emotional life. These elements of spiritual power are not only vital to Africa, but can make their contribution to the richness of living in our world community.

### B. *The Need for Relief*

There is also need for relief in Africa, relief from the intensification of certain harmful aspects of African life. Perhaps the two

## ADJUSTING CHRISTIAN PROGRAM TO AFRICAN LIFE

worst characteristics of African culture have been its divisiveness and its fears. To both of these have been added new elements by western contacts.

1. To the divisions due to language, tribe and geographical features, we have added the artificial antagonisms that have brought strife all over the world. For example the problem of race, that bitter root of trouble which the white man seems to take everywhere. Through it we have done our best to destroy the characteristic manliness of the Negro by continually insisting by actions if not words that he is something less than a man. We have added also the divisions of religion which in the past the African did not know. Not only has there come to Africa the conflict between Mohammedan and Christian, but also between Catholic and Protestant, and, to our shame, between denomination and denomination.

2. To the fears that the African has had of the spirits, of death, of sickness, of unfriendly neighbors, there has been added the fear of new diseases particularly venereal and occupational ones; there is fear of repressions along the color line; there is fear of lack of security on the land as the other people see their best areas being appropriated by their conquerors and themselves crowded back into the poorer; there is the fear of the depletion of the land as over-cropping and over-grazing cause erosion; there is also the fear of dislocation due to the demands of industrial labor; there is the new and great fear of the wars that come from the strivings of the controlling European powers together with the fear of change in control that may result.

### *C. Hope in the Christian Church*

There is vital need for reconstruction and relief in Africa. In a sense disruption is the inevitable result of culture contacts. But much of this destruction could have been avoided, and much reconstruction of these spiritual resources of the Negro peoples is possible. In some places and in some matters governments are attempting to do something to right the errors of the past. But on the whole the hope of the African is in the Christian church. It is true that Christian forces have contributed to the disastrous situation in Africa, but it is also true that the church has been the major force in averting even greater destruction and has pointed the way towards the recovery of lost values and their integration into even higher ones of a loving, serving brotherhood of Christ. In adjusting our Christian program we need to consider, in addition to those demands for reconstruction and relief, the need for construction of those institutions and services which Africa has never had—the almost non-existent colleges and universities, the sorely needed hos-

## ADDRESSES AND STATEMENTS

pitals, the agricultural training schools and extension centers, urban social service agencies, multiplication of schools and churches.

There is also need to recognize the fundamental inadequacy of the African's religious life apart from full Christian living, and the ready responsiveness at the present time to the call of Christ. Emory Ross's statement that there is a greater chance in Central Africa than anywhere else for Christianity to become the whole way of life for a whole people is still true. For example, in the Congo nearly a third of the population have become followers of Christ in two generations. For the full achievement of Christian living and its widest extension in the fertile soil of the African peoples there is need for the most fully integrated Christian program that the genius of the church under God's direction and in His power, can provide.

### II. THE ADJUSTMENT THAT IS NEEDED

There is need for integration on five levels: that of neighborhood pastor and teacher, of the supervisory worker, of the mission station, of the denominational board, and of interdenominational agencies. It must of course be recognized that a certain amount of this integration and adjustment has already been realized in parts of the field, and perhaps in some areas there is approximation of the whole program. But when we consider Africa as a whole, it is plain to see that there is still much to be done. The discussion of adjustments needed at the first two levels would be more profitably carried on in Africa among the workers concerned.

(The speaker included in his address at this point sections covering adjustments to be made by (A) the village worker and (B) the supervisory worker. The editors regret the necessity for their omission for lack of space.)

#### C. *The Mission Station*

An adequate, integrated Christian program demands certain adjustments on the level of the mission station.

1. First of all departmentalism must go. As the Westerville, Ohio, report said,

We are not called to take evangelism, education, medical work, agriculture, or industrial arts to Africa as "subjects" or departments, but by all these means to bring to bear the love of God in Christ upon the whole life of Africa in transforming power, so that the African community may grow into a new and unified life."

The departmentalization of mission activity tends too often to result in scattered and haphazard ministrations, each department serving different groups, as individuals, and so failing to achieve the dynamic impact which a planned and comprehensive ministry of service might secure. Too often the paths of the missionaries and workers into the villages have been

## ADJUSTING CHRISTIAN PROGRAM TO AFRICAN LIFE

parallel, not convergent. The evangelist has limited his concern to the souls of the people and the building up of the church. The educator has tried to develop the mind, spread knowledge and build schools. The medical worker has healed bodies and combatted disease. The agriculturist has fed the hungry through better farming. The industrialist has enhanced material comfort and fostered practical skills. But none of these activities is complete in itself, each is complementary to all the others. Each expresses in its own way Christ's purpose "that they may have life, and have it to the full," but all must be brought to bear comprehensively, according to the actual needs of any particular community, in order that that community may truly know life in its fulness.

2. The second adjustment needed is to change the all too common attitude that the mission station is a place to which people go to receive services. Rather it should be primarily a service center from which help goes out to the area around it.

The services at the station will naturally grow out of the outreach of its work. People will be sent in for surgical treatment or nursing, workers and lay people will seek further training in order to cooperate in village activities, conferences and gatherings and demonstrations will be held. But the primary look should be outwards.

3. Another result of integration rather than departmentalism will be combined planning and close interrelation of every phase of the work. For example, in the case of the land there will be need to interpret the religious significance of the soil and lead folks in appreciation and worship of the Giver of the land, there will be need to teach the nature of the land and its importance in individual and group living; it is necessary to see its relation to the diet of the family, its effect on nutrition and general health must be noted; it must be recognized that the land is the source of all building materials; techniques of cultivation and conservation are to be demonstrated. In planning such a program the preacher, educationalist, home expert, medical worker, industrialist and agriculturalist will all be needed. And the same close correlation could be shown in every phase, for how can medical work be planned without realizing that there must be preaching and worship on the theme of the body as the temple of the Holy Spirit, teaching as to the stewardship of the body and the details of hygiene, proper home and diet habits, the raising of proper food, the construction of sanitary communities?

4. There will also have to be enough interchange of work and cooperation in tasks so that there will be real, and not just forced, mutual understanding. And also this interchange will facilitate the carrying on of related tasks over the period of furlough of some specialized worker.

## ADDRESSES AND STATEMENTS

### D. *The Mission Boards*

I should like to list the points at which I believe our denominational boards need to adjust their part in the Christian program for Africa that it may be as comprehensive as possible.

1. They should more adequately appreciate the strategy of present-day work in Africa because:

a. Of the ready responsiveness of the African peoples eager for what Christianity is and offers.

b. Of the opportunity of molding almost from the start the form of the new civilization being developed as the result of the present contacts.

c. Of the importance of Africa in the immediate future peace or conflict in the world and the necessity that it be a Christian Africa that takes its place in the brotherhood of the globe.

2. They should respond to this strategic importance by granting the proper priorities in the allocation of men and money from the resources which God places in their hands.

3. They should see to it that their staffs include the types of workers needed for the fullest program around each center.

a. Fully trained agriculturalists in our missions in Africa the most rural of all continents can almost be counted on the fingers of the hand. Many more are needed.

b. Practically none of our doctors and very few of our nurses are experts in public health in a land crying for preventive medicine, the study of nutrition problems, and the maintenance of maximum health.

c. Only a few of our workers can be considered as experts in the training and guidance of counsellors in home and family life.

d. Too much of the training of pastors and teachers is in the hands of ministers with little or no training in the techniques of creative and community education.

e. Experts in religious education particularly along the lines of integrating religion in all educational work are greatly needed.

f. Case workers to assist in the reorientation of rural people suddenly set down in our urban centers are urgently required.

g. Africa demands people of marked linguistic ability to meet its problems of language and of literary capacities to guide the growth of a literature.

h. Africa calls for preachers of power and fire, and church administrators able to identify themselves both with Christ and with the people in order that an indigenous African church may grow.

Each board, by itself, or in coöperation with other boards working in the same or contiguous areas should consciously and continuously work up and maintain its staff in each locality so that in addition to general workers, or among them, these special types of missionaries



## ADJUSTING CHRISTIAN PROGRAM TO AFRICAN LIFE

should be available everywhere. If fully trained experts cannot be provided general missionaries should be encouraged and helped to specialize along these lines and be given supplementary training. In some lines of work this would be the preferable procedure.

4. The boards should seek to recruit ahead of demand on the field so that adequate time may be given for preparation—general, professional, linguistic, in the knowledge of Africa and its people, and in the understanding of the relation of each one's specialty to the total task and to the realizations of the ways in which each must relate himself to an integrated comprehensive whole.

### *E. The Interdenominational Agencies*

The final level on which adjustment is needed to meet the urgent demands of the present day for a program comprehending all the problems of African life is on that of our interdenominational agencies here in America such as this Foreign Missions Conference and its related committees, and the National Councils in Africa. There are tremendous problems which can be met only as we work together as the total church of Christ.

1. First of all there is the problem of higher education. There is the need to prepare an educated African leadership to help that Continent take her place in the fellowship of the nations. There is a splendid group of leaders, but they are inadequately equipped for their task. There are almost no opportunities for training on a university level. Of course a few institutions do exist and have a handful of students in the top classes. But they are totally inadequate to the need. There are not enough feeder schools of secondary level. The coöperation of all is needed to survey the field, canvass the present situation, elicit the proper governmental and other help, support and advance higher education in Africa. Africa is just not up to the other fields of our mission activity in the provision of higher education, and no attempt should be made to excuse it on the ground that the African is not as capable of receiving it as others.

2. Effective leadership requires an advancing mass of people more and more prepared to co-öperate. There is constant talk that colonial governments must consider their task to be that of preparing people for self government. Practically none of Africa's people can read. You cannot talk about the first stages of preparation for self determination until you have people who have the means of communication. The problem of literacy and the extension of mass education on a community basis must be the concern of our interdenominational agencies.

3. There is need to meet coöperatively the challenge that comes when a rural continent is faced by urban civilization and industrial-

## ADDRESSES AND STATEMENTS

zation goes on apace. The problem is more acute in Africa because of the fact that most of the industrialists there still have the idea that some divine right entitles them to consider the Africans as specially placed there to provide them with labor and so they shuttle them back and forth from the rural villages and reserves according to their pleasure and current needs, often basing their wages on the idea that their families can be supported at home, and their lack of provision for unemployment services on the plan of just shipping them back to the reserves where they can look after themselves. This rural-urban interchange cuts across mission areas and even national boundaries. It must be met jointly by the missions.

4. In the fourth place there is need for major consideration of the wider problems of health in Africa; the question of endemic diseases, the questions of the relation of nutrition and health and the related problems of the deficiencies in the soil and food products. The coöperation of medical and agricultural workers, committees and agencies is required in active study, in seeking the support of governments, and in devising and carrying out such plans as are made.

5. There is a related problem in the agricultural field as to the safeguard and wise use of the land. African soil cannot support the tremendous debt which is in process of being built up. In this country the destruction of soil probably outweighs our great war debt of hundreds of billions. In many places of Africa the soil is none too rich to start. And especially in the reserves where land is restricted, erosion and destruction are on the way. Everywhere there is need for attention to the scientific conservation of the soil. Mission agricultural workers should work on a coöperative basis to arouse the governments to the danger and to instruct the people in methods of real stewardship of God's earth.

6. There is need for far-ranging adjustment in our relations between the races in so far as Africa is concerned. We cannot fight for freedom and continue to deny it. We cannot fight against the idea of a super-race and blithely go our way assuming that we are at least a bit superior. It must be met on the level of the individual missionary. It definitely has not yet been solved there. It must be met on the level of the example of the church and Christian people in this land. It must be met in connection with the question of the use of Negro missionaries. It must be met as a world problem. It must be faced with the colonial powers of Africa. This is a problem for us all to meet as we work, pray and live together.

7. There is another need that we must frankly face. There are implications of our gospel that impel us to do it. It can be met adequately on no level lower than that of the most united action of

## ADJUSTING CHRISTIAN PROGRAM TO AFRICAN LIFE

the whole Christian church. Without its solution there can be no truly comprehensive Christian program in Africa. Briefly it is this. If we do not actually become the voice of Africa, at least we must amplify, broadcast and support that voice when it speaks of the aspirations of the peoples of Africa to regain a place in their own land, and stand ultimately as free people in the fellowship of the nations.

# CHRISTIAN STANDARDS OF LIVING IN THE HOME AND THE COMMUNITY IN INDIA

MRS. L. WINIFRED BRYCE

*Missionary to India, United Church of Canada*

India is deeply conscious of the changing standards of living both in the home and the community. Some of these changes have been operative for some time. I should like to indicate four that seem to me to be of special significance, indicating at the same time to what extent the Christian community has been influenced.

1. The breakdown of the old joint-family which has been going on steadily. This is largely due to the increasing momentum of the development of industry, in alliance with transportation, which has proceeded apace during the war years, when India has earned the title of "the arsenal of the Middle East." Since the joint-family is based on an agricultural society, industry inevitably makes its position less secure. Christians have been probably even more affected than others, partly because the convert has frequently been ostracised from the family group, but even more because few Christians own the land they cultivate. They are for the most part landless laborers, or their holdings are very small.

2. The education of women, one result of which has been a much higher economic status than women have hitherto enjoyed. In fact, in many places a woman can earn more than a man with the corresponding degree of education. This presents certain dangers which affect family life, and because Christians are far ahead of Hindus and Muslims in the proportion of educated women, the Christian family is feeling these dangers in special ways.

(a) If a woman is not satisfied with her married life she can walk out and support herself with little difficulty.

(b) Frequently married women continue to work after marriage, without leaving their homes. In India there has not been the prejudice against married women workers that there has been in some other countries; e.g., in India we have a considerable number of married women teachers. Where the need of professional women is so great it seems a pity that the country should be deprived of their services, and yet it is evident that it would be much better for the homes if fewer mothers were gainfully employed.

(c) The changed economic situation is also producing a new class of unmarried women in India. Because a girl can earn more than her brother, and because she is more easily persuaded to spend her earnings on her family, Christian parents tend to educate the girls

## CHRISTIAN STANDARDS OF LIVING

more than the boys, and also to postpone unduly the marriage of the daughter.

(d) This emphasis on the education of the girl rather than the boy sometimes leads to marriages between Christian girls and non-Christian men, because the latter seem to offer more prospects of developing satisfactory standards of living. One girl put it to me this way: "We prefer to marry Christian boys, but many of them do not have the education we have. Of those that do, a number marry girls of less education. And in any case we want to marry a man with initiative and some prospect of getting on. We do not mind beginning in a simple way, if we know there is a chance of advancement, but it is very hard to marry a man who is in a rut when we feel that he is never likely to rise out of it."

3. The third significant development in society which is affecting family life, is the remarkable growth of organizations of many different kinds, which enlist women in a variety of voluntary services for the community. Almost all churches now have a women's organization as an auxiliary to the local congregation, or to home mission work, or to the temperance cause. It gives the women a good deal of esprit de corps, and also valuable training in organization and the conduct of a meeting. Among non-Christian women in recent years politics has been a great stimulus to women to organize and take part in public affairs and they have shared on terms of equality with men in almost every political conference and action. There are also specifically feminine groups in connection with most of the political or semi-political organizations, with the exception I think, of the socialistic or communistic groups in which men and women generally work together without sex distinction. The major women's organizations, however, such as the National Council of Women and the All-India Women's Conference make a point of avoiding all political and religious barriers. And finally, in recent years, there has been some development of institutes and clubs for rural women, which will undoubtedly be greatly encouraged by the adult literacy movement.

4. The fourth important influence in changing the pattern of family life is the Indian cinema, which has in a few years developed into a large industry. Incidentally, it is of interest to remember that the Indian film began when "a draughtsman working in the Archæological Department happened to see *The Life of Jesus Christ*, a religious film, which was then showing in Bombay. While sitting in the darkened auditorium, watching the moving shadows on the screen, he visualized the images of Hindu gods in place of Jesus Christ, and determined to produce the first Indian moving picture." \* I must pay tribute to the useful work that has often been done by the films in popular-

---

\* K. Ahmed Abbas, "Life and Letters To-day." May, 1940.

## ADDRESSES AND STATEMENTS

izing social reforms. I have seen the need for rural reconstruction vividly pictured on the screen, and also stories of men and women of education and culture who have gone out to help the villagers in various ways. And along with the poverty and need of the village there has also been an attempt to show its inherent culture, in its songs, dances and festivals, and the humor too of its life. I feel that the films have often manifested a genuine respect for the peasantry. Films have also protested against the marriage of old men with young girls, or the unsympathetic relationship between mother-in-law and daughter-in-law, and other domestic problems. The most striking contribution, however, of the cinema to fresh patterns of family life is probably the constant emphasis it gives to the idea of pre-marital romance, and this has been accentuated by the new type of music, generally called "cinema music," which has swept the country. Christians have been influenced by the cinema along with everyone else, and possibly in much the same way. Some of the actors and actresses who have made worthy contributions to this new art are Christian men and women. I recall one of our students who became a lawyer in private life, but who made his name for good, clean fun in the films. One man, who is well known, is the son of a pastor, and a woman star is a graduate of a Christian college for women.

We must now turn to another phase of the current situation and give it serious consideration, because of its many implications. It is the imminence of self-government for India. It is definitely expected that upon the cessation of hostilities India will write her own constitution. It would be rash to attempt to predict what changes will take place, but it is only prudent to realize that when a little Christian church of about eight million members is part of a nation of 400 millions, the changes *may* be many and far-reaching. The situation may, moreover, vary from place to place, according to the disposition of those who may be in authority there. In this connection there are two reasons why particular emphasis should at this time be laid on the building up of the Christian home.

1. It is the Christian home which is the nucleus of the church. The church is not a collection of isolated or independent individuals. The church as it functions in society is a coöperative enterprise of Christian homes. It is to the Christian family that the church in India will look to keep things steady during days of changes and reconstruction. It has been the Christian fathers and mothers of India who have stood out against panic and hatred when they swept like epidemics here and there. No one who abides in God through prayer can fall a victim to these maladies of the spirit.

2. In the second place it is the Christian family which gives the clearest and most effective evangelistic witness to the power of the

## CHRISTIAN STANDARDS OF LIVING

gospel in everyday life. Such developments as the caste mass movement in the Deccan which was surveyed by Bishop Pickett some years ago, show how radiantly the lives of many humble village Christians have manifested the power and love of God so that the members of the conservative middle castes have been won to Christ and his church by such a witness.

It is with joy, then, that we hail the development of the Christian Home Movement which has been springing up spontaneously in many places in India in recent years, and which has been wisely organized and directed by a special committee of the National Christian Council. The two most significant movements among Christians in India today, which have overswept all geographical or ecclesiastical or linguistic bounds, are the movement for the Christian home and the movement to make the church literate, and the two seem to go hand in hand.

I have already suggested the social importance of the witness of the Christian home. Within the last few days I have received fresh evidence of the way in which God's Spirit is working in Indian homes. In a recent letter from a Hindu friend she spoke of the work being done to help in famine relief in Bengal. Among other things she mentioned that two organizations were bringing 150 orphans from Bengal to be cared for in the city of Indore, and a number of people were preparing to receive these orphans into their homes.

I can think of a similar instance which happened about five years ago. I was sitting in a women's meeting which was discussing the closing of an institution for Harijan girls which had been discovered to be badly run. There arose the question of what provision should be made thereafter for the education of these girls. And these women, who belonged to the leading families of that city, in quite a matter of fact way suggested that the girls be given scholarships which would enable them to attend the high school where their own daughters were enrolled as pupils.

Lord Balfour has been quoted as making a statement which seems to me profoundly wise. He said, "It is the work of the church to create such an atmosphere that the state can find it possible to legislate in ways that will make life safe for the friendless and weak." Perhaps it is permissible to paraphrase that saying in these words. It is the work of the Christian family to lay such a foundation that the church will find it possible to bring all men everywhere into the great family of God. In that glorious consummation the Christian standards of living in the home and community life of India will have a share.

# THE HEALTH NEEDS OF THE WORLD

EDWARD H. HUME, M.D.

*Secretary Christian Medical Council for Overseas Work*

Two recent utterances will stimulate our thinking. One is a recent book by Miss Phyllis Garlick, *The Wholeness of Man*, published by the Church Missionary Society in London. She sketches for us the way in which, during the century of great colonial expansion, there appeared and converged two mighty streams, modern science and the outreaching Christian ministry of health and healing. The other is the recent article in *Christendom*, by Dr. Timothy T. Lew of China, "The Voice of the Younger Churches." He urges us, as we approach the postwar world, to take up our task with "broad axes and great swords"—the Chinese proverb implying the need of great planning and much pruning.

## *I. The church looks out on the health needs of the world.*

1. The need that health be regarded as a redemptive ministry, concerned with manifesting Christ's body, wounded and maimed, as the one sure source of redemption for the whole of society. If the church thinks of such a ministry as "peripheral to the heart of the gospel," it misses the mark entirely. When Jesus said to the cripple at Bethesda, "Wouldst thou be made whole?" he meant just what the words implied—"I am here for your redemption, to bring you wholeness of body *and* spirit."

2. Since the ministry of compassion and healing is central to the gospel of Jesus, implicit in his teaching and living, the church is bound to lose power if it withdraws itself from the maintenance of church hospitals and leaves the ministry they should incarnate to the secular community.

For generations, the churches of America have given their name and their support to hospitals. Significant as this ministry has been through the years, it is evident today that, by and large, the churches in America have tended to withdraw from formal participation in these institutions. Many of them, though bearing a church name, are becoming secular hospitals. Many religious bodies are perplexed. Some believe it an essential part of their task to continue the ministry of healing. Others regard hospital work as peripheral, scarcely justified as holding the attention of the church so long as community agencies perform the needed service efficiently and in friendly relationship with the churches. We cannot consider this view as giving an adequate and realistic picture of the situation or of the Christian task.



## THE HEALTH NEEDS OF THE WORLD

The extension of public agencies does not free the church from making its own distinctive contribution in this field.

3. The health ministry is, in the deepest sense, a spiritual ministry, yet its spiritual message must take form in social action. The church must see its doctors and nurses impelled to their healing task by a new social concern. The maladies of heart and stomach and lungs are not physical merely, to be understood and treated by scientific medicine only. More often than many doctors today realize, they arise in, and are aggravated by, social tension, economic worry, mental anguish. This is what Jesus had in mind when he offered wholeness to those whom he healed.

4. There is need that the church's concern show itself in many new ways:

(a) Relief of human need. It is clear that social dislocation will follow the present world catastrophe. "Disease follows famine," Professor Winslow said, "as inevitably as famine follows war. Tuberculosis increased its death toll in Germany by 57% in 1918 as compared with 1914. With the additive effects of mass migration, lack of medical service, and breakdown of community controls, more dramatic manifestations of herd infection are certain to appear." The demands for relief and rehabilitation thus created present staggering opportunities that the church cannot sidestep or ignore. The church has always reached out wherever there has been sickness, or destitution, or hunger. It will continue to heed those words: "I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; naked, and ye clothed me, sick, and ye visited me." It will associate itself with all efforts to relieve need.

(b) There is need of action in the field of maternal health and child welfare. The progress made in some favored areas of the world should, as soon as possible, be realized everywhere. The millions of lives lost in war must be replaced, and favorable birth-rates maintained; but mothers, who bear the burden, must be given better protection. The risk of death or invalidism, already remarkably lessened, must be reduced still further. Medical science in recent years has found the way, within limits, to permit selection of the optimum time for conception, and to insure protection against pregnancy at times of invalidism. Coming generations will derive untold benefits as they see the unwanted infant of the past replaced by the sturdier and planned-for infant of the future. New hope has come to millions of parents, but there are millions more to whom this new knowledge is denied. These silent, often ignorant, and suffering mothers should be given a fair chance. The church should give its cordial approval to sound public movements for the control of venereal diseases, recognizing that moral issues are at the very heart of the problem.

## ADDRESSES AND STATEMENTS

5. There is need that the church should insure adequate training for all its health workers; clinical training in hospitals for theological students who are to undertake the pastoral and social ministry; and, wherever possible, a beginning of religious instruction for those medical and nursing students who plan to take part in the religious ministry.

6. There is need that the church lay it upon the hearts of its members to share in the ministry of compassion. Its membership would thus discover, both at home and overseas, how truly all its health workers—doctors, nurses, and others, as well as its pastors—are engaged in a single spiritual task.

### II. *Lines of action.*

To meet these urgent health needs, certain lines of action are suggested for the church, particularly for its outreach that we call medical missions.

1. Coöperation with nationals. Race lines must disappear. Nothing has happened in the missionary enterprise in Great Britain that has met with more general approval than the election of Dr. Harold Moody, a Negro from Jamaica, as President of the London Missionary Society. This choice has already reduced friction in many quarters between Britain and India.

2. Christian medical education. One of the more significant enterprises before the church today is the call for sustaining and strengthening the union plan for a medical college of university standard at Vellore in South India. The project is already receiving considerable financial support in India, in Britain, and in the United States, but more is needed to insure the attainment of the standards required by the University of Madras. At the Madras Conference in 1938, speaking of the training of doctors and nurses, it was well said: "It is not enough that they have high medical qualifications. They must be imbued with that inner equipment of spirit which springs from a living faith in a living Christ. This equipment of spirit, which secular institutions of themselves do nothing to provide, needs constantly to be replenished."

3. Integration with government health programs, whether in Africa, or China, or India. The National Health Administration of China has already given many evidences of its interest in a coöperative relationship.

4. Specialized training for medical missionary candidates. They must be grounded in an understanding of the Christian message. In addition, according to their special needs, they should have training in the language, the customs, and the religions of the people among whom they are to serve. Dr. George W. Harley of Liberia has given

## THE HEALTH NEEDS OF THE WORLD

us a vivid illustration of how a medical missionary gains strength and makes lasting friendships with the people around him if he becomes a searching student of anthropology.

5. In every area let the church stand back of the ministry of healing. Neither here in the West, nor in Asia, nor Africa, must the local churches believe that the church's life is separate from the work of compassion and healing.

### III. *Certain underlying issues.*

(1) We need not fear nationalism, provided only we eradicate spiritual imperialism from our schools. (2) We must be willing to learn humbly of those we go to serve. (3) We must be ready to reduce our great overhead and our many institutions, to be mobile in spirit, and to accept assignment to unexpectedly difficult tasks. (4) We must be eager to win the love and confidence of nationals everywhere. (5) We must be willing to make a creative force out of the redemptive ministry to which we have pledged ourselves.

# THE NEEDS WE FACE

## I. IN MOSLEM LANDS

MISS GLORA M. WYSNER

*Secretary, FMC Committee on Work Among Moslems;  
Missionary to Algeria, Methodist Church*

Interest in Moslem countries is greater today than ever before. A part of this is due to the war. Our troops have been stationed for a great many months in Moslem areas and they have written home of many of the strange customs. Moslems are becoming known today as they have never been known before. They are being brought near to us by the press. The day Iran entered the war, there was a long editorial in the *New York Times* calling attention to the fact that this was the first Moslem country to enter the war and the significance of this entrance on the side of the United Nations. *Life* magazine has carried articles on the Arabs and other magazines have done the same.

We are hearing about the Moslems in many of the new books about North Africa that are being written today. Some of them, sad to say, show little understanding and appreciation of the Moslem who should be the concern of every Christian today. Again, the visit of the sons of Ibn Saud, King of Arabia, to America some weeks ago brought closer to us the needs and problems of Arabia.

Recently in Congress there were presented appropriations for cultural attaches to be sent to Moslem capitals of the world. Unfortunately they were all cut out of the appropriations except the one to Ankara, Turkey. But it is to be hoped that they will be put back again as the interest of the United States increases in the Moslem world of today. Yes, and it is not only our country which is interested, but we could tell of what Great Britain is doing for the interest of Moslem groups around the world. Pressure in Algeria has been brought to bear by Moslems so that citizenship rights have been granted recently to the literate Moslems. They have been allowed to keep their personal status, the keeping of which has been one of the many political concerns of the French and Moslems in Algeria for many years.

There is not time to go into the past history of Islam. To do so would be a humbling process for us Christians. We have made mistakes. Yes, we have done some fine work among Moslems and yet, the Moslems are the most neglected of all the groups calling for the Christian gospel today. In the past few years other groups have been bidding for Moslem interest and support. Hitler called himself the "Protector of Islam," and almost won in some of the Moslem areas.

## THE NEEDS WE FACE

Mussolini declared himself the defender of Islam and said that no Christian missionaries would be allowed to go to places where Italy was defending Islam.

Islam is the only religion except Christianity which has made great extension in territory and gained spiritual dominion amongst the primitive peoples of the world. Do you realize that Christianity has fallen in some places before the advance of Islam? North Africa is known today as the land of the vanished church because Islam wiped out the Christian church. It has been a great missionary movement without, in most instances, a missionary organization such as we find in Christianity. It remains as a distinct challenge to Christian missions today. In India there are more Moslems than in the Near East and yet they are the minority group. We sometimes forget there are Moslems in China, in Malaya, in the Philippines, in Java. In fact, in almost all parts of the world you will find them for one out of eight of all the population of the world follow the Moslem faith. Yet it has been of little concern to the Christian missionary groups of the world to win these Moslems to Christ.

There are many problems, of course, of concern to Christian missions among the Moslems today. Religious liberty is one of them. We cannot solve this problem without knowing what the Moslem believes on this great question. For Moslems there is a finality about Islam which we must recognize. Christianity is looked upon by them as a superseded faith. It is conceivable to them that a Christian may become a Moslem, but for a Moslem to become a Christian is deemed impossible. Consequently in many countries today you cannot register as a Christian, you register only as a Moslem.

There is a desire for union on the part of some Arab states. What will the trend be in this? What effect will it have upon the furtherance or perhaps the limiting of Christian missions in these areas? The question of the Arab and Jew in Palestine needs to be understood from the point of view of the Arab as well as the Jew.

There is the question of the Moslem groups in India and the stand they will take in India's struggle for independence. In certain places secularization is taking place rapidly among the Moslems. Turkey is one of the finest examples of this. Turkey joined with Germany in the first world war and at the close of the war the Ottoman Empire crumbled. We as Christians ought to realize that the secularization of Turkey and of some of the other Moslem areas is one of the greatest opportunities we have and the secularization may prove to be our friend.

Today many seem to feel that Islam is definitely on the wane because women in some Moslem countries are no longer veiled. Simply removing the veil from the Moslem woman's face does not remove the

## ADDRESSES AND STATEMENTS

veil from her life. There are veils upon both men and women in Islam that only the gospel of Jesus Christ can remove. There is a craving for education which must be met. The Moslem world is in flux and what will the church do? We should be concerned to educate our constituency in America as to the Moslem problems and opportunities that are ours today. I gave a Moslem bulletin to a woman the other day. After she had read it she said, "Those Moslems I read about in that bulletin, are they Protestants or Catholics?" That may be extreme but there are a great many people in our churches and I dare say a goodly number among our board members who are not yet conscious of the Moslem.

We must have new recruits for the Moslem field. In a questionnaire which I sent out from the Foreign Missions Conference to find out how many candidates there were for the Moslem fields, the number was pitifully small and most boards had none at all. When the Africa Conference met at Otterbein in 1942, they recommended that more people be trained for Moslem areas in Africa immediately. Yet practically nothing has been done as yet about this.

People will be going to Moslem countries as never before after the war is over; some in the interest of oil companies, others as attaches of the government, still others in the interests of agriculture and education. Have we no responsibility in our churches at home to lay upon the hearts of our Christian young people the challenge to serve as Christian laymen in these Moslem areas? In the early days of Christianity people took knowledge that the disciples had been with Christ. If consecrated Christian people live among Moslems, they too will take knowledge that they have been with Christ. The Otterbein Conference also asked that two Negroes be sent as soon as possible to the border lands between the north and the south in Africa to try to stem the tide of Islam in these areas. Nothing has been done about this. Here is a strategy that must not be neglected. The opportunities for educational service for both men and women are great in Moslem areas where illiteracy is still very high. The Henry Martyn School in India needs the support of America and England. In our coöperative effort we can get behind that great University in Cairo with all the fine work that it is doing in developing leaders in Moslem areas.

We think the Moslem work is difficult work. It is. It requires the long, long patience of the church. May I read for you one of the recommendations that came out of the Otterbein Conference regarding our work among Moslems?

In view of peculiar difficulties encountered in work among Moslems and in spite of apparently few tangible results, the churches continue unceasingly and in increasing measure their efforts, recognizing that church membership rolls and statistics are not a criterion for judging progress, possessing full

## THE NEEDS WE FACE

confidence that with faith, prayer, love, wisdom, zeal and infinite patience greater advance will be realized in the coming years. Let us then continue this difficult but challenging task so long neglected by most of our Christian forces. May we continue in faith, that faith which removes mountains of difficulty and trials. Prayer—yes the prayer that is offered by the home church, the prayer of faith and of courage and of victory. Love, yes the love of Jesus Christ surrounding the Moslem. Wisdom, how much we need it wherever we are. Wisdom that gives us tact and teaches us how intelligently and wisely and lovingly to reach the Moslem with our Christian ministry. Zeal, may we ever be zealous for Him whom we lift up among the Moslem.

## II. IN THE HIGH ANDES

W. STANLEY RYCROFT

*Executive Secretary, Committee on Coöperation in Latin America*

In the summer of 1943 there was begun what may well be a new chapter in the history of foreign missions. For the first time, so far as we know, major mission boards in this country before beginning work in an area decided to send a commission to survey a field from the anthropological, social, economic, agricultural, medical and educational points of view, in order to bring back a report as to the conditions and the needs of the people, the nature of the task and the kind of enterprise to be undertaken. The field was the Andean highland regions of Ecuador, Peru and Bolivia.

At the request of the Presbyterian Board of Foreign Missions, the Committee on Coöperation in Latin America which is a Representative Committee of the Foreign Missions Conference, appointed a Commission of five to carry out this assignment, the cost being underwritten by the mission boards of the Presbyterian, Methodist, and Evangelical and Reformed Churches. The Commission included Mr. J. Merle Davis, Director of the Department of Social and Economic Research of the International Missionary Council; Dr. I. W. Moomaw, Rural Missions specialist in India; Dr. W. J. K. Clothier, medical missionary from West Africa; Mr. John T. Dale, anthropologist-missionary in Mexico, and W. S. Rycroft, Secretary of the Committee on Coöperation in Latin America. These men had served, or are still serving, as missionaries in Japan, India, Africa, Mexico and Peru.

In the spring of 1941, while on one of his Latin American visits, Dr. John R. Mott called a conference of missionaries and national workers in Antofogasta, Chile. A select group of delegates from Peru, Bolivia and Chile met together for four days and our one purpose was to study the needs of the Andean Indians.

Subsequently, Mr. Merle Davis' advisory Committee placed his services at the disposition of the Committee on Coöperation in Latin

## ADDRESSES AND STATEMENTS

America to complete the series of surveys he has been making in Latin America by joining in the wider survey of the Andean aim carried out in 1943. Basic to the whole study were, first of all, the anthropological approach pointing the way to a comprehensive, multi-lateral type of work; and secondly, the fact that we could look forward to a united work in which a number of boards would coöperate.

In order to get a glimpse of the needs of the highland Indians of the Andean region of Ecuador, Peru and Bolivia, in the time at our disposal, let us try to answer briefly the following questions: Who are the Indians? Where are they? How do they live? and What can Christian missions do for them?

The Quechua and Aymará Indians, numbering about seven millions, are the descendants of the once-proud Children of the Sun, the Incas, whose mighty empire and truly remarkable civilization extended 2,700 miles from Ecuador to northern Argentina and Chile. When you visit the amazing ruins left by this great race of builders and their predecessors, when you see the remarkable Fortress of Sacsahuaman and the remains of granite temples and palaces in the ancient capital of Cuzco, when you gaze upon that marvelous city of Machu Picchu, the lost city of the Incas, built upon a pinnacle two thousand feet above a narrow gorge—an Amazon-bound river—when you see all this you are filled with wonder and with admiration for a great people.

When, however, you see the Indian as he is today, a sad, melancholy figure ignorant and bewildered, his sensibilities dulled by constant chewing of coca, degraded by superstition and continual drunkenness, living under conditions little better than those of the animals, the helpless victim of the rapacious landowner, the greedy priest and the wily politician, you are filled with compassion and pity and a desire to do something to redeem him. You cannot escape the conviction that the Christian message, the full-orbed gospel of Jesus Christ, making an impact on the whole of life is the only solution of this tremendous problem, and that these Indians constitute one of the great challenges to the truly Christian forces in America today.

Clinging to the traditions of a forgotten age, the majority of the Andean Indians live among the mountain fastnesses of Ecuador and Peru, or dwell on the bleak, barren *altiplano* of Southern Peru and northern Bolivia, much as their ancestors did centuries ago. They till the soil in two-mile high valleys and on steep mountain sides, or tend their flocks of sheep, llamas and alpacas on the wind-swept plateaux from 12 to 15,000 feet above sea level, holding themselves aloof from the encroachments of modern civilization.

Land is the very basis of the Indian's life. He loves his land with a feeling akin to maternal love. Two of the great archetypes of the



## THE NEEDS WE FACE

Indian's subconsciousness are the father-idea and the mother-idea. The former is symbolized by the creator of the Heavens whom he calls Wiracocha and the Sun, both of which represent strength and creative power. The mother-idea is represented by Pacha Mama or mother earth, which gives and sustains life.

Some Indians own their plots of land and when they make a little money they buy a few more square meters somewhere else. The Spaniards reduced the Indians to virtual slavery at the time of the Conquest, whether it was on the land or in the mines, and such were the conditions that the population was probably cut down by one-half. The Spaniards tried to make the Indians the underdogs, the mainstay or props of a feudal society, and although these Indians became the hewers of wood and drawers of water for their foreign masters yet they refused to be incorporated into this exotic European culture and civilization. Today they are still outside the mainstream of economic, social and political life of these three nations.

The Indian not only retired physically into his mountains and valleys but also withdrew spiritually into the inner recesses of his soul, the substratum of his being. He gave outward allegiance to his masters and even accepted their religion, the Roman Catholic faith, but inwardly he remained the same. He continues his pagan practices today with a veneer of Christianity hardly recognizable. We were told that the Indian places little mirrors in the crowns of the images of the Virgin and of Christ in order to catch the sun—thus does he continue his sun worship.

He lives in a world of magic, superstition, myths, phantoms and fears. This world of his nourishes the center of his being and has given rise to his legends, dances, decorative arts and his strange customs and ceremonies. But his life is sad and incredibly hard. He knows no comfort, rest, pleasure, or luxury. For him to be the owner of a mask and costume in which to present himself at the next religious fiesta and get drunk as often and for as long as possible is the height of enjoyment. His most characteristic religious practices are invariably accompanied by dancing, drunkenness and carousing. In order to fulfil the demands made upon him by the frequent fiestas, sometimes lasting several days, he is perpetually impoverished or in debt. The fiesta and the weekly market occupy a central place in his social life.

The Indian has never known the joys and happiness of childhood. At the age of two he is left in the yard with the chickens, the guinea pigs and sheep. As the chickens run between his legs he fights off those who try to pick out his eyes or steal his lunch consisting of a handful of toasted corn.

At the age of four he begins the real struggle against hostile nature,

## ADDRESSES AND STATEMENTS

pasturing small herds of pigs near stagnant water. Clad in a coarse woolen shirt with a belt and a hat all in tatters, barefoot, his face filthy with many layers of sweat and dust, he runs after the pigs giving loud shrieks when one strays away from the herd. From sun-up to sundown, alone on the melancholy pampa, he watches the wild nature of the countryside in mute silence. Later his occupations increase. He is now a shepherd. He begins to be a man, to know that life is sad and to feel within himself that undying hatred against the whites who have treated his people so cruelly.

But in spite of everything, through centuries of exploitation and serfdom; ill-treated, robbed and cheated, debased by drunkenness; living in poverty, disease and superstition at altitudes which would tax any but the hardy; where infant mortality is so high that it is common to find that out of twelve or fifteen children born in a family only three or four reach adult age—amid all these adverse conditions the Indian has survived. Not only has he survived and maintained his identity of race, language and customs, but also he has some fine qualities upon which to build for the future. Indeed some have risen to positions of prominence in law, medicine, education and science. As a matter of fact the Indian is the most hopeful element of the population in these three countries.

Philip Means says, "Long years of observant wandering and diligent study in Peru have convinced me that of all the present-day primitive peoples none is more tenacious of its past, and given favorable circumstances, none is more capable of some day giving the world the surprise of a splendid renaissance of its ancient genius than this venerable race which today makes more than half of the Andean population."

One important fact to take into account when contemplating Christian work among the Indians is their inaccessibility and the difficulty of approaching them with the methods usually employed. The rugged, towering Andean mountains are almost insurmountable barriers to material progress, but the real obstacles to any attempt to uplift the Indian are the mountains of superstition and ignorance and his spiritual seclusion or the way he has withdrawn into his inner being and locked the door of his heart and life. This makes him almost inaccessible and unapproachable. To reach him adequately with the gospel is no easy task. The unilateral approach through the simple preaching of the gospel in terms of credal statements or using theological terminology is not adequate, and when used this method produces very meager results.

What then can Christian missions do for the Indian? What kind of work should be undertaken in his behalf?

Given the conditions that we have described, there is overwhelming

## THE NEEDS WE FACE

need to uplift the Indian, economically and socially, to raise his standard of life, bring health and sanitation, healthy recreational and social life, to provide the right kind of education for his children, to free him from slavery and oppression. An outstanding United States anthropologist whom we interviewed in Cuzco told us that he considered the Indians of the Andes the most underprivileged group in the world today. The Indian is not a racial minority, but rather an underprivileged forgotten majority under the ruthless domination of a white-mestizo minority. He has few, if any, rights and does not believe in democracy simply because he knows nothing about it, for he has never enjoyed it. In any case, for him it is something pertaining to whites and they are the ones who exploit him.

But social uplift, freedom from want, from disease and ignorance, necessary as they are, are not the be-all and end-all of a Christian program. The ultimate objective is to make the Indians disciples of Christ and sons of God. Moreover, it is imperative that this work should be done soon for the Indian will not forever be content with his present lot. Unless Christianity can become a force among them and Christian principles be woven into the fabric of their life, the day will come when the Indian will be roused to a consciousness of his rights as a people by secular agents, and a violent, godless social revolution will overtake these countries. From the point of view of a real Good Neighbor Policy nothing could be more significant than to do something for these unfortunate people. We cannot talk of reconstructing their homes and their family life because strictly speaking they have no homes and no family life, as we know them to reconstruct.

What then is the program we put before the Christian forces of North America? First of all we believe that any enterprise in this area should be undertaken unitedly and interdenominationally. The difficulties and complexities of the task are overwhelming and will demand statesmanship as well as denominational sacrifice, courage and coöperation. Many missionaries and nationals on the field, as well as leaders at home, look with eagerness and longing to the day when the church of Christ can move forward in a more united way especially in predominantly Roman Catholic countries such as these.

Secondly, we believe that the comprehensive approach for "all of life" and based on a thorough knowledge of the ways and customs of the Indian is the only one that will succeed. This approach must be based on anthropology, that is, the policy, methods and type of work must take into account the behavior patterns, the beliefs, superstitions, values, motivations, group relationships of the Indians and be largely determined by them. Missionary work must touch life at

## ADDRESSES AND STATEMENTS

all points. Health, literacy, recreation, education and improved agriculture are entirely relevant.

The Canadian Baptist Farm at Guatajata on Lake Titicaca is trying to make the comprehensive approach and the results are highly encouraging. Though still in the experimental stage, the mission has followed successfully a plan of giving the land that was taken from him centuries ago back to the Indian after he has proven himself worthy of it. This has given him a sense of dignity and worth as a free man. But that by itself would not be enough. He has been shown that this Christianity brings with it neat, clean, painted homes with beds, chairs and a table; that it means improved agriculture, and education for the children. Nowhere else in our travels had we seen such happy, contented clean Indians as in Guatajata. One Sunday in September we attended a service that lasted nearly all day. Hundreds of Indians came in from several miles around bringing their potatoes, corn, eggs and chickens as a thank offering.

At one point ten fine looking young Indians came on the platform. They were the teachers trained by the mission. The service was almost entirely in Aymará but the preacher, a Methodist pastor from La Paz, broke off into Spanish for our benefit. He said: "I have seen this work from the time the first missionaries taught the Indian to read, cared for his body and gave him the gospel. Now hundreds of them are serving God. Today with your own eyes you have seen evidences of what God can do with this race. Before they knew Christ they spent their time in drunken fiestas and lived in misery. Now they praise God and serve him because they are free men. Here you see a few hundred Indians but round this lake there are thousands who know not God. They are kicked, robbed and ill-treated. When you return to the United States tell the people there that this suffering, unhappy people needs their help." Can we be indifferent to such an appeal? God help his church to respond.

### III. IN ALL LATIN AMERICA

GEORGE P. HOWARD

*Evangelist to the Cultured Classes of Latin America, working under the  
Committee on Coöperation in Latin America*

Abstract of address

Are Protestant Missions an obstacle to the Good Neighbor Policy? This was the question I asked of leaders of thought in a recent trip through Chile, Argentina, Uruguay, Brazil, Peru, Bolivia, Colombia and Mexico. In hundreds of interviews I was able to discover that the best thought in Latin America ridicules any such idea. Dr. Casal

## THE NEEDS WE FACE

Castel, a prominent Argentine educator and the leading Roman Catholic writer of that country, says in a written statement which he gave me: "I consider that the presence of Protestant missionaries and teachers who have come from the United States to my country is the most effective expression of Good Neighborliness. It is the spiritual expression of American solidarity. When America shall have done away with all 'spiritual tariff walls' on that day the dream that we have had for the new world will have been fulfilled." He further adds that when we deprive others of their liberty, sooner or later we lose our own.

Dr. Ossorio y Gallardo, former ambassador from the Spanish Republic to Argentina, said to me: "As a Catholic I do not see that you as a Protestant have anything to do in South America. But as a liberal and as a man of democratic spirit, I shall fight to defend your right to preach your gospel anywhere and everywhere." He said that only a small majority in Spain, and the same was true in most South American countries, were intelligent, sincere followers of the teachings of the Catholic Church. "All fascists in Argentina," he said, "are Catholic, and the fact that they fight freedom and democracy proves clearly that they are the defenders of privilege rather than the followers of a faith."

Dr. Manuel Carlos Ferraz, President of the Supreme Court of the State of San Paulo, Brazil, said: "Protestantism has been a stimulus to Catholicism in my country. It has aroused that church from its sleep of centuries. When Catholicism was the State religion of Brazil and it had no competition, that church fell into a state of decadence."

Dr. Hugo Fernandez Artucio, a member of the Uruguayan House of Deputies, a prominent writer and discoverer of the Nazi network in Uruguay, said to me: "Protestant missionaries and teachers represent the spiritual America which Uruguayans love. . . . The spirit of Catholic intolerance which is being reflected in the foreign policy of the United States at present, is very disturbing to us in Uruguay; we take it as a symptom of a dangerous leaning toward totalitarianism. There is evidently a clerical uprising in the world today and it would appear that it is gaining strength in the United States."

Dr. Ghioldi, writer, educator and editor of an important Buenos Aires daily, and a recent delegate from the Argentine Government to the United States to study educational problems, wrote to me as follows:

"The work accomplished by British and American missionaries has never created difficulties, nor stirred up trouble. Its very variety—preaching, service in the interest of human welfare, a high type of recreational activity and sense of human solidarity—all are looked upon with great sympathy by those of us who see in religion a force

## ADDRESSES AND STATEMENTS

that tends to draw men together. As an educator, I cannot forget the valuable contribution which a Protestant educator made to the development of education in my country by introducing the Lancastrian method of teaching. The attitude of those who have questioned the value and legitimacy of Protestant missions reveals the fact that they are out of step with the times. Is not the world today struggling for religious freedom? Has not the world discovered with horror the consequences of a religious totalitarianism?

"It were well for those who are over zealous in emphasizing the differences between Protestantism and Catholicism to remember that there is a common root which binds these two together. I refer to the Bible. In the presence of that book, jealousies and attitudes of intolerance ought to fade away.

"I will say further: Many South Americans are alarmed at the policy of the United States which tends to reinforce the political power of the Catholic Church in South America, especially in those countries in which that church supports autocratic governments. The final result is the strengthening of dictatorship on our Continent.

"There is no hostility on my part toward Roman Catholics, but it must be remembered that in Latin America priesthood predominates which has been trained in the tradition of Spain and Italy, and which is very different from the Catholic tradition in other countries."

Ex-president Alessandri of Chile said to me in a personal letter: "I have no hesitation at all in declaring that as a result of a continuous and attentive observation of the work Protestantism realizes in my country, I give it my unstinted applause and recognize that it has always contributed to the progress of our country and the moral improvement of our people. Its schools, its philanthropic and social service activities, its propaganda and its teachings have always been inspired by the highest Christian principles and by the ethical doctrines of love and peace to all men."

Manuel Seoane, editor of Chile's most popular magazine, after a recent visit to the United States wrote a book with his impressions. He there remarks that he had noticed that the influence of the United States government was producing a return of Protestant missionaries from South America and encouraging the sending of Roman Catholic missionaries. "We resent," he said to me in a signed statement, "that an inquisitorial office established in any foreign office should decide whom we are to entertain as our guests and who should not enter our countries." Dr. Seoane is a Catholic with a sister who teaches in a nun's school in this country.

Perhaps the attitude of the vast majority of Latin Americans could not be summed up better than by the statement of Dr. Luis Alberto

## THE NEEDS WE FACE

Sanchez, a distinguished Peruvian publicist, who is at present lecturing at Michigan University, and who recently said :

“Fundamentally a believing people, though temporarily skeptical and consequently filled with uncertainty, Latin Americans need to find their way by looking up, by taking their bearings and examining different routes. My own experience has taught me that this slow and painful method, this wading through layers of patient routine, is the best way of getting at the essence of things. Let people from everywhere come to our countries; let them come each with his truth, his culture, his language, his religion. Here with us, they will be converted to what is ours in the measure to which what is ours is purified and amplified in contact with what is theirs. Our great weakness, I repeat, is that of living colonially and of being treated as colonials. We do not need liberators whose first word to us would be one learned in some foreign office, however generous or righteous that word might be. Let religious faith come to us without the trappings of monopoly and without the lubrication of imperial privilege. Faith is not created nor strengthened by external methods. It is an intimate process, an unsettling process, an eminently personal process. It is generated as the result of an irresistible necessity and it develops best in open spaces, in contact with other lives, other ideas, and above all, in contact with nature which though close to man is still so foreign to man.

“Let no government office, therefore, pretend to take us under its tutelage even in matters religious. Let them leave us free to determine at least our metaphysical destiny, since they have deprived us of the privilege of doing this in a physical sense. And may they believe us when we say that there are areas in individual and collective life where the worst prescription—is a prescription! And the problem we have been considering is a case in point.”

South America deserves a “new deal” spiritually. Vast numbers of Indians as well as others have never had a chance of knowing Christ as a personal Saviour and a transforming power. The form of Christianity which has predominated on that continent has not been able to interpret to the masses the living Christ of the Gospels nor developed a high type of ethical life except in a choice minority. Democracy will with difficulty flourish in the atmosphere of religious autocracy. Personal religion and a spiritual experience that has been worked out “with fear and trembling,” are the necessary bases for success in political and economic democracy.

Without the ethical and deepening influence of real Christianity the South American nations will present the tragic spectacle of peoples who have won the material world but lost their souls. South America without the influence of a living Christ will be the future

## ADDRESSES AND STATEMENTS

powder magazine of the world. It will have the brilliance of modern paganism without the inner control of religious convictions. With its man-power undepleted by the present war and its immense wealth of natural resources barely scratched it will stand before its northern American neighbor as a potential friend and collaborator, if a common spiritual experience can bind the two continents, or as a possible enemy, if the irresponsible forces of selfishness and exploitation dominate the life of these young giants who are just now taking their place in the commonwealth of nations.



## THE TRUTH SHALL MAKE YOU FREE

*The session under this heading was devoted to the work of the Committee on World Literacy and Christian Literature. Miss Sue Weddell who is Secretary of this committee, presents the following introduction to the addresses which are given in somewhat abbreviated form, on account of the limitations of space; also a résumé of the panel discussion following entitled "An Unlimited Opportunity."*

There are certain tasks that come to us that are almost terrifying in their bigness and importance and at the same time hold in them a profound sense of call. It was that sense of call to a greatly needed task that brought about the creation of a new Representative Committee of the Foreign Missions Conference in February 1943, the Committee on World Literacy and Christian Literature.

The committee was most fortunate in its beginning. It inherited not only the enthusiastic moral support of the Committee on Christian Literature of the International Missionary Council, under the leadership of Dr. Ralph E. Diffendorfer, but also the promise of \$5,000 a year for five years from Methodist sources on condition that a similar amount would be raised by other boards each year. This on the literature side. On the side of literacy the committee inherited *in toto* FMC's Committee on World Literacy which carried the goodwill of many individuals and also much of the leadership of that committee, including the services of Dr. Frank C. Laubach for whom we continue to give thanks to the American Board of Commissioners for Foreign Missions.

It was a favored committee and seems also to have met a real need among the boards, for from the very beginning nineteen joined it. Its members are now active all over the country and their activities cover a wide range of interest for the task has many ramifications.

### I. INDIA ASPIRES TO DEMOCRACY

MISS RUTH URE

*Missionary to India, Presbyterian Church, U. S. A.; recently Secretary, NCC of India for Literacy, Literature and the Christian Home*

The tests for the franchise in India are the possession of property and literacy, but 88% of the 388 million people cannot read or write.

Take my village friend Soma. His daughter was to be married and he needed cash for the wedding. Soma earned 10 cents a day fairly regularly, but he had seven children to feed. He went to the moneylender and carefully rang each rupee of the hundred counted out; only then did he put his thumbprint to the I.O.U. Had he been

## ADDRESSES AND STATEMENTS

able to read he would have seen with horror that the amount for which he was receipting was 200 instead of 100 and that the interest he promised to pay was computed at the rate of 60%! As the years went by the moneylender progressively seized his property and two of his children as slaves, in lieu of arrears in the annual interest. In spite of these heavy payments Soma still owed the capital. Soma is one of 340 million fine folk put by illiteracy at the mercy of the unscrupulous.

Why doesn't India make progress in agriculture? Because 340 million like Soma can't read and of course follow the old ways. Why doesn't India make progress in sanitation and health? Because her multitudes can't read. Why doesn't India make progress in industry? Illiteracy dogs her steps.

The picture is changing rapidly. India has recognized the centrality of this illiteracy problem. Now everywhere there are thousands of schools, in factories, in government offices, schools among the coolies and railroad porters, in the mud courtyards of remote villages. Patriotic young men have banded themselves into Anti-Thumb Impression Campaigns or Wars Against Illiteracy. The All-India Women's Conference has put a literate India at the head of all its objectives. The National Congress has excelled in inaugurating literacy campaigns. All sorts of devices—parades, badges, festivals where only illiterates were admitted—have added to the momentum of a movement which will change the character of India.

How did it start? Christian missions—Christian caring for the underprivileged, Christian concern for the impact of illiteracy on all the problems of India, Christian realization that an illiterate church was a church without the Bible, and therefore a weak church with its very life in danger.

So Dr. Laubach came and demonstrated that there was a method that worked, and helped experts prepare lessons in a score of languages. Before that it took three years to teach an adult to read; now it takes three months, or if the pupil is really bright three weeks. And still experiments with the plan go on, in hopes of shortening the time. It is the church which has led India in the literacy campaign. Fourteen provincial literacy committees working under the National Christian Council direct research, preparation of materials and training of workers. In most of the areas other communities and the government have followed the Christian lead. Thus the church demonstrates Christianity in action.

What kind of democracy will India be? One built on race hatred or love? One built on class revolution? One of religious tensions? Weaving itself into the fabric of India's future there is hope that the goodwill and brotherliness of the literacy campaign may unify the

## THE TRUTH SHALL MAKE YOU FREE

whole pattern. The pattern itself will depend on what India reads. For literacy is but a step to literature, and whoever provides books for India will form the mind of India—be it Japan or Russia or reformers or defamers or whosoever will. Here lies the supreme challenge of today to the church. India needs simple books for new readers, books on daily life in home and field and bazaar, books filled with truth and high ideals. India needs also stories, novels, history, poetry, which will interpret for everyone life at its best, yes, which will relate life to the Christian way. India needs a Christian apologetic, to win thinking men to Christ.

Is the church doing anything about this? *Yes.* Strong interdenominational Christian committees in each province are studying the problems of developing national authors and artists, of producing the books needed for evangelism, for pastors, for the education of the church and of publishing and distributing these books.

The newest demand is for libraries. We manufactured one from a kerosene tin, cut so that the side opened to reveal some sixty small books in three languages. A handle enabled it to hang upon the wall. The tin deterred marauding white ants. When we toured a district, the boys of the village would come and sit silent, reading voraciously. And then invariably they would say, "Why don't we have books like these?" Why indeed? That library cost just three dollars. Surely in every village some philanthropist—the landowner—could endow a library for his town. Or America could. There are 700,000 villages in India waiting for a "Carnegie" to give them a three dollar library.

## II. CHINA STRUGGLES WITH MASS EDUCATION

NEWTON CHIANG

*Professor, Nanking Theological Seminary*

The American missionaries who have worked in China during the last hundred years are to be credited with two great discoveries. They found that the several hundred million Chinese common people are capable of learning, and they invented new systems of teaching them. The efforts of the missionaries in behalf of the masses led Chinese scholars and government leaders to start the mass education movement.

The most important contribution of the missionaries was the accurate translation of the Bible into Chinese. They dared to adopt the spoken language in their Bible translation. It was a happy moment for Chinese Christians when non-Christian scholars in China definitely recognized the Chinese Bible translation as the standard spoken lan-

## ADDRESSES AND STATEMENTS

guage. Dr. Hu Shih, founder of the mass education literature movement in 1919, was the first publicly to declare that the spoken language should be adopted for literary purposes as well.

