FOREIGN MISSIONS CONFERENCE
of NORTH AMERICA • JANUARY, 1945

REPORT
OF THE
FIFTY-FIRST ANNUAL MEETING
OF THE
CONFERENCE OF FOREIGN MISSION BOARDS
IN
CANADA AND IN THE UNITED STATES
Royal York Hotel, Toronto, Canada
January 5-8, 1945

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
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IMPORTANT NOTICE

STAFF REORGANIZATION, APRIL 1, 1945

Note: This volume embodies the report of FMC Annual Meeting at Toronto, January 5-8, 1945. The following statement covers subsequent action by CRC in fulfillment of decisions reached at Toronto and is of such importance that it is appended to the present report for information.

The Fifty-first Annual Meeting of FMC considered and adopted the reports of the Committee on Constitution and Functions and the Committee on Staff Adjustments. (Minutes 6 and 7, p. 140.) The former presented recommendations for revision of the Constitution and By-laws. The new text as adopted appears on pp. 180-187. The latter proposed a reorganization and enlargement of staff to meet the rapid increase in the work of FMC and its growing complexity which will be greatly augmented under postwar conditions. The plan was adopted to be put into effect as soon as the financial support is assured and the personnel secured.

Acting on the authority thus given the Committee of Reference and Counsel, after reviewing the financial returns, voted (CRC 580, February 23, 1945) to proceed with arrangements for putting the new plan into operation as of April 1, 1945, the beginning of the new fiscal year. The recommendations included the election of Secretaries of Representative Committees as Secretaries of FMC and in line with these actions the secretarial staff of FMC, beginning April 1, will be constituted as below. Their primary responsibilities are as noted; other duties to be assigned as agreed upon through the Secretarial Council.

Wynn C. Fairfield, general administration and chairmanship of Secretarial Council
Miss Sue Weddell, general administration and India Committee
Miss Gloria M. Wysner, general administration and Committee on Work Among Moslems
Emory Ross, Africa Committee
Rowland M. Cross, Committee on East Asia
W. Stanley Rycroft, Committee on Cooperation in Latin America
E. K. Higdon, Philippine Committee
J. G. Vaughan, Associated Mission Medical Office
Edward H. Hume, Christian Medical Council for Overseas Work
Douglas N. Forman, Christian Medical Council for Overseas Work
John H. Reisner, Rural Missions Cooperating Committee

The names of an additional secretary for general administration and the Secretary for the Committee on World Literacy and Christian Literature will be announced when these places are filled.
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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.
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  Rev. David J. Burrell, D.D.
  Rev. A. S. Lloyd, D.D.
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  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.
  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. F. 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.
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 Weddell
1942—Canon Leonard A. Dixon
1944—Rev. A. L. Warnshuis, D.D.
  John R. Mott, LL.D.
  Dr. Robert E. Speer
1945—Rev. A. V. Casselman, D.D.
ORGANIZATION OF FIFTY-FIRST
ANNUAL MEETING
January 5-8, 1945

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, J. J. Mickle
Recording Secretary, Weyman C. Huckabee
Treasurer (To be filled)

Committee on Arrangements
Miss Elizabeth M. Lee, Chairman

L. S. Albright  Emory Ross
A. V. Casselman  Mrs. Charles H. Sears
Ralph E. Diffendorfer  Miss Margaret Shannon
Wynn C. Fairfield  Wilbert B. Smith
Miss Margaret Forsyth  A. Ervine Swift
Forrest L. Knapp  Weyburn T. Thomas
P. H. J. Lerrigo  A. F. Upford
Mrs. William H. Medlicott  Mrs. Mae Yoho Ward
J. J. Mickle  Miss Sue Weddell
Harry C. Priest  Miss Gloria M. Wysner
Miss Ruth Ransom  Y. C. Yang

Committee on Nominations
Fred Field Goodsell, Chairman

E. K. Higdon  A. Ervine Swift
Miss Elizabeth M. Lee  H. Kerr Taylor
Miss Gertrude Schultz  Mills J. Taylor
Miss Hazel F. Shank  M. Edwin Thomas

Business Committee
L. A. Dixon, Chairman

Miss Edna Beardsley  Miss Elizabeth M. Lee
John A. Gregg  Jesse R. Wilson
Program

Theme: Evangelism in the Postwar Period


The main consideration of the Conference was given to five special subjects which have been denominated the "imperatives." The Conference was divided into four groups for the discussion of the first four "imperatives"; these group discussions occupied the periods, 2:00 to 5:00 and 7:30 to 9:00, Friday afternoon and evening. Each group presented a ten-minute report at the Saturday evening session for review by the Conference. The fifth "imperative" was presented and discussed in the session of the full Conference Sunday afternoon, January 7, at 2:15.

The Canadian Student Christian Movement held a conference parallel with the meeting of the Foreign Missions Conference of North America, January 5-8. It was addressed by delegates and representatives in attendance on the Foreign Missions Conference and a joint session was held Sunday afternoon.

Friday, January 5

Forenoon

Presiding—A. V. Casselman, Executive Secretary Emeritus, Board of International Missions, Evangelical and Reformed Church

Call to Order—Fifty-first Annual Conference

Prayer—Robert M. Hopkins, President, United Christian Missionary Society

Welcome—A. E. Armstrong, Secretary, Board of Overseas Missions, United Church of Canada

Presentation of Program—Miss Elizabeth M. Lee, Executive Secretary, Woman's Division of Christian Service of The Methodist Church

Presentation of Report of the Committee of Reference and Counsel—Emory Ross, Executive Secretary, Foreign Missions Conference

Election of Business Committee

Address—Evangelism in the Light of Present World Conditions, Bishop James Chamberlain Baker, Chairman of International Missionary Council

Address—Evangelism and Present Imperatives in Christian Missions, M. T. Rankin, Executive Secretary of the Foreign Missions Board of the Southern Baptist Convention

Worship Period—The Most Reverend Derwyn T. Owen, Archbishop of Canada

Afternoon and Evening

For each of the Friday afternoon and evening group meetings the program included a platform presentation of the "imperative" assigned to the group, followed by discussion.
PROGRAM

Saturday, January 6

**Forenoon**

Presiding—Mrs. Leslie E. Swain, President, Northern Baptist Convention

Prayer—Bishop David H. Sims, African Methodist Episcopal Church

Report of Committee on Constitution and Functions—Miss Mabel E. Emerson, Secretary, Foreign Department, American Board of Commissioners for Foreign Missions

Joint Committee on Religious Liberty—O. Frederick Nolde, Dean of the Graduate School, Lutheran Theological Seminary, Mount Airy, Pa.

Report of Committee on Staff Adjustments—Miss Mabel E. Emerson

Worship Period—James Endicott, United Church of Canada

**Afternoon**

Visits of observation under the direction of the Toronto Committee:
- The Royal Ontario Museum, particularly the Chinese Section
- University College, the original unit in the University of Toronto
- Hart House, the social, recreational and student administrative center of the University
- The Canadian School of Missions, the cooperative missionary training center of the Canadian Boards

Reception at the Parliament Buildings given by His Honor the Lieutenant-Governor of Ontario in honor of the delegates to the Foreign Missions Conference

**Evening**

Presiding—A. V. Casselman

Prayer—Miss Florence A. Partridge, Secretary of Women's Guild, Evangelical and Reformed Church

Reports from Discussion Groups 1 to 4.

Discussion

Worship Period—Fred Field Goodsell, Executive Vice-President, American Board of Commissioners for Foreign Missions

**Sunday, January 7**

**Forenoon**

Church services. Many pulpits were filled by visiting delegates as arranged by the Toronto Committee

**Afternoon**

Presiding—A. V. Casselman

Special session of the Conference to which were invited representatives of student groups from the neighborhood of Toronto

Worship Period—William Bothwell, student, Knox College

Presentation of Imperative No. 5: *The foreign mission enterprise must discover, enlist, train, commission and send out personnel specially fitted to meet postwar conditions*—Winburn T. Thomas, General Secretary, Student Volunteer Movement

Forum discussion led by Miss Ruth Ransom, General Secretary, Woman's Board of Foreign Missions, Reformed Church in America
PROGRAM

Evening
Presiding—Mills J. Taylor, Associate Secretary, Board of Foreign Missions of United Presbyterian Church of North America
Worship Service—Miss Margaret T. Applegarth, National Chairman, World Day of Prayer Committee
Address—The Summons to a Great Advance in Evangelism and the Price Which Must Be Paid—John R. Mott, Honorary Chairman, International Missionary Council

Monday, January 8

Forenoon
Presiding—J. H. Arnup, Moderator of the United Church of Canada
Prayer—Adam W. Miller, Secretary and Treasurer, Missionary Board, Church of God
Membership in Foreign Missions Conference:
United Missionary Society of Mennonite Brethren in Christ
Women's Missionary Society of A. M. E. Church
Committee on Friendly Relations Among Foreign Students
Recommendations from Committees of FMC
Report of Committee on Closer Relations
Report of Nominating Committee—Fred Field Goodsell
Report of Business Committee
Report of International Missionary Council: Postwar Conferences—L. S. Albright, Assistant Secretary, International Missionary Council
Worship Period—Dean Edward R. Welles, St. Paul's Cathedral, Buffalo

Afternoon
Presiding—A. V. Casselman
Prayer—John B. McLaurin, Secretary, Canadian Baptist Foreign Mission Board
Further discussion and action on the reports of FMC committees
Fellowship Conference on the Sources of Spiritual Power—C. W. Iglehart, Professor of Missions, Union Theological Seminary

Columbia Broadcasting System
"Church of the Air," Sunday, 10:00-10:30 a.m. EWT, Mrs. Leslie E. Swain; 1:00-1:30 p.m., Jesse H. Arnup, Miss Mabel E. Emerson, Bishop Edwin F. Lee and others, with dramatization. Toronto station CFRB.
PRESENTATION OF THE PROGRAM

Miss Elizabeth M. Lee, Chairman of the Committee on Arrangements for the Fifty-first Annual Meeting, reported for the Committee and presented the program for the Conference with the following statement:

We are now a year on our way into the second half century of the Foreign Missions Conference. The unique program of the Jubilee cannot be forgotten. It can never be matched. But the Committee felt that the Fifty-first Annual Meeting might, in its study and action, well be a pivotal one for the future of this organization. The year has brought us closer to a world free from war and we shall soon be facing a new challenge when the highways of God will be wide open for advance. The thinking we do this year and the decisions we make relative to our cooperative enterprises for the postwar world may reach far down through the years.

The program has few stated addresses and these have been carefully planned to prepare us for the chief emphases of the opportunity and crisis before us. The two introductory speakers are Bishop Baker and Dr. Rankin who will present two sides of the main theme: Evangelism in the Postwar Period. These keynote addresses will be followed this afternoon and evening by four study groups for the consideration of the four major "imperatives" of evangelism. They deal with foreign missions in relation to (1) Relief and reconstruction, (2) Government procedures and political, economic and social trends, (3) New ways of expressing the gospel, and (4) Community contacts. A fifth "imperative" will be presented for discussion by the full Conference on Missionary Personnel, Sunday afternoon. In these discussions many related issues of the utmost importance will be considered. The committee believes that there will be not merely an exchange of opinion, but a clear focus of ideas which will bring enrichment to our total thinking.

It has been necessary to make an important change in the program by transposing the Saturday and Monday morning business sessions. The reason is this. Last night the Committee of Reference and Counsel had a four-hour session discussing and recommending to the Conference the report of the Committee on Constitution and Functions, and the attendant report of the Committee on Staff Adjustments. Both of these reports were presented by Miss Mabel E. Emerson, the Chairman of the committees. It was felt that the enthusiasm of the Committee of Reference and Counsel for the proposed enlarged organization and program of the Foreign Missions Conference should be transmitted as early as possible to the entire Conference, as this is the crux of this Fifty-first Annual Meeting and the
ADDRESSES AND STATEMENTS

channel through which we shall prepare to strengthen our partnership as we meet the time of testing in the world of tomorrow. So this whole discussion will come on Saturday morning.

Saturday afternoon we shall find enjoyment and relaxation in the sight-seeing and the reception at the Parliament Buildings so graciously provided by our Toronto friends.

The committee early asked Dr. Winburn T. Thomas to plan with Canadian student leaders a Conference for Students which should be a part of this Conference but held during this week-end at Wycliffe College. We look forward to Sunday afternoon as one of the most interesting sessions when these students will join the entire Conference in a discussion of the fifth major "imperative" of evangelism: New Missionary Recruits for the Postwar World.

Sunday evening in an open mass meeting we are grateful that Dr. John R. Mott has consented to lead us in a high hour of inspiration as we think of the "Summons to a Great Advance."

We shall then have the Saturday morning program on Monday morning. And after other business is finished we hope to close on Monday afternoon with a Fellowship Conference on the Sources of Spiritual Power, which we pray may send us out envisioned and empowered to bring to fruition the plans we shall have made for Christian missions in this world crisis.

EDITORIAL NOTE: An effort has been made to present as complete a record of the addresses and discussions of the Conference as is possible within the limits of available space. Unfortunately a few manuscripts were not obtainable. It is especially regretted that among them was Dr. John R. Mott's "Summons to a Great Advance."
EVANGELISM IN THE LIGHT OF PRESENT WORLD CONDITIONS

JAMES CHAMBERLAIN BAKER
Chairman of International Missionary Council

There is a strange confusion among many Christians when we talk of evangelism. On the one hand, there is ready assent that it is our "chief task," "the center of the matter," "the essential work of both church and mission." 1 "Evangelism must continue whatever else is dropped." 2 "Evangelism is not a mere activity of the church to be taken up or dropped as the mood may rule; it is a necessary part of the Christian duty." 3 We have recognized our obligation at conferences like Madras and in every approach to our task as followers of Christ.

The purpose of the conference this year is to sharpen our focus regarding the meaning, the task, and the power of evangelism and so to realize anew the thrill of the everlasting and inexhaustible relevance of the gospel of Christ to the needs of men and of society. We know that a pre-condition is that we should look at the word evangelism and the task of evangelism—and the very gospel itself—"in the light of present world conditions," in relation to the needs and problems which involve the human spirit in this year 1945. What we want to do is to lift up the question as to whether or not present world conditions offer an unusual opportunity for winning men to Christ, attaching them to the church, and setting forward the whole Christian movement in the thought of the non-Christian world.

I

We must begin with the fact of war, "the terror that stands at the shoulder of our time," 4 and its effect upon people. For there is a spiritual warfare going on, as well as the brute material conflict. War does dreadful things to us, alike at home and on the battle front. To make use of New Testament language there are such things as have not happened since the beginning of the world—earthquakes and famines and pestilences, "the nations in dismay, bewildered, ... men swooning with panic and foreboding of what is to befall the universe." 5 For multitudes this is nothing but a poisoned, chaotic

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1 Hocking.
2 Latourette.
3 Paton.
4 MacLeish.
5 Moffatt.
and terrorized world, with shattering blows of sorrow, tragedy and bereavement.

There is also the prostitution of man’s loftiest achievements in science “in the shameful galleys of slaughter”; the most hideous accumulations of bitterness and hatred which are even today flaming into civil war as the entire social atmosphere is corrupted by suspicion and mistrust.

The whole situation exerts a downward pressure on our standards and ideals. Habits of the moral life are being destroyed which have had vast emotional and steadying significance. The majority of men are hoisted to such levels of human living as they have reached. They have not come to their moral standards through rational processes but through these emotional and steadying habits achieved by the race, which are so central a part of the complex social matrix of our life. It is a grievous loss to have these habits destroyed.

It will not be any easy thing, when the war is over, to rebuild throughout the world, to raise again old foundations, to repair ruins, to restore wrecked homes. It will be vastly more difficult to discover new moral and spiritual roots for the life of society, to achieve moral standards and habits and a common conscience throughout the world. No wonder thoughtful men are turning to high religion as the hope of salvation for all mankind. We must realize sharply that “evangelism has become a question of life and death. For while military and political power may render the pagan forces harmless for the time being, they will reappear in other forms unless they are overcome spiritually.”

II

“In the light of present world conditions” we have come to a new awareness that the heart of man is desperately wicked, and that the time is overripe for a revival of evangelical faith in Christ the Redeemer. “Sin increased but grace surpassed it far,” that is the needed assurance for multitudes whose cry is becoming “who shall deliver me from the body of this death?”

The grim story of contemporary life is an apocalypse of the “radical evil in the heart of man.” Paul’s description of the godless life in the first chapter of Romans has come alive as we have ourselves looked upon the terrifying face of evil and its sinister power. Hear the words again: “Yes, as they disdained to acknowledge God any longer, God had given them up to a reprobate instinct, for the perpetration of what is improper, till they are filled with all manner of wickedness, depravity, lust, and viciousness, filled to the brim with envy, murder,
quarrels, intrigues, and malignity—slanderers, defamers, loathed by God, outrageous, haughty, boastful, inventive in evil, disobedient to parents, devoid of conscience, false to their word, callous, merciless; though they know God’s decree that people who practice such vice deserve death, they not only do it themselves but applaud those who practice it.”

Sensible men no longer talk of “sin” as something vague, abstract, unreal, theological. The word, and the fact of sin, have found a new place in our vocabulary and only the shallow avert their faces from the horror of what man does to his brother man. The unbelievable cruelties and animalisms that lie just below the surface of human life have today broken through its crust with appalling horror.

When we stand as living souls with bad consciences in the presence of the living God then the wonder of the redeeming revelation of the gospel dawns upon us. An evangelism for our day should have new range and depth of meaning in the light of the terrible sins of all peoples and nations—our own nation and our lives necessarily included. That which made the first disciples apostles for too many has faded away. We must revive it by standing where the apostles stood, and seeing Christ in the awful and glorious light in which they saw him. “Behold the Lamb of God which taketh away the sin of the world.” “Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation.” It has been suggested that the great Hallelujahs of the last book of the Bible are out of the hymns of the early church, expressing their emotions and motives as they realize their debt to their Redeemer.

Disciples become apostles when they realize the ample generosity of God in his redeeming grace. There is no other gospel for this year 1945—at home or anywhere in the world. Evangelism will become passionate and thrillingly compelling as we see the relevance and power of the gospel for sinful men and nations today everywhere.

III

We pass next to the intellectual challenge of this day to the Christian faith which must inevitably necessarily condition our thought and practice of evangelism.

Hear one of Paul’s revealing sentences: “I destroy arguments and every obstacle that is raised against the knowledge of God, and I take captive every thought and make it obey Christ.” He knew that the pagan mind stood athwart the Christian gospel and that it must be met intellectually.

Glover has given us unforgettable descriptions of the way the early
church met powerful "thought-out" societies and civilizations and tri­umphed because they not only outlived but out-thought them. The early church was a "community of thought" as well as a community of life.

So it must be today. Strong heathen tides are sweeping through the ideas and life of our time—in our industry, politics, education, amusement, press, social customs. "Older impersonal polytheisms are being replaced by newer impersonal polytheisms." The debate is inescapable. The battle of ideas is terrific and of immeasurable consequence. "There is no such thing as immunity to ideas. Infections and contagions take place across all borders." To take a startling example, we have not escaped the contagion of Hitlerite ideas even in America.

One reason for the discontent with the word evangelism is that all too often it has been appallingly vague in its content and emotional in its challenge. It has been satisfied with "repentance" and "conversion" which have not gone deep nor altered the pagan convictions nor practices of life. "Decisions" and "baptisms" are not enough nor states of emotional upheaval which subside without leaving enduring changes of habit and character. There must be spiritual depth, the mind must be informed, and there must be disciplinary processes that the will may be fortified and habits patiently rebuilt.

One of the most hopeful trends in the church today is the new emphasis upon the place of the intellect in her life. Religious education has new standing. We see where we have failed even in our own schools and colleges at home and overseas. Our children and our converts have been "inadequately instructed." "We have shirked the labor of thought." "We have missed the reward of depth." This has been true too often for our ministers as well as for our laymen—young and old.

All this has to penetrate into the very heart of the church's life. We must see that we have an "inside job" of educating our own members—young and old. Our common lack of systematic instruction for the average church member has been a scandal. It has been fragmentary, desultory and even haphazard.

Evangelism for 1945 must be more specific in its content, as I shall say in greater particularity later, and it must explore again with its converts the common faith which is at the heart of our Christian heritage. "We must get hold of our truth at a deeper level." The pulpit must accept more consistently its teaching office and through books and the public press extensive educational work must be carried on. And somehow Christian education must get into the educational system itself if the world is to survive. "The radiance of truth

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Hocking.
EVANGELISM IN LIGHT OF WORLD CONDITIONS

must flash into every recess of personal life and communal relations. . . . Only thus can the Protestant churches seriously match the massive thought system of Roman Catholicism or the ideologies of the new political religions.”

IV

Our next challenge to a new evangelism in this year 1945 arises out of the growing impersonalization of life with its awful leakage in human value. The effect of all totalitarianisms and total warfare is to submerge the individual and disrupt all the primary groups of home, neighborhood, church, and larger community life of every form and character. By direct intention and action in Europe, all centers of spontaneous life and the life-giving diversities of independent groupings have been suppressed. Persons have become mere objects of irresponsible, arbitrary forces—“ciphers without individuality.”

In the countries of the allies likewise we must take account not only of the effects of military regimentation but likewise of the general mass organization of our life. Our enormous cities, crowded industrial areas, big business of all sorts, standardized entertainment, radio broadcasts, all tend to produce “the herd type of man” with consequent loss of the sense of dignity and worth and a conviction of vocation in the day’s work.

Our evangelism must learn how to approach this changed organizational character of our life and find new and often unconventional approaches to multitudes of people who have lost God and their neighbors—more often than not through no fault of their own. We shall need men of creative ability who are not afraid to do different things in this different time.

Doubtless we shall see something analogous to the circuit riding of pioneer days when the evangelist followed the moving tides of population. Already other patterns of approach are developing such as the organization of small groups in which the individual can find himself again, shop chaplaincies, approaches to students, workers, business men, et al. Evangelism must get out of old grooves and go where people are. Community evangelism is reappearing which takes over many of the techniques of mass evangelism, which we had so largely abandoned or discarded. If the population is in larger units than formerly then the church’s ministrations must be adapted to the service of these larger groups.

We are coming to new awareness also of the church itself as an instrument of evangelism by its very nature. In her essential genius

13 From the report The State of the Church of the Federal Council 1938.
14 We are indebted to men like MacMurray, Mannheim, Oldham, Mumford, Drucker and others for penetrating studies of the human chaos which results when “Community” is lost and when men have no feeling of a real place in Society.
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the church is a fellowship making for community. We are greatly indebted to Visser 't Hooft for his descriptions of the way in which already in Europe the church is proving herself a "decisive influence of renewal and integration," helping to create "centers of new common life amidst the ruins of the old world," recognizing her responsibility to the masses and calling many out of mass life into the responsible freedom of children of God. Her task, 't Hooft has well said, is to give back to men God and their neighbors.

We may add that all this may help us to understand our task better in the lands of the younger churches where the winning of the larger groups is more important than we have sometimes realized. "Too often our nineteenth century individualism tore men and women, one by one out of the family, village, and clan and thereby permanently deracinated or maladjusted them." 15

V

The "social gospel" is coming with new strength into the evangelism of our time. We hear a chorus of voices summoning the church to put its message into "a wider texture," to give it "the cosmic and community note." 18 The World Council of Churches in process of formation has its study department. One of its first important documents entitled Ecclesia Militans shows how the church is militant today in ethical, social and political matters. Under the heading "The Church Speaks to the World" quotations are given from 40 churches in 10 different countries under the subtitles: The Duty of the Church to Speak to the World; The Church Speaks to the State, to the Nation, to the Society, to the World of Nations, etc., etc.

Since that publication later declarations from Catholics and Protestants, and from both together, have come from many quarters showing that the church is on the offensive on behalf of a Christian society with a thirst for a true freedom, a true justice, and a real security. There are no geographical limits. These statements are coming from the continental churches, from England and the Americas, and from the ends of the earth. One of the greatest leaders in showing that the gospel is relevant to every phase of life was William Temple. It was a famous non-conformist churchman who said some months before the Archbishop's death: "The Archbishop of Canterbury has given a lead which has put Christianity on the map as it has not been on the map for fifty years. Criticized for talking politics and sociology, he has claimed a place for Christ's spirit which is the first place, and demanded that every phase of man's activity be directed by it. It must guide everything, says the redoubtable Temple." Others like Bishop

15 Latourette.
18 See Farmer.
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Berggrav have spoken out of “the furnace fires of suffering and persecution.” 17

The missionary movement at its best has given an emphatic lead in seeking “a wider texture” for the gospel. The Jerusalem Conference said: “Man is a unity and his spiritual life is indivisibly rooted in all his conditions, physical, mental and social.” The preparations for Madras took large account of the effect upon the younger churches of the social, economic and political environment and the reports coming out of Madras revealed a growing sensitivity of social conscience in the churches throughout the world. “It is not enough to say that if we change the individual we will of necessity change the social order. That is a half truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change these individuals and you do not necessarily change the social order unless you organize those changed individuals into collective action on a wide-scale frontal attack upon those corporate evils.” 18

Prof. Hocking, in many places, has discussed “the inner pugnacity” of Christianity, contrasting it with the amiability of other world faiths in regard to social witness and practices. It has the right to speak, the incentive being given in the gospel’s central teachings. It must speak for “we can rightly say that no degree of piety, no profundity in theology, and no effectiveness in the cure of individual souls can make up for social blindness.” It has spoken across the centuries, sometimes with faint voice and again with thunderous tones. The document already referred to, i.e., Ecclesia Militans, gives chapter and verse to illustrate this. And in his posthumously published “The Church Looks Forward” the Archbishop of Canterbury repeatedly says there is a Christian view of these social matters and that he is concerned to find what that view is. “And I find it is really necessary in these days to persuade people that the Christian church has quite steadily maintained a witness on these matters, though it has been obscured—never completely obliterated. . . . I think it’s going pretty strong again now.” 19

VI

I must briefly point out the exceedingly important relation of evangelism to man’s eager search today for world order. Apart from the teachings, vision, power and practice of religion we shall make little

17 See interesting story on Berggrav and other European churchmen in “Time,” December 25, 1944.
19 Page 147. See also page 151.
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progress toward a new world wherein men shall beat their swords into plough shares, their spears into pruning hooks, and learn war no more.

Paton, in one of his books, quoted a private memorandum from Prof. Toynbee: "There is no other way of creating an international ethos than the preaching of the gospel of God as the Lord of the nations, and as the Father of men, women and children out of whose mutual relations the mirages called nations are conjured up. It is only through a sense of the common Fatherhood of God that we can hope to awaken a sense of the brotherhood of Man. Thus there can be no international ethos without a religious basis." 20

Two principle contributions may be expected of religion in this life and death matter.

First, let the church bear prophetic witness to the religious doctrines and principles underlying any just and durable peace. Today theology is coming into new standing. At Madras we began with "The Faith by Which the Church Lives" and one of the most significant documents of our time is the recent report of a "Commission of Christian Scholars" to the Federal Council of Churches of Christ in America on "The Relation of the Church to the War in the Light of the Christian Faith." All this is necessary for the church and for all men to realize, for it has been acutely remarked that we have no foothold to change the world unless we lay hold of a truth beyond the world.21

The second principal contribution of the church is through worship—a remark which to some seems unreal, and without understanding. Such skeptics should read Hocking's remarkable chapter on "worship" in the heart of his volume on "Man and the State." 22 At the center of his argument is his affirmation that worship is not an "act of fruitless contemplation, or one whose fruit is only in another world, it makes a difference in the living that follows it." 23 Then he argues at length these principal points: (1) Worship promotes that original human solidarity which underlies political and all other social groupings. Worship is the most complete break of the enclosure of selfhood, and is not complete until its groups cross all other lines of division. Without it the state is dead at its root. (2) In sustaining this solidarity religion maintains that impersonal interest in mankind which political life increasingly demands, and yet increasingly tends to break down. (3) Worship promotes change while at the same time conserving the best that has been achieved. It is explorative and originative, the conscious ally of the \textit{elan vital}, living

21 See John MacMurray "Chaos and Community" for a powerful statement of the place of Christianity in reconstruction.
22 Page 414.
23 Italics mine.
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at the growing point of human nature. (4) It alone can create the international spirit, the international obligation; it alone can permanently sustain and ensure that spirit.

I have quoted Hocking at this length because of the far-reaching importance of his words. Their bearing upon the evangelistic task of the church is apparent and must mean that our worship must range farther into human relationships, for such big areas in our life and thinking are still unpenetrated by worship, and go deeper in the deeps of God’s life in us which are below our thinking and knowledge, inspiring and reshaping fundamental attitudes and convictions through living fellowship with him in whom we live, and move and have our being. In the words of William Temple: “To worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.”

I had hoped to speak of “Religious Liberty and Evangelism” but time does not permit. I wish however to point out that Sumner Welles in his influential book, “The Time for Decision,” when discussing Germany speaks of religious freedom as one of the most important forces of renewal which will make for Germany’s salvation. “Among the few admirable figures who have appeared upon the German scene during the years of Hitlerism are those who have dared to speak in the name of the churches. The spiritual reformation which can result from freedom of religion in Germany may be very great.”

VII

There is a shining and far-reaching sentence in the famous funeral oration of Pericles concerning the casualties of the Peloponnesian War: “To take the youth out of the state is like taking the spring out of the year.” This holds true for the home, the neighborhood, the church, and spiritual casualties are an even greater loss than the physical deaths. There is therefore no more important task for us than our evangelism in relation to youth. Its highest success will come if it is an evangelism for youth in terms of youth’s life, experiences, problems, and largely by youth or at least by those whose youthful spirit and understanding are such as to be comprehended by youth.

Let us look quickly at some aspects of our problem:

First, at the tragically poisoned youth of the totalitarian regimes, with generous impulses transmuted into wickedness. They are up-

24 Hope of a New World.
25 Page 360, italics mine.
26 The poet Frost’s poem “What Fifty Said” was written when he came to the half century’s mark. It should be required reading for us all with its concluding lines: “Now I am old my teachers are the young . . . I go to school to youth to learn the future.”
rooted, violent, undisciplined, disillusioned, mistaught, conditioned to evil.

Second, let us think of the youth of all the nations and the disintegrating and corrupting experiences of war—all the more tragic because so many of them had no adequate basis for faith in God or man to begin with.\(^\text{27}\)

Third, if youth are to escape bitterness, disillusionment and cynicism they will need to fill the void left when the war enterprise is gone. Even false causes have had incentive and have been capable of evoking passionate commitment. Some way young people must discover worthwhile tasks into which they may throw their lives and great beliefs which can restore integrity and meaning to life.\(^\text{28}\)

Over against this situation so quickly and inadequately suggested we need to look at the hopeful elements.

First, we need to remember the unquenchable creative forces of youth of which we have had many illustrations even in the midst of war. Young people will be again manifesting their sensitiveness to human situations, their power of imagination, their faith in causes of their own choosing, their dynamic courage and daring, their strong hopefulness and buoyancy. They will get together again just as they did in youth movements throughout the world after World War I. Doubtless their elders will again misunderstand them, fear them, seek to repress them or to manipulate and use them. Yet still they are “the spring of the year” for the race, the motive power of the world.\(^\text{29}\)

Second, significant youth movements have survived even in the midst of war such as the World’s Student Christian Federation, the Christian Associations and many others. We shall need to do everything we can to strengthen these movements—especially those that are international.

Third, many of the men in service “have seen the church” and its work in the South Seas and elsewhere and have a new appreciation of missionary work and the power of the gospel among all peoples. Christian missions will have many new advocates and we shall be recruiting the lay and specialized leadership of the churches through many of these returned service men.

Fourth, just as masterless men will take a leader who leads them on to corruption and death as lurid contemporary history has proven, so many idealistic youth will respond to the call of Christ whose words

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\(^\text{27}\) See Bell’s article in Atlantic, December 1944.

\(^\text{28}\) Pugh in “The Church and Returning Service Men,” page 10: “War confuses the depths of any man’s soul. . . . Men and women are going to be shaken loose from moral rules. Numberless folk who would never think of betraying their principles are going to be unashamed sensualists. The ten commandments are going to be put on the shelf gleefully and riotously. The cry of ‘eat, drink, and be merry’ is going to be louder than ever before.”

\(^\text{29}\) President Butler of Columbia in his annual report: “Young people will be called upon in the immediate future to prove once and for always whether mankind is intelligent and moral enough to put an end to the murder, brute force and pillaging which are threatening to bring civilization itself to an end.” (New York Times, January 1, 1945.)
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of wisdom and whose example of sacrifice will have heightened meaning and appeal to them against the unparalleled tragedy of our time. The hour has come for another great Christian movement. The need of the world is written in letters of fire. If it comes—as I believe it will—it will be because strong consecrated young men and women with personalities redeemed and trained, give themselves to this task as they have in every other creative era of church history. Christ-centered and Christ-filled persons, with keen intelligence, with sympathetic imagination, with deep sense of obligation for fellowmen of all nations, with sacrificial and disciplined purpose, can lead the world out of its sickness into health, and out of its lostness into salvation.

“This is our faith tremendous
Our wild hope who shall scorn
That in the name of Jesus
Our world shall be reborn.”
EVANGELISM AND THE PRESENT IMPERATIVES IN CHRISTIAN MISSIONS

M. Theron Rankin

Executive Secretary of the Foreign Missions Board of the
Southern Baptist Convention

The program of this meeting of the Foreign Missions Conference will center about the great imperatives which today face the enterprise of Christian missions. The time allotted to the Conference does not permit us to consider all the important issues which confront us. Our committee has therefore selected for special discussion five urgent themes which they have designated as "Present Imperatives in Christian Missions."

In stating these imperatives the thesis is set forth that the foreign mission enterprise must, first, make its distinctive Christian contribution to relief and reconstruction; second, must deal realistically and straightforwardly with recent developments in government procedures and with political, economic, and social trends in the fields in which its work is done; third, must discover and utilize new methods of expressing the Christian gospel in present-day society; fourth, must greatly extend and enrich its contact with the community; fifth, must discover, enlist, train, commission and send out personnel specially fitted to meet postwar conditions.

These imperatives are inescapable. They constitute, in part at least, the human scene in which the task of Christian missions is undertaken. Confront them we must, whether we plan to do so or not and whether successfully or unsuccessfully.

In assigning for this address the subject "Evangelism and the Present Imperatives in Christian Missions," the committee evidently recognized that these imperatives can be effectively met only as they are properly related to evangelism. Each of them has importance in its own worth, but as components of the enterprise of Christian missions their value is to be determined by their relationship to evangelism.

That, in brief, is the thesis of this address. In the findings and reports of previous mission conferences we have strong support for this position. The world meeting of the International Missionary Council held at Madras had this to say in the report on "The Place of the Church in Evangelism": "The Council believes that every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose, and that this should be true of the whole range of the churches' practical activities. Works of healing, education, the distribution of the Bible and Christian literature, rural
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uplift and social betterment hold their place for the varying ways in which they express the spirit of Christian love and compassion and interpret Christ to men.”

I

Let us proceed now to consider the present imperatives in Christian missions in the light of some of the implications of this general understanding of evangelism.

We observe first that our undertakings to meet these imperatives must make known to men God’s revelation of himself in Christ. This revelation is the evangel. Obviously, without the evangel, there can be no real evangelism. The supreme task of Christian missions is to proclaim to men this evangel, the good news of God in Christ Jesus; to proclaim it so explicitly, so convincingly that men will comprehend and will come to know Christ as Saviour and Lord of life.

Some months ago one of my colleagues was attending a conference of Christian student leaders. In discussing the Christian approach to students, one of the leaders asked: “Don’t you think our most effective witness for Christ to students can be made by implication?” My colleague asked me how I would have responded to this question. Reminding him that it is easier to think of responses after an occasion has passed, I said, “For one to whom the good news of Christ is but an implication, that probably is true. I cannot, however, imagine one to whom this news is real and vital attempting to tell it to others primarily by implication.”

This is to say, as the enterprise of Christian missions makes its contribution to relief and reconstruction, as it deals with recent trends in government procedures, as it seeks to discover new methods of expressing the Christian gospel in present-day society, as it endeavors to extend and enrich its contact with the community, and as it plans to train and send out personnel specially fitted to meet postwar conditions, it must do all of these with the definite and positive objective of making known God’s revelation of himself in Christ. These undertakings must do more than to imply God’s spirit and love; they must serve to confront men with God himself, to proclaim his message and his purpose for men.

Dr. Edmund D. Soper, in his book, The Philosophy of the Christian World Mission, says, “The purpose of world missions is primarily that of making known the gospel of God’s love to men in Jesus Christ. That is the meaning of evangelism in its broadest sense. A missionary is one sent to proclaim in the most effective manner the good news of the Kingdom of God. We hope and expect that many things will result in the lives of those to whom the message is taken, but, first of all, missions is a declaration of what God is and of his purpose for men as revealed in Christ.”

[25]
How is this declaration to be made? What are the most effective ways of proclaiming the good news of the Kingdom?

Certainly the preaching of the good tidings of God in Christ is one of these ways. Perhaps some of us have thought too exclusively of evangelism as being only the preaching of the gospel. Through all the ages, God has abundantly blessed and used this method of proclaiming his message to men. I seriously doubt that there can be any effective evangelism that does not include, in some way, the verbal telling of the story of God in Christ. When Jesus told his disciples to go into all the world and preach the gospel, he had in mind what Peter and Paul and Barnabas did as they went about telling this good news. It is my experience that most of us have done all too little of this rather than too much.

It is an unquestionable fact, however, that in making himself known to men, God does not confine himself to pronouncements in words. He has revealed himself primarily through experiences of life. This was true of his supreme revelation in the person and life of his Son, Jesus Christ. It was conspicuously true also in the period of Old Testament history. In his recent book, *The Relevance of the Prophet*, Prof. R. B. Y. Scott of Montreal says, “First and foremost *Yahweh* is one characterized by dynamic personal qualities, a participant in life. He is known by and in his acts. He is a ‘Doer’ rather than a static ‘Being.’ He is righteousness in action. Yet his righteousness cannot be realized except in human behavior and relationships, through the conscious choice of men. Hence it is that he reveals himself most really not in holy words, mystic ecstasy or material phenomena, but in the moral groundwork of experience.”

This, in my opinion, is the significance of the name of himself which Jehovah gave to Moses, according to the record in the third chapter of Exodus. That name is generally translated, “I am.” “Thus shalt thou say unto the children of Israel, I Am hath sent me unto thee,” said Jehovah to Moses. The word given for the name is a form of the verb “to be,” third person singular, imperfect tense, which is the tense of incomplete action. On this basis, Davidson, in his *Old Testament Theology*, translates the name as, “the One who is being.” The Hebrew people had known God as “*Elohim,*” almighty, majestic, high and lifted up. Now, he is to become known to them in action as he leads them out of Egypt, during their sojourn in the wilderness, on their journey into the land of Canaan, and in the history of their nation thereafter.

God was using the history of the Hebrew people as his agency of evangelism. He was revealing to them and through them the nature of himself and the quality of life which should characterize his people.
His righteousness and his justice should flow through them as a mighty stream into every area of their lives, individually and nationally. Through the prophets, he insistently and continuously demanded that the quality of their political, social and economic life should partake of the quality of God himself. These prophets of God were evangelists who became prophets as they were able to declare the message of God in terms of the total life of his people.

We are thinking here about something more than approaching the present imperatives in Christian missions as methods of evangelism. We are thinking rather of a quality of evangelism that should be the essence of our activity in relation to these imperatives: a quality of evangelism in what we do in relief and rehabilitation, in our dealing with government procedures, in our methods of expressing the Christian gospel in society, in our contact with the community, and in the personnel which we send out. As these undertakings possess this quality, they will become constituents of that “larger evangelism” which Dr. Mott has discussed so forcefully in his recent book.

III

This brings us to consider a second implication, namely that through our undertakings to meet the present imperatives in Christian missions, men must be brought into a personal relationship with God through faith in Jesus Christ as Saviour and Lord of life. However much we may demonstrate the nature of God, however much we may portray his will and purpose among men, however much we may strive to permeate the social, political and economic relations of people with the principles and influence of Christ, we shall fail in all of these efforts and in the supreme objective of evangelism if people themselves are not brought to know God in a personal experience of life in Christ.

All else that Christian missions should seek to achieve is conditioned upon men who, as the Apostle Paul says, are “in Christ.” Through his own experience in Christ, Paul had come to believe that anyone who is out of Christ is dead, but that anyone who is in Christ is a new creation, in whom a new order of life has been created. To him the difference between this new order of life and the old order was the difference between life and death. For this reason he made distinctions among men, not according to their race, or nationality, or culture, but according to whether they were in Christ or out of Christ. Wherever he found men out of Christ, whatever their cultural or religious traditions, he went among them persuading them to be reconciled to God in Christ.

Paul was not trying to convert men from one religion to another religion. He was not persuading them to accept a religion. He had
come to know a Personality who had so transformed his own life that it became new. From that time on, the passion and controlling motive of all that he did was to persuade men to know that Person, Jesus Christ, as their Saviour. The great apostle knew that this transformation of life could take place only in one's personal relationship with Christ, and that it could be sustained in its Christian quality only as that relationship continued.

This leads me to say that any Christian undertaking which is not sustained in its process by the dynamic of such a relationship with Christ will, in time, cease to be Christian in quality. It is like the light of a star which has burned out. The light may continue to reach the earth for some years after the star has been consumed, but that light is inevitably on its way out because its source has been cut off.

So it will be with our efforts to deal with the present imperatives in Christian missions if our undertakings are not sustained through this personal relationship with Christ.

A paragraph from Dr. Leslie D. Weatherhead’s book, *In Quest of a Kingdom*, will be helpful here: “I would give a good deal to be able to persuade some people that you cannot take Christian ideas away from their Christian dynamic and source of power, impose them by legislation upon a de-Christianized people, seek to make them work by the use of pagan machinery, and expect as a result the kingdom of God on earth among men who lack good will. The ideas are sound, but Christ’s thoughts require Christ’s men filled with Christ’s spirit to work them out for Christ’s purposes. Nothing would so woefully fail as the attempt of a largely pagan state to impose through legislation the ideas of the Sermon on the Mount upon a largely pagan society. . . . For only the power of God can change man’s nature; and unless man’s nature is changed, every new plan comes to grief on the rock of man’s inherent selfishness, and every new discovery is wrested to a destructive end.”

We may apply this quotation to our present discussion by paraphrasing it: We cannot take the Christian ideas contained in the present imperatives of Christian missions, separate them from their Christian dynamic and source of power, and expect them to constitute effective undertakings in the enterprise of Christian missions. In order to be effective, they require Christ’s men, filled with Christ’s spirit, to work them out for Christ’s purposes. Without the power of God in them to change man’s nature, every new plan for relief and rehabilitation, for dealing with government procedures, for expressing the Christian gospel in society, for increasing and enriching contact with the community, and for training and sending out personnel will come to grief on the rock of man’s inherent selfishness, and every new discovery will be wrested to a destructive end.
EVANGELISM AND IMPERATIVES IN MISSIONS

IV

At this war’s end, when life can be reorganized in the war zones, the pressure for immediate services of all kinds in connection with each of the present imperatives will be tremendous. The necessity for relief and rehabilitation will confront us on every side. Masses of people will be destitute, their means of livelihood destroyed. Social orders must be reconstructed, communities must be reorganized, and families must be reunited and established in their homes, on their farms and in their places of business.

The most conspicuous demand and motive for such services will be the desperate needs of the people, without necessary reference to whether they are Christians or may ever become Christians. All the personnel whom we can send out in that day will be under the pressure of this demand of immediate needs. Many of the means and channels for meeting them will be conditioned and perhaps controlled by recent government regulations and procedures, which almost certainly will not have been set up with the viewpoint of affording opportunity for distinctive Christian services, and in some cases may be for the purpose of circumscribing such opportunity.

Questions arise here which will call for discussion in the sessions of this conference. We might raise one that is typical: Are we to conduct relief and rehabilitation for the sole purpose of their evangelistic opportunity? The opposite question may be asked: Should we do relief work for the sole purpose of meeting the physical need, without regard to the evangelistic opportunity? Are we taking an unfair advantage of people when we try to convert them to Christianity while we are ministering to their urgent physical and social needs?

Such questions as these represent a type of thinking which separates Christian life into segments, one of which may be active while the other lies inactive. Let us imagine Jesus approaching a man who is in acute physical need. Can we conceive of his thinking something like this, “I can relieve this man’s physical need, but first I want to determine what opportunity I may have of bringing him to become my disciple. If there is no opportunity to do this, I’ll not help his physical need.” The thought is absurd. And it is equally absurd to imagine Jesus thinking this: “I will relieve this man’s physical need, but in doing so, I will exclude all expression of my desire to bring him into a personal relationship with God which will create in him a new order of life. To express that purpose while meeting his physical need would be to take an unfair advantage of him.”

Life that is Christian in its essence cannot function in such segments. It will be evangelistic, whatever may be its immediate relationship to other lives.
I think we have come now to the realm in which the effective relationship of the present imperatives in Christian missions to evangelism will be achieved, that is in the kind of personnel we send out. How can a Christian missionary remain evangelistic in his efforts when he is overwhelmed by the multitude of demands for his services in relief and rehabilitation, in social reorganization, and in community needs—demands which as a Christian he cannot ignore? How can he make a distinctive Christian contribution when he is serving within the framework of government procedures and regulations which have no direct interest in his Christian objectives and some of which may even be opposed to them?

I will indicate an answer to these questions by concluding this address with an incident which occurred in China.

In the Japanese occupation of one of the large cities of China, the missionaries working there left the city along with the mass of the Chinese population. It was not until some six or eight months later that a few of the missionaries were able to secure the necessary Japanese military permits to return. Some of his co-workers were arguing with one of these missionaries about his going back, because at that time they thought that in doing so he would be cooperating with the Japanese in establishing their regime of occupation. These co-workers said to him: “The city is under rigid martial law. You will not be permitted to hold any services in the churches.”

The missionary replied, “Yes, I know that; but I intend to go back.”

“But,” argued the co-worker, “you can’t do any street preaching; you can’t hold any classes; you can’t even have a group in your own home.”

“I know that, too,” replied the missionary.

“Well, then, what do you intend to do when you go back?” asked the co-worker.

“What do I intend to do?” responded the missionary, “Why, man alive, I am just going to be there!” he exclaimed.

Those who knew this man in the personal quality of his Christian life knew what he meant. He was going to be there for Christ in any and everything he did.

Let us be there for Christ, in relief work, in dealing with government procedures, in expressing the gospel in the social order, in our contacts with the community.
SERVICE OF WORSHIP

Conducted by The Most Reverend Derwyn T. Owen,
Archbishop of Canada

Hymn: "Spirit of God Descend Upon My Heart."

Dr. Owen: As a citizen of Toronto, and the head of a Christian communion, I welcome the members of the Foreign Missions Conference of North America to Toronto, on the occasion of their Fifty-first Annual Meeting. I ask you to spend this half-hour of worship in what I would call a combined act of worship and meditation. The two things should go together.

Scripture Reading: And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. And he said unto them. Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; For a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone or if he ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:1-13.)

Dr. Owen: Taking our Lord's Prayer and his teaching in St. Luke 11 as the model prayer, the model way to pray, the model object of prayer, let us first of all direct our prayers to God himself, his majesty and purpose. Let us praise him for what he is in himself in glory, holiness and power, and say—
"Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most high." Amen.

Let us pray in silence, and adore God in his ineffable majesty. As he is in heaven. For what he is in himself, as the early church praised.
"We praise thee, Oh God, We acknowledge thee to be the Lord." Praise to the Holiest in the height.

Let us think of him as One who has revealed his Name to us in Jesus Christ, by his Spirit. Hallowed be thy Name.

Let us, in silence, listen for that awful Voice within crying the true Name of God, communicating the secret concerning God, crying Abba, Father.
"And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying Abba, Father." (Gal. 4:6.)
"But ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption whereby we cry Abba, Father. The spirit itself beareth witness with our spirit that we are the children of God." (Romans 8:15-16.)

May the spirit bear witness with our spirit—that we are the children of God, just heirs with Christ—fellow sufferers with Christ. Abba, Father. We bow with reverence before thee.

And thus we are brought to the contemplation of that glory which the prophets saw afar: The Kingdom. Have we seen it? Slow, certain—coming down from God—the New Jerusalem.

Away with presumption and despair; in its light the awful shadows of self-will, self-love, flee, and we can utter the great ascription: Thy will will be done.

Let us turn our faces to the light of that City. Victory is here. "On earth as it is in heaven." No less than this: the goal.

Now in that light we turn to the other things which so beset us: our needs, our sins, our temptations, the awful mystery of evil, and we say:
"Give us this day our daily bread." Physical needs—our people, societies—our brethren who fight for the victims of injustice, wrong, social maladjustments, the wounded, prisoners, bereaved.

Against the background of Heaven, the Kingdom, the will of God, we think of daily bread.
"Children have ye any meat?"—the Voice from the Resurrection glory to weary, hungry, frustrated men.

In silence let us think and pray on this mystery: the highest and
the lowest things, eternal and everyday things, meet in him: the mystery of the Incarnation.

Daily bread: another interpretation for teachers and preachers. Spiritual bread: daily? Yes, fresh experience of God, every day? Manna to be gathered every day. Past experiences are insufficient. The second wind is needed.

For another. "Friend lend me three loaves. . . . I have nothing to set before him."

"Ask, seek, knock." Importunity! Urgency! The appeal to God!

* * *

God speaks the message of forgiveness in secret. Old liturgies have some prayers headed, "In secret."

Deliverance from presumption and despair. The awful shadow of the usurper on the throne—the unspeakable idol. The abomination of desolation in the Holy Place.

Self-will. The awful battle. The mystery of Calvary. Implacable—sheer evil as manifested in certain aspects of the war.

"For Thine is the Kingdom, the Power, and the Glory."

Model order. Model way. Model object. The Holy Spirit to guide and lighten and strengthen in our deliberations.

* * *

Shall we repeat together in closing, the prayer which our Master taught us: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
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RELIEF AND RECONSTRUCTION

The foreign mission enterprise must make its distinctive Christian contribution to relief and reconstruction bearing in mind its special relation to the ongoing program of missions.

Dr. Leslie B. Moss, Executive Director of the Church Committee on Overseas Relief and Reconstruction, presided, and introduced Dr. Douglas V. Steere.

I. ADDRESS BY DR. DOUGLAS V. STEERE

Professor of Philosophy, Haverford College

I realize that I am in the presence of a number of people who are from the mission fields, and who know something of the work of reconstruction that has been done in Asia, and that the subject of relief and reconstruction is not new to missionaries. I realize too, that there are many here who know the work better than I do. I shall place my emphasis on the European picture which is closely related to the Asiatic picture with which so many of you are familiar.

May I say at the start that I deplore any kind of division into the terms evangelism or reconstruction. I want us to see that it is a great mistake to pit these ideas the one against the other, and I may say frankly that both are the mission's task. Any such division will do the missionary cause great harm. At this point there are springing up service boards in the Congregational, Unitarian, Mennonite and other churches because of such a deep interest in relief as a Christian outcrop; and if mission boards should take the line that we are the evangelists and you are the "good works" brothers, there would be a split in the Christian outreach which should be a common outpouring. I think it is important to realize that in the European church situation any mission group that enters into it must recognize that there has to be reconstruction work done at the start, and during the first year or two. This is not an option—it is as it must be. Therefore, to make an antithesis between evangelism and reconstruction is to fail to see these two as part of a common task.

Task of reconstruction itself. It seems to me that if you are trying to see what the task is, you have to have an ideal of what peace is. Peace is not a condition where there is merely a cessation of hostilities. You have to see peace, real peace as a kind of relationship between nations; groups of people, vital interaction, cultural,
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economical, social, spiritual, scientific. A war situation constricts and pinches itself off almost completely; not quite. There are always a few areas where blood still flows, but when peace comes neither do these things at once restore themselves. You still have a period of civil wars, waste, unsanitary conditions, physical let-down, despair. That is the period when the sharpest ideological hatreds are felt. Therefore the task of reconstruction is a task of speeding, in these areas, restoration of vital interaction. It has to get down into the very soil of the situation. A German woman told Joan Fry, after the last war, that not only was the physical soil of her country worn out, but the very soil of her mind had been deadened. We have got to vitalize and nourish such soil before faith comes.

By meeting this challenge the Christian church is able to be the greatest power for world order. The “diplomacy of the heart” must not be underestimated. Ideological walls are going to be built up because Europe is inevitably going to tend to the left after the war. The task of reconstruction must be undertaken, and if the groups doing this do it in the right spirit faith will begin again; the people will feel that they can again believe in something; that perhaps there is a little interdependence between nations after all. Political agreements then become possible. The Christian church has a great stake in this.

Harold Butler in his book The Lost Peace says we lost the peace following the last war just because we were empty of charity toward each other. People must have faith in each other, and must show that they care for each other. One of the greatest threats to the higher life of mankind in the present situation is the effect of war on compassion for others. If the effect of the fiendish inhumanity is to be reversed it can only be by a counter passion of overflowing mercy. All over Europe the heart can be compared to parts of northern Siberia, where at any time you can dig down and come to ice. “Melt the ice in the heart of Europe.” That is what real acts of Christian mercy do. Melt the ice, fertilize the soil, prepare a background of faith. Show the people that we care. The missionary task has a great stake in the restoration of faith. The church needs to back UNRRA. It has been demonstrated that governments cannot do all, so there are voluntary groups, quite apart from government enterprise. It is an important witness of the church’s faith that there are voluntary agencies and they have a unique task to perform.

1. Personnel. We need a reservoir of people with Christian motivation; that kind of motivation that makes people willing to dig right in and live with the people. People who have that extra quality of the Christian soul that is like a leguminous plant which not
only yields a crop but enriches the soil at the same time. The church has a task in restoring the dignity of the people they work with. Men and women have been herded in masses until they themselves become nothing. They need the personal touch and to be treated as if they were persons.

2. Long-term service. Governmental relief agencies will be forced out after the acute emergency by political pressures. May I quote from an article appearing in the November 29, 1944, issue of The Christian Century, "Missions After the War," by L. S. Albright:

True, many young people feel frustrated because of the meager opportunities for short-time relief and reconstruction service overseas. They do not yet realize that, unlike previous wars, this one is not following the former pattern of hostilities, armistice, peace settlement, reconstruction and modified normalcy. This time the hostilities themselves are accompanied by revolutions, and hostilities promise to be continued in guerilla fighting and civil war, while the revolutions go on working themselves out, the whole process requiring a decade or a generation after the war as such ceases. In such conditions short-time service is not very significant.

The situation calls for longer views and thorough preparation for long-range, patient, creative work, building from the very foundations. Consequently, we must present missions as a long-term, life-service opportunity to rebuild a shattered society everywhere. The challenge needs to be pressed, for missions are not just problems to be discussed and plans to be debated. Christian missions depend on people, particularly hosts of young people who will invest their lives in Christianity's New Order. On their response depends a real peace in the future. The needs are tremendous and worldwide, and time presses.

And so the task calls for groups prepared to go in and stay a while. The indigenous Christian churches in war-torn lands are a nucleus for a long-term program, and we need to help to rebuild these churches. There is a very real call here to young people spoiling to get into this thing. And they have time for training programs since it will probably be some time before they can get into the areas in which they will be most needed. This is a challenge which the church should not, for its own soul, ignore: to send out "companies of Christian servants" to live with the people of the devastated areas, and in a spirit of Christian fellowship and friendship help them to rebuild their churches, their church programs, their lives.

3. Give. We have a great responsibility in making our congregations give "until it hurts." The churches at home must understand that relief and reconstruction are a part of missions, not just the job of separate service groups. The church has a responsibility in backing up these ventures until the people know the cost. Only as Christian people give of clothing, food, finance, recognizing the common plight of mankind, can they make their Christian witness worth while.
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If we do not begin to show an overflowing mercy for our fellow men, our Christian passion will wither for lack of spiritual nurture.

The great fruitage of the age to come may not come from our lush soil, but from the agony of Europe and Asia. We must share it or the gap between us will be hopeless.

"Christ has no body on earth, none but yours, no hands but yours, no feet but yours. Yours are the eyes with which to look out Christ's compassion on the world; yours are the feet with which he is to go about doing good, yours are the hands with which he is to bless us now."

II. QUESTIONS ASKED AND ANSWERED

In the discussion of Imperative No. 1

1. With the multiplicity of appeals, how can a church know where its primary responsibility lies? Dr. A. L. Warnshuis, just returned from London, Paris and Geneva, has reported that the churches of France express their immediate needs in the following terms: (a) help for refugees; (b) Christian literature; (c) aid to pastors; (d) help for Christian youth movements; (e) aid for training ministers and church workers; (f) restoration of church buildings to temporary use.

Mr. Paul Anderson, now in France, will bring CCORR more information on material needs to which the churches should respond. But how can churches be induced to step up relief and reconstruction items in their budgets to meet this emergency?

2. How do training requirements for reconstruction work differ from training for ongoing missionary service? UNRRA has been discouraging any but experts. Young people contemplating short-term (five-year?) service for the church should at least have definite skills, should speak the language of the country where they hope to work, and know its history, art, religion, culture so far as possible. The Philippines, where we can get in comparatively soon, and where language is not such a problem, will be a good place to begin. Short-term conversation courses have enabled students to gain a working knowledge of Chinese in one year. Several schools are giving special training courses; young people interested can gain desired information through their own mission boards.

Minimum requirements for satisfactory service might be: (a) knowledge of the language of the country where one is to serve; (b) a world viewpoint; (c) a strong conviction and faith to serve Jesus Christ.

3. What parallel help do we intend to extend to missionaries who hope to return to their fields? They need to know, e.g., about co-ops; how to organize and when desirable. They should also have specific
new techniques in family life, child welfare, counselling, rural tech­
niques, etc.

4. Is sending young people for short-term reconstruction a good
investment for a mission board? Yes.
   (a) For many who go the short term will lead naturally to life
commitment.
   (b) There is something to be said for an initial period before life
commitment. The best young people are often reluctant to
assume obligations they are not positive they can perform.
   (c) Sometimes other obligations have a priority on the person’s
life as a whole, but leave them temporarily free for valuable
short-term service.
   (d) Such a program would provide an outlet for the interest of
American Christians in the welfare of their brethren overseas.
   (e) It would offer needed opportunities for international fellow­
ship in working out solutions of difficult human problems.

III. REPORT OF DISCUSSION GROUP

On Imperative No. 1, Relief and Reconstruction, presented to the full session of
the Conference on Saturday evening, January 6, by Dr. Leslie B. Moss

The most complete answer to human suffering is companionship. The misery of starving people in Holland or other European coun­
tries fills us all with anguish. The need for clothes and blankets is
elemental to health and to life itself. Thousands of children in France
and Belgium and Italy are still dragging their undernourished bodies
in search of food and shelter, in spite of the fact that liberation is an
accomplished fact. We dare not minimize our responsibility.

But the suffering of the soul makes deeper scars in human behavior
than the tragedy of starvation and disease. The spiritual suffering
of the men and women of occupied Europe has been beyond our
measurement, almost beyond our capacity to understand. They have
lived in the shadows of persecution. They have developed new
powers of resistance that should permeate all our building for a better
world.

No transfer of this new insight can be made without personal fel­
lowship. Something deep within the Christian spirit searches out
the pathways of companionship in order to drink of the fountain of
strength which has upheld those who have endured the threatened
strangulation of the spirit during unforgettable years.

The section turned its main attention to a study of how it might
be possible to attain this interchange of persons between our Ameri­
can churches and those of other lands.

First, they felt that in the lengthening years ahead we must look
to the time, perhaps in the post-UNRRA period, when limited groups
of young people might go from America to share with young people of other lands in a fellowship of building their communities and their ideas of relationship in the world. Such young life out of our hearts would touch and flash back to the great group of sympathetic but remote souls in our churches here some of the meaning of the spiritual conflict in Europe.

Second, such eager seekers after new fellowship would need training of various kinds. These new skills were not exhaustively discussed. It was felt that in the requirements of the missionary service were wrapped up many of the kinds of ministry which would be needed. No one minimized the length of the period during which the church would be called upon to provide such outreach. The collapse of the world means that for a generation we shall be striving to construct those ways of life which we think of as Christian. Whether in China, or the Philippines, Burma or Japan, it will call for adaptability of a high order.

Third, the question of short-term or lifetime service is a perplexing one. Many youth who might wish to go for brief service would scarcely respond to the thought of lifetime service as a missionary. Language handicaps may not seem so baffling to some in the light of modern teaching methods, but those who are seasoned in experience express some doubts about the usefulness of untried youth.

Fourth, there is a strong feeling however that the reservoir of hope for the future lies in the multiplication of personal contacts in international fellowship among those who must bear the burdens of tomorrow. We have found it necessary to compel our youth into the slavery of warfare, allegedly that freedom may be born again. Shall we now as a church fail to offer them the spontaneous adventure into an expanding life of constructive endeavor with others who also seek a world made hospitable to the spirit of truth?

So, in the end, the section agreed to recommend that the Church Committee on Overseas Relief and Reconstruction be asked to try to work out plans whereby some Christian youth could find service overseas under church auspices in the huge tasks of rebuilding a shattered society and a shaken world.

It was plain that various types of training would be useful. Some are already taking courses in the best schools of social work. Others who are learning child welfare, or skills in rural experimentation for better community life are also being equipped. Practically all older missionaries returning after furlough will need some training for reconstruction service in devastated or badly upset areas. All new missionaries ought to have special skills for emergency service in immediate years, and for those long-term reconstructive contributions which are part and parcel of missions.
ADDRESSES AND STATEMENTS

And those who go for a short term, whether called missionary or not, will need not only a readiness of heart for dismaying conditions but a training in elemental services of reconstructive value in any underprivileged area.

Recommendations to FMC

1. Affirm the imperative, phrased as follows: “The foreign mission enterprise must make its distinctive Christian contribution to relief and reconstruction as part of the ongoing program of missions.”

2. Recommend that FMC ask CCORR to try to make provision for young people to serve in overseas relief programs under church auspices.

3. Recommend that FMC emphasize afresh to the mission boards the importance of the CCRA as our united agency in the relief program in Asia and urge them to give it increasing support as the program of liberation brings expanding opportunity in Asia.

IV. ADDITIONAL NOTES

In presenting the report of discussion group No. 1 at the Saturday evening session, Dr. Moss supplemented the report as follows:

One of the things immediately noticeable in the discussion group was that the group there was primarily interested in the question of personnel. Their interest grew out of the emphasis which Dr. Steere placed in his address upon that subject. There was the feeling that after UNRRA operations were set up, there is going to be need and opportunity for some young people to go into other countries to participate in the business of relief and reconstruction. We cannot tell on what terms and where this will be. In any case it will not occur immediately. The numbers needed may be considerable. To the group it seemed that it was of the highest importance that in some way opportunity should be given for young people to engage in such service not under government sources but under church auspices. The thought was expressed that these young people might go perhaps in groups rather than as single individuals. The group showed considerable interest, concern and desire that the opening might be made for young people who could go for two or three or five years' service—that life commitment is too much to expect.

It was pointed out particularly that missionaries and those who are going back to the fields should have opportunity for specific training. There was considerable emphasis on what it would mean to the churches in this country to have a living contact through their personal representatives who would work with those in other lands who have been through the trial and suffering of these war years. We of America and Canada have been very much isolated from the horrors, difficulties and destruction of war. But the people of the war countries have achieved something in spirit which needs to be transmitted to us. How better could that be done than through these young people who wish to serve? Dr. Warnshuis has spoken of how serious these conditions are in Europe. The physical strain alone has been great but the spiritual and psychological effects on those who have gone through the war are very much deeper and perhaps in the end of
more importance. The group felt the need for a clearer formulation of our united relations with the material aid which UNRRA and other similar agencies might organize to give.

F. A. Moore requested the reactions of the boards to the suggestion of the possibility of young people from American churches being sent abroad for short-term service in the postwar period. Would boards agree? Would churches, through mission boards, assist? Is it practicable? We have been led to believe that such use of young people would probably not be allowed and may be not wise. Is there actually a change, or what leads the group to believe there will be?

Leslie B. Moss: I refer to the emphasis Dr. Steere laid on it. Dr. Steere was related to the American Friends Service Committee and was in charge of the special program of training for workers for overseas service. He had a continued and long-time interest in and concern for the situation on the continent of Europe. He felt that it was very important that opportunity should be made and created for young people to go from this country overseas. He did not emphasize the fact that they would go immediately or at an early date. In the UNRRA program the emphasis has been on sending experts, people who could carry the leading services and give direction to the work. But people are needed between the experts and the population that is to be served. He felt, moreover, that after the period of UNRRA is over there will still be an urgent problem of relief and reconstruction, and that we ought to be on the alert in the securing and preparing of such groups of young people. The group discussed the question raised but one of the mission board secretaries believed that it would not be wise for young people to go in the early stages on several accounts. One was that they would be consuming food and occupying shelter which would be desperately needed for the people there. They should not be sent immediately but when the situation is sufficiently alleviated so that they could enter into less difficult situations than exist at the present moment.

Fred Field Goodsell: I would like to make some contribution to the discussion by way of contrast, basing my remarks on a little experience that the Congregational-Christian churches have had during this past year. We organized a little over a year ago a Service Committee and appointed as director a young man who had done a good deal of work among students. He was fired with the idea that the relief program would offer unusual opportunities for young people to work in Europe and other parts of the world. His advisory committee was favorable to the idea and when the call was sent across the country to Congregational-Christian young people we began to get hundreds of replies. The first project was a unit of 25 people to go to Greece, but as we went down the long list the age limit began to rise and the demand for experience to multiply, so that the director became discouraged. I disagree with the idea of trying to recruit young people in large numbers to go into relief and reconstruction work in any part of the world. It would be misleading to say to them that there is a great opportunity for them because any sound program having the approval of relief agencies and mission boards would require vastly more than a person just out of college, even with a course of technical training.

Miss Ruth Rouse: Experience after the last war showed that the church has very rarely had a greater opportunity at less cost to raise up the finest kind of leadership than happened through groups of young people who went out from many countries to work together in Europe in admn
istering relief to students. They were working under older and experienced relief workers in the principal student centers of Europe. While I was working there, I had under me as a rule ten or twelve who were helping in the distribution of relief. If you look at those young people now you will see that they made a sacrifice of money at the time. Most of them went at their own expense, or even if they had to accept support they did not accept a salary. They are now in church and state, in the service of governments, in the homes, on the bench. They went back with ability to raise money. They went back with a spiritual message as to what contact with young men and women in other countries, in the common work of receiving and giving relief, meant in the growth of true Christian, international spirit and they went back transformed in their own lives, having seen what Christ could do through any useful instrument at a time of great crisis. I do not know how it is going to be this time, nor how they will get there; but I am quite sure if churches can manage to have such international groups of young people in the midst of the young people of Europe or Asia, the churches will be raising up a type of leadership such as will rarely be created in any other way.

Herrick B. Young: In fairness to the discussion I think that something should be said in support of the report of the group. I think all of us were alarmed when in the first flush of enthusiasm there was a call in the various denominational camps for a children's crusade, as some called it, a mass of American young people who would go over with the dream of actively reconstructing Europe and Asia. That was ridiculous. It was the reaction of most of us in the denominations to take the position that because of language barriers, because of the necessity for skills and experience, we should throw all of our emphasis on recruitment for long-term service. The emphasis in the group was on a selected group of young people. The emphasis was on the wisdom of our mission boards recognizing that there was a place for a selected group of such young people in the relief program at the end of the war, with the thought that many of them, as a result of a five year service, a good part of which would be spent in training both here and overseas, would become long-term missionaries in the years ahead. Dr. Steere pointed out very graphically that the presence of some of these young people would be the spark that would help the work of the older missionaries and of the nationals too in many instances. While they would be inexperienced, they would be eager, enthusiastic and helpful, and would in the last analysis be of real help to the cause. The group should not be a large one; but a selected group from each denomination would be of distinct service.

John C. DeKorne: I believe we will make the greatest contribution to church relief and reconstruction if we see to it that this program does not swallow up our missionary program or any part of it. A real missionary with the love of God in his heart is going to do a great deal of relief and reconstruction. He always has and will continue if he represents the spirit of Christ. There will be a great call after this war for people to go out entirely aside from the task of missions, to do relief and reconstruction. But keep this in mind. It will not necessarily take a Christian nor a Christian missionary to bring the kind of relief that our government is going to bring. Anyone can give that sort of service. The church must keep before it and before its young people the bigger ideal of commitment for life service definitely as missionaries.

Miss T. C. Kuan: I am so glad to hear that you are going to select a group of young people to go out to do relief work, but selection is not
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enough. We have to train them, too. You have several schools to train social workers. At the present time I am attending one. I believe that the group of young people who are going to do this tremendous job will have competition with the high standard in the parallel group of people sent out by UNRRA. We should not have a standard lower than theirs. Then it is important that the churches should carry on such a clear, concrete, realistic program as might correspond with the Salvation Army or the Friends Service Committee.

F. A. Moore: May I offer a few words to explain the program of CCRA. It is a united Christian relief service, program and organization. All of the mission and relief work in China has been under the direction of missionaries and their Chinese colleagues. They are now having the support of citizens of China who are members of the Christian forces or at least friendly to it. In India our program has been sponsored by the NCC for all of India, but particularly by the Bengal Christian Council in that area where distress is greatest. I have asked secretaries of mission boards whether we ought not to send young people if it can be proved that they can render not only effective but important service. I would call attention to the experience of the Friends in China and India in sending to each country at least fifty or more young men, practically all C.O.'s, and the fact that Britain allowed them to go for that service. Our government has not allowed such men to go. The experience of those young Britishers has been of great value to us here. They have challenged our missionary forces in very definite ways, for the things they have undertaken to do they have done creditably at great personal sacrifice. In India one of their leaders has been appointed Deputy Commissioner in Bengal Province by the government. That same government has made an appropriation of $153,000 American dollars to be sent to America to be used in the purchase of supplies, chiefly medicines and milk to be sent back to India for distribution by this same group of British Quakers. They have made an impact on the public of India. They have not done this work specifically as Christians but as people with a deep Christian motive. They have tried to live very genuinely as Christian servants and demonstrate their belief. Our own workers in Bengal have not accomplished as much as these Quakers. Relief people should have nothing else to do but that particular job. They should not have other missionary responsibilities such as hospitals, schools, etc. Relief must be done not on a great wholesale scale but very wisely. These same Christian leaders in India have visualized the need for a mobile medical unit to go into the villages where the need is so great. Plans are now practically complete, but a director has not yet been found to head up this medical unit. Funds are in hand, however, and plans organized.