It was at this same period that Dr. James Yen was introducing his thousand character system in adult literacy instruction. He had worked out the rudiments of this system during the First World War, while serving the Chinese coolies in France. It was what we might call "basic Chinese." He taught the coolies ten words each day and they learned one thousand characters in four months. That was all the vocabulary they needed to write letters home to China and to read the simple newspaper he printed for them.

At the close of the war James Yen returned to China and started experiments in mass education. He and a group of associates chose Ting-hsien as their first experimental center, making it their laboratory for the betterment of men physically, socially and spiritually. Since then similar experiments in mass education have been tried all over China. The most famous one was led by Mr. Liang Shu-Ming, a great scholar and a pioneer in local government reform. The YMCA, YWCA, churches, theological seminaries, and Christian universities like Yenching and Cheeloo have carried out mass education projects. Under the leadership of Dr. Frank W. Price the Rural Church Department of Nanking Theological Seminary has been preparing rural church pastors to help in mass education in the million villages of China.

By 1932 the Central Government and Generalissimo Chiang Kai-shek, had caught the inspiration of the hundreds of scattered mass education projects and laid plans for a five-year plan along those lines for all China. It was to be followed by two four-year plans and the aim was to have illiteracy wiped out by 1949. The Japanese invasion came in 1937. Chinese losses have been heavy but the very dispersion of the Chinese caused tremendous advances in mass education. Many experimental centers were destroyed but the leaders were scattered all over Free China, and they are helping to build up a new China by continuing their work in their new locations.

James Yen and his associates left North China and set up an extensive program in Hunan and Kiangsi provinces of Central China. Dr. Yen founded the first "National College of Rural Reconstruction" near Chungking. In the Chinese army at least five million farmer soldiers have been taught, along the 2,000 miles of front lines. At the rear there are at least ten million more receiving mass education. By 1940, forty-five million Chinese had been taught to read and write. It is hoped to wipe out 90% of China's illiteracy by the close of 1945 and to complete the eradication in the most remote border lands by

## THE TRUTH SHALL MAKE YOU FREE

1949. University students have walked hundreds of miles to the border tribes to serve them as teachers.

Mass education is the key to evangelism in China. During the past one hundred years the missionaries and Chinese workers have done great wonders but still greater things will happen in the next one hundred years. Do we dare still trust the Lord and invest our best in the missionary enterprise in China? May we say with the great missionary William Carey, "Expect great things from God. Attempt great things for God."

### III. LATIN AMERICA BREAKS NEW GROUND

MRS. MAE YOHO WARD

*Executive Secretary, Department of Latin America, United Christian  
Missionary Society*

To help clarify the very complex problem presented by Latin America, may I offer three observations. First, Latin American countries are anxious and concerned whether coöperation between our land and theirs will continue following the war. They are now coöperating with us economically because it is for some the easiest way out of the economic woods and for some of them the only one. But they are concerned about the plans for hemispheric solidarity in the postwar era. They are afraid the solutions now given them by the United States are only stopgaps in a needy economic problem.

Second, Latin America has needs to be met. Democratic processes are still very deficient, in large part because of illiteracy and lack of economic development. Charles Wilson Marrow in *Ambassadors in White* points out that fifty million people are suffering from serious diseases with no hope of medical attention; sixty million are inadequately fed and housed; seventy million are illiterate and eighty million at best semi-literate. Democracy cannot be conjured out of thin air. It cannot be imposed from without by even a good force. It will arrive only with time and an intelligent effort to end conditions which keep the masses in servitude.

The third observation is that many countries would welcome help on their problems. Bolivia welcomed United States missions on rubber, and sent to Mexico for missions on rural and educational work. Many of the governments which have been approached on the Indian problem and on illiteracy have expressed a desire for help.

What can the American church offer? There are two phases of the Christian literature and literacy program which can be offered to Latin America.

In line with the principles set up at the Madras Conference and

## ADDRESSES AND STATEMENTS

later in the Congress on Christian Literature which met in Mexico City in July 1942, it was deemed advisable to prepare materials of different types for all age levels and for use among Spanish-speaking Christians. Ten years ago there was nothing in Spanish for Daily Vacation Bible Schools. There was very little graded material for Sunday schools. New Christians desirous of guidance in the Christian life had little to enrich their thinking.

A Committee on Christian Literature was set up under the direction of Dr. Wade C. Barclay which has made noteworthy progress. It has sought out authors, reviewed and translated manuscripts, has prepared material for the printer and has had it distributed to the fields, has sought subsidies for printing and set up area literature committees which give guidance on the material needed.

The scope of the material being prepared can best be illustrated by reading the titles of some of the books and pamphlets authorized at a recent meeting of the Literature Committee of the Committee on Coöperation in Latin America: *How to Use the Bible*; *David Livingstone*; *Brief Life of Christ*; *His Life and Ours* (Weatherhead); *Brief History of the Reformation*; *Abundant Living* (Stanley Jones); *The Devotional Life of the Family*; *Responsibilities of the Parents for the Baby in the Christian Home*; *Harmony in Marriage*; *Women and the Church*; *Pastoral Work with the Sick*; *I Confess My Faith* (Madame Chiang Kai-shek); *The Nursery School and the Church*.

Preparing materials for those who can read is only half the task. What of the sixty million illiterates? There the Committee on World Literacy and Christian Literature is at work with the stimulating help of Dr. Frank Laubach. In the winter of 1942-43 he visited nine South American countries, showing that adult illiterates could learn to read in a few hours. Many of the governments were most cordial and invited him to return. He is now on his second tour of Latin America.

When Dr. Laubach was in the United States in the fall of 1943 he put the charts into English. He made his first trials of their usefulness in Jamaica in November 1943—a most opportune time, for Jamaica is giving the franchise to all. To give the vote to a people more than half of whom cannot read or write opens the way to manipulation of the masses by unscrupulous demagogues. Dr. Laubach's charts, revised in Jamaica and adapted to the needs there, have proved very successful and a live literacy campaign is now under way. From Jamaica Dr. Laubach went to Haiti and the Dominican Republic and before he returns to the United States in the summer of 1944 he expects to visit Puerto Rico, Colombia, Ecuador, Peru, Paraguay, Brazil, Honduras, Guatemala and Mexico. Following the introduction of the Laubach method Christian literature is put into the hands

## THE TRUTH SHALL MAKE YOU FREE

of the newly literate. In this work all Christian forces of America can join hands to lift the level of education and economics, to help governments with a difficult problem and to bring men and women to a knowledge of Jesus Christ.

### IV. AFRICA REACHES OUT

GEORGE W. CARPENTER

*Educational Secretary, Congo Protestant Council; missionary to Africa,  
Northern Baptist Convention*

The summons which Africa sends us today is illustrated by the African proverb which translated says, "You have sent for the whirlwind, brace up your plantains." The whirlwind has been sent for and is on the way. Irresistibly and irrevocably the peoples of Africa are being drawn within the sweep of modern world forces. Young men all over the continent are being drafted for military service or for labor; mines, plantations and industries are growing with fresh impetus because of the war; governments are reaching the remotest areas, not only with white men's conceptions of law and order but with new ideas of health and sanitation, new crops, new ideas of social patterns, new responsibilities for chiefs and people, new goals of gradual emergence from tribal ways into autonomous nationhood. Roads, railways, airplanes, postal services and radio are bringing the vast complexities of the world's life to the threshold of every village and hut. The whirlwind of change is already sweeping away old familiar ways, old patterns and landmarks, and it has only begun to blow.

The task of providing Christian literature is nowhere more complex and difficult. Of the 2,000 or so languages that exist today, nearly half are spoken in Africa. From 800 to 1,000 distinct tongues are found there. There are areas where each group jealously guards its own tongue and zealously hands it on to succeeding generations. Language has been a divisive rather than a unifying influence. On the other hand you will find here and there single great languages spoken by millions and understood over wide areas. And in other regions trade languages are growing up to serve as means of communication among the many tribes along the great trade routes or between the people and the officials who rule them.

Basic research remains to be done in locating languages, defining language areas, elucidating relationships between different tongues, and so providing a more adequate basis for the selection of a few key languages for literary development. For want of this much effort is

## ADDRESSES AND STATEMENTS

misdirected. For instance the whole Bible has been published in a tongue since found to be spoken in only half a dozen villages.

But a vast, an almost inconceivable amount of work has already been done in providing Africa with Christian literature. The Bible in whole or in part has been published in more than 300 African languages. Grammars and dictionaries exist for most of them. Literatures are growing up in scores of tongues; sometimes haltingly, where a few hard-pressed missionaries have added writing and translating to their many other tasks; sometimes with verve and vigor where African writers of ability have arisen and begun to share in creating a truly indigenous vernacular literature.

We must not forget one further fact; practically the whole of Africa is parcelled out under the linguistic domination of alien races. English, French, Afrikaans and Flemish, Portuguese, Spanish, Italian and Arabic are found superimposed on the indigenous tongues. British colonies generally favor the use of the local vernacular, or of some major tongue closely akin to it, for elementary education. English is introduced as a second tongue and plays a gradually increasing rôle until it becomes the sole medium of instruction in the higher classes. The Belgian policy is similar. But in French and Portuguese colonies, and in Liberia all teaching must be done in the language of government. Relatively few Africans learn enough of the government language to express themselves effectively in it or to read it intelligently; and apart from the missions there is little attempt to provide literature in those languages which is African in background and viewpoint and adapted to the needs and interests of African peoples. For instance, an American health reader used in Liberian schools contains a statement that "to avoid taking cold in wet weather it is advisable to ride to school on the street-car." Liberian village children have never seen a city street, let alone a street-car.

The provision of Christian literature on an adequate scale for Africa's needs is thus a great and clamant need. Hundreds of thousands of African children and young people are being taught to read each year in Christian schools. Other hundreds of thousands, a bit older, are lapsing back each year into illiteracy for want of effective stimulus to keep on reading. How many of us who studied algebra have forgotten it all because we never found any real use for it? Yet thousands of Africans are reaching out, vitally and desperately concerned to understand the new and larger world into which they are emerging, to grow in their mastery of its ideas and skills. All the kinds of books and periodicals that will help them do this are needed. A vastly augmented program of planning, production and promotion is required. Central literature committees exist in a few areas; many more are required. Local planning groups in each language area,



## THE TRUTH SHALL MAKE YOU FREE

working with the central committees, must function more effectively, under the stimulus of a fresh realization of the importance of Christian literature to the growth and stability of the Christian community. Writers and translators, both Africans and non-Africans must be found, developed and encouraged. Presses and publication agencies must be strengthened in staff and resources; and the sale and use of Christian literature must be systematically promoted.

This program is already far on the way to realization. The International Committee for Christian Literature for Africa, under the outstanding leadership of Miss Margaret Wrong, has done much to arouse growing activity in the field of Christian literacy throughout Africa. The committee is constantly developing fresh literary productions, timely, varied, interesting and practical; making them known as widely as possible, and making them available for translation or adaptation wherever they are wanted. Government and private agencies including commercial publishing houses as well as missions have been aroused to the importance of African literature and much helpful collaboration has resulted. Collaboration in language areas and occasionally on a colony-wide scale is developing. Larger funds are being allocated to publishing, the practical problems of African presses are being worked out through joint planning, and even during the war considerable advance is being made. Under the leadership of this committee two periodicals, "Listen" in English and "L'Evangile en Afrique" in French, have been established.

As we face the years ahead, much closer collaboration between missions and governments must be expected. The war has focused public attention on the development of subject peoples. Governments will not be able to avoid direct concern with every activity tending to such development. The programs of public health, agricultural and economic betterment and social and political advancement which are taking form in almost every colony are inevitably concerned with mass education of the people. Thus the long years of pioneer study of African languages and of African life which the missionaries have contributed will come to more rapid fruition than we could have dreamed a few years ago.

But it remains to us to guard this movement against the tendency to secularization and sterilization which has so grievously permeated life and education in our home lands. The spiritual basis of life is very real to the African; we must see that it is not negated by an interpretation of nature that leaves God out of account.

The initiative will continue to lie in our hands if we will have it so. Governments have many concerns; our concern is single and unique—the fullness of life for all peoples through the mediation of the love of God in Christ. As we work with our African friends to that

## ADDRESSES AND STATEMENTS

end we shall keep on finding new ways to help each other. Some of those ways may set fresh patterns for growth which governments will be happy to take up and develop.

But if there is to be effective collaboration with governments there must first be a deepening fellowship among ourselves, an eagerness to work together wherever possible. Only by clearing away all petty obstacles can we provide the channel through which God can accomplish his purposes.

### V. THE MOSLEM WORLD ALERT

WILLIAM N. WYSHAM

*Secretary, Eastern Area, Board of Foreign Missions,  
Presbyterian Church, U. S. A.*

The so-called Moslem world has felt the extraordinary new contact between west and east brought about by the Second World War at almost every point from Morocco to Mindanao. The Moslem has literally been bombed into realization that the westerner is in its midst. The result is dual: both disillusionment and a new receptivity to western influence. As an ally of Britain, France and Russia, we form part of an army of occupation in many Moslem regions, and nationals always resent an army of occupation however well intentioned.

Moslems are alert to see what comes of the Teheran declaration of the independence of Iran. If deeds follow words in this, not only as regards Iran but also other Islamic states, a fruitful spirit of trust is possible between west and east. If not, the fierce nationalism of most Moslem peoples will soon cause new conflicts. If relief measures are wisely administered, they are certain to leave a strong feeling of gratitude in many hearts.

The Moslem will be eager to become literate. Facilities for educating both boys and girls will increase enormously. The old religious fanaticism will tend to disappear; Moslems will know less and less about their own religion and will be little restrained by its sanctions. Increasingly the task of the Christian missionary will not be to convert a bigoted Moslem living in an invulnerable milieu but to reach the hungry soul of a secularist, dazzled by the seeming magic of the machine to meet every need of man but, withal, completely unsatisfied at heart.

The literature arm of missionary service seems designed by the providence of God to become a major means of reaching the postwar Moslem. The new education and nationalism together point to the decline of missionary schools and hospitals in Moslem lands as for-

## THE TRUTH SHALL MAKE YOU FREE

eign supported institutions and the public preaching of the gospel, though possibly it may be unrestricted, is not likely to attract large audiences. But Christian literature with its multifarious appeal to all types and its ability to reach every village and home, where missionaries can never penetrate, would seem to be limitless in its use.

Undoubtedly along the lines of literacy alone we face enormous possibilities of Christian service and evangelism if we are ready to take advantage of them. It seems that our function as missionary organizations will be as trail blazers, demonstrating the miracle of literacy in each land until governments themselves seriously undertake the complete elimination of illiteracy. Meanwhile we can provide experts and advisers from our missionary staff, set up demonstration centers and of course attain our own goal that every Christian must be literate.

The missions in Moslem lands ought systematically to see to it that Laubach charts are prepared in every important vernacular. There are no charts in Persian, in which language they would be immensely useful. A very elementary chart in Arabic has been little used. Millions of Moslems today are eager to read. If they would, the missionary societies of America and the British Empire could kindle fires of literacy across the whole Moslem world which would burn off ancient layers of superstition and fanaticism and open up countless minds to Christian truth.

Perhaps more important than the preparation of literacy charts and teaching the illiterate is the opportunity of the missionary to produce suitable literature for the newly literate. Here is a function we need never surrender to government agencies. As long as men newly learn to read they will read any material within their grasp. The first chapters of the Gospel of John, for example, are readily adaptable to the newly literate's needs. In the new world ahead, millions of Moslems will learn to read whether missionaries teach them or not. The tragedy will lie in whether or not they have decent literature to read, and there is no limit to our service in that direction. Moreover, it would be hard to conceive of a more potent evangelistic agency than a varied and attractive Christian literature for the newly literate.

There is also a great field before us in the wide range of literature for the educated classes. A really adequate program will require missionary personnel trained for the purpose and considerable sums of money, but the call to shift our resources in that direction is all toward a more mobile strategy as against institutions whose days may be numbered.

When one comes to the details of an adequate literature program, the variety is infinite. In Iran, as the missionaries have built up Christian literature in the past eighteen years every sort of reader has

## ADDRESSES AND STATEMENTS

been kept in mind—men and women, students, scholars of the old school, modern men of the world, children, non-Christians, inquirers, catechumens, Bible students and church leaders. Many translations have been published but there have also been a number of original titles by Moslem converts.

Our literature should have no place for controversy. We must think of our constituency not as Moslems who will compare Christianity with Islam but as men in desperate need of Christ. They will definitely have turned their backs on their traditional orthodox faith and its practices and as they face the future we must make them feel a spiritual need and the adequacy of Christ to meet that need.

Such a literature will be possible in every Moslem land in the postwar era but it will not create itself, and a careful strategy for the whole Moslem world, worked out in detail for each area, is a prerequisite if Christianity ever intends to come to grips with the task of converting Moslems to Jesus. In some sections a beginning has been made of such a strategy, notably through the Central Literature Committee of the Near East Christian Council, under the brilliant leadership of Miss Constance Padwick. The work of Miss Padwick's office in Jerusalem as a clearing house for basic English manuscripts suitable for any Moslem vernacular and for a host of fertile suggestions in the production and distribution of Christian literature, could well be a model for a constructive program throughout the Moslem world.

A working Christian literature for every Moslem land and in every important vernacular spoken by Moslems is not only urgent but it is a perfectly feasible project, given a reasonable backing in force and funds by the sending churches. Yet in many Moslem fields today the present work is dying of anemia and current plans contemplate only rebuilding the work to the prewar status, instead of a great postwar advance. Has not the time come to drive home to the sending churches the all important facts that one eighth of our "one world's" people are Moslems and that, as we look to the future, no part of the earth's surface faces greater political and social uncertainties and has greater possibilities for good or evil than the Near and Middle East where most Moslems live?

## VI. AN UNLIMITED OPPORTUNITY

Panel led by MISS SUE WEDDELL

Following these presentations of the world situation in literacy and literature, a panel was led by the Secretary, Miss Sue Weddell, in which a dozen members and friends of the committee participated.

## THE TRUTH SHALL MAKE YOU FREE

Concrete suggestions were given for stimulating interest and support through articles in the denominational journals, through programs and study materials. One denomination is stressing the subject for all age levels, even making it the topic for its annual children's festival. Interested individuals are becoming "associates," carrying the work of the committee in thought and prayer, giving it publicity as they have occasion in personal and group relationships and making an annual gift of \$25 or more. Associates in various parts of the country are centers of interest which radiates out to their friends.

A growing number of boards are making an annual grant for literacy and literature and boards already contributing are increasing their gifts with growing perception of the importance of this arm of church work. The committee does not itself administer any of the funds given to it. Twice a year it allocates contributions from the boards on the basis of recommendations from the Area Committees of FMC. The Area Committees are invited to make requests for urgent emergency needs in their own fields which are not covered by their own regular budgets. The Committee on World Literacy and Christian Literature has before it at present askings totalling about \$100,000 for work urgently needed in all parts of the world. China, for example, needs help for the work of the United Christian Publishers, including aid for *The Christian Farmer*, and India has received but a small portion of the sum it could wisely invest at once in the literacy movement which is spreading as rapidly as resources permit.

Their requests show an increasing emphasis on literature for the Christian home, in line with the development of this movement in China, India, Latin America and other areas. One group, the Committee on Christian Literature for Women and Children in Mission Fields, Inc., has for over thirty years specialized in the field of magazines, sponsoring periodicals in many lands.

The growing emphasis on literacy and literature is of course affecting missionary personnel, since the work calls for specialized skills and training. Missionaries on the field, who have talent along the lines of writing, translating, production and distribution, are more and more being freed for this task, sometimes on an interdenominational basis. At home recruits must increasingly be afforded opportunity to study linguistics, learn the new streamlined adult literacy methods and the techniques of preparing literature and seeing it through the presses. The Canadian School of Missions in Toronto is pioneering in a six-weeks course in literacy, given by Dr. and Mrs. George Bryce, who have worked along literacy lines in India.

The concluding speaker was asked, "Why are you interrupting

## ADDRESSES AND STATEMENTS

your seminary course for six months?" Sherwood Reisner is preparing for missionary work in Latin America; the board which he expects to serve is sending him to join the Laubach literacy tour. He will meet Dr. Frank Laubach and his associate, Rev. Theodore P. Fricke of the American Lutheran Board, in Colombia and continue with them throughout their literacy tour of Latin America, which is expected to terminate in Mexico in June, 1944.

Mr. Reisner stated the underlying philosophy of the work for illiterates when he explained the importance he attaches to his forthcoming trip to Latin America in these words: "Latin America has more than its share of the world's illiteracy. The generally accepted figure for world illiteracy is 60%. The figure for Latin America is somewhere over 70%. It is hard to see how the Christian faith can grow very significantly among peoples who cannot read the Scriptures. There are two very pressing and plain needs here: for the ability to read, and for the availability of the Scriptures and Christian literature to those who can read. The expedition will only stimulate action. The real work will be done by the missionaries remaining on the field and by the national Christians. But there is great significance in this Latin American expedition in particular and the approach to world literacy in general. This program puts Christian content into the good neighbor policy."

# THE GREATEST FORCE ON EARTH

CHARLES T. LEBER

*Secretary, Board of Foreign Missions, Presbyterian Church, U. S. A.;*  
*Chairman, FMC Committee on World Literacy and*  
*Christian Literature*

At the close of these presentations of the scope, emphases and promise of world literacy and Christian literature, there is no need for a speech, even by way of summary. I bring you not an address. I give you an exclamation mark. After all you have heard today on this vast subject of the truth that makes men free, let me place these final words as a strong, terse, emphatic exclamation point.

Such punctuation is used to startle the complacent, to quicken the imagination, to assert the certainty, to attest to the finality. This is what we have tried to state. The truth that makes men free is the greatest force on earth. If taken seriously, that does startle complacency, quicken imagination, and give a sense of the certainty and finality of the Christian mission.

“Think not that I am come to send peace on earth: I came not to send peace, but a sword.” This is not only one of the most profound statements of our Lord, it unfolds with brilliant illumination the place and power of the Christian religion in the most vital issue of our time; namely, in finally winning the war—which means the making and the keeping of the peace. Two things about this provocative word from the gospel are quite obvious. First, Jesus does bring peace, the deep abiding peace of God. Therefore, here he must have been referring to the superficial and ephemeral peace built upon the judgments of man. Secondly, insofar as we know or are able to deduct from his spirit, life and teachings, Jesus never used a material sword. Therefore, here he was obviously referring to “the sword of the Spirit.” The Bible as a whole, history and our immediate experience sustain two certain propositions: first, man-made peace has and will fail; secondly, the penetrating and creative word of Christ, even as a sword, has and will continue to cut into life until a God-made peace is accomplished. The “sword of the Spirit” will not permit a peace built upon man’s frail philosophies or upon his warped scale of values. Christ will pierce humanity with disturbing truth until God is respected and obeyed and his principles of life are accepted and realized.

Today as the world seeks frantically for peace, it is the mission of the church to insist there will be no lasting peace until civilization is built upon the foundations designated by the Master-builder, the

## ADDRESSES AND STATEMENTS

Prince of Peace. In this insistence the church cuts through false concepts of world order by wielding the "sword of the Spirit, which is the word of God." Herein is the dominant and controlling purpose of the Christian effort in literacy and literature.

This sword has two edges. The "sword of the Spirit" endeavors to insert two penetrating verities into the thinking, believing and living of man: first, unconditional surrender of man to God; secondly, unqualified brotherhood of man to man. Herein is the power to perpetuate peace.

The unconditional surrender of man to man makes a strong battle-cry, but you know and I know, and it is imperative that all men and particularly their leaders come to know, that no man or group or nation is capable of creating and keeping world order unless those concerned give priority to unconditional surrender to God. This is the testimony of the ages. This is the Word of God. God is not mocked by man's pride in his own physical achievements. William Penn found that out long ago and warned: "A nation shall be ruled by God, or governed by tyrants." How much clearer we should be able to see this than Penn did three hundred years ago. The "Hallelujah Chorus" is not a sentimental theme song for the "movie" of the world. "He shall reign" is not a gesture to satisfy emotional desire. It is the absolute, the certainty, the finality.

Peace is not an easy covering in which to hide life. By the verse "I came not to send peace but a sword," the marginal reading in the American Revised Version offers "cast" as an optional reading for "send." This is revealing. "I came not to *cast* peace," said Jesus. That is, he did not come to throw peace over life as a cloak of sentiment or escape. In other words,

"Peace does not mean the end of all our striving,  
Joy does not mean the drying of our tears;  
Peace is the power that comes to souls arriving  
Up to the light where God Himself appears."

The growing expression becoming very common in liberal circles regarding plans for world peace is "expanding welfare." This is the favorite refrain of Professor Laski. He writes: "It is at least possible that a refusal on the part of the Churchill government to find now the basis upon which, when peace comes, expanding welfare can be organized means a drift more rapid and more widespread than we can now imagine away from the acceptance of democratic procedures as normal." Very good, but not good enough. A God-made peace demands "*deepening* welfare." The hopeful sign before us is that world-minded statesmen of the highest stature are beginning to see and proclaim this.



## THE GREATEST FORCE ON EARTH

Christians have suffered from an inferiority complex. Prophetic voices of our day are pleading with the church to emerge from its lethargy and to become more valiant in its labors.

The unreleased power inherent in the Christian church is the greatest unused resource available in the world at this late hour for the winning of the war. That such a potential for overcoming evil with good should be so long unknown and pent up is becoming well nigh the major tragedy on the blood-stained canvas of the distressing contemporary scene. The appalling ignorance of the non-Christian constituency as to what the truth of Christ is all about is bad enough. The far more lamentable condition is a combination of the unawareness of most Christians as to the place and purpose of the truth that makes men free in the present cataclysm and the limited, if not dubious, effectiveness of the fellowship of those who claim to follow Jesus in using the "weapons of our warfare." We spend far more time and energy in crying out against the grievous and vicious sins of Nazism, Fascism and Shinto militarism than we do in bold, concerted, spiritual offensive against these enemies of Christ. We shall be defeated in this terrible conflict, no matter what the military outcome may be, unless those who comprise the "beloved community" awake, arise, understand and act. The church must win this war. And we have reason to believe that campaigns for literacy and Christian literature are effective spearheads in the attack.

On a recent lecture tour Mr. Waldo Frank delivered a series of provocative and somewhat revolutionary addresses majoring upon the subject "The War Beneath the War." Herein was strong and sound contention that the vital and determining factors in our global calamity are beneath the physical and political manifestations and that the curative results of this horrible war will not be procured primarily by armed forces. "The war beneath the war"—Waldo Frank digs deeply. Christians must go deeper. As on many other occasions, Rufus Jones sounds the deepest note: "The real battle, now as always, is in the soul. What is happening to minds is more important than what is happening to buildings or to ships."

You suggest that I bring a radical and a mystic to support me and that in these hard times "we must be realistic." Very well, since that is the order of the day, let us be realistic. Turn to one who speaks with acknowledged realism and accepted authority, particularly on foreign affairs. It is surprising to discover how long preachers and laymen have been quoting Mr. Walter Lippmann as a prophet of realism. Back in 1923 this pioneer columnist was an acknowledged leader in the business of clear thinking on world issues. Referring to Lippmann's book *Public Opinion*, published in that year, Dr. J. H. Oldham, of Oxford, pointed out that the author gave forceful admoni-

## ADDRESSES AND STATEMENTS

tion as to how many of the defects and failures in the control of public affairs could be traced to the fact that the picture in men's minds, by which their action is necessarily determined, has so little correspondence with the actual reality. Since that time Walter Lippmann has consistently made this emphasis, until now, twenty years later, in a recent statement he has reached the solid rock of realism: "For an answer to the deepest questions of policy which face us in dealing with our enemies, . . . we must return for guidance to the first and last things of our spiritual heritage. Let us not shrink from the moral effort. For this is the hour of decision. It is the most fateful moment of our lives, and only if we believe truly can we hope to think clearly and then to act effectively."

What illumination for a dark time! What compelling demand upon Christian faith! What a plea for the truth that makes men free. We had better show greater concern about the "war beneath the war." Fundamentally, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." As a matter of life or death: the church must win this war. More terrible than an army with banners is an idea whose time has come. With humble reference we say to Frank Laubach, Jim Yen and Margaret Wrong, prophets of literacy and champions of Christian literature, You and your "idea" are come to the Kingdom for such a time as this.

Today the Christian church claims some 650,000,000 enrolled members. Here is a force powerful enough for any task, if directed to a single purpose. When Christians were numbered but by thousands they "turned the world upside down." Now in the face of mad confusion and terrific opposition, in a world weary and torn asunder, there is the imperative necessity that the world church use widely and valiantly the major and most powerful of the "weapons of its warfare"—the propagation of the truth of Christ through literacy and literature.

World vision, world desire, a world task for the Christian church—yes, but it all comes down to the individual. Dig beneath the events of this terrible day. As you study the causes of world conflict, you will give time to colonization, economy, trade, armaments, distribution of wealth, the "four freedoms." These will be faced and solutions must be found. You will contemplate a just and durable peace. You will plead for a new world order. But you must go deeper. And if you do go deeper you cannot escape this pertinent personal fact: of primary importance is the place of the individual in his varied relationships with and influence upon his fellowmen. The spirit of the Lord is not necessarily in spectacular, dramatic, large ways and big things. Let Frank Laubach speak:

## THE GREATEST FORCE ON EARTH

"Isn't there something all of us can do?" At least a billion people are asking that. There never was such an abyss between men's desire to help and their apparent helplessness. The soldiers who came through hell alive, the relatives and pals of those who didn't, the victims of bombs and famine, and the millions who are losing all they possess are frantic to try anything that promises to prevent this from happening again.

There is something we all can do; something more important for world peace than anything our leaders can do for us. It is our leaders who are helpless, for even if they did agree upon a plan, which they do not, their plan would not end wars. The two billions of human beings strewn over this planet are divided like the sands on the seashore, and down across the world in every direction are ugly fissures between nations, races, classes, religions, economic systems. Any world structures built on that sand will crumble.

The first process in building "One World" is to turn this foundation from sand to concrete, so that it will not fail as it did three times before. Here is where you and I are necessary, and millions like us. We can reach across the rifts, large and small, and draw people near us together into a sense of oneness—in that simple, almost childlike, each-one-teach-one technique of literacy leading to Christian literature. Millions of us will be needed to do it, just as millions of blood corpuscles heal any wound. The part each one of us has to play is simple, but enormously powerful when multiplied by millions.

Few people realize that one thousand million people now illiterate will probably become literate this century. They who teach this billion, win their hearts. "The most direct way I know to lead a man to Christ," says Laubach, "is to sit down beside him with your heart full of love and sweetly and patiently teach him to read." And then—are we going to give him that reading? Will it be clean or not? Will it be of Christ or atheism? Will it be of love or hate? Whatsoever is sown in the mind the world will reap. What will happen when this oppressed two-thirds shall speak after the silence of the centuries?

The answer is in how you and I see and act—as individuals, societies, boards, the church—how we see and accept the obligations and opportunities in what we call "world literacy and Christian literature," or, if you will, how bravely and boldly in this our day of warfare we Christians wield, and teach others to wield, the "sword of the Spirit, which is the word of God."

## COMMITTEE ON FRIENDLY RELATIONS AMONG FOREIGN STUDENTS

SAMUEL J. MILLS, *General Secretary*

The Administrative Board of the Friendly Relations Committee, which operates in conjunction with the International Committee of the Y.M.C.A., meets twice a year. An Executive Committee holds monthly meetings. The office of the Committee is at 347 Madison Avenue, New York City.

During the past two years, a much closer connection with the various Foreign Mission Boards has been established. Miss Sue Weddell and Dr. Herrick B. Young are members of our Administrative Board. Several of the Foreign Mission Boards make annual grants to our budget. About a year ago, the Foreign Missions Conference abolished its Committee on Foreign Students and our Committee was recognized as the agent of the FMC in this foreign student field.

Lists of foreign students giving denominational affiliations in their university registration are sent to the foreign mission boards and also to the boards of Christian education. This fall, the Rev. Ralph D. Hyslop, of the Division of Christian Education of the Congregational and Christian Churches, was elected to our Administrative Board. Mr. Hyslop acts as the representative of the University Commission, a coordinating agency of the denominational board of Christian education. Our contact with the more than eight thousand foreign students in this country is carried on by visitation of the staff and by correspondence with the foreign student advisers, Y.M.C.A. and Y.W.C.A. Secretaries, denominational student pastors, and other interested groups, and people on the campuses.

Last year there were 8,075 foreign students studying at 600 institutions. They came from 95 countries. This foreign student group in our midst has a high potentiality in their influence on national and international affairs. Within a surprisingly short time after their return home, many become leaders in all walks of life. Understanding of the deeper influences in North American life will give them an insight into the ideals of our North American Christian society. It is with that in view that we send these lists to the denominational boards of Christian education, that they might get in touch particularly with those who, in their homelands, were active in the church.

At this point I would like to introduce to you our two national secretaries, Mr. David Toong, General Secretary of the Chinese Students' Christian Association in North America, our Chinese Division; and Mr. Luis A. Quiroga, of Colombia, a student at Prince-

## COMMITTEE ON FRIENDLY RELATIONS

ton Theological Seminary,—who does part time work among Latin American students. I shall ask them to say a few words.

*(After Mr. Toong's and Mr. Quiroga's reports, eight foreign students came to the platform to introduce themselves, giving their own names, their countries, and the branch of the church with which they are connected.)*

## A MESSAGE TO CHRISTIANS FROM THE JUBILEE MEETING

*Presented by the Committee on International Relations and World  
Peace and adopted by the Conference on January 6, 1944*

The tragic war which ravages every nation and touches every life is a symbol of a spiritual and moral crisis in civilization. Intense nationalism, racial pride, trust in force and the desire for domination, deep seated in human life but contrary to the will of God, are doing their work. We are deeply conscious of our failure as Christians even to arrest these forces. We acknowledge in penitence that some of these evils are found in the church itself. The institution to which men might turn in their weariness and pain is itself in need of salvation. We of the churches have failed in our own life adequately to demonstrate that unity and fraternity without which there can be no justice or peace among the nations.

Yet we believe that these evil forces apparently so irresistible are doomed just because they are arrayed against God and his eternal purposes. In this faith we rededicate ourselves to the task of molding an international society in which justice, confidence and goodwill shall prevail and a lasting peace be established. To achieve this, peoples and races must needs care for the highest welfare of each other and share with each the best they have to give. To expect this may seem visionary but we boldly declare that these Christlike relations between people of different races and nationalities are solid facts of the very world in which we live. The slender cords that have been woven in the world Christian fellowship, linking race with race, slight as they may have seemed to the casual observer, are interracial bonds that have held fast under the strain of war. This fellowship is at once the "great new fact of our time," and "our hope for the future."

This has been made vivid for us as 600 missionaries returning on the *Gripsholm* have told us their story and testified to the faithfulness and thoughtfulness of their fellow Christians whom they have been compelled to leave behind in Japan and the occupied territories. We have been reminded anew of the unique contribution which Christians may make to international coöperation and to interracial fraternity. The reality of the world fellowship of Christians has been further emphasized by the fact that through the generous outpouring of gifts from Christians of many lands, not one missionary cut off from home by the war has been without help for his work, whether his homeland is an occupied or an "enemy" country.

We believe that these are demonstrations of how God is using the world mission of the church as a great redeeming force in a tortured

## A MESSAGE TO CHRISTIANS

world. They deepen our assurance of the spiritual resources without which all plans for a just and durable peace will be futile. As we commit ourselves anew to this mission we do so in a confident faith that we may be used of God to meet the crisis of our time.

We shall need a new and deeper understanding of the fact that in the light of the gospel this is one world and that if one suffers all suffer. We, together, with the people in our churches, will need now to resolve not to yield to the natural desire to return to comfortable living after the war, but instead to feed the hungry, bind up the broken-hearted, and share in the suffering of our common humanity.

We shall need to prepare for the ministry of reconciliation. To do this we must renounce all unworthy attitudes of racial difference, all hate and all desires for revenge. We must learn to surmount as Christians the world's low standard of values producing the glaring advertisements and degrading caricatures which stigmatize whole peoples and do violence to our faith in the brotherhood of man under the fatherhood of God.

We shall need to strengthen and rebuild the fellowship. On the one hand many of our best and finest men and women must stand and serve humbly and penitently among those in need. On the other we ourselves must seek the ministry of those, on both sides of the conflict, who have passed through the valley of the shadow and have thus gained a new understanding of the riches of grace in Christ Jesus of which we are as yet unaware.

Together we shall need to face realistically the fact that all of life—our race relations, our economic system, our use of the land, our international policies, our own church relationships—must be made subject to God's control.

We are humble as we see in the present world tragedy the consequences of the disregard of God's will, but we must now turn to him in more complete surrender, putting our trust in him. He is the source of our power and our reliance for the whole task of rebuilding a broken world. It is imperative that we be faithful to his spirit and obedient to his will as revealed to us in Jesus Christ our Lord.

## VISION OF WORLD MISSIONS TODAY

ELMER A. FRIDELL

*Foreign Secretary, American Baptist Foreign Mission Society*

The world mission enterprise is the most needed and the most difficult now known to man. This would be discouraging but for the fact that Kingdom tasks of great difficulty, when their importance is recognized, will enlist heroic supporters. Furthermore we have discovered that in the economy of God heavy tasks honestly attempted create capacity and skill for greater response.

We have said that Kingdom tasks of great difficulty will enlist supporters when the importance of the tasks is recognized. By way of illustration let me recite an experience of my college days. In the little church-sponsored college in which I was a student a representative of the World's Student Christian Federation came to present the claims of war-stricken students of central Europe. The visitor explained that Christian students of the United States and Canada were to raise \$100,000 to assist their fellow students in the "enemy countries" across the seas and that our share, if the goal was to be reached, would be \$1,500. Patiently did we explain to this visitor that the students of our college were exceptionally poor, that most of them were working their way through school and that we had just failed to underwrite a \$200 budget for the Christian Association on the campus. The visitor was not discouraged. He presented the European needs in vivid fashion. A small group of earnest Christian students decided that this seemingly impossible task was of front line importance. Prayer concern and careful organization quickly produced, from a "poverty stricken group" \$1,500 in cash. Kingdom tasks of great difficulty, when their importance is recognized, will enlist supporters.

Well do I recall going with a small committee of earnest churchmen to lay before a Christian business man a plan which would make demands on his purse. After listening with courtesy to the project as outlined this man of affairs said: "When you want to take hold in a big way, I'll listen." We were disappointed to go away empty handed but he had taught us a lesson. Our plans were too small. He was not interested in little efforts in the Kingdom's work. When a year later we laid before this same business man plans of large proportions involving a great leap of faith, he not only responded with generous gifts but gave of his time and influence as well. Many others, hitherto unmoved, also responded sacrificially. Thank God! It is still true that tasks of great difficulty, when their importance is recognized, will enlist supporters.



## VISION OF WORLD MISSIONS TODAY

We have said that the mission enterprise is the most difficult now known to man and also the most needed. To illustrate our point we have but to look around us. This is a world that is exhausted—impoverished, ravished, crazed, disillusioned, despondent.

In some large areas you will constantly see little children with one eye gone, little children with faces partly gone, little children with wooden legs, vacant-faced children whose minds have broken under the strain. Individual agony means so little to us when massed millions die. The horrors are vast beyond our abilities to comprehend. This terror is widespread. Only 7% of the earth's area is not involved in this war. Only 5% of the world's population is not involved in this war. It is the most universal war in history.

Terrible as are conditions at present, the real problems will confront us when the shooting stops. But when that day comes nations as now organized will be too exhausted to come to grips with these problems.

It is important that at least the Christian community should face actual conditions and not live in a world of wishful thinking. Nothing could be more cruel than to deceive our people with assurances of easy optimism. Correct diagnosis is half the cure. To be forewarned is to be forearmed.

Let us look briefly at a few of the more obvious factors which should be in our thinking as we talk with each other regarding our World Mission.

*Latin America* for example will need an enlarged missionary program. If the "good neighbor policy" has meant anything at all, then the doors will open more widely to the gospel message. Latin America contains the only vast and valuable "ungrabbed" areas left in the world. Here there will be new struggles for power and the struggle, if it is to avoid war, must be tempered by a spirit of good will.

Think of the problem of "missionary logistics" in Latin America. Brazil alone is considerably larger than the United States. Bolivia is nearly as large as India. Areas are so vast and the people so scattered and the problems so peculiar as to call for a new missionary strategy of the highest order.

Seventy-one per cent of the people of Latin America are "blind." That is, they cannot read. No illiterate people can assume their rightful place as a member of the family of nations. No strong church can ever be built until the people in the church are able to study the Scripture for themselves.

There is still a good deal of suspicion and fear as these peoples view the "octopus to the north." They resent what to them seems to have been the arrogance or at least the paternalism of Uncle Sam. In the final analysis no nation ever surrenders to anything but good

## ADDRESSES AND STATEMENTS

will. Money, even in astronomical sums, can purchase coöperation only so long as the money lasts. The spirit of the Christian missionary enterprise is the only spirit which can insure hemispheric solidarity.

*Europe.* From the point of view of the Christian church, Europe now constitutes one of the most needy areas on earth. The Archbishop of York, in a presidential address, warned that there is "grave danger of almost the complete collapse of all we look upon as civilization" in much of Europe and the Middle East. One hundred twenty-five million are at full-time war work; 25 million Europeans are in the armed forces. If the shooting stops in 1944, it is estimated that there will still be from 140 to 160 millions of Europeans who must immediately receive from outside of Europe food, clothing and medicine.

No matter what is done, after this war by way of relief in Europe, it is too late to save millions who are too weak or too ill to benefit from even immediate relief. Some students have put the figures of those in this category at 30 millions, even if relief is rushed to Europe in the fall of 1944. Millions are doomed to die even when the fighting is over!

The Christian church has not gained in prestige by the fact that it took a Mohammedan country to break through restrictions and come to the aid of the desperate people of Greece. There are 20 millions of uprooted Europeans. Where can they go? Who will be living on their land if they are able to return? The European-wide competition for the satellites; civil wars and revolutions; the local feuds with millions of private reprisals, all these will make "regular warfare" in postwar Europe seem orderly by comparison.

*Africa.* A continent exploited largely by the so-called Christian nations, Africa will see much more of turmoil in the coming decades because of her importance in military strategy and in the general struggle for the balance of power in the postwar world.

Today black men and brown men are carefully trained to shoot down whites—in fact many are paid the highest wages they have ever known to encourage them in the business of human destruction. When these men return to all parts of Africa with stories of the care with which white Christians plan their programs of extermination, wherein white women and children and aged people of whole cities are wiped out in a few hours, this will not make the enterprise of missions easier.

*India.* More than one-half of the population of the globe (if you include India) live opposite our own Pacific shores.

I am not able to discuss the question of India—one of the most difficult in the world—but I cannot forget the brilliant Indian pro-

## VISION OF WORLD MISSIONS TODAY

fessor, an earnest Christian, who kept insisting as we talked about this tangled problem, "Self government is always more important than good government." Another occasion for concern regarding India is seen in the widely used slogan: "No conquered people can afford to accept the religion of its conquerors."

*China.* Our Western Christianity has had a "good press" so far as China is concerned—too good a press for what is probably ahead of us. Certain prominent Chinese leaders who are able to stay at the helm during these periods of crisis are looked upon by many in their own land as "more Western than Chinese." The prominence given by some Chinese leaders to western culture and to the extension of Christianity is resented in certain influential circles in China. We must not overlook the possibility of an opposite swing of the pendulum in the days ahead.

The Chinese know that we were a major world influence in rearming Japan against her, just as England and the United States led out in the rearmament of Germany. The Chinese also know that the removal of the Exclusion Act was for us a matter of wartime expediency. Again, to be forewarned is to be forearmed. The China Youth Corps is on the way to becoming a powerful propaganda organization in China. It bears too many of the earmarks of the Youth Movements which played havoc in Europe. Communism is still a powerful influence in China and Russian Communism is essentially anti-Christian.

The postwar opportunity for missions in China, as in all of East Asia, will be largely shaped for our lifetime at least by (a) the length of the war, and (b) the terms of the settlement. As yet there is scant evidence that the idealism of the Atlantic Charter is to apply to the Far East.

*Japan.* So far as Japan is concerned, it is likewise true that the future of the Christian mission will be shaped for years to come by (a) the length of the war, and (b) the terms of settlement. The longer the war continues, the fewer will be the continuing contacts between the ecumenical church and the church in Japan. When the currents of outside influence have been shut off for a long period, the Christians in Japan will increasingly be influenced by the only propaganda which does reach them, namely, the propaganda of the war party. The longer the war continues, the more will bitterness grow in view of vast loss of life, economic hardships and destruction of property.

The terms of settlement, if dominated by the militaristic point of view, will further stigmatize the cause of Christ in Japan by virtue of the fact that Christianity has reached Japan largely from England and from North America, so-called Christian lands.

## ADDRESSES AND STATEMENTS

It has been difficult for liberal Japanese Christians to understand why the Anglo-American world has quite consistently, in the last fifty years, undercut liberal elements in the Japanese government and has by that very fact strengthened the hands of the militaristic groups in Japan. The church in Japan, as the war continues, will suffer also by virtue of the fact that all full time religious workers must give themselves to "essential wartime tasks." This is true also of the priests in Buddhism and Shintoism. For the church it means a very great loss in leadership. We know that for the time being able Christian women are taking over church responsibilities but even so the net result over a period of time will be serious.

We of the United States and Canada who think in terms of Missions are on safe ground only when we prepare our Christian forces to face the serious possibilities of a long drawn out war in the Far East. We must remember, for example, that the war in Europe is not yet over and that when it is over it will take time to remobilize for a concentrated war in the Pacific. War weariness will grow with the passage of time. Some powers will lose interest when Hitlerism has been curbed. Military men are reminding us that victories against the Japanese have up to date been largely on the far periphery of a vast area which is going to be increasingly difficult of conquest as the lines of battle are shortened for Japan.

It is not yet known that Russia will enter the war against Japan. If Russia does enter the war on the side of the United Nations there is great danger that Russia's needed territory in the Far East may be nipped off by Japan before it can be used as a springboard against the Japanese archipelago. If it remains in the hands of the United Nations there is still, from a military point of view, the extremely serious question of delivering supplies in any quantity across the thousands of miles of the trans-Siberian railroad system, which offers at most only two thin lines of communication. To bomb Japan proper from the mainland of China again involves such problems of logistics as to stagger the imagination.

The American public has not been made aware as yet of the seriousness of the present war. Newspapers sell on headlines of optimism but such methods are a disservice to a nation that needs to face the facts. For church people to be equally Utopian would be not only to ignore facts but would lead to an unpreparedness in the missionary planning of the future which would be betrayal of the cause with which we have been entrusted. Only by being realists can we protect our people from a postwar disillusionment which may lead to utter despair in the decades ahead. Again, to be forewarned is to be forearmed.

## VISION OF WORLD MISSIONS TODAY

*Russia.* Not only is it true that Russia constitutes one of the imponderables from a military point of view but she is also an enigma from the point of view of the student of Protestant Missions. Russia occupies the most strategic land position on earth just as the United States is the strategic world power between the two great oceans. Russia is probably in position to take her own independent course because there is no one in the world, from a military point of view, who will be able to gainsay her.

Whether the recognition of the Orthodox Church by the Russian government is anything more than a matter of expediency is still a debatable question. The Orthodox Church has not been friendly toward "free church" missions. There is no reason to believe that she will be more friendly in the future.

That religion is vital in Russia, there can be no doubt. Leaders of the anti-religious movement at one time generally announced that 1933 would see the end of Christianity in the USSR. Later the date was set at 1937. Today the tide of spiritual concern is probably coming in. The Church of England sent a representative to Russia, evidently with the desire to attempt to strengthen the position of that group for the possible new day. Certain other denominations are even now attempting to send delegations to confer with Greek Orthodox leaders in Russia. The need is for unity of approach to the Christian problem in Russia, otherwise we may again "attack in segments and be defeated in segments."

*North America.* So far as we of Canada and the United States are concerned, missionary plans for the future will be largely shaped in the light of the spiritual zeal and the financial capabilities of our church constituencies. Our churches are inevitably affected by conditions in the social order. It must be recognized that moral breakdown always accompanies a war. There is no reason to expect that the aftermath of this war will be less serious from a moral and economic point of view than was the aftermath of the war of 1914-18. All indications are to the effect that the backwash will be vastly greater. Following 1918 there was a new epidemic of racketeering, gangsterism, illicit traffic in drugs and liquor. It became the age of jazz and free love and broken homes. This is of course true to our Christian teaching which proclaims that we cannot "gather grapes of thorns or figs of thistles."

Governments which now talk confidently regarding vast sums for world rehabilitation after the war and regarding schemes for the post-war policing of vast areas will doubtless suffer a great reversal of plans. No government in any country can long continue in power if it insists on the astronomical taxes required to implement such plans. Taxpayers will be tired, desperately tired. Fathers and mothers, wives

## ADDRESSES AND STATEMENTS

and sweethearts will overwhelmingly insist that the young men be allowed to return home, and at once. During the crisis of war, nations will pay the taxes and will surrender their sons and daughters but when the tension has been released the pendulum swings to the opposite extreme. For governments to remain in power they will of necessity bow to massed public opinion. There will be consequent disillusionment. The revolutions which will break out in many lands will further add to despair. All of this will affect the world missionary enterprise.

On the other side of the picture is the fact that thoughtful Christians are by nature more realistic than the masses. Christians who know the history of the program of Christ recognize that sacrifice and courage are at the heart of our redemption. When others faint and grow weary, the Christian knows that he must press on in a strength that is greater than self. The Christian who is forewarned is proof against disillusionment. When the dark day comes he is prepared. He knows that in the economy of God the great periods are usually the turbulent periods. He recognizes that the law of compensation is God's law and that it still operates. He knows that the more difficult the task, the greater are the rewards when we are faithful to the purposes of God. Martin Luther voiced it in these words: "Before every great opportunity God sent to me some special trial."

It is only when the situation appears hopeless from man's point of view that the follower of Christ really learns to throw himself in faith upon the miraculous resources of God. Humanly speaking the scene today is hopelessly black. The ways of earth are the ways of death but the Voice of Heaven says: "This is life eternal, that they may know Thee, the only true God, and Him whom thou didst send, even Jesus Christ."

## HOW TO BRING THE VISION TO OUR CHURCH

RYLAND KNIGHT

*Minister, Second-Ponce de Leon Baptist Church, Atlanta, Georgia*

The story is told of a rather primitive Negro church where the deacons visited the pastor to tell him that his preaching was not satisfactory, and that it might be well that he resign. "What you all don't like about my preachin'?" he asked. "Don't I 'splanify to suit you? And don't I argify to suit you?" "Yes," they answered, "you splanifies to suit us and you argifies to suit us. But you don't never show wherein."

It is mine to show wherein, to suggest some methods, to consider *how*. Beyond what we realize, our churches want information about our foreign mission work. They are asked to support it, and they want to know why. More often than I enjoy, my deacons say to me, "Pastor, you ought to give us more information about missions." This does not mean that they are willing to come to mission study classes. But it does mean that they feel that if they are expected to put their money into this enterprise, they ought to be told what it is all about.

*Reaching Our Men.* The men of course are the problem. We try to conduct our church according to the precepts of the New Testament. But there is one suggestion from the apostle Paul which simply will not work with us. He says, If the women want information let them ask their husbands at home. Imagine the president of my missionary society asking her husband for information about our foreign mission work. If the light that is in thee be darkness, how great is that darkness!

We have found this to be a helpful plan for reaching our men. When an attractive missionary or missionary secretary is available, the men of our church give him a dinner for men only. Each interested man is asked to buy two tickets and bring some half-interested man of the church as his guest. We have from 75 to 150 men in attendance. The speaker talks for twenty minutes, then the men are permitted to ask questions, any questions, no holds barred. And they do, for from forty-five minutes to an hour and a half. In the past year we have had as our speakers M. T. Rankin, back on the *Gripsholm* from six months in Stanley Prison at Hongkong; Liu Liang-Mo, organizer of mass singing in the Chinese army; Everett Gill, Jr., just back from an eight-months' airplane tour of South America. My men tell me that they have gotten a more vital knowledge of missions at these meetings than in any other way.

## ADDRESSES AND STATEMENTS

*Visual Education.* A beginning has been made in the field of visual education. This will be further developed under the auspices of the Visual Education Committee of the Missionary Education Movement. Here is a field that offers great opportunity. In larger churches and for special equipment the movie camera with the sound attachment is good. But the Kodachrome film slide (which is a picture in natural colors) is much easier to secure and requires much simpler and less expensive equipment. I also prefer the Kodachrome film because it gives the audience time to study the picture, and the narrator time to interpret it.

How vividly life on the mission field can be depicted and the work of our missionaries dramatized! Take for illustration a field with which I am familiar—the work at Kweilin.

Here are pictures of Chinese life as it is today. Here are a number of fascinating views of the old city as, for example, the old city wall which dates back beyond the birth of Christ and in which there are now many openings, so that the population of the city can quickly file out during an air raid to the cave in the nearby granite cliff which surrounds the city.

Here is a picture of the streets crowded with the thousands of people who have come from the occupied regions of China. Here is the church, seating over 700 people, where services have been held every night for two years with overflow congregations. Here is the orphanage, taking care of 150 refugee children. Here is the kindergarten presided over by a gracious Chinese Christian. We see the happy faces of the children as they are engaged in the very delightful occupation of cutting out paper dolls. These are but glimpses of pictures full of human interest which can readily be brought to almost any congregation by means of Kodachrome film slides.

Another method of visual education is through the exhibition of the objects of interest from the mission fields. We had in our church such an exhibit, one room sponsored by some group devoted to China, another to Africa, and so on around the world. This has been done in a number of churches. They have found that if sufficient interest has been stimulated beforehand to guarantee attendance, this is a most effective method of presenting missionary information.

*Selling that Sings.* Our boards should provide us with vital, readable literature, "selling that sings." The man you are trying to reach will not read a long article on missions.

I commend to our boards a careful consideration of the phenomenal success of *Life* magazine. Its editors were publishing a most successful periodical, *Time*, in which world news was graphically told. For crisp, clear-cut, readable material one could not do better. But less than eight years ago these editors launched a new kind of maga-



## HOW TO BRING THE VISION

zine. In their prospectus they called it "The Showbook of the World." In it they proposed to tell in pictures newsworthy events. Just before the publication started, they purchased the name and good will of the humorous magazine, *Life*. In November 1936, they published their first issue, 466,000 copies. Seven years later they were printing for publication more than 4,000,000 copies, or nearly ten times as many. Every week twice as many people buy *Life* as buy *Time*, which is to say twice as many people are caught by pictures as are caught by graphic words. What an amazing opportunity for our foreign mission boards to tell in pictures the marvelous story of our missionary undertaking!

This past fall there was launched in this country the United Relief Campaign. It proposed to raise in one month \$125,000,000—a sum beyond the dream of mission boards. And yet the leaders tell us that 85% of their workers and of their money came from the members of our churches.

I was interested in their literature—big clear type, two colors, lots of white space, the story told in short paragraphs and gripping sentences. How, for instance, can you get away from a sentence like this: "Of the Greek children born since 1940, less than one in twenty is alive today due to starvation conditions." Or this: "Approximately 40,000,000 Russians have had to evacuate their homes." Or this: "More than 6,000,000 men are in the barbed-wire legion, prisoners of war, and need more than the established prison régime if their spirit is to be maintained for peacetime usefulness." And each of those statements constitutes an entire paragraph.

I believe that our missionary literature can be greatly improved in quality, in vividness, in attractiveness, and that money thus spent will bring a tremendous return. Our boards might well coöperate in securing and preparing this sort of literature. Why couldn't we have a central news agency that would furnish newsworthy missionary information and striking pictures to all our boards?

*Recruits.* One vital part of bringing the vision to the churches is the creation of a missionary enthusiasm in the hearts of our boys and girls. Some of them must be our missionary recruits. Others must keep alive the missionary spirit at home. Others must furnish the financial support for the mission enterprise. As we enlist the interest and enthusiastic coöperation of these boys and girls we are laying the foundation for the missionary program of the next generation.

Since the days of the Student Volunteer Movement contact has been made with college students. I find, however, that most of our missionary candidates had their first missionary impression before they entered college. A wise approach to high school students would be most desirable. Dr. Egbert W. Smith, former executive secretary

## ADDRESSES AND STATEMENTS

of the Southern Presbyterian Board and now emeritus secretary, has done perhaps the best work of his life in these recent months in speaking at high school assemblies on foreign missions. If a man is capable of engendering enthusiasm and is tactful enough not to violate the proprieties, he can render great service. This work is necessarily interdenominational. A high school group is made up of boys and girls of many denominations. The speaker should secure the names of those who are interested, and forward them to their own denominational board.

May I say a word also about the importance of following up the first and sometimes timid approaches to the board of those who are interested in becoming missionaries? For them it is a matter that lies in the depths of their hearts. If the response of the board is merely a routine questionnaire or a form letter or, as I have known instances, no reply at all, it is quite easy for this kindling flame of missionary zeal to be quenched. Tactful personal contacts are very important with those who are turning their thoughts toward the mission field as the place for them to invest their lives.

*What a Missionary Is Like.* Get our churches to see the missionaries as they are—sane, capable, adventurous human beings engaged in a vital task. I had dinner this fall with a fine girl from Georgia on her way to Berkeley to prepare to go to China. She said to Mrs. Knight and me, "I don't feel like a missionary. I always thought missionaries were dull and old-fogey, and I don't think I am either." And she wasn't.

It is not fair to expect missionaries to sell themselves to our people. That is our job. Many of them are too modest to talk freely about their own work. Many a missionary, very effective on his field, does not know how to present his work to a congregation at home. Many of them, back on furlough, are like a squeezed orange from which all the vitality is gone out. That they live at all from one furlough to the next is evidence of the grace of God upon them.