T. Y. Fong: I feel very happy because this meeting has seen the significance of the rehabilitation and reconstruction work in China and has given such careful consideration to the sending of young people to serve the Chinese people. Regarding missionary children I would say that although they may have a better chance of understanding Chinese people they are not necessarily such missionary workers as were their fathers. Regarding young officers in the armed forces, many of the young officers are fond of the Chinese but neither are they necessarily good workers among the Chinese people. Send teachers and men who have a broad point of view and who have strong convictions and strong feelings of self-denial and sacrifice. They may have the language but the language is not the end, it is just the means. I would like to see those sent who have a world viewpoint, those who know what Chinese life is and what American life is.
The foreign mission enterprise must deal realistically and straightforwardly with recent developments in government procedures, and with political, economic and social trends in the fields in which its work is carried on.

Canon Leonard A. Dixon, General Secretary, Missionary Society of the Church of England in Canada, presided, and stated that the group greatly missed Dr. Diffendorfer, who was prevented by illness from introducing the topic. The Chairman was asked to send him a telegram of sympathy and hope for full and speedy recovery.

The Chairman pointed out that it was hoped the group would discuss at least three major questions:

1. What changes are taking place in the world today, including recent developments in government procedures?
2. What is the meaning or implication of these changes for the ongoing mission of the church throughout the world?
3. How is the missionary enterprise to deal realistically and straightforwardly with these changes and their implication for the ongoing mission of the church?

Canon Dixon then introduced Dr. Emory Ross, who substituted for Dr. Diffendorfer.

I. SUMMARY OF THE ADDRESS BY DR. ROSS

Dr. Ross pointed out that there are, as always, changes going on throughout the world. These changes fall into two types or categories: those imposed from without by objective circumstances or action beyond our control, e.g., the totalitarian regime in Europe and the compelled unification of the churches in Japan. The other category includes those changes that come from within.

Changes in government procedures and policies may be considered under three heads: (1) controls, such as passports, visas, transportation, security checks; (2) functions: lend lease, UNRRA, cultural coöperation, industrial integration; (3) policies: tariffs, cartels, transportation, markets, dependent areas, religious and other freedoms.

It would seem that there has never been a time when governments are controlling a greater number of relationships between peoples, nor when Christian influence might be more effectively exerted than now. This demands that the Christian forces be aware of the oppor-
tunity before us; otherwise policies may be formed which will be
inimical to the Christian enterprise.

He pointed out that there has been extensive development in the
direction of coöperative approach to international education. In the
United States one group composed of 38 organizations has recently
had two conferences and is planning a third. While these confer­
ences are unofficial they are composed of experts, some of whom are
appointed by their governments. The United States government has
sent educators to Great Britain to discuss these matters with the
governments in exile. Here is an opportunity for Christian forces
of the countries concerned. It also presents dangers if the Christian
content and spirit are lacking in the mind and hearts of the people
who create and guide the movement.

Dr. Ross pointed out the importance of relationships of mission­
aries to government authorities in countries where we work. The
missionary is an alien, living among non-Christians. The problem
has different aspects in each country but there is a general similarity.
FMC needs information regarding specific problems arising out of
these relationships.

In the realm of inter-cultural relations there are large developments
taking place along the line of international exchange in the field of
cultural understanding. The Germans were the first in this field.
Great Britain and the United States have followed, though for dif­
ferent reasons. The British Council is a semi-public, semi-private
organization for the promulgation of British culture. It makes grants
to schools and other cultural institutions. The United States State
Department has set up a Division of Cultural Coöperation, which has
recently been empowered by an act of Congress. This Division has
approached some missionary organizations regarding the use of funds
supplied by it for certain educational, agricultural, medical and other
professional institutions. The question of the advisability of accept­
ing such aid from the American government is now being considered.
The present administrators of the Division obviously desire to make
its program as harmless as possible so far as forcing American ideas
upon people who receive such help, but it is admitted that these grants
might be used by others as a lever to get acceptance for American
proposals in economic or other fields, although that is not the inten­
tion of the Division's administrators.

The question of future developments in dependent areas was dis­
cussed. A Division of Dependent Area Policies has been set up by
the State Department for the first time. Formulation of its ideas
regarding dependent peoples is now under way. These ideas are
particularly related to areas where North American missionaries are
at work and the question arises, what can we of the FMC do?
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Equally important with formulation of policies is the personnel who make the formulations and who administer the policies. The missionaries' relations with non-Christians overseas might be adversely affected by North Americans' conscious or unconscious attitudes of superiority. The acquaintance and friendship of government officials should be cultivated in our two countries and overseas. This matter should have more attention from missionary forces. The foreign student group in North America was indicated as one highly significant element which is rapidly increasing in numbers. Then our Canadian and American commercial representatives abroad have a large part in our total North American impact abroad and improved understandings with them for high objectives can be helpful.

II. SPECIAL POINTS COVERED IN THE DISCUSSION

Dr. W. Stanley Rycroft raised the question as to whether government people appreciate the value and significance of the missionary enterprise and, if not, how this can be brought about. He pointed out that in South American countries there are different conditions regarding entrance of Protestant missionaries, as well as of other civilians and that the degree of religious freedom varies in each country as administration of laws depends often on the personal attitude of officials.

In the discussion it was pointed out that while some officials of our own and other governments have an understanding of the value of the missionary enterprise a great many do not and some are antagonistic.

The suggestion was made and discussed as to whether FMC might not influence the governments at Washington and Ottawa in the appointment of men for overseas service who would represent the best Christian traditions of the country. The difficulty of defining what “Christian” means and the fact that Christian church members are a minority in both countries were pointed out.

It was suggested that one way in which the Christian church might have greater influence upon our governments would be to exert itself in our own countries, to actually work the mighty works of God here at home.

The danger inherent in too close association of missions with government agencies, such as the Division of Cultural Coöperation, was pointed out. It has been an advantage to American missionaries in the Near East that the American government, prior to this war, had no cultural propaganda agencies at work there. Now there is active cultural propaganda with which some missionaries and native church workers are coöperating. What will be the effect of this in the future?
IMPERATIVE NO. 2

The question of dependent areas was not discussed at the Dumbarton Oaks Conference, although certain of the governments had material ready for discussion. The official reason for its omission from the agenda was that the conference was concerned with security and did not want to get involved in questions of territorial boundaries, etc. It is expected, however, that the next general international conference will take up this question. The United States government is interested and is working at policy formulation, but it is at a disadvantage in that it has had relatively little responsibility for colonial peoples in the past and but limited exchange of views with colonial powers. It was thought that the outlook is not very favorable. Great Britain is in the forefront in theory and practice on questions concerning colonial areas. Its goal is eventual self-government for all peoples under the British flag. France has given no indication of looking forward to eventual self-government for her colonies and rather seems to favor incorporation in metropolitan France so that her colonials would become citizens of France. Neither Belgium nor Portugal has indicated any intention of preparing their people for ultimate self-government.

It was felt that FMC should consider the question of dependent areas and endeavor to exert its influence in the formulation of right policies.

In South America the struggle is between fascism and democracy, privileged and underprivileged. The Roman Catholic press in South America has been attacking both Mexico and the United States and there is a strong force against democratic development. Missionaries were urged to make contact with liberal men in government and industrial circles. Dr. G. P. Howard's new book on Religious Liberty in Latin America was recommended for reading.

It was stated that personnel for government service overseas came from all parts of the country. There is no one center for training men. Training schools are found in Washington, Baltimore, Medford, Massachusetts and elsewhere.

The importance of the commercial representative from North America was commented upon. Some of the larger corporations have shown concern as to the type of men who will go out under their auspices.

It was proposed that a pamphlet on personal relationships for the missionary be prepared which might be used by all the boards. Dr. Ross stated that FMC was studying the question of how to get maximum cooperation for a good program of international relations and world development. This would include missionaries, government representatives and commercial people. Some educational institutions, including M. I. T., are putting in social and economic courses.
for engineering students expecting to serve overseas. This might be
expanded.

Bishop Edwin F. Lee spoke of need for changes in the curriculum
of theological schools to include courses on economics, developing
world outlook, or the meaning of democracy, colonial problems, etc.
He felt the need for studies that would develop a sense of world
citizenship.

The Reverend A. Russell Graham of India pointed out the necessity
for making plain what we mean by “religious freedom”; that it is
understood differently by the Hindu, Moslem and Christian. What
the position will be in regard to religious freedom in India after in­
dependence is achieved is not clear. Mr. Gandhi’s position was cited,
namely, that he does not want people to change their religion, al­
though he has tried to change Mr. Jinnah’s position regarding
Pakistan. The speaker suggested that religious freedom should be
understood to mean that any man would be free to make any personal
religious decision at any time without any interference, especially on
the part of government. Canadian missions are working in the native
states, not in British India. Some of these native states are passing
laws making it impossible for non-Christians to become Christians.
After the war it will be necessary to send men of goodwill to these
areas, not to impose western culture but to live Christian lives and
not only to get to know the people but to get the people to know them.

The Chairman mentioned a recent article in The Christian Century,
January 3, on Religious Liberty, by Dr. Ross, in which there is a
definition of religious liberty.

Dr. S. M. Cavert, General Secretary of the Federal Council of
Churches, spoke of the necessity for dealing with economic and po­
litical issues, especially in Europe. There is evidently a changed
attitude on the part of leaders of the churches in Europe on this
matter. At the Jerusalem IMC meeting in 1928 some of the Euro­
peans found themselves far separated from our North American point
of view and did not think it proper or right for church leaders to be
actively concerned with these issues that so strongly affect the char­
acter of our civilization. The experiences of war seem to have effected
a revolution in their attitudes, and it is quite probable that Europeans
are going to outdistance North Americans in insisting that Chris­
tians cannot escape these issues in the postwar world. In France
the attitude of the Protestant leaders in protesting the Vichy govern­
ment’s treatment of the Jews has shown that the church cannot be
ignored when it speaks its convictions boldly and in the face of dan­
ger. Church leaders in Europe feel that they must take their place
in the center of the situation and try to give some Christian direction
to the forces that are now fashioning the postwar era.

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IMPERATIVE NO. 2

It was pointed out by Dr. Ross that government representatives are generally desirous of knowing what Christian forces are expecting of them and would perhaps welcome expression by the church on policies affecting dependent areas and peoples.

The discussion touched from time to time upon the responsibility for a moral order among nations, the Atlantic Charter, religious liberty and responsibility for dependent areas and peoples. It is to be noted that these subjects were covered in references from CRC to the Business Committee (CRC 561, 562, January 4, 1945) and in due course were brought to the full session of FMC in the form of suitable resolutions which appear on pages 88 to 90 and page 146.

III. RECOMMENDATIONS OF GROUP NO. 2

1. The Reverend A. Russell Graham proposed and it was passed that we refer to CRC the suggestion that it consult with the governments at Ottawa and Washington and with commercial leaders regarding the advisability of appointing political and trade representatives who have a sympathetic understanding of the cause of Christian missions. In India the non-Christian distinguishes between men who are Christian and non-Christian; they always expect a North American government representative to be a Christian.

2. Bishop Lee proposed the following resolution, which it was voted to refer to CRC for early consideration:

Resolved, That the Foreign Missions Conference of North America approach the Canadian and United States Governments with the request that our governments propose to the “United Nations” endorsement of the general principle of the “Elimination of Cultural Frontiers” as an accepted postwar policy, and that an earnest attempt be made to inaugurate this as an international policy throughout all colonies and/or dependencies in the initial organization of governments following the conclusion of World War II.

3. It was pointed out by representatives from Borneo, Malaya, India, Egypt and other parts of the world that proper friendly relationships, on the part of the missionary with government representatives, were of very great importance. It was therefore agreed that FMC be asked to take the initiative in the preparation of a suitable manual on this subject which might be placed in the hands of missionaries and perhaps of others having responsibilities in overseas areas.

4. It was further agreed to recommend that FMC general relations with government and public bodies be handled through a properly constituted and empowered Committee on International Relations
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(succeeding the present Committee on International Relations and World Peace) which would be in full consultation and cooperation with all FMC committees concerned in such matters. Its functions:

a. To facilitate, supplement and strengthen, as may be desired, the necessary approaches to government on the part of FMC member boards and agencies and of area and other committees of FMC.

b. To act with or for such boards, agencies or committees in such approaches when they desire.

c. To develop contacts on selected subjects with government and public bodies, in consultation and cooperation with relevant FMC committees:

(1) For purposes of acquaintance, confidence and interpretation.

(2) For purposes of securing or giving aid in policy formulation and in action in matters affecting the work of the world Christian mission.
IMPERATIVE NO. 3

EXPRESSING THE CHRISTIAN GOSPEL

The foreign mission enterprise must discover and utilise new methods of expressing the Christian gospel in present-day society.

Dr. C. Darby Fulton, Executive Secretary, Executive Committee of Foreign Missions, Presbyterian Church in the U.S., presided, and introduced Dr. Wynn C. Fairfield, who made the introductory address on Imperative No. 3, rephrasing it as follows:

The foreign mission enterprise of the North American Protestant churches must utilise every sound and effective method of expressing, interpreting and emphasizing through life, service and human activities the meaning and message of the Christian evangel.

I. ADDRESS BY DR. WYNN C. FAIRFIELD

Secretary of the American Board of Commissioners for Foreign Missions

It is a commonplace of our biblical study that our English word “evangel” is a transliteration of a Greek word made up of two elements, the prefix “eu” meaning “good” and the basic word “angelion” which is usually translated “news,” so that when we want to put it into plain English, we translate it “good news.” Our Anglo-Saxon word “gospel” seems properly to be translated in this way; but there is an element in the Greek word that I think we have missed and that has direct bearing on our theme today, indeed, on our whole missionary enterprise. For the word “angelion” means basically, not “news” but “message.” News may be impersonal and in our common thinking is; message is always a word sent by someone to somebody. It roots back in the same Latin word that gives us mission, missionary and commission. The missionary goes on his mission, commissioned by someone with a message to deliver to somebody. To put it into the simplest Anglo-Saxon English, the missionary is a sendee, sent by a sender, with a sent word to give.

This analysis is not as elementary as it sounds. I am sure you have all grasped the implications of it, and your minds have already recalled other noble words with similar meaning: “We are ambassadors, therefore, on behalf of Christ, as though God were entreating by us: we beseech you, on behalf of Christ, be ye reconciled to God.” We are the bearers of the good message from Christ to men, “Be
reconciled to God.” And I am sure that Paul is right when he chooses the word “ambassadors,” for it emphasizes that we are “messengers,” persons sent by Christ with the message of reconciliation. An ambassador is not content with simply delivering any particular message. He tries to establish the right relations between his principal, his sender, and the person to whom he is sent.

When a certain evangelist in this country summarized his message in the simple words, “Get right with God,” he was expressing the imperative of his message; but he was not telling the whole good message: that God loves his children who are far from him and do not know him, and through Jesus Christ is seeking to bring them into right relations with himself, to reconcile the whole world of men unto himself, to save them from guilt and sin and loss. This is the “good” part of our message, this is the good message of great joy, that unto us and all men everywhere there is born a Saviour, Jesus Christ, our Lord.

If this is a true analysis of the word “evangel” and its implications, it follows that every good missionary is an evangelist. Not all use the same words or try to embody the spirit of the message in the same activities. There are diversities of ministrations, but the same Lord; and there are diversities of workings, but the same God, who worketh all things in all his varying messengers.

Before I went to China, I was asked to go as an educational missionary, but declined because I believed I could carry my message better through the church and directly by preaching to the ordinary people of China. After my first term, I acquiesced gladly in the decision of the Mission that I should go into educational work. I felt that in school work I was just as much of an evangelist (or ought to be) as when I was preaching in the street chapel or at fairs, or using movies to tell the story of the life of Christ, or conducting communion services or attending to the multitudinous details of mission and church administration.

At the same time, even as I have spoken these words, the soul-searching nature of what I have said comes back at me like a boomerang. I must confess that both in the so-called evangelistic work and in the school, I too often let myself be absorbed with activities which, while good in themselves, did not embody the good message, or help others to understand it better. The inevitable corollary of the assertion that the whole missionary program is potential evangelism is emphasis on the constant necessity that every part of it shall be actual evangelism, that every missionary, whatever he or she may be doing, is actually God’s ambassador, seeking in this particular way to bring these men and women and little children into right relations with God.
IMPERATIVE NO. 3

There are times and places where the spoken word may wisely have to give place to the gospel of deeds. A missionary in Honan who regretted that the merciful ministry of relief and protection they were doing in 1937-1938 was preventing them from doing mission work was awakened by the reply from his Chinese colleague: “We have been preaching the gospel these many years; now we are living it.” The evidential value of what Christians have done in these war years has been demonstrated in too many ways to question it. I remember the experience related by Harlan Beach of North China and Yale, who told us how shocked he was when a little Chinese boy playing by the roadside called out to his playfellow, “There goes Jesus.” He started to rebuke the boy and then checked himself with the stunning thought that perhaps all that little boy would ever learn about Jesus was what he observed of him.

There is great danger in this type of evangelism, as our Lord knew only too well, and a subtle distinction that it is very hard to make clear without appearing to be inconsistent. The same Lord who adjured us, “Let your light shine before men that they may see your good works and glorify your Father who is in heaven,” also in the very next chapter warned us, “Take heed that ye do not your righteousness before men, to be seen of them.” To be truly evangelistic, truly a message from the loving Father-God on behalf of Jesus, works for the welfare of men must be done in God’s spirit of mercy and compassion, with no rift between the obvious outward deed and the ulterior motive. They must be, not a means of evangelism, but a form of evangelism, expressing in themselves the perfect love of God who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

There is general agreement among us that relief work should not be used as a tool of evangelism; but an equally clear recognition that as a matter of fact relief work done in the spirit of Christ does result in attracting men to learn more about our Christian faith. Even our Master would not do his mighty works in order that men might believe on him because of them. Yet he found that he could not be true to the God within him if he did not use his power to help men. It is an ancient dilemma, a paradox that will affect all our discussion of this topic today.

For instance, by this standard we must test not only our old forms of evangelism, but newer forms and newer techniques. Is educational work simply a duplication and an increase in quantity of the government type of education, so that we allure seekers after education within our reach and give them apart from the educational process an evangelistic message by word of mouth? Or is it a life experience conducted by men and women so full of the spirit of Christ [53]
that even without words the pupils feel the difference, which it may then take words to explain? Are movies bait to attract a crowd which can then be preached to between reels? Or do they at least serve as a means of Christian ministry by using better films to substitute for evil and degrading films which would otherwise be the only form of this recreation available to the people of this particular neighborhood? Or do they embody a Christian message through their portrayal of Christian personalities dealing with human situations which the skilled acting of Christ-filled men and women makes even more convincing and moving than the daily living of rather prosaic Christian disciples?

Will the wider use of the radio by the Christian church similarly only interlard occasional sermons into programs otherwise built to attract listeners, or even to hold them in competition with attractive propaganda and vicious and evil suggestion? Or can it be made a channel through which the Christian spirit of the participants, whatever part they may take in the program, will radiate as surely and unmistakably as the personality of the genuine Hitler was conveyed to all the world? What will our television broadcasting profit Christ if the personalities shown through the ether are not Christ-dominated? These illustrations can be only suggestive of the test of inner integrity of means and end which I feel should be applied to every form of evangelism in the wider sense. Basically, all evangelism must be such that God shines through every part of it.

The second test which it seems to me we should apply alike to both old and new forms of evangelism has been interwoven in the illustrations I have used: “Does this particular form of evangelism contribute to the contact of Christian person with non-Christian person?” Many of us remember the story Dr. Speer has often told of the angel who asked the Lord what plans he had made for carrying on his work after his resurrection. The Lord replied simply: “I have left Peter and James and John. I have no other way.” Even the magic word of the Bible or other Christian literature is usually not enough without a personal interpretation that men can understand. Some Philip must help the Ethiopian eunuch to understand.

The third and last test that I hope we shall keep in mind in this discussion is also a delicate one. The purpose of evangelism, of good missionary work, is to increase the number of true Christians in the world, to hasten the day when men shall no longer need to say to their neighbor, “Know the Lord,” for all shall know him from the least unto the greatest. It is therefore always pertinent and necessary to ask whether the forms of evangelism we are using or propose to use actually serve to increase the body of Christ.

Evidence from many fields and many types of experience makes it
crystal clear that the pursuit of numbers in evangelism dare not be undiscriminating or central. It is equally clear that when a piece of mission work or a form of evangelistic effort actually fails to reconcile a constantly increasing number of men to God, it is of very questionable validity. Quantity can be measured much more accurately than quality; yet both quality and quantity are to be sought. Mass movements and rapidly growing churches must be matched by that Christian nurture and religious education which is the other side of the shield of evangelism. There even seems to be some evidence for the existence of a law of an optimum rate of growth, beyond which rapidity of growth is a liability rather than an asset.

Yet, when all is said and done, is it not the duty of the North American Protestant churches to utilize every sound and thoroughly effective form of evangelism, expressing, interpreting and emphasizing through life and ministry as well as through written and spoken words, the message of reconciliation to God with which he has entrusted us through Christ, to the end that more and more men and women and little children shall be saved from lives of sin and brought into fellowship with our heavenly Father? How can we best fulfill that commission?

II. REPORT OF DISCUSSION GROUP

Dr. Fulton, chairman of group No. 3, conducted the discussion and under his leadership the following report was prepared. It embodies the outstanding points of the discussion.

Differ as we do in background and experience, it is likely that we shall have no difficulty in agreeing that the good missionary is an evangelist and that his good message of great joy is that unto us and all men everywhere there is born a Saviour, Jesus Christ, our Lord; that we are ambassadors on behalf of Christ and that our ministry is designed to lead men into reconciliation with God. Whatever may accomplish this end and by whatever method it may be achieved, that is evangelism.

1. Our message still is, to use the words of the Jerusalem Conference, Jesus Christ. Regardless of what we say about new methods and new techniques, it is recognized that there is no new message.

2. No method, new or old, can justify us in failing to recognize the necessity of having the evangel presented by men and women renewed by the Spirit of God and saved by grace.

3. Success in the use of any method can be expected only in humble dependence upon the Spirit of God.

When we speak of new methods, we do not imply that former usages that have led to desired results should be discarded. Our concern is that we may find and use every method that might (to use
the words of Dr. Mackay) "lead men to accept Jesus Christ as their Saviour and to follow him as their Lord."

In our discussion, many methods of evangelism were suggested. Obviously it is impossible, because of the limitations of time, to report these suggestions in detail. We recommend, however, that the Committee of Reference and Counsel be asked to take the lead in preparing manuals that will cover certain activities that are proving useful on various fields, such as visual education, radio, hostels, newspapers, and music. In this project the experiences of missionaries, now in this country, could well be utilized.

In view of the fact that multitudes of homes and libraries in China and other devastated countries have been destroyed, we call to the attention of the Committee on World Literacy and Christian Literature the need of meeting this emergency.

Newspaper evangelism has succeeded in Japan. It is suggested that it might be used in other countries where the percentage of literacy is high.

It is estimated that there are 8,000 foreign students in this country. The prospect is that there will be 20,000 after the war. It is readily seen that if these foreigners in our midst were evangelized they would be effective witnesses on their return to their several countries.

In the light of Dr. Frank Laubach's suggestion that we endeavor to discover the felt needs of the peoples to whom we would take the good news, we propose to the area committees of the Foreign Missions Conference that they attempt to get expressions of their desires from the peoples of the several areas in which our boards operate. We have been impressed with the invitation from China to cooperate with her in meeting her postwar medical needs.

In our missionary concern for broken bodies, broken homes, broken institutions and broken commitments, we should not forget the broken minds of our time, the bewildered and disillusioned people of which the world is full and will be more full in the years ahead. These people need their predicament and the world's predicament interpreted to them in the light of God's revelation in Christ. They need to be comforted also with Christ's solution of the human problem.

Not primarily because of the rise of nationalism but rather in order that we may demonstrate our oneness of spirit and unity of purpose, we believe boards would do well to consider a closer identity of missionaries with the peoples with whom they work than has been customary in the past. If this end is to be accomplished it may become necessary in some instances to abandon the compound-segregation idea for missionaries.

Time and again in our discussion, the home came into our purview, not only as an object of evangelism through parent education, etc.,
but as a channel through which others may be reached. We recommend that the home be used as a center for rekindling missionary conviction, generating missionary enthusiasm, inspiring missionary giving in order that missionary personnel and resources may at least approximate the unprecedented postwar needs that will surely present themselves.

We beg to invite the attention of the Committee on World Literacy and Christian Literature to a project that has been used successfully by the Seventh Day Adventists in India. The program has to do with the publication and distribution of a magazine about half of whose space is devoted to health topics and the other half to evangelistic presentations. It is reported that educated Indians who could not have been appealed to through an ordinary approach are reached through this medium. Thousands of expressions of appreciation have been received from Hindus and Moslems, not only of the health topics but also of the evangelistic message.

Our report on evangelism, to be complete, ought to include a statement of the objective. It was well phrased in Dr. Rankin’s address, and concisely in Dr. Mackay’s words, “Evangelism involves decision.” We all agree on the importance of evangelism, and the value of the many methods that were suggested. But too many of us do not succeed in achieving the desired result. Our failure is because:

1. We do not think through conclusively what are the essentials of our religion.
2. We do not know how to present our apologetic in a courteous manner that is at the same time convincing.
3. We are never trained in the techniques of this fundamental part of our task. (The Oxford Groupers have the “Life Changers” technique; Moody Bible Institute and similar schools have their peculiar technique; but it is largely missing in theological seminaries and missionary training colleges.)
4. Many of us fail to acquire an adequate vocabulary in the vernacular that can be used with facility in this work.
5. Often we rationalize our failure into the assumption that our religion will be caught “by implication.”

Evangelism through the cultivation of friendship with all types must lead through to a sympathetic, courteous, convincing presentation of Christ that is more than an introduction—it must be an introduction that leads through to a transforming and saving relationship.
IMPERATIVE NO. 4

CONTACT WITH THE COMMUNITY

The foreign mission enterprise must greatly extend and enrich its contact with the community.

Dr. J. Roy Strock, Secretary, Board of Foreign Missions, United Lutheran Church in America, presided, and introduced Dr. Lloyd S. Ruland.

I. ADDRESS BY DR. LLOYD S. RULAND

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

The present world upheaval means a new day for the world mission of the church, a day fraught with tremendous possibilities, a day calling for a new sense of urgency in our task. In Asia, old nations have become rejuvenated; other countries like the Philippines and Korea will be given a new birth of freedom. In much of this vast region with its teeming millions, because of the temporary suspension of our work, we shall have the opportunity for a fresh start. In other parts of the world not so directly affected by the war, there are deep changes of a revolutionary character taking place that call for a thorough review of our mission program and its revision in the light of the changed needs.

As we face this critical opportunity we need to recapture the world-sweeping outlook and challenging spirit that was caught up in the motto of the Student Volunteer Movement of our student days, “The evangelization of the world in this generation.” The missionary enterprise during the past century has been carried forward by the indomitable spirit of the pioneer, the spirit that blazes new trails, breaks through barriers and pushes across new frontiers to present the “good news” to those who had never had an opportunity to hear it. It is the spirit represented by St. Paul, the great missionary, when he said, “I must also see Rome.” The missionary enterprise must never lose that spirit and that power.

But the present world catastrophe has brought another equally strong note of urgency to our task: that every area of life must be brought under the transforming power of the gospel. The injunction of our Lord, “Go ye into all the world,” is a commission calling not solely for the expansive power of the gospel to reach out into all geographical areas and claim human life for Christ; it is a commission calling also for the penetrative power of the gospel to touch and redeem the whole of life in every part of the world. As we prepare for
this new day of missions that will be ushered in at the close of the war, we face the urgent, insistent call for a comprehensive evangelism.

This inclusive purpose of the missionary enterprise was stated for us at the Jerusalem Conference in 1928:

We realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions, physical, mental and social. We are therefore desirous that the program of missionary work among all people may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.

How much more urgent is this inclusive emphasis in our program today seventeen years later! Our war-weary world, with its rubble and ruins, bears eloquent testimony that in our western world Christianity has often been only a veneer and that underneath the gospel has not penetrated deeply enough to transform vital attitudes, relationship and activities. It has oft been repeated that Christianity has not failed; that it has not been adequately tried. Far too often, religion has been confined to one segment of life. Other compartments of life, economic, social, political and international, for the most part have not felt the purifying and redeeming power of Christ. As we face the opportunity of rebuilding the world, have we learned the lesson that the whole of life must be touched by the saving power of Jesus Christ?

Comprehensive evangelism means that when an individual has been introduced to Christ our responsibility is not over; it has only started. That individual, beginning his Christian life, cannot be isolated from the world in which he lives. If he is to be Christian to the core, the influence of Christ must reach into his home, his social group, the sphere of his work, his community and his nation. This comprehensive approach means that it is not enough that the individual become a convert to Christ with his name placed on the membership roll of the church; we must assist him to become a Christian husband and father, a Christian neighbor, a Christian employer or employee; a Christian farmer, businessman or craftsman; a Christian citizen of his community and nation. As related to mission policy, we need to ponder the meaning of the prayer of Jesus made on behalf of the first small band of disciples whom he had gathered together.

“I pray not that thou shouldest take them from the world but that thou shouldest keep them from the evil one.” Even in non-Christian lands where the Christian group is small, Christians are not to withdraw from the world, but they are to live in the world. Therefore every aspect of their lives, all their relationship and activities must feel the saving power of Christ. The goal of this comprehensive approach can be well defined as “the redemption of the whole of life through a church that is deeply rooted in the life of the community.”
The question before us is: How can we make effective in our post-war program this clear need for an inclusive approach? How can we implement this call to a comprehensive evangelism? Let us begin with the rural church, for the effectiveness of our whole program of missions hinges on the rural church. The people whom we are to reach in all our mission fields are predominantly rural. Even with a very large industrial development in the postwar period in such countries as China and India, this fact will remain unaltered: a very substantial majority of the population will still be found in the country villages, with their life rooted in agriculture.

In the years 1939-40, I had the opportunity of visiting a number of mission fields of Asia. That visit was made shortly after a rich experience in the pastorate in the home church where I had had full opportunity to know the comprehensive program carried on in churches that are vital and wide-awake. The contrast was startling. With a few outstanding exceptions, I did not find in the rural church or in our mission program of rural evangelism this approach to the whole of life. The program was exceedingly limited in scope and lacking in imagination and resourcefulness.

Of what should a comprehensive program for the rural church consist? Time permits me to outline only briefly what seem to be essential elements in that program.

1. *Worship experiences.* There should be a church within walking distance of the members of the rural parish. Though of simple and inexpensive construction it should be kept clean and in a good state of repair. Here the Christian community will be led into an experience with God, a sense of his presence, a fellowship with him that carries over into personal and family worship. The services should be more than preaching services; more thought needs to be given to the enrichment of the worship content.

2. *Religious education.* This is our Christian training program, fitted to the needs of different age groups and to different stages of Christian growth. It will consist primarily of biblical instruction, but it will be material selected and presented with the definite needs of each group in mind.

3. *Literacy and literature program.* A strong church must be a literate church. Every church member should be able to read and should have available copies of the Scriptures and other suitable reading material. There should be literacy classes for non-Christians also, and possibly a newspaper reading room and provision for the loan of useful books.

4. *Enrichment of home and family life.* The home is a center second only in importance to the church in this comprehensive program. The individual does not function as a full Christian until the home in
which he is a member is Christian. Here we must reach the wife, eager for friendly suggestions and practical helps that will enable her to improve her home; here we can aid the mother serving as the first and most influential teacher of her children.

5. Health service. This will include such items as health education regarding flies, mosquitoes and other sources of infection, principles of sanitation, better feeding especially for babies and small children, first aid and simple home remedies.

6. Recreation. Provision should be made for social gatherings, literacy games, religious dramatizations, and the Christian observance of important festivals. Here lies the opportunity for a large use of visual and audio facilities not solely for entertainment but also for broad educational purposes.

7. Agriculture. Here is a field of large practical service, that will enable the man not only to be a better farmer, but also a Christian farmer. Assistance in securing better seeds and improved stock, control of destructive insects and plant diseases, organization of farmer cooperatives—these suggest a wide range of possibilities in this field.

8. Youth program. The boys and girls still in school and the young people need to be brought together into one or more organizations for worship, fellowship, service, and training in church life and leadership.

9. Gospel extension. The Christian community must also feel a responsibility for extending the gospel to others in the same area. Personal witness, participation in evangelistic meetings, calling upon others and conducting evangelistic meetings for small groups are activities to be undertaken by the church members. This phase of the program should be assumed by the Christian community and not be regarded as a responsibility solely of the evangelist or pastor.

If this comprehensive program is to be successful, it must not be imposed by the missionary on the parish, with the national pastor or evangelist in charge half-heartedly assenting. It must be voluntarily accepted and entered upon step by step by the Christian group as their program.

For the effective development of this program, four different types of workers are needed, whose visits to the parish do not need to be simultaneous: (1) a public health nurse; (2) a woman with special training in home and family life techniques; (3) a trained agriculturist; (4) a trained worker in the church program.

Having outlined the program for the rural church quite fully, I do not need to discuss in detail the comprehensive program for the city church. Recent communications from the National Christian Council of China have greatly stressed the need in the postwar period of stronger city churches, to make a deep impact upon the city life of
China. I wish especially to stress three items in connection with the program of these city churches.

1. The need for able and outstanding pastors in key city churches. If the church is to have any deep influence on the life of the city, these churches must have able preachers whose pulpits will draw the thoughtful and educated leaders of the city. We need men who will have a deep concern for the moral and social welfare of the people and will take an active leadership in meeting the many, staggering problems that will confront the cities in the postwar period.

2. Most of the items outlined for the comprehensive program of the rural church are equally applicable to the city church, with some adaptation. Other items need to be added to meet the peculiar needs of urban life. For example, we must pioneer in the field of industry and seek to win the laboring classes of these lands to Christ and the church. Here is an opportunity of great significance confronting us in the postwar period. As lands like China and India become industrialized, we must not repeat the failure of the Western church in the industrial field. Is the rising labor movement of the lands also to be estranged from the church? We are confronted with a need for industrial workers, persons who carry on their hearts the welfare of the laboring classes, who have had first hand experience with the labor movement in the West and who in the name of the church will associate themselves sympathetically with the laboring groups and seek constructively to serve the labor movement.

3. This comprehensive program for the city church must be fully cooperative. In all our larger cities, more than one denomination is at work. There must be an active federation of the religious forces of the city, so that there may be an inclusive and unified program for the whole city, into which the program of each individual church is fully integrated. The problems of the city are too staggering for us to tackle separately.

Having offered these concrete suggestions for the comprehensive program for the rural and the city church, let me make a few brief comments about mission policy before I close.

1. This comprehensive program must not be mission-centered; it must be church-centered. Missions can well assist in such a program in the loan of personnel and funds, but all the activities should stem from the local church and be as closely related to it as possible. In this way, the Christian community will come to feel that Christianity is related to every aspect of their lives, and their religion will become deeply rooted and truly indigenous.

2. This comprehensive program calls for less emphasis upon our institutional program centered in the mission station and more upon field service related to each individual church. Our hospitals must
IMPERATIVE NO. 4

not become so highly institutionalized that their service is confined within the walls of the hospital plant. In the postwar period more and more of the medical work must be in a health service taken out to the local Christian groups. Experience has also proved the value of taking our lay training program out to each local Christian community rather than having it centered in institutes held in the mission station.

3. Lastly, in the postwar period we need missionaries who have upon their hearts this task of comprehensive evangelism. Young men and young women of deep missionary consecration, with varied practical skills, are ready to offer themselves for service, if they can feel that a great challenge to do pioneer service for Christ lies here in these functional areas of life unclaimed for Jesus Christ.

II. REPORT OF DISCUSSION GROUP

The discussion following Dr. Ruland’s address was conducted by Dr. J. Roy Strock, chairman of group No. 4, and under his leadership the salient features of the discussion were summed up in a series of resolutions which were presented to the full session of the Conference Saturday evening, January 6, as follows:

1. We realize the painful eagerness of the peoples of the world to prevent a third global war, and we have a real and urgent responsibility, as a missionary body, to remove the misery, intolerance, injustice, and ignorance which will inevitably bring such a calamity upon us, even though governments do all that they can to alleviate these conditions.

We believe that the missionary enterprise of the Christian church is an instrument which in the hand of God may be used to reach and cure many of the basic causes of war. By the transforming touch of Christlike service we would pursue more vigorously the superhuman task of changing despair to hope, ignorance to enlightenment, stagnation to progress, destitution to an abundant life, disease to health, and hate to love.

2. The churches on the mission fields can face and accomplish this task, with the help of God’s Spirit, by broadening and enriching their contact with the communities in which they work. In any such enlargement, the indigenous church must be given a leading place, and its leaders must be trained in close contact with practical problems. We believe the following areas of Christian service to be basic. In these ways the churches perform their foundational office:

A. As churches of the living God, by being in themselves the springs of Christian life and service. The life of the Spirit, which they enshrine and which is expressed in their worship and communion, is the ground and condition of a stable fellowship and transformed neighborhoods. Notable in this connection is the fruitful
and spreading movement for enlisting and training the entire membership of the church in voluntary personal witness. Such members, committed to the service of the Master in all branches of the church's service, are the human means by which the mission of the churches is fulfilled through ever-widening circles of influence.

B. As composed of the disciples of the Great Physician, who commanded his followers to heal the sick, the churches are bound to teach and inculcate in their members the Christian duty of health of mind and body, and to extend their ministry of health and healing to the community. This must not be confined to the large hospitals, though these are needed as centers. The training of selected Christians from the villages to render medical aid to their fellows, by the use of simple remedies which are readily available should be further developed. When such teaching is given in mission schools and training classes also to those who are to serve in outlying districts, the results are satisfactory in bringing health and hope, and in giving to many Christians for the first time the keen joy of effective service.

C. The new impetus given to the movement to establish and improve the standards of the Christian home, which arose quite spontaneously on many mission fields, offers an unique opportunity by which the churches may contact their communities in the most helpful way and one which is greatly appreciated. This movement has now been strongly organized in connection with the various National Christian Councils, and is proving to be one field in which the younger churches are showing the way. When the family life of the Christian community is purified and uplifted, it commends our faith powerfully to multitudes of non-Christians who observe it, and see in the Christian home the fulfilment of their own highest hopes and ideals.

D. In the promotion of literacy and the consequent use of wholesome and useful literature, the Christian church has a contact which has a wide and often profound influence on the community, and offers an effective means for presentation of the gospel. Not only do the leaders in social life and governmental circles in general welcome this enterprise, but the personal contact of teacher and taught is an easily understood example of loving service. A strong beginning has been made, and it remains for the churches to develop its use in many communities as yet untouched, and to extend it where it has been already begun.

E. The place of the young people in the life and service of church and community should be recognized more fully, and such organization and training instituted as will make youth conscious of its real place in the Christian program and more efficient in carrying it through in their communities.

F. The churches should become more aware of their duty to help
to alleviate hunger and poverty, and to raise in general the level of economic life in the community, both urban and rural. Illustrations of this service are:

(1) Coöperative societies, such as those initiated by Kagawa in Japan, and which have been carried on by mission and church agencies in many places with equal success.

(2) The training of village workers and the Christian church membership generally in such home industries as can be usefully carried on in their villages, without much expense for equipment or materials.

(3) The work of spreading a knowledge of worth-while methods in agriculture is most strategic, as are all efforts tending toward the improvement of the conditions under which the agricultural population lives. As a large proportion of the Christians and non-Christians in mission lands subsist directly or indirectly by the cultivation of the soil, such service is of the very highest value.

* * *

At the full session of the Conference at which the above report was presented, Miss Ruth Ure made a brief statement regarding the Christian Home as follows:

Miss Ure: Mr. Reisner asked me to give a one-paragraph report of an exceedingly important project which has been going on silently this past year—the work of a study committee on the Christian Home. This committee has been making a basic study in home and family life which is designed to serve as a basis for the development of Christian Home Movements in all countries around the world. That would include all countries in North America also. The committee has had a very small membership of people who have worked along these lines in several countries: Mrs. George Bryce, Dr. and Mrs. W. Wiser, Miss Irma Highbaugh, Mrs. Ruth Engwall. One denomination is considering the use of the book which is to result as a study book for that denomination in the United States. Mrs. Bryce, the chairman of the committee, is to give a detailed statement regarding the matter at the Christian Home luncheon. The creation of the Christian home is the most important service of the Christian church, a service which has not thus far been central but which we feel we must give a central place in evangelism and in the growth and deepening of the life of the church itself.
The report of the Committee of Reference and Counsel has as its title: "Missions in World Crisis." We, the missionary leaders of the churches, like our fellow humans, view the future with great concern and curiosity because of the manifold uncertainties which the crisis creates.

There is much that lies ahead which we can only see dimly now. There are areas through which we must pass in which the familiar landmarks will not be visible even if they exist. It seems to me that there is a fair analogy between the charting of our course into the distant future and that of blind flying for an aviator. As you well know, blind flying is the term applied to the art of navigating aircraft under atmospheric conditions where neither the earth nor the sky is visible to the pilot. This kind of flying is done safely by instruments, and flying men usually refer to it as instrument flying. To make blind flying possible and safe, radio sending stations have been set up all over the United States. These radio beams are indicated on charts which the pilots of our planes have, and they can identify the location of each. Inside the plane is the equipment and radio set to receive the dot-dash guidance from the beam. Thus, in instrument flying (as opposed to contact flying where you see the earth and sky) you can fly in the fog from beam to beam or from the leg of one beam to the leg of another. Some airports are now equipped with special apparatus for blind landings. As your plane approaches the airport this radio broadcasting equipment gives you a glide path in and down on to a safe landing on a specific runway even if both visibility and ceiling are zero.

Sometimes our life is like contact flying. Until recent years we could see clearly the details of our individual and missionary programs for some months ahead. We knew with some assurance many of the factors involved so that we could chart our course with some degree of certainty. But more and more in these chaotic days, we find ourselves bewildered about the present and the future for ourselves and our world. We are flying blind without choice, so it's important to learn how to fly blind safely. This is where courage and faith come in. We know in the very innermost part of our being that there are certain good things which God Almighty has created which no changing civilization can ever displace with impunity or with success. Honesty, integrity, unselfishness, justice, freedom:
these, I think all of us are agreed, are the basis on which we must believe and act without compromise.

In such blind flying as we have to do in the future we need guidance, accurate and constant. These essential aids God makes available to us. He is forever sending out directional beams. We often ignore them and to our sorrow—but they are there. To make effective use of God’s help we must have the proper instruments. We must know how to use them and keep them accurate and sensitive. And we must trust them and use them.

Our instruments are comparable to those of the aircraft pilot for use in blind flying. First, our God-given mind and reason. We must never cease to apply our minds to the problems of life as we meet them. Second, our God-given conscience. Each one of us has it. We must keep it sharp by constant use. Third, our two-way radio to God in prayer. We keep on our course by unceasing use of it. Fourth, our chart, the Bible. We must not only have these instruments; we are lost unless we trust them and use them.

One of the most difficult things in aviation, I’m told, is for the pilot to gain faith in his instruments. When a pilot is flying blind one of the instruments which he uses in addition to the radio beam for direction, is the artificial horizon which tells him whether he is flying level. It is a visual aid when he cannot see the ground or sky. Yet an experienced pilot or even an old hand is often confused in a fog and would swear that he was flying with the nose of the plane pointed down towards the earth when the instrument correctly indicates that he is flying level. Inside a cloud, natural sense equipment often fails completely.

An airport story tells of an army flier going through milky haze, who caught up with a civilian ship, groping along. The army flier as a practical joke, turned upside down and overtook the other ship in that position. The civilian, distrustful of his impression that the earth was beneath him, promptly turned upside down too. When flying blind the pilot must have faith in his instruments, for they are his salvation and will bring him through safely if he only uses them with courage and faith.

So it is for us in our position as leaders in the world missionary program of Jesus Christ. We shall surely find success, satisfaction and salvation in achieving our glorious goal only if we are unswerving in our faith in the basic beacons of our holy religion through whatever confusing chaos lies ahead.

After his address, Dr. Welles led the Conference in the following prayers:

Blessed Saviour, who at this hour didst hang upon the Cross, stretching forth thy loving arms; grant that all mankind may come within the reach of thy saving embrace; clothe us in thy Spirit, that we, stretching forth
our hands in loving labor for others, may bring those who know thee not
to the knowledge and love of thee, who with the Father and the Holy
Ghost livest and reignest one God, world without end. Amen.

*  *  *

Lord Jesus Christ, who biddest us to return good for evil, and to pray
for those who hate us; enable us by thy blessed example and thy loving
Spirit to offer true prayer for all our enemies (and especially those persons
known to thee who have wrought us harm). If in anything we have given
just cause of offense teach us to feel, and to confess, and to amend our
fault, that a way of reconciliation may be found. Deliver them and us
from the power of hatred, and may the peace of God rule in all our hearts,
both now and evermore. Amen.

*  *  *

O God, who hast made of one blood all nations of men for to dwell on
the face of the whole earth, and didst send thy blessed Son to preach peace
to them that are far off and to them that are nigh; grant that all men
everywhere may seek after thee and find thee. Bring the nations into thy
fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through
the name of thy Son Jesus Christ our Lord. Amen.

*  *  *

O God, by whom the meek are guided in judgment, and light riseth up
in darkness for the godly; grant us, in all our doubts and uncertainties, the
grace to ask what thou wouldest have us to do, that the Spirit of Wisdom
may save us from all false choices, and that in thy light we may see light,
and in thy straight path may not stumble; through Jesus Christ our Lord.
Amen.

*  *  *

O Lord God of Hosts, stretch forth, we pray thee, thine almighty arm to
strengthen and protect the Armed Forces of our country. Support them
in the day of battle, keep them ever safe from all evil; endue them with
courage and loyalty; and grant that in all things they may serve without
reproach; through Jesus Christ our Lord. Amen.
IMP.ERATIVE NO 5

MEN AND WOMEN FOR THE GREAT TASK

The foreign mission enterprise must discover, enlist, train, commission and send personnel specially fitted to meet postwar conditions.

Imperative No. 5 was presented at a joint session of the Conference with representatives from the Canadian Student Christian Movement. Dr. A. V. Casselman, Chairman of the Conference, presided. Mr. William Bothwell of Knox College led in prayer.

Dr. Casselman welcomed the visiting students from various schools and colleges and explained that the afternoon session would consider the fifth of the five imperatives which formed the basic topics of discussion for the Conference. He then introduced Miss Ruth Ransom, Chairman of the Foreign Missions Conference Committee on Missionary Personnel, who conducted the discussions and forum of the afternoon. Miss Ransom spoke briefly of the reasons for setting up this personnel session and mentioned also the Student Conference which had been meeting simultaneously with the Foreign Missions Conference. She called upon Mr. Malcolm Ransom, Secretary of the Student Christian Association of Canada, to give a short report on the Student Conference.

Mr. Ransom: I bring to you greetings from and a report on the Student Conference which is being held this week-end in cooperation with the Annual Meeting of the Foreign Missions Conference and under the auspices of the Student Christian Movement of Canada. One hundred sixty students are registered, most of whom are present here. These students represent the universities and colleges of Central Canada and also include delegates of universities in Western Canada, the Maritime Provinces, Alberta and Manitoba. Your meeting having brought the world church to our door in a new way we determined to throw the door wide open. We are gratified by the spirit with which your leaders have pictured for us the redemptive forces at work around the world. On behalf of the Student Christian Movement of Canada I wish to express appreciation and gratitude to the executives and all others of the Foreign Missions Conference who in their inspiring and effective manner have made possible our conference this week-end. We hope that our gratitude may be demonstrated by your finding some of us in the years to come on the missionary frontiers of the Christian church.

Miss Ransom explained the procedure to be followed in conducting the forum and introduced the resource leaders: Dr. Herrick B.
ADDRESSES AND STATEMENTS

Young, Secretary of Missionary Personnel for the Presbyterian Church, U. S. A.; Dr. Glora M. Wysner, Secretary of the Foreign Missions Conference Committee on Missionary Personnel; Mr. J. Merle Davis, Secretary of the Department of Social and Economic Research, IMC; Dr. E. K. Higdon, a member of the Committee on Missionary Personnel, FMC; Dr. Winburn T. Thomas, General Secretary of the Student Volunteer Movement.

I. ADDRESS BY WINBURN T. THOMAS

General Secretary, Student Volunteer Movement

While we can but conjecture concerning the state of the postwar world, the missionary enterprise will face the following conditions and situations, among others: unprecedented physical and spiritual needs; insurgent nationalism and political unrest; a seeking of security through power politics and secret treaties; the extension of the industrial revolution to hitherto technologically retarded areas; clashes of ideologies and movements; violent disruptions of old manners and customs; and challenges to undertake programs of relief, evangelism and education that will exceed the resources of the younger churches.

1. Where to enlist recruits?

**High and preparatory schools.** Youth’s decision to enter Christian service, or to follow a missionary vocation, often is made at the pre-college stage. In order that the opportunities and challenges of missionary service may be presented to adolescent youth, personnel secretaries are today working through the youth programs of churches to enlist high and preparatory school students. Mission courses are offered at summer conferences, materials designed to stimulate interest are distributed through the channels of the United Christian Youth Movement, and specialized literature is prepared by the Missionary Education Movement to meet the needs of high school youth. The Preparatory School Secretary of the Student Division of the YMCA stands ready to cooperate interdenominationally in a preparatory school program of missionary education and recruiting.

**Colleges, universities, technical schools and theological seminaries.** Missionary interest varies widely among the colleges and technical schools, according to geographical area, local religious emphasis, and the absence or presence of missionary traditions. In general the urge is towards a humanitarian program. Thousands of college and graduate students could be recruited easily for non-technical relief and reconstruction jobs. The discovery of two or three thousand dedi-
cated, personable, professionally or technically trained men and women for overseas missionary service will prove more difficult. Among liberal student groups, the service motive, and the impulse to strengthen the ecumenical church as man's last great hope for a world civilization, figure prominently in the choice of missionary vocations. More conservative students derive their missionary enthusiasm from the Great Commission, and the impulse to save the souls of men and women from eternal damnation.

The Armed Services. The experiences of many chaplains, doctors, nurses, and GIs in the armed services are leading them to look favorably upon missionary vocations. The Missionary Personnel Committee has requested the Student Volunteer Movement to make interdenominational approaches to the armed forces through the chaplains, the Christian Service Men's League and the magazine, Link. A special armed services edition of Christian Horizons has been sent to 4,000 Protestant chaplains, for use in counseling with their men.

Civilian public service. Among the 8,036 men in the 131 (February 1, 1945) Civilian Public Service camps there is a strong urge to reconstruction, which in many instances is being channeled along missionary lines.

Recruiting among the professions. Young ministers, experienced farmers, professors of home economics, doctors and nurses, et al. are capable of rendering effective missionary service with little or no additional academic preparation. The need for persons of proved ability and maturity, the recognition that being over thirty is not an absolute handicap to learning new languages, and the emergency nature of many of the overseas needs are among the factors which justify recruiting in the technical and professional fields.

2. What types and numbers of missionaries are needed?

Since the missionary movement is charged to organize and establish an indigenous, self-supporting church, the preponderance of personnel requests are for general evangelists. There is, however, an increasing demand for specialists: surgeons, public health nurses, teachers of such subjects as physics, English, home economics, social work; editors of Christian literature, etc. The missionary should possess a sympathy and appreciation for types of work and aspects of the program outside his specialty, but he must have a demonstrated competence in his own field, be he a doctor, ordained minister, or a worker in some other field.

The following openings under forty-eight foreign mission boards
and societies indicate the type and number of specialists and general workers needed for immediate and postwar appointment:

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<th>Appointment 1945</th>
<th>Postwar needs</th>
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<tbody>
<tr>
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<td>Short-term</td>
<td>Long-term</td>
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<tr>
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<tr>
<td>Literature and Literacy</td>
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<td>2</td>
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<td>Business</td>
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<td><strong>Totals</strong></td>
<td><strong>976</strong></td>
<td><strong>45</strong></td>
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3. What training is essential and where can it be secured?

**Educational qualifications.** While standards vary according to fields and boards the following requirements increasingly are being accepted within the councils of the Missionary Personnel Committee of the Foreign Missions Conference:

1. A bachelor's degree.
2. Basic theological disciplines (Bible, Theology, Christian Ethics, Church History, etc.).
3. Technical preparation in the field of the candidate's specialty (e.g., an R.N., M.R.E., B.D., M.D., etc.) plus field experience.
4. An internship to demonstrate the candidate's competence under conditions simulating those on the field of his appointment.
5. Area orientation in the language, history, culture, and religions of the field of one's choice or appointment.

**Pre-field specialized training opportunities organized by or specially recommended by the Missionary Personnel Committee:**

1. **India.** One or more years in Indian history, religions, missionary methods, languages, etc., at the Kennedy School of Missions, Hartford, Connecticut.
2. **Africa.** A similar course in African studies at the Kennedy School of Missions; offered also by Scarritt Training Institute jointly with Fisk and Vanderbilt Universities in Nashville, Tennessee.
3. **Latin America.** Orientation course in Latin American studies offered by the above-mentioned Nashville institutions. Courses designed for missionaries preparing to work anywhere in Spanish-speaking Latin America are offered at the language school in Medellin, Colombia.
4. **China.** Spoken and written Chinese, Chinese history, the history of Christian missions in China, and missionary methods, at Yale University, New Haven. The University of California, Berkeley, has enrolled a number of missionaries. The California College in China, at present refugeeing at Berkeley, offers a full course in spoken and written Chinese. Numerous other universities offer courses in Chinese, but most missionaries are concentrated at the three institutions mentioned.
5. **The Moslem World.** History of the Near East, Arabic, Ecumenics,
missionary methods, the History of Christianity, etc., are among the courses offered jointly by Princeton University and Princeton Theological Seminary, Princeton, New Jersey.

6. **Agricultural missions.** Cornell University, Ithaca, New York, in connection with the Rural Missions Co-operating Committee and the Agricultural Missions Foundation is offering special courses designed for missionaries working in agricultural areas, or among peoples whose economy is primarily rural. One year, three year, and short courses are offered periodically.

7. **Euthenics.** The Merrill-Palmer School in Detroit offers a wide range of long and short-term courses in home and family life.

8. **Reconstruction and relief.** A five-term course (including one term of field work in Mexico), designed to fit workers for Europe and the Near East, is offered at Haverford College under the direction of Douglas Steere. Special emphasis is placed upon languages, relief methods, and the Quaker approach.

The Pacific School of Religion at Berkeley, California, offers short-term preparation for work in Europe and Asia. Most of the technical courses are taught within the University of California.

9. **Linguistics.** The Summer Institute of Linguistics, sponsored each summer by the Wycliffe Bible Translator’s Inc. (1305 North Louise Street, Glendale 7, California) on the campus of a college or university in the Southwest, offers instruction in the techniques and methods of reducing languages to writing, phonetics, and Bible translation. The courses are especially valuable for missionaries preparing to work among primitive peoples.

10. **Rudimentary medicine for non-medical missionaries.** While it is understood that candidates preparing to become physicians, surgeons, nurses, psychiatrists and experts in public health should complete their graduate studies in an institution approved by their mission board, missionaries whose specialty is not medicine can register for a year’s course of seventy-two hours in New York City organized under the Christian Medical Council for Overseas Work. This is designed "to provide training in hygiene, household and community health measures, first aid and the rudiments of preventive and curative medicine and minor surgery."

11. **Summer courses.** During several summer periods the Missionary Personnel Committee and the Rural Missions Co-operating Committee have organized summer schools and workshops as requested by mission boards. During the summer of 1945 a varied course is being planned as requested by six committees of the Foreign Missions Conference.

12. **Introduction to headquarters.** In order that missionary appointees may have some knowledge of home base problems, and of ecumenical and interdenominational organization, as well as by way of introducing them to the missionary vocation, most boards hold outgoing conferences. These might well be lengthened to include some brief experiences in the home and interdenominational offices.

4. **Are non-Caucasian missionaries needed?**

Missionaries have been products of a society which has regarded and does regard skin pigmentation as a mark of inferiority. Much missionary work is conducted in colonial areas where the white man is ruler and the colored person is subject, and the Caucasian missionary enjoys in such areas a prestige which would not be accorded a
non-Caucasian. In order to avoid a double standard of salaries for native workers, mission agencies have as a matter of policy refrained from appointing nationals to mission staffs. For years this was interpreted as meaning no Negroes for Africa, no Nisei for Japan, etc. Of forty-eight North American sending agencies, five are known to have or to have had Negroes under appointment in Africa, and two others as being favorable to their appointment if qualified candidates should apply. One of the seven boards that look with favor upon the appointment of Negroes has maintained an all-Negro station in Africa, and has sent two Negro nurses to Latin America. Church leaders in China and India have expressed a desire for the appointment of American Negroes to work with their churches and it is to be expected that the American boards will grant their request. The growing demand of the non-Caucasian majority of the world’s peoples for representation will make necessary a more representative mission staff in the future.

Unfortunately, few qualified Negroes present themselves for appointment. This can be explained, of course, by the lack of encouragement, by their status in the social life of the nation and in the church, by their inadequate educational facilities, by the economic inequalities under which they live, etc., as well as by the discriminatory policies of some of the boards of missions. It is not likely that in qualifications, training and numbers, Negroes will be in proportion to their population size until discrimination and segregation are removed from American life.

5. Relation of technical skills to evangelism

The dedicated Christian has but one life purpose: the accomplishment of the Kingdom of God through the spread of Christ’s gospel around the world. While relatively few persons can give full time to church professions, most of the work of the Kingdom must be performed by laymen and laywomen. This is accomplished in at least two ways: (a) by being a Christian ethically and morally while doing the day’s work and using life’s calling as a means to build the Kingdom; (b) by donating volunteer time to community work, the improvement of politics, and the personal and institutional work of the church.

Thus for the Christian the important fact is not what he does but what he is. Assuming that each individual is faithful to his endowment, the plumber and the minister both are engaged in religious work. Nor does the geographical location matter, so long as they seek to create the Christian community where they are.

The gospel is spread by various means: by acts of service, by deeds of kindness, by teaching God’s word. All these may be catalogued as “evangelism.” Yet functionally there is a difference between as-
sisting an Asiatic or African farmer to grow better crops, and inducing him to follow Christ. To help the farmer to achieve a higher standard of living is a worthy purpose; the act of assistance may prove to be the means by which he is enabled to recognize God in Christ and to follow him. More likely, however, the contact made while assisting him prepares the farmer's mind and will so that the word of God then and later can be explained to him. Thus the plow, the scalpel, the forge and the textbook take their proper places in the total program of world evangelism.

6. The missionary and his culture

The missionary is inevitably a product of his cultural background. Thus customs, the moral codes, and the taboos of his particular section or country are often transplanted to his new environment, which may or may not be in need of that particular social panacea. For instance, the Mother-Hubbard has been a liability rather than an asset to the Pacific islanders. If Christianity is to be made indigenous in mission lands, missionaries need to be able to differentiate between that which is essential and that which is peripheral to the Christian gospel.

The missionary movement is being promoted today as supra-national, and so it is. Yet the missionary is often suspected by non-Christians as a fifth-columnist or a spy wearing ecclesiastical disguise. Because missionaries are loyal to their homeland as well as to the land of their adoption, mission boards are in need of a policy to guide them in handling information gained by missionaries, which is valuable for military purposes and in determining the status of missionaries who accept government or military positions. The extra-territorial status enjoyed by missions in the past is in jeopardy because of the general failure to differentiate between political and military affairs on the one hand, and missionary intelligence on the other.

In order that the missionary may deal intelligently and helpfully with the political, social and economic matters in the country to which he goes, he should have a knowledge of and/or experience in these matters in his homeland, especially concerning the manner in which the Western church has dealt with them. Likewise, he should be sympathetic and informed concerning the economic, social and political position of the people he is to serve. In colonial lands he will be tempted to side with or against the people in their desire for independence. He may be required to take a pledge of silence, and in some cases it may be that he must refuse. Certainly he will need to be discreet, yet true to his own convictions concerning political and economic questions. He should refrain from prejudging the situation until he has studied it first hand.
II. FORUM DISCUSSION

Following Dr. Thomas' address a forum discussion took place in which many of the questions asked by members of the audience were answered by the resource leaders.

**Question:** How can evangelism be related to the specialized services?

**Mr. Davis:** The evangelistic message and aim of the Christian mission can be interpreted through the so-called specialist as he goes out for particular services only if that person has himself had a deep and vital experience of the redemptive power of God through the lordship of Christ. It is not enough that the specialist, however expert he may be, have a general or a mild experience (if such an experience can ever be mild) of God's power. To him that experience must be of more importance even than the speciality in which he has been trained and through which he goes to serve. Such missionaries should be men and women who recognize in their special skills and techniques the God-given instruments through which they may reveal the power of God and Christ's redemption. The agriculturist finds God revealed in the majestic process of nature and works with God, bringing his evangelistic message in the act of and as he improves farming methods. The doctor and the nurse work with God to strengthen physical life.

**Question:** Is there a place for people with training in the sciences, engineering and other technical skills in missionary work? I have ceramics in mind and engineering.

**Dr. Higdon:** Yes. We can use between fifty and one hundred agriculturists in the next ten years. Vellore has cabled for a laboratory technician. A young woman reared in China, and who is about to become a pilot, wants to conduct a taxi service for people going to and from various stations. We should have an international bureau of architects to plan the postwar reconstruction of buildings. There is a place open for the teacher of physics and the teacher of chemistry. The answer is Yes.

**Bishop Lacy:** My answer would be Yes, also. In China and in other fields there is opportunity for people with technical skills. A returning missionary said he hoped someone would go to his field who could keep water pipes in repair. Urgently needed doctors often spend valuable time repairing automobiles.

**Question:** Will the boards be willing to send these people?

**Dr. Higdon:** The answer to that likewise is Yes. The boards are asking for and will be sending such people.

**Question:** What justification is there for a mission board policy against the sending of American Negroes as missionaries to Africa?

**Dr. Thomas:** Among the boards that are neutral or not in favor of sending Negroes to Africa it is largely a matter of suitable candidates. If we could find a number of good recruits, most of the boards would give careful consideration to them; not only with a view to sending them to Africa but to certain other fields also.

**Dr. Higdon:** Within the last year we made a survey on this subject to ascertain the attitudes of missionaries and nationals. The answer from Mexico is unanimous that a Negro missionary would be welcome. I had a
very favorable reply from China. In Jamaica a Negro couple had a very difficult time and are not returning.

Mr. Williams: The Methodist Board feels that we should be quite certain as to the reception of a Negro couple before their appointment. Four missionaries from China have stated that they would welcome a Negro couple returning with them to that field. We have therefore requested that a major group from the Chinese church express their opinion. We believe that the opinion will be favorable. The same procedure has been followed with respect to Africa, where the varying policies of governments must be considered. We feel that it is necessary to find the spot where a Negro couple can work with least disadvantage.

Dr. Young: A study is being made by a graduate student on the matter of Negro appointments. Very few well qualified Negro young people have applied for appointment to the boards, but since the Negroes feel that there is a policy against their appointment a deadlock exists.

Dr. Thomas: Various reasons are given for and against the appointment of Negroes to Africa. Some boards have had unfortunate experiences in such appointments. Negroes suffer serious handicaps in discrimination at the hands of colonial governments and other national groups. Boards can help overcome the difficulties by discovering qualified Negroes who by personality, training and demonstrated competence can take their places along with Caucasian applicants.

Question: What can be said to board candidates about their relation to the revolutionary movements of people in other lands?

Dr. Higdon: Candidates ought to know the history of those movements in the lands where they expect to work. In the Philippines the majority of Americans were in sympathy with the Filipinos. They did not say they agreed with every plan proposed but were in sympathy with their hopes and aspirations for self-government. The missionary would do well to become familiar with historical facts. He may thus help to give guidance to the nationals on these movements.

Question: How exacting are the health requirements for missionaries?

Dr. Vaughan: The candidate should be as concerned about his health as about his education. Students frequently devote so much time to study that their physical condition is impaired by the time they apply for appointment.

Question: Are any young people expressing a desire to go to Japan as missionaries after the war?

Dr. Young: Yes. Our particular board is in correspondence with at least half a dozen such young people. It is interesting to note that the majority of requests come from the west coast.

Question: In the outpouring of young life for missionary service, may we not expect, first, a comparative dearth for the duration of the war; and, second, an almost unprecedented outpouring after the war of those trained and ready to go?

Dr. Young: We have not experienced any comparative dearth, but we do have an outpouring of candidates as far as youth is concerned. The war has produced a desire on the part of young people to avoid a recurrence of the present struggle.
Question: What experience have mission boards had in approaching high schools for missionary volunteers?

Dr. Young: Mission boards have had varied experiences. Some have systematically made an effort to reach into the high school age group and others have not. The summer conference experience for the adolescent youngster has proven one of the most significant times of decision leading toward missionary commitment. There were three times as many Presbyterian high school young people who indicated a decision looking toward foreign missionary service this past summer as in any recent year. The cultivation of the high school young people is relatively unexplored.

Question: Does every missionary need preparation in some aspect of Christian religious education? Will any missionary be exempt from working with young people or teaching in Sunday School, etc.?

Miss Ransom: Every nurse, every doctor, every agriculturist and indeed every other type of missionary should understand how to talk with young people, how to work with them, and how to help them with their problems.

Question: Do the students of today feel the need for a re-phrasing of the vital elements in Christian experience? If so, has anything been done about this?

Mr. Ransom: The answer is Yes. Students are afraid of theological terms and embarrassed by conventional phrasings of Christian experience. Yet when this content is expressed in terms that speak to their own life experience they respond. Is anything being done about it? That is a part of the SCM's job in Canada.

Question: What plans are there for making campus religion evangelistic?

Mr. Ransom: The Missionary Committee of the Student Christian Movement of Canada presents the Christian message in evangelistic terms. We seek to interpret the gospel in relation to student situations, and to enlist them for the on-going missionary tasks. Our plans are carried out through conferences and study groups. Campus Christianity in the Canadian Movement has an evangelical flavor.

Question: Discuss the question of internship as an aspect of nursing training. What is the nature of internship?

Miss Wysner: The need for nurses is so great upon the field that many of them sail before they have completed their orientation. What do we mean by internship? Those who want to do missionary work but have had little experience can supply the deficiency by working among minority groups, or in social settlements. Thus they get a glimpse of their future work while making adjustments to other groups and other types of thinking.

Question: What is the value of training in social work?

Miss Wysner: I found my pre-field social work training invaluable on the field. Since questions are coming into our office regarding social work, inquiries made of several schools have shown that they are willing to train missionaries. Social work techniques are helpful in analyzing overseas situations, making adjustments, working among the underprivileged, understanding the economic situation and assisting with relief and reconstruction.

Question: Can a missionary divorce himself from the national and cultural values that have made him what he is?

Mr. Davis: No, nor should he try to. He should be the finest representative of his culture. He must, however, be able to distinguish between
those elements in his equipment which are primarily cultural and the universal validity of the gospel.

**Question:** Is there any need on the mission field for a missionary who is a specialist in spiritual guidance but has no technical skills?

**Mr. Davis:** There is some danger of our thinking in terms of so-called "specialists." Unless we send sufficient people highly trained in meeting spiritual problems and dealing with the more intimate aspects of life the movement will fail.

**Question:** What is being done in the seminaries regarding the training of missionaries?

**Miss Ransom:** Several things. To date, four consultative meetings have been sponsored by the Missionary Personnel Committee with leaders of seminaries. Missionaries are assigned to the seminaries to live and work with the students.

**Question:** What kind of missionaries do the younger churches want?

**Miss Marjorie Montano of Trinidad:** We expect the boards to send us missionaries who will look upon us as human beings with whom they must live and whom they will understand. Our people differ so from Europeans or Canadians that a real effort must be made if the missionary is to fit into their lives, understand their problems, and confront them with the Christian message in such a way that they can fully appreciate and understand it.

**Mr. Victor Sattianadhan of Ceylon:** We classified the missionaries into three groups. One has been the "boss." The day for that type has passed. The second type, equally bad, is the devoted parent who refuses to see that his growing child is anxious to express his purposes in his own way. The third type is the colleague. It is easy to say "colleague" but just because of the political situation in India it is a difficult role to fill. Mission boards must endeavor to send personnel who hold that view. Foreign mission boards should give to the people they send out freedom to form their own policies. Do not dictate policies from Canada or from the United States but give your missionaries a free hand to develop their own policies on the field.

**Question:** To what extent should we relate Christian missionaries to the work of specialised personnel which governments are planning to send?

**Dr. Higdon:** That depends upon whether the country is one of the United Nations or an enemy nation. Dr. Yuasa said a few missionaries might go to Japan with the Allied military government. They might be considered representatives of that government. It would be necessary to weigh the question as to which would be more valuable for the Japanese or to the missionary effort. So far as UNRRA is concerned it was thought that persons might go out and serve with that organization without involving them in the political situation or requiring them to support government policies. In the Philippines they might enlist the cooperation of the government agencies in the program of the church.

**Question:** Should a Christian experience a call from God to every type of work? What advice would you give to a young person desiring to prepare for foreign service but not sure of the type of service?

**Dr. Thomas:** Walter Judd's life work or vocation is Christian missions. Formerly his profession (a means to this end) was medicine. Temporarily
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his profession is politics. His vocation, or life purpose, is unchanged—only the means by which he seeks it is altered. As followers of Christ we dedicate ourselves to the Christian task and then in the light of our talents, our training, world conditions and needs we determine where and how we can best work.

Question: Do you think one week at board headquarters, even as a minimum, would give any adequate idea of mission policy and home base cultivation?

Dr. Young: It would not give a really adequate idea. In addition to such a week at headquarters, there would also need to be an interdenominational outgoing missionary conference at which major policies might be discussed. I would also emphasize the importance of orientation of the new missionary after he reaches the field.

Question: Is missions the only excuse for the existence of the church? If so, should not the whole tone of the church be missionary, and not give missions a side part?

Dr. Higdon: Missions are the church at work. Speak of Christianity rather than missions, foreign or home—the expansion of Christianity. The task of the church everywhere would be the task of Christians everywhere.

Question: Does the call for technicians lead us to send such specialists interdenominationally?

Dr. Higdon: I would again illustrate from the Philippines. Through the Philippine Committee and the Church Federation in the Philippines we have had before us for four years calls for specialized types of missionary personnel. The Philippine Committee asked each of four boards to assign one couple to the work of a joint board in the Philippines. It would be possible to have personnel assigned to the National Christian Councils in the various fields.