So it is up to us to show our churches our missionaries as they are, and our mission work as it is. I clipped this from *Time* of November 1: "Seven U. S. naval airmen, forced down in the Pacific, paddled their raft for two and a half days, until they reached an island. Down to the beach to welcome them came natives, handed the surprised flyers a book. It was the Bible. For eighty-seven days the friendly Christian natives (converted years ago by missionaries) befriended our airmen."

What is the story back of that story? It is a story of faith and courage and consecration and achievement almost unbelievable. To some such island in the Pacific went Hiram Bingham and his young wife less than ninety years ago. He was twenty-five years old, a

## HOW TO BRING THE VISION

graduate of Yale, his wife a young woman of culture and refinement, a lineal descendant of Elder Brewster of the *Mayflower*. The "Morning Star" carried them to this island and sailed away, cutting them off from their world for at least twelve months. They built a little house which they called "Happy Home," and began their mission work. Their food consisted of fish, cocoanuts and pandanus fruit. Once a year the "Morning Star" visited the island bringing rations, supplies and the annual mail. The first mail bag was mistaken by the natives for a new kind of food, and appropriated. "As we visited their huts," said Dr. Bingham, "we found fragments of letters which we purchased with a fish hook or some trifle equally dear to the savage breast." But most of it was hopelessly mutilated or lost. And it was the first mail in a year!

They did not know a word of the language. They had to pick it up primarily by pointing. But that is not always an accurate method. In the early days of the English settlement of Australia, some Englishmen noted an animal absolutely strange to them but thoroughly familiar to the Bushmen. They asked some of the natives its name. They answered, "Kangaroo." And the kangaroo was added to our natural history museums and zoological gardens. It was long years after that the discovery was made that in the language of Australia "kangaroo" was in reality two words which mean "We do not understand."

Getting the words, reducing the language to writing, preparing a dictionary and a grammar, translating the New Testament, having it printed—what a tremendous work for any human being! And yet we are told that missionaries are dull and their work uninteresting.

*Modern Geography.* Two years ago how many of you had ever heard of Bataan? All of you have heard of it now. One of the over-worked phrases it, "There were no atheists in the foxholes of Bataan." And Guadalcanal? I was emphasizing in a recent sermon the lack of equipment on our mission fields and the tragic loss entailed thereby. I quoted this piece of verse which I picked up somewhere:

And if our lines should form, then break  
Because of things you failed to make—  
The extra gun or ship or plane  
For which we waited—all in vain,  
Will you then come and take the blame  
For those supplies that never came?  
For *we*, not you, will pay the cost  
Of battles *you*, not we, have lost.

After the sermon a captain of the United States Marine Corps said to me, "Do you know who wrote that poem?" Then he told me it was written by a Marine on Guadalcanal.

The war has brought our mission fields into our front yards. Those

## ADDRESSES AND STATEMENTS

lands of mist and mystery are now a part of our everyday geography. When our boys come home these places will be even more real, and we shall have first-hand reports of our mission fields. We will overlook a real opportunity if we fail to take advantage of this new knowledge, and to press home upon our people the high privilege of carrying the gospel of peace to those lands which have heard the thunder of our guns.

*Achievements.* Have our missionaries accomplished anything? We have been sending missionaries for 150 years, and all we seem to have is a few churches and a few hospitals. Are we really making good? That is a fair question and a frequent question. And what an answer we have!

In Cleveland last January Liu Liang-Mo told us that only one person in 80 in China is a professing Christian. But, he said, in *Who's Who in China*, one person in every two is either a Christian or a graduate of our mission schools. Professor Henry P. Van Dusen of Union Theological Seminary is responsible for this statement: "If the ten foremost leaders of this country were put about one conference table and the ten foremost leaders of China around another conference table, there would be more real Christians around the second table than around the first."

Wendell Willkie made this report concerning his visit to mission fields: "I have sometimes wondered about the wisdom of foreign missions. But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions, both to the lands they serve and to the cause of good will for America. I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead."

I had a letter last month from a young major, a doctor, a member of our church, but not particularly active. He is now head of a hospital unit in India. He wrote: "I know you will be glad to hear news of the Baptist missions in this part of the world. Their reputation for hospitality is well known everywhere. Of all the organizations, governmental or not, they are unquestionably doing the best job of keeping the American soldiers happy. No one tries to force religion down our throats. Any money that is sent over here is being put to excellent use, and in the future when I get back home, no one will have to ask me twice for a contribution to foreign missions."

That is the answer to our problem. When our people see it, when they really know what is being done, no one will have to ask them twice for a contribution to foreign missions.

# THE MEDICAL SCHOOL FOR INDIA

## I. THE CRISIS OF 1944

JOHN CARMAN, M. D.

*Missionary to India, American Baptist Foreign Mission Society*

Medical Missions in India began with amateurs. The appalling physical needs of the crowds pressing about our early evangelistic missionaries aroused in them a compassion like that of their Master. So, though they were untrained, they did what they could. In ordinary times their meager stock of home remedies became a dispensary. In times when cholera or plague ravaged the country, they went fearlessly to minister to the sick and dying. Too many of them perished with those they sought to serve. But those who survived often found their first great evangelistic opportunity in the wake of some epidemic or famine, in which the spirit of Christ had been made manifest in these His servants.

But these early missionaries were not satisfied with their amateur service. A few of them were able to return to America for medical training. Furloughs were infrequent, but the story was told and made its appeal. It took nearly fifty years, but finally a clear vision of the physical needs of India came to the American churches. In Christians, a real vision of need arouses compassion; and Christian compassion manifests itself in doing our best to meet that need. In America we had doctors and nurses and hospitals. So we sent trained doctors and nurses to India, and they started to work in hospitals, some of which had been built by the glorious old amateurs.

Like the early missionaries, Christian pastors and laymen by the thousands in villages all over India, where modern doctors and nurses have never been seen nor heard of, have been moved with compassion, and have done what they could. Many have died of the terrible (but preventable) diseases that attacked their parishoners or non-Christian neighbors. Fearlessly they nurse the victims of the many plagues of which they know so little. With no training in medical matters, these Christians are amateur doctors—as doctors little better than the old-style pill-peddling weaver, or the barber with his sharp knife. But they do have compassion, and love, and faith, and prayer.

A few of these amateurs and their Christian brethren have been able to send their sons and daughters for medical training. Because of what these consecrated Indian doctors, nurses and pharmacists have done, and because the Indian churches have seen demonstrated in our mission hospitals the combination of compassion and adequate medical

## ADDRESSES AND STATEMENTS

training, Indian Christians, too, want to give their best to their Christian ministry of healing. Now, hundreds of Christian young men and women are waiting for the chance to study medicine.

Shall we help to give them that chance? Or will the Indian churches be limited in their efforts to secure a fully-trained Christian healing ministry? True, about 90% of India's nurses are Christian, but there are only a few thousand of them for India's three hundred and eighty-eight million people. There are a few hundred Christian doctors. But the doors for training more doctors are now closing, and India's great need for well-trained, consecrated Indian physicians will only be met if we Americans recapture our vision of India's need.

A forward-looking missionary strategy for India calls for continued training of Indian doctors and nurses for present institutions and for any rural reconstruction program for the future, which of necessity must include rural health work. Christian doctors and nurses have given outstanding service in rural areas in India. The Christians are leading the way in this hitherto largely neglected field. The Health Minister for Madras Presidency, a Hindu, in addressing a Government Medical College graduating class, said: "Why can't you go out and serve the villagers, as the Christians do?"

Indian nurses can still be trained in many mission hospitals. But there are only three Christian medical schools. Of these, only that at Vellore has any possibility of meeting the new Government requirements for higher grade medical education. And Vellore must meet these requirements by October 1944 or close. *For medical missions in India, this is the crisis of 1944.*

What is this higher standard of medical education? In the early days of medical missions, medical assistants were usually locally trained and had no degree or standing. A little later arose the medical schools giving various degrees, such as L. M. P. (licensed medical practitioner) or L. M. & S. (licentiate in medicine and surgery). Only recently, however, have there been established medical colleges giving courses which would correspond more or less to the training given in this country, Canada and England, leading to the degree in India of M. B. B. S. (bachelor of medicine, bachelor of surgery).

Confusion has resulted from the different degrees and standards of medical education, and the increasing national consciousness of India makes her leaders unsatisfied with anything short of the best standards of other countries. In line with this feeling, with which we cannot but sympathize, the Government of Madras made the decision in February 1938 to abolish the L. M. P. degree (obtained by five years study after high school) and to require all medical students to have

## THE MEDICAL SCHOOL FOR INDIA

the full six-year course, after two years of arts college, leading to the degree of M. B. B. S.

This action of the Madras Government meant that the Missionary Medical School for Women, in Vellore—whose graduates have been rendering valuable service to mission hospitals all over India—could admit no more students unless or until it should become a recognized medical college affiliated with the University of Madras, and fully prepared to give the M. B. B. S. training in accordance with the university standards. Being in other provinces, the other Christian medical schools (Ludhiana for women, and Miraj for men and women) are still able to train medical assistants for the L. M. P. or a similar degree, but they are likely to be forced to close when their provinces follow the Madras lead. Ludhiana has already failed to qualify for giving the M. B. B. S. course.

The question is often asked: "Why don't the Christians go to the Government Medical Colleges?" A few have, but there is an increased and increasing difficulty for Christian students to gain admittance to Government Medical Colleges. Not enough medical colleges have been opened to take the places of the medical schools which have been closed. Students are admitted on a communal basis, that is, according to the percentage of their religious group in the total population. Since the Christian population is small, there are only a few places open to Christian students. Yet, the need for Christian doctors is greater than ever before. And it is our conviction that we need Christian doctors trained in a Christian medical college. Even if the door were open—which it is not—for Christian students in large numbers, to attend Government Medical Colleges, we would still prefer to have them trained at Vellore. In our experience, Vellore doctors far surpass even Christian graduates of Government Medical Colleges in the Christian attitude toward patients, in culture, and frequently in professional capability. For this reason we have often wished that our Indian Christian men doctors, too, might have had the advantage of the Vellore training.

We must have an All-India Christian Medical College. The only possible foundation for this is the Missionary Medical College for Women at Vellore, which has secured temporary recognition for the first two years of the M. B. B. S. course. The first class in the new course was admitted in July 1942. But that date set the deadline of 1944. For, if the second inspection of the University Commission in September or October 1944 does not find the Vellore College prepared to give the complete M. B. B. S. course, the present institution with its fine buildings and equipment will be closed, and that part of the property which the Madras Government contributed

## ADDRESSES AND STATEMENTS

will revert to Government. And, the whole future of medical mission work in India will be seriously jeopardized.

However, *this possible defeat can be changed into victory. Now is the time to use the Strategy of Advance!* And if we do, the Missionary Medical College for Women at Vellore will be saved. Moreover, in association with the Women's College, a coördinate Men's College can be built which will share the faculty and teaching buildings with the Women's College. The full requirements for the M. B. B. S. course for the Women's College include the necessity to build a men's hospital and to teach medical and surgical diseases in men. In India, ulcer of the stomach and gall bladder disease are much more frequent in men, and if women medical students are to have a full-rounded training, they must be taught these and some other conditions on men patients. The land for a men's hospital, the buildings and the staff are necessary even for the Women's College. It has seemed, therefore, that now is the time to go the one step further and plan for a coördinate Men's College at Vellore.

I close by quoting one of my India medical missionary colleagues, who expresses it well for all of us: "The sum of money asked for is huge, but so is the opportunity. Vellore is faced with the alternative of a greatly enhanced opportunity for service, or extinction. There is no third choice. To us who are directly concerned with the Christian witness through medical channels in India, the extinction of Vellore is unthinkable." And with this, the question: "Are you, too, concerned about this Christian witness?"

## II. INTIMATE PICTURES FROM VELLORE

CAROL JAMESON, M. D.

*Missionary of the Woman's American Baptist Foreign Mission Society;  
member of staff at the Vellore Hospital*

I'll give you a bit of evolution, not history. While discussion, planning and finally action for the Union College has been accomplished, life at Vellore has continued not in an ordinary way, but with extraordinary progress. I was present at the graduation of that first class trained in small rented bungalows, 21 years ago. The most urgent need then was for female doctors, as the Viceroy put it fifty years ago. Purdah is most closely observed among Mohammedans and many is the time I have been called out in the middle of the night by a young Mohammedan doctor fifty miles away to treat a high class patient whom he could not see. I would come out of the door in the morning after a cup of very sweet Indian coffee and find the heads sticking out up and down the street and hands beckoning me



## THE MEDICAL SCHOOL FOR INDIA

to come in. The men would then come out and make a formal request for me to enter. I had come so far I could not refuse, although it would make me late for my morning classes at Vellore.

When you have been back in this country for a while, it all seems like a bad dream, but Indian maternal mortality is still ten times that of America. I was visiting a laboratory in Putna in connection with improving our own, when a young doctor from Calcutta University asked me what my department was. When I said Obstetrics and Gynecology, he laughed; he said he got his obstetrical training sitting outside the patient's door. The old women would tell him what was going on. He never got inside. For that reason, Calcutta University lost its reciprocity with England for a time.

A few years ago I made a trip through India to visit our former Vellore students. It was not possible to visit Malay, Burma, West Africa or Arabia, but even in India the long journey had to be taken in steps.

Consider Dr. Lakshmi. The lepers on the Arni roadside used to say she had a lucky hand. Those were the days when she and I treated as many as a thousand patients a day—five hundred of them lepers—with the help of students and nurses. That was our maximum.

There is no such thing as a miraculous cure in leprosy; at least, we have no right to expect it, in place of painstaking public health measures, but the lepers always felt better after we treated them. Lakshmi was garlanded and bidden farewell with many tears when she left Vellore after her period of training as interne and assistant. When she later returned for a visit, I could double the crowd on treatment days and inspire the discouraged ones by telling them Lakshmi was coming. They adored her. Her brother was the highest paid civil official in the district, and that she would deign to touch them as she gave injections and took such genuine pride in seeing them again, was like a benediction. She once said that knowing Christ was like looking out of a window on a different world.

From Calcutta we went northwest to Hazaribagh, which means "place of tigers." There was Dr. Chella, one of our graduates, wearing the white robe and the veil which the Oxford Sisters wear, covering her soft curls, but failing to conceal her charm. She was Student Body President, during her senior year at Vellore, one of those incorruptible souls who inspire trust, an ardent Christian. More than once during that time she would ask my advice on student government and I would say, "Do as you think best." When she saw me at Hazaribagh, she said, "I sometimes resented it when you refused to solve my problems for me, but now I am grateful." She had been in charge of a large hospital while the English doctor was invalidated home to England.

## ADDRESSES AND STATEMENTS

One of our best graduates, Mary, was at Karachi, the northwest gateway to India, but we didn't get that far. The Mayor of Karachi made a point of visiting Vellore when passing through South India. You can picture Dr. Scudder playing tennis with him and the students, taking him over every inch of our extensive hospital and medical school, and having him see the blue light through our Chapel windows as he waited for evening prayers to begin.

One morning, as I dashed past the Chapel door, I was fascinated by a slow procession passing by. Eye patients on the way to the treatment room were hand-in-hand, single file, the blind leading the blind. Opposite the door of the Chapel, they separated and one after the other stopped to worship—and then passed on.

Two years ago, a commission of heads of Indian medical colleges from all over India inspected Vellore. Rumor had it that we would lose our recognition. When these dignified Indian gentlemen entered our front portal with a slightly hostile air, Dr. Scudder pinned the name of each one on his lapel. I could tell by their faces that they considered this beneath their dignity, but Dr. Scudder was oblivious, and no one but me seemed to think it was funny!

They checked on number of beds (300), number of operations, technical training of staff, our financial solvency, etc. As the day wore on, the atmosphere warmed up considerably. They were particularly impressed with our Indian staff, and their sacrifice in taking the salaries offered. As they left, the man from Bombay said, "I am not a Christian, but I recognize good work when I see it; I take off my hat to you." In 1944 comes the second inspection.

Today people all over America and Canada are sending their sons to India, but Indians are not yet convinced that they are coming to save India, although they like our boys. They admire democracy as they see it in the American Army, where many even of the privates have college degrees. The second in command in India, Nehru, has a very able sister, Mrs. Pundit. We had a visit once in Allahabad when she told me that in spite of the criticism of her nationalistic friends, she was sending her children to a school for missionaries' children. She laughed as she said, "My children are young Americans. They have all the accent and the slang. I'm willing to venture that they have something else, too."

You ask about our relation to the war. We have agreed with Government instantly to place at their disposal a certain number of beds in case of air-raid or attack. So far no bombs have fallen nearer than Madras. Our very able and consecrated English Nursing Superintendent, returning to India after her experience in the worst of the London bombing, felt she must enter the Indian Army Service. When she got back, she decided once more that training Indian nurses was her biggest contribution. After looking over India, the Govern-

## THE MEDICAL SCHOOL FOR INDIA

ment has shown it feels the same way, for it has chosen Vellore as the higher training center for Indian nursing executives.

Boards in America and Britain are getting behind Vellore in a new way, and many individuals have sent in their checks for 1944 even before the new year. It looks as if the five-year plan for Friends of Vellore would be effective. One of our biggest donors, when his income was no longer what it used to be, said, "What we give to Vellore we regard as an investment." I, too, feel it is a patriotic investment. Vellore was conceived during the first World War, and now enters its period of greatest expansion during the second.

## THE LIGHT SHINES ON IN EASTERN ASIA

WILLIAM AXLING

*Missionary to Japan, Northern Baptist Convention*

*Dr. Frank T. Cartwright presided over the meeting for missionary repatriates from the "M. S. Gripsholm" and called on Mr. Joe J. Mickle to present them. In doing so Mr. Mickle stated that none believed that repatriation marked the end of missionary activities but that, on the other hand, many were convinced that a greater task than ever before confronts us. He stated that their fortitude under trying and dangerous conditions revealed not only the depth of their own spiritual resources, but the spiritual strength of the whole missionary movement. The forty repatriates present rose as their names were called. Dr. Cartwright then called on Dr. William Axling to speak on their behalf.*

One trembles to attempt to serve as a voice for the five hundred missionaries who made that tragic trek on the *Gripsholm*. Tragic because that trek rang down the curtain on an epoch of a hundred years of Christian missions in great areas of Eastern Asia.

Ten years ago there were 2,000 Protestant missionaries at work in Japan. When we sailed out of Yokohama harbor three months ago we left behind us a fast vanishing remnant of 22 American, Canadian and British missionaries. Six of these are aged and retired from service. Of the total 22 all but six are interned.

Eight years ago there were approximately 3000 missionaries in occupied China. Today there are only a handful left, and these are all interned. Korea, Formosa, Manchuria, the Dutch East Indies, the Malay States, Burma, all tell the same sad tale.

This mass withdrawal of missionaries from the far-flung front of Christian missions is without parallel in the recorded annals of the Christian church. *But* "the light is still shining in darkness, for the darkness has never put it out." The Christian scene in Eastern Asia is not a blackout. There are still high lights left in it—lights lit by a light that no darkness can put out.

I. One of the highlights that shines on is the impact of our fellow Christians on the life of these Oriental lands. They have taken up the torch and are carrying through.

During the year that I spent in two of Japan's concentration camps I was not allowed to see anyone from the outside. But the eight months immediately following the outbreak of the war I was interned in my own home and the Japanese Christians were permitted to come and see us.

And they came. At great risk to themselves they came. They came and shared with us their limited food supplies until it cut their own needs to the quick. Those were days of great uncertainty. Every

## THE LIGHT SHINES ON IN EASTERN ASIA

time the doorbell rang we wondered where the next turn in the road would take us. The Japanese Christians seemed to sense the uncertainty of our situation. The head of one of the largest Christian institutions in Japan told his wife, "If Axling goes to prison and I fail to return home some night you will know that I have voluntarily gone there with him."

Just before Mrs. Axling and I were placed in concentration camps, the Japanese Government informed me that I would have to leave Japan when the second evacuation took place. When the Japanese Christians heard of this they threw caution to the winds and flocked to our home to bid us farewell. Although we were in Japan for another year we never saw them again.

Their last words all sounded the same note: "Don't fear for the work of the Kingdom. We are carrying on and will carry on no matter what may come. And for you this is not retreat, it is not defeat. Hold up your heads and your hearts. God will see us through." Our friends from China and the other lands of the East tell the same story. Through the sons and daughters of the soil the light of Christ shines on.

True there have been changes and readjustments, but in such days as these when history is being made, epochal changes and major adjustments are inevitable. Moreover we must remember that the Oriental mind and psychological makeup is characterized by a flexibility and power of accommodation and adaptation of which we of the West are incapable. Our thought and patterns and reactions are so deeply grooved by tradition and so denominationally channelled that they are largely frozen. They are thrown into a hard and fixed mold.

We must also remember that our Oriental brethren have a genius for conserving values in ways that to the uninitiated sometimes seem to involve compromise and surrender. For them, however, there is absolutely no compromise and no surrender involved. On the contrary it is high strategy in their fight to conserve the highest values.

We must also remember that the strategy of our Oriental brethren is not that of frontal attack but of indirect maneuvering. We go in for frontal attacks and head-on collisions. That is not the Oriental way. The history of these nations roots back 2000 or 2500 years into the past. And they have learned a lot during these long, long centuries. They have learned things that we need to learn. They have learned for instance that time is a great ally. They have learned that time is the greatest solver of tangled problems. They know that time and the stars in their courses and God himself are fighting their battle and they are willing to wait and take indirect routes as long as they can maneuver toward their goal.

While we in the West think in terms of a score of years or a generation at the most, they think and plan in terms of centuries. When I

## ADDRESSES AND STATEMENTS

was in China in 1936 I visited Nanking University. The Chinese president brought out a roll of blue prints and asked if I wished to see the plan for the Greater Nanking University. Frankly I was amazed at that dream. I was amazed at the vision and daring that gave birth to that dream and I asked him how long he thought it would take to carry that plan to completion. As casually as though he was speaking of something that would take place the following day he replied, "Probably one hundred years."

We of the West need to step softly when we attempt to interpret the attitudes and actions of people who think long long thoughts and take the long long look like that. The consciousness of the continuity of time is in their blood. It was in the blood of their forebears and they are quite prepared to take the long way round.

We call these churches of the East the younger churches, but they have passed the adolescent period. There are many second and even third generation Christians in these lands today. Many of the front line Christian leaders are second and third generation Christians.

We must therefore give them the freedom which we claim for ourselves. The freedom to think their own thoughts, work out their own plans and build their own structure as they endeavor to integrate the church and her life with the genius and psychology and social milieu of their people and their nation. For only in so doing can the church become deeply rooted in the soil and function as the living leaven of the Kingdom working from within.

II. Another light that is still shining is the *church* that has been planted on the soil of these eastern lands. I have an unshaken faith that the church is not a human institution. Into its founding and building there has gone and continues to go the ongoing life and presence of the timeless Christ. And when he declared that "the gates of hell shall not prevail against it" he was speaking of the church universal, and that takes in the church of Japan and China and throughout the eastern world.

We must not forget that the Christ of the apostles, the Christ of the early martyrs, the Christ who across 2000 years has raised up in every land men and women who have followed him through fire and through flood, is the same Christ who has enthroned himself in the hearts of the Christians of Japan and of China and of the East.

As you can well understand, the church in Japan is today on the spot. Protestant Christianity came to Japan from the United States, Canada, and Great Britain—today enemy nations. Moreover most of the missionaries during the past eighty years came from these three nations—today enemy aliens. More serious still many of the Japanese pastors received a part of their training in the United States or Canada or Great Britain. This past and recent relationship is a heavy handicap to that church at the present time. In the minds of many it

## THE LIGHT SHINES ON IN EASTERN ASIA

raises a towering question mark against the church, and again and again open opposition is voiced in the press and over the radio against the church on the ground that her teachings run counter to the nation's centuries old culture and to her historic institutions.

What is the Japanese church's answer to this atmosphere of questioning and suspicion? Some months ago in spite of the heavy financial burden which this church is carrying as a result of the cutting off of all help from the West and in spite of Japan's wartime economy, it launched a drive for one-half million yen for evangelism at home and overseas. This daring venture in the face of insuperable difficulties indicates clearly the tempo and the temper of our fellow Christians in that country.

*And Christ was not repatriated on the "Gripsholm."* He is still in Japan. He is still in China. He is still in these eastern lands carrying on his redemptive work. Christ is out in the darkness of Japan's night watching over his little flock and the gates of hell shall not prevail against his mystical body, the church.

III. One more light shines on over there. In the field of foreign missions the visible and tangible things to which we are so prone to cling have been swept away. Mission organizations across the Pacific, mission strategy, mission programs and missionary personnel are for the time being out of the picture. But the invisible and intangible force that gave birth to the foreign mission movement, the great beating heart of God, still remains unshaken and unshakeable.

On the *Gripsholm* one morning a mother put her little daughter, four years of age, in the bath and told her to go on with her bathing, then she closed the screen door and at a distance away went on with some tasks that she had in hand. The little tot was awed by the strange surroundings and every few minutes her troubled voice rang out across the partition, "Mother, are you there? Mother, are you there?"

Over and over these days as my mind hurries back to Japan and these lands of Eastern Asia that we have so recently left and I think of the storm that is breaking upon our fellow Christians out there, I find myself in great agony of soul crying out "Father, are you there? Father, are you there?" and the still small voice that centuries ago silenced and stilled another troubled soul answers "Do not be afraid, only have faith."

God is there. He has not evacuated these eastern lands and he is not an opportunist. He carries on regardless of wind and weather. Human agencies and agents come and go and finally fade out of the picture. But God, the tireless and timeless, takes up the unfinished task and carries through.

An epoch of Christian missions has definitely come to a close. But that does not mean that the day for missions has passed. The basic

## ADDRESSES AND STATEMENTS

character of the postwar world is not going to be changed. Without God it is still going to be a lost world, a world more tragically lost than it ever has been. And Christ and his gospel alone will be able to save it.

Moreover the divine commission will still stand, "Go ye into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you, and lo I am with you alway." That means missions. It means foreign missions and it means foreign missions on a global scale.

But in that world where time and space will have been annihilated and made a closely knit and interrelated world, how will it be possible for a church scattered into two hundred and more different and separate segments to win? Can such a church hope to win?

We are challenged to begin and begin now to build a united foreign mission front, manned by a unified personnel and backed by the pooled spiritual and material resources and the total manpower of the church of Jesus Christ—the total Protestant forces of the United States and if possible of North America, in a great re-orientated rehabilitated co-operative forward moving foreign missions program.



## PREPARATION OF PERSONNEL FOR OVERSEAS SERVICE

*The following series of addresses on missionary preparation was preceded by a student panel in which representatives of colleges and theological seminaries presented views on "The Implications of Overseas Relief and Reconstruction." The panel was presided over by Dr. Herrick B. Young, Secretary of the Department of Missionary Personnel, Board of Foreign Missions of the Presbyterian Church, U. S. A.*

### I. LATIN AMERICA LITERACY PROJECT

SHERWOOD REISNER

*Missionary candidate, Presbyterian U. S. A.*

Some knowledge of the historical background of Latin America is essential to understanding the significance of this project. For some three centuries, the present republics of Latin America were under the control of Spain. During these centuries they were economically and politically exploited; but, even more important, they were kept in religious subjugation by the iron hand of the Inquisition. Popular education simply did not exist. When political freedom came to these peoples they were ill-prepared to meet it, for the masses were uneducated, and the Christian faith which had never been too strong reached a new low. In the course of the 19th and 20th centuries however, progress has been very rapid. The evangelical churches have gained a real foothold and a new vitality has shown itself in the Roman Church. The revolutions of which we hear from time to time are growing pains in this process.

At present a major obstacle to development in these lands is the high rate of illiteracy. Latin America has more than its share of the world's illiteracy. The generally accepted figure for world illiteracy is 60%. The figure for Latin America is somewhere over 70%. This varies from Argentina with 13% illiteracy to Haiti with 99%. Brazil, the largest of the American nations, is 75% illiterate!

It is hard to see how the Christian faith can grow very significantly among peoples who cannot read the Scriptures. There are two very pressing and plain needs here. One, for the ability to read; two, for the availability of the Scriptures and Christian literature to those who can read. Unlike the people of our own country, these people will read, for they have not been bored with secular education, nor do they yet own radios. Here is a pressing need well documented by the facts of the case. It is perhaps even more clearly demonstrated in the response that has been given to efforts to meet it.

But what of the present Laubach literary expedition in Latin Amer-

## ADDRESSES AND STATEMENTS

ica? It is sponsored and planned by the Committee on World Literacy and Christian Literature of the FMC and its personnel has been donated by several of the boards. Dr. Frank Laubach, Rev. Theodore P. Fricke and Miss Maria Dayoan are already in Latin America. I shall join them next month. The first three months have been spent in the Carribean area. In February the expedition will move to South America, and the month of June will be spent in Mexico.

This expedition will attack illiteracy on three fronts. First, in places where there are no literacy programs, attempts will be made to get these started. This is done by speaking to churches, civic groups, government and educational officials. This will mean pointing out the yoke of illiteracy and demonstrating that it can be overcome. Second, in places where literary programs are underway, the order of the day is to encourage and aid these programs, by personal contact, developing new lessons, and by bringing news of the progress against illiteracy in other parts of the world. The third front will be to develop lessons and charts for new languages. This was done in Jamaica for English. It will be done in Paraguay and Mexico for Indian languages. The Spanish and Portuguese charts and lessons are already developed and are constantly being revised as they are used.

We need to remind ourselves that the expedition will only stimulate action. The real work will be done by the missionaries remaining on the field. There is always a temptation in such a gathering as this to get the idea that we are doing the work. We are not—we are only making it possible for the work to be done.

Yet there is, I think, great significance in this Latin American expedition in particular, and the approach to world literacy in general. This is first seen in the enthusiastic recognition given by Mr. Nelson Rockefeller. This program puts Christian content into the good neighbor policy. It is a direct man to man basis for evangelism. Moreover it by-passes the religious fanaticism that a more formal evangelism might stir up.

As the churches of the United States carry forward this work we are reminded of the saddening words of the Chilean mystic, Gabriela Mistral: "Christianity, do not forget, is the only link between the United States and Spanish America. Only in the word of Christ do we meet and enjoy a common emotion; the rest is pure tragedy of difference."

## II. SPECIAL TRAINING COURSES

MISS J. LUCILLE WEBSTER

*Methodist appointee to India*

In the Kennedy School of Missions at Hartford, Connecticut, we try to think of the totality of the missionary job. This semester back-

## PERSONNEL FOR OVERSEAS SERVICE

ground studies including the caste system of India with its customs, manners and ceremonies have been most beneficial in getting a bird's-eye view into the problems of this great people. A study of the great literature of India proves that the Greeks and Romans were not alone when it came to literary genius.

Mr. Mosher can give much information concerning his course on Agricultural Discipleship. This study is particularly valuable to those interested in village life. He and Dr. Booth are also the instructors in the seminar "Christian Missions Among Rural People."

Dr. Calverly, former medical missionary to Arabia, teaches "Applied Hygiene for Missionaries." We are seeing the real need of both the evangelistic missionary and the educational missionary of having a good knowledge of First Aid. We have studied the American Red Cross *First Aid Text Book* and will be considering tropical diseases, some simple surgery, and instruments next semester. This is one of the essential studies offered in the School of Missions.

Next semester courses entitled "The History of Christianity in India" and "The Life of Women" will be offered. A sympathetic approach to the Indian home with its joint-family life is emphasized. We are trying to learn from the experience of others what steps we can take in really bringing Christ into the home, keeping all the while that feeling of unity that is so beautiful in the Oriental home. Another study, "The Missionary," which will be a panel discussion, will also be valuable to the candidate. From the furlough missionaries we candidates hope to discover how we can really be "one with the nationals" in the building of the Kingdom of God. This symposium course will be more or less a gathering together of all resources bearing on the general life and work of the missionary.

"The Practice of Missions" taught by Dr. Fleming of Union Seminary is of untold value to the candidate. In it we have been discussing educational principles, Laubach's work, spiritual discipline, simpler living, relation to nationals, ethical issues of missions, the missionary home, and indigenous customs. How I have appreciated this study! It gives us even a greater challenge to give of our very best to the missionary cause.

It may be interesting to you to know that 15 or 16 languages are being taught at the Foundation. Urdu and Marathi are offered to the India students. For those interested next semester there will be a course in phonetics.

Missionaries who have been on the field have given the testimony that they could have been much better missionaries if courses such as we are taking now had been available for them when they were candidates.

We are also encouraged to have a hobby along with our missionary

## ADDRESSES AND STATEMENTS

work. This will help in overcoming homesickness and loneliness, and at the same time enrich our lives.

We seek to find an evaluation of the Indian Church—what they want from us. All along we are attempting to realize the kind of training program the younger churches want. We are ready to learn from India. With her deep spirituality and seeking hearts, I believe that she has much to contribute to the world Christian church.

### III. SEMINARIES IN THE TRAINING PROGRAM

ARTHUR C. MCGIFFERT, JR.

*President, Pacific School of Religion*

What I shall have to say grows out of the experience we have been having at the Pacific School of Religion in Berkeley, California, with a Program of Training for Postwar Rehabilitation Abroad. We are training men and women for short-term emergency service in Central Europe and in China. Theirs will be a non-institutional, non-loquacious ministry. We have developed a special streamlined curriculum that differs from the traditional theological curriculum at many points.

The year's program covers first of all a regional study—the culture, mores, government, educational systems, religious institutions, political ideologies, manners and customs of the two areas. A second course, amounting to ten or twelve hours a week, provides a conversational acquaintance with language, either German or Chinese. Principles and procedures of personal and social rehabilitation constitute the third course, taught by psychiatrists, group workers, and community-research people. Along with this course goes some understanding of the administration and organization of field operations such as work camps, playgrounds and the like, as well as the development of skills along the line of occupational therapy, first-aid, public health, child care and many others. Last of all we give a course that distinguishes our program from any others in the country—of which at best there are but few. We provide a course in faith for living that will strengthen the spiritual resources of these workers who are going into the aftermath of hell and will need sturdy interior spiritual braces to resist the external pressures of discouragement, frustration and failure.

Alongside of this academic work, which continues for forty-eight weeks, we provide field experience in the socially disorganized and chaotic defense areas in and about Berkeley. Our students carry on this field service under the expert supervision of the director of the program, Professor Arthur L. Swift, on leave of absence from Union Theological Seminary, New York.

## PERSONNEL FOR OVERSEAS SERVICE

I believe this experimental program of training a special kind of missionary for this emergency service of rehabilitation after the war may have certain permanent values. It also raises important issues.

1. Have the boards done the right thing in decreasing their emphasis upon the short-term missionary? In view of the rapid, indeed revolutionary character of our times, can we here at home foresee adequately the kind of missionaries who will be needed—except of course certain specialists, such as medical and agricultural workers? Are we justified in investing in a candidate the amount of money and training which a long-term worker should have? With the same amount of funds we might train a larger number of persons for short-term service, send them over and then watch to see which ones seem to have the flexibility of mind and the creative eye for the future which the crisis of our age calls for. We should then expect to continue in service a smaller proportion of those we send than is now the case. Those who give promise of permanent usefulness can be sent back home for the further preparation they may need to give their permanent overseas ministry a fruitful, cumulative value.

2. If these short-term workers are to show what they are good for they will need two special kinds of equipment and training before they arrive. Language, for one thing. Hitherto it has been our assumption that the only place to learn a foreign language is abroad. Certainly it can be learned better there but not necessarily very much more quickly. After all, what is needed by the missionary on arrival is that he be able to get about on his own. He need not be able to read the literature of the country to which he goes. But he should be able to converse, to talk and to understand. One of the good things that has come out of the war from the educational point of view is the discovery that conversational language can be taught with considerable rapidity.

3. Do not our missionaries need a much greater training in what might be called community-mindedness than we have given them in the past? Our missionary training programs have tended to emphasize a literary approach or an historical approach or a book-end-first approach to the culture of the people to whom our candidates go. We have neglected to train our students for the immensely significant leadership in community relations. This is not surprising perhaps, when one sees how long the regular theological curriculum for the home base has neglected the social sciences. These prospective missionaries of ours need to be given a Christian sociology. They need to know the findings of anthropology. They need to become adept in the restoration of community life; in the relation of Christian institutions to the community within which they carry on, lest what we here at home so hopefully refer to as indigenous churches remain

## ADDRESSES AND STATEMENTS

just mustard plasters on the outside of the community, never an organic part of it.

In a word, it is high time for us who have at heart the Christian mission to take advantage of the insights and methods that have become available to us through the social studies which have been so admirably enlarged in our generation; not, of course, to the neglect or disadvantage of the traditional approaches which we must by all means conserve.

4. The Pacific School of Religion's short-term training for emergency service in Central Europe and China, which has prompted these observations, suggests still another revision of current missionary education. We are not trying to train for any and every part of the foreign field. We can do a better job if we limit our efforts to one or two areas. Might it not be a good thing for the Foreign Missions Conference and the American Association of Theological Schools together to make a careful analysis of the assets, vested interests and potentialities of our theological seminaries and suggest to selected divinity schools how they might best serve the cause by specializing in a designated mission field?

Might not a still further division of labor be suggested: Certain seminaries might be charged with the responsibility of training missionary candidates; others, with providing for the special needs of furloughed missionaries. Quite different kinds of education are needed for these two different levels of the missionary's career.

### IV. ENLARGED PROGRAM OF THE STUDENT VOLUNTEER MOVEMENT

WINBURN T. THOMAS

*General Secretary, Student Volunteer Movement*

Since 1886 the Student Volunteer Movement has been engaged in a campus educational program for the enlistment of missionaries. As a direct result of this effort, 18,000 recruits have crossed the ocean in the foreign service of the church. Thousands more, who for various reasons were prevented from going abroad, have gone into full-time Christian service at home, or into positions of lay church leadership, because of the challenge made by campus visitors representing the SVM, and the influence of the "bands" of dedicated students. Until recently the SVM call was to the foreign field exclusively, and to the support of the work of the church in non-Christian lands.

This challenge has not been altered or revised. Rather, it is the continuing thought of the present leadership that "foreign missions receives its due emphasis only when it receives a special emphasis." It is the traditional and unique purpose of the SVM to educate each

## PERSONNEL FOR OVERSEAS SERVICE

generation of college students to the needs and opportunities of full-time Christian service abroad. During the past fifteen years there has been but a limited demand on the part of the sending agencies for recruits. Support for and interest in enlistment declined. The "volunteer bands" which had once constituted virtually a separate Christian movement declined in influence and in many cases disappeared from the campuses. With the recent growth of missions interest in the churches and the increase in giving, however, the SVM has increased its program of campus education and visitation, with secretaries traveling the country saying in effect to the students of America, "I'm going. Come with me."

The SVM in cooperation with the Missionary Personnel Committee of the Foreign Missions Conference has published materials which facilitate the campus approach and answer questions candidates often ask. The following pamphlets are now being distributed jointly: *Mrs. Missionary*, *The Rural Missionary*, *Unevangelized Areas*, *Missions in the New Age*, *A Question Box for Missionary Educators*, and *The Christian Layman Abroad*. An annotated bibliography has been prepared by the Missionary Research Library and is now being jointly circulated.

That there is a continuing need for a campus educational and enlistment program on an interdenominational basis was indicated by the results of the Student Planning Conference on the World Mission of the Church, held in Wooster, Ohio, December 28, 1943 to January 3, 1944. This delegated consultative conference was in the tradition of the Quadrennials of previous years, and like them resulted in numerous commitments to full-time service abroad. The following is a letter selected at random from dozens of similar communications from Wooster delegates:

"Wooster has been for me one of the great deciding places of my life. Hitherto I have been discontented with my course and have wanted another. At Wooster I straightened out all that. Now I am going to Angola, Africa, to play my part as a humble servant of God with these people who are in a real sense my friends and brothers. I have always felt a desire to mingle and associate with peoples of other countries, and at Wooster this desire was fulfilled. I enjoyed the fellowship of these many students and I realized more than ever before that it is the same blood that pulses through our veins, the same Jesus who hung on the cross for our sins, the same God that watches over the African and Japanese as over me."

That students and campuses across the country may hear the message of *Christian Community* which was sounded at Wooster, dozens of teams of delegates are visiting campuses and conferences at the present time.

The fact that the General Secretary of the SVM is a foreign missionary on furlough with full intentions of returning to the field, is

## ADDRESSES AND STATEMENTS

evidence that the foreign program of the movement will be emphasized and enlarged to meet the expanding and changing needs of the mission boards, and the desires of the students.

In addition to its traditional responsibility outlined above, the SVM has recently undertaken to perform a similar function for national missions. Just as the task of educating and recruiting for missionary service abroad can be done more effectively on an interdenominational than on a denominational basis, so can the challenge of service in the homeland be best made as a unit. The appeal is not to go to a foreign land but to serve God wherever he leads. The individual must commit his life and his vocation to Christ, and then in prayer and study decide whether that life can best be expended in Bombay or Brooklyn. To add the challenge of national missions is not to decrease the effectiveness of the SVM, since those responsibilities are to be placed under the direction of a full-time secretary in charge of home missions, but to face the missions job today in its total world perspective.

As this relationship between the home missions boards and the SVM is strengthened, it is hoped that the quality and quantity of volunteers for home service may be increased to match that of the candidates for service abroad; that commitment may be on a career basis, that is, for life; that salaries, furloughs, and study allowances for children may be raised to a level comparable with those available for foreign missionaries.

### V. A CANDIDATE SECRETARY VIEWS HIS TASK

J. W. MARSHALL

*Candidate Secretary, Foreign Mission Board, Southern Baptist Convention*

Following World War I, under the impulse of the hour, armies of new missionary recruits were sent abroad by the various mission boards. Many of these were fairly well equipped, but others were wholly or in part unprepared or unsuited for foreign mission service. Evidently the appeal and the response had been largely emotional. When the newness wore off, the enthusiasm died down and the realities of the task were faced those who were educationally, physically or temperamentally unfit began to falter. Some came home within a few months, while others continued through the first term of service. Out of a group of 103 appointees, sent by one board to the Orient following the last war, 43 resigned, or were recalled by the board between one and ten years after sailing. Such mistakes must not be repeated. It was a costly experiment to this particular board, and in many cases proved also a tragic experience for the missionary.

Today thousands of young people are being moved to offer them-



## PERSONNEL FOR OVERSEAS SERVICE

selves for foreign mission service. This is encouraging, but it is important that the unfit be carefully and prayerfully weeded out.

The alert Candidate Secretary will plan and execute a long-range program. He should make a thorough study of the science and present status of the task, standards and procedures of selection and appointment, and the relationship of his office and work to the total missionary enterprise. As a new Candidate Secretary, I made a rather thorough search through college, seminary and mission board libraries for practical help in these fields. Appeals for help were sent to the leaders of many mission boards. From these came much valuable material and, in nearly every letter, the suggestion that I get in touch with the Committee on Missionary Personnel of the Foreign Missions Conference. Thanks to that far-sighted Committee, I found the help needed.

The Candidate Secretary should direct the recruiting and not try to do all of it himself. He fails at this point if he neglects the aid of other national and local church leaders and agencies. A constructive and comprehensive educational program should be in operation continually. It should be of such quality that volunteers who fail to be appointed will not suffer disillusionment and disappointment. Every volunteer, including those who are rejected, must be wisely and tenderly conserved for the total missionary enterprise.

The Candidate Secretary should attempt to provide graded literature for volunteers, keeping in mind the various stages of intellectual and spiritual growth, and the varying capacities and needs of all ages. This educational plan should give special consideration to the development of spiritual unity. Why shouldn't Southern Baptists love the Northern Baptists? And why shouldn't they love and work coöperatively with all their Christian brothers, the Disciples, Lutherans, Methodists, Presbyterians and all the rest? We may properly be reminded that the Student Volunteer Conference at Wooster last week came about because of a very high degree of spiritual unity. We can be absolutely certain that it did not come from organic union. Spiritual unity that comes up from within will endure. You cannot legislate or force it into existence. I doubt if it will come because of a super organization.

The educational program for missionary candidates must deal sanely with the race question. A volunteer who cannot love and share and work as an equal with his Negro friend in America should never go as a missionary to Africa, nor to any other place. The effort to relocate Japanese Americans offers the volunteer an opportunity for gaining experience in interracial adjustment. He may become a part of the leadership in this endeavor, thereby strengthening and stabilizing himself for a greater work.

## ADDRESSES AND STATEMENTS

Time permits me merely to mention a few of the many challenging phases of the Candidate Secretary's task. In addition to the important duties already spoken of his work includes:

1. The careful selection of recruits rather than dependance entirely on volunteers.
2. Provision for thorough medical examination, including tests to determine physical, emotional and temperamental stability.
3. Direction of the candidate in educational requirements and specialized training.
4. Advice respecting theological training for lay missionaries. Training for appointees-in-waiting.
5. Guiding the volunteer in the selection of schools and courses of study.
6. Counsel for all prospective missionaries respecting internship in the homeland.
7. The setting up of an adequate candidate filing system.
8. Campus visitation.
9. Sympathetic, constructive and progressive correspondence with the candidate.
10. Encouragement of Christian youth to seek God's will concerning secular work in foreign countries.
11. Preparation for reconstruction work abroad.
12. Supervised visits for groups of young Christians to mission fields without expense to boards.
13. Occasional visit on the part of Candidate Secretary to mission fields.
14. Preparation of an educational program for missionary students in high schools and other public schools.
15. Preparation of candidate forms.

The Candidate Secretary is the natural leader in providing and stimulating the use among students of a prayer program that doors throughout the world may be opened, that Christians throughout our own land may be awakened to missionary needs, and that God may send forth laborers into his harvest. "The harvest truly is plenteous and the laborers are few."

## RACE AND HUMAN NATURE: AN ANTHROPOLOGIST'S VIEW

ROBERT REDFIELD

*Chairman, Division of the Social Sciences, University of Chicago*

In the troubled affairs of men race is of consequence because of what men think and feel about it and not because of anything that race is of itself. This is the cardinal fact. There are physical differences, great and small, among men, and these differences enable the scientist to make a classification of mankind according to these differences. But we do not know that there are corresponding mental differences. If the small differences in brain anatomy as between Negroes and whites which some investigators have reported are in fact there, it does not follow that such differences represent inherent differences in intelligence. There may be such differences. We do not know that there are. There are reasons for doubting that there are. The biological composition of all populations is so varied that all kinds of personalities and abilities are found among them, and the statistically demonstrable physical differences that do exist are not known to constitute inherent limits on behavior. If there are important biologically determined differences in temperament or intelligence among racial groups, that fact is still to be established; in the meantime it is clearly important to take account of race as a social, a cultural, phenomenon.

A leading student of race declares that race "is purely a biological grouping. The term has its origin in biology and never should be used in any other sense. Racial characters are carried by the germ plasm, but language, religion and nationality are individually acquired." Let us not misunderstand these statements. They are true. They say what has to be said about race as seen by the biologist. They do not say what has to be said about race by the sociologist. It would indeed make for clarity if race should never be used except in a biological sense. But the term is popularly used to describe cultural and political and linguistic groups. This use is a fact too. The prejudices and other attitudes that attach to race are facts also. They are facts in the realm of culture. They are the facts of which account must be taken in understanding the place of race in human affairs. The people known as Jews differ so much in physical features from one another and resemble so much in physical features people who are not known as Jews that the anthropologist and the biologist tell us that the Jews are not a race. They are not. That is one fact. It is also a fact that people have conventional collective judgments

## ADDRESSES AND STATEMENTS

about people known as Jews and associate their beliefs about Jews with real or imagined physical characteristics of Jews. This is a fact too. It is a fact of such immense importance that it would be impossible justly to write the history of our western world without frequent reference to it. The Jews are not a race, but they constitute a group believed to be a race, and no amount of repetition of statements of the first fact will do away with the second and vastly more important fact.

Therefore, I say that understanding of the importance of race is to be found not in man's physical nature but in his human and social nature. What are the characteristics of that nature which give rise to the social consequences of race? In the first place it is human nature to feel oneself a member of a valued group set off from other groups of less value. In the clans of primitive society, in boys' gangs, social classes and modern nations we see the disposition of mankind to classify in accordance with the sentiments of loyalty to one's own kind and of disapproval or hatred of other kinds. We note further that the disposition to depreciate groups not one's own is in most cases selective in that one or a few other groups become special objects of depreciation or aggression. One such specification of the out-group sentiments is directed toward the people near one but who differ from one's own group only in small degree.

Referring to the feuding and ridicule between Spaniards and Portuguese, between English and Scotch, Freud observes that such sentiments represent "a convenient and relatively harmless form of satisfaction for aggressive tendencies through which cohesion amongst the members of a group is made easier." Freud then goes on to remark with fine irony that the Jewish people, scattered as they are, have rendered services which deserve recognition to the development of culture in the countries where they settled, but that it is unfortunate that not even all the pogroms and massacres of history have been sufficient to give a peaceful integration to Christian societies. For while upon certain groups fall only the aggressions of their neighbors, others become scapegoats to all the world. At least this has been the historic rôle of the Jew. We assure ourselves of the worthiness of our own people by declaring the unworthiness of other people. In aggression against others there is a basis for solidarity among ourselves. And when that solidarity or security is threatened there is in the need of the group to restore its security a special cause for the casting of blame upon some convenient group. If the group is already defined by tradition as a proper object of aggression, as in the case of the Jew, it is so much the easier to commit new aggression against them.

For men take the paths of least resistance in thinking and feeling,

## RACE AND HUMAN NATURE

as they do in walking through a wood, and these paths are those trodden by men who went before them. We do not, on the whole, make the effort to form our own independent judgments. We take over the judgments arrived at by others. We attach our sentiments to the customary objects of attachment. The extent to which this is true escapes us, attentive as we are to those few cases—our wives, children and chosen intimates—in which our own special and personal experiences play a large part in the organization of our sentiments. The truth is that to a great extent we rely, for the placing of our feelings and judgments, on the convenience of categories. It is an aspect of our nature that we see experiences, including people, as divided into classes. This way of behaving is useful, as any energy-saving device is useful. It saves effort to respond to categories rather than to individuals; there are far fewer of them. To have prejudices saves thought, and thought costs effort. Moreover, an established prejudice is motivated by the sentiments; it is ready to authorize action; it exhibits none of the hesitating which distinguishes reflective and critical thinking. The Nazis make a virtue of prejudice; they think, as they put it, “with their blood.”

Before speaking of the plainness of race and its special authority, it is well to remark that race is not the only convenient basis upon which to classify mankind into our people, who are good, and other people, who aren't. Custom and culture are more nearly universal criteria for distinguishing the undervalued outsider from the overvalued insider. It is an anthropological commonplace that most tribes refer to other tribes by contemptuous epithets, and that each people tends to regard itself as the only really civilized group on earth.

Since the development of the world religions, religious differences have motivated as much cruelty and bloodshed as has race. Indeed, in many cases it is not possible always to declare the extent to which the out-group is defined in racial terms. Race, culture and religion enter into the definition of the Jew in varying and perplexing ways. Between the anti-Semite who thinks that Jews are born to be a slave-race and the anti-Semite who thinks the Jews smart but no smarter than others, have built up a dangerous international conspiracy and should be suppressed for that reason, there are differences, but they are not greatly important differences. It is today urged that Americans of Japanese ancestry should be locked up, or deprived of their citizenship, or sent to Japan, sometimes upon a racial argument and sometimes upon a cultural argument. “Show me a man with one drop of Japanese blood and I will show you a traitor,” one United States Senator declared recently, but others content themselves with declaring that no person of Japanese origin can be a good American because all Japanese worship the Mikado and presumably anybody

## ADDRESSES AND STATEMENTS

born here of Japanese parents has taken over the custom, to his eternal perdition. The racial element in group prejudice is often unclear and mixed with other elements.

Nevertheless, in the prejudging of men by other men, race has a special and a double importance. In the first place, race—this obvious color of the skin, this unmistakable contour of the eyelid, this unchangeable thinness or thickness of the lip—makes easy and often certain the classifying of individuals in the accepted categories. The distinction between the faithful believer and the heretic or the infidel has been in some societies and at some times a social classification of prime importance, but then it has not been easy to tell the heretic from the nonheretic at a glance. One can, on the other hand, tell a Negro from a white person at a glance. At least it is true that you can tell the one from the other in such a large majority of the cases that the assigning individuals to accepted categories goes on easily and swiftly. The doubtful cases do make difficulty, as in the occasional individual who is socially a Negro although in appearance a white man, and in the small rural minorities in Delaware and elsewhere who, descended from a mixture of Indian, Negro and White, resist classification as either Negro or white. But these doubtful cases prove the strength of the categories, for other men and women in communities where such doubtful individuals or groups occur seem to demand a solution of the problem in the assignment of the doubtful case to the one racial category or the other.

The school system, the Jim Crow practices, the very customary logic of the American's mind, call for a resolution of such ambiguities. They should not be there; they upset the system; in this country every man must be either a white man or a Negro. In some societies the problem is met by the development of intermediate categories defining marginal groups. In our own society, so far as the Negro is concerned, the tendency has been to adhere to a simple system according to which the customary single drop of Negro blood is enough to make a man a member of the inferior category. Race, in the sense of a visible physical evidence of a biological difference, is here the single guide to the principal social category. In Bahia, Brazil, on the other hand, one drop of Negro blood is of no significance, and even a great many drops have only the effect of suggesting an inferior social position for that individual, a suggestion that can be overcome by education or personal success.

The emphasis upon race, in the sense of real or supposed difference in blood, as the prime basis for setting off the best people from the less good or the worst, is probably a fairly recent development in the history of man's inhumanity to man. It lends itself well to this human tendency to separate the superior sheep from the inferior

## RACE AND HUMAN NATURE

goats by virtue of the durable visibility which it gives to the members of the class. Race "works," as a mechanism of social categorization because the racial mark is there to stay. It can't be changed as can a Cockney accent or a pagan religion. The Nazis had a little trouble with the application of their racial doctrines to Jews and to Poles, the distinguishing visibility being low, so to speak; so they came to require these hunted helots to wear labels of one kind or another on their costumes. We do the same thing, in effect, when we accept the racial stereotypes in cartoon or moving picture. We, too, have our second-class citizens with second-class rights, and although these fellow-Americans are for the most part visibly brown in color, we reinforce the definition of their inferior position with a thousand practices and social gestures. A simple device is to label one door "For Negroes" and another door "For Whites." Segregation, imposed by the dominant, amounts to the imposition of stigmata of inferiority. These symbols of our collective prejudices emphasize and amplify the meaning given to the racial mark.

For many years scientists have looked for conclusive evidence that black men or yellow men are born different in intelligence or ability from white men, and today they still lack proof of such difference. Yet white men believe that such differences exist. They believe that black men or yellow men are inherently different or inferior in part because such a belief is an apparent justification for the prejudice they feel and the injustice they commit. To deceive our consciences we invert the truth. We say that we treat the Negro as inferior because he is inferior. The truth is that we think the Negro to be inferior because we treat him as inferior. It is the act that is the father of the thought. What really lies in the social order, for which we are responsible, we push off into the biological order, for which we are not responsible. What is in the biological nature of man is there to stay, and is none of our business. Science, a false science, becomes the mythology of the modern man. It must be true, so we think, that Negroes' skulls close early upon their brains, for we treat Negroes as if that were the case. It is not the case, and every competent student knows it to be untrue. Nor is it true that the Negro is necessarily handicapped by the fact that Africa is only a few generations behind him. If this were true, then it would be true that the descendants of Englishmen would be handicapped as compared with Greeks or Egyptians by the fact that barbarism is only a few generations behind them. A child of one skin color starts even with a child of any other skin color, if you let him. We don't let him, and we entertain a false biology which seems to justify us.

I will speak here of how the conceptions we entertain as to race, like the conceptions we entertain as to anything else, may work for

## ADDRESSES AND STATEMENTS

integration and high morale or for disintegration and low morale. If our ideas as to race are the same as those shared with others of our group, and are consistent with the other ideas of the group, then, for that group, ideas as to race will make for solidarity and confidence. I have spoken of the tendency of primitive tribes to regard themselves as true men and everybody else as something less than men. This works well enough in a state of society in which every people is more or less hostile to every other, in which each little group subsists on its own independent efforts, and in which no doctrine of universal brotherhood has appeared. In such a small society it is a source of strength to hate the enemy, and to believe oneself superior to the enemy. The enemy is all outside, and all one's own people are inside.

That is not the case today. Although we fight a national war, some of the enemy are inside the nation; some of our friends are in enemy countries. Today we need the help of half the world, or more, to live in the manner to which we are accustomed. Today we send our brothers to die in the name of principles of living which apply, in theory, to all men. So today an in-group sentiment defined in racial terms works for disintegration. Race prejudice and discrimination provides a categoric principle in conflict with other major categories by which we live. It is a great divisive fracture across the life of today. It is a sword we turn against ourselves.

Today the great divisions among men are the divisions into nations. More than any others, these divisions play the rôle played in primitive society by tribal groupings; more than any others, these divisions make for war. Yet it is no help to a people fighting a national war to entertain principles or to carry out practices of racial inequality. For the races against which we discriminate are within our nation. Racial inequality is a denial of national solidarity. It is a waste of resources and an act of social disintegration. A ship must be built; welders are needed; an available welder is not hired because his skin is black. In this way we not only waste the welder's labor, but also impair the moral strength of Americans. We deny the welder full solidarity with us, who fight beside him, and we deny ourselves full solidarity with him, who fights beside us. The bitterness that today grows in American Negroes is matched by the growing shame of white men. A people do not fight well who have bitterness and shame.

It is not even true to say that racial prejudice, directed against our present enemies, is a contribution to the fighting strength of America. We cannot hate our enemies as racially apart from us without applying the same prejudice to those who are not our enemies. Our prejudice against the Japanese has run from one extreme



## RACE AND HUMAN NATURE

to the other. When they defeated the Russians two-score years ago the Japanese enjoyed our high favor as a wonderful little people. Today they are the grinning ape-men, beast-like and treacherous. In so far as we now think of them as bad because racially different from us we find ourselves, by the same prejudice, condemning our fellow citizens of Japanese ancestry, the Oakland and Seattle high school boys and girls whose fathers and mothers were born in Japan, and denying them the right to enter our communities, to room in our lodging houses, to study in our schools. And on the other hand our long-standing prejudices against the Oriental kept us, until a few weeks ago, from granting the right of naturalization to our Chinese allies. Men fight as nations, and our nation is made up of all races. Therefore we cannot define our enemies in racial terms without injuring ourselves.