Summary of discussion by Dr. Higdon: We now have before us a fair picture of the person we want for the new missionary. He must be physically sound. He must be emotionally stable, socially sensitive and spiritually minded. If he does not have a strong physique he may break down. If he is not emotionally stable his colleagues may break down. If he is not socially sensitive he may not do the type of service he is required to do. If he is not spiritually minded he cannot make Christianity his vocation. God is in the day's work. Whatever we do as Christians in the course of the day will be a testimony to the power of God in our lives. We say to our candidates that we do not want them to go to the field unless they have a burning passion for God, a first-hand experience of Jesus Christ. We urge them to go to the Source of supply for power of their own, certain that God can help them work through personal difficulties, and through them assist their companions during crises. Young people like that will be specialists in interpreting Jesus Christ. Facilities are available for developed and well-rounded training. Every person should have some theological training and the ability to express his beliefs about God, man and sin in simple, straightforward terms so that those among whom he works can understand them. He must have ability and a knowledge of techniques. If he goes to be an agriculturist rather than to develop better men and women, he will fail. But if he goes knowing how to improve agriculture and in so doing develops better men, he will succeed. In high schools, in universities, in seminaries, everywhere—there are young people who have the power to do the job. They have learned to draw upon the resources above them, all about them and in them to do the job.
Prominent among the issues of world order is the need to create conditions favorable to the exercise of human rights. In recognition of this need, leaders in government are emphasizing man's freedoms both as general slogans and as pledges under particular conditions. The Four Freedoms set as a goal to be sought for all men are: freedom of speech, freedom of religion, freedom from want, and freedom from fear. The Moscow Declaration regarding Italy guarantees freedom of speech, of religious worship, of political belief, of press and of public meeting.

Agencies other than those affiliated with the churches are pursuing two general lines of procedure in their effort to promote human rights. First, they are seeking to identify the rights which men ought to be able to exercise and to set forth the factors involved in those rights. An illustration may be found in a report of the American Law Institute, entitled, Statement of Essential Human Rights. Second, they are seeking to fashion an organization through which the exercise of human rights may be enabled. For example, the Fourth Report, Part III, of the Commission to Study the Organization of Peace, entitled International Safeguard of Human Rights, moves toward this end.

Christian Concern About Religious Liberty

Religious liberty is affected by and in turn affects all other human rights. Unless man can move and speak and act in accordance with the dictates of his conscience, limited only by the well-being of his neighbor, he has no freedom. Religious liberty, that is, freedom to believe and to live according to conscience holds a primary place among all human rights.

Four motives should prompt study and level-headed activity toward the end that religious freedom in its proper relations to all human rights may be preserved and extended.

a. There are inalienable rights of man. As the world comes to be more closely knit together, our sympathies are sharpened with those who are in suffering or distress of any kind, wherever they may be. We cannot rest satisfied so long as our brothers—brothers in faith or brothers in humanity—are denied rights which the dignity of man as the highest of God's creatures prescribes. Because we believe in man's inalienable rights, we seek to promote religious liberty.
b. A brotherhood of nations, cooperating for their mutual well-being and advancement, represents a Christian ideal. So long as human rights are suppressed, conditions favorable to anarchy and disorder will prevail. So long as freedom of religion is denied, man's conscience cannot operate adequately in criticism or in commendation of national and international policies. Because we believe in the goal of world order and security, we seek to promote religious liberty.

c. The Christian is commissioned to preach the gospel of Jesus Christ to the uttermost parts of the world. We recognize that this commission can and, if there is no other way, must be obeyed in face of opposition and persecution. We are convinced, however, that among the inalienable rights of man is the right to hear in order that he may decide for himself what his response shall be. Because we believe that all men should have an opportunity to hear and to accept the gospel, we seek to promote religious liberty.

d. Religious freedom holds a significant place in our democratic tradition. We cherish that tradition. We seek to further religious liberty in our generation and to pass it on to the generations that will follow us. Because we believe in a democratic way of life and because we humbly desire that the good therein be made available to the people of this and following generations, we seek to promote religious liberty.

Work of the Joint Committee on Religious Liberty

The Joint Committee was originally appointed by the Federal Council of Churches and the Foreign Missions Conference to study the issues of religious liberty in their historical, philosophical, and contemporaneous implications. In carrying out this assignment, the committee has pursued extensive research. It has collaborated with Christian leaders in a number of foreign countries. Through the International Missionary Council, it will publish a detailed report of its findings in a five-hundred page book to appear February 15, 1945, entitled, Religious Liberty: An Inquiry. This book has been written by M. Searle Bates, professor of history at Nanking University, under the direction of the Joint Committee.

A year ago the parent bodies empowered the committee to study and to recommend appropriate action in the field of religious liberty and to help in the promotion of such action as might be agreed upon by the parent bodies. In carrying out its new assignment the committee has followed four lines of activity: a. It has continued its research, now directed almost exclusively to current issues. b. It has addressed itself, more frequently through action by the separate parent bodies, to immediate and specific problems in our own country and in countries where Protestant missionary activities are being carried
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on. c. It is initiating a long range educational program to stimulate such action as will further the exercise of religious liberty. A first step in this program was the preparation of a pamphlet entitled Religious Liberty: Meaning and Significance for Our Day. This pamphlet is intended first of all for personal reading by ministers and laymen. It may also be used as a basis for a brief discussion course in youth and adult groups. d. Further, the committee has concerned itself with the broader problems of world order. This area of activity has taken on sufficient importance to warrant a somewhat more lengthy description.

Upon recommendation of the Joint Committee, the executive bodies of the Federal Council and of the Foreign Missions Conference adopted a Statement on Religious Liberty. This statement is intended to set forth the part which governments can play in creating conditions favorable to religious liberty; and, further, to urge our government to exercise its reasonable influence toward the end that appropriate and effective legal provision for religious liberty may be made by the governments throughout the world. The text of the statement here follows. It was adopted by the Federal Council of the Churches of Christ in America on March 21, 1944, and the Foreign Missions Conference of North America on April 12, 1944.

We recognize the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order, and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organizations. States should assure their citizens freedom from compulsion and discrimination in matters of religion. This and other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardized. More specifically, we urge that:

The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion.

Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes.

To safeguard public order and to promote the well-being of the community, both the state, in providing for religious liberty, and the people, in exercising the rights thus recognized, must fulfill reciprocal obligations: The state must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others.

Since the statement, both as to context and purpose, is directly within the tradition of American democracy, it was formally com-
municated to the President. It was placed in the hands of the Secretary of State by a delegation of Protestant churchmen. Copies were sent, with a letter of full explanation, to members of the Senate and House of Representatives. Many favorable replies were received. Copies were also sent to fifty-three heads of diplomatic missions to the United States. None of the acknowledgments directly or indirectly opposed it and a number gave it enthusiastic endorsement. Discussion of its significance and possible application has been carried on with groups of officials in the Department of State. Three memoranda dealing with (1) the use of the statement by our government, (2) the relation of religious liberty to civil rights, and (3) next steps in international consultation have been submitted. About thirty-five church bodies in foreign countries have been informed of this development; in some instances, parallel action is under way. There is a move in some countries to use identically the same statement for submission to government officials. For example, the Federal Council of Free Churches in England has approved the statement and has voted to submit it to the office of the Foreign Secretary. It has also been broadcast by short wave into Germany and into numerous other countries.

Recommendations Pertaining to Immediate Activities

As a conclusion to this report, I call to your special attention five matters which are immediately prominent in the activities of the Joint Committee. In order to open the way for such discussion as may seem desirable, these are presented in the form of recommendations for your approval. It is recommended:

1. That the widest possible distribution be sought for Religious Liberty, by M. Searle Bates, the book which reports the findings from the investigations of the Joint Committee.

2. That the widest possible distribution be sought for the Joint Committee’s first general education pamphlet, Religious Liberty: Meaning and Significance for Our Day.

3. That our governments be urged to apply the principles of non-discrimination on grounds of religion in overseas relief for which it has a separate responsibility or a joint responsibility in collaboration with other agencies. This relates both to the recipients of aid and to the agencies empowered to distribute relief.

4. That the Department of State of the United States and the Department of External Affairs of Canada be urged to seek the establishment of an agency on “Human Rights and Fundamental Freedoms” along with the Social and Economic Council set forth in the Dumbarton Oaks Proposals.

5. That effort be made to secure adoption by all religious bodies of a voluntary code to guide such behavior and action as have bearing upon relationships among religious groups in the community, either at home or abroad.
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The first of these five items, dealing with the report of the Committee’s studies, and the second, dealing with the education pamphlet, have already been referred to and need no further explanation. The third item dealing with the administration of relief by governments is self-evident. The significance of items four and five can be better grasped through direct illustration.

Item four has to do with an agency on Human Rights and Fundamental Freedoms in a world organization. In the initial presentation of this proposal to officers in the Department of State, the following statement was submitted:

In face of developments at Dumbarton Oaks thus far made public, including the proposal to create an economic and social council under the general assembly, and of next steps which these developments seem to forecast, we offer two suggestions intended to advance the issues of religious liberty from the stage of discussion in our government alone to the stage of international consultation.

I. That our government now seek to initiate international consultation on “human rights and fundamental freedoms.”

(Comment: We urge that our government take immediate steps to the end that the economic and social council give consideration to human rights and fundamental freedoms (Dumbarton Oaks Proposals, Chapter IX, Section A-1); and, further, in order to permit such forthright action as world conditions demand and as agreement among the nations will permit, that a specialized agency under this Council (in addition to the economic and social agencies mentioned in the proposal) be established with responsibility in the area of “human rights and fundamental freedoms” (Dumbarton Oaks Proposals, Chapter IX, Section A-1 and 2).

II. That in such international consultation our government take a strong stand on the moral and humanitarian implications of membership in a world organization, particularly as these implications embrace human rights and fundamental freedoms, thus to reinforce the significance of those human rights and fundamental freedoms for world order and security.

(Comment: When world order and security are sought merely or primarily through an organization with provision for the use of force to curb aggression, they rest on insecure grounds. True order and security can exist only when conditions are favorable to the exercise of human rights and fundamental freedoms. It is the responsibility of a democratic nation to emphasize this basic factor.)

From such consultation, we believe there should emerge first, an international agreement on the human rights and fundamental freedoms to be guaranteed all peoples.

(Comment: While a full and adequate international bill of rights may not be immediately attainable and may have to be viewed as an ultimate goal, at least a minimum agreement on rights and freedoms ought to be reached. So far as religious freedom is concerned, the substance of the Statement on Religious Liberty is urged as an ultimate goal.)

Second, an identification of international procedures and agencies designed effectively to carry out such international agreements as have been reached on human rights and fundamental freedoms.
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(Comment: This may lead to recommendations such as the following: that separate nations be asked to incorporate in their laws certain provisions relating to human rights and fundamental freedoms; that certain provisions to apply to dependent areas be reached by international agreement; that agencies be established or responsibilities be assigned for inquiry, report, review, and decision in instances where agreements appear to have been violated; that provision be made for correction or redress when the fact that violations have occurred has been established.)

Item 5 has to do with a voluntary code of relationships. A suggested form is here given. It will appear in the final chapter of the report from the Joint Committee on Religious Liberty.

(a) Emphasize positive values. Constructive spiritual and moral effort, helpful living and service to the community, rather than controversy and conflict of religious enterprise, are the methods of true religion.

(b) Cooperate in community tasks of community welfare. Willingness to cooperate in tasks of common welfare on a truly voluntary basis, with members of other religious groups and with community organizations, is the practice of brotherhood.

(c) Respect the conscience of others. Regard for the conscience, the sense of moral values, the cultural and religious traditions of those who do not share the same religious allegiance, is required by love for one's neighbor.

(d) Deal openmindedly, fairly, and in love with all men. Full faith will temper assurance and conviction of the truth with continual practice and teaching of respect, fairness and love toward those who believe differently. A high degree of "dogmatic intolerance" carries the heavier obligation to be sure that it is not applied in vulgar prejudice as enmity toward men of other groups.

(e) Grant to others privileges claimed for self. Full mutuality and reciprocity will be continually sought in matters of religious liberty and of all relationships among religious bodies. Surely the Golden Rule is operative in matters of religion, if anywhere. General dislike and distrust of another religious group is a sure sign of the failure of love within the suspecting persons, whether or not there is excessive fault in the disliked.

(f) Promote good citizenship in community and world relations. Furtherance of good citizenship in the fields of character and duty which are the proper concern of religion, with regard also to the universal relations of man to man, is a religious duty.

(g) Have due respect for law and customs. Willingness to observe the requirements of law and of respected custom in the community, or, if informed conscience requires violation of them, to accept in good spirit the corresponding penalties—is the obligation of a Christian.

(h) Be frank and open in purposes and procedures. There is every reason for deliberate and thorough openness in all procedures, letting the purposes of all religious organizations and efforts be clearly understood by all concerned.

(i) Have due respect for ties of family and community. Christians will practice conscientious regard for the ties of family and of other significant relationships. Persons under 16 years of age (or such age as is established in the community for freedom of religious attachment) will not be received as members of the religious body without consent of parents or guardian.
(j) *Keep the appeal of religion free from the appeal of material benefit.* In full sincerity, provision of social, educational and medical service, as well as all forms of material assistance, will be made for the sake of their own values; not primarily to win converts or to require listening to a religious message as the price of receiving the advantages offered. Regard for spiritual liberty will be watchful that religious contacts in the course of such services be genuinely voluntary.
RESPONSIBILITY FOR A MORAL ORDER

Resolution Adopted by the Conference

The Foreign Missions Conference of North America has assembled in its Fifty-first Annual Meeting after a year given to careful study of some basic aspects of the world situation and North America's responsibilities therein. The more direct relationships of the Conference are with Asia, the Middle East, the Near East, Africa and Latin America. It has had the benefit of personal consultation with representative citizens of most of those areas. Its relationship with Europe is also close through similar bodies which share support of the world Christian missionary movement and it has had detailed consultation and exchange of views there also.

The members of the Conference believe that a moral order is the only one in which people are able and willing to trust and work and live together in peace. This judgment, supported in history, is tragically reinforced by the experiences of the past few weeks when people even in joyously liberated countries have shortly despaired of seeing any pattern of joint intention toward a moral order. This seems certain to be the tragedy of other countries as they rise with high hopes from under enemy oppressors to find what seems to them moral chaos among present friends. No health and life lie there.

The Foreign Missions Conference of North America respectfully and earnestly petitions its two governments, of Canada and the United States, to give serious and immediate attention to their responsibilities in three matters basic to world organization, security and peace.

1. Responsibility for the Atlantic Charter

The Conference urges its two governments to exert every power, public and private, to carry out with other nations in the completest spirit of honesty and sincerity the principles embodied in the Joint Declaration, generally known as the Atlantic Charter, which Mr. Roosevelt and Mr. Churchill drew up and made public in a statement issued from the White House over the signatures of both on August 14, 1941.

This Joint Declaration, signed by Mr. Roosevelt, Mr. Churchill and simultaneously by the representatives of 24 other nations at the White House on January 1, 1942, and subsequently adhered to by ten other nations, including France on January 1, 1945, a total of 36 nations in all, was one of the instruments used to raise the hopes of millions. For its ideas of moral order they struggled the more cour-
RESPONSIBILITY FOR A MORAL ORDER

ageously, and many died. Failure in the earliest tests to achieve certain of the goals set forth has been the cause of their despair, and the despair has been made bitter and cynical because to all appearances the representatives of the larger powers have not seemed to act in full consistency with their pledged word.

The Foreign Missions Conference of North America, in contact with peoples of nearly all the world, can see no other but moral order to which men will respond and in which they will trust. It calls upon its two governments to devote every effort to carrying out the responsibilities of the Atlantic Charter and those other responsibilities requisite for moral order and resultant world security and peace. By so doing the two governments would not only gain for their own citizens the maximum assurances of peace, security and prosperity, but would almost certainly win the sincere collaboration of millions in other countries who now feel hopeless and despairing.

2. Responsibility for Religious Liberty

One of the other responsibilities in a moral order, not mentioned in the Atlantic Charter but later enunciated in a separate statement as one of the Four Freedoms, is the acceptance, establishment and maintenance of broad principles of religious freedom.

The Foreign Missions Conference of North America through its member boards and agencies of foreign missions, has had long (for 130 years) and wide (in 80 countries) experience with the problems of religious liberty. They are diverse, complex and usually difficult. They admit at this time of no total or uniform solution.

The Conference reaffirms its statement on Religious Liberty adopted jointly with the Federal Council of the Churches of Christ in America, in which it is said that:

The right of individuals everywhere to religious liberty shall be recognized and, subject only to the maintenance of public order and security, shall be guaranteed against legal provisions and administrative acts which would impose political, economic, or social disabilities on grounds of religion. Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish, and carry on missionary activities; and freedom to organize with others, and to acquire and hold property, for these purposes.

The Conference calls upon its two governments to undertake by all suitable means at their command, singly and together, to secure the broadest possible acceptance, establishment and maintenance of these basic principles of religious liberty, without which no liberty can be full and sure.
Another of the responsibilities in a moral order is that for the welfare and advancement of the peoples who live in dependent areas under the rule of others.

The Christian church, through its world-wide and uninterrupted missionary functioning, has established relationships more than a century old with dependent peoples. It has constantly aided them to learn, to advance, to aspire. It thus has knowledge and duties in this crisis which impel the Foreign Missions Conference of North America to urge upon its two governments the desirability of their joining with other interested governments in early and full discussion of post-war policies for dependent areas.

It urges its two governments in such discussion to throw their full influence toward agreement and action designed to help dependent peoples achieve the highest development of all their abilities, with the goal for all dependent peoples of self-government within whatever frames of national and international organization may exist and by them be chosen. As a step toward this goal we urge that definite dates be set at the earliest practicable moment in each of these dependencies for the achievement of self-government or for substantial steps toward self-government.
CLOSING SERVICE OF WORSHIP AND DEDICATION

Conducted by Dr. C. W. Iglehart, Professor of Missions,
Union Theological Seminary, New York, N. Y.

Hymn: “O God, Our Help in Ages Past.”

Dr. Iglehart: Many centuries ago the apostle Paul, standing at the crossroads of three continents, in a world not unlike our own, wrote across to the Christians at Corinth, another melting pot of humanity and of cultures: “But I will tarry at Ephesus until Pentecost; for a great door and effectual is opened unto me, and there are many adversaries.”

We, too, are standing in the midst of swiftly-moving events. Upon the threshold of a new year we look out into the unknown. All our plans are conjecture in the face of the uncertainties that wrap us about. As a Foreign Missions Conference we look back upon a noble record of a half-century, and we look across the threshold to a future as yet uncharted by even the most daring imagination.

As Christian missionaries—and we are all that—we find ourselves in a dissolving world of revolution and of war, looking out upon new continents of undertaking. Doors everywhere, some shut by war, some ajar during war, some opened as never before.

By all these signs we must find our way forward. The apostle, having completed his journeyings in Asia, was “forbidden of the Holy Spirit to speak the word in Asia.” But a vision appeared to Paul in the night. There was a man of Macedonia standing, beseeching him, and saying, “Come over into Macedonia and help us.” And when he had seen the vision straightway he sought to go forth into Macedonia, concluding that God had called him to preach the gospel unto them. Thus the very closed doors pointed the way ahead. Today in a straitened world we of the Christian world mission, with the apostle, look out and ahead to doors open unto the uttermost parts of the earth.

I

“And there are many adversaries.” When in all Christian history have they been more formidable? If we let our eyes rest too long upon them our hearts are struck by terror at their frightful threatenings. However we may plan, whatever we may attempt, wherever we may turn we are confronted by the inescapable major premiss of the Mission of Tomorrow, a civil war of brother against brother
ADDRESSES AND STATEMENTS

involving the entire human race. This is the prologue to the drama and it will be its backdrop for years to come.

We struggle against the physical wreckage, the broken communications, perilous travel, fantastic economics, divided families, the hardships, privations and reduced personnel caused by the conflict. But these adversaries are as nothing to the enemies of the spirit let loose by it upon us and within us.

II

Looking out beyond ourselves, also, and into the future we see great forces gathering strength and poised for action. We have been studying them in the various sections of this conference. Huge, powerful modern nation-states will hurl their defiance at the will of a God who overrules the scepter of every king. They will laugh at the ethic of love as lived by Jesus, mankind’s supreme lover and matchless realist.

Governments will take to themselves ever more and more of the functions hitherto exercised by individuals and by the church. Particularly will they claim the field of education, formal education in schools and informal education through press and radio. They will put increasing controls upon all religious institutions including the work of the Christian churches.

The system of empire has not yet been abandoned, and this will be a complicating factor causing fundamental interference with all human and personal relationships as between rulers and subject peoples throughout the world.

For the most impelling force in the presence of which the world mission of tomorrow will be carried on will be the glacial movement of the common peoples in Asia and Africa and the other so-called backward parts of the earth. Should we list this as among the adversaries to our on-moving task of faith? That will depend on us. The world is in revolution, and revolutions are not polite affairs. No army under banners can be more terrible than a people groping their way to freedom. They may commit horrible atrocities and they may destroy good institutions. If there has been cause for pent-up anger and desire for revenge upon exploiters there may be cruel chapters yet to be written among the peoples where the younger churches have but just been brought to life.

If we look upon this tidal movement of the human race as a thing to be deplored, if we see only its dangers and not its magnificence of purpose, then it will be to us indeed a terrifying thing. In any event, the movement is so great, involving so many people and with such complex factors, that even though it be accomplished without continuing world war and with a minimum of violence it is more than
CLOSED SERVICE OF WORSHIP

likely to carry away much that we have carefully built in past decades. But the movement is of God, and in it the world mission must find its place.

When we lift our sights to higher and longer reaches of the prospect ahead we see in all these directions doors wide open, torn off their hinge by the hand, we believe, of God himself. And here we cannot do better than review some of the areas taken up in the sectional sessions of this conference.

III

The imperative of the call of stark human need will press upon us as we stand amid the wreckage of war all over the world. The glory of our Master was most irresistible when he was spending his strength to mend broken lives. His mission was to bring God to the needy souls of men. Instead men wanted health and eyesight, and loaves of bread. And how lavishly he gave! No one will ever know whether he considered this an interruption of his spiritual task. If he lost time from his prayer periods he took it out of his sleeping hours, but he didn't cut short the calls of sheer human want and destitution.

And Jesus left with us the supreme model of Christian action in the story of the Good Samaritan. A world violated, robbed, and left to die will cry out to us from the day we send our first messenger to the first reopened mission area, and every resource of our possessions and of our spirits will be taxed to meet the summons.

Particularly among those whom we must now call enemies of our country will we find the sharpest test of our generosity. If they have been defeated and shattered in defeat while our troops still remain to guard them upon their own home-lands we shall possibly find our efforts toward reconciliation spurned. It is easier to forgive than to accept forgiveness, to offer in victory than to receive in defeat. And it may be that for a time our reconciling goodwill will have to move through other channels, and our gifts be anonymous. Even so, we shall be challenged to be the first to act to destroy our enemies by loving them.

By every cup of cold water given in his name to one of the least of his little ones we shall be fitted for discipleship with the Master who offered his credentials to his people in the synagogue at Nazareth, and who came “not to be ministered unto but to minister and to give his life a ransom for many.”

IV

In the second area of relation to the larger society in which the younger churches are to function, as well as in dealing with our own
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governments, we have unfolding opportunities which are great in proportion to the great difficulties at which we have glanced. Our nation-states are young giants which do not yet know the limits of their strength or of their rights. But they are a splendid achievement of the human spirit even so, and they must be the instruments for the doing of God’s will during this next stage in the developing order of society throughout the world. Compared to the narrow provincialisms of communities and families in the past or to the coerced obedience of peoples to conquerors and dynastic overlords, the achievement of a common loyalty to the nation-grouping, with all the forgetfulness of self which often goes with it, is a noble accomplishment. When brought under the control of God’s law and set to the task of promoting human welfare the modern state may become an aid to righteous living and not the tyrant it now so often threatens to be. It is one of the tasks of Christians everywhere to re-create the nation into this pattern.

And even where this cannot be achieved the Christian church and the world mission need not give up. No country could have dealt more harshly with the mother-church than Russia in her throes of revolution. Yet the church has not died. Over half of the people of Russia today love her and are loyal to her. In Turkey a secular state set aside the age-old authority of the Moslem hierarchy, and yet today not only is there more place for a sincere faith among the Mohammedans, but the Christian mission, hedged about though it is, still goes on, and with an increasing tempo of influence. It was thought that the severe terms of the revolution in Mexico would render missionary contacts and missionary work well-nigh impossible, but such has not been the case. With marvelous resiliency the young evangelical movement goes forward, and even finds a place for the foreign missionary. And in Japan, where a pagan state has arrogated to itself the honors due only to God, the Christian movement has not gone under, but is still giving open testimony to its loyalty to Christ in fellowship with the member churches of the other nations of the world.

Our third imperative is that the foreign mission enterprise must discover and utilize new methods of expressing the Christian gospel in present-day society. We have seen that there is already much experimentation in the various mission areas. The spirit bloweth where it listeth, and finds many new ways of reaching the human heart. Not least, in fellowship of small groups of Christians are the lines of race and caste and mental separateness crossed, with fruitful results in living.

God’s word does not return unto him void, and the work done in
past decades, the seed sown, the institutions planted, flowering and bearing the fruit of years are not to be left out of account in the future mission of the church. It is because of this rootage that we can and must look for untried approaches in carrying the evangel. A fresh and new richness must be added to the strength of the old work. Through vocational contacts Christ must be brought to the working people of the world. And here as in other aspects of this fourth imperative, the need for carrying the gospel into the community life, we are speaking as much to the demands of the situation in the sending countries as in those which receive missionaries from us.

VI

Rural life all over the world is being revolutionized. Across boundaries of language, tradition, race and distance the farmer folk of the world have much in common, often more than each has with the city denizens of his own nation. There is a new challenge in the need for Christianising rural communities, and for capturing the creative task of farming as a divinely given vocation. And mining, and fishing, and plantation life in oil and rubber and tin and coffee and cotton regions all cry aloud for reclamation as human areas where men and women can find a wholesome Christian life in their work.

VII

The fifth imperative gathers up all the rest. After all, there is no way for the evangel to run except as in the warm touch of hand to hand, the kindling word of lip to ear, the radiant glance of eye to eye and the felt pulse-beat of a heart that cares for another. Through personal friendship and testimony, through the touching of life with life can the world mission best move toward its goal of Christian witness to mankind.

If we could recapture for the entire Christian fellowship such joy and passion as Christians had in the early days of the life of the church we might expect to encompass the earth with the Christian way of life as they did the mighty Roman Empire. It was the ordinary working men and housewives and children at play who accomplished that task. Would God that we could count on the natural contagion of joyousness of the average Christian today to win the world for the Prince of our salvation.

But this we can do: we can lay upon the hearts and wills of our most able and devoted young men and women the challenge of a lost world, lost more grievously than ever before and yet never more savable than today. If to us this commitment to a life of service in Christ to our brothers across the seas is clearly the wide-open door to unmeasured usefulness and satisfaction, if it is in truth Imperative
Number One, then we shall surely communicate this faith to some young life now standing upon the threshold of the future.

Notwithstanding all the adversaries and all the difficulty and uncertainty that befog the view as we now peer down the unborn years, this one thing we know: that nothing can stop the ongoing of the Christian movement throughout the world, and nothing can prevent us if we will, from being a part of it, burying ourselves it may be by lives of unheralded Christian service, but surely rising to the glory of true discipleship to our Lord.

If we will, we just said. But will we? Can we in our own wisdom and strength? The very magnitude of the opportunities seen through these open doors marks them as being beyond our resources to enter. Always when facing such prospects as we have before us today our thoughts go back to the scene in the Temple court when Peter and John went up to pray. There spread the arresting expanse of the gorgeous buildings and the impressive spaces of the house of God. Beyond the towers and walls lay the near-by hills, framing the far-off mountains, and the blue skies stretching out to meet the bluer sea.

And there lay a helpless cripple, gazing listlessly at sights too familiar to be appreciated. Long since had hope left him of moving out into this world, and so he had lapsed into a protective complacency in which he traded his real birthright as a man of action for a few stray coppers of the currency of the common people around him. He could not walk, and he no longer thought of trying.

But the apostles met his mumbled request for alms with a new touch of life. They brushed aside his opened palm, and instead they reached out strong hands to grasp his wrist while with conviction they brought to bear upon his imprisoned mind the spirit of the living Christ: “In the name of Jesus of Nazareth, rise up and walk!” And the miracle that so often accompanied our Lord as he brought his radiant life into contact with the shrivelled, numb, sickened bodies and minds of his day, again was enacted. The man arose and did more than walk, he leaped and ran and danced for sheer joy.

Our plight today is that of the paralytic facing the open arches of the temple. We see the imposing prospects before us throughout all the world. It is not simply the adversaries that keep us back. It is something far deeper. A tragic paralysis has laid its hold upon humanity, and we all share it. We see the better world, we know the better way, we plan for better things; but we cannot seem to act. And when we do our deeds are not effective. The trouble is partly that we move only half-heartedly, knowing how great must be the cost if we are to be used fully by God for his purpose. And partly we must confess that we have trusted in our own strength all along. When we do that failure comes to remind us that these tasks are not
intended for human strength, nor can they be undertaken by our own arms.

Our strength and our resources must be from the immediate touch of our living Lord. When the apostle penned the letter to the Ephesians in the third chapter he quoted his prayer for them, as he laid his hand on the source of power, praying "that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be strong with all saints to apprehend what is the breadth and length and depth and height and to know the love of Christ that passeth knowledge, that ye may be filled unto all the fulness of God."

Deep as human evil and sin and degradation, deep as the suffering and loss and grief of this war, deep as the tragedy of life and the mystery of death, deep as the eternities is his love, and this we must have. His love is as high as the heavens and the throne of God with whom he reconciles us and all men. If we are to be ministers of reconciliation it must be by way of the throne. That way is open; have we kept it open? We have walked with him by the way. Shall we now enter in with him and sit down and sup in a communion of prayer and of life touching his, that he may be enabled to give us of himself as the inner resource for the tasks that lie ahead—our mission to the world?

Prayer for God's presence (Responses are in italics):

Eternal God, who comest to every generation in judgment and mercy, thou art visiting us with the dreadful rod of war. We and our brethren of many lands are receiving the due recompense of our selfishness, our pride and our sin.

Thou comest, O Lord, to judge the earth. Lead us to repentance in this time of our visitation. Create in us all a new heart and a right spirit.

God of righteousness, who abhorrest violence, cruelty and oppression, come in thy might and restore to the oppressed peoples of the earth their freedom and security. If it be possible, in thy mercy speedily bring this struggle to an end, that the sons of men may return to ordered living, and that those now valiant in battle may strive as steadfastly in peace for liberty, brotherhood, and faith.

Come, O Lord of hosts, wonderful in counsel and excellent in working, and make justice everywhere to prevail.

God of comfort, who sufferest in the hurt of thy children, come in tender compassion to all those who sacrifice themselves in this conflict. Come to sufferers among our foes, as well, for we are one in a sad comradeship of pain and grief.

Come, gracious Lord, in love and pity. Tenderly sustain the wounded, the captives, and them that mourn; and in this furnace of affliction forge instruments of good.

God of mercy, pour out thy spirit upon doctors and nurses, upon chaplains and their helpers, and upon all who minister to smitten peoples.

Come, gracious Lord, in them who succor men hungry for life, and for thee.
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God of order, who hast set us in a world of light and law, come with thy restoring and creative word, in this hour when the sins of men and nations have caused darkness to cover the earth, and when all are groping for a better way.

*Come, O dayspring from on high, and visit us, that in thy light we may see light, and in thy wisdom find the way to lasting peace.*

God of peace, who hast knit together Christians of every kindred and tongue in the Body of Christ, and hast committed unto thy Church the ministry of reconciliation, we mourn her failure to hold mankind in concord, yet we rejoice that ties of divine love still keep her members in communion across hostile frontiers, giving witness to their one living Head.

*Come, Lord of the Church, and gather her divided members to pray and toil and live as one in thee.*

God, the Saviour of mankind, who hast vouchsafed to us the unsearchable riches of thy glory in Christ Jesus, and who hast bade us carry the evangel to the uttermost parts of the earth, have in thy keeping all missionaries, all ministers and all servants of thine in all the churches of the world, those that are in bonds and those that are free.

*Come, Lord of the world-wide mission of the church; through them that send, them that go and them that receive, grant the blessing of salvation to all mankind.*

God of grace, whose eternal purpose it is to sum up all things in Christ, and to dwell with men in a heavenly city where he is Light and Lord, we rejoice with trembling that even now thou art coming through the clouds and thick darkness of our time; and we humbly pray that we may be a willing people in the day of thy power.

And with thy church of every age, we also lift up our eyes in steadfast hope of thy triumphant appearing, when thy glory in Christ shall be so revealed that all flesh may see it together, and thou shalt be all in all.

*Holy, holy, holy, Lord God Almighty, who art, and wast, and art to come: blessing and glory and honor and power be unto thee and unto the Lamb for ever and ever. Amen.*

Hymn: “Lead on, O King Eternal.”
MISSIONS IN WORLD CRISIS

REPORT OF COMMITTEE OF REFERENCE AND COUNSEL
AND OF REPRESENTATIVE COMMITTEES
AND OTHER AGENCIES FOR
THE YEAR 1944

At the annual meeting of the National Committee for Mental Hygiene Dr. H. Scudder Mekeel, Associate Professor of Anthropology at the University of Wisconsin, spoke of a stark peril which may soon face the world, the peril of armed race arrayed against armed race. He says: “Those of us who are white are having, and so far wasting, our last chance to be accepted on an equal basis with the other peoples of a world which is two-thirds colored. The 300-year advantage we had through the industrial revolution is coming to a close as the remainder of the world becomes industrialized and capable of producing modern weapons of war. Let us all work to stem the tide of hate. . . .”

Thoughtfully lay this statement over against the message and motive of the foreign missions movement. It has paralleled at least half the period of “300-year advantage” spoken of. It has striven to serve “the other peoples of a world which is two-thirds colored” and has attempted to stem the tide of hate by presenting the floodtide of Christ’s redeeming love.

Our Jubilee meeting (January 1944) closed the record of the first fifty years of cooperation in the Foreign Missions Conference of North America. The present year marks the entrance into a new period of joint Christian service growing out of the experiences of the past. The hour is one of grave portent. It is characterized by staggering dangers and great expectancies. Factors of extraordinary weight must be considered in relation to the ongoing work of the Kingdom of God: the imminent cessation of hostilities in the European theater of war; the Dumbarton Oaks proposals for a united new world; broken peoples tensely awaiting the unfolding of the immediate future; the need for relief and rebuilding on better bases; among governments, the new concern for dependent peoples and a new awareness of and interest in the services of Christian missions; unparalleled evangelistic opportunities. The following pages present a brief account of the manner in which the missionary agencies connected with the Foreign Missions Conference are meeting these challenges.
REPORTS FOR THE YEAR 1944

RE-ENTERING THE PHILIPPINES

The forces of MacArthur and Nimitz advance in the Pacific. Friends and relatives of the approximately 5,000 civilian internees in the Philippines are watching with intense interest. Those who in January 1942 told each other that they wouldn’t be imprisoned long because reinforcements would come from “the States” and who in the middle of that year, with hope’s flame beginning to flicker still assured one another that they’d be out by Christmas, in September 1944, doubtless hailed Manila’s bombardment with joy. But the outward expressions of that joy had to be restrained lest retribution come at once from guards made jittery by the prospect of defeat.

Greater than the danger of injury or sudden death by enemy weapons is that of slow suffering from lack of food. In September 1943 when repatriates left the Philippines the food situation was not bad. The internees had a monotonous but life-sustaining diet of 2,000 calories a day. Since then the reserves of corn and rice stored up before the war by the army and Filipino civilians have been used up. And the boats built in the Philippines by the Japanese to transport corn from northern Mindanao to Manila have been sunk.

Furthermore, armies are fed before civilians, be they friends or aliens, and the Japanese military authorities confronted with blockade and months of battle will see that the troops are fed first. If a whirlwind campaign can retake Manila and the internees can be set free by next spring, there may be no acute suffering from undernourishment.

More than 500 of the 5,000 in civilian internment camps in the Philippines are missionaries and their children. A recent survey of foreign boards reveals that of the 713 North American missionaries still interned in Japan-controlled areas 538 are in the Philippines.

REBUILDING THE STAFF

In addition to the concern the boards feel for the personal safety of the missionaries, they face the problem of an adequate staff for postwar service. Those now on the field must come home for rest and medical attention and orientation to a world they do not know, just at the time when relief and rehabilitation needs will be the greatest.

The boards, in coöperation with the Philippine Committee, plan to have new missionaries ready to go to the islands in the summer if facilities are available and permission can be secured from our government. Special preparation for the Christian task in the Philippines will be offered in a course of study already approved by the committee. It includes the following subjects: Phonetics and Lin-
COMMITTEES OF THE CONFERENCE

guistics, Church History, Philippine History, Philippine Sociology and Anthropology, Christian Social Service in Cities, Rural Reconstruction, Relief and Reconstruction, Missionary Problems and Methods. Several of these subjects will be taught by competent persons with long Philippine experience and an intimate knowledge of the attitudes of the Roman Catholic Church and its methods of work, as well as the problems of relationships which the new missionary must face. Cornell University, in cooperation with the Rural Missions Co-operating Committee, offers the special courses needed by those who engage in rural work.

WHEN HOSTILITIES CEASE

At the present time Rev. James F. McKinley of the American Board is making a preliminary survey with a view to forming plans for the training of men and women for service in the church and Dr. Arthur L. Carson, president of Silliman University, is carrying on similar studies to plan for general education in Protestant schools.

Conferences are also planned across the Archipelago (when the war situation permits) on an interdenominational basis, each to last two or three days, the leadership to be provided by traveling teams of Filipinos and missionaries. The purpose will be fourfold: bringing the Protestant leadership abreast of developments in the Christian world during the period since Pearl Harbor; determining needs for relief and rehabilitation measures in each local community; taking a census of the young men and women who were in training for Christian service when the war broke out; and seeking new recruits for such training.

Another project is the securing of 250,000 used books to be shipped to the Philippines on the first available transportation after the war is over. These books are being collected, sorted, and packed for shipment in several centers in the country. Miss Maria I. Dayoan is serving the Philippine Committee in the writing of manuscripts both in English and Ilocano, the former to be printed in the United States and the latter for publication in Manila.

INDIA: VISION AND DARING

In an increasingly war-minded India—an India saved from threat of invasion but relatively stagnant politically—the Christian forces were able this past year to do unusually significant planning for the future. The planning in India has been paralleled by new daring and vision in North America as the boards were facing their present and future work.
REPORTS FOR THE YEAR 1944

CHRISTIAN PHYSICIANS FOR INDIA

Great advances have been made in the expansion of the Vellore Missionary Medical College for Women to meet university requirements and to work toward an institution which will provide Christian medical education for men. Nineteen new boards have indicated their desire to participate and there has been organized under the leadership of F. M. Potter an All-India Christian Medical College Board. This board is cooperating closely through a joint committee with the women's governing board of the present institution and has to date provided $48,789.87 for the building program and $10,050.00 for the rapidly increasing maintenance needs. A finance campaign is in progress in order to meet the great emergency and challenge of this Christian Medical College.

MEETING INDIA'S ECONOMIC NEED

There is a new awareness of India's great economic needs because of the critical famine situation of the past year. There is also a new realization of the strategic position of Christians in India. It is the belief of many that the time is ripe for a demonstration mass program on a comprehensive scale and that now is the time to make plans looking toward such a program. The India famine has occupied the attention of the India Committee throughout the year. So serious are the needs that it became imperative to expand the joint relief effort. The Church Committee for Relief in Asia was therefore set up under the leadership of Fred Atkins Moore. This committee comprises the former Church Committee for China Relief, with a new section for relief in other parts of Asia including India. Since the set-up of the committee $27,000 have been made available for the India famine. Several boards have indicated that additional large sums have been sent directly to India for famine relief.

"ALLAHABAD" REACHES OUT

Allahabad Agricultural Institution, for so many years a Presbyterian institution, has during the year been developing plans leading toward a union institution and several boards have indicated their desire to participate in such planning in order to provide in India for a strong university center where teaching, research and extension in the interests of rural life will be included. Closely related to the Allahabad development is a proposal for a Village Welfare Program in the United Provinces which is receiving ready response from many boards.

TOWARDS LEADERSHIP AND LITERACY

The needs of the Henry Martyn School have come to the fore during this year with the presence in this country of Dr. Dwight M. Donaldson and a special committee has been set up to work with him.
COMMITTEES OF THE CONFERENCE

in the effort to secure larger support for the School of Islamic Studies. The India Committee urges boards to cooperate in this important piece of work in the field of leadership training. There has been a great deal of activity in the field of Christian literature and literacy, stimulated partly by correspondence from the National Christian Council of India, partly by the presence of Miss Ruth Ure, formerly its secretary, and partly through the activity of the Committee on World Literacy and Christian Literature. A sizable program has been put before boards to take care of India’s needs in this field and increasing funds have been transmitted. A survey of mission presses has been conducted by Leonard Crain and there are the beginnings of a program of audio-visual education for India.

A CLOSE WORKING PARTNERSHIP

The British Societies and the India Committees of Great Britain and North America have worked very closely together. Bishop Geoffrey Cranswick of the Church Missionary Society, Great Britain, was present at a meeting of the Postwar Planning Committee in March, and many matters of mutual interest were discussed. The exchange of minutes of the India Committees of both countries, cooperation in the plans for Vellore, and a working partnership in the interests of famine relief have kept us close in thought and understanding.

It has been a year of the most stimulating reports and inquiries from the National Christian Council. The India Committee has had the privilege of hearing from many leaders recently returned from India, whose activities were closely related to the NCC’s program. Bishop J. W. Pickett has given very valuable help; Frank Price, who attended the NCC annual meeting as a fraternal delegate from China en route home on furlough, brought materials and interpreted the spirit of this important meeting. Dr. B. C. Oliver, Dr. Robert Goheen, and Rev. Clifford McGilvray have brought first-hand information regarding India’s medical needs and particularly the Vellore program. James G. Vail, representing the American Friends Service Committee, was commissioned by his organization to handle the distribution of funds for medical relief connected with the famine. Mr. Vail also made a report to the India Committee upon his return.

NEW PROJECTS

Study and discussion are now being given to the Interim Report on Theological Education which sets forth many forward looking plans: Commission I—a study of “The Church and State in Postwar India,” which is a document of very great importance in view of the present political situation; Commission II—a study made in India on “The Inner Life of the Church,” which carries specific recommendations on the relation of church and missions, relations with the West

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and relations with the East. During the year the India Committee has undertaken special service in connection with postwar purchases of surplus army material, Indian immigration and naturalization (Celler Bill), bulletins to boards regarding the Sargent plan of universal education and the special training course for India missionaries at the Kennedy School of Missions.

EAST ASIA HIGHLIGHTS

News commentators focus the public interest today upon the dramatic changes in West China—the recall of Stillwell; Chiang and the Communists; Japan's attempt to split China. Meanwhile the mission boards are thinking together through three separate planning committees, appointed by the East Asia Committee, on constructive post-war service for China, Japan and Korea.

The Methodist Board contributed half of the time of Dr. Frank T. Cartwright for the holding of ten study conferences across the country, September 6 to October 14. Bishop W. Y. Chen, General Secretary of the National Christian Council of China, and other Chinese leaders and missionaries brought intensely interesting accounts of the China situation to these conferences. Subsequently Bishop Chen left for further conferences with church leaders in Great Britain. He and Dr. Cartwright will go to China early in 1945 where they will join Dr. J. W. Decker, Secretary of the International Missionary Council and representatives of British missionary societies for detailed and intimate conferences with Chinese Christian leaders on the future of Christian service in China. The comparison of notes and forming of plans by leaders of mission boards in the United States and Great Britain, together with the NCC of China, will make for greater unity in the Christian movement.

At the request of the NCC, Mr. W. P. Mills, of the Presbyterian Board U.S.A., has returned to China to give special consideration to legal and property matters in the light of present disturbed political conditions. The East Asia Committee has studied with care the best methods of providing missionaries with the knowledge of the language in preparation for service in China and announces a new opportunity in connection with the Department of Oriental Studies at Yale University.

SPECIAL PROJECTS IN CHINA

The boards are cooperating in the support of various projects in China. The importance of these projects is indicated by the fact that the committee has forwarded to China during the fiscal year ending March 31, 1944, $44,860.52. The amount required for the support of these and similar projects during the fiscal year 1945-46 will be $83,380.
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UNITED CLEARING BOARD

Through many months of patient negotiation there has been worked out a United Clearing Board of Mission, Educational and Relief agencies. The five groups cooperating are: The Foreign Missions Conference, Catholic organizations, United China Relief, Associated Boards of Christian Colleges in China and the China Medical Board. Through the work of this clearing agency it has been possible to arrange a new exchange rate which greatly augments the purchasing value of the dollars sent from this country and, through the courtesy of the Chinese government and the cooperation of the United States government, drafts may now be sold in the open market in Chungking. Since the establishment of the board in June more than $5,000,000 (US) have been transmitted to China on behalf of the five agencies. The former exchange was $40 to $1 (US). The present rate is about 135 to 1. This approved rate has enabled the NCC of China to pay off its indebtedness and has greatly assisted all missionary and relief work.

CHRISTIAN MOVEMENT IN JAPAN

Twenty boards have already named representatives to a Committee on Cooperation in Japan. The practical impossibility of going forward with Christian service in Japan as individual missions has become apparent. The committee is to consider (a) methods for establishing contacts with the Christian movement in Japan as soon as possible after the termination of the conflict, such contacts to be preceded by consultation and agreement on the part of the committee; (b) detailed plans for future work in Japan, no board to withdraw from work in that country or undertake service there without first consulting the committee; (c) plans for cooperation by the boards in the program for work in Japan.

OUTLOOK IN KOREA

Plans are now making for the development of Christian education as a vital part of the total Korean program. Boards are urged to take advantage of the presence of Koreans in this country to give those who are suitable for Christian leadership adequate training for the work. Korea's relief needs are under special consideration. A three-year program for the production of Christian literature calling for an expenditure of $37,150 has been presented to the Committee on World Literacy and Christian Literature. A small grant already made will suffice for a beginning of the program. In response to urgent requests from the National Christian Council of China for the sending of an experienced Korean missionary to Chungking for service to the Korean community at that point, the Presbyterian Board U.S.A. is releasing Dr. Horace H. Underwood to go to Chungking for this important work.
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MISSIONARIES IN OCCUPIED AREAS

In December 1943, the S.S. Gripsholm brought to this country the second group of repatriates from the Far East—307 from China, 23 from Indo-China, 21 from Japan, and 15 from the Philippines—a total of 366 missionaries of Foreign Missions Conference boards. We believe the Committee on East Asia was instrumental in securing a smoother handling of the second group of repatriates. The Prince George Hotel was selected as headquarters and was the scene of many happy reunions.

In September 1944, there were still 688 missionary internees under Japanese control. These are divided by countries as follows: China, 129; Indo-China, 7; Japan, 10; Malaya, 7; Netherlands East Indies, 20; New Guinea, 11; Philippine Islands, 504; total 688. Unfortunately, there seems little hope of another repatriation before the termination of the war.

VIEWING AFRICA TOGETHER

Following Recommendation No. 48 of the Church Conference on African Affairs held at Otterbein College in June 1942, an Africa Study Group was set up by the Africa Committee. This group worked under the leadership of Dr. George W. Carpenter through the latter half of 1942 and during 1943. Out of that study came the suggestion that an educational survey of Africa be organized at as early a date as possible, with full collaboration and participation of boards, missions, governments and personalities in Africa, Britain and on the Continent of Europe as the latter may become possible.

In January 1944, Mr. Stanley Dixon, fraternal delegate to the Jubilee Meeting of the Foreign Missions Conference from the Conference of Missionary Societies in Great Britain and Ireland, brought to the Africa Committee the request of the British Conference that a survey be made at once of the problem of the development of rural science and mass education in British West Africa, and that Dr. Jackson Davis of the General Education Board be asked to make the survey. When this request was brought before the Liberia Committee meeting in February 1944, this group asked that an American Negro well trained in agriculture be a member of the survey group.

The General Education Board of the Rockefeller Foundation was approached by the Africa Committee with two requests: (1) that they release Dr. Davis for a period of time to head up this survey; and (2) that a sum of $23,000 be secured to finance such a study. Both of these matters were happily arranged. On September 23, 1944, Dr. Davis left Miami by plane accompanied by Mr. Thomas M. Campbell, Director of Extension Work at Tuskegee, now in charge of rural...
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extension work among Negroes in seven southeastern states under the U. S. Department of Agriculture. Miss Margaret Wrong, Secretary of the International Committee on Christian Literature for Africa, has joined Messrs. Davis and Campbell in Africa and they will together make the study which will include much of West Africa.

PROPOSED POSTWAR REGIONAL CONFERENCE

It is planned early in 1945 to have a preliminary consultation in London to consider a series of postwar regional conferences in Africa as soon as possible after the war. At the consultation it is hoped to have representatives from Britain, the United States, Africa and those areas in Europe from which it is possible for such representatives to reach London. Also it is hoped that Messrs. Davis and Campbell may return from their study in Africa via London and be in attendance at this consultation.

DIVISION OF AFRICAN AFFAIRS

It will be recalled that in the 1943 report of the Committee of Reference and Counsel mention was made of the participation of the Africa Committee in laying before the Department of State the proposal that a separate Division of African Affairs should be created in the Department.

It was, therefore, with considerable satisfaction that the committee noted in the reorganization of the State Department as announced by Secretary Hull on January 16, 1944, that there had been created a Division of African Affairs with Henry S. Villard as its chief.

LIBERIAN CENTENARY IN 1947

The Liberia Committee has been giving considerable study to the possibility of some form of recognition of the centenary of the Republic of Liberia in 1947. A committee is working on the project with the hope that a really worthy celebration may be arranged with the cooperation of government, educational and philanthropic organizations, etc.

CONGO GOVERNOR GENERAL VISITS THE UNITED STATES

In May 1944, M. Pierre Ryckmans, Governor General of the Belgian Congo, visited the United States at the invitation of the U. S. Government. An African dinner was arranged for Governor Ryckmans which was attended by people with a variety of interests in the Congo and in Africa. At this dinner the Governor spoke very frankly about the problems of the Colony.

RELIGIOUS FREEDOM IN AFRICA

There are still some areas in Africa where complete religious freedom is not allowed. Some boards have not been able to get visas for
their missionaries to enter Portuguese areas in Africa during the past four years. Some difficulties are also still being experienced in the Belgian Congo. The Africa Committee has for many years been working on this problem and is still making use of every opportunity to develop complete religious freedom in all the areas of that great continent.

**Christian Literature for Africa**

The Africa Committee, through the International Committee on Christian Literature for Africa, is steadily pushing ahead on its program of literacy and literature for the various parts of that continent. During the fiscal year April 1, 1943, to March 31, 1944, the Literature Committee has received a total grant of $3,500 from the Committee on World Literacy and Christian Literature, $500 from the World Day of Prayer, and $2,725 as contributions from the North American mission boards for literature work and the expenses of the London office of the committee.

Miss Margaret Wrong, the secretary of the International Committee on Christian Literature for Africa, is making a tour of West Africa this year—partly alone and partly in company with Messrs. Davis and Campbell in the study mentioned above.

**Discovering the Moslem World**

The political powers in Europe have always been mindful of the power and influence of the Moslem world. Today the aspirations and longings of Moslems are arresting the attention of the world at large. The Committee on Work Among Moslems seeks to understand the social and political as well as the religious trends among Moslem peoples and to arouse interest and enlist the help of our churches in strengthening and increasing the work of Christian missions in Moslem fields.

During the past year the American Christian Literature Society for Moslems merged its interests with the Committee on World Literacy and Christian Literature. The society was organized in 1910, and during its years of invaluable service in the production, promotion and distribution of Christian literature among Moslems, it raised and disbursed more than $250,000. Publications were sponsored in North and South Africa, Egypt, Arabia, Iraq, Iran, Palestine, Syria, Turkey, Albania, China, Turkestan, India, Malaysia, the Dutch East Indies, Cyprus, and Bulgaria.

The Literature Committee of CWAM is now the link between the Moslem fields and the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America. Since the printed page is one of the most potent means of carrying
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the gospel message to the Moslems, this part of its work is considered of the utmost importance. An intensive and extensive study of Christian-Moslem relations has now finished its second year. Its studies are appearing in the Moslem World Quarterly from time to time.

WHY SO FEW CANDIDATES FOR MOSLEM AREAS?

The Moslem world, like many other parts of the world, is in flux. The committee is aware of this and is concerned with plans for the postwar era to meet effectively this challenge through an adequate presentation of the gospel to Moslem peoples. Special training for candidates to Moslem areas is a major concern. The course given at Princeton last year continues this year and also the courses in Islamics and Arabic at Hartford. One of the very serious problems facing the mission boards at this time is the pitifully small number of candidates in training for Moslem areas. This challenge should be urged upon students for the ministry in all our seminaries.

LATIN AMERICAN TENSIONS

Although Latin America has escaped the ravages of war and destruction, the war of ideas and ideologies has greatly increased the tension in this area, while serious economic conditions have produced acute distress and unrest almost everywhere. Fascist and totalitarian trends have by no means disappeared from Latin America; rather they have increased. Conservative groups have discerned with anxiety and fear the possibilities of social revolution and Latin America may thus become the last stronghold of fascism in the postwar period.

In some countries, as in Argentina, fundamental liberties have been taken away. Individuals and groups have been persecuted. In other countries the common people complain that they have never had even one of the four freedoms proclaimed by the United Nations. The deliberate campaign against Protestant work in Latin America by the Roman Catholic hierarchy in the United States has fed the fires of fanaticism and bigotry in many sections and Protestants have suffered persecution. A bitter anti-Protestant press campaign is being waged in some countries.

TIME FOR ADVANCE

In spite of these conditions there never were greater opportunities for the spread of the gospel. The Progressive Movement of the Presbyterian Church and the campaign for advance in the Methodist Church in Mexico have made a great impact on the life of that country, while campaigns of evangelism in other countries furnish evidence of new vitality in the Protestant movement. The influence of Protestantism goes far beyond the work carried on by churches. In some
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countries the official census has revealed that there were three times as many Protestants as were given in reports from Protestant bodies. The time is ripe for an advance movement all along the line.

Dr. Frank Laubach made a second visit through thirteen countries of Latin America in 1944 in the interests of literacy. He was accompanied by Rev. Theodore P. Fricke of the American Lutheran Church and on part of it by Sherwood Reisner, candidate-in-waiting of the Presbyterian Church in the U. S. A. As a result of his visits this year and in 1942 literacy has now become a public concern in countries where little or no attention had been given to the matter. Campaigns are under way through the churches, in some cases in cooperation with governments. Great strides forward have also been made in literature production and distribution. Union bookstores report record outputs and the demand for Christian literature is ever increasing.

Preliminary work has already been accomplished in the organizing of interdenominational work among the Andean Indians, whose welfare challenges the highest missionary statesmanship.

Opinion of Latin Americans

Dr. George P. Howard, special religious lecturer under the Committee on Coöperation in Latin America, impressed by the need to discover the opinion of Latin Americans on their attitude to Protestant work in view of Roman Catholic opposition, made a trip to Latin America at the beginning of 1944. The results of his investigation have appeared in the form of a book called Religious Liberty in Latin America, published by the Westminster Press. The issue of religious liberty in the Western Hemisphere is of tremendous importance at the present time and Protestantism needs to face the implications of the issue.

Opening the Minds of Millions

Thirty boards of the Foreign Missions Conference have named one or more representatives on the Committee on World Literacy and Christian Literature. An equal number have made contributions during the year to its work. Since January 1944 the sum of $37,192 has been allocated for work in Christian literature and literacy in Africa, India, the Philippines, China and Korea, Southeast Asia, Latin America, and Moslem areas.

Preparations are under way for a significant conference on the production and distribution of Christian literature to be held in or near New York from March 20 to 23, 1945. This will bring together specialists along all lines connected with Christian literature. The
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Presbyterian Board has loaned the services of Miss Ruth Ure to organize the conference, working with a planning committee containing members from all the Area committees.

An Education and Promotion Committee has been set up, with Mrs. Virgil B. Sease as chairman. Miss Alice Alsup, made available by The Methodist Church, is giving special service to this committee. A study on audio-visual education is in progress. A speakers' bureau has also been formed. The Literacy-Literature News Letter has had a wide circulation and other literature is being prepared.

A TYPICAL DAY'S MAIL

The article on Dr. Laubach's work in September 1944 Readers' Digest has added volume to an already large correspondence. A typical day's mail and telephone calls will include requests for a chart in Ilocano, a Philippine vernacular; literacy suggestions for a missionary working among the Aztecs in Mexico; help for adult Negro illiterates in Oakland, California and Puerto Rican migrant workers in Camden, New Jersey; dramatic material on the literacy and literature movement for intermediates in Sunday school; enquiries regarding program material for women's church groups studying ways to help in missions; and a call for Spanish charts for use in the Peruvian navy. An oil company wishes to assist its illiterate laborers in South America; a number of people mistake the Laubach literacy method for a way of acquiring foreign tongues quickly and painlessly; a Filipino in government service in Washington burns with zeal to help educate his people as soon as he can get back; a large denomination asks the name of someone competent to carry on a long-term program of literacy and literature in its field in Africa.

There are many inquiries from young men and women regarding the possibility of rendering service in the field of literacy and literature. A small joint committee has been set up with Mrs. Paul Erdman as chairman to assist boards in dealing with these young people and to lay plans for their training and preparation for this special type of service.

Denominations are more and more coming to see that literacy and literature are of primary importance in our missionary task as we face postwar needs, since the printed page may enter where missionaries may not be able to penetrate, or remain when personnel must retire. In several areas plans are under way to have Christian literature carried into liberated countries by the first civilian relief workers as part of the rehabilitation program. Recognizing this fact, one large board has not only written the Committee on World Literacy and Christian Literature into its regular budget but has contributed a sizable sum to it from its War Emergency Fund.

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OVERSEAS RELIEF AND RECONSTRUCTION

The Church Committee on Overseas Relief and Reconstruction continues to act on behalf of the churches in a study of the needs of overseas war victims for relief, and in the united planning for postwar reconstruction as it affects the church interest and ecumenical development. For the year 1944-1945 the committee gave approval to the requests for assistance from nine church-directed or church-related agencies for various types of services that are needed even during war time. This panel of nine agencies presents to the churches of the United States askings of $2,670,000, an increase of fifty percent over the total for the same group the preceding year.

SERVICE TO THE CHURCHES OF EUROPE

We have been looking toward the World Council of Churches with headquarters in Geneva, Switzerland, as the central body for guiding the program of church service to the continent of Europe in the post-war period. A number of important memoranda have been received from Geneva distilling the findings of many church leaders in different countries. They have given a good general view of the kinds of help for which the European churches may be turning to their American and other brethren. These proposals have confirmed the feeling that there was needed in the United States a cognate body to be related to the Reconstruction and Inter-Church Aid Department of the World Council of Churches. Therefore in September 1944 the Commission on World Council Services was established. This will replace the former Central Bureau for Inter-Church Aid which has had such a long and distinguished career of service under the leadership of Dr. Adolph Keller. The new commission will also help to centralize in this country the American response to the needs presented by the Refugee Department of the World Council, and in some similar way the services of the Ecumenical Chaplaincy Commission which has acted in cooperation with the War Prisoners Aid of the YMCA.

THE SPECIAL RESPONSIBILITY OF THE CHURCHES

With the clarification of UNRRA plans and objectives during the year it has been possible for CCORR to become more specific in its thinking. Since the nations have pledged themselves to the work of basic welfare relief through the UNRRA pattern and, without discrimination, for the benefit of all their people in need, the churches can give their attention to the peculiarly church responsibility. This responsibility is to provide the help which will enable prompt restoration of the church life and institutions. Effort is now focused on sending several representatives to different situations in Europe to carry the joint messages of goodwill and to inquire into the immediate
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needs for such help as will enable the churches to start their active functioning in each local community. Dr. A. L. Warnshuis, Foreign Counsellor of the committee, has gone for consultation with Dr. Visser t'Hooft and other church leaders at Geneva. Rev. Robert W. Anthony has been authorized to go to Italy. Mr. Paul B. Anderson has been requested to represent us in France. Whether other such general visitors will be needed is not yet clear. At any rate every avenue is being explored to secure the information needed to inform the American churches of the needs of the Christians of Europe. It will be part of Dr. Warnshuis's responsibility to clarify the functions of those denominational appointees who have already been offered for service on the Department of Reconstruction staff at Geneva.

CLOTHING FOR EUROPE

But our concern in the welfare of European people liberated from years of war conditions is not by any means simply an institutional concern. When the rapid pace of the armies in Europe this summer faced UNRRA with calls for clothing on an unprecedented scale to care for civilians during this coming winter, they turned to the churches late in August asking for an emergency collection of at least 15,000,000 pounds of good used clothing. At this writing UNRRA officials estimate that the proceeds of this effort among the three faiths simultaneously has been much greater than requested. But the need is so huge that this will need to be followed by further campaigns of this sort.

RELIEF NEEDS OF ALL ASIA

In April 1944 at the request of the Church Committee on Overseas Relief and Reconstruction and with the approval of its constituting bodies, the Church Committee for China Relief was reorganized as the Church Committee for Relief in Asia. The immediate purpose was to have an official agency of American Protestantism for providing Christian aid to the victims of the famine in India. At the same time it was realized that later there would be need of a similar agency for Christian rehabilitation service in the occupied countries of Asia and ultimately in Japan itself. China relief continues to be a major objective and the original committee continues as a subcommittee of CCRA and as a participating agency of United China Relief. From the latter we are receiving about $1,100,000 a year.

The Church Committee for Relief in Asia is composed of fifteen appointed representatives of the Federal Council and of the Foreign Missions Conference and eight of China Famine Relief. The representatives of FMC are: President P. O. Bersell, Dr. A. V. Casselman, Dr. J. LeRoy Dodds, Dr. Wynn C. Fairfield, Dr. E. K. Higdon,
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Dr. J. L. Hooper, Dr. Randolph L. Howard, Mrs. Otis Moore, Dr. M. T. Rankin, Miss Ruth Ransom, Dr. Lloyd S. Ruland, Mrs. Arthur M. Sherman, Dr. Murray Titus, Rev. A. F. Ufford and Dr. H. Kerr Taylor. The budget goals for the year 1944-45 total $750,000, divided as follows: China, $500,000; India, $75,000; Burma, $40,000; Thailand, $20,000; Malaya, $25,000; Netherlands Indies, $40,000; Philippines, $50,000. Askings for Indo-China, Korea and Japan were postponed to 1945-46.

It is realized that the askings from the churches constitute an extremely heavy demand which can be met only with maximum cooperation from the forty-odd cooperating denominations. The least productive part of the church year has passed. The gross contributions from churches and individuals in six months (from May 1, 1944) have been $180,818. The high tide of the year is ahead. The cumulative needs of China in her eighth year of exhaustive war, the aftermath of last year's famine in India and strong evidences that a second terrible food shortage is now developing, the already partial liberation of Burma and the prospective liberation of the Philippines before much of 1945 will have passed, offer tremendous challenges to our Christian sympathy, sacrifices and service.

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, in its seventh fiscal year, has a membership of fifty-two supporting societies and an annual budget of $17,000. The outstanding event of the year has been the inclusion of Dr. Douglas N. Forman as one of the Council’s secretaries. The activities of the Council include four major concerns:

COUNSEL TO INDIVIDUALS

A missionary society has a candidate who is to practice medicine in South Africa and who, wisely enough, has decided to take his medical degree in one of the universities of South Africa. He comes to us for counsel as to the universities there and as to the wisest selection between them. Another society has a young surgeon under ap-
pointment who ought to get further surgical training before going to India. Contact has to be made for him with from six to twelve different hospitals and surgical chiefs of staff to find a vacancy. The War Department has put restrictions on every hospital as to the number of men it can employ on its staff. Still another society has an experienced nurse, back from China. She has great skill in regular nursing procedures but needs to add competence in midwifery. She is told of the two centers in America where training can be secured, takes the full course, and is ready to return to China when the way opens through the maze of passports and priorities. These are but a few examples of individuals who are being aided.

CONFERENCE WITH SOCIETIES

The societies that are at work in certain provinces of China, such as Hunan and Fukien, realize that their work would be far more efficient if they were to work together. Repeated discussions with them point out some of the ways in which integration may be attempted. In other areas, in Africa, China and India, the time has come when Christian medical work must be done in close cooperation with government. Rightly handled, there need be no fear of losing the Christian opportunity and the religious freedom that are so essential. The missionary societies working in India have decided to give all possible help to the project for an All-India Christian Medical College at Vellore. One of the secretaries of the Council sits with the Vellore Committee and aids in its planning. The China Christian Colleges have a committee on Christian medical education, and have asked one of the secretaries of the Council to assemble material and outline suggestions for procedure.

SETTING UP ASSEMBLIES

The annual gatherings of medical missionaries have become a definite responsibility of this Council. The fourteenth assembly was held in Chicago in June 1944 and brought together 105 doctors and nurses who represented many societies and many areas of the world. They were in session for three days, conferring about the broadening opportunities of the World Church, especially in its medical outreach. There was much discussion in regard to the extent to which, and the manner in which, cooperation of Christian hospitals with local governments should be encouraged. The report of this assembly will be available at the 51st Annual Meeting of FMC at Toronto.

COURSE FOR NON-MEDICAL WORKERS

Twenty or more missionaries under appointment, all of them non-medical workers, are enrolled in a simple course of training in the rudiments of medicine and hygiene. The course is under the direction
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of Dr. Forman, and meets every Friday afternoon at 150 Fifth Avenue, New York City. The course will last 36 weeks.

Several other projects are also in hand including, among others, a reading list of books and journals which are being made available to individuals and societies who desire information, whether professional or dealing with medical missions in general, and the regular bulletins on the Council which are available to societies and to their missionaries, year by year.

B. ASSOCIATED MISSION MEDICAL OFFICE

In a special session of the last Annual Meeting of the American Medical Association the health of the youth of America was a topic of great urgency. This was prompted by the government medical staff who have had charge of the health examinations of draftees in all phases of war service. The number of rejections for evident health deficiencies both physical and psychic was amazing and rather startled our government leaders. One-third of all candidates for the fighting forces were rejected in the first instance, but later emergencies demanded a less rigorous attitude on health requirements. As a result of this situation it was announced in the June meeting of the AMA that government and medical forces throughout the country were proposing to make the year 1945 Physical Fitness Year and would arouse all possible support from the educational leaders, church leaders, labor unions as well as from the parents throughout the nation in impressing upon the youth of America the importance of developing rugged, vigorous, and sturdy constitutions, free from disease and physical and psychic weakness. It is an immense problem.

These findings and this declaration have a definite bearing upon our missionary work. It has been evident for the past few years that the candidate material coming up for medical study and acceptance was too often below grade. Frequently individuals who were greatly needed and who had many most desirable characteristics had questionable health findings. Of course they were not sick but they showed lack of that vigorous, robust physique needed to stand the strains of missionary service. The AMMO has, therefore, been appealing to the boards to stress in their first correspondence with prospective candidates and to reiterate from time to time as the candidate moves along in the preparatory process the vital necessity of constantly maintaining vigorous health. It might even be well for the administrative officers who are not already doing this to work out with the staff of AMMO a plan of bringing them into the health relationship at an earlier stage. Naturally this would involve extra expense for the health procedures of candidates, but one of our weaknesses in the past has been inadequate financing of the health study and direction of candidates.
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A PSYCHOLOGICAL APPRAISAL

From time to time in the past we have endeavored to initiate an adequate psychological appraisal of candidates. We have had wise consultants advising with us but the difficulties and the dangers have seemed sufficiently great in the past to prevent real progress. This matter needs renewed study and this need is sharply brought into focus by the reports of the experience of the doctors in the armed services who have been compelled to make heavy rejections because of psychic instability. This particular phase of health examinations is quite costly if it is to be adequate. This has been one of the difficult hazards. It is hoped the boards may see the way clear to overcome this and to cooperate with the staff of the AMMO in perfecting some plan for this type of study.

It is gratifying to know that under the hardships and deprivations of world war conditions the missionary personnel clearing through the AMMO has had few casualties related to war causes. There have been many prolongations of terms of service, separations of families and inadequate food and drugs which have definitely threatened health and severely tested the health reserves of our missionary staff. Of course there have been some casualties which we deeply regret.

Malaria is a constant source of anxiety because of the lack of quinine. Atabrine too often is unsatisfactory but nevertheless it has been a tremendous resource during these recent years. Totaquine and other substitutes are of great service.

All missionaries clearing through the AMMO have been supplied with vitamins and the most essential drugs. We have prepared a supply that totals about five pounds in weight and this constant outgoing of essentials to the field through these returning missionaries has been of considerable help in meeting critical situations.

ADVANCE IN TRAINING FOR RURAL MISSIONS

A record number of missionaries were enrolled in the four special rural training courses provided under the auspices of the Rural Missions Coöperating Committee with which 22 mission boards are now related. Of the total of 151 missionaries, 22 were enrolled in the 14th annual Cornell School for Missionaries; 20 were enrolled in the six-weeks' seminar on Home and Family Life Education at the Merrill-Palmer School, Detroit; 32 in the fifth annual Scarritt College Short-Term School for Missionaries; and 77 in the Rural Missions Summer Workshop. Missionaries who have attended the special rural training courses since their inception in 1930 now number 943 and represent 47 countries, 22 North American mission boards and four British missionary societies. The above total does not include
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the 1944-45 special one-year rural training course for missionaries at Cornell nor the seven missionaries enrolled in the Graduate School at Cornell in the special fields of rural sociology and home and family life. The Rural Missions Summer Workshop was an innovation which proved very successful and will be repeated in the summer of 1945. In coöperation with the extension service of the U. S. Department of Agriculture, a workshop in extension education has been set up to be held in Washington in February of next year.

STUDY OF THE CHRISTIAN HOME

In November 1943 there was begun a serious study of the Christian home as related to missionary work in all lands. A Work Committee of missionaries was set up as follows: Dr. L. Winifred Bryce (India), Chairman, Dr. and Mrs. William H. Wiser (India), Mrs. Martin S. Engwall (Africa) and Miss Irma Highbaugh (China). Their services were made available through voluntary contributions from the boards. This Work Committee was asked to undertake surveys which would serve as the basis for the development of programs of education for Christian home and family life in any land. It will deal with the development of principles rather than blueprints, and emphasize the important factor of culture and of Christianity's function of fulfillment rather than of conflict with existing cultures. The preliminary report of the Work Committee will be ready before the end of the year. It will be submitted to a carefully selected group of consultants, after which a final revision will be made. It will contain two appendices dealing with the Christian Homes Programs in China and India as developed under the National Christian Councils of these two countries. Publication of the report is expected by the summer of 1945.

STATE OF THE ANGLO-AMERICAN CHURCHES

A great postwar contribution may be expected from the union churches in foreign cities. Special attention is therefore directed to the following paragraphs.