But the essential weakness that follows from racial inequality follows from the inconsistency between the ideals we profess and the racial discrimination we practice. A people that profess one way of life and act another is a people without integrity as such a man is a man without integrity. That is our case. We claim a leadership of the free peoples of the world, and we deny full freedom to some of our fellow citizens because of their race. We are the apostles of democracy, and public affairs are kept in the hands of a racial majority. We celebrate the Bill of Rights as a charter of liberty, and while we celebrate that document we deny some of these rights to fellow citizens because of race. In a well-integrated society the goals for living are consistent with the institutions and practices of the people. In our society, in large part because of the social consequences of race, we speak one way and act another.

On whose side are we fighting in this war? Do we propose to help in enforcing justice for disadvantaged racial minorities in other lands? If we cannot give justice to such minorities in our land, shall we then be able to do so abroad? On Christmas eve the President told us that the doctrine that the strong shall oppress the weak is the doctrine of our enemies. It is the doctrine and the practice of our enemies, but it is, to a significant extent, also the practice of ourselves. What becomes of the integrity of a people who deny, yet practice, a doctrine of their enemies? Can we assume responsibility for the enforcement of justice in Asia when we do not enforce it in Atlanta or Detroit? Shall we continue to send missionaries abroad to acquaint distant people with a religious and ethical doctrine in large measure belied by the missionaries' fellow citizens in the homeland?

For racial inequality contradicts major principles that we have embraced. The disintegrating effects of the social consequences of

## ADDRESSES AND STATEMENTS

race go far beyond the effect on the fighting strength of the nation. Even in a time of war when men fight by nations and plan the peace through alliances of nations, there is a tendency to modify the national alignments by alignments that are individual and moral. A German national is on our side if he hates Nazism and shares our principles. We know that many Italians do not share Mussolini's views and we treat Italians accordingly. We search for the signs of political democracy in Russia and we look into the face of China for the reflection of our own ideals. Though nationalism may long divide us, though wars may continue for many generations, nevertheless, we continue to grope for a moral order that will embrace the world. And across all these persistent, resurgent, ecumenical conceptions, across the idea of the Kingdom of Heaven on earth and the conception of a democratic world-order, lies racial inequality.

To the anthropologist the rising acuteness of the conflict between world-embracing principles and racial discrimination is an aspect of a society in process of reorganization. It is the nature of human society for its conceptions and institutions to adjust themselves to one another. Over long periods of time consistency rather than inconsistency is the rule. Cultures and civilizations are such in so far as the ways of life which make them up form a coherent way of life. As Sumner said, there is a strain to consistency among the folkways. Two immediate circumstances make the present inconsistencies difficult to maintain. One is the making explicit of our ideals forced upon us by the war. We find ourselves declaring, very loudly, many faiths we aren't living up to. The other is the increasingly apparent interdependence of racial and minority problems throughout the world.

When the Tokio radio takes up our race riots and makes propaganda weapons out of them within a few hours after their occurrence, when a Marine in the Solomons writes home to California his indignation that his fellow Californians are organizing to keep all persons of Japanese origin forever away from the Pacific Coast, only to stimulate a demand by the organizers that the distributors of the letter be investigated as subversive, when State Department-invited visitors to the United States from a Latin American republic are Jim-Crowed in a southern state, when a thousand such occurrences take place and are made widely known—then it becomes clear that unless it adopts a stringent isolationism and a reactionary ethics, this country cannot reach an adjustment between its ideals and its practices without reference to the rest of the world. To achieve a new integrity, we must work out a race policy and practice that will make coherent sense to ourselves when we state it and that will command the confidence of other free peoples everywhere.

## WORLD IMPLICATIONS OF RACE

CHANNING H. TOBIAS

*Senior Secretary in Charge of Negro Work, Y. M. C. A.*

Any plan for the future peace of the world that does not include race relationships as a major consideration is not only lacking in realism but destined to failure from the beginning. It is therefore encouraging to note that this Conference, composed of representatives of the principal mission boards of the Protestant churches of the United States and Canada, is giving such a conspicuous place on its program to this subject.

I suppose that about as good a way as any to begin what I have to say is to relate an incident that happened five months ago. I was at dinner with a party of friends at the home of a nationally known editor and publisher. In the party were a prominent public relations expert and a political leader of international fame. In the course of the discussion of the evening, which was on the American Negro race problem, the public relations expert said that he felt that Negroes should not run the risk of antagonizing white sentiment by insisting upon certain rights that white people were unwilling to accord to them, to which I made the following observation: "Mr. Blank, you seem to assume that the power of life and death that white people now hold over the colored peoples of the world will continue for all time to come. You may be right, and then again you may be wrong." Before the public relations expert could reply, the political leader said: "I can tell you exactly how long it will be—until the Far East becomes mechanized, no longer." This was just another way of saying that the one billion people of color, constituting two-thirds of the population of the earth, would endure the overlordship of white people only until they could acquire the implements that have given white men their power.

I am certainly not one who believes that world peace can be realized by having power wrested from one racial group and placed in the hands of another, nor do I go along with those who predict a forthcoming race conflict so colossal and universal as to threaten the existence of mankind on the earth. But I am absolutely certain that there will be trouble down the road if the victorious nations, following this war, insist upon holding unbroken the ring of white dominance that now encircles the darker peoples of the earth.

Unfortunately this seems to be the present intention of the leaders charged with the main responsibilities for the making of the peace. The great Winston Churchill, to whom we all pay tribute for keeping

## ADDRESSES AND STATEMENTS

hope alive in the hearts of the people when Britain faced the darkest hour of its history, leaves us in no doubt as to his position. He is confessedly an imperialist of the most pronounced Victorian rootage. The ink was hardly dry on the draft of the Atlantic Charter when he made his report to the House of Commons, and, when asked the question if he meant that the principles of the Charter should apply to India and the colonies, replied substantially as follows: "I have not become the King's first minister in order to preside over the liquidation of the British Empire. We shall hold what we have."

He was consistent in saying this because previously he had said: "Sooner or later you will have to crush Gandhi and the Indian Congress and all they stand for." Physically this has been accomplished, for Gandhi and Nehru are in prison. The closing of the Burma Road twice, the refusal to permit Chinese troops to defend the Burma Road, and the refusal of permission to China to develop its own air force present further evidence of a rather firm determination on the part of the imperialist members of the Allied Board of Strategy that the participation of weak or subject peoples in the war shall be kept on a basis that will get all possible help from them without raising foolish hopes of independence and freedom for themselves.

As I recall the published reports of the Cairo meeting of Churchill, Roosevelt and Chiang, the terms agreed upon referred exclusively to demands that would be made upon Japan. There were no references to the future status of Hongkong and French Indo-China, the presumption being that they would be returned to the nations that held sovereignty over them before the war. But even that presumption was not sufficient to satisfy the great elder statesman of the British Empire, General Smuts, who, in what he thought to be an off-the-record interview, expressed great dissatisfaction that Chiang Kai-shek should be brought into a conference on terms of equality with Churchill and Roosevelt, lest he interpret such courtesy to mean that China was to have a real voice in determining the future policies of the Far East. The position taken by General Smuts is in keeping with his African policy, for while his administration in South Africa has been considerate and humane, it has been paternalistic and devoid of encouragement to Africans to hope for self-rule at any time, to put it in the words of Mr. Churchill, "that it is reasonable or useful to foresee."

And now lest it appear that I am bearing down too heavily upon the British Empire, let us take a brief look at American foreign policy as it affects race relationships.

Three months before the outbreak of the Sino-Japanese war in 1937, I saw at Kobe, Osaka and Yokohama barge load after barge load of American scrap iron tied up to the docks. The Americans

## WORLD IMPLICATIONS OF RACE

who sold this scrap to the Japanese were not ignorant of the purposes that would be served by it. They knew then and in all the months and years subsequently, in which they continued until Pearl Harbor to sell this material to the Japanese, that it was being used to forge weapons and furnish ammunition for the destruction of the helpless people of China. No wonder we felt such humiliation after Pearl Harbor when we realized that the very bombs that snuffed out the lives of three thousand American boys contained material sold by Americans.

Ralph Magill, editor of the *Atlanta Constitution*, was very apt in his comment on our humiliation when he headed an editorial describing it, "Old Stoves Come Home to Roost." The truth is that there had been previous demonstrations of our lack of respect for the people of the Orient that made it easy for our merchants to engage in traffic that led to destruction for the people of China and ultimately destruction of our own fighting forces. I refer to the Oriental Exclusion Laws and our refusal to risk our trade relationships with Japan by following the urgent insistence of the then Secretary of State and now Secretary of War, Henry L. Stimson, demanding that we protest against the annexation of Manchuria by Japan. Since Pearl Harbor we have not improved our relationships with the colored peoples of the world, for, in our handling of Japanese-Americans through first herding them into concentration camps regardless of whether they were aliens or citizens, and then establishing them in so-called relocation centers, while at the same time taking care not to accord similar treatment to enemy aliens of the white race, we have drawn a very pronounced racial line.

Such, ladies and gentlemen, is in part the picture as I see it. I confess that the outlook seems dark and unpromising, but I have good reasons for believing that it is not hopeless. Before setting forth those reasons, however, I want us to have in the background of our thinking a quotation from Pearl Buck that I think reflects accurately the mind of the colored peoples of the world on the one question to which a solution must be found if there is to be a just and enduring peace. Says Miss Buck:

We must realize, we citizens of the United States, and this whether Britain realizes it or not, that a world based on former principles of empire and imperial behavior is now impossible. It cannot exist. We must make clear our determination for real democracy for all peoples with mutual responsibility demanded of all to fulfill its conditions. Nor can we postpone such decision for democracy by saying, "Let's win this war first." We cannot even win this war without convincing our colored allies—who are most of our allies—that we are not fighting for ourselves as continuing superior over colored peoples. The deep patience of colored peoples is at an end. Everywhere among them there is the same resolve for freedom and equality that white Americans and British have, but it is a grimmer

## ADDRESSES AND STATEMENTS

resolve, for it includes the determination to be rid of white rule and exploitation and white race prejudice, and nothing will weaken this will. We can of course utilize the force of this will if we have the wisdom. Nothing would so nerve our colored allies abroad to put forth their whole effort now as the conviction that white leaders mean what they say about democracy.

I have said that I believe that there is hope that the peoples of the world regardless of race or cultural background, and in spite of the difficulties described above, may live together in peace and mutual helpfulness. I hold steadfastly to that belief. But I am equally certain that Atlantic Charters, Declarations of Freedoms, Casablanca, Moscow, Cairo and Teheran Conferences alone will never lead to the realization of that hope. Blue prints alone, though backed and implemented by all the combined material resources of the allied nations, can not change deeply-rooted prejudices into mutual trust and good will. That is a spiritual task, and leadership and direction for such a task can only be provided by an institution that is spiritually motivated. That is why I pin my hope for future good will and peace among the races of mankind on the Christian church.

In all the reading I have done, and in all the secular conferences I have attended, I have found no such basic approach to the broad problems confronting the nations today as the following statement by the Dulles Commission on a just and durable peace sponsored by the Federal Council of Churches:

The first and paramount task of the Christian churches remains that of bringing more persons to subject their lives to the will of God as revealed in Jesus Christ. For us he is the source of moral judgments on the issues of this war upon which the Federal Council of Churches has also spoken. Only if the Christian churches of this land build a spiritual foundation that is broad and deep will this nation pursue righteous policies. Only if spiritual revelation strike from our eyes the scales of hatred, hypocrisy, intolerance and greed, will we be competent to cope with the immensely difficult problems that confront us.

Bearing more directly on the question with which we are concerned tonight, the Dulles Commission gives a conspicuous place in its statement of guiding principles to the following:

We believe that that government which derives its just powers from the consent of the governed is the truest expression of the rights and dignity of man. This requires that we seek autonomy for all subject and colonial peoples. Until that shall be realized, the task of colonial government is no longer one of exclusive national concern. It must be recognized as a common responsibility of mankind, to be carried out in the interests of the colonial peoples by the most appropriate form of organization. This would, in many cases, make colonial government a task of international collaboration for the benefit of colonial peoples who would, themselves, have a voice in their government. As the agencies for the promotion of world-wide and economic security become effective, the moral, social and material welfare of colonial populations can be more fully realized.

## WORLD IMPLICATIONS OF RACE

We believe that the right of all men to pursue work of their own choosing and to enjoy security from want and oppression is not limited by race, color or creed. The rights and liberties of racial and religious minorities in all lands should be recognized and safeguarded.

Coming finally to specific recommendations for political action in what is popularly known as "The Six Pillars of Peace," the Commission calls for the adoption of the following colonial policy :

The peace must proclaim the goal of autonomy for subject peoples, and it must establish international organization to assure and to supervise the realization of that end.

There is a ferment among peoples who are now subject to alien rule. That will make durable peace unattainable unless such peoples are satisfied that they can achieve self-rule without passive or active resistance to the now constituted authorities. We realize that autonomy, in certain cases, is not now desired, and in other cases is presently impractical. But judgments as to this tend to be warped, and certainly are suspect, when made by the governing power itself. There must be international agencies, which embrace persons free from the self-interest which comes from identification with the particular governing power, and which are charged with the duty to see that pledges of ultimate autonomy are honored, and that, in the meanwhile, there is no exploitation for alien ends.

Now in my concluding word let me say that I have hope for future peace and coöperation between the races of men not only on account of the example and teachings of Jesus, but because the work already done by the Christian church and its auxiliary agencies like the Young Men's and Young Women's Christian Associations in all the nations of the earth, has demonstrated, and even in the midst of sundered ties continues to demonstrate its effectiveness in binding men together in love and service across racial lines.

In a hurried trip around the world, when of necessity my observations were more or less superficial, I talked with many persons and observed many organizations and institutions, with the result of heightened appreciation of what the Christian forces are accomplishing in the promotion of brotherhood across racial lines. There were of course individuals here and there who took on the manners and sometimes the practices of those who look down upon and exploit the ignorant and poverty-stricken masses, but these were rare exceptions. The average Christian worker with whom I came into contact demonstrated the kind of reverence for human personality that can be made the basis for a united attack on the great problem of social and spiritual reconstruction in the war-blighted areas around the world.

And now may I close by expressing the hope and the prayer that the work of this Conference may speed the day that the Psalmist spoke of when he prayed that "All the ends of the world shall remember and turn unto the Lord ; and all the kindred of the nations shall worship before him."

## SEMINARIES AND THE WORLD MISSION OF THE CHURCH

*The concluding day of the Jubilee Meeting consisted of a program arranged in coöperation with the Interseminary Council of the Chicago area. Two panel discussions led by Dr. Roswell P. Barnes served as introductions to the subject matter which was more intensively discussed in eight seminar groups under the leadership of Lloyd S. Ruland, Luman J. Shafer, Charles W. Iglehart, Mrs. Mabel Erdman, E. K. Higdon, Wilbert B. Smith, George Gibson and Henry Smith Leiper. The eight student chairmen submitted to a quiz on the day's work in a concluding panel session led by Winburn T. Thomas, who provides the following summary of the discussions.*

### I. RELIEF AND RECONSTRUCTION

Current in all student thought today is the urge to reconstruct the world. Students are thus open to the missionary challenge for overseas service. As a backdrop to all plans for missionary expansion and activities, however, the plans of governments must be taken into consideration. Due to the fact that the governments of forty nations have banded together for the purpose of effecting the rehabilitation of the physical aspects of the countries affected, the church may be restricted largely to the spiritual aspects of relief and reconstruction. As a general principle, nationals will be used in the occupied areas, with a skeleton foreign staff acting in a liaison capacity between the workers and UNRRA. The Church Committee on Overseas Relief and Reconstruction is exploring the relations with the governments incorporated in UNRRA and attempting to define the means whereby the churches may coöperate in the total project. Because of the several years experience in China, relief work there will serve as a pattern for what must be undertaken in subsequent projects. The chief task of American churches will not consist primarily in providing personnel, but rather materials and moral support, and the cultivation among Americans of the right attitudes towards the work and the recipients of its benefits.

### II. THE CHURCH AND WORLD ORDER

Since the church and the Christian religion are related to all phases of life, and they are in turn affected by changes and developments of the life of the world, they should engage in efforts to achieve world order. Towards this end the church should coöperate with those nations genuinely interested in humanity to the end that a world order may be achieved.

In addition to military organization which would provide the police strength for a world federation, the organization should be sufficiently sensitive to the needs of the nations and peoples that difficulties might



## SEMINARIES AND THE WORLD MISSION

be anticipated and solved prior to the resort to force. While the church should assume moral leadership with reference to international and political problems, it should not formulate political policies. The Christian religion should make itself felt in world councils, not through representatives of the church as an institution, but through individual Christians. The problem which confronts church groups is illustrated by the situation in Japan where we must work at the conclusion of hostilities as Christians with any groups which adhere to moral goals and standards. The church can help establish and maintain a just world order only if individual Christians possess a dynamic faith.

### III. THE CHRISTIAN RELIGION AS RELATED TO NON-CHRISTIAN RELIGIONS

The maintenance of order in the world, especially in view of the nearness into which its parts have been brought by technological developments, presupposes a respect for differences. But how are Christians, who regard their faith as unique, to be tolerant of other religions, which they regard as inadequate? What contributions can Christians, through the extension of the church around the world, hope to contribute to non-Christian religions? To these questions Christians can and do give variant answers:

(1) Salvation being found only in the name and person of Jesus Christ, non-Christian peoples must repudiate all their beliefs in embracing the new faith. (2) Religion is the regulation of life as related to one's conception of a higher being to whom he feels he has or has not a responsibility. All religions are unique in that they are all distinct, one from the other. Christianity is not only unique but is also unexcelled, in that its approach to God is verified and authenticated in the life and teachings of the historical person of Christ. (3) Christianity both contributes to other religions and borrows from them without either taking cognizance of the interchange. Christianity has strengthened itself in its contacts with non-Christian religions, by giving a Christian interpretation to its pagan borrowings. Likewise, non-Christian religions have assimilated and absorbed many of Christ's precepts and practices. (4) A distinction should be made between native cultural traditions of the West and the Christian faith when it is introduced abroad. It is unnecessary that missionaries westernize in order to convert. The task of Christianization is to bring persons into fellowship with Christ, and to a loyalty towards God in accord with Christ's plan of salvation.

### IV. LITERATURE FOR THE NEWLY LITERATE

One of the great problems in the Christianizing of people is that of teaching them to read so that they may become familiar with the

## ADDRESSES AND STATEMENTS

Bible and Christian literature. Furthermore, the fact that two-thirds of the earth's population—one billion two hundred million people—cannot read, makes them subject to the leading of demagogues. Democracy cannot function where the masses are not informed. The information made available by science and modern learning cannot result in better crops and higher standards of living unless it can be read by the people concerned. The illiterate whose loved ones are at war is more subject to fear and worry than those who can keep abreast of the world events.

The modern apostle to the illiterates is Dr. Frank C. Laubach, who first worked out charts and methods in the Philippines, and has subsequently adapted them in order to teach the peoples of India, Mexico, Africa, and Latin America to read. Jimmy Yen with his "thousand character method" has taught thousands of his countrymen to master the difficult logographs of the East. Both methods attract and hold adults' attention by securing immediate results. The fact that people learn to read simple sentences within a few hours leads them to continue the study, and in turn makes them "evangelists" desirous of teaching others. One of the greatest needs in the field at the present moment is that of suitable literature, for the future is to be determined not only by the agencies which teach the masses of men to read, but those agencies which provide them with materials. Upon the church therefore devolves a responsibility for providing suitable and helpful literature for the newly literate.

### V. PRACTICAL PROBLEMS FACING THE MISSIONARY RECRUIT

The missionary of tomorrow must be trained in the use of such techniques as the Laubach method. In addition to this technical qualification there are other requirements for service: The state of their mental and physical health is checked by physicians, and in the case of certain boards' candidates, by psychiatrists. That available funds be used to their maximum advantage, there is growing insistence that a candidate be instructed in the management of his own and mission finance. Wholesome attitudes towards color, native leadership, and the political aspirations of colonial peoples should be cultivated. Missionary effectiveness is also conditioned by attitudes towards home, children, other missionaries, willingness to work, adjustment to the community, etc. A strong academic course followed by the theological disciplines and some specialized training provides a suitable background for specialized work. At least one year of internship (practical experience along lines and under conditions analogous to those of the missionary's appointment) is now regarded as essential before leaving for the field.

## SEMINARIES AND THE WORLD MISSION

### VI. THE CHURCH ONE COLOR

The greatest single problem which confronts the nation as it presses forward in its war aims is that of rationalizing its own conduct with that for which the war allegedly is being waged. Unless the internal struggle against racial discrimination and prejudice keeps pace with the war, the nation may find itself unfit for victory. The truth of Joseph Mazzini's words is evident at least in this area: "The morrow of history is more perilous than its eve."

We must get rid of our notion that color is a mark of inferiority or that yellow means coward if we are to make proper use of military conquest. No section of the country is exempt from its prejudices. New York Anglo-American school children throw rocks at their Hebrew playmates. West Coast residents deprive 70,000 Americans of Japanese ancestry of their liberty and of \$400,000,000 worth of property without due process of law. Signs posted in the south, "White only" remind millions of dark-skinned Americans that the Declaration of Independence, Bill of Rights, and Constitution apply only in the event one's ancestors were of Anglo-Saxon extraction. The emotions and prejudices are not held by one racial group alone. Rather, the minorities because of their oppression and experiences of discrimination are as conscious as are the whites. Despite the clear-cut teachings of the Christian gospel concerning the matter of race, the Jim Crow characteristic of American relations extends to most churches. There is division among church members as to the Christian procedure at this point:

(1) Some hold that the approach should be a gradual one, so that both groups might become mutually acquainted before having Negroes and others of colored origins in their midst.

(2) Some maintain that Negroes should be united with the congregations at once, regardless of cost in terms of ministerial or church prestige. It is well to record that amidst all the discrimination there are evidences of progress: (a) A World Hostel is being built in Washington for the use of all races; (b) The Woman's Society of Christian Service of the Methodist Church in North Carolina and Tennessee is conducting interracial meetings; (c) Church people in all sections of the land are concerned about the problem, and anxious to do something about it. Especially at the Student Planning Conference on the World Mission of the Church (Wooster, Ohio), the fact of racial unity made hundreds of students realize that in Christ there is a fellowship of mankind which transcends race and color.

### VII. MAKING THE LOCAL CHURCH MISSIONS CONSCIOUS

The aspect of the world mission of the church which directly affects each minister and theological student is the problem of making the

## ADDRESSES AND STATEMENTS

local church missions conscious. There are numerous methods which are time tested: (a) Emphasize that members are joining the universal as well as a local congregation; (b) Designate a portion of the total budget for missions that the members may see that they are giving to the extension of the gospel as well as for local operating expenses; (c) Utilize lay leadership in order to hold people's attention as well as a means of keeping them informed; e. g., form a men's missions group, have the lay leaders conduct a community canvass; (d) Establish fellowship with missionaries and foreign students through correspondence; missionary visits to the church for extended periods of time so as to permit contacts with individuals and homes; pamphlets about missionary personalities; (e) Strengthen the missionary education program by the establishment of a bookshelf or library of missionary books, conduct periodic training institutes, conduct annual schools of missions for all age groups, and make a wide use of visual aids and dramatics.

### VIII. WHAT MISSIONS ARE TEACHING US CONCERNING ECUMENICITY

Christ's prayer that we might all be one is finding at least partial fulfilment in the growth of the ecumenical movement. In its Protestant form, its development is in part attributable to the missionary impetus, and a response to the demand that there be a voice to speak for Christianity as a unit. In the Provisional Council of the World Council of Churches, which consists of eighty churches in twenty-eight countries, the ecumenical movement becomes definitely a movement of the churches. Though still in process of formation, the WCC provides a channel of world-wide coöperation. Its structure is being kept provisional until the time when the Christians of Japan and Germany, for instance, may take part in constituting the Council by world-wide Christian action. Meanwhile it is serving as an instrument of information and mutual consultation. It works at the problems of refugee aid, Bible distribution, and planning for the relief of devastated churches. It assists Americans to keep distinct Christian and political commitments, and helps Christians around the world to live and work in that larger perspective which comes from being "one in Christ."

Mr. Thomas has closed his résumé of this section by a quotation from a letter written by the Rev. Theodore Hume shortly before his untimely death. There is a prophetic note in this pronouncement by one who so recently gave his life in the prosecution of a world Christian mission and we desire in closing this section to throw it into relief. It follows:

**Light on the Path to Peace**

---

By Theodore Carswell Hume

*Who died in the Service of the World Council of Churches,  
October 22, 1943.*

---

Men everywhere are looking to the Christian churches for light on the path to peace. It is conceded that machinery without morale, a peace-system without a peace-spirit, will not work. Governments are watching the trend of responsible church pronouncements. Semi-official bodies are recording and analyzing current religious attitudes on the issues of the war and of the peace. There is a growing tendency in some quarters, however, to regard the Christian church as "an instrument of national policy," and to seek ways of "using the church" as one of several socio-cultural agencies to advance American interests. Herein lies the danger of too glibly identifying Christianity and democracy in the present war. For the churches to work too closely in collaboration with political agencies, even in the urgent task of relieving hunger and suffering, will hamper them in their distinctive task. The Church of Christ has a universal character and an eternal perspective which can be of immense practical value in the process of building a new world.

## EXHIBITS AT THE JUBILEE CONFERENCE

*Committee on World Literacy and Christian Literature*  
*Christian Medical Council on Overseas Work*  
*Rural Missions Coöperating Committee*  
*Missionary Research Library*

*Committee on World Literacy and Christian Literature.* A significant feature of the Conference was a series of exhibits prepared by the different departments and displayed in a large room on the eighteenth floor of the La Salle Hotel. The exhibits were in the general care of the Committee on World Literacy and Christian Literature and under the direction of Miss Florence Gordon. They included a display of the books, magazines and pamphlet literature of the Missionary Education Movement, the Laymen's Missionary Movement, the American Mission to Lepers, the Church Committee on Overseas Relief and Reconstruction, and the United Council of Church Women. The special display of the Laubach charts in various languages and of Christian literature for the newly literate were forwarded after the Conference to Pittsburgh, Peoria and other points for further uses.

*The Christian Medical Council exhibit* attracted the attention of many interested persons—medical candidates, missionaries, nurses and doctors of the Chicago area, and board secretaries. There were four main types of material on display: (1) books on medical missions; many of them well-known recently published biographies; (2) some excellent denominational material in the form of pamphlets and leaflets on Christian medical work abroad; (3) a dozen large maps; some indicating by colored pins the hundreds of medical institutions scattered over Africa, India and China; others, by colored areas, the great endemic diseases of the world; (4) commercial literature on recently developed medicines and biological products.

The exhibit afforded an opportunity for numerous interviews with those inquiring about the various phases of the church's medical work overseas.

*The Rural Missions Coöperating Committee exhibit* specialized in the materials dealing with Christian Home and Family Life in China, India and Africa, and included materials for Christian homes worship, dedication of Christian homes and Christian homes study outlines. Another part of the exhibit dealt with rural worship materials, including the recently published book by Edward K. Ziegler, *Rural People at Worship*, which brings together rural worship materials from many parts of the world. A third section of the exhibit dealt with materials from many parts of the world describing the comprehensive approach to village life and including action and training

## EXHIBITS AT THE JUBILEE CONFERENCE

programs. A fourth section included materials devoted to a Christian philosophy of rural life.

The display prepared by the *Missionary Research Library* included a large exhibit of important books and pamphlets pertinent to the wide interests of the Conference, together with publications appearing during the preceding fifteen months. In view of the extraordinary development of the library in recent years the following statement regarding its work is presented.

## THE MISSIONARY RESEARCH LIBRARY

*Statement regarding its work prepared by request  
for the Jubilee volume*

BY CHARLES H. FAHS, *Curator*, and MISS HOLLIS HERING, *Librarian*

The Missionary Research Library, a notable piece of coöperative work undertaken by the Foreign Missions Conference, was founded in 1914 as a central depository for documenting missionary history, with a posited scope of providing materials for research on the history, methods, problems, and personnel of Protestant foreign missions, together with studies of the peoples and countries to which missionaries go, and of non-Christian religions. The library has advanced through a somewhat varied history to its present position of foremost importance both as to size and as to service.

From its founding, the library has been fortunate in its friends, and grateful tribute is paid to the host of individuals who have given to the library their own cherished accumulations, or who have spent time and strength in the gathering of field reports and documents which have been forwarded to the library. The initial nucleus was the small working library of the Student Volunteer Movement for Foreign Missions, which was turned over to the Missionary Research Library in 1914. But the various mission boards throughout the world have been steadily generous in donating their annuals and serials, and major collections have been turned over for incorporation in the Missionary Research Library by the boards of the Methodist Episcopal Church, the Presbyterian Church in the USA, the Reformed Church in America, the American Bible Society, the British and Foreign Bible Society, the Church Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts, and the Société Des Missions Evangéliques. Many mission board offices regularly send their periodicals, reports, and new publications to the library, while institutional libraries, such as those of theological seminaries and missionary training schools, share or trade duplicates when practicable.

During the life of the library, visits have been made by either the curator or the librarian to Europe, Asia, Southeast, South and Central Africa, the Near East, Cuba and the Hawaiian Islands. On every such journey careful attention has been given to securing materials of value for the library. As a matter of routine, the catalogs of second-hand book shops in Europe, South Africa, and North America have been checked for purchasing, as are also current lists of new publications. Thus the books, government documents, pamphlets, period-



## THE MISSIONARY RESEARCH LIBRARY

icals, reports, and manuscript materials comprising the collection have been gathered through gifts, transfers of materials in exchanges, and purchases. As a result, the Research Library, starting at zero in 1914, now administers a collection approximating 75,000 volumes, which has measurably kept pace with the broadening concepts of the place, functions and possibilities of the foreign missionary enterprise.

All of these documents, however, constitute but the raw material of the library. Throughout the years the undeviating effort of the staff has been to make this collection "come alive" by both formal and informal methods. Thus, through detailed cataloging which has been steadily kept responsive to the expressed need of readers, access to materials has been channeled from many angles, be the materials books, sections of books, government publications, fleeting pamphlets, or periodical articles. Bibliographies on innumerable topics have been compiled, varying in length from brief notes of a very few titles to comprehensive lists of many entries, and have been sent forth from the library in correspondence, in typed or mimeographed sheets, or as printed leaflets. While these lists in the majority of cases have been prepared in response to direct request from individuals and organizations located in all parts of North America, in the last few years there has developed a supplementary bibliographical service initiated at the library and consisting of the mailing out of a regular monthly sheet of "Book Notes" on which are indicated some eight or nine recent important acquisitions of the library. This service, in turn, has led to a marked increase in the circulating function of the library, asked for by those to whom the sheet has gone. From time to time "Bulletins" on live topics have been issued, and as a further service, special displays or exhibits have been organized, either at the library, at Student Volunteer conventions, at the Foreign Missions Conference meetings, or at summer conferences. But always and above all primary emphasis has been placed on direct staff service to individuals, by consultation and guidance for each inquirer, be his approach by telephone, letter, or personal visit to the library; as far as possible this guidance being construed as going beyond answering the formal question to meeting the more inclusive (and elusive) need of the reader.

At all times the library has been closely integrated with the work of the Foreign Missions Conference. For the first fifteen years of its life (1914-1929) it was located at the Foreign Missions Conference headquarters, first at 25 Madison Avenue, later at 419 Fourth Avenue, New York City. During this period it shared in the general grant made by Mr. Rockefeller for the coöperative enterprises of the Committee of Reference and Counsel. Its budget was generous, its acquisitions both by purchase and by gift were numerous. This steady

## ADDRESSES AND STATEMENTS

growth necessitated constantly enlarged space, and this at a time when the Rockefeller grant was on a progressively decreasing basis, and when the home constituencies were heading into the struggle with the financial depression.

By 1929 it was clear that housing such a large library in a downtown New York office building was an impossibly disproportionate drain on the budget of the Foreign Missions Conference; yet the collection was of such significance that moving it very far from headquarters seemed quite inadvisable. At this time of difficulty there came to the boards a generous offer of hospitality and coöperation from Union Theological Seminary, and in 1929 the library was moved to its present location in the Brown Memorial Tower of the Seminary's buildings, at which time the Seminary transferred the mission section of its own library to the administration of the Missionary Research Library. By far the larger part of the library as thus administered still remains the property of the Foreign Missions Conference, and every effort is made by the curator and the librarian to keep constantly in closest touch with the thought, the problems, and the needs of the Committee of Reference and Counsel.

## BREAKFAST AND LUNCHEON MEETINGS

During recent years it has been the custom to hold a fellowship breakfast to enable the Conference delegates to meet with the missionaries present at the annual meeting. The breakfast meeting on Thursday morning, January 6, was largely attended. Miss Ruth Ransom presided and addresses were given by Mr. Robert J. McMullen, Mr. W. A. McGill and Miss Ruth Ure.

At noon on Thursday there was a special women's luncheon under the auspices of the Woman's Department of the Chicago Church Federation, Mrs. Albert W. Palmer, presiding. The speaker was Mrs. Way-sung New.

Friday noon there was a luncheon under the auspices of the Christian Medical Council for Overseas Work. Paul C. Hodges, M.D., presided and the meeting was addressed by Walter H. Judd, M.D.

## HALF A CENTURY—ONWARD

### REPORT OF COMMITTEE OF REFERENCE AND COUNSEL AND OF REPRESENTATIVE COMMITTEES

#### AND OTHER AGENCIES FOR

THE YEAR 1943

In 1943 the Foreign Missions Conference was half a century old. Its years have brought it no lessening of vigor, but rather a greater understanding of the tasks before it, keener vision for seeing new opportunities, and firmer reliance upon the power of God to bring about through human means the achievements that he desires for men.

The Conference holds its Jubilee meeting in a world suffering from the most widespread disaster of history. But in confronting tragedy and loss without parallel, the Christian forces are not dismayed. They have recourse to two forms of activity which lead to growth, not destruction: prayer, and service to their fellow men. In the reports which follow, the Foreign Missions Conference presents an account of the many ways in which they are making use of these opportunities.

#### THE SOLDIER MEETS THE MISSIONARY

A blue army duffel-bag lay on the front porch, and the missionary and his wife nearly stumbled into it in the dimness as they came in from the Christmas party and "sing" out at the American camp. The missionary picked it up and carried it inside the bungalow to the light. Tied on the end was a tag typed all over with "Merry Christmas!" Inside that wonderful duffel-bag were dozens upon dozens of small gifts obviously from the soldiers' own belongings or the army stores—chewing-gum, soap, razor blades, five pounds of good American sugar. And along with it was a letter "from the fellas of the . . ." wishing them a good old-fashioned American Merry Christmas, and containing a gift of money "which we would like you to use to get something to remember us by always in the years to come!"

It was somewhere in Assam, that camp, not very far from the Burma border. The Christmas party had grown up from a kind of spontaneous suggestion, plus hard work on the part of soldiers and missionaries. It was finally complete with decorations of red poinsettias that did not come from a florist's, and mince pie to crown the feast. A portable organ went along, men and officers joined in the Christmas hymns and carols, and it was the captain who asked the missionary if he would close the evening with prayer. The blue duffel-bag, with its gifts that would go far and wide through the neighborhood, was sign and symbol of the cheerful friendliness that the Amer-

## REPORTS FOR THE YEAR

ican soldiers, far from home, felt for their fellow-Americans at the mission station.

That same Christmas season, on the other side of the world, in Guatemala, a startled night watchman saw a lively Yankee soldier scaling a fifteen-foot wall in good commando style. He dropped down on the inside, unlocked the gate, and let in a midnight troop of his friends, aided and abetted by the nurse at the mission hospital, to sing Christmas carols before a missionary home.

### FIRST-HAND EVIDENCE

But there is more than Christmastime goodwill from one group of Americans in a foreign land to another, in the stories that have been coming in from all over the world of contacts between missionaries and men of the armed forces. From the Sudan and the Belgian Congo, Iran and Syria, New Guinea and India, Chile and Guatemala, New Caledonia and unnamed outposts in the South Pacific, have come reports to FMC that testify to a realization of what mission work means and is accomplishing. An army nurse wrote of her intention of entering mission service after the war, so impressed had she been by what she had seen in Africa. An officer in the Congo wrote, "In my church at home, when they used to ask for an offering for missions, I usually searched in my pocket for the smallest coin I could find. Never again! I shall tell them what I have seen here."

There is nothing academic and impersonal about such methods of learning about the world-wide work of Christian missions. As the service man discovers the church where he had thought to find only strangers, his kin in this country will be realizing with him the reality of the world Christian community: Christians here, Christians there, all one in a common faith and service.

That faith and that service reach out through the work of evangelical missions into areas of human need both familiar and new.

### "THE SILENT BILLION"

Of the newer projects, probably the most swiftly developing is that of adult literacy. Only two persons out of five, according to estimates made by Dr. Frank C. Laubach, specialist in literacy, know how to read. Illiteracy is Public Enemy Number One to forward looking governments all over the world. Education is the foundation of democracy; literacy is basic to education. Churches know that ability to read the Bible is important for the building of Christian character. By such rapid, easy methods as the picture charts developed by Dr. Laubach and the Chinese thousand-character system worked out by Dr. "Jimmy" Yen, millions in recent years have learned to read. This has led to organized literacy campaigns in India, China, Africa and Latin America. At the rate Chinese are proceeding, the

## COMMITTEE OF REFERENCE AND COUNSEL

Ministry of Education hopes to eradicate illiteracy by 1949. In a decade India has raised its percentage of literates from eight to twelve. Dr. Laubach estimates that if the present rate continues, within fifty years five hundred million new readers will step out of the silent ranks of the illiterate.

During the year the Committee on World Literacy and Christian Literature sent Dr. Laubach to visit nine countries in South America and in the Caribbean area. The Committee is financing his return tour to Latin America from November 1943 to June 1944. The Committee on Coöperation in Latin America is making all contacts. Dr. Laubach will be accompanied on his trip by several missionary assistants who will study his methods with a view to applying them on their own fields later.

### ALLOCATIONS

The allocations to Area Committees for special projects and the financing of Dr. Laubach's tour are made possible through the generous gifts of boards and individuals. More and more boards are writing appropriations for literacy and literature into their budgets, in recognition of the fact that the printed word often can reach where other media are debarred. Women's groups and youth groups, Sunday schools, etc., are allocating special offerings, thanksgiving and anniversary gifts for this purpose.

During the period of nearly two years in which the IMC Christian Literature Committee, and later the Committee on World Literacy and Christian Literature, have been operating in the securing of special funds, \$19,122.69 have been received from individuals, and \$12,065.51 from boards; a total of \$31,188.20. The Committee invites Area Representative Committees of FMC to state immediate, urgent needs which are not covered in their regular budgets, and where able, allocates its funds to cover such special needs. At its meeting on October 5, for example, the Committee allocated \$1,000 toward a magazine for literate women in Moslem lands, \$1,200 for use in India (\$1,000 for literacy charts and \$200 for a library of books on the Christian Home), \$1,050 for a selected list of translations recommended by the Committee on Coöperation in Latin America, \$1,500 for China (\$1,000 for *The Christian Farmer* and \$500 for United Christian Publishers) and \$1,500 for Africa (\$1,000 for a revolving fund for literature in Congo and \$500 toward a trip of Miss Wrong to Africa in the interests of Christian Literature).

The Committee is building up a group of Associates, who promise to keep the work of the Committee in their thoughts and prayers, spread interest in their personal and group contacts and contribute \$25 or more a year.

## REPORTS FOR THE YEAR

### SOUTH OF THE RIO GRANDE

Latin America believes in the future. It is building a new civilization *now*. Rapid strides are being taken in the fields of education, agriculture, small industry, health and sanitation, and social welfare.

In this development of a new civilization tremendous tasks await the Christian forces of America and no longer can we be indifferent to what is going on south of the Rio Grande. The future of this great area will be determined by whether the foundations now being laid are purely secular and anti-religious or moral, spiritual and Christian.

The Committee on Coöperation in Latin America has continued to take a leading part in the program of the evangelical movement in Latin America during the past year. With new and challenging tasks arising, and the persistence of many serious problems affecting the life of the church, there never was a greater need for concerted action and coöperation on the part of mission boards than at the present time. In lands which have been dominated by the Roman Catholic Church for so long coöperation and unity among Protestant forces is more necessary and vital than perhaps in non-Christian countries.

The past year marks the beginning of a campaign of tremendous significance for Latin America, namely, the campaign for literacy. The visits of Dr. Laubach to Latin America in the interests of this campaign have been referred to already in the report of the World Literacy Committee.

#### LITERACY AND LITERATURE

A notable advance in the production of Christian literature has been made recently by the Committee on Christian Literature of the Committee on Coöperation in Latin America. Both in Buenos Aires and Mexico the evangelical press has been publishing books and pamphlets notably for the Christian home and for the intellectuals of Latin America. Over 50 units have been published in the last eighteen months.

On the request of one of its member boards the Committee appointed a commission of five with missionary experience and special qualifications in the fields of medicine, anthropology, sociology, economics and education to undertake a study of the life of the Indians living in the Andean highlands of Ecuador, Peru and Bolivia. The commission spent the summer of 1943 making this study and will present a report on the possibility of starting interdenominational work among the Indians. These people constitute one of the greatest challenges to the forces of Christendom in the Americas.

Dr. George P. Howard, the Committee's evangelist-at-large in Latin America, spent the past year in the United States. He has had a unique opportunity of presenting the claims of Latin America

## COMMITTEE OF REFERENCE AND COUNSEL

before great audiences in the Florida chain of meetings, in Chautauqua and other places. The Committee published "A Spiritual Adventure in South America" in which Dr. Howard tells the story of his work in Latin America.

The protest against the Roman Catholic demand that Protestant missionaries be withdrawn from Latin America continues to grow. The Evangelical Federation of Churches of the River Plate addressed a statement to the White House on the great need and value of missionaries in the River Plate region. Articles have appeared in the Christian press combating the pretensions of the Roman Catholic hierarchy. The Committee on Coöperation in Latin America published "Why Protestant Missions in Latin America" (an address given by Dr. John A. Mackay at the Annual Meeting of the CCLA in 1942), "Religious Liberty in Latin America" (documents relating to recent Roman Catholic campaign opposing Protestant Missions in Latin America), "Brazil Welcomes Protestantism" by Miguel Rizzo (reprint from *The Christian Century*). Other voices have been raised in defense of the principle of religious liberty which is seriously threatened at the present time.

### STRATEGY IN EAST ASIA

In January 1943 extraterritoriality and other special rights which the United States and Great Britain had exercised in China for nearly a century came to an end. Quite naturally this brought to the front, and to the immediate attention of the Committee on East Asia, not only the matter of property relationships but also the question of religious liberty in postwar China. Also, under the impact of an aroused and intensified nationalism, Christian schools are being faced with new and difficult problems.

To meet certain practical problems that will arise over the ownership of church and mission property, the NCC has secured the full-time services of a Chinese Christian lawyer, Dr. James K. C. Wu, a graduate of Soochow law school, to work on matters of government registration, ownership and transfer of property.

### POSTWAR PROBLEMS

Postwar problems and relationships have continued to receive careful attention under the CEA's four postwar subcommittees on Japan, Korea, China and Southeast Asia. An attempt is being made in these committees to discover what the postwar problems may be in these areas, as they relate to Christian work, and how much united planning and action can be counted on among mission boards. While these planning groups have been hampered by lack of reliable infor-

## REPORTS FOR THE YEAR

mation from the occupied areas, they are checking carefully with missionary repatriates for the latest available information.

Recently the planning for Southeast Asia has begun to take on added importance as it is being realized that there are many problems peculiar to this area which need the more careful attention of CEA boards. These planning committees fully realize the urgency of their task and also its importance in view of the patterns which may be set for other areas.

### REPATRIATION

The interest of the CEA during the past year has centered on two problems in the area under the control of the Japanese army. One of these was the repatriation of American and Canadian missionaries from the internment camps in Japan, China, the Philippines and Indo-China. Internment during the year had cut them off from effective contact with Christian groups, and food and sanitary conditions in these camps made repatriation desirable. The landing of the repatriation ship "M. S. Gripsholm" in New York on December 1 ended the anxiety of 40 mission boards in the United States for 371 of their missionaries, and of two Canadian boards for six Canadian missionaries. However, this does not yet complete the task of repatriation of all missionaries in Japanese internment camps. The largest group still held is in the Philippines.

### OCCUPIED CHINA

The other anxiety has centered around the welfare of the Christian movement and Christian organizations under the impact of the reorganization being forced on the occupied areas by the Japanese government. In the case of Manchuria, where Japan is in actual control, all the non-Roman churches have been united in one church, Presbyterian in pattern as to worship, sacraments and ministry. The church is organized in nine geographic divisions with a Chinese minister in charge of each. These nine leaders, together with a friendly and influential Japanese Presbyterian minister in the capital, comprise the central board of the church.

In North China, the Protestant Christian movement has been reorganized under the aegis of Japan in the Chinese Christian Association of North China, with headquarters in Peking. This is a very highly organized and closely articulated structure, probably intended as a pattern for similar organizations in other areas of occupied China. The cooperating leadership commands respect, indicating that Chinese leaders are making the best of the actual situation, and it may be that the organization represents, in part at least, what they really desire, if only it were free from outside control.



## COMMITTEE OF REFERENCE AND COUNSEL

In Central China, the Japanese encountered considerable opposition, resulting in a more flexible organization, embodying more of the Chinese ideas. Having gained concessions, the leaders in the Hankow area concluded that there was more to be gained by coöperation on reasonably acceptable terms than by bitter-end opposition, resulting in open hostility and persecution.

In East Central China, the Japanese authorities were divided, so that the Chinese leadership was able to avoid consolidation of a mechanical kind, intended only to make it easier for the occupying power to control the Christian movement.

Thus, as in the military struggle, conditions are rather fluid, varying with circumstances both on the Chinese and Japanese sides. The entire situation is one which gives all Christian friends of China real concern but is by no means hopeless. Chinese intangible opposition and covert resistance may be counted on to preserve the essentials of the faith, and we must trust God to preserve the Christian movement through this trying period.

### IN FREE CHINA

In the areas of East Asia not under Japanese control the year has been marked by increasing strain on missionaries and Christian institutions. Although in Free China a heroic attempt has been made to stay on the job, war weariness has begun to take its toll. Inadequate supplies due to isolation from the rest of the world, with the attendant high cost of living, has presented a real problem for many boards. Practically all boards are operating with skeleton staffs, for either the high cost of living or war strain has forced a drastic reduction.

The East Asia Committee has attempted to meet this critical situation in several ways. Boards have tried to maintain missionary staffs at the maximum permitted by finances and transportation difficulties for missionary personnel. These latter difficulties have been very real, entailing not only the securing of scarce wartime transportation from here to India, but also transit visas across India (which has been designated as a war zone), and air passage over "the hump" into China.

The development of Chinese Christian leadership and stronger financial support for the NCC budget for Free China has been another emphasis. For 1942-43 the CEA boards adopted a coöperative budget in support of the NCC and other Christian work of \$55,650 for Free China, and for 1944-45 they raised this to \$65,700. Additional support for this program also is being requested of British Societies to the extent of \$20,000.

## REPORTS FOR THE YEAR

### LITERATURE AND STUDENT EVANGELISM

Christian literature and student evangelism are two of the outstanding items of emphasis in the Christian program in West China today. The task of supplying Christian literature in Free China is being somewhat simplified by the newly-organized United Christian Publishers in Chengtu. This is an amalgamation of The Association Press, The Canadian Press, The Christian Farmer, and The Christian Literature Society. The present arrangement is a temporary measure of economy but it is hoped that out of it may grow permanent coöperation in some form that can be worked out later on. A recent letter from Chengtu said: "Literature production is experiencing great difficulties these days because of high cost of printing and scarcity in transportation facilities. The joint planning of the UCP has made us better able to meet these difficulties and to launch into new lines of work. Greater emphasis also is being placed on bringing the Christian message to the university students of China.

### THE PHILIPPINES SINCE BATAAN

The fall of Bataan and Corregidor in the Spring of 1942 did not close the Philippine campaign. Organized and well-officered guerrilla warfare began then and the Filipino people have continued to revolt against the Japanese government in several areas. Filipino and American forces still defy the Japanese in parts of Luzon, Cebu, Mindanao, and others of the larger islands. These patriot bands, protected and fed by the Filipino people, are large enough to engage in pitched battles. Early in July, according to the United Nations Information Bureau, in what amounted to a battle communiqué, the Japanese reported on operations against the Filipino partisans on Cebu. Word from various sections of Mindanao indicates that bands, led in some instances by American officers, have frequently surprised and defeated enemy forces. The Japanese dare not leave the protection of Manila, the city of Cebu, the town of Iloilo, and a few other centers, except in numbers large enough to repulse these guerrilla bands.

Very few military men ever claimed that the Philippines could be successfully defended against a strong and determined invading army. The coastline, almost equal in length to that of the United States, posed an insoluble problem of defense for the united armies of the Commonwealth and of the United States even in peace time. How much more difficult is the task the Japanese have undertaken in the Philippines at a time when their lines are stretched to the breaking point in the Pacific area! They have garrisoned only a few of the larger towns and cities and lack the men to venture into the moun-

## COMMITTEE OF REFERENCE AND COUNSEL

tains, the rural areas, and the only half-cleared sections of the hinterlands where the population can find shelter and protection.

The Japanese have promised independence to the Philippines in 1943 but only on condition that "peace and order" reign throughout the archipelago. In a radio address to the Filipino people on Occupation Day, August 13, President Franklin D. Roosevelt reiterated the agreement of Congress to grant full autonomy to the Philippines, not in 1946, as previously planned, but as soon as the Japanese are defeated. He also promised Filipinos a place at the peace conference.

The outbreak of war in the Pacific on December 7, 1941, found more than 400 missionaries in the Philippines, about half of that number caught there en route to or from other lands. Sixty from China had gone to Baguio a year earlier when the Peking language school had been moved to that "safer" city. Others were vacationing at Baguio. A score or more besides were stationed there or near-by. One hundred and thirty were interned on December 27. A few days later, on order from Manila, all were released, but a reinterpretation of the order soon resulted in the re-internment of eighty whose permanent assignments were not in Baguio and vicinity.

Smaller groups were at work in Manila, Cebu, Iloilo, Dumaguete, Dansalan, and Davao. Those in Manila were placed in camp with other citizens of enemy countries early in January 1942. But within a few days the Japanese authorities released all who wished to go. Some elected to remain. The war came later to all the other centers, except Davao (perhaps it didn't touch Dansalan), where the missionaries were interned, and, according to our best information, not released; and Christian work went on in rather orderly fashion for from four to six months. But after the fall of Corregidor, the Japanese turned their attention and their guns on Cebu, Iloilo, and Dumaguete. The missionaries fled to the hills and continued some phases of the work, living off the land.

Therefore, the number interned was only a small percentage of the total personnel and those who were released have engaged in restricted though effective forms of Christian service.

Those are the outlines of the situation. Imagination of those intimately acquainted with the Islands sees groups of Filipinos everywhere, some large, some small, meeting under trees, in homes, in bamboo chapels, in substantially-built churches; some openly, some secretly, to worship God and to study His word. There they comfort one another and strengthen morale to endure the hardships of life forced upon them by an invading army. In the areas where that army is quartered in large numbers, these and other Filipinos have been compelled to share their homes and their food with Japanese soldiers and forced to labor on roads and in the fields to produce more food and to repair the ways over which to transport it.

## REPORTS FOR THE YEAR

### FOR POSTWAR YEARS

And while they thus carry on, the boards of missions in the United States, through the Philippine Committee of the Foreign Missions Conference of North America, plan strategies for postwar days. First attention, that Committee says, must be given to relief and rehabilitation. The following, from the Minutes of an Executive Committee meeting held on May 21, when that group served as a committee on relief, outlines the program to be undertaken:

The relief administered by the Protestant churches will doubtless be auxiliary or supplementary to that extended by government and semi-public agencies.

Relief for the purpose of meeting immediate physical needs and for rehabilitation will probably be needed by ministers, deaconesses and Bible women, by the secretaries and other staff members of the Philippine Federation of Evangelical Churches, including the Philippine Committee of Christian Education, by teachers in the Christian training schools, colleges, and in the Union Theological Seminary, and by members of the hospital staffs. The kinds of relief needed may include food, clothing, medicines, shelter, household effects, and scholarships for the children of employed Christian workers.

After a thorough discussion of personnel needs for relief in the Philippines, it was voted (1) to request the secretary to investigate possible facilities for training for relief and reconstruction in the Philippines; and to inquire of the boards as to missionaries on furlough, candidates in training, and Filipinos in the United States who should have such training as is available; (2) that the boards be asked to continue recruiting and training and, if necessary, to appoint in waiting men and women for service in the Philippines; and in the preparation of these candidates, to include training for work in relief and reconstruction; (3) to inform the boards that in the judgment of this committee, the objectives and plan of long-time missionary work should be kept constantly in mind as programs are laid out and personnel secured for post-war relief and rehabilitation, so that there may be continuous and unified policy in the resumption of our work in the Philippines; (4) to request the secretary to secure from each board such information regarding missionary staff now in the Philippines, and the possibility of temporary or permanent transfer to the Philippines of missionaries from other fields as will help this Committee in planning postwar relief.

### INDIA IN CRISIS

Crisis after crisis affects India's national life and India's relationships with the world. The failure of the Cripps mission and the riots and sabotage that followed the Congress declaration of August 7, 1942

## COMMITTEE OF REFERENCE AND COUNSEL

have all brought serious repercussions throughout the subcontinent. At present a widespread feeling of deep frustration appears to prevail, which has not been lessened by conflicting notes in some of the declarations of British policy toward India. On the one hand, responsible officials of the British Government have reiterated the Cripps pledge that after the war the Indians would be free to draw up their own constitution and even to have complete independence if and when they desire it. On the other hand, some of the declarations of the Prime Minister and certain reservations in the Cripps offer have caused many Indians to continue in their bitter distrust of Britain.

Christian circles in Britain have attempted to mediate between their government and India. The Conference of British Missionary Societies has sent a letter to the National Christian Council in India, seeking a better understanding. Both British Christian leaders and British missionaries in India have sent letters to their government asking that a new effort be made at once to break the deadlock, and have suggested the release of the political prisoners. Some hope that General Wavell will make a generous gesture at the beginning of his term as Viceroy. Others see in the appointment of a military figure only Britain's determination to rule India with a strong hand.

Meanwhile the task of making India's adults literate, and of providing them with materials to read, continues. Considerable sums have been allocated to these important phases of the work. The return to America of Miss Ruth Ure, the NCC secretary for Literature and Homemaking, has given opportunity for consultation on needs and plans in these lines.

A major and immediate responsibility is that of moving ahead rapidly in plans for support of the Vellore Medical College in its expanding coöperative program which looks toward Christian medical education for men as well as women. Boards have begun their support by subscribing funds for the beginning needs of the enlarged program.

### DEPUTATIONS AND MISSIONS OF FELLOWSHIP

It is generally accepted that extensive changes are almost certain to come after the war in mission methods and administration. The different boards will be sending deputations to study their own work and to report on the changed situation and its opportunities. The India Committee is concerned that these deputations be brought together and so coöordinated that each board shall not plan *in vacuo* but each with the knowledge of what the others are doing, and that all efforts be coöordinated with the needs and desires of the Indian church.

In addition, other special missions of fellowship might be organized which would be greatly appreciated in India. The Secretary of the NCC has suggested that expert, professionally-trained people be ap-

## REPORTS FOR THE YEAR

pointed for work on such projects as the following: (1) An economic mission to follow up and apply the excellent studies of Mr. Merle Davis and to develop the economic status of the Christian community in India. (2) Workers in the field of Christian literature, both those who can produce the literature needed in India and those who can give training and direction in its distribution. (3) Philosophers and theologians who will work out with Indian leaders the Christian apologetic for India. (4) Outstanding ministers for preaching missions.

This process might also be two-way. Even during the war it might be possible to have a mission of fellowship from India to America, a mission which would interpret to the American church the mind of the church in India.

The serious famine situation in India has occupied the attention of the Committee. Special funds were contributed by boards for transmitting to the National Christian Council of India for distribution; contacts made with government and Red Cross to urge action in supplying needed food; and helpful relationships sustained with the group of Indian nationals in New York City in seeking together to alleviate the serious conditions.

### AFRICA FROM NEW ANGLES

When the Church Conference on African Affairs closed in June 1942, and delegates left Otterbein College campus, in Westerville, Ohio, the responsibility of carrying forward the plans developed during that conference devolved upon the Africa Committee of FMC. A study group was set up within the Committee, out of which has grown, among other things, a subcommittee on Liberia.

In May and June, 1943, at the invitation of President Roosevelt, Edwin Barclay, President of the Republic of Liberia, and the President-elect, William V. S. Tubman, who assumes office in January 1944, visited the United States. They were the first Negro official house guests ever to be entertained at the White House.

The Foreign Missions Conference gave a luncheon of Honor for these gentlemen, attended by a distinguished interracial group of about 300 Americans. Mr. Tubman attended a meeting of the Liberia Committee and was frank and helpful in his suggestions regarding future service by American churches. The Committee is working along the general lines developed at that meeting.

Ethiopia has resumed its place among the self-governed nations of the world, and Emperor Haile Selassie bespeaks the assistance of trained American personnel to help with agricultural and educational reorganization in his country. Official letters presenting this request were brought to the United States by the Rev. D. C. Henry, a missionary of the United Presbyterian Church, who was able to remain

## COMMITTEE OF REFERENCE AND COUNSEL

in Addis Ababa with his family throughout the whole period of Italian occupation. Some of the Christian forces interested in Ethiopia are exploring the possibilities of assuming responsibility for this work.

### PUBLIC DISCUSSIONS

The Africa Committee has helped organize three important public discussions on Africa. At Chautauqua, N. Y., a week's program on Africa was arranged, with speakers representing British, American, and Fighting French governments. The Department of State authorized two of its officers to participate in this program, the first time that the American government had authorized any of its officers to speak officially on America's relation to Africa.

A fifteen-weeks' forum at Cooper Union, New York City, began with a program on Africa, "Continent of Responsibilities." The third public consideration of African affairs was under the sponsorship of Gammon Theological Seminary, Atlanta, Ga.

The Africa Bureau continues to be perhaps the largest repository of material currently published on Africa, here and overseas. The Bureau is consulted by government and other agencies, and in a number of ways renders service on African matters.

The Committee has benefited greatly from the presence in America for several months of Miss Margaret Wrong, Secretary of the International Committee for Christian Literature for Africa, and from the services for some time of Dr. George W. Carpenter of the Congo Protestant Council, and Dr. Glora M. Wysner, missionary to Algeria under the Methodist Board.

### DIVISION OF AFRICAN AFFAIRS

The Africa Committee has participated in laying before the Department of State the proposal that a separate Division of African Affairs should be created in the Department. This would, if done, supersede the present arrangement whereby African matters are divided between the Division of Near Eastern Affairs (which deals with almost all of Africa), and the Division of European Affairs which handles relations with Algeria and the Union of South Africa. A separate Division of African Affairs, it is thought, would facilitate gathering an enlarged and strengthened staff within the Department to handle American relations with Africa and to help define America's proposed participation, in some form or other, in matters of colonial policy, regional counselling as to administration, etc.

The need for continuing study of certain African problems, particularly those dealing with education, becomes increasingly clear. Collaboration with British and other agencies in making such studies is hoped for.

Inequalities of treatment because of religious beliefs continue as part

## REPORTS FOR THE YEAR

of government policy in certain parts of Africa. These deny at least two of the Four Freedoms, and give vivid evidence of how far practice falls behind ideals in our world struggle. Vigorous efforts are being made in Africa, Britain, and America to secure freedom in worship, education, and all community life.

### THE MOSLEM WORLD COMES NEARER

Mohammed Ali, a typical representative of Moslem life in the Near and Middle East, has become an object of lively interest to the American soldier in those areas. Writing home about him, the soldier has passed on to his friends here enough interest that these Moslems are no longer total strangers. In higher military circles, opportunity has been given key men to study Arabic. Possible friction between the people of the area and the troops has been guarded against as far as possible by distribution of leaflets describing Moslem social and religious customs and pointing out where the easy-going American must be careful. Persons familiar with the world of Islam are being consulted in public affairs. It is obvious that political and military leaders consider an understanding of the Moslem world extremely important.

To the church, with its special interest in all non-Christian areas, this understanding is imperative if Christians are to think clearly and wisely about the intricate political, racial, and religious problems involved. It must be remembered too, that the Moslems in the Near and Middle East represent only a part of the Moslems in the world. One in eight of the world's population is a Moslem.

Islam is spreading in some parts of the world. Recently a new mosque was dedicated in Lagos, the West African port which has come to be so well known in connection with air travel across the Atlantic and Africa. Moslem writers are concerned about postwar problems; some are discussing the unique contribution which Islam has to make to postwar reconstruction.

The church as a whole is not yet awake to the responsibilities and opportunities that it has to make Christ known among Moslems. Conscious that new approaches are needed, and a better understanding is essential in Moslem work, the Moslem Committee is sponsoring a basic restudy of relations between Christians and Moslems. This is under the leadership of Dr. John Merrill, formerly with the American Board in Turkey. At least three years will be devoted to the consideration of historic Islam and its bearing upon modern Islam and the work of Christian missions among Moslems.

In November 1943 a conference on the Moslem World—Today and Tomorrow, was held in New York, attended by board secretaries, missionaries, and others. It is hoped that out of this confer-



## COMMITTEE OF REFERENCE AND COUNSEL

ence may grow a more constructive program to bring the Moslems to Christ.

Funds have been secured to help finance a magazine for literate women in the Near East when the opportunity offers. As Moslem women enter a new era—that of a literate life—they need reading materials that will help them bridge the gap between the old and the new. Christian literature is one of the most potent means of presenting the Christian way of life to this emerging group of women in the Near East.

The Kennedy School of Missions at Hartford continues to offer special training for missionaries to Moslems. At Princeton Theological Seminary a special orientation course for candidates for Moslem fields has been set up. The conceded difficulty of working in this mission area means that the best training and preparation possible should be available to the man or woman who is devoting his life to replacing the Crescent by the Cross.

## OVERSEAS RELIEF AND RECONSTRUCTION

In December, 1942, at Cleveland, FMC joined with the Federal Council of Churches in constituting the Church Committee on Overseas Relief and Reconstruction. This Committee replaces the Committee on Foreign Relief Appeals in the Churches which was set up by the same bodies in 1939. The new Committee is to serve as a clearing house of information and a coördinating center in the development of a program for the churches of the United States, both for overseas relief and for postwar reconstruction.

### NINE AGENCIES CO-OPERATE

To the eight Christian agencies which the Committee on Foreign Relief Appeals in the Churches had approved, the new Committee has added the emergency relief and reconstruction work of the World's Student Christian Federation. During 1942 these nine agencies received from the churches in the United States a total of \$1,038,000 to meet a total appeal of \$1,545,000. For 1943-44 a total of \$1,870,000 is sought. The agencies recommended are:

American Bible Society	Church Committee for China Relief
American Committee for Christian Refugees	International Missionary Council
American Friends Service Committee	International Committee of the YMCA
Central Bureau for Interchurch Aid	World's Student Christian Federation
	YWCA World Emergency Fund

## REPORTS FOR THE YEAR

### DEFINING OUR RESPONSIBILITY

During 1943 it has become apparent that the government agencies will be charged with the task of emergency feeding, clothing and medical work in the war-devastated countries. The responsibility of the churches may be somewhat different. A number of American denominations have special family ties to churches in Europe. Most of the denominations have mission work in Asia; a very large task in reconstruction will be the reestablishment of interrupted mission programs on bases suitable to new conditions. The Committee has to try to determine the specific area and type of service needed from the churches. For Europe the basic charter of such services is the Geneva Memorandum brought back by Dr. S. M. Cavert from Europe in the fall of 1942. This proposes the establishment of a department of reconstruction in the World Council of Churches with emphasis upon the following fields of activity:

- (a) Restoration of ruined churches and other buildings such as parish houses, Christian schools, hospitals, etc.
- (b) The furnishing of funds to those churches which have been wholly or largely disorganized and whose funds have been confiscated.
- (c) The reconstitution of the Christian organizations and movements which have been forbidden and which have in many cases lost all their funds and reserves.
- (d) Providing the churches and Christian movements with pastors and lay workers.
- (e) Enabling Christian relief organizations to continue and widen their work.
- (f) Production of Christian literature.
- (g) The reestablishment of the missionary boards in countries where the home base of the foreign missionary work has been disorganized.

The committee is at work studying the peculiar problems of different parts of Europe. The subcommittee on Asia and Africa is likewise at work outlining its field of service as distinct from the program of the mission boards.

A minimum of special personnel will be used at first. Some denominations already have representatives prepared to enter certain countries. These workers may well represent all the denominations in making initial contacts with the church groups in these lands.

### RELATIONS WITH GOVERNMENT

The committee through the services of Dr. A. L. Warnshuis has been able to keep abreast of government planning and this has helped the committee in seeking to define its field of service on behalf of the churches. We have also kept in touch with the various private

## COMMITTEE OF REFERENCE AND COUNSEL

agencies interested in relief work in Europe through the consultative group of such agencies which has been brought together under the Department of State.

The Committee has maintained contact with the nine relief agencies and has prepared material for use by the various denominational relief committees. This has included a poster which has been widely used by the denominations, a basic informational leaflet, program materials for group use, information for speakers, articles for denominational publication and such programs as Lenten and Communion Sunday services. The director continued a three-months' weekly radio program on the Blue Network, entitled "This Work of Ours," in which the world need and opportunity for Christian service was emphasized, in relief, reconstruction, and missions.

While one discovers in some sections of the public a somewhat apprehensive view of the problem of feeding the world after the war, the church is just beginning to recognize the unusual opportunity presented to it in the need for a ministry of spiritual understanding and reconciliation to help overcome the cleavages between peoples wrought by the war.

### RELIEF FOR CHINA

On July 1, 1943, the Church Committee for China Relief completed five years of service as the joint agency of FMC, the Federal Council and China Famine Relief USA, Inc. During those five years a total of \$3,283,369 was sent to China in what is genuinely a united Christian relief service administered mostly by missionaries and their Chinese colleagues. Of this amount \$1,625,976 was received directly by the Church Committee and \$1,657,393 from the United China Relief. Large additional funds were received in China by our administrative agency, the American Advisory Committee, from the Chinese government and from other foreign relief agencies. In the fiscal year June 1, 1942, to May 31, 1943, the grand total at the disposal of the American Advisory Committee exceeded U. S. \$2,000,000. Operating expenses in proportion to gross income are now less than 3%. This means that over 97 cents of every dollar given by the churches goes to China.

Last year an appeal was made to the American churches to double their gifts over those of the preceding year. This goal was actually exceeded, with contributions totalling \$449,841, or 203% of the preceding year's total. In the first four months of the current fiscal year (June through September) the level rose 47% over that of the same period in 1942.

Twenty new denominations have been enlisted, making a present total of 38.

## REPORTS FOR THE YEAR

### INCREASING NEEDS

The cumulative effects of over six years of war in China have been made still worse by new military devastations and by natural calamities. Floods afflicted Shensi, Honan and Hunan; famine scourged Honan, Kwangtung and parts of Kiangsi and Kwangsi. The indescribable suffering in Kwangtung and Honan undoubtedly will continue far into 1944. A newly hard-hit area is in Hunan province, as the result of the enemy's aggression last spring and serious floods in the Hsiang River valley.

There is no ceiling on the amount of Christian aid which can be rendered in China throughout the current church year.

### RELIEF PROGRAMS

In spite of the terrific shortage of supplies of every kind, including food, and the constant rise in the price level in China, foreign relief funds continue to work blessed results in saving lives and relieving suffering. There are many notable instances of large-scale food operations, of wholesale aid to refugees in their migration from such areas as Hongkong and Honan, of help to mission hospitals, and of continued provision for orphaned children. When one transmittance from America was unavoidably delayed about two weeks in July the American Advisory Committee cabled the comment—"delay resulting probably thousands deaths famine areas." This is specific evidence that money from America is precious in terms of saving of lives.

One important result of our relief work is the creation of successful patterns which government bodies, particularly in the provinces, adopt for making their own relief programs more adequate and effective. This adds another chapter to the achievements of Christian missions.

The Church Committee for Overseas Relief and Reconstruction (formerly the Committee on Foreign Relief Appeals in the Churches), serving as a central committee for the denominational relief committees, approved \$500,000 as the sum to be asked from the churches for the Church Committee for China Relief in 1943-44.

### MISSIONARY PERSONNEL ENGAGED

On October 1, 1943, the following Mission Boards were lending missionaries to the American Advisory Committee for field supervision: The American Board (1), Church of Sweden (2), Pentecostal Assemblies of Canada (1), Augustana Synod (1). En route, at the expense of their boards, are one Methodist, one Christian Reformed and one Cumberland Presbyterian. Homeward bound after more than a year of exceptionally hard experiences in our relief service are one United Church of Canada and two Church of the

## COMMITTEE OF REFERENCE AND COUNSEL

Brethren missionaries. At least one other board is considering sending and lending a missionary. More are needed. Deep gratitude has been expressed to the boards making these invaluable contributions.

### CHRISTIAN SERVICE TO WORLD HEALTH

Two medical groups are associated with the work of CRC. The Christian Medical Council for Overseas Work was formed for the purpose of giving special professional service and counsel to medical missionaries and boards. The Associated Mission Medical Office carries out physical examinations and supervises the health of missionaries connected with the supporting boards and societies.

#### A. CHRISTIAN MEDICAL COUNCIL

The Christian Medical Council for Overseas Work was born in June 1938. While still an infant, it suffered seriously from financial malnutrition, and some of the doctors despaired of its life. An iron lung was resorted to in an effort to maintain respiration. Success crowned the effort and by 1943, when it reached the fifth anniversary, it showed the vigor of a normal child, growing up like its brothers and sisters, the other committees of the Foreign Missions Conference.

An important stimulus to its vigor and future growth was given in the winter of 1943, when Doctor P. H. J. Lerrigo, former medical missionary in Alaska and the Philippines, and later Secretary of the American Baptist Foreign Missionary Society, undertook special work with the Council. He made a detailed survey of the work of the Council, analyzing the work already accomplished, and indicating the tasks that lie ahead.

In his report Dr. Lerrigo points out the fact that the Council has never been in debt but has carried a balance over each year. It began its life with a supporting group of twelve boards, now increased to thirty-eight. It is not only mission groups that increasingly value the work of the Council. Leading men and women in the medical profession in general have come to understand the social and scientific services rendered by medical missionaries. Institutions are providing opportunities for wider work, offering special study and internships.

The report was made available to all the member groups, and was the subject of careful consideration at the meeting of the CRC in Bethlehem, Pa., in September 1943. Although some of the features are for long-term consideration, one recommendation was acted on immediately: namely, that Dr. Douglas Forman, formerly a medical missionary in Allahabad, India, under the Presbyterian Church in the

## REPORTS FOR THE YEAR

U. S. A., be invited to become a Secretary of the Council. Merely as a matter of organization, Dr. Edward H. Hume, Director of the Council, resigned, to conform to a revision of the constitution which provides for secretaryships rather than a directorship. He resumed his responsibilities with the title of Secretary. On December 1, 1943, Dr. Forman became Secretary also, to serve with Dr. Hume. At the meeting in Bethlehem, Dr. Ralph E. Diffendorfer was elected Vice-Chairman, and the election of Mr. Clarence A. Steele as Treasurer was confirmed.

### TYPES OF SERVICE

In the office of the CMC on any ordinary day it is not unusual to have visits from nationals of India, or China, or Africa; to have consultations with incoming or outgoing missionaries; to advise a candidate on further professional training, or the anthropology of the country to which he is going, or on the maintenance and growth of his own spiritual life. Information and assistance may be given to doctors or nurses seeking special training while at home on furlough, or to a medical worker of another nationality asking advice on special fields of training in the United States. Consultation with board officers carries the service rendered beyond the purely personal into the administrative. But still the measurement of the work of the CMC may well be the service it renders to, and the friendships it forms with, missionary doctors and nurses everywhere.

Conferences with medical missionaries during the past year have been notable. At the annual meeting of the American Society of Tropical Medicine in Richmond, Va., late in 1942, important parts were taken by former medical missionaries: Doctors Hudson of Syria; Wassell, Lee, and Hume of China; Dodd of Iran; Kellersberger of Africa, and others.

In Cleveland and in New York other gatherings took place, followed by a two-day conference of over 110 medical missionaries, board secretaries, and interested associates, held in New York in April. Preparatory to the Conference on the Christian Bases of World Order which met at Ohio Wesleyan University in March, Dr. Hume conducted the seminars on the Church and the Health of the World Community. Its findings were studied in detail and presented to the Conference. They have broad significance in relation to worldwide missions and the service of the Christian churches in connection with hospitals and public health in this country. No time should be lost in putting these into effect by further studies of the responsibility of the church for health in each community.

The time is ripe for using the interest of the church in medical missions, especially since the publication of three remarkable biog-

## COMMITTEE OF REFERENCE AND COUNSEL

raphies centering on this work: *Burma Surgeon*, by Dr. Gordon Seagrave; *Dr. Rudolph Bolling Teusler*; and *The Story of Dr. Wassell*.

A pressing necessity is before the church to seize the opportunity that is open *now* of building up a medical college of university grade at Vellore, India. Land is available, public opinion favorable, need is overpowering. One-eighth of the medical patients in India are cared for in mission hospitals. But instead of the minimum of 670 doctors that should be available, mission hospitals can show fewer than 80 Indian Christian doctors with full university medical degrees. It is the Indian doctors who must be trained; for an increasingly nationalist India may be less and less willing to admit doctors from the West.

In mentioning India, this report brings in only one of the many fields in which it coöperates with area committees of the CRC. The Africa Committee brings up three questions of basic importance: How can we develop clearer understanding of the mental and spiritual processes of the people? How can we best link our medical instruction with the daily life of the Africans? How shall we develop higher medical education so that African doctors may become our colleagues and successors? The CMC offers its experience to help work out these questions.

China faces a more nationalistic future; and Christian missions, without losing their specifically Christian character, may do well to demonstrate that their work is a part of China's total health activity. Latin America now hears much about differences between Catholic and Protestant; perhaps through the work of medical missions the division may be healed. How shall that task best be undertaken?

The call to medical missions, which is the central concern of the Christian Medical Council, is to discover how to demonstrate everywhere that medical missionaries, following the example of Jesus, are ministers of compassion and healing, and above all, ministers to the wholeness of man, which was our Lord's daily concern.

### B. ASSOCIATED MISSION MEDICAL OFFICE

The effect of war conditions on the health of the total missionary personnel is with each year becoming more manifest. There is much nervous tension after months of strain from the overload of work, and a sense of frustration at being unable to accomplish important tasks that heretofore have been routine. Now both the physical factors—buildings and equipment—and the human problems of personnel adjustments introduce difficulties, to meet which our missionaries spend themselves to the point of nervous exhaustion. Naturally this is an administrative problem, but the doctor sees its effect in the breaking down of nervous reserves, resulting in definite pathological symptoms.

## REPORTS FOR THE YEAR

The shortage of food has been critical in many areas, particularly China. The extreme inflation is a tremendous handicap. When food can be gotten it is lacking in essential values and is not adequately proportioned to normal human needs. Dysentery, sprue, anemia, tuberculosis thrive amidst such hardships and deprivations.

As reported last year, shipments of vitamins and concentrated liver extracts have continued during the twelve months past. AMMO has purchased and shipped to the field about two hundred ten cc. vials of concentrated liver extract and about 50,000 vitamin tablets, to mention only two of the most important medicines we have sent out.

Malaria becomes increasingly threatening the world around. Many words of high commendation have come back to us for the thousands of quinine tablets that were sent out earlier. The purchase of this important medicine is at present practically impossible in the United States.

The complicated inoculations required under present war conditions have been listed on a special sheet and copies of this have been made available to the various boards through FMC. We have sent vaccines to outgoing missionaries and also administered many of the inoculations in our New York office. About 1,700 doses of the various vaccines have been distributed.

All of the above is in addition to the regular work of medical examinations and health advice. The large number of missionaries in the United States during the past year as compared with normal years has involved a much heavier load than usual. The correspondence of this office included 2,152 letters.

The importance of annual examinations for the missionaries detained in the United States has previously been emphasized. The attention of all boards is again called to this procedure. Missionaries should regard their health as a valuable asset that must not be dissipated through carelessness. Any reasonable efforts by board administrators to fortify the health of their missionaries during these waiting months will be immensely repaid.

## RURAL MISSIONS

In the last annual report of the Rural Missions Coöperating Committee, mention was made of a survey being carried out on the whole question of "The Christian Mission to Rural People." The chairman of the study group was Mr. Arthur T. Mosher of India, and his collaborators were missionaries from China, Chosen, India, and the Congo Belge. Their report is now completed, and will be in print early in 1944. It includes a statement of the task, methods, and goals of the Christian mission in any neighborhood; source materials and illus-



## COMMITTEE OF REFERENCE AND COUNSEL

trations from different countries on these three features; and programs that have actually been carried out by rural churches in different parts of the world.

For twelve years short-term courses in the interests of rural missions have been held in five colleges in the United States. Since these special rural training courses for missionaries were first organized in 1930, 768 missionaries representing 36 countries have shared in 28 of these courses, including the Southern Field Study and Observation Trips carried on in the southern states, notably Alabama. For the year 1942-43, sixty missionaries were enrolled in the Special One-Year Rural Training Course for Missionaries at Cornell University, in the Six-Weeks' Seminar on Home and Family Life Education at the Merrill-Palmer School, Detroit, and in the Four-Weeks' Field Study and Observation Trip in Alabama. Three short-term courses previously given had to be cancelled because the normal flow of furloughed missionaries had been shut off because of the war. Three of the short-term rural courses will be given in 1943-44. It is expected that all of them can be reinstated after the war.

### THE ANGLO-AMERICAN CHURCHES

The situation in relation to the ten churches served by the Committee on Anglo-American Churches continues as in the last report. Only two of the ten are not in enemy-occupied territory. One of these is in Santiago, Chile, and the other in Rio de Janeiro, Brazil. Of the remaining eight, three were in Japan, three in China, one in Manila, Philippine Islands, and one in Seoul, Chosen. No direct word has been received from any of these churches, but as the English and American communities served by them have decreased or been withdrawn altogether, it is recognized that if they are functioning at all, it is in a small way. However, in the postwar period the need for assistance will be all the greater and the Committee is looking forward to the time when these churches will again be active and contact with them can be resumed.

### INTERNATIONAL RELATIONS AND WORLD PEACE

The activities of the Committee on International Relations and World Peace have been largely confined this year to the question of Chinese immigration. CRC referred this matter to our Committee which took responsibility for initiating, in connection with the Committee on East Asia, a series of actions on this question. Conference was held with the representatives of the Federal Council, the World Alliance for International Friendship through the Churches, and secular organizations in New York City, and this afforded an opportunity for an important exchange of views. Boards were circularized and suggestions made for approaches to Congress on the matter.

## REPORTS FOR THE YEAR

The chairman of the Committee, in association with Dr. Van Kirk of the Federal Council, presented the views of FMC at the hearing of the House of Representatives on the bill. The chairman was also associated with the Department of International Justice and Goodwill of the Federal Council, in securing 1,000 signatures to a petition addressed to Congress. Washington sources furnished the information that most of the letters received in Washington were from church groups. We have reason to be very happy that we were able to have a share in mobilizing public opinion for the repeal of the Chinese Immigration Laws which, at this writing, only awaits the action of the Senate for final consummation.

### INFORMING THE PUBLIC

Dr. Jesse R. Wilson, the chairman of the Promotion of Interest Committee, is convinced that the work of the FMC in America "should be directed toward helping the local church to a sure realization of the fact of oneness in Christ. We ought to seek the following ends: that everyone in the home churches come to know the rich meaning of the word 'ecumenical'; that the local churches know the degree of oneness in Christ to which the church has already attained; that the local churches may become one with other Christian groups in their own local community; and that they may realize the mutually interdependent character of the world church today."

The special activities in promotion of interest have been given this character during the past year. They comprise a large variety of methods already projected or in use, including:

1. Syndicated news as used by Mr. W. W. Reid in the Methodist Board.
2. A series of articles which competent authors have been asked to write for distribution to about 250 periodicals.
3. Use of local broadcasting facilities by speakers on missionary themes.
4. Proposed book by Harper & Brothers entitled "A Treasury of Missionary Illustrations."
5. Annual edition of "Christian World Facts."
6. A new pamphlet, "They Found the Church There."
7. Distribution of other pamphlets, including about 1,000,000 copies of "If You Go Overseas."
8. Distribution of reprints from current periodicals.
9. Public meetings and luncheons sponsored by FMC or its Area Committees.
10. Distribution of information concerning the Army's Public Training Program, Circular No. 208.

## COMMITTEE OF REFERENCE AND COUNSEL

11. Participation in the annual session of the Institute of World Missions and the Interpreters' Institute at Silver Bay.

12. Joint experiment at Youngstown, Ohio, with the Home Missions Council.

13. Development of groups for special studies on Africa at Bucknell, Cooper Union, and Gammon Theological Seminary at Atlanta.

14. Missionary Personnel conferences and seminars.

15. The Jubilee Meeting of FMC in collaboration with the theological seminaries in the Chicago area.

16. Special publicity work in connection with the arrival of the "Gripsholm."

Perhaps the chief outcome of the work of the Committee in the past year is the proposal to continue the cultivation of the interest of the home constituency through the establishment of a Department of Public Relations. The plan received initial study by CRC at the Bethlehem meeting and basic principles for governing all measures to be taken by FMC in the field of Public Relations were agreed upon.

### CHAUTAUQUA CONFERENCE

At one spot and in the selfsame week 25,000 people attended missionary meetings. Three thousand of them settled down to close study of missionary textbooks. This is the summary of the Chautauqua Institute of World Missions held during the week of August 22-29, at Chautauqua, N. Y. Attendance in such numbers, and study groups of such seriousness of purpose, did not "just grow." World-wide conditions contributed; for people who never before had any interest in missions have come to realize what Christianity means to the welfare—not of some distant "heathen," but of their own kin and friends in Pacific and African outposts. The plans for the week of missions were given wide publicity in the regular Chautauqua notices and programs; local reporting was extremely good; and the spirit and leadership of the faculty provided more than all that had been forecast in the Institute programs. Subjects discussed—besides those of the organized mission study classes—included the place of China in a global war, the Japanese Americans, women in the post-war world, America in its relation to the Pacific. Discussions were led by Dr. Y. C. Yang, President of Soochow University, and other speakers.

### SILVER BAY CONFERENCE

At Silver Bay, N. Y., the fourth conference held under the joint sponsorship of the FMC, the Home Missions Council, and the Mis-

## REPORTS FOR THE YEAR

sionary Education Movement, drew about 300 attendants, representing fifteen denominations. As in previous years, this conference coöperated closely with the Interpreters' Institute meeting at the same time. The experiment was made this year of having specific time set apart for denominational group meetings. Several denominations brought to this conference people whom they wished to train for special promotional work: state, conference, or synodical secretaries or others. These workers participated in general classes and forums, benefiting by the inspiration of interdenominational gatherings, and then in their own groups planned the promotion of missions through their churches during the year. The results have been so satisfactory that it is hoped to have a similar conference somewhere in the Middle West in the summer of 1944.

### INDIA AT SILVER BAY

The Seminar on India of the Interpreters' Institute, which met for nine days during the month of July, attracted a group of 58 interested men and women. The study this year was directed by Dr. Malcolm Pitt, Dean of the Kennedy School of Missions. The program included a study of the background of Indian life and thought, and of religious and political problems of the present day.

The Seminar this year was the fifth in the series conducted by the Interpreters' Institute, a project established by the late Dr. Henry W. Luce, of China.

### CHRISTIAN MISSION ON WORLD ORDER

The Foreign Missions Conference was one of the six interdenominational organizations supporting and participating in the Christian Mission on World Order which between November 1 and 20 sent teams composed of some 90 speakers into over 100 cities scattered throughout 40 states. The purpose of this mission was to arouse the American people, particularly the church groups, to the need for American coöperation with other nations in building a more just and stable international order. The FMC speakers quite naturally emphasized the very great contribution foreign missionaries have already made to international friendship as well as the key positions they will hold in furthering international coöperation in the postwar world.

To this end it was urged that American Christians should do three things: (1) form study groups in an attempt to gain a broader and deeper insight into international problems; (2) begin to take a more active part in concrete political action here in America; (3) give stronger support to the long-term program of the Christian church in other lands, recognizing that international organization must be based upon moral law.

## COMMITTEE OF REFERENCE AND COUNSEL

### "CHRISTIAN WORLD FACTS"

"A most excellent and concise source book of missionary information and inspiration. It is well done, well edited, and timely. I only wish it might come to my desk oftener than once each year. Keep it coming at least that often!" This, on our desk today, from a Presbyterian minister in Buffalo, regarding the current issue of "Christian World Facts," is typical of expressions being received daily from ministers and lay leaders.

Chaplain Wright who has been in our offices several times for reading materials to use on the transport ship traveling between here and Africa, says thousands of the boys read almost constantly on the trip, and are eager for anything that will give light on what overseas life is like. He says "CWF" is just the kind of digest they like.

Through the vision and efforts of Mr. Winburn Thomas, a few of the boards were enabled to distribute between 2,000 and 3,000 of the No. 23 issue among the chaplains of their denominations in this country; while the 75 copies he sent to Japanese relocation centers brought the most appreciative and appealing responses and requests for the next number.

Of the current issue there were printed over 32,000 copies contrasted with less than half that number seven years ago. Reprinting for post-publication orders is now being considered.

Even so, considering the total constituency of the member boards and agencies of FMC, and the very great deal of time and effort which have to go into the publication, the number reaching American pastors is far too small. A distribution by the boards of at least 75,000 copies a year would more nearly justify the cost of preparation and publication of this unique unit of source material.

### MEETINGS OF COMMITTEE OF REFERENCE AND COUNSEL

The Committee of Reference and Counsel met in connection with the Annual Meeting of FMC held at Hotel Statler, Cleveland, Ohio, December 5 to 10, 1942. The following officers were chosen for the ensuing year: Chairman, Miss Sallie Lou MacKinnon; Vice-Chairman, Glenn P. Reed; General Secretary, Emory Ross; Secretaries, Miss Sue Weddell and Joe J. Mickle; Recording Secretary, Miss Hazel F. Shank; Treasurer and Assistant Treasurer (under consideration by special committee); honorary life member, John R. Mott.

A regular meeting of CRC was held February 16 and 17, in New York City, and gave consideration to reports of Representative Committees and especially to that of the Commission on Missions in the New Age. At this meeting, Dr. Charles T. Leber having been elected

## REPORTS FOR THE YEAR

Chairman of the Committee on World Literacy and Christian Literature and thus becoming ex officio a member of CRC, Dr. R. E. Diffendorfer was elected a member of CRC, thereby filling the vacancy in its elected membership. The changes in organizational set-up during the year have been incorporated in the following.

### MEMBERS OF THE COMMITTEE OF REFERENCE AND COUNSEL

#### *Term Expires in 1943*

A. E. ARMSTRONG  
MRS. EDWARDS L. CLEVELAND  
MISS NONA M. DIEHL  
R. E. DIFFENDORFER  
C. DARBY FULTON  
MISS ELIZABETH LEE  
ERIC M. NORTH

#### *Term Expires in 1944*

J. THAYER ADDISON  
L. L. BERRY  
LEONARD A. DIXON  
CARL HEINMILLER  
MISS SALLIE LOU MACKINNON  
GEORGE W. SADLER  
M. EDWIN THOMAS

#### *Term Expires in 1945*

LELAND BRUBAKER  
E. A. GOETSCH  
ROBERT M. HOPKINS  
R. L. HOWARD

MISS SARAH S. LYON  
JOHN B. MCLAURIN  
GLENN P. REED

#### *Ex officio members (with vote) from Representative Committees*

MISS MABEL E. EMERSON, Africa Committee  
L. S. RULAND, Committee on East Asia  
J. LEROY DODDS, India Committee  
R. E. DIFFENDORFER, Committee on Europe  
FRED FIELD GOODSSELL, Committee on Work Among Moslems  
J. L. HOOPER, Philippine Committee  
A. W. WASSON, Committee on Coöperation in Latin America  
JESSE R. WILSON, Committee on Promotion of Interest  
T. S. DONOHUGH, Rural Missions Coöperating Committee  
JEAN A. CURRAN, Christian Medical Council for Overseas Work  
E. M. DODD, Associated Mission Medical Office  
FORREST SMITH, Treasurers' Committee  
CHARLES T. LERER, World Literacy and Christian Literature

#### *Ex officio members (without vote) from Secretarial Council*

EMORY ROSS  
L. S. ALBRIGHT  
J. MERLE DAVIS  
J. W. DECKER  
MISS HELEN EKLUND  
CHARLES H. FAHS  
DOUGLAS FORMAN  
E. K. HIGDON  
EDWARD H. HUME

P. H. J. LERRIGO  
JOE J. MICKLE  
JOHN H. REISNER  
MRS. CHARLES K. ROYS  
W. STANLEY RYCROFT  
J. G. VAUGHAN  
MISS SUE WEDDELL  
MISS GLORA M. WYSNER

### ENLARGED MEETING AT BETHLEHEM

In accordance with action 9 proposed in "A Suggestive Document" (FMC 220), a special enlarged meeting of CRC was called.

## COMMITTEE OF REFERENCE AND COUNSEL

At the invitation of the Society for the Propagation of the Gospel among the Heathen, it was held in the Moravian Church at Bethlehem, Pennsylvania, September 29 to October 1, 1943. This brought together in addition to the members and staffs of CRC and Representative Committees many mission board secretaries, leaders of co-operating organizations and other guests. It provided opportunity for a complete review of the exigent issues now present in all the branches of the foreign mission work, and registered important progress in the work of the Conference and its committees, as well as preparing the way for the full presentations and important decisions to be made at the Jubilee Conference meeting January 3 to 7, 1944. The results of many of the actions taken will be found under their appropriate headings in the pages of this report.

At this meeting announcement was made of the election of P. H. J. Lerrigo as an Executive Secretary of FMC, and a reorganization of the staff so that Emory Ross and Miss Sue Weddell are also designated as Executive Secretaries and Joe J. Mickle as Associate Executive Secretary.

### CONSTITUTIONAL REVISION

The Committee gave extended study to the report of the Committee on Constitutional Revision and voted that the report of the Committee be approved, including the article on "Missionary Personnel," and that the Committee be empowered to make necessary editorial changes in preparation for sending the document to the boards prior to the Chicago meeting with favorable recommendations for adoption by CRC.

### CLOSER RELATIONS

Another matter which met with full discussion was that of closer relations with other general agencies of the churches, as presented in the report of the Committee on the draft of the constitution of the proposed "National Council of Churches of Christ in the USA." It was voted that FMC give further consideration to this proposal at the January 1944 meeting with the object of subsequently submitting it to its member boards and agencies to give opportunity for their continued study of it and for additional consultation and formulation of opinion.

### FINANCES

CRC at its meeting at Bethlehem, September 29 to October 1, approved for submission to the FMC member boards and agencies a budget for 1944-45 with proposed expenditures amounting to \$79,407. The probable income, however, seems likely to be only around \$72,000. Several important actions were taken at that time.

## REPORTS FOR THE YEAR

In order to meet possible failure to reach the estimated expectancy of income for the present year CRC voted that until further consideration 8% should be withheld on approved budget expenditures. It was also voted that CRC ask the boards to approve the principle of one-half of 1% of total expenditures, exclusive of Home Administration, as the basis upon which allocation should be made to FMC member boards and agencies. A committee was authorized to study the financial policies of the Representative Committees in an attempt to unify so far as possible their budgets in relation to the CRC budget.

### COMMISSION ON MISSIONS IN THE NEW AGE

At the semi-annual meeting of CRC in September, 1942, a special Commission on Missions in the New Age was authorized "to seek to define the issues confronting the whole foreign missionary enterprise at this time, and to recommend the procedures to be adopted in dealing with them." The membership comprised the Executive Committee of CRC, the Secretarial Council and additional coöpted members.

At the first meeting those present shared their concerns for the missionary enterprise in the present world situation. Mr. Charles H. Fahs occupied the chair during this session and at the request of the Chairman of the Commission subsequently presented a summary of the points of view expressed. A Survey Group was appointed under the chairmanship of Miss Gertrude Schultz, with Mr. J. Merle Davis acting as consultant. Dr. A. K. Reischauer also worked with the group in the preparation of a complete survey of the work in progress by FMC and its Committees. The recommendations of the Survey Group were presented to the Commission at a meeting held February 15, 1943. On March 12 and 13 a meeting of the Commission was held at Delaware, Ohio, in connection with the Conference on Christian Bases of World Order. At this time it was recognized that the deliberations had reached the point where it would be possible to sum up the conclusions in definite recommendations for action by FMC. It was therefore voted to ask the Secretaries of CRC to continue the study and formulate their findings for submission to the Commission at a meeting to be called as soon as possible.

The Secretaries gave considerable time to a study of the work done by the Commission thus far and to other data bearing upon it. They prepared a report entitled "A Suggestive Document" (FMC 220) proposing seven major emphases and eighteen implementary actions. The document was considered by the Commission at a meeting held June 8 and 9. It was agreed at this meeting that the Commission be discharged and that further development of the work be carried



## COMMITTEE OF REFERENCE AND COUNSEL

forward by the Executive, the Representative and other working Committees, and by the Secretarial Council on the basis of the specific recommendations presented in "A Suggestive Document."

### PASSPORTS AND TRANSPORTATION

When the last annual report of CRC went to press, the work of the Committee on Passports and Transportation was still in the state of confusion arising from the fact that there had not been time to work out a system of procedure satisfactory to the mission boards, travel offices, and government agencies that might be connected with the comings and goings of missionaries. The first task of the Committee was to find out all possible groups concerned, and seek their personal acquaintance, confidence, and coöperation. The process supplied education on both sides. The public agencies learned more of the work of missions, and from considerable lack of enthusiasm for helping missionaries to travel in wartime have grown to be sympathetic and helpful. The mission group has come to appreciate their problems, and has done all that is possible to coöperate effectively at this end.

The arrangement now worked out is approximately as follows: Passports and visas are secured, as far as possible, by individual boards. The Committee insists upon missionaries having all inoculations and vaccinations likely to be asked for along any possible route of travel. Plans are often changed at the last moment. Local requirements are varied. It is necessary to be ready for any situation. When possible, missionaries completely ready to sail come to New York, where they can be reached at once if—as often happens—unexpected travel facilities are provided.

"What do you think are the chances of my getting off within the next few weeks?" This is a common question, and the answer has to be, "We don't know." This is for the good and sufficient reason that the shipping lines do not know either. Missionaries have left the office, discouraged over long delay and doubtful future, only to have a telephone message regarding available passage come before they are out of the building. Altogether, transportation was secured for 154 missionaries between October 1, 1942, and September 30, 1943.

### MUTUAL HELP

The net results of the Committee's services, however, have gone far beyond the mere handling of travel problems. Boards outside New York have come to welcome the assistance provided here. Government agencies appreciate the convenience of being able to work with one central bureau. Missionaries traveling by unfamiliar routes

## REPORTS FOR THE YEAR

have met and send back information on the situation of workers in other countries.

Possible developments in the war may have their effect on missionary travel. Meanwhile the boards are able to send out at least a few missionaries to their fields, keeping a skeleton staff at work despite wartime stress and strain, as a token force to indicate the reality of that world-wide Christian fellowship on which the future must be built.

### THE TREASURERS MEET

The list of problems discussed at the two regular meetings of the Treasurers' group of CRC reads like the list of those which vex individuals and business firms the country over, together with a number of special problems to trouble all who have international interests. Income tax regulations, the Victory tax, the withholding tax, rulings by the WLB on salary increases all have a familiar sound. The Committee also went into the subject of the exemption of church organizations from salary control regulations. Foreign matters included securing a special license from the U. S. Treasury Department to pay insurance premiums for missionaries abroad, sending remittances to unoccupied China, filing with the government a report on mission-owned properties in the Philippines; and the handling of a complicated form asked for by the Treasury of the United States to guide them in their consideration of exempting from detailed listing the mission property holdings of the several member boards. The return on the *Gripsholm* of several representatives of the Mission Treasurers' office in Shanghai has helped to solve certain problems. With regard to all, any information and advice secured has been made available to the boards.

### MISSIONARIES FOR TOMORROW

"Training" and "coöperation" are key words which recur in the report of the Committee on Missionary Personnel. Young people not able to get to their fields, experienced missionaries held at home by war conditions, heads of theological seminaries, and leaders of post-war relief and reconstruction, have shared in plans, discussions and study largely arranged by the Committee. A two-day conference in Chicago in March, at which twenty training institutions were represented, proved so valuable that invitations came from the Pacific Coast and from the Southeast for similar conferences to be held there. Plans are now under way for a meeting in Louisville, Ky. A group of missionaries will hold two-day seminars in six theological seminaries in Chicago.

During the summer a five-weeks' school of Hindustani was held at Garrett Biblical Institute. Orientation courses for missionaries going

## COMMITTEE OF REFERENCE AND COUNSEL

to India, Africa, and Moslem lands were sponsored by the Committee in Hartford, and at Princeton.

An important though undramatic service was the complete revision of the set of forms used in connection with applications for missionary appointment. It took twenty meetings of the subcommittee on blanks before forms were worked out that cover what the group believes to be essential considerations for postwar personnel.

The Committee had the very effective services of Winburn T. Thomas for six months, until September 1. He then became Secretary of the Student Volunteer Movement, but is continuing in part-time service with FMC.

## SPECIAL PROGRAM AND FUNDS

The Committee on Special Program and Funds meets at the call of the Chairman and Secretary at irregular intervals through the year to confer on important items relative to its program. Because the promotion work of FMC as regards the local women's groups is carried by the United Council of Church Women, our FMC Committee's task is limited to services to secretaries of Women's Boards, overseas matters specially relating to women, World Day of Prayer overseas activities, publication of literature on World Day of Prayer projects, and supplying of the periodical news bulletin, "You'll Want to Know."

We name annually to the board of the United Council of Church Women fifteen members who are responsible for the foreign missions impetus in the Council's program. We also supply regular articles on overseas missionary work to *The Church Woman*, which is the official magazine of the UCCW. In addition during the year we held a luncheon to introduce Miss Charlotte Van Manen from Holland to Committee members and friends and a tea to honor Lady Samuel Runganadhun of India. We received and disbursed over \$42,000 as offerings for foreign projects of the World Day of Prayer.

## INTER-COUNCIL FIELD DEPARTMENT

The Inter-Council Field Department represents seven interdenominational groups, one of which is the FMC. These in turn represent a large proportion of the Protestant church membership of the United States and Canada. As outward pressure from non-Christian leaders and inward growth in the realization of oneness in Christ brings Christians together in spirit, the means for common action are developing. The purpose of the Department, broadly speaking, is to build the Christian community by translating this growing spirit of unity into coöperative action. This it does in part by informing different agencies about work being done by others; helping create inter-

## REPORTS FOR THE YEAR

church councils, advising on problems of budget, program and staff; coördinating the work of the parent bodies; aiding in the field program of each, and surveying and planning for projects in area where needs are as yet unmet. The plan book for 1943-44, *Forward Together*, covers in more detail the services rendered by each group, and offers suggestions for further advance.

The following are some of the subjects within the province of one or more of the coöperating groups that have come up for discussion at recent meetings: field administration aspects of the program of Japanese resettlement; handling the work of the Defense Commission for Camp and Defense Communities; financing and use of the Plan Book; coöperation of church and community agencies with the Office of Civilian Defense; mission to Christian teachers; guiding interdenominational war emergency organizations into postwar conditions; clearance of dates of important meetings and series of conferences by member organizations to prevent overlapping.

### MISSIONARY RESEARCH LIBRARY

In the twelve months which have elapsed since the 1942 report to the Committee of Reference and Counsel, demands made on the staff and the resources of the Missionary Research Library have increased rapidly. In addition to the normal requests from the boards, seminary students, and general readers for guidance and materials, much use of the collection has been made by government agencies away from New York, and an unusual number of pieces of extended research have been carried on by readers at the library. One of these studies, in particular, involved a program of wide solicitation on the part of the library staff for source documents relating to work in Africa, and this section in the collection has thereby been much enriched.

After investigation, the Library of Congress felt that certain of our volumes of the India gazetteers and censuses were of such unusual value that, in order to insure their preservation from possible war damage and other deterioration, the Congressional Library asked permission to film them, offering to store the films for safe-keeping.

### CIRCULATED MATERIALS

The monthly Book Notes continue to be issued regularly, and six numbers of the mimeographed "Missions and Postwar Planning" have been compiled and sent to the office of the Committee of Reference and Counsel for distribution. Service to readers in the library rooms, and also outside circulation of library materials reached an all-time high, the outside circulation alone having increased over that of the preceding twelve months by 33%. A small exhibit on post-

## COMMITTEE OF REFERENCE AND COUNSEL

war planning, problems of relief and rehabilitation, and correlated topics has been arranged in our reading room, consisting of books, pamphlets, maps, and other fleeting material. It is not catalogued, but is topically grouped, is easy of access, and has aroused considerable interest.

### SHARING WITH OTHER LIBRARIES

One major feature of the year has been intensive administration of duplicates, closely correlated with similar work being carried on by the library of Union Theological Seminary. It has long been the policy of the Missionary Research Library to help libraries at strategic points of the country to enrich their missionary sections through making available to them our duplicate reports, periodicals and books. In the past year, two elements have given special emphasis to this work: (a) opening relations with the Hoover Library on War, Revolution and Peace at Stanford University, California; (b) the active drive by the Seminary library to clear out their accumulation of duplicates.

On the grounds that missions had proved to have important bearing in all international work for peace and justice, the Hoover Library indicated that it felt under the necessity of building up certain major files of source materials (such as the *International Review of Missions*, the *Chinese Recorder*, the *Japan Christian Quarterly*, the *South African Outlook*, etc.), asked our help and guidance in securing the same, and expressed willingness to pay for such items as we considered marketable. As a result of this coöperation with the Hoover and a selected group of other libraries, the Missionary Research Library has been able markedly to strengthen facilities for mission research at various points in the United States, while immediate advantage has accrued to the library by making possible our purchasing certain highly important and greatly needed books, and of safeguarding some essential files through binding.

The very successful work of the Seminary library in clearing its shelves of a large mass of duplicates has resulted in opening to us practically nine-tenths of the space on an additional level of stacks in the Brown Memorial Tower, thus helping to relieve the growing congestion in the stacks occupied in the other five levels allocated to us. The use of this space was carefully plotted, and the lengthy and arduous process of transfer and of readjustment of materials from the lower levels has now been accomplished.

# COMMITTEE OF REFERENCE AND COUNSEL

## STATEMENT OF INCOME AND EXPENDITURES

APRIL 1, 1942 TO MARCH 31, 1943

### INCOME

Mission Boards .....	\$62,233.27	
Less—Exchange on Canadian Checks .....	(244.96)	
		\$61,988.31
Other Contributions .....		432.80
Special Program and Funds:		
Central Committee Legacy .....	\$1,350.00	
Committee on Christian Literature for Women and Children in Mission Fields, Inc. ....	175.00	
		1,525.00
Foreign Missions Conference Registration Fees .....		819.00
From Sales .....		253.58
Mission Boards Applicable to year 1941-1942 .....		125.00
Balance as at April 1, 1942 .....		12.59
		\$65,156.28
Total Income .....		

### EXPENDITURES

Committee of Reference and Counsel		
Salaries:		
Secretaries .....	\$13,275.00	
Clerical and Stenographic Service .....	9,598.86	
Retirement Fund Premiums .....	3,011.54	
		\$25,885.40
Total .....		
Office Expenses:		
Rent .....	\$2,237.09	
Printing, Supplies, etc. ....	782.68	
Postage, Cables and Telegraph .....	1,242.34	
Telephone .....	1,079.29	
Mimeograph Supplies and Up-keep of Machine .....	631.08	
Travel of Secretaries and Committee Members .....	1,101.61	
Contingent and Insurance .....	82.03	
Equipment .....	118.74	
		\$7,274.86
Total .....		
Foreign Missions Conference .....	\$819.00	
Missionary Research Library .....	3,100.00	
International Missionary Council .....	23,522.00	
Coöperation with Other Organizations .....	129.13	
Committee on Special Program and Funds .....	1,529.99	
		\$62,260.38
Total Expenditures .....		\$62,260.38
Balance as at March 31, 1943 .....		2,895.90
		\$65,156.28

COMMITTEE OF REFERENCE AND COUNSEL

STATEMENT OF ASSETS AND LIABILITIES

AS AT MARCH 31, 1943

ASSETS

Bank Balance as at March 31, 1943 .....		\$23,128.71
Petty Cash and Unused Postage .....		342.92
Deposit United Air Lines .....		425.00
Accounts Receivable:		
Mission Boards—Delayed Contributions .....	\$3,843.00	
Employees' Retirement Premiums .....	671.12	
Talking Leaf—Committee on Christian Literature for Women and Children in Mission Fields .....	962.06	
Visas and Transportation .....	228.57	
Student Volunteer Movement .....	102.84	
Miscellaneous .....	3,622.93	
Expense Advances to be accounted for .....	115.89	
		<u>9,546.41</u>
Deferred Charge—1943-1944 Fire Insurance Premium .....		9.48
		<u>\$33,452.52</u>

FUNDS AND LIABILITIES

Funds:		
Transmission .....		\$4,594.36
Africa Committee .....		3,932.83
East Asia Committee .....		197.09
Philippine Committee .....		3,714.18
Philippine Committee Home and Family Life .....		505.51
Philippine Committee Literature and Journalism .....		605.00
Committee on World Literacy and Christian Literature .....		795.05
Christian World Mission Convocation .....		1,534.11
India Committee .....		1,404.48
Committee on Missionary Personnel .....		282.65
Committee on Work Among Moslems .....		780.80
Other Funds .....		2,664.97
		<u>\$21,011.03</u>
Accounts Payable:		
United States Treasury Department .....	\$299.20	
Miscellaneous .....	620.64	
		<u>919.84</u>
Deferred Credits—1943-1944 Budget Income .....		5,625.75
Working Capital Fund .....		3,000.00
		<u>\$30,556.62</u>
Total Funds and Liabilities .....		\$30,556.62
Balance as at March 31, 1943 .....		2,895.90
		<u>\$33,452.52</u>

Audited September 27, 1943  
 ROSS M. BACON,  
*Certified Public Accountant*

## COMMITTEE OF REFERENCE AND COUNSEL

### PROPOSED BUDGET, 1944-45 (APRIL 1 TO MARCH 31)

The proposed budget as printed in the CRC Report was later revised as given here. It was presented to FMC on January 5 and approved.

*Proposed Budget of Expense:*

(1) <i>Item</i>	(2) <i>Budget 1942-43</i>	(3) <i>Expendi- tures 1942-43</i>	(4) <i>Budget 1943-44</i>	(5) <i>Proposed Budget 1944-45</i>
<b>A. Deficit forward from previous years:</b>				
1. Deficit .....	none	none	none	none
<b>B. Administrative Expense of Home Base:</b>				
2. Salaries of Secretaries	\$13,100.00	\$13,275.00	\$13,700.00	\$13,700.00
3. Salaries, clerks and stenographers .....	11,779.00	9,598.86	12,577.00	15,000.00
4. Retirement Fund ....	4,060.00	3,011.54	4,300.00	4,700.00
5. Rent .....	2,800.00	2,237.09	2,800.00	3,400.00
6. Printing and supplies	1,400.00	782.68	1,400.00	1,050.00
7. Postage, cable and telegraph .....	1,400.00	1,242.34	1,400.00	1,500.00
8. Telephone .....	1,200.00	1,079.29	1,200.00	1,300.00
9. Mimeograph .....	1,000.00	631.08	1,000.00	850.00
10. Travel .....	2,600.00	1,101.61	2,600.00	1,750.00
11. Insurance .....	1,500.00	9.48	500.00	30.00
12. Equipment .....	1,000.00	118.74	1,000.00	700.00
13. Special program and funds .....		1,529.99	1,375.00	3,525.00
14. Exchange on checks .				
15. Missionary Research Library: Salary .....	1,540.00	3,100.00	1,540.00	3,100.00
16. Missionary Research Library: Retirement	1,560.00		1,560.00	
17. Coöperation with other organizations .....	1,500.00	129.13	1,500.00	300.00
18. International Missionary Council .....	23,522.00	23,522.00	23,522.00	23,522.00
19. FMC Annual Meeting .....		819.00		
20. Contingent .....		72.55	1,425.00	500.00
21. Extra expense .....				1,500.00
Total expense ...	\$69,961.00	\$62,260.38	\$73,399.00	\$76,427.00
22. Balance carried forward March 31, 1943 .....		2,895.90		
Total .....	\$69,961.00	\$65,156.28	\$73,399.00	\$76,427.00



## COMMITTEE OF REFERENCE AND COUNSEL

*Proposed Budget of Income:*

(1) Item	(2) Asked for 1942-43	(3) Paid in 1942-43	(4) Asked for 1943-44	(5) Asked for 1944-45
C. 23. Allocated to Boards..	\$65,114.00	\$62,233.27	\$70,599.00	*\$72,652.00
<i>Less:</i> Exchange on Canadian Checks .....		(244.96)		
D. <i>To Be Raised Otherwise:</i>				
24. Other contributions	300.00	432.80	1,100.00	
25. Special program and funds:				
Missionary Educa- tion Movement ..	900.00	1,350.00	1,200.00	1,350.00
Committee on Christian Litera- ture for Women and Children ...		175.00		175.00
World Day of Prayer .....				2,000.00
26. Miscellaneous sales .	1,316.00	253.58	500.00	250.00
27. Individual Foundations	1,831.00			
28. Davidson Fund .....	500.00			
29. FMC Registrations .		819.00		
30. Missions Boards— 1941-42 .....		125.00		
E. <i>Balance from previous year:</i> .....		12.59		
31. Total income .....	<u>\$69,961.00</u>	<u>\$65,156.28</u>	<u>\$73,399.00</u>	<u>\$76,427.00</u>

\* *Detailed Allocations for 1944-45:* The amount which must be secured from boards to meet this budget is \$72,652. The actual amount allocated to the boards in the requests sent them comes to \$95,261. This is on the basis of one-half of one per cent of total expenditures for 1942, exclusive of home administration expenses, and is the basis on which many boards are now giving. It will be realized that it is always necessary to provide a certain margin for shrinkage between askings and contributions. This margin must be considerably increased in view of the fact that a few boards with substantial incomes have not yet felt they could contribute the full askings made of them by CRC.

# THE INTERNATIONAL MISSIONARY COUNCIL

*Honorary Chairman*, JOHN R. MOTT, New York City  
*Chairman*, BISHOP JAMES CHAMBERLAIN BAKER, New York City  
*London Office*, Edinburgh House, 2 Eaton Gate, London S. W. 1.  
*Secretary*, WILLIAM PATON (deceased August 21, 1943)  
*Assistant Secretaries*, MISS B. D. GIBSON, MISS D. H. STANLEY  
*Editor "International Review of Missions,"* WILLIAM PATON (deceased);  
*Assistant Editor*, MISS MARGARET SINCLAIR

*New York Office*, 156 Fifth Avenue, New York 10, N. Y.  
*Secretary*, J. W. DECKER  
*Assistant Secretary*, L. S. ALBRIGHT

Department of Social and Economic Research and Counsel, *Director*, J.  
MERLE DAVIS  
International Committee on the Christian Approach to the Jews, *Director*,  
CONRAD HOFFMANN, JR.

## REPORT FOR 1943

The year 1943 has brought what might be called the beginning of the end of the current world struggle. How long that phase may be continued is beyond human knowledge, but mankind will unite in the prayer that the agony may be foreshortened. The year has brought into sharper focus the urgent necessity for specific planning and prompt action for the postwar reshaping and rehabilitation of the enterprise so crucial to a just and enduring peace, the world-wide enterprise of the Christian church.

We must address ourselves to this task in full consciousness of the world revolution, which is the only adequate way in which to describe the experience through which mankind is passing. In every phase the situation presents vast and unimaginable difficulties, every one of which has as its obverse side startling and immeasurable challenges. It rests with us of the Christian world mission to bring to bear on the fragments and ruins of man's life the healing and constructive forces which inhere in the eternal verities.

### POSTWAR PLANNING FOR REHABILITATION

Postwar planning for the rehabilitation of the world mission thus emerges as the primary task of the International Missionary Council. The Council was brought into being amid the ruins left from the last World War. Its significant meetings at Madras and at Hemmen on the very eve of this present struggle have helped to prepare it for such a time as this. Its service to "orphaned missions" during these war years has demonstrated its reality as a truly

## THE INTERNATIONAL MISSIONARY COUNCIL

ecumenical Christian body, in a very real sense above the conflict, and serving all without distinction.

If we are to succeed in this undertaking the Council must have the voluntary coöperation of the Conferences and Councils, including the mission bodies and the younger churches concerned. We are grateful for the degree to which this coöperation has always been accorded us. The New York staff has been collaborating closely with the Foreign Missions Conference of North America, while the London office has done the same for the Conference of British Missionary Societies. Mr. Albright has been serving as secretary of the Postwar Planning Committees for China, Japan, Korea, and South-east Asia. Dr. Decker's two months' visit to Britain in the summer was more concerned with postwar planning than with any other single matter, and this was the principal topic of the conference at St. Colm's College in Edinburgh, July 24-29. This meeting brought together the combined staffs of the IMC and of the CBMS from London, together with a selected group of British foreign missionary executives. There has been much intensive and promising thinking on both sides of the Atlantic, and in other parts of the world—notably China, India, Australia, New Zealand, and South Africa. A careful effort must be made to see that such thinking is widely exchanged and stimulated.

### POSTWAR REGIONAL CONFERENCES

The proposals for regional conferences in various parts of the world, as early as practicable in the postwar period, have met with instant response. The Christian forces in China have been in the van in initiating such a proposal, to include India and Japan, and other near-by countries. The National Missionary Council of Australia is enthusiastic about a meeting for the South Pacific area, an enthusiasm wholly shared by the sister Council of New Zealand. The Christian Council of South Africa is actively corresponding with our London office about the project, to include perhaps three sub-regional conferences, to be followed by a representative conference for the continent. The main themes of these meetings will be the adjustments required of Christian forces to meet the new conditions and to take the fullest advantages of the new opportunities. A hoped-for result will be an increased degree of coöperative or united action on all fronts. As to timing, it is obvious that a nice balance will have to be sought between meeting too early, when preparation will be inadequate and travel too difficult to make effective work possible, and meeting too late, thus allowing postwar plans and policies to crystallize along the conventional lines, or along lines which the combined judgment of all concerned might later disapprove. Just as obviously,

## REPORTS FOR THE YEAR

if conferences are to succeed they must bring together for mutual inspiration and guidance the thinking, insights and aspirations of both the older and the younger churches.

Related projects will be joint deputations made up from the secretariats of various denominations and countries, to confer on the ground with the indigenous leadership of the younger churches, or delegations from the younger churches, in visits to the lands of the older churches for mutual exchange and sharing.