Due to the fact that some of the union churches being assisted by the Committee on Anglo-American Churches are still in territory occupied by the Japanese, the expenditure of the committee for assistance to churches during the fiscal year ending on March 31, 1944 came to only $971.67. As soon as hostilities cease there will be very great need for assistance in the rehabilitation of these churches and in securing new pastors. Boards are urged therefore to make their yearly contributions as usual. The accumulated balances will be held in reserve pending termination of the conflict.

During the year a pastor has been secured for the church in Rio de Janeiro, Brazil. A request has been received from the union church
COMMITTEES OF THE CONFERENCE

in Santiago, Chile, for assistance in securing a pastor and for financial support. A study of the probable postwar needs of the union church in Manila has also been requested. The committee has sent an appeal to the Committee on Overseas Relief and Reconstruction that they give consideration to the setting aside of an amount of from $10,000 to $15,000 for the assistance of the union churches in cities now occupied by the Japanese forces. This amount will be necessary for the restoration of property and in the work of rehabilitation.

MEETINGS OF COMMITTEE OF REFERENCE AND COUNSEL

The Committee of Reference and Counsel met in connection with the Annual Meeting of FMC held at the LaSalle Hotel, Chicago, Illinois, January 3-7, 1944. The following officers were chosen for the ensuing year: Chairman, Glenn P. Reed; Vice-Chairman, Miss Sarah S. Lyon; Executive Secretaries, Emory Ross and 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 and Assistant Treasurer (under consideration by special committee).

A regular meeting of CRC was held February 24 and 25 in New York City, the first evening being devoted to a special program in charge of the Committee on Missionary Personnel, Miss Ruth Ransom, its chairman, presiding. The following day Dr. Margaret T. Applegarth, Chairman of the World Day of Prayer Committee, led in a half-hour service of worship and prayer thus enabling the committee to participate in the service of prayer encircling the globe. Special actions were taken in connection with the authorization of the enlargement of the Church Committee for China Relief to form the Church Committee for Relief in Asia; ratification of the action of the Committee on Missionary Personnel in the appointment of Dr. Gloria M. Wysner as Secretary; and in authorization of the appointment of a Committee on Public Relations to take the place of the Committee on Promotion of Interest.

AN IMPORTANT AUTUMN MEETING

The fall meeting of CRC was held September 27-29 at the Madison Avenue Baptist Church, New York City. At this meeting consideration was given to reports from all the Representative Committees' special statements were received from the Joint Committee on Religious Liberty and from Dr. Charles A. Thompson, chief of the Division of Cultural Activities of the Department of State; and a full report was given by Miss Mabel E. Emerson, chairman, for the Committee on Constitution and Functions. This report included the text for a revision of the Constitution and By-laws of FMC which was
REPORTS FOR THE YEAR 1944

ordered referred to the boards for consideration at Toronto, and the following actions were taken upon other recommendations of the committee:

"That we approve in principle the plan for full-time secretarial service for the Africa, East Asia and India Committees and adequate secretarial service for the Committee on World Literacy and Christian Literature.

"That the Chairman appoint a committee of three, selected from the Committee on Constitution and Functions and including its chairman, to study with the committees concerned and the Committee on Finance and Headquarters the staff adjustments and budget provision required. (The three named by the Chairman were Miss Mabel E. Emerson, Chairman, R. E. Diffendorfer and Luman J. Shafer.)" CRC Vote 534 (2) and (3)

STATEMENT REGARDING FINANCES

The Committee on Finance and Headquarters throughout the 1943-44 fiscal year kept a close watch on the budget. This was made necessary because it was feared that income from mission boards might not equal the amount requested of them. The FMC executive officers were advised to keep expenditures well below the budget figures. Hence expenses were cut by $4,771. However, the income fell short of the budget by $5,742. After deducting the savings on expenses, this left a net shortage of income of $1,970.84. This shortage of income was met by drawing on the balance of $2,895.90 brought forward from the previous year with the result that the balance brought forward to the 1944-45 fiscal year is reduced to $925.06.

The Committee on Finance and Headquarters, realizing the increasing amount of work being done by FMC, has from time to time taken special steps to urge mission boards to bring their contributions up to one-half of one percent of their total expenditures. Not all boards have as yet reached this figure. In view of the increasing demands being made upon FMC at this critical time, the committee urges those boards which have not yet contributed their full percentage to make a special effort to do so.

GETTING THE MISSIONARY TO THE FIELD

The difficulties encountered in securing passports and transportation have not decreased and the importance of co-operative action is as great as ever. Many missionaries, due to war-time strain and for other health reasons, have returned home on furlough and this has made the problem of transportation to the field more urgent than ever before.

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COMMITTEES OF THE CONFERENCE

Last year transportation was secured for a total of 154 missionaries. This year for twelve months ending September 30, 1944, places were secured for 307. These were divided as follows:

<table>
<thead>
<tr>
<th>Field</th>
<th>Men</th>
<th>Women</th>
<th>Children</th>
<th>Total</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Through Government Channels (U. S. and British)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>14</td>
<td>3</td>
<td></td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>19</td>
<td>..</td>
<td></td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>India</td>
<td>48</td>
<td>9</td>
<td></td>
<td>57</td>
<td></td>
</tr>
<tr>
<td>Near East</td>
<td>..</td>
<td>1</td>
<td></td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>81</td>
<td>13</td>
<td></td>
<td>94</td>
<td></td>
</tr>
<tr>
<td><strong>Via Portugal and Portuguese Colonies</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>22</td>
<td>50</td>
<td>11</td>
<td>83</td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>5</td>
<td>20</td>
<td>..</td>
<td>25</td>
<td></td>
</tr>
<tr>
<td>India</td>
<td>5</td>
<td>19</td>
<td>2</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Near East</td>
<td>..</td>
<td>5</td>
<td>..</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td></td>
<td>32</td>
<td>94</td>
<td>13</td>
<td>139</td>
<td></td>
</tr>
<tr>
<td><strong>By Air to South America and Ship to Field</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Africa</td>
<td>6</td>
<td>7</td>
<td>..</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>China</td>
<td>4</td>
<td>..</td>
<td>..</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>India</td>
<td>2</td>
<td>7</td>
<td>..</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Near East</td>
<td>..</td>
<td>1</td>
<td>..</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>15</td>
<td>..</td>
<td>27</td>
<td></td>
</tr>
<tr>
<td>Africa by air</td>
<td>12</td>
<td>29</td>
<td>6</td>
<td>47</td>
<td>47</td>
</tr>
<tr>
<td>Totals</td>
<td>137</td>
<td>151</td>
<td>19</td>
<td>307</td>
<td></td>
</tr>
</tbody>
</table>

The Passport and Transportation Committee recommends to the Foreign Missions Conference a reorganization in its membership so as to include more persons directly responsible for transportation in the various boards represented. Mr. Ralph White of the Presbyterian Board U.S.A. has been made available for more effective representation before the various government agencies, especially in Washington. Effort is being made to bring to the government and transportation agencies a more complete understanding of the importance of the missionary task and the contribution missionaries have to offer in the building of a better world. When this end has been attained some of the difficulties may disappear.
REPORTS FOR THE YEAR 1944

SAVING MISSIONARY DOLLARS

The "business" of missions develops practical gifts and business methods. There is value in comparing notes and sharing experiences in this as well as in other phases of mission work. The "Treasurers Group" has found the way to a technique of mutual helpfulness, and in the process has solved many a knotty problem. Among them are exchange situations in war areas, particularly Chinese exchange in connection with which they led in the creation of a United Clearing Board, thus saving many thousands of missionary dollars. They have conferred on legacies, travel and passports, the income tax, a system of old age and survivors insurance for employees, investment problems, legislation in connection with losses suffered by Americans due to the war, War Labor Board rulings and salaries, the financing of postwar mission work and many other subjects, all of which have had their bearing on the work of world evangelization.

THE MISSIONARY IN THE NEW WORLD

Although the missionary will go out at the close of the war with the same message as before of the redemptive power of God through Christ, he goes into a world that is constantly changing. New demands will be made upon him to help in the relief and rehabilitation in war-torn areas. He will be faced with rising tides of nationalism, with a disorganized social order, with strong Fascist and Communist trends in some areas. He will meet new antagonisms: against the white race, against western leadership.

To meet these exigencies a thorough search is being made to discover training facilities available in various institutions in this country and on the field. Emphasis is being laid on the necessity for types of training which will adequately prepare the missionary for this new day. Cooperation with the Kennedy School of Missions, Princeton Seminary, Scarritt College, Union Theological Seminary, Biblical Seminary in New York and many other institutions is proving of the utmost value. Recruiting, in which the Student Volunteer Movement and the Inter-seminary Movement cooperate, goes hand in hand with training. In February a two-day retreat was held at which personnel problems were faced in detail and plans for meeting them were made. The follow-up work of this retreat continues.

The contribution which Negroes and other minority groups can make and are making in foreign missions is arousing keen interest. The gift of personal inspiration from race to race and from field to field is increasingly apparent. The neglect of this great potential source of Christian service is recognized and measures by which it can be promoted and facilitated are being sought.

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COMMITTEES OF THE CONFERENCE

SPECIAL PROGRAM AND FUNDS

Overseas observances of the World Day of Prayer—the first Friday in Lent—continue to be one of the chief concerns of the Committee on Special Program and Funds. One thousand advance copies have been made of the program for February 16, 1945 and they have been distributed to thirty-four countries, in twenty-six of them through the National Christian Councils. They have also been made available to mission boards and agencies which in many cases have sent them to their foreign mission stations. Accounts of how the World Day of Prayer was observed in 1944, have come from such scattered points as China, Argentina, Mexico, Teheran, South Africa, Australia, New Zealand and Istanbul.

The committee receives one-half of the offerings at World Day of Prayer observances within the United States and disburses them for two foreign projects—the eight Union Christian Colleges for Women, and Christian Literature. The sum of $54,000 for these two causes was received and disbursed from 1943 World Day of Prayer offerings. About $72,000 will be available for them from the 1944 World Day of Prayer.

Close cooperation has been maintained with the United Council of Church Women. The committee aided in setting up four one-day mission institutes in the Southeast Area of the UCCW and furnished Dr. Raymond Archer as speaker and resource person on Southeast Asia. Forty delegates represented FMC at the Second Biennial Assembly of the UCCW in Columbus, November 14-16. A series of articles on the eight union colleges was prepared for the official monthly, The Church Woman, and is being followed by one on Christian leadership among the women of various countries. The committee joined with the church women of Chicago in sponsoring a luncheon for the women delegates at the Jubilee meeting of FMC. Three issues have been published of the news bulletin, You'll Want to Know.

PROMOTION OF INTEREST

The Committee on Promotion of Interest is in the process of being succeeded by a Committee on Public Relations. The activities under the aegis of Promotion of Interest are being vigorously continued in this period. They include summer conferences in collaboration with the Missionary Education Movement, the Home Missions Council, the United Council of Church Women and other agencies. Three of these were held in 1944 at Silver Bay and Chautauqua, New York, and at Lake Wawasee, Indiana.
REPORTS FOR THE YEAR 1944

A number of publications in addition to *Christian World Facts*, have been issued and their total circulations amount to about 350,000 copies for the year.

"CHRISTIAN WORLD FACTS"

Unique in its field is this “annual child” of FMC—*Christian World Facts*—a 96-page booklet in the well-known “Digest” form, giving to the pastor a view of what is transpiring in mission fields around the world: not from the vantage point only of his own denomination. That literature he has, no doubt. But happy and appreciative are the comments of the minister who receives from his own denominational mission board this horizon-widening booklet. Over this editor’s desk passes a great variety of material from the numerous church families cooperating in FMC; and from this is gathered only the choicest stories suitable for sermon illustrations no matter from what mission they may have come.

The 1944-45 issue ran to 43,000. Of these 12,500 were distributed to pastors by the Board of Missions and Church Extension of The Methodist Church. One of the most usable features for a minister is the page entitled “You Can Take It With You,” a message originally written by Dr. Philip Cowell Jones, an Associate Pastor of The Madison Avenue Presbyterian Church, New York City, and mailed to men and women in uniform from that parish.

RELIGIOUS LIBERTY

The Joint Committee on Religious Liberty (FMC and Federal Council of Churches) will about February 15, 1945, publish a 500-page volume, *Religious Liberty: An Inquiry*. The author is Dr. M. Searle Bates, of China, who for two years has been working with the Joint Committee and with groups overseas in its preparation. Nothing of its scope has before appeared. The International Missionary Council is acting as publisher for the Joint Committee.

A part of the time of Dr. O. Frederick Nolde, Dean of the Lutheran Theological Seminary in Philadelphia, has been generously given by the Seminary to the Joint Committee to permit him to serve as its executive secretary. A number of conferences have been held with officers of our government on this basic problem, some on behalf of the Joint Committee, some on behalf of the area committees of FMC.

Two documents have been published by the Joint Committee for study and discussion: *Statement on Religious Liberty*, and *Religious Liberty: Meaning and Significance for Our Day*. Both should receive widest possible distribution through the channels of FMC member boards and agencies.
COMMITTEES OF THE CONFERENCE

COMMITTEE ON FURTHER PROCEDURE

The FMC members of the Joint Committee on Further Procedure studying the question of Closer Relationships of General Interdenominational Agencies have been following closely the gradual developments in this matter. Communications have been made to FMC member boards and agencies regarding them. A full summary of the situation up to date will be made to CRC at Toronto, for its report to the Fifty-first Annual Meeting.

INTER-COUNCIL FIELD DEPARTMENT

The purpose of this Department is to provide a channel for coöperation for the following seven national agencies:

The Federal Council of the Churches of Christ in America
The Foreign Missions Conference of North America
The Home Missions Council of North America
The International Council of Religious Education
The Missionary Education Movement of the United States and Canada
The United Council of Church Women
The United Stewardship Council

The Department operates through a number of joint committees and commissions to carry on special projects in which all or part of the agencies unite. There is a staff council composed of the staff members of the various agencies who carry major responsibility for field administration and service. Through the Department dates are cleared and field activities coordinated. In the growing movement toward Christian coöperation, church workers in local communities and state organizations are calling increasingly for more coöperative planning and coördinated action on the part of national church agencies. Experience has shown that a separate approach by three or four national agencies to a community makes for confusion and disturbance. A unified approach tends toward strength and effectiveness. The local community is the recognized laboratory in which fruitful results in coöperative planning can take place, and much more insistently these communities are asking that the national agencies approach them together. Many of the projects in which local councils are thus interested are related to the work of FMC.

The Department is publishing this year a second edition of the Plan Book which sets forth the programs and purposes of the separate agencies and tabulates their united services. Its aim is to help state and local leaders, both denominational and inter-denominational, to understand and use the resources of the national inter-denominational agencies of the church.

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REPORTS FOR THE YEAR 1944

MISSIONARY RESEARCH LIBRARY

During 1944, work at the Missionary Research Library has progressed steadily. The continuing sale of duplicates has markedly increased the book purchasing fund of the library, thus enriching its research and service possibilities. A contribution of $300 from the Committee of Reference and Counsel (in addition to the amount statedly provided in recent years) was most heartening, indicating the committee's continued approval of the library's policies and its desire to further its association with Union Theological Seminary in the library administration and maintenance. Furthermore, some 53 books and numerous pamphlets were given to the Research Library by the Africa Bureau, while Dr. Emory Ross most generously released from his personal library and placed on indefinite deposit with the Missionary Research Library 155 items on Africa, largely relating to the Belgian Congo, mostly in French and many unobtainable elsewhere in this country. The library already had a notably fine section on Africa, one which has received wide recognition.

For China Week (March 27-31, 1944), the library prepared a colorful exhibit on China, dealing with that people's history, arts, culture, and daily life, also with recent developments and the missionary work in that field. The Seminary assigned a large room for this exhibit and display items, many of them of great value, were lent by various patrons. The favorable comments were many, and from various sources hopes have been expressed that from time to time the library will offer similar exhibits related to other fields.

Special Library on Ecumenics

In the spring of 1944 there came one marked development affecting the library. Following the death of Dr. William Adams Brown, the directors of Union Theological Seminary voted to establish a memorial to him in the form of a special library on ecumenics and the world church, to be known as the William Adams Brown Ecumenical Library. It is their plan to make this collection as inclusive as possible, and through it to serve especially scholars doing research on the world church and movements related to the World Council of Churches. Recognizing the close, fundamental affinity of this general field to that served by the Missionary Research Library, the Seminary authorities have asked that the curator and the librarian of the Missionary Research Library undertake the task of building, organizing, and putting into service this memorial collection. A budget from the Seminary provides for current expenses and for a trained staff worker, part of whose time is to be given to the Missionary Research Library in recognition of the work by the curator and the librarian on the Ecumenical Library.
COMMITTEE OF REFERENCE AND COUNSEL

STATEMENT OF INCOME AND EXPENDITURES

APRIL 1, 1943 TO MARCH 31, 1944

INCOME

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission Boards</td>
<td>$66,080.00</td>
</tr>
<tr>
<td>Less—Exchange on Canadian Checks</td>
<td>411.79</td>
</tr>
<tr>
<td>Individuals</td>
<td>12.56</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>60.00</td>
</tr>
<tr>
<td>From Sales</td>
<td>716.05</td>
</tr>
<tr>
<td>Committee on Special Program and Funds</td>
<td>2,175.56</td>
</tr>
<tr>
<td>Foreign Missions Conference Jubilee Registrations and Board Contributions</td>
<td>4,586.27</td>
</tr>
<tr>
<td>Balance as at April 1, 1943</td>
<td>2,895.90</td>
</tr>
<tr>
<td>Total Income</td>
<td>$76,114.55</td>
</tr>
</tbody>
</table>

EXPENDITURES

Committee of Reference and Counsel:

Salaries:
- Secretaries                                             $13,550.00
- Clerical and Stenographic Service                        12,488.88
- Retirement Fund Premiums                                3,269.35
- Total                                                   $29,308.23

Office Expenses:
- Rent                                                    2,846.50
- Printing, Supplies, etc.                                 846.22
- Postage, Cables and Telegraph                            1,062.25
- Telephone                                               1,186.44
- Mimeograph Supplies and Upkeep of Machine               1,116.70
- Travel of Secretaries and Committee Members            2,249.43
- Contingent and Insurance                                404.14
- Equipment                                               1,261.75
- Total                                                   $10,973.43

Foreign Missions Conference Jubilee                         $4,586.27
Missionary Research Library                                  3,600.00
International Missionary Council                            23,522.00
Co-operation with Other Organizations                      1,024.00
Committee on Special Program and Funds                     2,175.56
- Total Expenditures                                       $75,189.49

Balance as at March 31, 1944                                925.06
- Total                                                    $76,114.55
REPORTS FOR THE YEAR 1944

STATEMENT OF ASSETS AND LIABILITIES

AS AT MARCH 31, 1944

ASSETS

Bank Balance as at March 31, 1944 ......................................................... $69,891.60
Petty Cash and Unused Postage ................................................................. 339.50
Deposit, United Air Lines ........................................................................... 425.00

Accounts Receivable:

International Missionary Council .......................................................... $313.66
Passport and Transportation .................................................................... 225.71
Personal Retirement Fund ......................................................................... 597.43
Miscellaneous .......................................................................................... 1,222.42
Mission Boards—Delayed Contributions .................................................. 2,090.00
Expense Advances to be accounted for ................................................... 335.43

Total Assets .............................................................................................. $75,563.87

FUNDS AND LIABILITIES

Funds:

Transmission Funds .................................................................................. $2,301.13
Africa Committee ...................................................................................... 6,400.93
East Asia Committee .................................................................................. 14,107.89
Philippine Committee ................................................................................ 9,222.10
Committee on Work Among Moslems .................................................... 1,267.00
Committee on Missionary Personnel ....................................................... 296.00
Committee on World Literacy and Christian Literature ........................ 8,988.51
Other Funds ............................................................................................. 21,462.46

Total Funds ............................................................................................... $64,046.02

Accounts Payable:

United States Treasury Department—Withholding Tax $391.11
Committee on Christian Literature for Women and Children in Mission Fields, Inc. ................. 192.74
Miscellaneous .......................................................................................... 1,081.12

Deferred Credits 1944-45—Income:

General Funds ......................................................................................... $5,355.54
Committee on Special Program and Funds ............................................. 572.28

Working Capital Fund ................................................................................ 3,000.00

Total Funds and Liabilities ................................................................. $74,638.81
Balance as at March 31, 1944 ............................................................... 925.06

Total ................................................................................................. $75,563.87

Audited September 26, 1944.
Ross M. Bacon,
Certified Public Accountant.
## COMMITTEE OF REFERENCE AND COUNSEL

### PROPOSED BUDGET, 1945-46

**APRIL 1ST TO MARCH 31ST**

### Proposed Budget of Expense:

<table>
<thead>
<tr>
<th>Item</th>
<th>Budget 1943-44</th>
<th>Expenditures 1943-44</th>
<th>Budget 1944-45</th>
<th>Proposed Budget 1945-46</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. 1. Deficit brought forward</td>
<td>None</td>
<td>None</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>B. Administrative Expense:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Salaries:</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Secretaries</td>
<td>$13,700.00</td>
<td>$13,550.00</td>
<td>$13,700.00</td>
<td>$13,700.00</td>
</tr>
<tr>
<td>3. Other Secretarial Expense</td>
<td></td>
<td></td>
<td>1,500.00</td>
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</tr>
<tr>
<td>4. Clerks and Stenographers</td>
<td>12,577.00</td>
<td>12,488.88</td>
<td>15,000.00</td>
<td>15,704.00</td>
</tr>
<tr>
<td>5. Retirement Fund</td>
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<td>3,269.35</td>
<td>4,700.00</td>
<td>2,951.00</td>
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<tr>
<td><strong>Total</strong></td>
<td>$30,577.00</td>
<td>$29,308.23</td>
<td>$34,900.00</td>
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<tr>
<td><strong>Office Expense:</strong></td>
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<tr>
<td>6. Rent</td>
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<td>$2,846.50</td>
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<tr>
<td>7. Printing and Supplies</td>
<td>1,400.00</td>
<td>846.22</td>
<td>1,050.00</td>
<td>950.00</td>
</tr>
<tr>
<td>8. Postage, Cable, Telegraph</td>
<td>1,400.00</td>
<td>1,062.25</td>
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<td>9. Telephone</td>
<td>1,200.00</td>
<td>1,186.44</td>
<td>1,300.00</td>
<td>1,000.00</td>
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<tr>
<td>10. Mimeograph Supplies and Upkeep of Machine</td>
<td>1,000.00</td>
<td>1,116.70</td>
<td>850.00</td>
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<td>11. Insurance</td>
<td>500.00</td>
<td>404.14</td>
<td>30.00</td>
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<tr>
<td>12. Equipment</td>
<td>1,000.00</td>
<td>1,261.75</td>
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<td><strong>Total</strong></td>
<td>$9,300.00</td>
<td>$8,724.00</td>
<td>$8,830.00</td>
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<tr>
<td><strong>Other Expense:</strong></td>
<td></td>
<td></td>
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<td></td>
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<td>13. Travel</td>
<td>$2,600.00</td>
<td>$2,249.43</td>
<td>$1,750.00</td>
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<td>14. Contingent</td>
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<td>500.00</td>
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<td><strong>Total</strong></td>
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<td>$2,249.43</td>
<td>$2,250.00</td>
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<td><strong>Total Adm. Expense</strong></td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td>$43,902.00</td>
<td>$40,281.66</td>
<td>$45,980.00</td>
<td>$41,895.00</td>
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<tr>
<td>C. Other Organizations and Programs:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15. Special Program and Funds</td>
<td>$1,375.00</td>
<td>$2,175.56</td>
<td>$4,090.00</td>
<td>$4,090.00</td>
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<td>16. Missionary Research Library</td>
<td>3,100.00</td>
<td>3,600.00</td>
<td>3,100.00</td>
<td>5,000.00</td>
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### REPORTS FOR THE YEAR 1944

<table>
<thead>
<tr>
<th>Item</th>
<th>Budget 1943-44</th>
<th>Expenditures 1943-44</th>
<th>Budget 1944-45</th>
<th>Proposed Budget 1945-46</th>
</tr>
</thead>
<tbody>
<tr>
<td>17. Internat'1 Missionary Council</td>
<td>$23,522.00</td>
<td>$23,522.00</td>
<td>$23,522.00</td>
<td>$28,000.00</td>
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<tr>
<td>18. Co-operation with Other Organizations</td>
<td>1,500.00</td>
<td>1,024.00</td>
<td>300.00</td>
<td>300.00</td>
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<tr>
<td>19. FMC Annual Meeting</td>
<td>4,586.27</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td><strong>Total Other Organizations</strong></td>
<td>$29,497.00</td>
<td>$34,907.83</td>
<td>$31,012.00</td>
<td>$37,390.00</td>
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<tr>
<td><strong>Total Expenditures</strong></td>
<td>$73,399.00</td>
<td>$75,189.49</td>
<td>$76,992.00</td>
<td>$79,285.00</td>
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<td><strong>D. 20. Balance</strong></td>
<td></td>
<td>925.06</td>
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<tr>
<td><strong>Total Income</strong></td>
<td>$76,114.55</td>
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#### PROPOSED BUDGET OF INCOME:

<table>
<thead>
<tr>
<th>Item</th>
<th>Asked for 1943-44</th>
<th>Paid in 1943-44</th>
<th>Asked for 1944-45</th>
<th>Asked for 1945-46</th>
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<tbody>
<tr>
<td>E. From Mission Boards:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(Less exchange on Canadian Checks)</td>
<td>$70,599.00</td>
<td>$65,668.21</td>
<td>$72,652.00</td>
<td>*$74,945.00</td>
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<tr>
<td>F. To Be Raised Otherwise:</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>21. Other Contributions</td>
<td>1,100.00</td>
<td>72.56</td>
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<tr>
<td>22. Special Program and Funds</td>
<td>1,200.00</td>
<td>2,175.56</td>
<td>4,090.00</td>
<td>4,090.00</td>
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<td>23. Miscellaneous, Sales, etc.</td>
<td>500.00</td>
<td>716.05</td>
<td>250.00</td>
<td>250.00</td>
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<tr>
<td>24. Foreign Missions Conference Annual Meeting</td>
<td></td>
<td>4,586.27</td>
<td></td>
<td></td>
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<tr>
<td>G. Balance from Previous Year</td>
<td></td>
<td>2,895.90</td>
<td></td>
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<tr>
<td><strong>Total Income</strong></td>
<td>$73,399.00</td>
<td>$76,114.55</td>
<td>$76,992.00</td>
<td>$79,285.00</td>
</tr>
</tbody>
</table>

*Detailed Allocations for 1945-46:* The amount which must be secured from Boards to meet this budget is $74,945.00. The actual amount allocated to the Boards in the requests sent them comes to $99,921.00. This is on the basis of 1/2 of 1% of total expenditures for 1943, 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 proposed budget for 1945-46 as presented above has been revised in accordance with action taken by FMC at the Toronto meeting, January 6, 1945. See minute No. 7, "Report of the Committee on Staff Adjustments," p. 140.

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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, Norman Goodall
Assistant Secretaries, Miss B. D. Gibson, Miss D. H. Standley
Editor "International Review of Missions," Norman Goodall
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
Associate Director, Robert Smith (Edinburgh)

REPORT FOR 1944

Through another year of war, anxiety and suffering the Christian church maintains its witness under varying degrees of repression even in occupied countries and besieged lands, and the missionary movement carries on its redemptive work in spite of all disturbances and hindrances. Future programs may not yet be clear, but much discussion and considerable exchange of experience, with suitable waiting on God, have resulted in some clarification of policies and the beginnings of orderly procedures to re-enter closed fields and to renew the ministry of evangelism in its widest implications. In all of this the International Missionary Council has recognized its special responsibility and has sought to discharge its heavy obligations.

THE SECRETARIAT

The vacancy caused by the death of Dr. William Paton last year has been filled by the appointment of Rev. Norman Goodall on July 1 to take effect as from October 1. Mr. Goodall has made numerous valuable contacts in person and by correspondence and will give leadership particularly in the fields of his past experience, India and the Southwest Pacific. He will establish connections with church and missionary leaders in Europe as quickly as possible in order to cooperate in the rehabilitation of missionary societies and their resumption of work abroad and to collaborate in the evolving relations between the IMC and the World Council of Churches.
REPORTS FOR THE YEAR 1944

SECRETARIAL VISITATION

This year Dr. J. W. Decker is visiting Australia to attend the consultation of missionary leaders in Sydney, to prepare for a representative regional conference in June, 1945 and to take such emergency actions in regard to government and missionary matters as may be called for by the fluid situation now prevailing. Dr. Decker's trip will continue into the new year for consultations in India and China with the National Christian Councils. It is hoped that Mr. Goodall may join the discussions in India.

Meanwhile the visit to Africa of Dr. Jackson Davis, Associate Director of the General Education Board of the Rockefeller Foundation, and of Mr. Thomas M. Campbell, formerly of Tuskegee Institute and the United States Department of Agriculture, for rural and educational studies in Liberia, Gold Coast, Nigeria, Cameroun, possibly Congo, Angola and Sierre Leone, results from joint planning of the Foreign Missions Conference, the International Missionary Council and the General Educational Board. Miss Margaret Wrong, Secretary of the International Committee on Literature for Africa, is visiting some of the same territory in the interests of literacy and literature studies. The visits to Africa anticipate a consultation in London early next year, preparatory to a series of regional conferences as soon as may be practicable. Thus, planning for the postwar period is carried a long step forward by personal visits and consultations while the war still continues. It is still hoped that a meeting of the Ad Interim Committee of the Council will be possible in 1945 (officers plus nine representatives of seven National Missionary Conferences and National Christian Councils).

POSTWAR PLANS AND FINANCE

The preceding paragraphs illustrate how the process of war-time visitation and consultations leads into and prepares the way for postwar activities. These will doubtless include a meeting of the Committee of the Council (officers plus 40 representatives of 26 National Missionary Conferences and National Christian Councils), an East Asia conference and the establishment of an Asia office (possibly in collaboration with the World Council of Churches), an All-Africa conference, other regional conferences as may be desired and prove feasible, and a meeting of the IMC as soon as it can be prepared for.

Meanwhile the Council is being challenged to give leadership in the coordination and improvement of theological education, special institutes for the preparation of missionaries to Hindus, Moslems and Jews, and for the development of local and coordinated research as the basis of intelligent further advance. Such projects call for large expenditures, far exceeding the modest budget of $36,500 authorized at Hemmen in July 1939.
THE INTERNATIONAL MISSIONARY COUNCIL

The appeal to churches, boards and individuals for an IMC Post­war Fund is meeting an encouraging response. The sums of $25,000 in Great Britain and $75,000 in North America have been set as minimum objectives. In Great Britain the chief response thus far has been from individuals, in the United States and Canada from mission boards and church postwar funds. In view of the fact that the church remains the chief bulwark against totalitarian oppression and that missions have won unprecedented recognition from service men and women everywhere, it is important that the IMC should secure greatly increased funds for its regular and its special budgets in order to guide and correlate the forward advance for which the times call.

INTERNATIONAL COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA

Miss Margaret Wrong's *Books for Africa* and *Listen* symbolize the preparatory stage of her work. Her new brochure, *Shall Africa Be Literate?* raises the challenge of the next stage made possible by war changes, government concerns, and new mission board interest in and support of this work. The special budget as amended by the American section of the committee calls for a five-year program to provide for ten literature workers under Christian Councils or literature committees, a hundred African assistants, grants for literacy campaigns, subsidies for training and periodicals, literature for the newly literate, expansion of printing facilities, research projects, village reading centers, and twenty union book shops, totaling $1,055,000.

"INTERNATIONAL REVIEW OF MISSIONS"

Perhaps the chief emphasis in this magazine during the year has been on the recruiting and preparation of missionaries for the post-war era. This is most appropriate as we approach the period of renewed missionary activity. Postwar planning has not been neglected by any means, but, since the revival of missions depends upon an adequate supply of consecrated young life well prepared, the main emphasis for 1944 has been well chosen.

In the words of the report to the British Conference, comment on the change in the format of the *Review* has been almost unanimously favorable. The change has not involved any reduction in the amount of reading matter available since its size was fixed at 120 pages to each issue, but considerable saving has been effected on paper costs and, on account of the smaller bulk, on postage. A number of new subscriptions have been secured, in some instances through much appreciated recommendation of the *Review* in the missionary societies' magazines, and the year ending September 1943 showed an increase of 80 subscriptions over the previous year. All the North American mission board subscriptions have been renewed. With the pres-
REPORTS FOR THE YEAR 1944

ent paper restrictions it remains difficult to launch any further large-scale campaign to increase the circulation. Meanwhile the renewal for another year, from January 1944, of subscriptions made available by Dr. Edward Cadbury to 200 serving missionaries who have had connection with Selly Oak is recorded with much gratitude for this provision of facilities to distribute the Review in a particularly important direction.

RELIGIOUS LIBERTY

The report of the Joint Committee on Religious Liberty appointed by the Federal Council of Churches and FMC is being published on behalf of the above bodies by IMC. The title will be Religious Liberty: An Inquiry, and the date of publication is expected to be February 15, 1945. The author is Dr. M. S. Bates, Professor of History of Nanking University and Far Eastern Consultant of IMC. In view of the great importance of religious liberty and of missionary freedom to our entire work, this volume will be eagerly awaited, and we trust widely read and much used.

ORPHANED MISSIONS

Since the autumn of 1939 a total of more than $3,363,000 has been contributed by denominations, groups and individuals to keep stranded missionaries at their posts, to maintain their essential work, to provide local vacations, to keep up property and transportation equipment, and to befriend interned German missionaries.

As the occupied countries of Europe are liberated, these missions will be returned to the parent societies with aid as required for the difficult transition period, especially where headquarters may be destroyed or mission funds lost. Meanwhile missions of countries not yet liberated must be supported as long as necessary and everything possible will be done to protect the legitimate interests of German missions after the war.

Apparently the war-time givings of the churches for overseas relief are losing momentum and the postwar fund campaigns are not yet fully under way. Thus the present lag should soon be overcome. It is encouraging to know that some of the denominations are launching campaigns to extend well beyond the time when the war in the Pacific is expected to end, thus assuring support to complete properly a good job well begun.

SOCIAL AND ECONOMIC RESEARCH AND COUNSEL

The work of the Department of Social and Economic Research and Counsel during 1944 has been carried on entirely from its headquarters in New York. Considerable time has been given by the Director to the compilation of the report of the Commission to the
Andean Indians and to the discussion with mission boards in the United States and Canada upon the commission’s findings. A special conference was held in February under the auspices of IMC on the future research work and plans of the department. This was attended by board secretaries and three representatives of the British foreign missionary societies. The director has devoted a large part of his time to the compilation of a general “handbook” which will deal with the problem of stabilizing the Younger Churches in their environment. This book aims to summarize in convenient and practical form the principal findings of the series of studies of the Younger Churches on many mission fields carried out by the department both before and following the Madras Conference. This summary will appear in response to the desire of the constituent member groups of IMC for a practical guide for mission boards, native church leaders, and missionaries upon the stabilizing of the indigenous churches.

The department was asked to make a study of the question of the preparation of missionaries for work in the postwar era. This has been widely circulated among foreign mission boards and has been used as a basis of discussion by various groups and committees, including the Committee of Reference and Counsel. A memorandum on this subject has appeared in the July 1944 issue of the *International Review of Missions* and in revised form is being printed for general circulation.

The director served upon the staff of leaders at the Rural Missions Workshop in June at Swannanoa, North Carolina, and has participated in a number of retreats and conferences called by inter-board agencies during the year. Encouraging progress has been made in stabilizing the finances of the department through the support of the foreign mission boards both in North America and Great Britain.