### BULLETINS AND INFORMATION

During 1943 considerable effort has been made to keep various parts of the Christian world informed about the situation and progress of the Christian mission in other parts. A monthly news bulletin has been widely distributed in North America, and has gone also to all the constituent Conferences and Councils which could be reached. In addition special steps have been taken to see that the New York substitute for the ICP and IS, ordinarily issued from Geneva by the World Council of Churches, reaches the constituency of the IMC. Special developments in missionary or church thinking and plans have been systematically communicated to various quarters where it was believed the information would be profitable. The extent to which this effort has been successful even under wartime conditions of communications is heartening and promises well for the future. Everywhere there is a hunger for news of other parts of the Christian fellowship.

### THE SECRETARIAT

The year has brought extraordinary changes in the secretariat serving the Council. On January 1, J. W. Decker succeeded A. L. Warnshuis as Secretary in the New York Office. Dr. Warnshuis had rendered distinguished service to the Council from its very inception, and retired at his own wish. The Council owes much to his years of devoted and effective work. Fortunately for the present officers he has been a frequent and welcome visitor to the office, and has been most generous in responding to oft-repeated requests for advice and help. His present responsibilities are in a related field which keep him in constant touch with our problems.

The Council, and indeed the world-wide Christian movement, suffered a staggering loss in the sudden death of William Paton, Secretary in the London office, on August 21. Dr. Paton had been Secretary of the Council since 1927. A man of magnificent natural gifts, of sturdy faith and religious devotion, he brought to his work an energy and enthusiasm which insured outstanding results. No man was more widely and intimately acquainted with mission fields and missionaries the world over. Of late years he served concurrently

## THE INTERNATIONAL MISSIONARY COUNCIL

as Secretary of the World Council of Churches, and was a power to be reckoned with in ecumenical affairs. His place cannot be filled, and yet the many who mourn him must trust a wise and loving Father; must take up the burdens he has laid down, and press on in behalf of the great cause to which he gave himself so unstintedly. Consultations have already been initiated to find a successor to Dr. Paton.

### CO-ORDINATED PLANNING

The presence of Miss Margaret Wrong in the United States and Canada during the first four months of the year was very helpful in stimulating joint thinking and planning between British and North American groups.

Dr. Decker was in Britain for the months of June and July for discussions of postwar missions, for getting acquainted with the leadership of British foreign missions, and conferences with the Council staff there. Consideration was given to closer coördination between the British and North American mission forces. Consultations were also had with the British members of the Ad Interim Committee, the Archbishop of York (vice-chairman), Dr. A. S. Kydd, and Dr. A. M. Chirgwin. The future relationships of the International Missionary Council to the World Council of Churches and other ecumenical bodies were discussed. A meeting of the Ad Interim Committee of the Council as early as possible after the hostilities in Europe come to an end was tentatively planned for. It was thought that such a meeting should be held at some neutral point which would facilitate the widest possible representation from East and West.

Dr. Mott has continued his helpful visits to Canada. Miss Wrong contemplates an early visit to Africa, and Dr. Paton had been thinking of a similar visit to India. The postwar period will make heavy demands on the staff for travel if the issues it presents are to be effectively met.

### FINANCES

The audited financial statement of the Council for the fiscal year 1942, and the budget estimates for 1943, are appended to this report and appear on page 253. It will be seen that 1942 ended with a small favorable balance, due in large part to the careful work of Dr. Warnshuis. The demands on the staff have made essential the employment of an assistant, Rev. L. S. Albright, who has highly commended himself to all who have come into contact with him. To do this, however, it has been necessary to add to the regular budget as approved at Hemmen in 1939 an extra budget expense of \$5,004.00. It now appears probable that this expenditure will have to be met in part by dipping into our slender balances. The necessity for a sub-

## REPORTS FOR THE YEAR

stantial increase in our income, even to meet demands at the present level, is apparent. But beyond this, we see very heavy demands for travel, aid in setting up regional conferences, and for other matters in the postwar period. The officers of the Council are therefore considering an effort to provide a special postwar fund to meet these unavoidable costs, inescapable if the IMC is to discharge its proper function in that period. In the last months of his life Dr. Paton secured a special gift of £5,000 for this purpose, and we must take up the challenge which he has left us.

### LITERATURE

In pursuance of the mandate of the Madras and Hemmen meetings, Dr. R. E. Diffendorfer a year or so ago initiated some steps in North America looking to the formation of a Department of Christian Literature, with a committee that was to meet in sections, in North America, in Britain, and other countries. Later what was to have been the American Section was transferred to the Foreign Missions Conference, where it was merged with an existing Committee on Literacy to become the Committee on World Literacy and Christian Literature of the Conference. Meantime a somewhat similar development was taking place in Britain. The result has been a very happy one. In both countries enthusiastic committees are pushing this vital matter and are securing generous support. From the pools created grants are being made to support united projects in Christian literature in a number of countries. However, the Council is still confident that it has a function to perform in the international field, in response to its mandate referred to, and is giving thought to plans whereby it can discharge this function.

### THE CHRISTIAN HOME

The Hemmen meeting asked Mrs. Leslie E. Swain to do some further work on the important matter of the Christian home for presentation to some later IMC meeting. Under war circumstances this matter has been somewhat in abeyance, but Mrs. Swain is now writing the constituent councils and conferences asking in each case that she be furnished with the results of recent experience, including fruitful methods and tested materials. Mrs. Swain plans at some future date to call together as international a group as can be secured in North America to consider the replies she receives. It is hoped that out of this consultation there may come a publication summarizing plans and experiences which have proved worth while in different parts of the world.

### RELIGIOUS LIBERTY

Realizing the present and postwar importance of this question, IMC suggested that the Federal Council of Churches of Christ in

## THE INTERNATIONAL MISSIONARY COUNCIL

America and the Foreign Missions Conference of North America set up a Joint Committee on Religious Liberty. This was done and meetings have been held in New York since May, 1942. At the same time the IMC has made available the results of the careful studies of a missionary group in Cairo, recent missionary experience in various countries, and the work done by the IMC office in London.

After the collection of considerable data, and much discussion, an outline was drafted and is now being written and criticised chapter by chapter. The Committee has had the advantage of collaboration with Roman Catholic clergy, and with international lawyers, as well as the help of Protestant historians and theologians. It is too much to hope that the report will please everyone, but it is intended to present factual material and its interpretation, with suggestions for the utilization of publicity, education, and law in the effort to protect religious minorities and missionary freedom as an integral part of any new world order.

### "INTERNATIONAL REVIEW OF MISSIONS"

During the year 1943 the *International Review of Missions* has continued to give thoughtful and challenging leadership to the entire Protestant missionary movement. The Annual Survey for 1943 had to be rather general for large parts of the Far East and for Southeast Asia, but the rest of the report was as detailed as space permitted. Additional reports on the Jews, the older churches, orphaned missions, and the Roman Catholic Church helped to give a balanced picture of the Christian situation at home and abroad.

The article, "Using the Present Adversity for Advance," breaks somewhat new ground in advocating comparative studies of progress in different areas to determine where realignment of missionary forces should be made. The aborigines of Australia are treated by four writers, which indicates a growing sense of responsibility at that point. The American scene appears in studies of "The White Man and the Indians," and "Japanese Americans."

The Book Reviews cover a wide field in a general way and the missionary movement more adequately. The comprehensive Bibliographies and the Indices to Vol. XXXII (the latter in the October issue) are indispensable to the discriminating student. The Quarterly Notes include the revised list of member organizations (January) and statistics of missionary expenditures (July). The Review has suffered heavily in the loss of the Editor, Dr. Paton, but every effort will be made to maintain the high standards he set.

### ORPHANED MISSIONS

We begin our survey with consideration of the present status of Orphaned Missions in the fourth year of operations.

## REPORTS FOR THE YEAR

Madagascar is now free, and judging by the attitude of General de Gaulle in the French colonies where subsidies for educational work to the Paris Mission have been continued, we may anticipate full freedom and even government support for Protestant missionary work.

The Solomon Islands and large parts of New Guinea have been recovered from Japanese occupation. Recent visitors and correspondence from Australasia indicate that there is a new appreciation of the native peoples for their help in the defense of Australia and New Zealand, a strong desire to do more for them in the future, and a new feeling of responsibility among the churches of Australasia for missionary work, coupled with a desire for the coöperation of Canada and the United States in the whole Pacific area, including China and Japan. In the cases of New Caledonia and Tahiti, where the Paris Society works, staffs are still depleted but no requests for financial aid have come in recent months, due to the loyalty and self-sacrifice of the native Christians in shouldering their own responsibilities as well as supporting the missionaries, and to the generous contributions of American soldiers, particularly those who worship in the "Protestant Temple" at Nouméa.

Conditions in the Paris Mission in the French colonies in West Africa may be regarded as typical of many areas. Work is understaffed, furloughs are overdue, workers succumbing to sickness, property deteriorating; but at the same time there is the utmost loyalty and devotion, so that the work is maintained and in some cases even expanded. We have urged the Paris Mission to present more comprehensive information and requests for assistance, in order that the IMC may serve them better. Southern Nigeria has suffered seriously in the matter of staff. In 1939 there were 41 missionaries in the field; at the end of 1942 this number had been reduced to 10, several furloughs were overdue, and there were cases of illness.

In South Africa the reorganization of the Christian Council and the heavy expenses and additional responsibilities of the Fort Hare Conference of last summer have interfered with local support for Orphaned Missions, requiring extra calls upon our Fund.

In the Congo the local efforts for stranded missionaries and for the support of chaplains with the native forces continue at a high level. Meanwhile the Scandinavian missionaries there are being well supported by national church groups here. Tanganyika represents the most serious situation, with the Augustana Mission, aided somewhat by other societies in the area, struggling to take care of the more than 100,000 Christians of the former German missions. Problems of organization, supervision, and staff are still pressing. The IMC is coöperating with the Lutheran World Convention, since



## THE INTERNATIONAL MISSIONARY COUNCIL

the Lutherans carry the chief responsibility in this case. Recent reports reveal that two missionaries are on their way from Sweden, and the Augustana Synod here has secured two ordained pastors, two registered nurses, two educational workers, and one doctor for Tanganyika.

In India the German work is largely supported by Lutheran funds from the United States and Sweden. Assistance has been sent for interned missionaries and designated gifts have been forwarded. Recent reports indicate that the Schleswig-Holstein missionaries are to be interned, though Dr. Manikam, chairman of the National Christian Council, hoped the superintendent, Rev. H. Meyer, may be exempted to direct the neighboring missions which are rallying to the aid of the Breklum Mission. The recent internment of the Gossner missionaries leaves a church of 140,000 communicants dependent upon local aid. But the Lutherans hope to send Dr. and Mrs. J. R. Strock to give leadership.

The Near East represents an area in which careful planning (to maintain 70% of work) and good coöperation are bearing fruit. This in spite of very greatly increased costs of operations in Syria, Palestine, and Iran.

### OUR LARGEST RESPONSIBILITY

Free China continues to be our largest responsibility, with 25 missions and approximately 300 missionaries to provide for under conditions of fantastic inflation. Last year IMC sent \$12,000 to the NCC Committee on Continental and Orphaned Missions, which is well organized and doing excellent work. Up to mid-September of this year we have sent \$84,000—just seven times as much. Part of this represents advances to buy grain when it is cheap, but we may have still further emergency calls if the disastrous inflation is not stopped. In this area the Lutherans are caring for all "Confessional" missions (9), the IMC for "Reformed" and other missions (16), but we coöperate closely both in New York and in Chungking. There are eight missions in occupied territory largely beyond our reach.

Fortunately support in Great Britain, the British Commonwealth, and the United States in particular continues to be well maintained so that we have been able to meet every regular need and a number of emergency appeals for temporary assistance of one kind or another. For the first eight months of 1942 we received \$176,567.33; for the same period in 1943, \$216,504.22.

As we look ahead we understand more and more clearly the importance of building up a reserve fund for postwar use, covering the repatriation of interned missionaries, the dispatch of new workers,

## REPORTS FOR THE YEAR

and the rehabilitation and reorganization that will be necessary. For instance, the Chinese Government may well decide not to return to a concentration of industry and population along the coast where many of these missions have been located, but may work towards a decentralization that will develop six or seven areas, including the northwest and southwest. This change would involve permanent increases of population and the need for churches, schools, hospitals, health centers, etc., on an increasing scale. It would call for careful planning and due preparations requiring the continued support of missionaries remaining on the field until all the adjustments could be made and the parent societies take over full responsibilities once more. In a word, just as we want to win the war *and* the peace, so we should plan not merely to save orphaned missions from disaster, but also to enable them to adjust themselves to new conditions in the reconstruction period immediately following the war.

### SOCIAL AND ECONOMIC RESEARCH AND COUNSEL

During the past twelve months the Department of Social and Economic Research and Counsel has continued the series of studies of the Evangelical churches in Latin America and the West Indies which were requested by delegates attending the Madras Conference in January, 1939. The following publications of the Department have recently appeared: *How the Church Grows in Brazil*, (158 pages); *The Evangelical Church in the River Plate Republics*, (116 pages); *The East Indian Church in Trinidad, Barbados: Some Observations Upon Overpopulation*. The two last-named studies of 70 and 27 pages respectively were bound in mimeographed sheets. At the request of the Committee on Giving Aid to the Younger Churches, Mr. J. Merle Davis, the Department's Director, has devoted time to the preparation of several papers dealing with the problems and principles of postwar reconstruction of the younger churches. Two of these papers have been widely circulated by several of the mission boards among their executives, missionaries, and national workers in the field, and have formed the basis of discussion among board executives and groups of missionaries in several of the North American mission societies. During the entire summer, Mr. Davis served as a member of the Commission appointed by the Committee on Coöperation in Latin America for the study of the Indians of the high Andes in Ecuador, Peru, and Bolivia. On returning from South America to New York at the end of September, Mr. Davis stopped in California where he gave some lectures at the Pacific School of Religion in Berkeley on the Earle Foundation. The Department is endeavoring to stabilize its financial support by getting it on a sounder basis.

## THE INTERNATIONAL MISSIONARY COUNCIL

### CHRISTIAN APPROACH TO THE JEWS

In spite of all efforts, educational and otherwise, the menace of anti-Semitism persists. This is true in Britain as in America. The forces of evil released by the war and the tensions in human relationships it creates are largely responsible. In Europe many churches have manifested unprecedented courage and power in their denial and combating of anti-Semitism, but, alas, the rank and file have not remained immune to the virus of anti-Jewish prejudice. The Christian church thus has an inescapable duty and responsibility.

Of great potential significance is the opening of the Christian Institute for Jewish Studies in England, of which a prime promoter was Dr. Paton. The pattern for this Institute is the old Delitzschianum of Leipzig. This was liquidated following the rise to power of the Nazis in Germany. Its remnants were transferred to Vienna, Austria, whence when Hitler took possession it had once again to flee. It is fortunate that Mr. Hans Kosmala, who was formerly associated with the Delitzschianum, is to be one of the leaders of the Institute.

British friends have been meeting in conference to consider postwar plans in the field of a Christian approach to the Jews throughout the world. Sweden has continued its splendid service to persecuted non-Aryans in Austria, Poland, France, and Denmark, in spite of all the wartime difficulties and restrictions.

In North America we have endeavored to recreate the American Section of the International Missionary Council's Committee on The Christian Approach to the Jews, via the Home Missions Council of America. So far our efforts have been in vain. At present consideration is being given to the reorganizing of an independent group of church representatives to serve as the American Section which is then to coordinate any postwar work with the British Section.

Of unusual interest has been Sholem Asch's new book, *The Apostle*, which deals with the life of St. Paul. Conferences with Sholem Asch have been had and plans are under way for regular meetings of Jewish and Christian scholars with Mr. Asch to discuss with him his viewpoints as expressed in his two books, *The Nazarene* and *The Apostle*.

The Newcomers Christian Fellowship in New York City, of which the Rev. and Mrs. F. J. Forell, themselves refugees, are the moving spirits, continues to grow and is now pioneering in new fields of refugee service, centering in the organizing of groups representing special interests such as medicine, engineering, pharmacy, chemistry, etc. In connection with the Fellowship a special service of follow-up of the many refugees who are now in the armed forces has been undertaken.

American Jewry continues to be much concerned over the fate of

## REPORTS FOR THE YEAR

European Jews. Two great conferences have recently been held dealing with this problem and with Zionism and Palestine as possible solutions for the problem. Sharp differences of opinion within Jewry prevail. One group insists Palestine must be opened up for unrestricted immigration and that it must become a Jewish state. Another group appeals for more liberal immigration policies on the part of the Western democracies to relieve the pressure on Palestine. It is a time when the patience, sympathy and interest of Christians in relation to the Jews are required, and if shown they are sure to have far-reaching results.

We need a new interpretative literature in this field. On the one hand this should reveal the close kinship between Judaism and Christianity, but on the other hand it should make clear the essential differences, and the special note which the Christian faith adds.

What the future of Jewish-Christian relationships in America is to be depends very largely on what the Christian forces of America do at this time. We pray that what they do will serve the cause of better relationships, and of a more effective evangelistic impact on the Jews.

# INTERNATIONAL MISSIONARY COUNCIL

## REPORT OF INCOME AND EXPENDITURES IN 1942 AND BUDGET FOR 1943

### INCOME

	<i>Actual for 1942</i>	<i>Budget for 1943</i>
Balance as of January 1 .....	\$751.05	\$1,543.28
Contributions from National Councils and Confer- ences		
On account of 1941 .....	562.45	1,200.00
On account of 1942 .....	35,877.74	1,475.00
On account of 1943 .....		35,500.00
From Orphaned Missions to cover office expenses in part .....		1,560.00
Miscellaneous .....	10.00	.....
To be specially provided .....		225.72
	\$37,201.24	\$41,504.00

### EXPENDITURES

	<i>Actual for 1942</i>	<i>Budget for 1943</i>
Salaries of Secretaries and Assistant Secretaries ..	\$13,331.36	\$16,628.00
Clerical and Stenographic Staff .....	6,723.39	6,816.00
Business Office .....	1,709.03	1,450.00
Office Rents .....	5,577.51	5,600.00
Stationery, Postage, Telephone and Telegraph, etc. .	2,399.71	2,300.00
Travel, Secretaries and Committee Members .....	1,129.34	2,000.00
Chairman's Office .....	338.97	800.00
Printing, Minutes and Pamphlets .....	366.45	500.00
"International Review of Missions"		
Subsidy .....	737.83	857.00
Pension .....	243.00	243.00
Retirement Allowances .....	2,207.11	2,760.00
Contingencies .....	87.00	200.00
Audit .....	40.00	40.00
Orphaned Missions Administration .....	1,253.02	1,560.00
Far Eastern Office .....	107.09	250.00
	\$36,250.81	\$42,004.00
Difference in Exchange .....	(592.85)	(500.00)
	\$35,657.96	\$41,504.00
Special Expense Outside Budget Approved at Hem- men in 1939 .....		5,004.00
Total approved at Hemmen .....		\$36,500.00

## MINUTES OF THE FIFTIETH ANNUAL MEETING

*The special sessions of the Conference set aside for the transaction of business were Wednesday afternoon and Thursday morning. A number of items were considered however, at other sessions. The minutes as here given cover all the business transacted during the Conference.*

The Jubilee Annual Meeting of the Foreign Missions Conference of North America was held in Hotel La Salle, Chicago, Illinois, January 3 to 7, 1944. The sessions were presided over by Dr. A. L. Warnshuis, Chairman, assisted by the Vice-Chairmen, Dr. A. W. Wasson and Dr. J. H. Arnup.

Two hundred and sixty-six delegates and 313 visitors and staff members were registered as in attendance, a total of 579.

### MONDAY EVENING, JANUARY 3

1. *Program.* The first session of the Conference opened at 7:30 p. m. with Dr. Warnshuis in the chair. After the singing of a hymn and prayer, Secretary Emory Ross, in the absence of Dr. Charles T. Leber, Chairman of the Committee on Arrangements, presented the program of the Conference which upon motion was approved.

2. *Report of Committee of Reference and Counsel and of Representative Committees and Other Agencies.* Secretary Ross presented the printed report setting forth the activities of the Committee of Reference and Counsel and of Representative Committees and Other Agencies, under the title "Half a Century—Onward." This report had already been mailed to member boards and copies were distributed at the close of the evening session. The report was received.

3. *Business Committee.* The Conference voted to elect the following members to serve as its Business Committee, on nomination from CRC presented by Secretary Ross: A. E. Armstrong, Chairman; Fred Field Goodsell, E. K. Higdon, Miss Ruth Ransom, Mrs. Christine S. Smith. These were elected.

4. *Nominating Committee.* Secretary Ross stated that in electing its Nominating Committee at its 49th annual session, FMC took action asking that committee to continue in being and act as the Nominating Committee for the 50th annual meeting. Those so elected and now approved were: J. L. Dodds, Chairman; A. E. Armstrong, L. S. Brubaker, Miss Mabel E. Emerson, F. A. Goetsch, Fred Field Goodsell, George W. Sadler, Miss Hazel F. Shank, Forrest Smith.

5. *Harry C. Priest, Honorary Recording Secretary.* Upon recommendation of the Nominating Committee, Harry C. Priest who for many years served as recording secretary of FMC was elected as Honorary Recording Secretary of the 50th Annual Session.

## MINUTES

6. *Honorary Co-Chairmen.* John R. Mott and Robert E. Speer, elected in January, 1942, as honorary co-chairmen of the 50th annual meeting, were called to the platform and were accorded a warm and enthusiastic welcome by the Conference. The Chairman stated that Dr. Mott would address the Conference Tuesday morning and that Dr. Speer would lead in the daily periods of worship at noon.

### TUESDAY, JANUARY 4

7. *Introduction.* Rev. Stanley H. Dixon, Rev. M. A. C. Warren and Dr. H. R. Williamson, British fraternal delegates, were introduced at the morning session and were welcomed by the Conference.

At the evening session the following young women were introduced by Mrs. B. M. Mow, missionary of the Church of the Brethren, from Bulsar, Bombay Presidency: Chand and Tara Pundit, nieces of Jawoharlal Nehru, from India, and Bluebell Read, from Assam.

### WEDNESDAY AFTERNOON, JANUARY 5

8. *Application for membership of St. Christopher's Training College.* Secretary Ross presented, with favorable recommendation by CRC (No. 446), the application for membership in the Conference of the American Section of the Governing Board of St. Christopher's Training College, Inc., Madras. The application was approved and the American Section was elected to membership and welcomed to fellowship in the Conference.

9. *Introduction of foreign students.* Following the report of the Committee on Friendly Relations Among Foreign Students, a number of students now studying in this country were introduced.

10. *Introduction of fraternal delegates.* The chairman introduced at this time fraternal delegates from a number of interdenominational agencies.

11. *Budget for 1944-45.* Forrest Smith, Chairman of the Committee on Finance and Headquarters, stated that in presenting the CRC budget to the boards in October 1943 they were asked to accept the principle of contribution to CRC of one-half of one per cent of their total expenditures exclusive of home administration. They also were asked to reply indicating the amount they would be willing to contribute to the CRC budget for 1944-45. The Finance Committee reviewed the replies which indicated some increase but not sufficient to care for the proposed budget of \$79,407 submitted to the boards as approved by CRC at Bethlehem on October 1, 1943.

Mr. Smith then read the following recommendations made by the Finance Committee at its meeting on December 29, 1943, and approved by CRC on January 3 for presentation to the Conference:

1. To present to FMC a revised budget (copies of which were distributed, and which appears on pages 240-241 of this volume) totaling \$76,427.

## RECORDS OF THE MEETING

2. In view of the fact that the estimated income for 1944-45 is at this time only approximately \$70,000 (some \$6,427 below estimated expenses), that following the meeting of FMC in Chicago the Committee on Finance and Headquarters should send out another letter to the boards presenting the financial outlook for 1944-45, and urging their support of the budget on the basis of one-half of one per cent of their total expenditures exclusive of home administration, and also requesting a prompt reply so that prior to April 1, 1944, the Finance Committee may form a sufficiently accurate estimate of the income to be expected from this source.

3. That prior to the beginning of the fiscal year on April 1, an estimate of fairly assured income be made, and that if necessary the budget be adjusted at that time by the elimination of work equivalent in amount to the reduction required.

4. That if any elimination of work is found necessary, the CRC Executive Committee be requested to determine what work shall be dropped.

5. To recommend to the Executive Committee that they study the matter of securing contributions to the CRC budget from individuals and Foundations, and that special attention be given within the CRC budget to items which might be publicized in seeking such support.

6. That in order to establish a policy which will assist the Committee on Finance and Headquarters in dealing in the future with the problem of how to finance additional new work that has been added to FMC, to recommend to CRC that no additional work requiring the expenditure of funds be assigned to the FMC staff unless financial provision is made therefor and cleared with the Finance Committee.

It was noted that the Committee on Revision of the Constitution might continue to consider the reasonableness of a difference in relationship between these boards which contribute to FMC in accordance with the agreed upon principle and those which do not.

After discussion the Conference approved the proposed recommendations including the revised budget of \$76,427.

### THURSDAY MORNING, JANUARY 6

12. *Memorial Minutes.* At the opening of the session the Chairman, Dr. Warnshuis, read the names of those sustaining an official relationship to FMC or CRC, or regularly representing their respective boards at annual meetings of the Conference, who have passed on during the year. The Conference stood in memory of these departed friends and associates and Dr. S. G. Ziegler led in prayer. Paragraphs relating to them are found on pages 270-271.

13. *Report of Committee on Revision of Constitution.* Miss Mabel E. Emerson, Chairman of the Committee on Revision of the Constitution, stated that the committee met several times during the year and in September presented to CRC a draft of a revised constitution. At the September meeting, adjustments were made in the secretarial staff and the work of the Secretarial Council was strengthened. Subsequently it was discovered that some of the proposals in the constitution would create difficulties for some bodies and both the Secretarial Council and the Committee on Revision decided that



## MINUTES

further time for joint consideration would be required. There was not sufficient time to circulate a draft to the boards before this meeting. This was reported to CRC on January 3 at which time it voted to accept the report as an interim report of progress and the committee was asked to continue its work; also to present the interim report of progress to FMC, giving only the main trends of the committee's thinking so that these might be in mind during the months ahead, with opportunity for questions for clarification but not for prolonged discussion due to limitations of time.

14. "*A Message to Christians from the Jubilee Meeting of FMC.*" Luman J. Shafer presented, with approval of the Business Committee, a recommendation from the Committee on International Relations and World Peace for the adoption by the Conference of a statement which was then distributed and read entitled "A Message to Christians from the Jubilee Meeting of the Foreign Missions Conference." The message as amended in the discussion was adopted. (See page 142.)

15. *Famine in India.* Dr. Warnshuis made a statement regarding famine relief funds sent to India. The promptness with which the boards and churches, as well as the Red Cross, have acted has been significant. While it is not considered at this time a case for large-scale and widespread appeal, the church and the NCC have an opportunity for rendering great service and they should be supported in every way possible. He said that an offering would be taken in the evening to express by deed the love and fellowship we feel for those suffering in India.

16. "*Forward Together—Plan Book for 1943-44.*" Secretary Ross exhibited a booklet under this title prepared by the Inter-Council Field Department, representing seven interdenominational agencies. The booklet shows the outlines of these agencies and the places where two or more are now coöperating by means of informal groups or joint committees or commissions, or by staff action and consultation of those bodies. Its purpose is to provide a brief yet adequate statement of the program plans and scope of work of the seven national interdenominational agencies. Copies were distributed at the close of the session. The report was received for information.

17. *Closer Relationships of Interdenominational Agencies.* In the absence of Glenn P. Reed, Chairman of FMC's committee studying the draft of constitution of the proposed "National Council of Churches of Christ in the USA," Secretary Ross reviewed briefly the progress made by the joint committee. The FMC members of the joint committee made a report to the enlarged meeting of CRC in September, from which he read extracts. He stated that the action of CRC in September, reaffirmed and added to by CRC on January 3, recommended that FMC give further consideration to the redraft of the

## RECORDS OF THE MEETING

constitution of the proposed Council at this meeting, and then submit it to its member boards and agencies to give opportunity for their continued study of it and for additional consultation and formulation of opinion, with the request that they give indication of trends of opinion, including the major arguments for and against, for the information of the Committee on Further Procedure and of CRC.

After discussion the recommendation was adopted.

18. *Committee on the Study of the Christian Home.* Miss Hazel F. Shank, Chairman of the Committee on the Study of the Christian Home, reported on the plans of this committee which was authorized by CRC on September 29 (468) to make a thorough study and report on the Christian Home as related to missionary work in all lands. She stated that work groups had been set up which would immediately begin preparations for the study outline as a guide for the National Christian Councils in the preparation of their own programs for the Christian Home.

19. *Report of Nominating Committee.* Dr. J. LeRoy Dodds, Chairman of the Nominating Committee, presented the report of the committee which was adopted as follows:

### OFFICERS OF THE FIFTY-FIRST ANNUAL MEETING

*Chairman:* A. V. CASSELMAN

*First Vice-Chairman:* J. H. ARNUP

*Second Vice-Chairman:* MRS. LESLIE E. SWAIN

*Staff—Executive Secretary:* EMORY ROSS

*Executive Secretary—Miss SUE WEDDELL*

*Executive Secretary and Chairman of Secretarial Council:* P. H. J. LERRIGO

*Associate Executive Secretary:* JOE J. MICKLE  
LERRIGO

*Associate Executive Secretary:* JOE J. MICKLE

*Recording Secretary:* WEYMAN C. HUCKABEE

*Treasurer:* (To be filled)

*Assistant Treasurer:* (To be filled)

### MEMBERSHIP IN COMMITTEE OF REFERENCE AND COUNSEL

#### *Term to expire in 1946*

A. E. ARMSTRONG

C. DARBY FULTON

ERIC M. NORTH

MRS. O. A. SARDESON

MISS HAZEL F. SHANK

GEORGE F. SUTHERLAND

S. HJALMAR SWANSON

### NOMINATED TO THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION AS PROPOSED MEMBERS OF THE WORLD COUNCIL OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION

#### *Term to expire in 1945*

L. S. BRUBAKER

F. A. GOETSCH

MISS ELIZABETH M. LEE

MRS. HUGH D. TAYLOR

20. *Report of Business Committee.* A. E. Armstrong, Chairman of the Business Committee, presented the following resolutions which were approved by the Conference:

## MINUTES

(1) *Greeting to the Conference of Missionary Societies in Great Britain and Ireland.* The Foreign Missions Conference of North America meeting in its fiftieth anniversary session at Chicago, Illinois, has received with warm appreciation the greetings of the Conference of Missionary Societies in Great Britain and Ireland through their Secretary, Rev. Stanley H. Dixon.

We have been delighted to have in our midst not only Mr. Dixon but also his colleagues, Rev. M. A. C. Warren and Dr. H. R. Williamson. They have brought to us the choice fragrance of international Christian fellowship.

We wish to lay upon these brethren the responsibility of conveying to the Conference of Missionary Societies in Great Britain and Ireland and to its member bodies our warm greetings and assurance of abiding loyalty to the World Mission of the Christian Church.

(2) *Communications to be sent (separately) to the Archbishop of Canterbury and to the Archbishop of York.* The Foreign Missions Conference of North America meeting in its fiftieth anniversary session in the city of Chicago has received with deep appreciation your kind message delivered through the Rev. M. A. C. Warren.

The high and varied themes to which we have been giving our attention throughout the five days of our meeting have focussed in the concern common to Christian people throughout the world: a new world order which shall bear the marks of a genuine Christian society.

We are deeply encouraged by the trends toward truer Christian unity and more effective coöperation. We are inspired by the continuing witness of Christian churches under persecution in various parts of the world. We are moved by the compassion of Christ for humanity in all its varied need.

The presence in our midst of three distinguished British visitors makes vivid to us what the peoples of our countries have in common and emphasizes most opportunely the importance of our continuing, with all other Christians, heartfelt fellowship and coöperative service in the name of Christ throughout the world.

(3) *Church Committee on Overseas Relief and Reconstruction.* Resolved that the Church Committee on Overseas Relief and Reconstruction be instructed to present its request for budgetary support directly to the relief committees and mission boards of the denominations and not to channel such request through the Foreign Missions Conference and the Federal Council of Churches.

(4) *Committee on Nominations for 1945.* The plan of appointing the Nominating Committee of FMC a year in advance has been found to offer the advantage of giving the Committee a full and sufficient period for studying the important factors bearing upon the naming of suitably balanced committees. For this reason the Business Committee recommends that the practice be continued and that the Chairman of this Conference be authorized at this time to appoint a Nominating Committee to serve the 51st Annual Meeting. Those named were Fred Field Goodsell, Chairman; E. K. Higdon, Miss Elizabeth M. Lee, Miss Gertrude Schultz, Miss Hazel F. Shank, A. Ervine Swift, H. Kerr Taylor, Mills J. Taylor, M. Edwin Thomas. It is understood that these names will be presented for approval at an early session of the fifty-first meeting.

(5) *Wider Circulation of CRC Report.* The Business Committee recommends to mission boards and other agencies concerned the widest possible circulation of the booklet "Half a Century—Onward," the report of CRC and of Representative Committees to the fiftieth anniversary meeting of

## RECORDS OF THE MEETING

FMC; and suggests among other methods of distribution the following possible uses:

1. Articles for religious journals in which quotations from the report may be made. For example, such sections as "The Soldier Meets the Missionary," "Strategy in East Asia," "The Philippines Since Bataan," and "Relief for China," might be published as they appear in the report.
2. Releases to the general press immediately following the adjournment of this meeting.
3. Distribution among ministers and the officers of women's groups in local churches.
4. Distribution to missionaries both at home and on the field.

(6) *Presentation to United States Government.* On previous motion of Bishop Edwin F. Lee, the following was referred by FMC with favorable consideration to CRC: Be it resolved, that FMC present to our United States Government as an urgent recommendation our judgment of the necessity for the inclusion in postwar agreements of the following: That in so far as can be found feasible, there be recognized no cultural or scientific frontiers in any colony, protectorate or mandated territory.

(7) *Memorial to William Paton.* The Foreign Missions Conference of North America spreads upon its records its appreciation of the life and work of the late William Paton and assures Mrs. Paton and the children of the sympathy of its constituent member boards and agencies and of their missionaries throughout the world. As a Secretary of the International Missionary Council and of the World Council of Churches, Dr. Paton belonged to all of us. Every missionary agency in the world has felt the touch of his keen and far-seeing mind, his statesmanlike planning and his Christian character. His life was a rare combination of rich natural endowment and of discipline wrought by constant application to his tasks in the school of hard and difficult situations. His books, special papers, memoranda and speeches all show an awareness of the trends of modern life and of the place which the Christian Church should take in it.

He longed and planned that the Christian World Mission should not be a secondary but rather a primary force in the reconstruction of the world's life following the war. This alertness made him one of the most valued counsellors which the church has produced in these years of change and revolution.

The ecumenical movement in the death of William Paton lost one of its courageous and creative minds. He has left behind him contributions which will remind us for years to come of his devoted career in the field of international relations and world Christianity.

This Conference could erect no greater memorial to the memory of William Paton than to resolve to carry forward the great work which he projected and to which he gave unstinted labor and service.

The following two items were presented by the Business Committee in the Friday forenoon session but are included here:

(8) *Greetings to Baptist Missionary Society, Great Britain.*

This Conference has heard with deep appreciation the greetings brought by Dr. H. R. Williamson for the Baptist Missionary Society. We rejoice in and thank God for the more than 150 years of history of this pioneer society. We recall with gratification that many able missionaries have heard the call of God and have gone forth to many lands from the Baptist Church of Great Britain. We are aware of the many triumphs that have been the result of their missionary labors overseas.

## MINUTES

We request Dr. Williamson to assure his Board of our keen interest in their work. We do not forget our debt to their renowned William Carey and we acknowledge that we are constantly challenged to press onward by his imperious demand that we "expect great things from God and attempt great things for God."

We pray that the Holy Spirit may continue to guide their Society as they plan a larger work for God in the immediate future.

(9) *Story of the past half-century.* That, since this Jubilee Meeting of the Foreign Missions Conference has recalled the remarkable and happy fellowship of the missionary societies and boards of the churches of North America and the many coöperative enterprises through fifty years, the Secretarial Council be requested to consider the publishing of a book which will tell the story of the wonderful spirit and achievements of the past half-century and also a vision of the possibilities of closer coöperation in the future.

21. *Introductions.* The Chairman called to the platform Leslie B. Moss and Miss Florence G. Tyler, for many years secretaries of the Foreign Missions Conference, with expression of appreciation of them and of the services they have rendered and continue to give. Recognition was also given to J. Campbell White, who was present at the first meeting of FMC in 1893, and who was for many years secretary of the Laymen's Missionary Movement.

### THURSDAY AFTERNOON, JANUARY 6

22. *International Missionary Council.* In view of extended discussions in the morning session which exceeded the allotted time, the IMC was unable to present its work. The Conference voted to extend the afternoon session for three-quarters of an hour to give adequate opportunity for the presentation of IMC matters. In the absence of Bishop Baker, Chairman, brief addresses were given by J. Merle Davis on research in the foreign missionary enterprise, and by L. S. Albright on "Orphaned Missions—Retrospect and Prospect." A report of the year's work of IMC is found on pages 242-253.

At this time there was introduced to the Conference Dean J. D. Bodger, of the Anglican Mission in New Guinea.

23. *Expression of thanks.* Gratitude was expressed for the services of all who have contributed to the success of the Jubilee Annual Meeting, and especially to the following named persons and organizations: The Chicago Federation of Churches, its Secretary, Emerson O. Bradshaw, and his office staff; Rolland W. Schloerb, Henry Little, Jr., Stanley I. Stuber, J. W. Jones and the Metropolitan Church Choir, the pianists and song leaders; the Chicago Inter-seminary Union; the presidents and deans of theological schools; the management of the Chicago Temple; the management and staff of the LaSalle Hotel; and all who have taken part on the program.

The Conference adjourned after prayer and the benediction.

WEYMAN C. HUCKABEE, *Recording Secretary,*  
HARRY C. PRIEST, *Honorary Recording Secretary.*

# ORGANIZATION OF FIFTY-FIRST CONFERENCE

## OFFICERS AND COMMITTEES

### OFFICERS

*Chairman*, A. V. CASSELMAN  
*First Vice-Chairman*, J. H. ARNUP  
*Second Vice-Chairman*, MRS. LESLIE E. SWAIN  
*Staff: Executive Secretary*, EMORY ROSS  
*Executive Secretary*, MISS SUE WEDDELL  
*Executive Secretary and Chairman of Secretarial Council*, P. H. J. LERRIGO  
*Associate Executive Secretary*, JOE J. MICKLE  
*Recording Secretary*, WEYMAN C. HUCKABEE  
*Treasurer*, (To be filled)  
*Assistant Treasurer*, (To be filled)

### COMMITTEE OF REFERENCE AND COUNSEL

(This Committee is incorporated under the laws of the State of New York, Chapter 699, Laws of 1917. The legal title is, "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc.")

*Chairman*, GLENN P. REED  
*Vice-Chairman*, MISS SARAH S. LYON  
*Staff: Executive Secretary*, EMORY ROSS  
*Executive Secretary*, MISS SUE WEDDELL  
*Executive Secretary and Chairman of Secretarial Council*, P. H. J. LERRIGO  
*Associate Executive Secretary*, JOE J. MICKLE  
*Recording Secretary*, MISS RUTH RANSOM  
*Treasurer*, (To be filled)  
*Honorary Life Member*, JOHN R. MOTT

#### *Term Expires in 1944*

J. THAYER ADDISON  
L. L. BERRY  
LEONARD A. DIXON  
CARL HEINMILLER  
MISS SALLIE LOU MACKINNON  
GEORGE W. SADLER  
M. EDWIN THOMAS

#### *Term Expires in 1945*

LELAND S. BRUBAKER  
F. A. GOETSCH  
ROBERT M. HOPKINS  
R. L. HOWARD  
MISS SARAH S. LYON  
JOHN B. MCLAURIN  
GLENN P. REED

#### *Term Expires in 1946*

A. E. ARMSTRONG  
C. DARBY FULTON  
ERIC M. NORTH  
MRS. O. A. SARDESON  
MISS HAZEL F. SHANK  
GEORGE F. SUTHERLAND  
S. HJALMAR SWANSON

#### *Ex officio members (with vote) from Representative Committees*

MISS MABEL E. EMERSON, Africa Committee  
L. S. RULAND, Committee on East Asia  
R. E. DIFFENDORFER, Committee on Europe

## ORGANIZATION OF FIFTY-FIRST CONFERENCE

J. LeROY DODDS, India Committee  
FRED FIELD GOODSSELL, Committee on Work Among Moslems  
J. L. HOOPER, Philippine Committee  
A. W. WASSON, Committee on Coöperation in Latin America  
JESSE R. WILSON, Committee on Promotion of Interest  
T. S. DONOHUGH, Rural Missions Coöperating Committee  
JEAN A. CURRAN, Christian Medical Council for Overseas Work  
E. M. DODD, Associated Mission Medical Office  
FORREST SMITH, Treasurers Committee  
CHARLES T. LEBER, Committee on World Literacy and Christian Literature

### *Ex officio members (without vote) from Secretarial Council*

P. H. J. LERRIGO	JOE J. MICKLE
L. S. ALBRIGHT	JOHN H. REISNER
J. MERLE DAVIS	EMORY ROSS
J. W. DECKER	MRS. CHARLES K. ROYS
MISS HELEN EKLUND	W. STANLEY RYCROFT
CHARLES H. FAHS	J. G. VAUGHAN
DOUGLAS FORMAN	MISS GLORIA M. WYSNER
E. K. HIGDON	MISS SUE WEDDELL
EDWARD H. HUME	

### NOMINATING COMMITTEE

The Chairman of the Fiftieth Conference was authorized to appoint a Nominating Committee to serve the fifty-first Annual Meeting. Those named were Fred Field Goodsell, Chairman; E. K. Higdon, Miss Elizabeth M. Lee, Miss Gertrude Schultz, Miss Hazel F. Shank, A. Ervine Swift, H. Kerr Taylor, Mills J. Taylor, M. Edwin Thomas. These will be presented for approval at an early session of the fifty-first meeting (minute 4, page 259).

# COMMITTEE ORGANIZATION OF THE COMMITTEE OF REFERENCE AND COUNSEL

## REPRESENTATIVE COMMITTEES

AFRICA—†Miss Mabel E. Emerson, *Chairman*; †T. S. Donohugh, *Vice-Chairman*; Emory Ross, *Secretary*; †C. C. Adams, J. T. Addison, †D. M. Albaugh, †L. K. Anderson, †J. H. Arnup, †L. L. Berry, Charles E. Brown, †Leland S. Brubaker, †Merle L. Davis, Miss Nona M. Diehl, G. E. Epp, Miss Lillian Espy, †C. Darby Fulton, H. B. Garlock, †F. A. Goetsch, John E. Gronli, Mrs. Charles H. Hardie, Curry B. Hearn, R. M. Hopkins, Mrs. S. S. Hough, Mrs. L. M. Hughes, E. R. Kellersberger, H. W. Lohrenz, †Miss Sallie Lou MacKinnon, H. T. Medford, Mrs. O. H. Milligan, †Eric M. North, Noel Perkin, †Mrs. Ira W. Pierce, Mrs. A. J. Randles, C. E. Rediger, †Glenn P. Reed, George W. Sadler, Miss Hazel F. Shank, †Miss Irene Sheppard, Mrs. Christine S. Smith, Wendell C. Somerville, J. Roy Stock, Mrs. Hugh D. Taylor, W. F. Walker, †Harold W. Winslow, J. F. Wright, †C. M. Yocum, †S. G. Ziegler.

*Coöpted Members*: †L. S. Albright, George E. Haynes, †Thomas Jesse Jones, A. C. Snead.

AMERICAN SECTION OF INTERNATIONAL COMMITTEE FOR CHRISTIAN LITERATURE FOR AFRICA—T. S. Donohugh, *Chairman*; Miss Mabel E. Emerson, *Vice-Chairman*; Miss Florence G. Tyler, *Honorary Secretary*; Emory Ross, *Secretary*; Miss Clara L. Bentley, *Assistant Secretary*. Members of the Africa Committee indicated by †, and Miss Irene Jones, Miss Janie W. McCaughey, M. Edwin Thomas, Mrs. G. G. Wolkins.  
*Coöpted Members*: J. Merle Davis, J. W. Decker, Mrs. T. S. Donohugh, Arthur Y. Meeker, A. L. Warnshuis, Miss Sue Weddell.

ASSOCIATED MISSION MEDICAL OFFICE—E. M. Dodd, M.D., *Chairman*; Miss Hazel F. Shank, *Vice-Chairman*; Mark H. Ward, M.D., *Secretary*; G. F. Sutherland, *Treasurer*; J. G. Vaughan, M.D., *Director and Assistant Treasurer*; J. Earle Fowler, Alt. A. E. Swift, George G. Helde, R. L. Howard, P. H. J. Lerrigo, Mrs. J. W. Masland, Alt. Mrs. Otis Moore, A. C. Snead, Alt. Howard Van Dyck.

CHRISTIAN MEDICAL COUNCIL FOR OVERSEAS WORK—Jean A. Curran, M.D., *Chairman*; Allen O. Whipple, M.D., *Honorary Chairman*; R. E. Diffendorfer, *Vice-Chairman*; Douglas N. Forman, M.D., Edward H. Hume, M.D., *Secretaries*; Miss Mary E. Allis, A. E. Armstrong, Leland S. Brubaker, W. A. Cameron, Merle L. Davis, A. B. Dayton, C. S. Detweiler, L. A. Dixon, E. M. Dodd, M.D., S. H. Gapp, F. A. Goetsch, Alt. A. V. Casselman, John E. Gronli, Carl Heinmiller, Gust E. Johnson, Alt. T. W. Anderson, E. R. Kellersberger, M.D., Alt. R. P. Currier, H. W. Lohrenz, Walter McCarroll, Miss Bessie MacMurchy, Mrs. Otis Moore, F. M. Potter, Alt. Luman J. Shafer, Miss Ruth Ransom, Alt. Mrs. E. R. Palen, C. E. Rediger, Glenn P. Reed, Miss Hazel F. Shank, Clarence A. Steele, Mrs. Hugh D. Taylor, M. Edwin Thomas, A. F. Ufford, J. G. Vaughan, M.D., H. M. Walton, Mark H. Ward, M.D., Harold H. Winslow, Miss Emma B. Word, C. M. Yocum, S. G. Ziegler.

*Coöpted Members*: Samuel Cochrane, M.D., Charles H. Fahs, Warfield M. Firor, M.D., P. H. J. Lerrigo, M.D., Henry E. Meloney, M.D., W. W.

† Also members of Committee on Christian Literature for Africa.



## COMMITTEES

Peter, M.D., T. V. Routley, M.D., T. Dwight Sloan, M.D., Adrian S. Taylor, M.D., Miss Ruth C. Williams.

COÖPERATION IN LATIN AMERICA—A. W. Wasson, *Chairman*; C. S. Detweiler and Miss Irene Sheppard, *Vice-Chairmen*; W. S. Rycroft, *Executive Secretary*; C. R. Woodruff, *Treasurer*; Miss Helen M. Eklund, *Assistant Secretary-Treasurer*; E. A. Odell, *Chairman Finance Committee*; W. C. Barclay, *Chairman Literature Committee*; Alberto Rembao, *Editor La Nueva Democracia*; George P. Howard, *Representative at large in South America*; L. K. Anderson, Alden H. Clark, Mrs. Bertha Luck Cook, C. Darby Fulton, S. H. Gapp, F. A. Goetsch, Robert Jones, Miss Elizabeth M. Lee, Miss Elizabeth McFarland, J. B. McLaurin, Eric M. North, Mrs. J. W. Perry, Frank V. Slack, M. Edwin Thomas, Mrs. Mae Yoho Ward, S. G. Ziegler.

*Coöpted Members*: M. A. Chappel, F. D. Cogswell, M. A. Dawber, J. W. Decker, R. E. Diffendorfer, Robert M. Hopkins, Forrest L. Knapp, John A. MacKay, John R. Mott, Miss Irene Sheppard, A. C. Snead, Miss D. A. Stevens, C. R. Woodruff, H. B. Young.

EAST ASIA—\* L. S. Ruland, *Chairman*; \* Miss Sallie Lou MacKinnon, *Vice-Chairman*; \* Joe J. Mickle, *Secretary*; \* J. Thayer Addison, † L. S. Albright, \* A. E. Armstrong, J. H. Arnup, Eugene E. Barnett, † M. Searle Bates, Leland S. Brubaker, William L. Burdick, L. J. Carter, \* Frank T. Cartwright, \* A. V. Casselman, Mrs. Bertha L. Cook, A. W. Cormack, † J. W. Decker, John C. DeKorne, Miss Nona M. Diehl, R. E. Diffendorfer, L. A. Dixon, Miss Jennie M. Doidge, † C. A. Evans, \* Wynn C. Fairfield, \* E. A. Fridell, C. Darby Fulton, John E. Gronli, Carl Heinmiller, \* George G. Helde, E. K. Higdon, \* J. L. Hooper, † Edward H. Hume, C. W. Iglehart, C. Warren Jones, E. R. Kellersberger, Alt. R. P. Currier, Forrest L. Knapp, † E. C. Lobenstine, H. W. Lohrenz, \* Miss Sarah S. Lyon, Miss Bessie McMurchy, \* Mrs. Velma H. Maynor, Adam W. Miller, † Fred A. Moore, † Eric M. North, Mrs. Charles H. Osten, M. T. Rankin, † A. K. Reischauer, † John H. Reisner, \* Miss Hazel F. Shank, M. T. Slater, Mrs. J. S. Stamm, Mrs. Milton Stauffer, Miss Dorothy Strong, A. E. Swift, Mrs. Hugh D. Taylor, Mrs. W. R. Taylor, M. Edwin Thomas, Walter R. Williams, Harold H. Winslow, S. G. Ziegler.

*Coöpted Members*: Emory Ross, Miss Sue Weddell.

EUROPE—R. E. Diffendorfer, *Chairman*; Mrs. Charles H. Sears, *Secretary*; D. M. Albaugh, Paul B. Anderson, Robert W. Anthony, A. E. Armstrong, Alden H. Clark, Mrs. James C. Colgate, Alt. Mrs. Pierre C. Buhlmann, Miss Elizabeth Congdon, Miss Lillian Espy, C. Darby Fulton, Miss Ellen Gammack, F. A. Goetsch, Miss Avis Harvey, Carl Heinmiller, J. L. Hooper, Robert M. Hopkins, G. V. Kinderman, Charles T. Leber, Miss Elizabeth M. Lee, Claud D. Nelson, Eric M. North, Emory Ross, George W. Sadler, Miss Hazel F. Shank, Miss Florence G. Tyler.

INDIA—\* J. LeRoy Dodds, *Chairman*; \* Miss Sue Weddell, *Secretary*; \* L. S. Albright, A. E. Armstrong, T. J. Bach, Mrs. S. E. Baird, Miss Axchie A. Bolitho, Miss Bettie S. Brittingham, L. S. Brubaker, W. A. Cameron, F. J. Casley, \* A. H. Clark, Miss Eliza P. Cobb, Ralph Cook, Mrs. Dougall Cushing, \* J. W. Decker, J. A. Detter, L. A. Dixon, Miss Jennie M. Doidge, \* T. S. Donohugh, Miss Mabel E. Emerson, Miss Josie M. Fattig, Miss Talitha Gerlach, F. A. Goetsch, W. P. Green, \* R. L. Howard, Mrs. Helen W. Keeney, Forrest L. Knapp, Charles T. Leber, Miss Katharine Lehmann,

\* Members of Executive Committee with vote.

† Executive Committee Advisers.

## COMMITTEES

H. W. Lohrenz, Miss Bessie MacMurchy, Miss Emma MacNaughton, Miss Mary E. Markley, E. F. McCarty, \*J. J. Mickle, Adam W. Miller, F. A. Moore (consulting member), \*Mrs. Otis Moore, J. R. Mott, Mrs. L. J. Munson, Mrs. Edgar Murdoch, I. W. Musser, E. E. Pender, Noel Perkin, \*F. M. Potter, \*Glenn P. Reed, P. H. Richert, Miss Esther Rickabaugh, \*Emory Ross, \*Mrs. Philip M. Rossman, Mrs. O. A. Sardeson, Miss Hazel F. Shank, Miss Irene Sheppard, Frank V. Slack, J. Roy Strock, E. E. Strong, R. Taeuber, Mrs. Hugh D. Taylor, P. W. Thomas, Murray T. Titus, Miss Ruth Ure, F. B. Whisler, Miss Bessie M. White, Walter Williams, Harold H. Winslow, Alt. Elmer S. Root, Mrs. Nathan R. Wood, Alt. Miss Emily Werner, Mrs. C. S. Wynne, C. M. Yocum, Alt. Robert M. Hopkins, S. C. Yoder.

*Coöpted Members:* Miss Clementina Butler, Mrs. Katherine Gates, H. H. Horne, W. J. Hutchins, Miss Ruth Ransom, Henry A. Schultz, H. H. Sinnamon.

**WORK AMONG MOSLEMS**—\*Fred Field Goodsell, *Chairman*; \*Miss Glera M. Wysner, *Secretary*; J. Thayer Addison, L. S. Albright, A. E. Armstrong, Mrs. David Bogard, J. O. Boyd, R. W. Caldwell, A. V. Casselman, Miss Ellen Davis, R. E. Diffendorfer, \*J. LeRoy Dodds, Miss Jennie M. Doidge, Robert D. Edgar, Miss Mabel E. Emerson, Charles H. Fahs, F. A. Goetsch, Mrs. Lynn Harold Hough, Mrs. Nora Hunter, James Asa Johnson, Forrest L. Knapp, Hermann Lum, \*Miss Sarah S. Lyon, Robert S. McClenahan, T. J. Michael, Mrs. Otis Moore, Miss Anetta C. Mow, Mrs. Charles H. Osten, F. M. Potter, George W. Sadler, Miss Margaret Shannon, Miss Irene Sheppard, Harold B. Smith, \*Wilbert B. Smith, J. Roy Strock, Murray T. Titus, Sue Weddell, William Wysham, C. M. Yocum, Herrick B. Young.

*Coöpted Members:* R. W. Barstow, J. Kingsley Birge, May Blauvelt, \*Edwin C. Calverley, Mrs. Paul Erdman, John E. Merrill, J. Lovell Murray, Stephen B. L. Penrose, Malcolm S. Pitt, J. Christy Wilson, T. Cuyler Young, Samuel M. Zwemer.

**PHILIPPINE**—J. L. Hooper, *Chairman*; E. K. Higdon, *Secretary*; Alden H. Clark, Alt. Wynn C. Fairfield, A. R. Clippinger, Elmer Fridell, Miss Eleanor M. Greacen, Mrs. H. W. Harmer, Mrs. S. S. Hough, C. W. Iglehart, Forrest L. Knapp, Alt. Miss Jennie M. Doidge, C. T. Leber, Miss Elizabeth McFarland (unofficial consultant), Alt. Miss Mildred Owen, Mrs. V. H. Maynor, Mrs. M. W. Mumma, E. M. North, Mrs. Leslie R. Rounds, Miss Hazel F. Shank, Frank V. Slack (unofficial consultant), A. C. Snead (unofficial consultant), Albert C. Thomas, C. C. Witmer, C. M. Yocum, S. G. Ziegler.

*Coöpted Members:* L. S. Albright, J. Merle Davis, J. W. Decker, E. H. Hume, P. H. J. Lerrigo, J. J. Mickle, J. H. Reisner, Emory Ross, Miss Sue Weddell.

**PROMOTION OF INTEREST**—Jesse R. Wilson, *Chairman*; Emory Ross, *Secretary*; A. E. Armstrong, Miss Alice E. Bell, Miss Bettie S. Brittingham, Mrs. Seth R. Brooks, A. V. Casselman, Mrs. James C. Colgate, W. G. Cram, Mrs. V. F. DeVinny, Miss Talitha A. Gerlach, F. A. Goetsch, Arthur M. Guttery, Miss Irene A. Jones, Robert D. Jordan, Charles T. Leber, Miss Janie W. McGaughey, Frank H. Mann, F. J. Michel, H. Spenser Minnich, Miss Ruth Ransom, Luman J. Shafer, Virgil Sly, A. D. Stauffacher, J. Roy Strock, H. Kerr Taylor, Mills J. Taylor, Miss Winnifred Thomas, J. R. Wilson, W. N. Wysham, S. G. Ziegler.

*Coöpted Member:* F. D. Cogswell.

---

\* Members of Executive Committee with vote.

## COMMITTEES

RURAL MISSIONS COOPERATING—T. S. Donohugh, *Chairman*; Leland S. Brubaker, Miss Irene Sheppard, *Vice-Chairmen*; J. H. Reisner, *Secretary-Treasurer*; L. K. Anderson, J. H. Arnup, A. V. Casselman, Alden H. Clark, Merle L. Davis, E. D. Dick, L. A. Dixon, Wynn C. Fairfield, E. K. Higdon, R. L. Howard, Thomas Jesse Jones, Miss Emily Knemeyer, Miss Elizabeth M. Lee, H. H. Love, I. W. Moomaw, Mrs. Otis Moore, Henry S. Randolph, Glenn P. Reed, Emory Ross, L. J. Shafer, Miss Hazel F. Shank, Frank V. Slack, J. Roy Strock, Mrs. Hugh D. Taylor, Samuel G. Trexler, S. G. Ziegler.

*Coöpted Members*: J. Merle Davis, J. W. Decker, Ralph A. Felton, Edward H. Hume, E. C. Miller, Winburn Thomas.

TREASURERS—Forrest Smith, *Chairman*; James E. Whitney, *Vice-Chairman*; Daniel M. Pattison, *Secretary*; A. E. Armstrong, Lauren Arnold, Mrs. Samuel E. Baird, Louis S. Bauman, Harold B. Belcher, N. P. Benson, Frederick Braun, Miss Myrtle E. Buck, Miss Sarah A. Bussing, R. W. Caldwell, Mrs. Bertha Luck Cook, Gilbert Darlington, Merle L. Davis, John C. DeKorne, L. A. Dixon, H. L. Faulkingham, Lewis B. Franklin, Mrs. George A. Friedrich, Mrs. Ina Davis Fulton, B. H. Gaddis, Edwin Grossnickle, Frederick J. Haller, Curry B. Hearn, Carl Heimmiller, Miss Helen Kittredge, H. W. Lohrenz, H. A. Lum, M. Lunn, Walter McCarroll, Adam W. Miller, H. Spenser Minnich, J. Lovell Murray, Miss Hilda L. Olson, Noel Perkin, C. W. Plopper, F. M. Potter, C. E. Rediger, Charles D. Roberts, Annie E. Root, Paul H. Schultz, Frank V. Slack, Mrs. K. Dolbeer Smith, C. A. Steele, Karl G. Stillman, G. F. Sutherland, Mrs. Francis B. Tallen, S. Frederick Telleen, M. Edwin Thomas.

WORLD LITERACY AND CHRISTIAN LITERATURE—\* Charles T. Leber, *Chairman*;

\* Miss Sue Weddell, *Secretary*; Paul B. Anderson, Mrs. G. C. Anglin, Miss Margaret T. Applegarth, J. H. Arnup, \* Wade C. Barclay, Mrs. Ralph Bates, Mrs. J. W. Beardslee, Jr., \* Miss Edna Beardsley, Mrs. A. L. Burman, Miss Clementina Butler, \* A. V. Casselman, F. D. Cogswell, Mrs. Okey W. Davis, C. S. Detweiler, R. E. Diffendorfer, Miss Jennie Doidge, \* Thomas S. Donohugh, \* Mrs. Paul Erdman, Daniel J. Fleming, Theo P. Fricke, Everett Gill, F. A. Goetsch, Jr., Fred Field Goodsell, \* Miss Florence Gordon, Miss Katharine Green, E. K. Higdon, \* J. L. Hooper, Mrs. S. S. Hough, \* R. L. Howard, Miss Helen Kittredge, Forrest Knapp, Miss Elizabeth Lee, Miss Bessie MacMurchy, Mrs. Velma H. Maynor, Miss Dorothy McConnell, Walter McDougal, \* Arthur Y. Meeker, Adam W. Miller, H. M. Miller, Edwin Moll, Miss Marjorie Moore, Miss Anneta C. Mow, \* Eric M. North, E. A. Odell, Mrs. A. G. Parker, Jr., Delavan Pierson, Mrs. C. Dudley Pratt, Robert W. Putsch, Mrs. A. J. Randles, Miss Ruth Ransom, L. S. Ruland, \* Mrs. Virgil B. Sease, Miss Hazel F. Shank, Miss Irene Sheppard, Mrs. J. B. Showers, Miss Ada Stearns, H. Kerr Taylor, Mrs. Hugh D. Taylor, \* Mills J. Taylor, A. F. Ufford, \* Miss Ruth Ure, Mrs. Mae Yoho Ward, A. W. Wasson, Mrs. W. C. White, Miss A. Barbara Wiegand, Mrs. George Wilson, J. Christy Wilson, W. N. Wysham, Samuel Zwemer.

### STANDING SUBCOMMITTEES

ANGLO-AMERICAN CHURCHES—Miss Elizabeth McFarland, *Chairman*; Joe J. Mickle, *Secretary*; F. T. Cartwright, A. V. Casselman, T. S. Donohugh, R. L. Howard, Henry Smith Leiper, F. M. Potter, L. S. Ruland, Harold V. Schenck, Frank V. Slack, C. M. Yocum.

\* Members of Executive Committee with vote.

## COMMITTEES

ARRANGEMENTS FOR ANNUAL MEETING—Miss Elizabeth M. Lee, *Chairman*;  
(Committee to be chosen by Chairman).

EXECUTIVE COMMITTEE—See page 269.

FINANCE AND HEADQUARTERS—George F. Sutherland, *Chairman*; Joe J. Mickle, *Secretary*; Harold B. Belcher, Miss Jean Bothwell, R. W. Caldwell, J. W. Decker (Alt., L. S. Albright), R. E. Diffendorfer, J. L. Dodds, E. K. Higdon, Miss Helen Kittredge, Mrs. Otis Moore, F. M. Potter, Miss Annie E. Root, Forrest Smith, A. D. Stauffacher, M. Edwin Thomas, James E. Whitney.

INTERNATIONAL RELATIONS AND WORLD PEACE—Luman J. Shafer, *Chairman*;  
Miss Ruth I. Seabury, *Vice-Chairman*; Emory Ross, *Secretary*; J. Thayer Addison, Richard T. Baker, Roswell P. Barnes, E. E. Barnett, J. W. Decker, Leonard A. Dixon, Wynn C. Fairfield, Tung Yeung Fong, J. H. Franklin, R. L. Howard, K. S. Latourette, Charles T. Leber, Henry Smith Leiper, E. C. Lobenstine, Miss Sarah S. Lyon, Mrs. A. R. McMurrich, Malcolm Pitt, Mrs. Charles K. Roys, Mrs. Arthur M. Sherman, Harry C. Spencer, Mrs. Leslie E. Swain, V. P. Thomas, Walter W. Van Kirk, Hachiro Yuasa.

MISSIONARY RESEARCH LIBRARY—See next page.

SPECIAL PROGRAM AND FUNDS—Mrs. O. A. Sardeson, *Chairman*; Miss Sue Weddell, *Secretary*; Miss Edna Beardsley, Mrs. Albert E. Beebe, Mrs. E. L. Cleaveland, Mrs. R. A. Doan, Miss Mabel E. Emerson, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor, Miss Florence Partridge.

*Coöpted Members*: Miss Margaret Applegarth, Miss Nona M. Diehl, Mrs. D. J. Fleming, Miss Florence Gordon, Miss Sarah S. Lyon, Mrs. Philip M. Rossman, Mrs. L. R. Rounds.

### SPECIAL COMMITTEES

COMMITTEE ON CONFERENCES—Miss Elizabeth M. Lee, *Convener*; Emory Ross, *Secretary*; Miss Edna Beardsley, William G. Cram, Miss Nona M. Diehl, R. E. Diffendorfer, Miss Irene Jones, Charles T. Leber, Miss Margaret Shannon, A. D. Stauffacher, Jesse R. Wilson.

COMMITTEE TO STUDY THE CHRISTIAN HOME—Miss Hazel F. Shank, *Chairman*;  
John H. Reisner, *Secretary*; Miss Emma Collins, *Minute Secretary*; L. S. Albright, J. Merle Davis, Miss Nona M. Diehl, Leonard A. Dixon, Miss Florence Gordon, Charles W. Iglehart, Mrs. Otis Moore, Miss Ruth Ransom, Miss Irene Sheppard, Miss Ossie G. Sanders, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor, Miss Sue Weddell, Leland Foster Wood, Wm. N. Wysham.

COMMITTEE ON CONSULTATION WITH CHRISTIAN LEADERS FROM OTHER LANDS—  
Miss Ruth I. Seabury, *Chairman*; Joe J. Mickle, *Secretary*; J. W. Decker, Mrs. Velma H. Maynor, Samuel J. Mills, F. M. Potter, A. Ervine Swift, Jessie R. Wilson, Herrick B. Young.

MISSIONARY PERSONNEL—Miss Ruth Ransom, *Chairman*; Miss Glora M. Wysner, *Secretary*; DeWitt Baldwin, Baez Camargo, Robert B. Chandler, Miss Constance Chappell, R. E. Diffendorfer, Miss Lillian Espy, Marlin B. Farnum, D. J. Fleming, Miss Margaret Forsythe, Miss Ellen B. Gammack, E. K. Higdon, Miss Mabel K. Howell, Mrs. B. M. Hursh, Mrs. Stephen M. James, Kenneth S. Latourette, Timothy T. Lew, W. A. Linton, J. W. Marshall, J. Lovell Murray, Malcolm Pitt, F. M. Potter, J. Coert Rylaarsdam, Wilbert B. Smith, A. Ervine Swift, M. Edwin Thomas, V. P. Thomas, Winburn T. Thomas, Miss Mildred Winston, Miss Glora M. Wysner, Herrick B. Young, Hachiro Yuasa.

## COMMITTEES

*Coöpted Members:* Jesse Baird, R. H. Edwin Espy, Miss Marcia Kerr, Mrs. Otis Moore, A. K. Reischauer, A. R. Wentz, M. O. Williams, Arthur C. McGiffert.

PASSPORTS AND TRANSPORTATION—R. L. Howard, *Chairman*; Joe J. Mickle, *Secretary*; F. T. Cartwright, J. LeRoy Dodds, Miss Mabel E. Emerson, Miss Lillian Espy, A. W. Wasson.

### FMC REPRESENTATIVES ON COMMITTEES ORGANIZED JOINTLY WITH OTHER ORGANIZATIONS

CHURCH COMMITTEE FOR CHINA RELIEF (with FCC and China Famine Relief)  
P. O. Bursell, Arthur V. Casselman, Wynn C. Fairfield, E. K. Higdon, Miss Sallie Lou MacKinnon, M. T. Rankin, Miss Ruth Ransom, L. S. Ruland, Mrs. Arthur M. Sherman, H. Kerr Taylor.

*General Alternates:* Theodore F. Adams, Charles T. Leber, Joe J. Mickle, S. Hjalmar Swanson, A. F. Ufford, Jesse R. Wilson.

CHURCH COMMITTEE ON OVERSEAS RELIEF AND RECONSTRUCTION (with FCC)—  
(Leslie B. Moss, *Director*; A. L. Warnshuis, *Foreign Counsellor*;) Dana M. Albaugh, Reginald M. Atwater, R. E. Diffendorfer, Fred Field Goodsell (Alt. James C. Flint), Robert M. Hopkins, Mrs. Josephine H. Kyles, Ralph H. Long, Miss Sarah S. Lyon, Miss Sallie Lou MacKinnon, F. M. Potter, Glenn P. Reed, L. S. Ruland, George W. Sadler, A. R. Wentz (Alt. F. Eppling Reinartz), Miss Sue Weddell (designated by staff as consultant).

INTER-COUNCIL FIELD DEPARTMENT (with six agencies)—E. K. Higdon, Joe J. Mickle, Miss Marion L. Norris, Emory Ross, Miss Margaret Shannon, Harry C. Spencer, Miss Sue Weddell.

INTERSEMINARY MOVEMENT (with four agencies)—Joe J. Mickle, Herrick B. Young.

MISSIONARY RESEARCH LIBRARY (with Union Theological Seminary)—Fred Field Goodsell, *Chairman*; L. K. Anderson, Miss Sarah S. Lyon, John R. Mott, Eric M. North, Emory Ross, A. Ervine Swift, Charles H. Fahs, *ex-officio*; Miss Hollis Hering, *ex-officio*.

RELIGIOUS LIBERTY AND MISSIONARY FREEDOM (with FCC)—Norman J. Padelford, A. W. Wasson, A. L. Warnshuis.

CRC EXECUTIVE COMMITTEE AND SECRETARIAL COUNCIL  
EXECUTIVE COMMITTEE—Glenn P. Reed, *Chairman*; A. E. Armstrong, R. E. Diffendorfer, J. Leroy Dodds, Miss Mabel E. Emerson, C. Darby Fulton, Fred Field Goodsell, R. L. Howard, Charles T. Leber, Miss Sallie Lou MacKinnon, George W. Sadler, George F. Sutherland, M. Edwin Thomas, Jesse R. Wilson.

SECRETARIAL COUNCIL (ex officio members of CRC and Executive Committee without vote)—P. H. J. Lerrigo, *Chairman*; L. S. Albright, J. Merle Davis, J. W. Decker, Miss Helen Eklund, Charles H. Fahs, Douglas Forman, E. K. Higdon, Edward H. Hume, Joe J. Mickle, John H. Reisner, Emory Ross, Mrs. Charles K. Roys, W. Stanley Rycroft, J. G. Vaughan, Miss Glora M. Wysner, Miss Sue Weddell.

### FMC NOMINATIONS FOR WORLD COUNCIL OF WORLD'S SUNDAY SCHOOL ASSOCIATION

*Term expires in 1944:* S. Franklin Mack, Mrs. Leslie E. Swain, H. Kerr Taylor, Miss Sue Weddell.

*Term expires in 1945:* L. S. Brubaker, F. A. Goetsch, Miss Elizabeth M. Lee, Mrs. Hugh D. Taylor.

## In Memoriam

**Bishop Edgar Blake** began his years of ministerial service in New England in 1895. In 1908 he was made Assistant Secretary of the Board of Sunday Schools, and in 1912 became corresponding secretary, serving until 1920 when he was elected a bishop of the Methodist Episcopal Church. His first episcopal assignment was to the Paris area, where he remained eight years. During this period Bishop Blake became intensely interested in Soviet Russia, urging recognition of it by the United States. He directed the expenditure of millions of dollars given by his denomination in wartorn areas of Europe. In 1928 he was assigned to the Indianapolis area which was merged four years later with Detroit, when he was assigned to the larger jurisdiction from which he retired in 1940. His death occurred in Florida on May 26, 1943.

**Rev. William Adams Brown, Ph.D.**, was at the time of his death on December 15, 1943 chairman of the Committee on Education and Promotion for the World Council of Churches. As teacher, preacher, author, organizer, benefactor and promoter, Dr. Brown served the cause of Christian Unity through a long and amazingly fruitful life. Through the years his counsel and judgment have played a large part in molding the policies of various Christian enterprises and organizations. He gave unceasingly and unsparingly of his thought, time, strength and money for the advancement of ecumenical fellowship throughout the whole church.

Dr. Brown was one of the founders of Labor Temple; a trusted leader of the Federal Council of Churches; a leader at Stockholm, Lausanne, Oxford and Edinburgh; president of the Religious Education Association for a term; a member of the Lindsay Commission which investigated the Christian educational institutions in India; for many years a member of the Board of National Missions of the Presbyterian Church in the U. S. A.; and for forty-four years a member of the faculty of Union Theological Seminary from which he retired in 1936.

**Bishop Matthew Wesley Clair** entered the pastorate in 1889 and was a member of the General Conference of the Methodist Episcopal Church until 1920 when he was elected bishop and assigned to Monrovia, Liberia. While in Liberia Bishop Clair was a member of the advisory committee to establish the Booker Washington Agricultural and Industrial Institute, and a member of the Board of Education of the Republic of Liberia. Upon his return to the United States he served as bishop of the Columbus area from 1928 to 1936 when he retired. He served as a trustee of Morgan College and Gammon Theological Seminary and was president of the trustees of Philander Smith College. His death occurred on June 28, 1943 while visiting in Washington, D. C.

**Rev. Allan Massie Hill, Ph.D., D.D.**, minister of Verdun Presbyterian Church, Montreal, Quebec, was Chairman of the Presbyterian General Board of Missions for seven years, continuing in that office to the time of his death, in October, 1943. He frequently represented his Board at the meetings of the Foreign Missions Conference of North America.

**Miss Margaret E. Hodge** for more than forty years gave distinguished service to the cause of foreign missions in the Presbyterian Church in the U. S. A., first in the Women's Boards of the church and later in the Assembly's

## IN MEMORIAM

Board, into which the other boards were merged in 1923. Miss Hodge became the first woman vice-president of the new Board and held this office until her retirement in 1941. Keenly interested in and serving the cause of Christian education board, she was also active in many interdenominational agencies such as the Foreign Missions Conference of North America, the International Missionary Council and the Committee on Coöperation in Latin America. Miss Hodge died on November 12, 1943.

**Bishop Adna Wright Leonard.** Graduated from Drew Theological Seminary in 1901, Dr. Leonard became pastor of the American Church in Rome in the autumn of that year. Elected to the episcopacy of the Methodist Episcopal Church in 1916, he served in the San Francisco, Buffalo, Pittsburgh and Washington areas. He was president of its Board of Education, and a member of the Division of Foreign Missions of the Board of Missions and Church Extension. He was chairman of the Church's Committee on Chaplains. At the time of Bishop Leonard's death he was on a tour of inspection, at the direct suggestion of President Roosevelt, of United States military bases overseas and was representing thirty-one Protestant denominations. He was killed May 3, 1943 in a plane crash en route from Belfast, Ireland, to Iceland.

**Rev. Wallace MacMullen, D.D.,** served as a pastor in the Methodist Episcopal Church from 1897 until 1913 when he was appointed Professor of Homiletics at Drew University. He resigned from that post in 1918 to become superintendent of the New York District of the New York Conference. From 1925 until his retirement in 1939, Dr. MacMullen was pastor of the Metropolitan Temple, New York City. He was elected a manager of the Board of Foreign Missions of the Methodist Episcopal Church, serving from 1907 to 1936, and from that date until unification he was an honorary manager. He was particularly faithful and active as a member of the Committee on Missionary Personnel.

Dr. MacMullen was a director of the Greater New York Federation of Churches, the New York City Society of the Methodist Church, the Deaconess Board of New York, and the Board of Education of the New York and New York East Conferences. His death occurred on August 9, 1943.

**Rev. William Paton, D.D.,** died August 21, 1943. He had long served as Secretary of the International Missionary Council and his passing was referred to in the report presented by this organization. The Conference adopted a special memorial minute which appears on page 260.

**Bishop Ernest Lynn Waldorf** was ordained in the ministry of the Methodist Episcopal Church in 1902, served in pastorates until he was elected bishop in 1920. He was a director of numerous colleges and hospitals. In 1936 he was named chairman of the committee of direction of the Million Unit Fellowship Movement, and headed the General Commission on World Service and Finance, the leading administrative and regulatory body of his church.

As head of the Methodist Church in the Chicago area, he was responsible for the churches of that denomination in Illinois and the Scandinavian churches in that and adjoining states. He was leader in the unification program of his denomination. His death on July 27, 1943 removed a tower of strength not only from the religious life of the Chicago area but the far wider community which he served.

PERSONNEL  
OF THE FOREIGN MISSIONS CONFERENCE  
JANUARY, 1944

Aceriedo, George, visitor  
Achtermann, Paul H., Reformed Church in America  
Adams, C. C., National Baptist Convention  
Albright, L. S., staff, International Missionary Council  
Alexander, W. A., Presbyterian U. S.  
Anderson, George N., visitor, Augustana Seminary  
Anderson, Harrison Ray, visitor, Chicago Church Federation  
Anderson, Theo. W., Evangelical Mission Covenant  
Archer, R. L., Methodist  
Arey, Mrs. Leslie B., Northern Baptist  
Armstrong, A. E., United Church of Canada  
Arnup, J. H., United Church of Canada  
Asher, Mrs. Oma Clark, visitor, Baptist Missionary Training School  
Atzinger, Mrs. John, visitor, American Lutheran  
Austin, J. C., Northern Baptist  
Axling, William, visitor, Northern Baptist

Bailey, Miss Claire, visitor, Presbyterian U. S. A.  
Baker, Mrs. D. D., visitor, Evangelical and Reformed  
Baker, D. D., visitor, Evangelical and Reformed  
Baker, Mrs. Frank E., Methodist  
Baker, Miss Helen, Staff of FMC  
Barbour, Wm. R., visitor  
Barclay, Wade Crawford, Methodist  
Barnes, Roswell P., Fraternal Delegate, Federal Council of Churches  
Barnett, Albert E., visitor, Methodist  
Barnum, Miss Charlotte V., National Holiness  
Bascomb, Mrs. Willie, visitor, African Methodist Episcopal Zion  
Barstow, Robbins W., visitor  
Bast, Mrs. Alzina Munger, visitor  
Bates, M. Searle, Staff, FMC and IMC  
Beahm, William, visitor, Church of the Brethren  
Beardsley, Miss Edna B., Protestant Episcopal  
Beaton, K. J., United Church of Canada  
Bechtolt, Mrs. H. S., visitor, United Lutheran  
Becker, Miss Gertrude, visitor, Methodist  
Beebe, Mrs. A. E., Methodist  
Beecher, Miss Barbara, visitor, Methodist  
Bell, Miss Alice E., United Brethren in Christ  
Benade, Mrs. J. M., visitor, Presbyterian U. S. A.  
Bender, E. C., Mennonite Board of Missions and Charities  
Bentley, Miss Clara L., Staff of FMC  
Bergsaker, A. J., Norwegian Lutheran  
Berry, Mrs. B. A., African Methodist Episcopal  
Berry, L. L., African Methodist Episcopal  
Bersell, P. O., Augustana Synod  
Bickhorn, Martin Hayes, visitor  
Bloomquist, Mrs. Churley A., Methodist  
Bloxsom, Miss Bonita, visitor, Methodist  
Bodger, John D., visitor, New Guinea Anglican Mission  
Boerger, Alfred K., Lutheran Orient  
Bolitho, Miss Axchi A., visitor, Church of God  
Bonsack, Charles D., Church of the Brethren  
Booth, Newell S., visitor  
Bosler, Howard A., visitor, Church of the Brethren  
Bosler, Mrs. Edith, visitor, Church of the Brethren  
Bourne, Mrs. Helen B., Methodist  
Bowman, Mrs. Esther T., visitor, Disciples of Christ  
Bowman, Rufus D., visitor, Church of the Brethren  
Bowman, Mrs. Rufus D., Church of the Brethren  
Bradshaw, Emerson O., visitor, Chicago Church Federation  
Bragg, Mrs. J. D., Methodist  
Braun, Herbert, United Presbyterian  
Brewer, N. F., Seventh-day Adventist  
Brewing, Willard, visitor  
Brown, Charles E., Church of God  
Brown, Miss Genevieve, visitor, Disciples of Christ  
Brown, Miss Mabel H., Staff of FMC  
Brubaker, Leland S., Church of the Brethren  
Bryant, Dick, visitor, McCormick Seminary



## PERSONNEL

Bryce, Mrs. L. Winifred, visitor, United Council of Church Women  
Burgess, A. S., visitor, Norwegian Lutheran  
Burman, Mrs. A. L., visitor, American Lutheran  
Burntvedt, T. O., visitor, Lutheran Free Church  
Burrourghs, Miss Bernice, visitor  
Busse, Mrs. C. N., American Lutheran

Caldwell, R. W., visitor, United Presbyterian  
Cameron, W. A., Presbyterian Church in Canada  
Carpenter, George W., visitor  
Cartwright, F. T., Methodist  
Casselman, A. V., Evangelical and Reformed  
Cavin, James, visitor, Presbyterian U. S. A.  
Chamberlain, Mrs. Rollin T., Protestant Episcopal  
Chambers, Rolly L., American Advent  
Cheng, Miss Stella, visitor, United Church of Canada  
Chiang, Newton, visitor, Protestant Episcopal  
Christian, Mrs. Agnes J., visitor, American Board of Commissioners  
Christian, L. H., Seventh-day Adventist  
Christian, Leonard J., visitor, American Board of Commissioners  
Clark, Alden H., American Board of Commissioners  
Clark, W. H., visitor, Presbyterian U. S. A.  
Clarke, James W., United Church of Canada  
Clay, Orval, visitor, Meadville Theological School  
Clippinger, A. R., United Brethren in Christ  
Cobbie, William B. H., visitor, American Mission to Lepers  
Cobbie, Mrs. William B. H., visitor, American Mission to Lepers  
Coen, Roscoe A., visitor, Presbyterian U. S. A.  
Cogswell, Franklin D., Missionary Education Movement  
Collins, Emma J., visitor  
Colony, Miss Lucile, visitor, Methodist  
Conover, Stanley H., American Board of Commissioners  
Cook, Miss Mabel W., visitor, Free Methodist  
Cooper, L. Grady, visitor, United Lutheran  
Corey, Stephen J., visitor, Disciples of Christ  
Crawford, Mrs. Francis R., Presbyterian U. S.  
Cross, M. P., visitor  
Crowe, Mrs. Herbert W., visitor, United Council of Church Women  
Crumpacker, Frank, visitor, Church of the Brethren  
Cumpacker, Mrs. Frank, visitor, Church of the Brethren  
Crucius, Carl, visitor  
Culley, Paul G., visitor, Wheaton College  
Culver, Miss Elsie T., Press

Daniels, Mrs. Ella Maze, Free Methodist  
Daniels, J. H., visitor, Presbyterian U. S. A.  
Daniels, Mrs. J. H., visitor, Presbyterian U. S. A.  
Danielson, W., Northern Baptist  
Davies, Howell, visitor, American Board of Commissioners  
Davis, Mrs. F. O., visitor, African Methodist Episcopal  
Davis, J. Merle, Staff, IMC  
Davis, Merle L., American Friends  
Davis, Mrs. Oakey, Seventh-Day Baptist  
Decker, J. W., Staff, IMC  
Deems, Mervin, visitor  
De Groot, R. O., Christian Reformed  
De Kroene, John C., Christian Reformed  
De Vries, Miss Johanna G., visitor, Reformed Church in America  
De Weerd, Miss Esther J., visitor, Reformed Church in America  
Dick, E. D., Seventh-day Adventist  
Diehl, Miss Nona M., United Lutheran  
Diffendorfer, R. E., Methodist  
Ditmanson, Fred, visitor, Lutheran Free Church  
Dixon, L. A., Church of England in Canada  
Dixon, Stanley H., Fraternal Delegate, Conference of Missionary Societies of Great Britain and Ireland  
Doan, Mrs. R. A., Disciples of Christ  
Dodd, E. M., Presbterian U. S. A.  
Dodds, J. L., Presbterian U. S. A.  
Donohugh, Thomas S., Methodist  
Draper, Mrs. W. W., Presbterian U. S.  
Duggan, George, press  
Durham, G. E., visitor

Ebright, D. E., visitor, Methodist  
Edgar, J. D., Reformed Presbyterian  
Edmondson, Mrs. F. W., visitor  
Eggers, Mrs. E. L., visitor, United Council of Church Women  
Elliott, Miss Ruth, Presbterian U. S. A.  
Emerson, Miss Mabel E., American Board of Commissioners and Women's Christian College at Madras

## RECORDS OF THE MEETING

Epp, G. E., Evangelical  
Erdman, Mrs. Mabel, visitor  
Erickson, Edwin, visitor, Northern Baptist  
Escortia, Manuel, visitor, Presbyterian U. S. A.  
Esebaggers, Theo., Evangelical and Reformed  
Evans, Melvin J., American Mission to Lepers

Fahs, Charles H., Staff, Missionary Research Library  
Fairfield, Wynn C., visitor, American Board of Commissioners  
Fehlman, Miss Margaret, visitor, United Presbyterian  
Ferne, Mrs. W. J., American Lutheran  
Fisher, A. J., visitor, Presbyterian U. S. A.  
Fisher, Mrs. A. J., visitor, Presbyterian U. S. A.  
Fleming, G. D., United Brethren in Christ  
Folsom, Miss Ida M., Universalist  
Fondell, Elmer W., Evangelical Mission Covenant  
Ford, Miss Fannie Mae, visitor  
Forman, Douglas, Staff, Christian Medical Council for Overseas Work and Associated  
Mission Medical Office  
Forsythe, Miss Irene, visitor  
Fountain, W. A., Visitor, African Methodist Episcopal  
Fowler, J. Earl, Protestant Episcopal  
Frew, Allan M., visitor, Presbyterian U. S. A.  
Fridell, Elmer A., Northern Baptist  
Fukuyama, Yashio, visitor  
Fulton, C. Darby, Presbyterian U. S.  
Funk, Ezra M., visitor, United Brethren in Christ

Gammack, Miss Ellen, Protestant Episcopal  
Garlock, H. B., Assemblies of God  
Gerberding, Wm. P., United Lutheran  
Gerlach, Miss Talitha, Young Women's Christian Association  
Gess, Lowell, visitor, Evangelical Theologica Seminary  
Gibson, George M., visitor, American Board of Commissioners  
Gibson, Miss Henrietta, Methodist  
Gibert, Miss Janet, visitor, United Brethren in Christ  
Gill, Everett, Jr., Southern Baptist  
Gillett, Clarence S., visitor, American Board of Commissioners  
Goerner, H. C., visitor, South Baptist Seminary  
Goetsch, F. A., Evangelical and Reformed  
Goetsch, Mrs. F. A., visitor, Evangelical and Reformed  
Goheen, J. L., visitor, Presbyterian U. S. A.  
Good, Harold, National Holiness  
Goodsell, Fred Field, American Board of Commissioners  
Gordon, Miss Florence, visitor, Reformed Church in America; Staff of FMC  
Gordon, James A., visitor, United Presbyterian  
Grisso, Miss Lillian, visitor, Church of the Brethren  
Gronli, John E., Norwegian Lutheran  
Grossnickle, Edwin, visitor, Church of the Brethren

Hadley, W. Bruce, visitor, American Friends  
Hager, Harry J., visitor, Reformed Church in America  
Hall, Arthur B., visitor, Presbyterian U. S. A.  
Hall, Mrs. J. W., visitor, African Methodist Episcopal  
Hammer, Herman D., visitor, United Lutheran  
Hannaford, Howard D., visitor, Presbyterian U. S. A.  
Hannermann, E. F., American Lutheran  
Hardies, Miss Violet, visitor, Garrett Biblical Institute  
Hargraves, Corliss P., Methodist; Fraternal Delegate from the Missionary Education  
Movement  
Harms, John, visitor, Chicago Church Federation  
Harr, W. C., visitor, Evangelical Theological Seminary  
Hartsough, H. L., visitor, Church of the Brethren  
Harwood, Mrs. H. E., United Brethren in Christ  
Hatch, C. W., visitor, United Stewardship Council  
Hauser, Mrs. M. Anna, visitor, African Methodist Episcopal Zion  
Hawkinson, Bernard A., visitor, Evangelical Mission Covenant  
Hearn, Curry B., Presbyterian U. S.  
Heebner, Miss Flora K., Schwenkfelder  
Heinmiller, Carl, Evangelical  
Heininger, H. K., visitor, Evangelical Theological Seminary  
Helde, George G., Young Men's Christian Association  
Helland, Bernhard, Lutheran Free Church  
Hempstead, Miss Ethel, visitor, Methodist  
Hering, Miss Hollis, Staff, Missionary Research Library  
Higdon, E. K., Disciples of Christ  
Hill, Miss Kate, visitor, United Presbyterian  
Hodgeboom, Miss E. M., United Brethren in Christ  
Hodges, Miss Olive, visitor, Methodist  
Hoffman, Conrad, visitor  
Holt, Harold, Protestant Episcopal

## PERSONNEL

Hooper, J. L., Presbyterian U. S. A.  
Hopkins, Robert M., Disciples of Christ  
Horace, J. L., visitor, National Baptist  
Howard, George P., visitor  
Howard, R. L., Northern Baptist  
Huckabee, Weyman C., Staff, FMC  
Hueston, Mrs. T. J., visitor, American Mission to Lepers  
Huizenga, Miss Tena A., Christian Reformed  
Hume, Edward H., Yale-in-China; Staff, Christian Medical Council  
Hunter, Mrs. Nora, Church of God  
Hurley, Mrs. Minnie D., visitor, Africa Methodist Episcopal Zion

Iglehart, C. W., Methodist

Jackson, Mrs. Abbie Clement, African Methodist Episcopal Zion  
Jackson, J. H., National Baptist  
Jacobson, I. W., visitor, Evangelical Mission Covenant  
Jameson, Miss Carol E., Vellore Missionary Medicine School for Women  
Jameson, Miss Cecelia, visitor, Presbyterian College of Religious Education  
Jensen, Louis P., Northern Baptist  
Johnson, A. M., visitor, United Brethren in Christ  
Johnson, Mrs. Arthur, visitor, United Council of Church Women  
Johnson, Miss Helen, Methodist  
Johnson, Joel S., visitor, Evangelical Mission Covenant  
Johnston, Paul C., Presbyterian U. S. A.  
Jones, Mrs. Christina H., visitor, American Friends  
Jones, E. Stanley, visitor, Methodist  
Jones, Miss Irene A., Northern Baptist  
Jones, Mrs. J. Erle, United Church of Canada  
Jones, Sylvester, American Friends  
Judd, Walter H., visitor

Kappen, Miss Elsie, visitor  
Kaufman, J. N., Mennonite Board of Missions and Charities  
Keasling, Ernest, visitor, Free Methodist  
Keever, Miss Mary, visitor, Bethany Bible Seminary  
Kellersberger, E. R., American Mission to Lepers  
Kenworthy, Murray S., American Friends  
Ketcham, John B., visitor, International Council of Religious Education  
King, A. V., visitor, United Stewardship Council  
King, L. H., Methodist  
Klump, Miss Doris, Staff, FMC  
Knapp, Forrest L., World's Sunday School Association  
Knight, Ryland, visitor  
Krammes, Mrs. Russell, Evangelical and Reformed  
Kreider, A. E., General Conference of Mennonite Board  
Kriete, Carl, visitor, Evangelical and Reformed; Fraternal Delegate, Missionary Education Movement

Lampe, W. E., Fraternal Delegate from United Stewardship Council  
Layten, Mrs. S. W., visitor, National Baptist  
Leaming, Charles M., visitor  
Leaming, Mrs. Charles M., visitor  
Leber, Charles T., Presbyterian U. S. A.  
Lee, Edwin F., Methodist  
Lee, Mrs. Edwin F., visitor, Methodist  
Leiper, Henry Smith, Fraternal Delegate from Federal Council of Churches  
Lerrigo, P. H. J., Staff of FMC  
Lew, T. T., visitor, American Board of Commissioners  
Lewis, W. O., visitor  
Lindquist, G. E., Fraternal Delegate from Home Missions Council  
Lippard, William B., Northern Baptist  
Little, Henry, Jr., Presbyterian U. S. A.  
Little, Miss Ida B., United Presbyterian  
Liu, Miss Katherine, visitor, Methodist  
Lloreda, Alfonso, visitor, Presbyterian U. S. A.  
Lohrenz, H. W., Mennonite Brethren  
Love, Mrs. M. Aubrey, United Church of Canada  
Luben, B. M., Reformed Church in America  
Lum, Hermann A., American University in Cairo  
Lunger, Mrs. Harold L., visitor, Disciples of Christ  
Luxton, G. N., Church of England in Canada

MacKenzie, Miss Virginia, Presbyterian U. S. A.  
MacKinnon, Miss Sallie Lou, Methodist  
MacPherson, Walter Henry, Universalist  
McBane, Miss Edith L., United Presbyterian  
McCarty, E. F., Wesleyan Methodist  
McCarty, Mrs. Margaret R., Wesleyan Methodist  
McClenahan, R. S., American University at Cairo

## RECORDS OF THE MEETING

McClintock, Mrs. E. E., alternate for Albert Stauffacher of the American Board of Commissioners; Fraternal Delegate from International Council of Religious Education.  
McConnell, Miss Dorothy, Methodist  
McConnell, Francis J., Methodist  
McCracken, Andrew V., visitor, American Board of Commissioners  
McCrory, Miss Jeannette L., visitor, United Presbyterian  
McCulloch, Mrs. E. A., visitor, United Church of Canada  
McDonald, Mrs. J. R., Canadian Baptist  
McGaughey, Miss Janie W., Presbyterian U. S.  
McGiffert, Arthur C., Jr., visitor  
McGill, W. A., United Presbyterian  
McKillop, Mrs. John, United Church of Canada  
McLaurin, J. B., Canadian Baptist  
McMullen, Robert J., Presbyterian, U. S.  
McQueen, Mrs. J. W., Presbyterian, U. S.  
Mabie, Miss Catherine L., visitor  
Mapp, Mrs. J. C., visitor, National Baptist  
Marshall, J. W., visitor  
Martin, Mrs. D. T., Augustana Synod  
Martin, Mrs. Ola M., visitor, African Methodist Episcopal Zion  
Marvin, Miss Millie, visitor, Northern Baptist  
Mather, Miss Juliette, Southern Baptist  
Matson, Mrs. Peter, visitor, Evangelical Mission Covenant  
Matthews, Harold S., visitor, American Board of Commissioners  
Mayer, H. W., American Lutheran  
Maynor, Mrs. Velma, Methodist  
Medford, H. T., African Methodist Episcopal Zion  
Merrill, John, visitor, McCormick Theological Seminary  
Mewaldt, I. Richard, Moravian  
Michel, F. J., Laymen's Missionary Movement  
Michel, Mrs. F. J., visitor  
Mickle, Joe J., Staff, FMC  
Miller, Adam W., Church of God  
Mills, Samuel J., visitor  
Minnich, H. Spenser, visitor, Church of the Brethren  
Mitchell, Mrs. A. E., visitor  
Mitchell, R. B., visitor  
Mitchell, Mrs. R. B., visitor  
Moll, Edwin, United Lutheran  
Molmin, O. G., visitor  
Mondy, Miss Mary, visitor, Disciples of Christ  
Monsma, J. H., Christian Reformed  
Moore, Fred Atkins, Staff, FMC and other agencies  
Moore, Miss Marjorie E., Southern Baptist  
Moore, Mrs. Otis, Methodist  
Morgan, Claus, Lutheran Free  
Moser, Mrs. Paul, Presbyterian U. S. A.  
Mosher, Arthur T., visitor  
Moss, Leslie B., Staff of FMC and FCC  
Mott, John R., Officer  
Mow, Mrs. Anna, visitor, Church of the Brethren  
Mow, Miss Anetta C., Church of the Brethren  
Mulder, B. J., Reformed Church in America  
Mulder, Mrs. B. J., visitor, Reformed Church in America  
Murphy, Miss Alice E., visitor, American Board of Commissioners  
Murray, J. Lovell, British and Foreign Bible Society  
Myers, Harry S., Fraternal Delegate of United Stewardship Council  
Myers, Minor M., visitor, Church of the Brethren  
  
Nasmith, Augustus I., visitor, Northern Baptist  
New, Mrs. Way-Sung, visitor  
Newey, William, visitor  
Nixon, Mrs. Frederick, visitor, Friends in America  
Nordstrom, Nels, visitor  
North, Eric M., American Bible Society  
Nutting, Clara, visitor, Methodist  
  
Ober, Miss Velma, visitor, Church of the Brethren  
Odén, Joshua, visitor  
Ohan, William J., American Bible Society  
Olson, Arthur S., visitor, Lutheran Free  
Olson, Martin J., Lutheran Free  
Ormston, M. D., Free Methodist  
Osten, Mrs. C. H., American Lutheran  
  
Palmer, Albert D., visitor, Chicago Theological Seminary  
Palmer, Mrs. Albert D., visitor, United Council of Church Women  
Pangborn, Cyrus, visitor  
Parker, Mrs. A. G., Jr., Presbyterian U. S. A.  
Parsons, Robert, visitor  
Partridge, Miss Florence, Evangelical and Reformed

## PERSONNEL

Paul, Alexander, Disciples of Christ  
Peel, Mrs. L. R., Methodist  
Penney, Mrs. Gaylord, visitor, Methodist  
Pennings, G. J., visitor, Reformed Church in America  
Petterson, Miss Hilda, visitor  
Picken, S. C., United Presbyterian  
Pickens, C. L., Protestant Episcopal  
Poppen, H. A., visitor, Reformed Church in America  
Poppen, Mrs. Henry A., visitor, Reformed Church in America  
Porter, Mrs. Lenore, visitor  
Potter, F. M., Reformed Church in America  
Potter, Mrs. T. S., visitor  
Powell, Oliver, visitor  
Preus, J. C. K., visitor  
Priest, Harry C., visitor  
Proffitt, Mrs. D. W., visitor  
Proudfit, C. P., visitor United Presbyterian; Fraternal Delegate from the Council of Church Boards of Education  
Pruitt, Mrs. J. C., visitor, African Methodist Episcopal  
Pugh, Wm. B., visitor  
Pyle, Mrs. Henry J., visitor, American Board of Commissioners  
  
Quimby, Karl, Methodist  
Quiroga, Luis, visitor  
  
Rac, Miss Joyce, visitor  
Randles, Mrs. A. J., United Presbyterian  
Rankin, M. T., Southern Baptist  
Ransom, Miss Ruth, Reformed Church in America  
Reardon, E. A., Church of God  
Redfield, Robert, visitor  
Rediger, C. E., Congo Inland Mission  
Rediger, Mrs. C. E., visitor, Congo Inland Mission  
Reid, W. W., Methodist  
Reinartz, F. Eppling, United Lutheran  
Reisner, John H., Staff, Agricultural Missions Foundation  
Reisner, Sherwood, visitor  
Rembeck, Miss Mary A., visitor, Church of God  
Remninger, Miss Anna, visitor, Evangelical  
Rhoades, Miss Esther B., visitor, Friends of Philadelphia and Vicinity  
Richert, P. H., General Conference of Mennonite Boards  
Riddle, Charles W., visitor  
Ridout, D. G., United Church of Canada  
Riggs, James F., visitor, United Stewardship Council  
Rizzo, Samuel S., visitor, Presbyterian U. S. A. and U. S.  
Robinson, Miss Louise, visitor, Methodist  
Rochester, W. M., visitor, United Stewardship Council  
Root, Miss Annie E., Northern Baptist  
Rosborough, Mrs. O. A., visitor, Disciples of Christ  
Ross, Emory, Staff of FMC  
Ross, Mrs. Emory, Fraternal Delegate from the United Council of Church Women  
Ross, Roy G., Fraternal Delegate from the International Council of Religious Education  
Rowe, Mrs. Ida Bird, visitor, Church of God  
Roys, Mrs. Charles K., Presbyterian U. S. A.  
Ruland, L. S., Presbyterian U. S. A.  
Rundquist, George E., visitor  
Rycroft, W. Stanley, Staff, Committee on Coöperation in Latin America  
Rydbeck, T. L., Augustana Synod  
  
Sadler, George W., Southern Baptist  
Sandland, Miss Thone, visitor  
Sardeson, Mrs. O. A., United Lutheran  
Sayre, L. C., visitor, Methodist  
Scharffenberg, W. A., Seventh-day Adventist  
Schloerb, Rolland W., visitor  
Schramm, Edward W., American Lutheran Church  
Schultz, Harold, visitor, Evangelical and Reformed  
Seabury, Miss Ruth, visitor, American Board of Commissioners  
Sease, Mrs. Virgil B., visitor  
Self, Mrs. A. Roger, United Church of Canada  
Sellers, O. R., Presbyterian U. S. A.  
Sellers, Mrs. O. R., visitor, United Council of Church Women  
Sexton, Miss Laura, visitor, Bethany Biblical Seminary  
Sexton, Mrs. George, Jr., Methodist  
Shacklock, Floyd, Methodist  
Shafer, Luman J., Fraternal Delegate from the Federal Council of Churches  
Shaffer, John, visitor, Evangelical Theological Seminary  
Shank, Miss Hazel F., Northern Baptist  
Sharpless, Miss Edith, Friends of Philadelphia and Vicinity  
Shedd, Charles C., visitor, Presbyterian U. S. A.

## RECORDS OF THE MEETING

Sherman, Arthur M., Protestant Episcopal  
Sherman, Mrs. Arthur M., Protestant Episcopal  
Showers, Mrs. J. B., United Brethren in Christ  
Shull, Ernest, visitor, Church of the Brethren  
Siebers, Miss Bernadine, visitor, Vellore Missionary Medical School for Women  
Sims, D. H., visitor, African Methodist Episcopal  
Sims, Mrs. M. A., African Methodist Episcopal  
Singh, Surjit, visitor, Presbyterian U. S. A.  
Smiley, Mrs. J. R., visitor, United Council of Church Women  
Smith, C. Stanley, visitor  
Smith, Mrs. Christine S., African Methodist Episcopal  
Smith, Curt, visitor, Chicago Theological Seminary  
Smith, Forrest, Northern Baptist  
Smith, Mrs. K. Dolbeer, visitor, Universalist  
Smith, Mrs. Nellie F., Evangelical  
Smith, Roy, visitor, Methodist  
Smith, W. Robert, visitor, United Presbyterian  
Smith, Wilbert B., Young Men's Christian Association  
Smoot, Miss Jewell, visitor, Garrett Biblical Institute  
Smythe, Fred K., visitor, Seabury Western Seminary  
Snyder, Franklyn Bliss, visitor  
Sollenberger, O. C., visitor, Church of the Brethren  
Somerville, Wendell C., Lott Carey Baptist  
Sone, H. L., visitor, Methodist  
Soper, Edmund, visitor, Methodist  
Soper, Mrs. Edmund, visitor, Methodist  
Spaulding, Miss Helen, Fraternal Delegate from the International Council of Religious Education  
Speer, Robert E., Officer  
Stauffer, C. H., Evangelical Church  
Stavig, L. M., Norwegian Lutheran  
Stearns, Miss Ada P., visitor, Northern Baptist  
Stevens, Miss Thelma, Methodist  
Stevenson, Mrs. Donald C., Protestant Episcopal  
Stockton, Mrs. T. C., Cumberland Presbyterian  
Strangeway, T. C., visitor, United Presbyterian  
Strenad, Forrest, visitor, Garrett Biblical Institute  
Strock, J. Roy, visitor, United Lutheran  
Strong, Tracy, visitor  
Stuber, Stanley I., press  
Sumrall, E. C., visitor, Assemblies of God  
Supplee, G. W., visitor, Northern Baptist  
Swanson, Edgar E., Evangelical Mission Covenant  
Swanson, S. Hjalmar, Augustana Synod  
Swift, A. Ervine, Protestant Episcopal  
Sword, Victor H., visitor, Northern Baptist  
Sylvan, Miss Ruth, visitor, Augustana Synod  
Sylvester, E. Paul, American Board of Commissioners.

Tauber, Richard, American Lutheran  
Tallen, Mrs. James R., visitor, Church of God  
Taylor, Miss Anne Elizabeth, Fraternal Delegate of Home Missions Council  
Taylor, H. Kerr, Presbyterian U. S.  
Taylor, Mrs. Hugh D., United Church of Canada  
Taylor, Paul V., Evangelical and Reformed  
Taylor, Robert T., American Bible Society  
Tholin, K. Edgar, visitor, Evangelical Mission Covenant  
Thomas, J. Morrison, visitor  
Thomas, M. Edwin, United Lutheran  
Thomas, Mrs. M. Edwin, visitors, United Council of Church Women  
Thomas, Winburn T., Student Volunteer Movement  
Thomas, Miss Winifred, United Church of Canada  
Tiedt, Miss Ardis, visitor, Baptist Missionary Training School  
Tinker, Neville, Protestant Episcopal  
Titus, Murray, Methodist  
Tobias, Channing H., visitor  
Tom, Y. S., visitor, Presbyterian U. S. A.  
Toong, Davis, visitor  
Torrey, Reuben A., visitor, Presbyterian U. S. A.  
Trexler, Samuel, United Lutheran  
Troxel, Cecil W., National Holiness  
Tsu, Y. Y., visitor, China Anglican Mission  
Turnbull, Mrs. Lillian, visitor  
Tyler, Miss Florence G., American McAll Association

Ure, Miss Ruth, visitor, Presbyterian U. S. A.

Van Dusen, Henry P., Presbyterian U. S. A.  
Vann, Mrs. Mary, visitor, African Methodist Episcopal  
Van Strien, David, visitor, Reformed Church in America

## PERSONNEL

Van Strien, Mrs. David, Reformed Church in America  
Van Wyk, John C., visitor, Reformed Church in America  
Vaughan, J. G., Methodist  
Venable, Miss Roselee, Young Women's Christian Association

Wahlstrom, Eric, visitor, Augustana Theological Seminary  
Wai, Miss Angwei, visitor, Methodist  
Wakefield, Al., visitor, Garrett Biblical Institute  
Wakim, Miss Sophie, visitor, Presbyterian U. S. A.  
Walker, Mrs. Samuel J., Friends in America  
Wallace, E. E., visitor, Presbyterian U. S. A.  
Walls, Miss Alice E., Free Methodist  
Wampler, Ernest, visitor, Church of the Brethren  
Ward, Mrs. Mae Yoho, Disciples of Christ  
Ward, Mark H., American Board of Commissioners  
Warnshuis, A. L., Officer  
Warnshuis, Mrs. A. L., visitor  
Warnshuis, Miss Henrietta, visitor  
Warren, M. A. C., Fraternal Delegate from the Church Missionary Society, London  
Wasson, A. W., Methodist  
Webb, Aldis L., press  
Webster, Miss Lucille, visitor  
Weddell, Miss Sue, Staff of FMC  
Weir, Samuel C., visitor, United Presbyterian  
Welcher, Miss Amy Ogden, Fraternal Delegate from the United Council of Church Women  
Weng, Armin George, visitor, United Lutheran  
Whisler, F. B., Church of God Holiness  
White, Mrs. Fred H., visitor, United Council of Church Women  
White, J. Campbell, visitor  
White, Mrs. John P., United Presbyterian  
Wiegand, Miss Barbara, United Lutheran  
Wierenga, Mrs. Cornelius, visitor, Reformed Church in America  
Wilkes, W. R., visitor, African Methodist Episcopal  
Williams, Gowan C., Protestant Episcopal  
Williams, Mrs. H. J., Presbyterian U. S.  
Williams, M. O., Jr., Methodist  
Williamson, H. R., Fraternal Delegate from the Baptist Missionary Society, England  
Wilson, Miss Emma, visitor, Methodist  
Wilson, Mrs. George R., visitor, American Board of Commissioners  
Wilson, Jesse R., Northern Baptist  
Winslow, Harold H., Free Methodist  
Wiser, William, visitor, Presbyterian U. S. A.  
Wood, Mrs. Nettie C., visitor, African Methodist Episcopal  
Woodsmall, Miss Ruth, visitor, Young Women's Christian Association  
Wortham, Mrs. A. M., visitor, African Methodist Episcopal  
Wright, R. R., Jr., visitor, African Methodist Episcopal  
Wright, Mrs. R. R., visitor, African Methodist Episcopal  
Wysham, Wm. N., Presbyterian U. S. A.  
Wysner, Miss Glora, Staff of FMC

Yard, Mrs. James M., Young Women's Christian Association  
Yocum, C. M., Disciples of Christ  
Yoder, S. C., Mennonite Board of Missions and Charities  
Young, Miss E. Mac, visitor  
Young, Herrick B., Presbyterian U. S. A.  
Young, Miss Louise, visitor  
Yuasa, Hachiro, American Board of Commissioners

Ziegler, S. G., United Brethren in Christ  
Zigler, M. R., visitor, Church of the Brethren; Fraternal Delegate from Home Missions Council  
Zwemer, Samuel M., visitor

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1942

BOARDS AND SOCIETIES	INCOME			EXPENDITURES								Expenditures and Grand Totals	
	From Living Donors	From Other Sources	Total	Africa	North Africa and Near East	India	China	Korea	Japan	Philippine Is., Formosa & Malay States	Latin America		Europe, Fields Not Designated and Misc. Expenses
Canadian Baptist .....	\$159,965	\$9,685	\$169,650			\$120,298					\$18,328		\$138,626
Woman's Baptist, E. Ont. & Que. ....	7,588	1,426	9,014			6,683					300		6,983
British & Foreign Bible Society .....	152,844	112,190	265,034									\$94,580	94,580
Church of England in Canada .....	81,306	8,423	89,729		\$2,100	40,340	\$21,077			\$4,883		3,630	72,650
Church of England in Can., Women .....	45,805		45,805		100	27,926	15,170						43,196
Presbyterian Church, Canada .....	8,006	13,406	21,412			30,841	700			3,423		17,923	56,001
*Presbyterian Church, Can., Women .....	142,562		142,562			34,200	5,366					972	40,598
Student Christian Movement, Can. ....													
United Church of Canada .....	382,460	87,642	470,002	\$14,244		86,377	252,115					39,576	29,246
*United Church of Canada, Women .....	345,079		345,079	40,519		69,825	149,839	\$12,937	7,773			28,205	19,160
Y. W. C. A., Nat'l Council, Canada .....	4,126	140	4,266			1,861	300					1,874	4,095
American Advent .....	4,559	5,506	10,065				3,308						30
American Advent, Women .....	17,417	10,467	27,884			18,162	441						5,338
Seventh Day Adventists .....													4,772
American Baptist .....	585,368	421,261	1,006,629	50,873		334,600	137,129			23,316	36,889		230,997
American Baptist, Women .....	223,517	48,299	271,816	15,546		121,848	55,696			6,564	9,268		815,804
Cameroons Baptist .....													208,922
Lott Carey Baptist .....	25,498		25,498	12,155								8,000	378
National Baptist Convention .....	45,440	15,854	61,300	17,892									20,553
Seventh Day Baptist .....	10,164	2,998	13,162				4,696						17,892
Seventh Day Baptist, Women .....											1,580	1,015	7,590
Southern Baptist Convention .....	1,027,010	1,090,662	2,117,672	73,908	6,288		306,083		5,765		442,659	215,243	1,049,916
American Bible Society .....	348,815	521,212	870,027	11,722	45,709		900	35,071	9,000	5,592	109,784	80,323	504,701
Brethren in Christ Church .....	32,000	400	32,400	17,300		15,100							32,400
Church of the Brethren .....	133,514	40,292	173,806	32,797		59,252	38,459						12,844
Hephzibah Faith .....	4,649	685	5,334			2,504							143,552
United Brethren in Christ D. F. F. ....	6,700	2,360	9,060										693
*United Brethren in Christ, Women .....	27,622	2,408	30,030	6,230									370
United Brethren in Christ (Dayton) .....				6,475				3,350					6,600
Un. Br. in Christ (Dayton), Women .....	163,930	15,077	179,007	44,000			19,350		6,000	26,900	21,430	7,988	16,245
American University at Cairo .....	48,085	48,062	96,147		75,647								285,668
Committee on Christian Literature .....													75,647
Church of God .....	107,616	1,995	109,611	9,866	9,027	10,219					16,064	2,748	47,924
Church of God, Women .....													
Churches of God .....	17,753	2,553	20,306			14,879							1,854
American Bd. of Com. for F. M. ....	512,621	370,721	883,342	106,610	122,783	171,131	178,412		51,599	26,298	9,459		5,042
Woman's Board of Miss., Pacific Is. ....	2,075	4,622	6,597	190	20	25	325						3,181
United Christian Missionary Society .....	320,287	58,675	378,962	59,648		69,098	38,698		9,166	4,473	60,226	55,649	296,858
*Protestant Episcopal Church .....	1,046,355		1,046,355	39,035	26,020	7,519	257,000		19,059	112,159	179,501	207,877	847,980
Protestant Episcopal, Women .....													
Reformed Episcopal Church .....													
Evangelical Church .....													
Evangelical & Reformed Church .....													
Evangelical & Ref. Ch., Women .....	389,186	17,657	406,843	3,500	4,951	120,000	112,126		23,121		35,307		299,005

\* Complete figures not provided; those given involve some estimates.

† Expenditures totals do not include non-recurring items, nor headquarters administration expense.



INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1942—(Continued)

BOARDS AND SOCIETIES	INCOME			EXPENDITURES										Expenditures and Grand Totals	
	From Living Donors	From Other Sources	Total	Africa	North Africa and Near East	India	China	Korea	Japan	Philippine Is., Formosa & Malay States	Latin America	Europe, Fields Not Designated and Misc. Expenses			
American Friends .....	48,145	5,588	53,683	7,124	5,435		1,119						5,335	12,299	31,312
Friends, Africa Gos. Mis., Kansas ..	10,000	48	10,048	5,475										54	5,529
Friends, Ohio Yearly Meeting .....															
Woman's Miss'y Union of Friends .....															
Friends of Philadelphia & Vicinity ..															
Pilgrim Holiness Church .....	113,731		113,731	10,592		840	600			1,568	7,164		27,460	48,222	
National Holiness Miss'y Society .....	84,196	275	84,471	10,244		11,279	13,073				3,917			38,513	
Laymen's Missionary Movement .....															
American Mission to Lepers .....	240,111	54,143	300,254	37,933	4,453	46,411	15,968								
Lutheran, Augustana Synod .....	150,000	44,200	194,200	62,000		9,800	96,700	4,710		7,206	3,484		21,100	141,270	
Lutheran Free Church .....													16,000	184,500	
American Lutheran .....	155,264	6,222	161,486			79,596								19,345	
American Lutheran, Women .....	80,921	4,810	85,731			14,025								2,700	
Norwegian, Lutheran .....	272,115	13,244	285,359	37,834				88,974					2,950	62,793	
United Lutheran Church .....															
United Lutheran Church, Women .....	677,085	78,337	755,422	71,721		306,724	33,742		64,398				44,907	78,715	
American McAll Association .....		13,159	21,485											6,195	
Mennonite of N. A., Gen'l Conference ..	104,650	11,901	116,551			78,000	20,000							16,504	
Mennonite Bd. of Miss. & Charities ..	85,546	7,481	93,027	1,312		48,614	26						32,353	82,305	
Mennonite Brethren, Pa. Conf. ....	16,340		16,340	9,489			3,952						1,300	467	
Methodist, Div. of F. M. ....	2,047,199	532,716	2,579,915	173,126		349,315	333,989	33,021	39,618	71,619	749		282,905	313,867	
Methodist, Women .....				72,252	22,940	414,668	355,868	116,170	111,083	54,830			242,584	253,122	
African Methodist Episcopal .....	31,391	198	31,589	9,028									7,595	800	
African Methodist Episcopal, Women ..															
African Methodist Episcopal, Zion .....															
African Meth. Episc., Zion, Women ..															
Free Methodist of N. A. ....	183,857	25,014	208,871	30,256		27,858	22,470							1,250	
Methodist, Wesleyan .....	58,500	2,250	60,750	20,500		15,250							7,250	2,500	
Missionary Bands of the World .....															
Missionary Education Movement .....															
Moravian .....															
Church of the Nazarene .....	381,825		381,825	55,485	6,280	34,055	15,380		2,800				79,032	25,561	
Assemblies of God .....	960,613	2,129	962,642	89,909	49,627	123,675	67,129		6,173	13,493			117,297	13,806	
Presbyterian Church in the U. S. A. ...	2,163,284	754,613	2,917,897	149,898	200,297	443,028	586,293	161,074	114,615	269,930			273,296	48,600	
Presbyterian Church in the U. S. ...															
Presby. Church in the U. S., Women ..	828,471	38,549	867,020	128,319			106,120	41,051	22,065				184,516	123,542	
Associated Reformed Presby. Church ..	23,832		23,832			15,902							6,350	22,252	
Cumberland Presbyterian Church .....	37,003	394	37,397				6,840						15,338	9,639	
Synod Reformed Presbyterian Church ..															
United Presbyterian Church .....	223,861	60,732	280,593		124,870	94,435									
United Presbyterian Church, Women ..	182,056	8,350	190,406	29,080	75,000	85,000									
Reformed Church in America .....															
Reformed Ch. in America, Women .....	337,631	61,936	399,575		72,323	98,162	70,312		21,592						

\* Complete figures not provided; those given involve some estimates.

† Expenditures totals do not include non-recurring items, nor headquarters administration expense.

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1942—(Concluded)

BOARDS AND SOCIETIES	INCOME			EXPENDITURES									Expenditures and Grand Totals
	From Living Donors	From Other Sources	Total	Africa	North Africa and Near East	India	China	Korea	Japan	Philippine Is., Formosa & Malay States	Latin America	Europe, Fields Not Designated and Misc. Expenses	
Christian Reformed .....	187,421		187,421	4,283			18,866						17,648
Scandinavian Alliance .....	273,457		273,457	43,532		32,029	42,403		5,308		48,418	27,242	198,932
Evangelical Mission Covenant .....	102,865	8,510	111,375	22,111			38,449					18,892	79,452
Schwenkfelder Church .....	3,890		3,890				3,865				25		3,890
Student Volunteer Movement .....													
World's Sunday School Association .....													
American Tract Society .....													
Universalist Int'l Church .....	46	1,827	1,872										
Association of Universalist Women .....		1,200	1,200										
Yale-in-China .....	40,543	4,205	44,748				28,936						28,936
Y. M. C. A., Int'l Committee .....	586,190	53,330	639,520		47,409	47,347	139,163	8,250	7,265	5,653	54,442	131,713	441,232
Nat'l Coun. of Student Chr'n Assns. .....													
Y. W. C. A., National Board .....	112,246		112,246		11,442	2,708	27,757			1,603	41,128	13,528	98,226
Y. W. C. A., Nat'l Student Council .....													
Brethren Church .....	37,493	550	38,043	25,220							12,225		37,445
Ceylon & India General .....	12,498		12,498			10,841							10,841
Plymouth Brethren .....													
Church of God (Holiness) .....	5,944		5,944			2,357					1,338		3,695
Friends, California Meeting .....													
Evangelical Luth. Synod, Ohio, etc. ....	268,800		268,800			168,280	44,193						212,473
South American Indian Mission .....	51,707		51,707								49,302		49,302
Lingnan University .....	5,733	117,413	123,146				105,741						105,741
Church of the Lutheran Brethren .....													
Lutheran Orient Mission Society .....	6,363		6,363		4,956								4,956
Mennonite Brethren Church of N. A. ....	55,802	3,000	58,802	4,082		37,926	2,598				1,384	10,068	56,048
Congo Inland Mission .....	38,330	500	38,830	25,653									25,653
China Mennonite Society .....													
Miss. Med. School, Women, Vellore .....													
Primitive Methodist Miss. Society .....	4,810		4,810								3,982		3,982
Reformed Presbyterian Ch. of N. A. ....	1,519	7,600	9,119			6,103						171	6,274
Sudan Interior Mission .....													
United Free Gospel .....					491	650	5,014				1,524	324	8,003
Women's Christian College, Madras .....													
Women's Union Missionary Society .....	16,529	26,385	42,914			37,488	3,167		880			3,221	44,256
World's Christian Endeavor Union .....													
St. Christopher's Training College .....													
Christian & Miss. Alliance, India .....													
Evangelical Mennonite Brethren .....													
<b>Totals .....</b>	<b>\$17,513,731</b>	<b>\$4,866,314</b>	<b>\$22,380,045</b>	<b>\$1,699,658</b>	<b>\$921,173</b>	<b>\$4,005,912</b>	<b>\$3,929,071</b>	<b>\$377,813</b>	<b>\$565,466</b>	<b>\$648,311</b>	<b>\$2,472,805</b>	<b>\$2,254,322</b>	<b>\$16,874,533</b>

\* Complete figures not provided; those given involve some estimates.

† Expenditures totals do not include non-recurring items, nor headquarters administration expense.

# BOARDS AND SOCIETIES OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

## CANADA

- Canadian Baptist Foreign Mission Board  
REV. JOHN B. McLAURIN, D.D., 223 Church Street, Toronto 2, Ont.
- Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec  
MRS. DOUGALL CUSHING, 589 Berwick Ave., Town of Mount Royal, Montreal, Que.
- British and Foreign Bible Society in Canada and Newfoundland  
REV. J. B. M. ARMOUR, 16 College Street, Toronto 2, Ont.
- Missionary Society of the Church of England in Canada  
REV. L. A. DIXON, 604 Jarvis Street, Toronto, Ont.
- Woman's Auxiliary to the Missionary Society of the Church of England in Canada  
MRS. C. F. L. GILBERT, 300 Hill St., London, Ont.
- Presbyterian Church in Canada, General Board of Missions  
REV. W. A. CAMERON, D.D., 100 Adelaide St. W., Toronto 2, Ont.
- Women's Missionary Society of the Presbyterian Church, Canada  
MISS BESSIE MACMURCHY, 100 Adelaide St. W., Toronto 2, Ont.
- Student Christian Movement of Canada  
REV. GERALD HUTCHINSON, 1164 Bay Street, Toronto 5, Ont.
- United Church, Canada, Board of Foreign Missions  
REV. A. E. ARMSTRONG, D.D., REV. J. H. ARNUP, D.D.  
299 Queen Street, West, Toronto, Ont.
- Woman's Missionary Society of the United Church of Canada  
MRS. HUGH D. TAYLOR, 413 Wesley Building, Toronto, Ont.
- National Council of the Y. W. C. A., Foreign Department  
MRS. W. G. COATES, 571 Jarvis St., Toronto, Ont.

## UNITED STATES

### *Adventist*

- American Advent Mission Society  
MR. H. L. FAULKINGHAM, 160 Warren Street, Boston, Mass.
- Woman's Home and Foreign Mission Society of the Advent Christian Denomination  
MRS. HELEN W. KEENEY, 5 Whiting Street, Boston, Mass.
- General Conference of Seventh-day Adventists  
REV. E. D. DICK, Takoma Park, Washington, D. C.

### *Baptist*

- American Baptist Foreign Mission Society  
REV. DANA M. ALBAUGH, REV. JESSE R. WILSON, D.D.  
152 Madison Avenue, New York 16, N. Y.
- Woman's American Baptist Foreign Mission Society  
MISS HAZEL F. SHANK, MISS IRENE A. JONES, 152 Madison Avenue, New York, 16,  
N. Y.
- Cameroons Baptist Mission, (U. S. A.).  
REV. WM. KUHN, D.D., 7346 Madison St., Forrest Park, Ill.
- Lott Carey Baptist Foreign Mission Convention  
REV. WENDELL C. SOMERVILLE, 1501 11th Street, N. W., Washington, D. C.
- Foreign Mission Board of the National Baptist Convention  
REV. C. C. ADAMS, D.D., 701 South 19th Street, Philadelphia 46, Pa.
- Seventh Day Baptist Missionary Society, Westerly, R. I.  
REV. WILLIAM L. BURDICK, Ashaway, R. I.
- Woman's Executive Board, Seventh Day Baptist General Conference  
MRS. J. L. SKAGGS, 171 E. Main Street, Salem, W. Va.
- Foreign Mission Board of the Southern Baptist Convention  
REV. CHARLES E. MADDY, D.D., 2037 Monument Ave., Richmond 20, Va.

### *Bible Society*

American Bible Society  
REV. ERIC M. NORTH, PH.D.  
Bible House, 450 Park Avenue, New York 22, N. Y.

### *Brethren*

Foreign Mission Board of the Brethren in Christ Church  
ELDER IRVIN W. MUSSER, Mount Joy, Pa.

General Mission Board of the Church of the Brethren  
REV. LELAND S. BRUBAKER, 22 South State Street, Elgin, Ill.

Foreign Missionary Board. Hephzibah Faith Missionary Association  
MISS JANE M. FATTIG, Tabor, Iowa

### *Brethren, United*

Domestic, Frontier and Foreign Missionary Society, United Brethren in Christ  
REV. G. D. FLEMING, 407 U. B. Building, Huntington, Ind.

Woman's Missionary Association, United Brethren in Christ  
REV. EFFIE M. HODGEBROOM, 411 U. B. Building, Huntington, Ind.

Foreign Mission Society, United Brethren in Christ  
REV. S. G. ZIEGLER, D.D., 1410 U. B. Building, Dayton 2, Ohio

Woman's Missionary Association, United Brethren in Christ  
MISS ALICE BELL, 1412 U. B. Building, Dayton 2, Ohio

### *Cairo University*

American University at Cairo  
MR. HERMANN A. LUM, 902 Land Title Building, Philadelphia, Pa.

### *Christian Literature*

Committee on Christian Literature for Women and Children in Mission Fields, Inc.  
MISS CLEMENTINA BUTLER, 36 Vernon St., Brookline, Mass.

### *Church of God*

Missionary Board of the Church of God  
REV. ADAM W. MILLER, Gospel Trumpet Co., Anderson, Ind.

Women's General Missionary Society of the Church of God in N. A.  
MRS. NORA HUNTER, Gospel Trumpet Office, Anderson, Ind.

### *Churches of God*

Board of Missions of the General Eldership of the Churches of God in N. A.  
REV. J. A. DETTER, 60 N. 17th St., Harrisburg, Pa.

### *Congregational*

American Board of Commissioners for Foreign Missions  
REV. FRED FIELD GOODSSELL, D.D., 14 Beacon Street, Boston 8, Mass.

Woman's Board of Missions for the Pacific Islands  
MRS. M. W. MUMMA, 1340A Liliha St., Honolulu, T. H.

### *Disciples*

United Christian Missionary Society  
REV. C. M. YOCUM, D.D., Missions Building, Indianapolis, Ind.

### *Episcopal, Protestant*

Department of Missions, Protestant Episcopal Church in the U. S. A.  
REV. J. THAYER ADDISON, D.D., REV. A. ERVINE SWIFT, 281 Fourth Ave., New York 10, N. Y.

Woman's Auxiliary to the National Council, Protestant Episcopal Church in the U. S. A.  
MRS. ARTHUR M. SHERMAN, 281 Fourth Ave., New York 10, N. Y.

### *Episcopal, Reformed*

Board of Foreign Missions of the Reformed Episcopal Church  
MRS. C. F. HENDRICKS, 1016 Girard Trust Building, Philadelphia, Pa.

### *Evangelical*

Missionary Society of the Evangelical Church  
REV. CARL HEINMILLER, 1900 Superior Ave., Cleveland 14, Ohio

### *Evangelical and Reformed*

The Board of International Missions, Evangelical and Reformed Church  
REV. F. A. GOETSCH, D.D., 1720 Chouteau Ave., St. Louis, Mo.

The Women's Guild of the Evangelical and Reformed Church  
MISS FLORENCE PARTRIDGE, 2969 West 25th St., Cleveland Ohio

### *Friends*

American Friends Board of Missions (The Five Years Meeting of Friends)  
MR. MERLE L. DAVIS, 101 South Eighth Street, Richmond, Ind.

Friends Africa Gospel Mission of Kansas Yearly Meeting  
MRS. SUSIE A. SHRAUNER, Haviland, Kansas

Friends Foreign Missionary Society of Ohio Yearly Meeting  
REV. WALTER R. WILLIAMS, 14615 Shaw Ave., East Cleveland, Ohio

Woman's Missionary Union of Friends in America  
MRS. HELEN E. WALKER, 1968 Workman Mill Road, Whittier, Calif.

The Mission Board of the Friends of Philadelphia and Vicinity  
MR. J. PASSMORE ELKINTON, 304 Arch St., Philadelphia, Pa.

### *Holiness Church*

National Holiness Missionary Society  
REV. GEORGE R. WARNER, 733 North Parkside Avenue, Chicago, Ill.

Board of Foreign Missions of the Pilgrim Holiness Church  
REV. PAUL W. THOMAS, 1609 N. Delaware Street, Indianapolis, Ind.

### *Laymen's Missionary Movement*

Laymen's Missionary Movement  
MR. F. J. MICHEL, 19 S. LaSalle Street, Chicago, Ill.

### *Lepers*

American Mission to Lepers, Inc.  
REV. E. R. KELLERSBERGER, D.D., 156 Fifth Ave., New York 10, N. Y.

### *Lutheran*

Board of Foreign Missions of the Augustana Synod  
REV. S. HJALMAR SWANSON, 415 Harvard St. S. E., Minneapolis, Minn.

Lutheran Board of Missions (Foreign Mission Board of the Lutheran Free Church)  
PROF. ANDREAS HELLAND, Augsburg Seminary, Minneapolis, Minn.

Board of Foreign Missions of the American Lutheran Church  
REV. RICHARD TAEUBER, Secretary;  
REV. F. BRAUN, D.D., Financial Secretary, 57 E. Main St., Columbus, Ohio

Women's Missionary Federation, American Lutheran Church  
MISS KATHERINE LEHMANN, 57 East Main Street, Columbus 15, Ohio

Board of Foreign Missions of the Norwegian Lutheran Church of America  
REV. J. E. GRONLI, 425 South Fourth Street, Minneapolis, Minn.

The Board of Foreign Missions, United Lutheran Church in America  
REV. M. EDWIN THOMAS, D.D., REV. EDWIN MOLL, D.D., REV. J. ROY STROCK, D.D.,  
18 East Mount Vernon Place, Baltimore, Md.

Women's Missionary Society, United Lutheran Church in America  
MISS NONA M. DIEHL, 717 Muhlenberg Bldg., Philadelphia, Pa.

### *McAll Association*

American McAll Association (Mission populaire Evangelique de France)  
MRS. JAMES C. COLGATE, 122 E. 22d St., New York 10, N. Y.

### *Mennonite*

The General Conference, Mennonite Board of Foreign Missions of N. A.  
REV. P. H. RICHERT, Newton, Kansas

Mennonite Board of Missions and Charities  
REV. SANFORD C. YODER, D.D., 1139 S. Eighth St., Goshen, Ind.

Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren  
in Christ  
REV. C. H. BRUNNER, 25 S. Third St., Quakertown, Pa.

## *Methodist*

Board of Missions and Church Extension of The Methodist Church

Division of Foreign Missions

REV. RALPH E. DIFFENDORFER, D.D., 150 Fifth Avenue, New York 11, N. Y.

Woman's Division of Christian Service

MRS. OTIS MOORE, MISS SALLIE LOU MACKINNON, MRS. VELMA H. MAYNOR,  
MISS ELIZABETH M. LEE, 150 Fifth Avenue, New York 11, N. Y.

Home and Foreign Missionary Department of African Methodist Episcopal Church

REV. L. L. BERRY, D.D., 112 West 120th Street, New York 27, N. Y.

Woman's Parent Mite Missionary Society, African Methodist Episcopal Church

MRS. CHRISTINE S. SMITH, 2559 Townsend Ave., Detroit, Mich.

Foreign Mission Board of the African Methodist Episcopal Zion Church

REV. H. T. MEDFORD, D.D., 1421 U Street, N. W., Washington, D. C.

Woman's Home and Foreign Missionary Society, African Methodist Episcopal Zion  
Church

MRS. ABBIE CLEMENT JACKSON, 2303 W. Chestnut St., Louisville 11, Ky.

General Missionary Board of the Free Methodist Church of N. A.

REV. HAROLD H. WINSLOW, Winona Lake, Indiana

Missionary Society of the Wesleyan Methodist Connection in America

REV. E. F. MCCARTY, 222 South Clemens Avenue, Lansing, Mich.

## *Missionary Bands of the World*

Missionary Bands of the World

MISS ESTHER E. RICKABAUGH, 101 Alton Ave., Indianapolis, Ind.

## *Missionary Education*

Missionary Education Movement

MR. FRANKLIN D. COGSWELL, 156 Fifth Avenue, New York 10, N. Y.

## *Moravian*

Moravian Board (Society of the United Brethren for Propagating the Gospel among  
the Heathen)

REV. S. H. GAFF, PH.D., D.D., Pres., 67 W. Church Street, Bethlehem, Pa.

## *Nazarene*

The General Board of the Church of the Nazarene, Foreign Missions Dept.

REV. C. WARREN JONES, 2923 Troost Avenue, Kansas City, Mo.

## *Pentecostal*

Foreign Mission Department, General Council of the Assemblies of God

REV. NOEL PERKIN, 336 West Pacific Street, Springfield, Mo.

## *Presbyterian*

Board of Foreign Missions of the Presbyterian Church in the U. S. A.

REV. CHARLES T. LEBER, D.D., 156 Fifth Avenue, New York 10, N. Y.

Executive Committee of Foreign Missions of the Presbyterian Church in the U. S.

REV. C. DABBY FULTON, D.D., P. O. Box 330, Nashville, Tenn.

Committee on Woman's Work, Presbyterian Church in the U. S.

MISS JANIE W. MCGAUGHEY, Henry Grady Building, Atlanta 3, Ga.

Board of Foreign Missions of the Associate Reformed Presbyterian Church

REV. E. GETTYS, Due West, South Carolina

Board of Foreign Missions, Cumberland Presbyterian Church

MRS. BERTHA LUCK COOK, 117 Eighth Ave., South, Nashville, Tenn.

Board of Foreign Missions of the Synod of the Reformed Presbyterian Church

REV. FINDLEY M. WILSON, D.D., 2410 North Marshall Street, Philadelphia 33, Pa.

Board of Foreign Missions of the United Presbyterian Church of N. A.

REV. GLENN P. REED, D.D., 1505 Race Street, Philadelphia 2, Pa.

Women's General Missionary Society of the United Presbyterian Church of N. A.

MRS. J. D. SANDS, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

### *Reformed*

Board of Foreign Missions of the Reformed Church in America  
F. M. POTTER, L.H.D., 156 Fifth Avenue, New York 10, N. Y.

Woman's Board of Foreign Missions, Reformed Church in America  
MISS RUTH RANSOM, 156 Fifth Avenue, New York 10, N. Y.

Christian Reformed Board of Missions  
REV. JOHN C. DEKORNE, PH.D., 543 Eastern Avenue, S. E., Grand Rapids 6, Mich.

### *Saint Christopher's*

American Section of the Governing Board of Saint Christopher's Training College,  
Inc., Madras, India

MRS. OTIS MOORE, 150 Fifth Avenue, New York 11, N. Y.

### *Scandinavian Evangelical*

Scandinavian Alliance Mission of N. A.  
REV. T. J. BACH, 2839 McLean Avenue, Chicago, Ill.

Evangelical Mission Covenant of America  
REV. GUST E. JOHNSON, 1005 Belmont Avenue, Chicago, Ill.

### *Schwenkfelder*

Home and Foreign Board of the Schwenkfelder Church in U. S. A.  
REV. H. K. HEEBNER, 2509 North 30th Street, Philadelphia, Pa.

### *Student Volunteer Movement*

Student Volunteer Movement for Foreign Missions  
MR. WINBURN T. THOMAS, 156 Fifth Avenue, New York 10, N. Y.

### *Sunday School Association, World's*

World's Sunday School Association  
REV. FORREST L. KNAPP, PH.D., 156 Fifth Avenue, New York 10, N. Y.

### *Tract Society*

American Tract Society  
REV. T. CHRISTIE INNES, 21 W. 46th Street, New York 19, N. Y.

### *Universalist*

Universalist International Church Extension Board  
MISS ESTHER A. RICHARDSON, 16 Beacon Street, Boston 8, Mass.

The Association of Universalist Women  
MISS IDA M. FOLSOM, 16 Beacon St., Boston 8, Mass.

### *Yale-in-China Association, Inc.*

Yale-in-China Association, Inc.  
MISS RACHEL A. DOWD, 905A Yale Station, New Haven, Conn.

### *Y. M. C. A.*

International Committee of Y. M. C. A.'s  
MR. FRANK V. SLACK, 347 Madison Avenue, New York 17, N. Y.

National Council of Student Christian Associations  
MR. R. H. EDWIN ESPY, 347 Madison Avenue, New York 17, N. Y.

### *Y. W. C. A.*

National Board of the Y. W. C. A. of the United States, Foreign Division  
MISS SARAH S. LYON, 600 Lexington Avenue, New York 22, N. Y.

National Student Council, Young Women's Christian Associations  
MISS ELEANOR FRENCH, 600 Lexington Avenue, New York 22, N. Y.

---

### *Boards and Societies which are not constitutional members but have an affiliated relationship*

Foreign Missionary Society of the Brethren Church  
REV. LOUIS S. BAUMAN, D.D., 1925 E. Fifth Street, Long Beach 4, Calif.

Ceylon and India General Mission  
MISS EMMA MACNAUGHTAN, 128 S. Lombard Avenue, Oak Park, Ill.

Christian Missions in Many Lands

MR. CHARLES BELLINGER, 75 Maiden Lane, New York City; REV. RICHARD HILL,  
GLEN COVE, N. Y.

Church of God (Holiness) Foreign Missionary Department

REV. R. B. WEISLER, Route 2, Overland Park, Kansas

Board of Missions, California Yearly Meeting of Friends Church

MR. MERRILL M. COFFIN, Box 508, Ramona, San Diego County, Calif.

South America Indian Mission, Inc.

REV. JOSEPH A. DAVIS, Box 147, West Palm Beach, Fla.

Lingnan University (Canton Christian College)

MR. OLIN D. WANNAMAKER, 150 Fifth Avenue, New York 11, N. Y.

Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio, and  
Other States

REV. FREDERICK BRAND, D.D., 2627 Winnebago Street, St. Louis 18, Mo.

Board of Missions of the Church of the Lutheran Brethren

MR. M. J. QUARUM, Fergus Falls, Minn.

Lutheran Orient Mission Society

REV. ALFRED K. BOERGER, 129 Eaton Ave., Hamilton, Ohio.

Board of Foreign Missions of the Conference of the Mennonite Brethren Church of  
N. A.

REV. H. W. LOHRENZ, Hillsboro, Kansas

China Mennonite Mission Society

MR. J. P. BALTZIR, Hillsboro, Kansas

Congo Inland Mission (Mennonites)

REV. C. E. REDIGER, 1326 West 72nd St., Chicago, Ill.

Missionary Medical School for Women, Vellore, South India

MRS. PHILIP M. ROSSMAN, 318 West 84th Street, New York, N. Y.

Primitive Methodist Missionary Society

REV. THOS. W. JONES, 223 Austin Avenue, Wilkes-Barre, Pa.

Board of Foreign Missions of the Reformed Presbyterian Church of N. A., General  
Synod ("New Light Covenanters")

REV. WILLIAM P. GREEN, 96 Chester Pike, Collingdale, Pa.

Sudan Interior Mission

MR. E. LESLIE WHITAKER, 156 Fifth Avenue, New York 10, N. Y.

United Free Gospel and Missionary Society

MR. F. J. CASLEY, 385 Larimer Ave., Turtle Creek, Pa.

Women's Christian College, Madras, India

MRS. NATHAN R. WOOD, 26 Academy St., Arlington, Mass.

Women's Union Missionary Society of America

MISS DOROTHY STRONG, 316 Bible House, Astor Place, New York 3, N. Y.

World's Christian Endeavor Union

MR. STANLEY B. VANDERSALL, 41 Mount Vernon Street, Boston, Mass.



# THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

## ARTICLE I. NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

## ARTICLE II. PURPOSE AND FUNCTIONS

SECTION 1. The purpose of the Foreign Missions Conference of North America is to provide a medium through which the Foreign Missions Boards and Societies of North America may manifest their essential unity, and by coöperation promote the effectiveness of their work.

SEC. 2. Its functions are: (a) to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; (b) to provide through its Committees for the investigation and study of missionary problems; (c) to foster and promote a true science of missions; (d) to perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference; and (e) to facilitate coöperation by two or more Boards and Societies through special Committees on any project, or within any field of missionary endeavor, on which they may desire united action.

It is not within the scope of the Conference to consider questions of ecclesiastical faith and order, which represent denominational differences.

## ARTICLE III. AUTHORITY

SECTION 1. The Conference and its Committees represent the participating Boards and Societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

SEC. 2. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Article on Voting, request or authorize the Conference or its Committees to act.

## ARTICLE IV. MEETINGS

SECTION 1. A meeting shall be held annually at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

SEC. 2. The meetings of the Conference are not held for the purpose of exploiting or indorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

## ARTICLE V. MEMBERSHIP

SECTION 1. Foreign missionary Boards and Societies, having separate church constituencies in the United States and Canada, whose annual incomes are less than \$20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or Societies having incomes between \$20,000 and \$100,000 shall be entitled to

be represented by three delegates, including executive officers. Boards or Societies having incomes over \$100,000 shall be entitled to one additional delegate for each additional \$100,000 or fraction thereof. Boards and Societies having incomes over \$800,000 shall be entitled to one additional delegate for each additional \$200,000 or fraction thereof.

SEC. 2. (a) Those Boards and Societies entitled to three or more delegates shall divide their delegates into three classes and appoint them so that their terms expire successively in each of the following three years. Boards and Societies shall endeavor to divide their delegations between lay and secretarial representation.

(b) Boards and Societies entitled to less than three delegates shall elect their delegates to serve for three years.

(c) Alternates may be appointed to serve in the place of delegates unable to attend any meeting and delegates are eligible for reelection.

SEC. 3. Boards or Societies conducting both home and foreign missions shall base their representation on their income or pro rata expenditure for foreign missions.

SEC. 4. A Woman's Board or Society, auxiliary to the General Board of the church to which it belongs, shall be entitled to appoint delegates to the Conference on the basis of representation provided in Section 1 of this article.

SEC. 5. The Conference after investigation by the Committee of Reference and Counsel and favorable recommendation to the constituent Boards at least three months before any annual meeting may by two-thirds vote admit to membership in Conference any foreign mission Board, Society, or agency whose objective and principles as expressed in its Constitution are in harmony with the ideals and purposes of the Foreign Missions Conference. An organization thus admitted to membership in the Conference shall be entitled to be represented in the Conference on the basis provided for in Section 1 of this article.

SEC. 6. The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational cooperating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constituencies:

(a) The American Bible Society.

(b) The International Committee of Young Men's Christian Associations.

(c) The Foreign Division of the National Board of the Young Women's Christian Associations of the United States of America.

(d) The Foreign Department of the National Council of the Young Women's Christian Association of the Dominion of Canada.

(e) The British and Foreign Bible Society of Canada and Newfoundland.

SEC. 7. The following Societies, because of their close relation to foreign missionary work as interdenominational cooperating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

(a) The Missionary Education Movement.

(b) The Student Volunteer Movement.

(c) The Laymen's Missionary Movement.

(d) The American Tract Society.

(e) The World's Sunday School Association.

(f) National Council of Student Christian Associations.

(g) National Student Council, Young Women's Christian Associations.

(h) Student Christian Movement of Canada.

SEC. 8. Boards of Management organized in North America in charge of Christian institutions of higher learning in the mission field, whose interests are not otherwise represented, may be admitted to membership in the Conference by a two-thirds vote, provided that notification be given by the Committee of Reference and Counsel to the constituent Boards at least three months before any annual meeting. Such Boards of Management shall be entitled to one delegate each.

SEC. 9. Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates and officers and members of the Executive Committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privilege of participation in the discussions, but without power to vote.

SEC. 10. The secretary of the Conference shall furnish suitable credential blanks to the constituent Boards and Societies at least thirty days in advance of the meeting of the Conference.

#### ARTICLE VI. VOTING

SECTION 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

SEC. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required.

SEC. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies.

SEC. 4. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

#### ARTICLE VII. OFFICERS

SECTION 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, two or more Secretaries, a Recording Secretary, and a Treasurer. The office of one of the Secretaries and of the Treasurer may be vested in one person.

SEC. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

SEC. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

SEC. 4. The Secretaries shall keep all records and be members *ex-officio* of all Committees, but without a vote.

#### ARTICLE VIII. COMMITTEES

SECTION 1. The Conference shall appoint the following Standing Committees and their membership shall be as stated:

(a) The Committee of Reference and Counsel, twenty-one members and in addition the Chairman or Vice-Chairman of each of the Representative Committees, it being understood that at no time shall the number of members who are chairmen of Representative Committees exceed that of those appointed by the Annual Conference.

(b) The Committee on Nominations, nine members.

SEC. 2. For the sake of efficiency and convenience in administration, the Committee organization of the Committee of Reference and Counsel shall be as follows:

##### 1. Representative Committees

1. Africa (including Christian Literature for Africa)
2. East Asia

3. India
4. Philippine
5. Coöperation in Latin America
6. Promotion of Interest (including Publicity, Foreign Students, Radio)
7. Rural Missions Coöperating
8. Women's Work
9. Christian Medical Council for Overseas Work
10. Associated Mission Medical Office

2. *Standing Sub-Committees*

1. Executive
2. Finance and Headquarters
3. Arrangements for the Annual Meeting
4. Anglo-American Churches
5. International Relations and World Peace
6. Missionary Research Library

3. *Special Committees and Commissions*

The Committee of Reference and Counsel shall appoint from time to time temporary committees, assigned to deal with particular subjects.

4. *Secretarial Council*

- (a) Each Representative Committee shall be responsible for the selection and appointment of its executive officers. The several executive officers of these Representative Committees shall together with the Secretaries of the Foreign Missions Conference constitute a Secretarial Council.
- (b) The Foreign Missions Conference at its annual session shall appoint one of its Secretaries as Chairman of the Secretarial Council.

SEC. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel.

SEC. 4. Other committees may be appointed from time to time, as the Conference may direct.

#### ARTICLE IX. DUTIES OF COMMITTEES

SECTION 1. The Committee of Reference and Counsel shall be the Executive Committee of the Conference having oversight of the executive officers, maintaining suitable headquarters, arranging for the annual meeting, coördinating the work of the various Committees, Boards and Commissions of the Conference and in considering the policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, coöperating members chosen from the Conference or from the Boards composing the Conference or their constituencies, but such coöperating members shall not thereby become members of the Committee of Reference and Counsel.

SEC. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) *Foreign Affairs:* including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) *Home Base*: including questions relating to the cultivation of the home churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) *Finance*: including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary coöperation with the Treasurer of the Conference in the securing and disbursing of funds.

(d) *Arrangements*: including making the arrangements for the annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(e) *The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings, and in creating a wholesome and intelligent religious life among these communities.

(f) The Committee of Reference and Counsel is further authorized to appoint special committees and commissions to study various matters as may be called for by the Conference or the Committee of Reference and Counsel.

SEC. 3. The Committee on Nominations shall annually present nominees for all the officers of the Conference as specified in Article VII, Section 1, and lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

#### ARTICLE X. COMMITTEE REPORTS

SECTION 1. The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least two weeks before the assembling of the annual Conference.

SEC. 2. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

SEC. 3. Every member shall have equal opportunity to speak upon each separate resolution.

#### ARTICLE XI. RESOLUTIONS

SECTION 1. All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

SEC. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

#### ARTICLE XII. EXPENSES

SECTION 1. The expenses of the delegates shall be met by their respective Boards or by the delegates themselves.

SEC. 2. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute a proportionate share of the budget approved by the Annual Conference. The basis upon which the proportionate shares of the budget are to be reckoned shall be determined by the Annual Conference from time to time as may be necessary upon the recommendation of the Committee of Reference and Counsel. Any Board may, for reasons, contribute less than this amount or designate its con-

tribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

#### ARTICLE XIII. REPORTS OF THE CONFERENCE

The reports of the Committee as amended, the discussion thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

#### ARTICLE XIV. QUORUM

Twenty-five members shall constitute a quorum.

#### ARTICLE XV. AMENDMENTS

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

---

## THE ACT OF INCORPORATION

### AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.  
Chap. 699.

Became a law June 1, 1917, with the approval of the Governor.  
Passed, three-fifths being present.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SEC. 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SEC. 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this

act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

SEC. 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SEC. 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SEC. 6. The principal office of the corporation hereby created shall at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

SEC. 7. This act shall take effect immediately.

OFFICE OF THE SECRETARY OF STATE, }  
STATE OF NEW YORK, } ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,  
*Secretary of State.*

# THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

## ARTICLE I. NAME

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

## ARTICLE II. OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

## ARTICLE III. MEMBERSHIP

This Committee shall be composed of the Chairman or Vice-Chairman of each of the Representative Committees and 21 members, one-third to be elected by the Foreign Missions Conference of North America each year at the annual meeting of the Conference. Those so elected shall hold office for three years or until their successors are elected. The Secretaries of the Representative Committees shall be members *ex officio* of the Committee of Reference and Counsel, without vote.

## ARTICLE IV. MEETINGS

SECTION 1. The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

SEC. 2. Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

## ARTICLE V. DUTIES

SECTION 1. The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures, relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee.

SEC. 2. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

## ARTICLE VI. OFFICERS

SECTION 1. The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Recording Secretary, two or more Secretaries, as may be determined by the Committee, a Treasurer and an Assistant Treasurer, of whom the Secretaries, Treasurer and Assistant Treasurer may be chosen from outside the membership of the Committee; and when so chosen the Secretaries and the Treasurer shall become by virtue of their election associate and advisory members of the Committee without vote. All these Officers shall hold office for one year or until their successors have been elected and have qualified.

SEC. 2. The Secretaries of the Foreign Missions Conference of North America, not including the Recording Secretary, if not elected members of the Committee of Reference and Counsel by the Conference, shall be *ex-officio* associate and advisory members of the Committee without vote.

SEC. 3. The Chairman of the Committee of Reference and Counsel shall be elected annually by the Committee at a meeting called immediately after the



election of the new members by the Foreign Missions Conference of North America. The retiring Chairman, if still a member of the Committee, is eligible for reëlection.

The Chairman, thus elected, shall then appoint a Committee on Nominations, which shall present nominees for the offices of Vice-Chairman, Recording Secretary, two or more Secretaries, as the Committee may determine, and present a list of nominees of the Standing Sub-Committees of the Committee of Reference and Counsel. All officers and members of Sub-Committees are eligible for reëlection.

SEC. 4. All these nominations and elections shall be made annually.

SEC. 5. The Committee on Nominations shall make its report at the first regular meeting of the Committee of Reference and Counsel following upon the annual meeting of the Foreign Missions Conference of North America.

#### ARTICLE VII. DUTIES OF OFFICERS

SECTION 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

SEC. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

SEC. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

SEC. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

#### ARTICLE VIII. COMMITTEE ORGANIZATION

SECTION 1. *Standing Sub-Committees.*—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

1. Executive.
2. Finance and Headquarters.
3. Arrangements for the Annual Meeting.
4. Anglo-American Churches.
5. International Relations and World Peace.
6. Missionary Research Library.

Others may be added as the Committee deems desirable.

SEC. 2. *Representative Committees.*—The following shall be designated as Representative Committees, and other representative committees, with the approval of the Committee of Reference and Counsel, may be added as organized by any group of members.

1. Africa (including Christian Literature for Africa).
2. East Asia.
3. India.
4. Philippine.
5. Coöperation in Latin America.
6. Promotion of Interest (including Publicity, Foreign Students, Radio).
7. Rural Missions Coöperating.
8. Women's Work.
9. Christian Medical Council for Overseas Work.
10. Associated Mission Medical Office.

The membership of these Committees shall consist of persons appointed by the missionary boards having work in the particular field, who desire to share in the work of such Committees, as well as such coöpted members as may be authorized.

Actions of committees which bear upon the interests of another committee or have large implications for the work as a whole shall be reviewed as provided in Article IX, Section 3. Proposals involving the financing and administration of coöperative projects abroad shall be effective as the member Boards in the appropriate committee concur by appropriate action.

(a) *Membership.* The Chairman or Vice-Chairman as may be designated by each Representative Committee becomes its member on the Committee of Reference and Counsel. Together with the Secretary of the Committee he shall be responsible for presenting any matters which properly come before the Committee of Reference and Counsel.

(b) *Finances.* Each Representative Committee carrying on a definite program in specific interest or geographic areas shall report to the Committee of Reference and Counsel by September 1 each year all projects requiring coöperative financing, in order that these may be coöordinated and presented to the Boards by October 1. It shall draw upon the general budget of the Committee of Reference and Counsel or upon the time of any of the Secretaries only as authorized by that Committee.

(c) Each Representative Committee shall elect its Secretary or executive officer who may or may not be a salaried officer.

SEC. 3. *Special Committees.*—The Committee of Reference and Counsel shall appoint from time to time temporary committees as may be assigned to deal with a particular subject.

#### ARTICLE IX. SECRETARIAL COUNCIL

SECTION 1. Each of the Secretaries or executive officers of the Representative Committees upon approval of the Committee of Reference and Counsel shall be related to the Committee of Reference and Counsel as a Departmental Secretary. There shall be a Secretarial Council composed of the Secretaries of the Committee of Reference and Counsel and the Departmental Secretaries.

SEC. 2. The Foreign Missions Conference at its annual session shall appoint one of its Secretaries as Chairman of the Secretarial Council.

SEC. 3. The Council of Secretaries shall be responsible for reviewing the actions of Representative Committees; for reporting actions of any committee to other committees at points where they may bear upon each other; and where the actions of any Representative Committee appear to affect the work of another committee or to have large implications for the whole of the work, the Secretarial Council shall request the original committee to give the matter further consideration, or shall refer it to the Committee of Reference and Counsel for review and appropriate action.

#### ARTICLE X. EXPENSES

The expenses of members of the Committee of Reference and Counsel in attending all regular and specially called meetings of the Committee may be paid out of the treasury of the Committee.

#### ARTICLE XI. QUORUM

Nine of the members of the Committee shall constitute a quorum.

#### ARTICLE XII. AMENDMENTS

SECTION 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

SEC. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

# CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

## I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to coöperate.

## II. MEMBERSHIP AND MEETINGS

The Council is composed of the following national missionary organizations\* and Christian councils:

National Missionary Council of Australia.  
Société Belge de Missions Protestantes au Congo.  
Confederação Evangélica do Brasil.  
National Christian Council of China.  
Conseil Protestant du Congo.  
Dansk Missionsraad.  
Deutscher Evangelischer Missionstag.  
Société des Missions Evangéliques de Paris.  
Conference of Missionary Societies in Great Britain and Ireland.  
National Christian Council of India, Burma, and Ceylon.  
National Christian Council of Japan.  
Committee on Coöperation in Latin America.  
Concilio Nacional Evangélico de Mexico.  
Near East Christian Council.  
Nederlandsche Zendingsraad.  
Netherlands India.  
National Missionary Council of New Zealand.  
Norsk Misjonsråd.  
Foreign Missions Conference of North America (United States and Canada).  
Philippine Federation of Evangelical Churches.  
Confederación de Iglesias Evangélicas del Rio de La Plata  
National Christian Council of Siam.  
Christian Council of South Africa.  
Suomen Lähetysneuvosto.  
Svenska Missionsrådet.  
Association of Missionary Societies in Switzerland.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds: namely, (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general Council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings

\* The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the younger or by the older churches.

of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any Council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting may be invited to attend that meeting of the Council.

### III. FUNCTIONS

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.
2. To help to coördinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.
5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

### IV. THE COMMITTEE OF THE COUNCIL

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

National Missionary Council of Australia .....	1
Société Belge de Missions Protestantes au Congo .....	1
Confederação Evangélica do Brasil .....	1
National Christian Council of China .....	2
Conseil Protestant du Congo .....	1
Dansk Missionsraad .....	1
Deutscher Evangelischer Missionstag .....	2
Société des Missions Evangéliques de Paris .....	1
Conference of Missionary Societies in Great Britain and Ireland .....	5
National Christian Council of India, Burma, and Ceylon .....	2
National Christian Council of Japan .....	2
Committee on Coöperation in Latin America .....	1
Concilio Nacional Evangélico de Mexico .....	1
Near East Christian Council .....	2
Nederlandsche Zendingraad .....	1
Netherlands India .....	1
National Missionary Council of New Zealand .....	1
Norsk Misjonsråd .....	1
Foreign Missions Conference of North America (United States and Canada) .....	7
Philippine Federation of Evangelical Churches .....	1
National Christian Council of Siam .....	1
Christian Council of South Africa .....	1
Suomen Lähetysneuvosto .....	1
Svenska Missionsrådet .....	1
Association of Missionary Societies in Switzerland .....	1

40

For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Each regularly established department of the Council may be represented in the Committee of the Council by its Chairman or other representative of the Committee directing the department's work. Such a representative shall have for each meeting the same rights and privileges as the other delegates.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex-officio*, of the Committee and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

The Committee of the Council may appoint an *Ad Interim* Committee to serve in the period between the meetings of the Committee of the Council with such powers as that Committee may determine. The membership of the *Ad Interim* Committee shall always be on an international basis with representatives from at least five countries on at least three continents.<sup>1</sup>

## V. OFFICERS

The officers of the Council shall be a Chairman, not more than six Vice-Chairmen, of whom two shall be women, a Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties, and their remuneration shall be determined by the Committee. They shall be members, *ex-officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

## VI. EXPENSES

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

---

<sup>1</sup> Subject to ratification by the constituent bodies.

## VII. PROCEDURE

It is understood that the Council and the Committee of the Council will function internationally, and that the members of the Committee of the Council in any one country will not take action as a national group, though they may be called together by the officers of the International Missionary Council for purposes of consultation if this should seem necessary.

## VIII. AMENDMENTS

This constitution may be amended at any future meeting of the Committee of the Council subject to the approval of the constituent organizations.

## NEW MISSIONARIES SAILED

	1941	1942
Number of boards which sent new missionaries . . .	34	30
Number of boards reporting . . . . .	85	87
Total number of new missionaries sent . . . . .	175	121
Married men . . . . .	72	43
Single men . . . . .	18	10
Married women . . . . .	43	37
Single women . . . . .	42	31
With college degrees . . . . .	111	77
With graduate or professional degrees . . . . .	75	42
Total on short terms . . . . .	7	6
Average age at sailing . . . . .	29	29

### *Nature of Work*

Ordained Missionaries . . . . .	65	50
Medical doctors . . . . .	5	13
Nurses . . . . .	18	8
Educators . . . . .	51	14
Agriculturalists . . . . .	2	..
Evangelists . . . . .	71	50
Wives of missionaries not otherwise classified . . .	10	21
Miscellaneous . . . . .	18	15

### *Country to which appointed*

	1941			1942		
	Men	Women	Total	Men	Women	Total
Africa . . . . .	10	18	28	13	12	25
Near East . . . . .	1	..	1	1	1	2
India and Burma . . . . .	16	19	35	1	4	5
China . . . . .	10	5	15	4	2	6
Korea . . . . .	1	1	2	..	..	..
Japan . . . . .	..	..	..	..	..	..
Philippine Islands . . . . .	1	1	2	..	..	..
Latin America .. . . .	45	40	85	36	47	83
Europe . . . . .	..	..	..	..	..	..
Miscellaneous . . . . .	6	1	7	..	..	..
	90	85	175	55	66	121





## INDEX

### A

Act of Incorporation, Committee of Reference and Counsel, 294  
 Adjusting our Christian program to African life, address, 91  
 Africa: address by Miss Mabel Emerson, 65; by G. W. Carpenter, 127; report, 214; division of African affairs, 215; committee membership, 264; committee on Christian literature for, 264  
 Agricultural work, see rural  
 Albright, L. S., 261  
 An unlimited opportunity, panel, 132  
 Anglo-American churches, committee: report, 225; membership, 267  
 Application for membership in FMC, 255  
 Arrangements for next annual meeting: committee, 268  
 Associated Mission Medical Office: report, 223; membership, 264  
 Attendance at 50th Conference, 254; personnel, 272  
 Axling, William, address, 164

### B

Barnes, R. P., led panel discussions, 192  
 Blake, Edgar, memorial, 270  
 Boards and societies of the Foreign Missions Conference: list, 283  
 Bodger, J. D., introduced, 261  
 Booth, N. S., address, 91  
 Breakfast and luncheon meetings, 202  
 British fraternal delegates, 255, 259  
 Brewing, Willard, address, 22  
 Broadcast by Charles T. Leber, 10  
 Brown, William Adams, memorial, 270  
 Bryce, Mrs. L. W., address, 100  
 Budget: proposed, 240; approved with recommendations regarding, 255.  
 Business committee: members, 8; appointment, 254; report, 258-261  
 By-laws of the Committee of Reference and Counsel, 296

### C

Candidate secretary views his task, address, 176  
 Carman, John, address, 157  
 Carpenter, G. W., address by, 127  
 Chairmen of the Foreign Missions Conference, 4; of representative committees, 262, 264-267  
 Chautauqua institute, 227  
 Chiang, Newton, address, 123

China: address by Newton Chiang, 123, 207; relief for, 219  
 Christian approach to Jews, 251  
 Christian home: report, 246, 258; membership, 268  
 Christian literature: exhibit, 198; report, 204, 206, 210, 246; for Africa, 264  
 Christian Medical Council for Overseas Work: exhibit, 198; luncheon, 202; report, 221; membership, 264  
 Christian mission on world order, 228  
 Christian standards of living in India, address, 100  
 "Christian World Facts," 229  
 Church and suffering Europe, address, 16  
 Church committee for China relief: report, 219, membership, 269  
 Church committee on overseas relief and reconstruction, address, 58; report, 217; instruction re budget, 259; membership, 269  
 Clair, Matthew Wesley, memorial, 270  
 Closer relationships of interdenominational agencies, 257  
 Commission on missions in new age, report, 232; discharged, 232  
 Committee (church) on overseas relief and reconstruction, address, 58; instruction re budget, 259; membership, 269  
 Committee for Christian literature for Africa: membership, 264  
 Committee of Treasurers: report, 234; membership, 267  
 Committee of Reference and Counsel and representative committees: report, 203-241; received, 254; wider circulation, 259; soldier meets the missionary, 203; "the silent billion," 204; south of the Rio Grande, 206; strategy in East Asia, 207; the Philippines since Bataan, 210; India in crisis, 212; Africa from new angles, 214; the Moslem world comes nearer, 216; overseas relief and reconstruction, 217; relief from China, 219; Christian service to world health, 221; rural missions, 224; the Anglo-American churches, 225; international relations and world peace, 225; informing the public, 226; meetings of CRC, 229; membership of committee, 230, 258, 262; finances, 231; commission on missions in new age, 232; passports and transportation, 233; special pro-

## INDEX

- gram and funds, 235; inter-council field department, 235; Missionary Research Library, 236; statement of income and expenditures, 238; of assets and liabilities, 239; proposed budget for 1944-45, 240; officers of, 262; executive committee membership, 269; secretarial council, 269; representative and other committees, 264-269.
- Committee on Africa: report, 214; membership, 264; Christian literature for, membership, 264
- Committee on Anglo-American churches: report, 225; membership, 267
- Committee on arrangements: report for 50th meeting, 8; new membership, 268
- Committee on business: elected, 254, 258
- Committee on Christian home: report, 246, 258; membership, 268
- Committee on closer relationships of interdenominational agencies, 257
- Committee on conferences: membership, 268
- Committee on consultation with Christian leaders from other lands: membership, 268
- Committee on coöperation in Latin America, report, 206; membership, 265
- Committee on East Asia: report, 207; membership, 265
- Committee on finance and headquarters: report, 231; membership, 268
- Committee on friendly relations among foreign students: report, 140
- Committee on further procedure, 258
- Committee on India: report, 212; membership, 265
- Committee on international relations and world peace: statement, 142; adopted, 257; report, 225; membership, 268
- Committee on missionary personnel: report, 234; membership, 268
- Committee on missionary research library: membership, 269
- Committee on nominations: appointed, 254; report, 258; for next year, 259, 263
- Committee on overseas relief and reconstruction, report, 217; membership, 269
- Committee on passports and transportation, report, 233; membership, 269
- Committee on Philippines: report, 210; membership, 266
- Committee on promotion of interest: report, 226; membership, 266
- Committee on religious liberty: report, 246; membership, 269
- Committee on revision of constitution: report, 256
- Committee on rural missions: report, 244; membership, 267
- Committee on special program and funds, 235; membership, 268
- Committee on study of Christian home, 246, 258; membership, 268
- Committee on work among Moslems: report, 216; membership, 266
- Committee on world literacy and Christian literature: report, 204, 246; membership, 267
- Committee on World Council of World's Sunday School Association, membership, 258, 269
- Committee to study Christian home: report, 246, 258; membership, 268
- Committees of Committee of Reference and Counsel, 264-269
- Conference of British Societies, greeting, 259
- Conferences, Committee on, 268
- Constitution: of the Foreign Missions Conference, report of committee on revision, 256; of International Missionary Council, 299
- Coördination of interdenominational agencies, 257
- Cultural or scientific frontiers, Bishop Lee's resolution, 260

### D

- Davis, J. Merle, 250, 261
- Decker, J. W., symposium led by, 58, 244
- Department of social and industrial research and counsel, 250
- Deputations and missions of fellowship, 213
- Diffendorfer, R. E., address, 52; elected member of CRC, 230, 265
- Dodds, J. L., address, 68; report of nominating committee, 258

### E

- Earthen vessels, worship, 73
- East Asia: address, 61, 164; strategy in, 207; committee report, 207; membership, 265
- Emerson, Mabel, address, 65; report on revision of constitution, 256
- Enrollment of conference, 254
- Erdman, Mrs. Mabel, seminar leader, 192

## INDEX

- Executive committee: membership of, 269  
 Exhibits at conference, 198  
 Expenditures and income of mission boards, 280-282  
 Europe: committee membership, 265
- F
- Fahs, C. H., 200  
 Far East: see East Asia  
 Finance and headquarters committee: report, 231; membership, 268  
 Financial report, 238-239; of IMC, 245, 253  
 Foreign Missions Conference: organization of 50th meeting, 8; minutes of annual meeting, 254; officers and committees for next meeting, 262; constitution, 289  
 Foreign students: introduced, 255  
 "Forward Together," 257  
 Fridell, E. A., address, 144  
 Foundation Stones for World Christianity, worship, 13
- G
- Gains made in fifty years, address by Dr. Mott, 26  
 Gibson George, seminar leader, 192  
 Greatest force on earth, address, 135  
 Greeting to British societies, 259; archbishops, 259; Baptist Missionary Society of Great Britain, 260
- H
- Health needs of world, address, 104  
 Hering, Hollis, 200  
 Higdon, E. K., seminar leader, 192  
 High Andes, address, 111  
 Hill, Allan Massie, memorial, 270  
 History of FMC, by John R. Mott, 26  
 Hodge, Margaret E., memorial, 270  
 Home base cultivation: see promotion of interest committee  
 Howard, G. P., 206, address, 116  
 How to bring the vision to our church, address, 151  
 Hume, E. H., address, 104  
 Hume, T. C., 197
- I
- Iglehart, C. W., seminar leader, 192  
 Income and expenditures of mission boards in United States and Canada, 280-282  
 Incorporation, act of, of Committee of Reference and Counsel, 294  
 India: address, forward steps, 68; address, Christian standards, 100; aspires to democracy, address, 121; medical school, Vellore, 157; report, 212; seminar on, 228; famine, 257; committee membership, 265  
 In memoriam, 256; Wm. Paton, 260, 270  
 Inter-council field department: report, 235; membership, 269  
 International Committee on Christian approach to Jews, 251  
 International Committee on Christian literature for Africa: membership, 264  
 International Missionary Council: report, 242-253, 261; officers, 242; postwar planning for rehabilitation, 242; postwar regional conferences, 243; bulletins and information, 244; the secretariat, 244; coördinated planning, 245; finances, 245; literature, 246; the Christian home, 246; religious liberty, 246; "International Review of Missions," 247; orphaned missions, 247, 261; our largest responsibility, 249; social and economic research and counsel, 250; report of income and expenditures in 1942, 253  
 International relations and world peace: statement, 142; adopted, 257; report, 225; membership, 268  
 Inter-seminary movement: membership, 269
- J
- Jameson, Carol, address, 160  
 Japan: see East Asia  
 Jews, approach to, 251  
 Joint committees with other organizations, 269  
 Jubilee meeting, broadcast by C. T. Leber, 10
- K
- Knight, Ryland, address, 151
- L
- Latin America: addresses, 116, 125, 169; report, 206; committee membership, 265  
 Laubach literary work, 204  
 Leber, Charles T., broadcast by, 10; address, 135, 254  
 Lee, Bishop E. F., resolution, 260  
 Leiper, H. S., seminar leader, 192  
 Leonard, Adna Wright, memorial, 271  
 Lerrigo, P. H. J., elected executive secretary and chairman of secretarial council, 258, 262  
 Light shines on in eastern Asia, address, 164

## INDEX

Literacy, address, 169; exhibit, 198; report, 204, 206  
 Literature, see Christian literature  
 Lyon, Sarah S., 262

### M

MacMullen, Wallace, memorial, 271  
 McGiffert, A. C., address, 172  
 Marshall, J. W., address, 176  
 Medical missions: see Christian Medical Council for Overseas Work, and Associated Medical Mission Office  
 Medical School for India, addresses, 157, 160  
 Meetings of CRC, 229  
 Membership: of Committee of Reference and Counsel, 230, 258, 262; of subcommittees of FMC, 264, 283  
 Memorials, 256, 260  
 Message to Christians, statement, 142; adopted, 257  
 Mickle, Joe J., 28; election as associate executive secretary, 258, 262  
 Mills, S. J., report, 140  
 Minutes, annual meeting, 254-263  
 Missionaries: training of, 169, 234; repatriation, 208; sailed, 303  
 Missionary breakfast, 202  
 Missionary personnel committee: report, 234; membership, 268  
 Missionary purpose and the whole of life, address, 78  
 Missionary Research Library: exhibit, 198; statement regarding history and work, 200; report for the year, 236; members of committee, 269  
 Mosher, A. T., address, 78  
 Moslems: addresses, 108, 130; committee report, 216; membership, 266  
 Moss, Leslie B., address, 58  
 Mott, John R., address by, 26; co-chairman of 50th annual session of FMC, 8, 255; honorary life member of CRC, 262  
 Murphy, Alice E., address, 86

### N

Necrology, 270  
 Needs we face, addresses, 108  
 New imperialism, address, 22  
 New missionaries sailed, 303  
 Nominations, committee on: appointed, 8, 254; report of, 258; for next year, 259, 263

### O

Officers: 1944 annual meeting, 8; next annual meeting, 258, 262; Committee of Reference and Counsel,

262; of representative committees, 264-267  
 Organization of 50th annual meeting, 8; of the next, 262  
 Orphaned missions, 247  
 Our greatest weaknesses, address, 42  
 Our hope for the future, address, 52

### P

Passports and transportation, report, 233; committee membership, 269  
 Paton, William, memorial, 260, 271  
 Personnel: of committees of Committee of Reference and Counsel, 264-269; annual meeting of the conference, 272  
 Philippine committee: report, 210; membership, 266  
 Plan book for 1943-44, 257  
 Potter, F. M., address, 42  
 Postwar planning, 207, 212, 242; regional conferences, 243  
 Preparation of personnel, address, 169  
 Priest, H. C., 254, 261  
 Program for the annual meeting, 5, 254  
 Promotion of interest committee: report, 226; membership, 266  
 Provident rural church leaders for China, address, 86

### R

Race and human nature, address, 179; world implications of race, address, 187  
 Ransom, Ruth, recording secretary of CRC, 262  
 Recommendations of business committee, 258-261  
 Redfield, Robert, address, 179  
 Reed, G. P., 257, 262  
 Reference and Counsel, see committee of  
 Registration of conference, 254, 272  
 Reisner, Sherwood, address, 169  
 Relief and reconstruction, 212, 217; membership, 269  
 Religious liberty: report, 246; membership, 269  
 Repatriation of missionaries, 208  
 Reports: Committee of Reference and Counsel, 203-241, 259; International Missionary Council, 242-253; revision of constitution, 256; business committee, 258-261; nominating committee, 258; international relations and world peace, 225  
 Representative committees: report, 203-241; ex-officio members of CRC, 262; membership of, 264-267

## INDEX

- Resolutions: See business committee report, 258-261
- Ross Emory, election as executive secretary, 258, 262
- Ruland, L. S., address, 61; seminar leader, 192
- Rural missions: coöperating committee exhibit, 198; report, 224; membership, 267
- Rycroft, W. S., address, 111
- S
- Sailing of missionaries, 303
- Saint Christopher's Training College, application, 255
- Schloerb, R. W., worship, 13
- Secretarial council: ex-officio members of CRC, 263; membership, 269
- Seminaries in the training program, address, 172; panels and seminars, 192
- Seminary students, conference with, 192
- Shafer, L. J., seminar leader, 192
- Shank, Hazel F., 258
- Silver Bay conference, 227
- Smith, W. B., seminar leader, 192
- Social and economic research and counsel, 250
- Soldier meets the missionary, 203
- South America, see committee on coöperation in Latin America
- Special program and funds: report, 235; membership, 268
- Special training courses, address, 170
- Speer, Robert E., worship, 73; co-chairman of 50th annual session of FMC, 8, 104
- Strong, Tracy, address, 16
- Student Volunteer Movement, address, 174
- Study of the Christian Home: report, 258; committee membership, 268
- Subcommittees of the Committee of Reference and Counsel, membership of, 264-269
- T
- Thomas, W. T., address, 174; panel leader, 192
- Tobias, C. H., address, 187
- Training of missionaries, 169, 234
- Treasurers' committee: report, 234; membership, 267
- Truth shall make you free, addresses, 121
- U
- Union churches for Anglo-American communities: report, 225; membership, 267
- United Council of Church Women, 235
- Ure, Ruth, address, 121
- V
- Vision of world missions today, 144
- Vellore medical school, addresses, 157
- W
- Waldorf, Ernest Lynn, 271
- Ward, Mrs. Mae Yoho, address, 125
- Warnshuis, A. L., 8, 254
- Webster, J. Lucille, address, 170
- Weddell, Sue, panel led by, 132; elected executive secretary, 258, 262
- Women's luncheon, 202
- World day of prayer, 235
- World literacy and Christian literature: report, 204; membership, 267
- World's Sunday School Association: nomination of members of world council, 258, 269
- Wysham, W. N., address, 130
- Wysner, Glora M., address, 108, 266