**Persecution of the Jews**

Anti-Jewish sentiment continues to increase in America and Britain. Efforts to combat this menacing situation are many and aggressive, but unfortunately anti-Jewish propaganda is equally active and aggressive and is finding fertile soil in the wake of the war, to sow its seeds of racial hate and discrimination. If the postwar period should be characterized by economic crisis and unemployment, this anti-Jewish prejudice may become serious and even violent notwithstanding the general revulsion of feeling against anti-Semitism which Hitler’s brutal example has aroused.

The pressure of persecution on European Jews continues unabated. Fully 2,000,000 or one-eighth of all the Jews in the world, have been brutally exterminated to date in Hitlerland. Simultaneously closed doors everywhere mean complete frustration of the frantic efforts
REPORTS FOR THE YEAR 1944

of American and British Jews to rescue their threatened European compatriots. The result is concentration on Palestine as the only hope left to save any of the Jews remaining in Hitlerland. With western Christian friends sponsoring these efforts of the Jews the situation resolves itself into "passing the buck" for rescue of persecuted European Jews from the great Anglo-Saxon nations to the Arab world and more specifically to the Arabs of Palestine. The fact that many of the Zionists combine political aspirations with the rescue of their Jewish compatriots does not simplify but on the contrary greatly complicates and aggravates the conflict involved between Arabs and Jews. In the background Russia with no anti-Semitism looms as a possible friend if not savior of the Jews. Meantime the brutal extermination of Jews in Hitlerland gains in momentum as the defeat of Hitler by the United Nations becomes more certain and near. Hitler faces defeat in all of his objectives except one. His goal to exterminate the Jews of Hitlerland seems near fulfillment. Thus the contemporary situation of world Jewry is far from bright.

CHRISTIAN APPROACH TO THE JEWS

The Committee on the Christian Approach to the Jews reports a number of interesting items. The American Section of the International Committee has been reconstituted and held its first meeting November 3, 1944.

Continued helpful relief on behalf of refugees in Roumania and various other areas in Hitlerland is being given by our Swedish friends under the leadership of the Rev. Birger Pernow, a vice-president of IMC's Committee on the Christian Approach to the Jews. From America as a result of a special appeal we were able to send to Mr. Pernow for these relief activities $12,700 during the past summer.

The refugee service centering in the Newcomers Christian Fellowship in New York under the able leadership of the Rev. and Mrs. F. J. Forell and with the generous cooperation of the Second Presbyterian Church and financial help from various denominations continues to prosper.

An event of potential significance was the recent conference in Chicago on the Christian Approach to the Jews, initiated by the Presbyterian Church, convened by the Comity Committee of the Chicago Federation of Churches and attended by various denominational representatives. A continuation committee was unanimously agreed upon to be responsible for active follow-up. Similar conferences are being planned for Minneapolis, St. Paul, Philadelphia and Baltimore in the near future. Two conferences of Zionists, Arabs and Christians have been held; a third is in preparation, all in co-
operation with the Moslem Committee of the Foreign Missions Conference.

As the war approaches an end in Europe, we must give increasing thought to the rehabilitation of our work in Europe. Most of that work has been destroyed and many of the leaders are no more. We now know that Feinstein of Roumania, Rothenberg of Holland, Miss Hain of Hungary, have suffered martyrs’ deaths. We have no word of what has happened to Rev. Jac van Nes, Dr. ten Boom, Prof. von Harling and many others of our pre-war European co-workers.

What methods shall be employed, who is to be responsible in different areas, how the rehabilitation is to be financed—these are some of the problems we must solve, and to which we of America as well as our colleagues in Britain and Europe must give prayerful consideration and regarding which moreover we must take decisive action.
## THE INTERNATIONAL MISSIONARY COUNCIL

### REPORT OF INCOME AND EXPENDITURES IN 1943
### AND BUDGET FOR 1944

#### Income

<table>
<thead>
<tr>
<th>Description</th>
<th>1943</th>
<th>1944</th>
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<tr>
<td>Balance as of January 1</td>
<td>$1,543.28</td>
<td>$2,176.61</td>
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<tr>
<td>Contributions from National Councils and Conferences</td>
<td>$39,749.63</td>
<td>$37,325.00</td>
</tr>
<tr>
<td>From Orphaned Missions</td>
<td>$1,625.00</td>
<td>$5,500.00</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>$713.41</td>
<td>$200.00</td>
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<tr>
<td><strong>Grand Total</strong></td>
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#### Expenditures

<table>
<thead>
<tr>
<th>Description</th>
<th>1943</th>
<th>1944</th>
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</thead>
<tbody>
<tr>
<td>Salaries of Secretaries and Assistant Secretaries</td>
<td>$16,369.08</td>
<td>$16,628.00</td>
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<tr>
<td>Clerical and Stenographic Staff</td>
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<td>$9,300.00</td>
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<tr>
<td>Business Office</td>
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<td>$1,800.00</td>
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<tr>
<td>Office Rents, Cleaning, Lighting, etc.</td>
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<td>$5,600.00</td>
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<tr>
<td>Stationery, Postage, Telephone, Telegraph, etc.</td>
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<tr>
<td>Travel, Secretaries and Committee Members</td>
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<tr>
<td>Chairman's Office</td>
<td>$300.00</td>
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<tr>
<td>Printing, Minutes, Quarterly Notes, and Pamphlets</td>
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<tr>
<td>&quot;International Review of Missions&quot;</td>
<td>$729.61</td>
<td>$857.00</td>
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<tr>
<td>Pension (for past services)</td>
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<td>Retirement Premiums</td>
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<td>Contingencies</td>
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<td>Audit</td>
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<td>$40.00</td>
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<td>Orphaned Missions (in 1943 to provide salary of one clerk, in 1944 for C. C. O. R. R.)</td>
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<td>Far Eastern Office</td>
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<td><strong>Grand Total</strong></td>
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<tr>
<td>Less Difference in Exchange</td>
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<td><strong>Grand Total</strong></td>
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<td>Special Expense Outside Budget Approved at Hemmen in 1939</td>
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<tr>
<td><strong>Total Approved at Hemmen</strong></td>
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<td><strong>$36,500.00</strong></td>
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MINUTES OF THE FIFTY-FIRST ANNUAL MEETING

The special sessions of the Conference set aside for the transaction of business were Saturday and Monday mornings. A number of items were considered, however, at other sessions. The minutes as here given cover all the business transacted during the Conference.

The Fifty-first Annual Meeting of the Foreign Missions Conference of North America was held in the Royal York Hotel, Toronto, Canada, January 5-8, 1945. The sessions were presided over by Dr. A. V. Casselman, Chairman, assisted by Vice-Chairmen, Dr. J. H. Arnup, and Mrs. Leslie E. Swain. At the request of the Chairman, Dr. Mills J. Taylor presided at the Sunday evening session.

There were 242 delegates and 255 visitors and staff members registered as in attendance, a total of 497.

FRIDAY MORNING, JANUARY 5

1. Program. The first session of the Conference opened at 10:15 a.m. with Dr. Casselman in the chair. After the singing of a hymn, Dr. Robert M. Hopkins led in prayer. Dr. A. E. Armstrong gave a brief but cordial welcome to the delegates and visitors on behalf of the Canadian Boards and Churches. Miss Elizabeth M. Lee, Chairman of the Committee on Arrangements, presented the program for 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 "Missions in World Crisis." This report had already been mailed to member boards and copies were distributed at the close of the session. The report was received.

3. Business Committee. On nomination from CRC the following were elected to serve as the Business Committee of the Conference: L. A. Dixon, Chairman, Bishop John A. Gregg, Jesse R. Wilson, and the Misses Edna B. Beardsley and Elizabeth M. Lee.

4. Nominating Committee. On nomination of CRC the following members were elected to serve as the Nominating Committee for the Fifty-first Annual Meeting: Fred Field Goodsell, Chairman; E. K. Higdon, Miss Elizabeth M. Lee, Miss Gertrude Schultz, Miss Hazel F. Shank, A. Ervina Swift, H. Kerr Taylor, M. Edwin Thomas, Mills J. Taylor.

At 11:15 a.m. an intermission of fifteen minutes afforded opportunity for the assignment of delegates to the discussion groups.

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5. Introductions. Following the intermission, the Chairman introduced Miss Tsui Chen Kuan of China, Mr. Solomon Caulker of Sierra Leone, West Africa, and Mr. Tung Yuen Fong of China. These friends from abroad were accorded a hearty welcome.

SATURDAY MORNING, JANUARY 6

6. Report of Committee on Constitution and Functions. Miss Mabel E. Emerson, Chairman of the Committee on Constitution and Functions of FMC, stated that at the meeting of CRC on January 4, 1945, it was recommended that the draft constitution presented to the constituent boards in October, 1944, modified by the incorporation of changes approved by the Committee on Constitution and Functions, be presented to the Conference for action. The constitution was then read by Miss Emerson to the Conference.

After discussion the Conference approved the draft revision presented by the Committee on Constitution and Functions and adopted it as the constitution of the Foreign Missions Conference of North America.

7. Report of Committee on Staff Adjustments. Miss Mabel E. Emerson, Chairman of the Committee on Staff Adjustments, reported that on June 5, 1944, the Executive Committee of CRC enlarged the Committee on Revision of the Constitution and requested it to make a study of the functions of the staff and the various committees. The enlarged committee was re-named the Committee on Constitution and Functions. At the September 28, 1944, meeting of CRC the committee reported a plan for increasing the effectiveness of the work of the Representative and other committees of CRC and it was voted to approve in principle the plan presented by the committee and to appoint a committee of three, selected from the membership of the Committee on Constitution and Functions to study with the committees concerned and the Committee on Finance and Headquarters the staff adjustments and budget provision required. The members of this committee are Miss Mabel E. Emerson, Chairman, R. E. Diffendorfer and Luman J. Shafer.

As Chairman of the Committee on Staff Adjustments, Miss Emerson then presented an outline of the work done by the committee and the recommendations agreed upon, together with the vote of CRC (569, January 4, 1945) that the recommendations be approved and referred to FMC as follows:

(a) The committee recommends that the Africa, East Asia, and India Committees should have practically full-time secretarial service, and that the Committee on World Literacy and Christian Literature should have more adequate, and preferably full-time service; and that in accordance with the revised constitution these committees, as is true of
other Representative Committees, should have budgets separate from the budget for the general services of the Foreign Missions Conference.

(b) Recommends approval of the request of the Africa Committee for the full-time service of Emory Ross; of the India Committee for the service of Miss Sue Weddell on a two-thirds time basis; and the awaiting of proposals for the secretarial service of the East Asia Committee and of the Committee on World Literacy and Christian Literature.

(c) Recommends that to provide for the general services of FMC there be two men Secretaries, and that Miss Sue Weddell be asked to devote one-third time, and Miss Glora M. Wysner one-half time to general administrative work.

(d) Recommends that Wynn C. Fairfield be called as a Secretary for general services and as Chairman of the Secretarial Council, and that a second man be found as a Secretary for general services. The FMC staff will then be constituted as follows:

Secretaries for general services:
- Wynn C. Fairfield (also serving as Chairman of Secretarial Council)
- A second Secretary—to be chosen
- Miss Sue Weddell—one-third time
- Miss Glora M. Wysner—one-half time

Secretaries for service primarily with the Representative Committees
- Africa—Emory Ross
- East Asia—to be chosen
- India—Sue Weddell—two-thirds time
- Work Among Moslems—Glora M. Wysner—half-time
- Latin America—W. Stanley Rycroft
- Philippines—E. K. Higdon
- Associated Mission Medical Office—J. G. Vaughan
- Christian Medical Council for Overseas Work—Douglas N. Forman, Edward H. Hume
- Rural Missions Coöperating Committee—John H. Reisner
- World Literacy and Christian Literature—to be chosen

The committee proposes the following principles covering the relationship of Representative Committee Secretaries to the Foreign Missions Conference:

It shall be considered a preferred practice for Representative Committees in choosing the Secretarial Staff to recommend personnel to the Foreign Missions Conference for election by the Conference itself. The Secretary thus elected shall be a Secretary of the Foreign Missions Conference with special designation to the work of the committee concerned, for full-time work with that committee, or for such portion of his time as may be agreed upon.

A Secretary of the Foreign Missions Conference giving full time to the work of a Representative Committee shall make that work his primary responsibility. Duties in connection with the general work of FMC shall not be made a matter of assignment in connection with his office as Secretary of the Representative Committee but shall be mutually agreed upon through the Secretarial Council.

The Committee on Staff Adjustments had full conference with the Representative Committees specially concerned and brought the results of its
RECORDS OF THE MEETING

studies as outlined above, together with their financial implications, to a joint meeting with the Committee on Finance and Headquarters, December 15, 1944. At this joint meeting a revised FMC budget for the year 1945-46 was approved to make possible the staff additions and readjustments. A subcommittee of the Committee on Finance and Headquarters was authorized to include in the revision such upward readjustments as seemed advisable in the items for the International Missionary Council and the Missionary Research Library.

The following statement embodies the proposed changes in the budget for the year 1945-46 as submitted to the boards in November, 1944, by the Committee on Finance and Headquarters.

<table>
<thead>
<tr>
<th>Submitted November, 1944</th>
<th>Proposed Budget 1945-1946</th>
<th>Increase (Decrease)</th>
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</thead>
<tbody>
<tr>
<td>General Services ..........</td>
<td>$45,980.00</td>
<td>$41,895.00 ($4,085.00)</td>
</tr>
<tr>
<td>Other Programs ...........</td>
<td>4,090.00</td>
<td>4,090.00</td>
</tr>
<tr>
<td>Related Organizations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Research Library</td>
<td>3,100.00</td>
<td>5,000.00</td>
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<tr>
<td>International Missionary Council</td>
<td>23,522.00</td>
<td>28,000.00</td>
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<tr>
<td>Cooperation with Other Organizations</td>
<td>300.00</td>
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<tr>
<td></td>
<td>$76,992.00</td>
<td>$79,285.00</td>
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<tr>
<td>Net Increase .............</td>
<td></td>
<td>$2,293.00</td>
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<tr>
<td>Representative Committees</td>
<td>88,382.00</td>
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<tr>
<td></td>
<td>$165,374.00</td>
<td>$190,462.00</td>
</tr>
</tbody>
</table>

(EDITORIAL NOTE: A detailed statement of the budget as revised is found on p. 129.)

At the request of the Chairman, Mrs. Leslie E. Swain, Dr. P. H. J. Lerrigo further outlined the work done by the committee in preparation of the plan here presented for reorganization of the staff and work of general services and several of the Representative Committees. He spoke from the vantage point of a year and a half's special service at FMC headquarters undertaken at the request of the committee for the purpose of studying the committee organization and services of FMC. He described the extreme pressure under which the staff had been working in recent years, owing to the rapid increase of the business of the various committees; called attention to the fact that the complexity of the work of missions in the modern world would be greatly augmented by conditions which face us almost immediately, as Europe moves rapidly toward cessation of hostilities, and urged that the proposals made by the committee to enable the staff to deal more adequately with the situation be adopted. He paid especial tribute to the untiring devotion of Secretaries Ross, Weddell and Mickle who have been carrying not only the heavy burden of
MINUTES

general services, but also special responsibility for the work of the Africa, India and East Asia Representative Committees respectively.

After a full hour's discussion the Conference adopted the report of the Committee on Staff Adjustments with the proposed adjustments in and additions to personnel, and also the required budget changes. The Executive Committee was authorized to put the report into effect as soon as the financial support is assured and the personnel is secured.

8. Expressions of thanks. The discussion elicited expressions of appreciation for the work done by the committee, as well as for the services of Drs. Lerrigo and Ross, Miss Weddell and Mr. Mickle, and the Business Committee was asked to frame suitable resolutions to this effect for presentation to the Conference at the next business session.

9. Joint Committee on Religious Liberty. Dr. O. Frederick Nolde, Dean of the Graduate School of the Lutheran Theological Seminary in Mt. Airy, Pennsylvania, spoke on religious liberty. He presented the following recommendations from the Joint Committee of the Federal Council of Churches and the Foreign Missions Conference on Religious Liberty:

1. That the widest possible distribution be sought for Religious Liberty, by M. Searle Bates, the book which reports the findings from the investigations of the Joint Committee.

2. That the widest possible distribution be sought for the Joint Committee's first general education pamphlet, Religious Liberty: Meaning and Significance for Our Day.

3. That our governments be urged to apply the principles of non-discrimination on grounds of religion in overseas relief for which it has a separate responsibility or a joint responsibility in collaboration with other agencies. This relates both to the recipients of aid and to the agencies empowered to distribute relief.

4. That the Department of State of the United States and the Department of External Affairs of Canada be urged to seek the establishment of an agency on “Human Rights and Fundamental Freedoms” along with the Social and Economic Council set forth in the Dumbarton Oaks Proposals.

5. That effort be made to secure adoption by all religious bodies of a voluntary code to guide such behavior and action as have bearing upon relationships among religious groups in the community, either at home or abroad.

Following a brief discussion the recommendations from the Joint Committee on Religious Liberty were adopted by the Conference.

SATURDAY EVENING, JANUARY 6

10. The reports of the Discussion Groups in Imperatives 1-4 were presented as follows:

Imperative No. 1—Relief and Reconstruction, by Leslie B. Moss.
Imperative No. 2—Political, Economic and Social Trends, by L. A. Dixon.
RECORDS OF THE MEETING

Imperative No. 3—Expressing the Christian Gospel, by George Sadler.
Imperative No. 4—Community Contacts, by J. B. McLaurin.

Opportunity was given the full Conference for discussion on the reports. The notes on the discussion will be found recorded in connection with the report of each imperative (see pp. 34 to 80).

The Conference voted to receive the reports on the imperatives with appreciation and gratitude.

11. Introduction of fraternal delegates. The fraternal delegates present at the Conference were called to the platform and introduced by Dr. Emory Ross. They were: Miss Bettie S. Brittingham, Treasurer of the Home Missions Council; Mrs. Emory Ross, Associate Secretary of the United Council of Church Women; Dr. Herman Sweet, a Secretary of the International Council of Religious Education. Dr. Samuel McCrea Cavert, the fraternal delegate from the Federal Council of Churches, was unavoidably delayed and to the regret of the Conference could not be presented.

12. Greetings from Great Britain. A cable of cordial greetings to the Foreign Missions Conference was read from the Reverend Normal Goodall, recently elected Secretary in the London office of the International Missionary Council, on behalf of himself and his colleagues. The Conference received the cable with appreciation and instructed the Secretary to send to Mr. Goodall and his associates its expressions of thanks and reciprocal good wishes.

SUNDAY AFTERNOON, JANUARY 7

13. The afternoon session was devoted to joint consideration by the Foreign Missions Conference and the representatives of the student conference convened by the Student Christian Association of Canada of Imperative No. 5, Missionary Personnel. The record of the presentation and discussion will be found on pp. 69 to 80.

14. Gift to Missionary Research Library. At this point the Chairman, Dr. Casselman, called to the attention of the Conference the interest shown by Robert Morrison, the pioneer missionary to China, in preparing for his task by the study of the extant literature on China and presented to the Missionary Research Library the flyleaf of a volume dealing with the geography, history and other important data on the Chinese empire, issued in 1736 by Pere J. B. Du Halde, a Roman Catholic missionary. The flyleaf bore the signature of Robert Morrison and will become a valued treasure in the archives of the library. The Conference expressed its appreciation of the gift.
MINUTES

MONDAY MORNING, JANUARY 8

15. Application for membership of Women's Missionary Society of the African Methodist Episcopal Church. A request was received from this organization that it be recognized as a member of the FMC in place of the Women's Parent Mite Missionary Society of the A. M. E. Church which for many years has been a member and which has been merged with the Women's Home and Foreign Missionary Societies of the Church. This request does not involve a new membership but merely the recognition of the transference of the name. This request comes on recommendations of CRC for the approval of FMC. The recommendation was approved and the Society was heartily welcomed as a member of FMC.

16. Application for membership of United Missionary Society of Mennonite Brethren in Christ. This organization has presented application for membership with data showing that the Society is the general foreign missionary organization of its denomination, which includes Conferences in Ontario, the Canadian Northwest, Michigan, Indiana, Ohio, Nebraska, the West Coast and the Pacific Area. It maintains missionary work in Nigeria, India, Colombia, China and Syria. Correspondence with the field and with other organizations acquainted with the work of the Society indicates that they are carrying on a worthy work and sustaining cooperative relations with sister missions. The Conference voted unanimously to approve the application of the United Missionary Society of Mennonite Brethren in Christ and to welcome the Society into its membership.

17. Application for membership of Committee on Friendly Relations Among Foreign Students. This Committee operates under a special administrative board in close association with the Young Men's and Young Women's Christian Associations, and with the various foreign mission organizations of the United States and Canada. Its application for membership comes with the recommendation from CRC that it be granted and that the Committee on Friendly Relations Among Foreign Students be admitted to membership in the FMC. It was voted to elect the Committee on Friendly Relations Among Foreign Students to membership in FMC.

18. Work of Committee on Friendly Relations. CRC at its last two meetings has had before it consideration of the work of the Committee on Friendly Relations Among Foreign Students and has given hearty approval of it. The following action was taken at CRC on January 4, 1945:

CRC received the report of the work and plans of the Committee on Friendly Relations Among Foreign Students, which the Foreign Missions Conference in 1942 "designated as the agency through which the mission boards and societies might most satisfactorily work in general relations
RECORDS OF THE MEETING

with foreign students in this country." It heard with satisfaction proposals for an enlarged program to serve the rapidly increasing number of students and industrial trainees from abroad; and it was voted to ask FMC to urge mission boards and societies of FMC to accept a larger responsibility for cooperation and financial support of the Committee.

Discussion ensued in which Dr. Herrick B. Young spoke of the large dividends in international understanding which may accrue from services rendered in the spirit of Christ to foreign students dwelling temporarily in this country. Both Dr. Young and Secretary Ross urged the importance of enabling the Committee to carry out a vigorous program through enlarged support from the mission boards.

Dr. Louis E. Wolferz, newly elected Secretary of the Committee on Friendly Relations Among Foreign Students, was introduced to the Conference and spoke briefly of the necessity for an expanded program. The Conference approved the recommendation of CRC that mission boards and societies be urged to accept a larger responsibility for cooperation with and support of the Committee on Friendly Relations Among Foreign Students.

19. Report of Committee on Passports and Transportation. Mr. Mickle presented the report of the Committee on Passports and Transportation, which was received with approval and appreciation.

20. Recommendations of Christian Medical Council. Dr. E. M. Dodd presented recommendations of the Christian Medical Council as follows:

That a joint approach be made for the purchase of medical surplus supplies at the close of the war.
That efforts be made to insure priority for medical missionaries at the time of demobilization of medical personnel at the close of the war.
That the boards cooperate in the conference now being planned on post-war medical program in China in conjunction with the Christian Medical Council and the East Asia Committee.

These recommendations of the Christian Medical Council were given hearty approval.

21. Recommendation from CRC re Missionary Pledge in India. Dr. J. LeRoy Dodds, Chairman of the India Committee, called attention to the Missionary Pledge which is the responsibility of this Conference because the British government deals not with individual societies but with conferences. There is one paragraph in Memorandum A which has been widely publicized in India and has been a cause of misunderstanding on the part of missionaries and Indians, and a barrier to friendly relations between them. The paragraph in question requires FMC and its associated societies to declare "that all due obedience and respect should be given by its members to the lawfully constituted Government, in whatever part of India/Burma
they may be, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, insofar as it may be properly exerted in such matters, should be so exerted in loyal cooperation with Government, and that it will only employ agents who will work in this spirit.” After discussion the Conference decided to instruct its officers to take up this matter through the International Missionary Council with a view to securing the deletion of the section of Memorandum A quoted above.

22. Report of Committee on Closer Relations. Secretary Ross reported actions which had been taken at previous meetings of FMC and CRC respecting the draft of the constitution of the proposed National Council of the Churches of Christ in the U. S. A., and stated that CRC in its meeting of January 4, 1945, had reviewed the present status of the matter and the report of the FMC members of the Committee on Closer Relations, who had upon instructions of CRC, corresponded with member boards in an endeavor to secure the trend of opinion in their respective organizations. He presented on behalf of CRC its recommendation of January 4 that FMC ask the Committee on Closer Relations to continue its studies during the ensuing year and that the whole subject be reconsidered at the next annual meeting of FMC. It was moved that the recommendation of CRC be adopted. A substitute motion was offered by Dr. C. Darby Fulton that the matter be referred to the boards for action.

After full discussion the Conference adopted the recommendation of CRC.

23. Report of Nominating Committee. Dr. F. F. Goodsell, Chairman of the Nominating Committee, made the following statement for the Committee: In view of the fact that FMC has accepted and approved the report of the Committee on Staff Adjustments which presented recommendations on adjustments in staff and the calling of new personnel and that the Executive Committee has been authorized to put the report into effect as soon as financial support is assured and personnel secured, the Nominating Committee presents for vote of the Conference the same secretarial staff as for the previous year with the understanding that the Executive Committee at the appropriate time will effect such changes and make such additions as are called for by the report as already provided by action of the Conference.

Dr. Goodsell then read the following nominations and the persons named were elected by unanimous vote of the Conference. (The list of nominations for membership upon the Standing and other committees of the Conference was also read at this time and is included in the vote of the Conference. The entire list will be found on pages 153 to 161.)
RECORDS OF THE MEETING

Officers of the Fifty-second Annual Meeting

Chairman: J. H. Arnup
First Vice-Chairman: Mrs. Leslie E. Swain
Second Vice-Chairman: Carl Heinmiller
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: Merle L. Davis
       Treasurer: (To be filled)

Membership in Committee of Reference and Counsel

Term to expire in 1945                             Term to expire in 1946
R. W. Caldwell                                    Merle L. Davis
Miss Margaret Forsyth                             S. G. Ziegler

Term to expire in 1947

C. C. Adams                                       George W. Sadler
J. Thayer Addison                                 J. Roy Strock
Leonard A. Dixon                                  Mrs. Hugh D. Taylor
Miss Elizabeth M. Lee                             Herrick B. Young

24. Introduction of Dr. Wynn C. Fairfield. At this point Miss Mabel E. Emerson, Chairman of the Staff Adjustments Committee, made a brief statement for the committee and Secretary Ross was asked to introduce to the Conference Dr. Wynn C. Fairfield, Secretary of the American Board of Commissioners for Foreign Missions, who was proposed in the report of the committee for Chairmanship of the Secretarial Council and Secretary for general services. In presenting Dr. Fairfield, Dr. Ross expressed the hope that the representatives of the boards would carry back with them the inspiration of the great work to be done and, with full confidence in the effective service which may be expected from those who are proposed for leadership, would secure from their respective boards the prompt assurance of the needed funds to make possible the important advance steps proposed. He spoke of Dr. Fairfield as one whom the entire Conference well knew and deeply loved through the fellowship of the years.

Dr. Fairfield expressed his sense of the magnitude of the task to which he had been called and spoke of the nature of the work which the member boards of FMC have been carrying on cooperatively for so many years as indicating the earnest desire of all that all the world may come to see “the light of the knowledge of the glory of God in the face of Jesus.”

25. IMC Postwar Conferences. Secretary L. S. Albright presented a report of plans being formed by the IMC for postwar con-
MINUTES

ferences in the various major areas of the mission field, covering the following points:

1. The preparatory visits of Dr. Decker and others to areas in which the conferences will be held, for consultation with National Christian Councils and the leadership in these areas.
2. The necessity for full study of the missionary situation in the light of the confused social, economic and political conditions left by the war.
3. Plans for relief and rehabilitation as affecting churches and Christian institutions in mission lands.
4. The responsibility of the missions for the protection and welfare of peoples in dependent areas.
5. Religious liberty in the wake of the war.
6. The education of dependent peoples. Relations with governments as affecting the educational programs of missions.
7. Contribution of missions to the medical and public health programs of mission lands.
9. The needed funds to enable the IMC to give adequate leadership and aid in postwar planning.

The Conference voted to receive the report.

MONDAY AFTERNOON, JANUARY 8

26. Report of the Business Committee. L. A. Dixon, Chairman of the Business Committee, presented the following resolutions, which were approved by the Conference:


The Foreign Missions Conference of North America, assembled in Toronto in its Fifty-first Annual Meeting, has learned with great satisfaction of your nomination by His Majesty, King George, as the new Archbishop of Canterbury. Realizing the great opportunity which this new responsibility will give for leadership in the life of the church throughout the world, as well as in the Anglican Communion, the Conference would assure you of its sincere good wishes and devout prayers.

(2) Work of the Committee on Constitution and Functions.

Whereas, the Committee on Constitution and Functions has, out of diligent labor and painstaking thinking over a period of three years, evolved a plan for the reorganization and more effective functioning of the Foreign Missions Conference of North America in the postwar world; and

Whereas, at this Fifty-first Annual Meeting the report of the Committee on Constitution and Functions has been unanimously adopted;

Be it resolved that deepfelt appreciation and thanks be expressed to Miss Mabel E. Emerson, Chairman, and the other members of the Committee on Constitution and Functions for their devotion to their arduous task and for the new constitution which gives promise of increased usefulness for the Foreign Missions Conference of North America.

(3) Work of Dr. P. H. J. Lerrigo.

Be it resolved that as members of the Foreign Missions Conference we record our deep and sincere appreciation of the services rendered to the
RECORDS OF THE MEETING

Conference and its work during the past sixteen months by Dr. P. H. J. Lerrigo. During that time he has made a careful and exhaustive study of the problems of administration resulting from the recent great expansion of the work. In close and constant consultation with the secretarial staff and the several regional, functional and other committees, he has helped greatly in evolving far-reaching changes which have now been incorporated in the constitution—changes which, it is devoutly hoped, will make for greater effectiveness and efficiency in the work of the Conference. For his invaluable service, help and counsel—all so cheerfully and willingly given—we would assure him of our profound and sincere gratitude.

(4) Services of Emory Ross, Sue Weddell and Joe Mickle.

Be it resolved that we express to Emory Ross, Sue Weddell and Joe Mickle our sincere thanks for their service to us all during the past difficult year. We do not know either the full extent or the full results of their labors; but we do know that out of the depths of their devotion to Christ and his world mission and the richness of their life and thought, they have given without reserve their very best to their assigned tasks. Nothing we could say would overstate our gratitude to all three of these dear friends.

(5) Work of the Toronto Committee on Arrangements.

Be it resolved that we express most heartily and sincerely our deep appreciation to the Toronto Committee of Arrangements who, individually and collectively, have gone all-out in their efforts to make this, the Fifty-first Meeting of the Foreign Missions Conference of North America, one of the most pleasant and profitable in the history of this organization.

In spite of the restrictions and exactions of war, through their wise and careful planning, they have made it possible for us to carry on our work with pleasure and dispatch, to the end that the usual difficulties incident to a meeting so largely attended as this have been entirely lacking.

We therefore express our hearty thanks and cordial good wishes to the Committee for all that has been done for our comfort and pleasure.

(6) Expression of thanks to the Lieutenant Governor and Mrs. Albert Matthews.

Be it resolved that the following message be sent to His Honor, the Lieutenant Governor of Ontario, and Mrs. Albert Matthews, Queen's Park, Toronto: The Foreign Missions Conference of North America, assembled in Toronto in its Fifty-first Annual Meeting extends to you its cordial and sincere thanks for your courtesy and kindness in entertaining the Conference on Saturday, January the sixth. As the members scatter to their homes in Canada and the United States, they will carry with them grateful memories of your kind hospitality and of your interest in the work of the Conference of which that hospitality was evidence.

(7) Further messages of thanks.

Be it resolved that suitable messages of appreciation be sent to Bishop W. C. White of the Royal Ontario Museum, to Mr. J. B. Bichersteth, Warden of Hart House, and to Dr. J. Lovell Murray, Director of the Canadian School of Missions, for their kindness and courtesy in receiving the members of the Conference on Saturday, January the sixth.

(8) Greeting to the Home Missions Council.

Be it resolved that the Conference send a message of prayer and fraternal greeting to the Home Missions Council of North America convening this day in Atlantic City, New Jersey.

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27. Reports of the “Imperative” Groups. Upon motion of Canon Dixon, seconded by Dr. Higdon, it was voted that the reports of the groups dealing with the five “imperatives” be received as the findings of the Conference and included in the report of the Fifty-first Annual Meeting, and also that such of these findings as call for action by specific committees be referred to the committees named and that all others be referred to the Executive Committee.

28. Passports, Visas and Transportation. The Business Committee reported a serious situation in respect to passports, visas and transportation for missionaries and proposed certain actions for consideration of the Conference. After full discussion and amendment the Conference approved the proposed actions in the following form:

1. At Washington. A careful study of government procedures in regard to facilities for the movements of critically needed missionary personnel in several parts of the world would seem to make clear that the present policy of government does not serve the best interests, current and long-range, either of the United States or of the United Nations; and that such policy should be changed in order to allow fuller utilization of the total contribution to global understandings and cooperation of the American Christian missionary enterprise. It is therefore recommended that steps be taken to have the present policy changed so as to include:

   (a) Recognition of Protestant missionary personnel as of importance currently in ways beneficial to the higher interest of our nation and the rest of the world;

   (b) Recognition of that personnel and its intimate relation to people of nearly every country as of high importance in developing postwar liaison and desirable cooperation between peoples of all lands for the establishment of world order and security;

   (c) Decision therefore in principle to accord such personnel all suitable facilities which are possible in the light of the nation’s responsibilities.

2. At Ottawa. That the Secretaries of those Canadian Boards which are members of the Foreign Missions Conference arrange for representatives to take up with the Department of External Affairs the questions of passports, visas and transportation for their missionaries in order further to facilitate and expedite the sending of such missionaries to their respective overseas fields.

29. International Relations. A resolution on Responsibility for a Moral Order prepared by the Business Committee at the request of CRC was read and distributed. Extended discussion followed and amendments were made in the phrasing of Sections I and III. The Conference adopted the resolution, which, as amended appears on pages 88 to 90.

30. Home Constituency. A. E. Armstrong drew attention to the fact that the five “imperatives” of the Conference discussed the work overseas, but that little was said in this Conference with reference to its relation to our home constituency. He stressed the importance of getting these imperatives interpreted to our home churches. On
motion of Dr. Armstrong the Conference requested that the Com-
mittee on Arrangements for the Fifty-second Annual Conference pro-
vide ample facilities for the treatment of, the responsibility of our
home churches and for the interpretation of the world mission of the
church.

At the close of the final worship service of the Conference, which
was led by Dr. C. W. Iglehart, and took the form of a Fellowship
Conference on the Sources of Spiritual Power, the Fifty-first Annual
Meeting was adjourned.

Weyman C. Huckabee, Recording Secretary.
ORGANIZATION OF THE FOREIGN MISSIONS CONFERENCE

OFFICERS

Chairman, J. H. Arnup*
First Vice-Chairman, Mrs. Leslie E. Swain*
Second Vice-Chairman, Carl Heinmiller*
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, Merle L. Davis*
Treasurer, (To be filled)

COMMITTEE ORGANIZATION

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, Robert M. Hopkins
Vice-Chairman, George W. Sadler
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 1945
Leland S. Brubaker
R. W. Caldwell
Miss Margaret Forsyth
F. A. Goetsch
R. M. Hopkins
R. L. Howard
John B. McLaurin
S. G. Ziegler

Term Expires in 1946
A. E. Armstrong
Merle L. Davis
C. Darby Fulton
Eric M. North
Mrs. O. A. Sardeson
Miss Hazel F. Shank
S. Hjalmar Swanson
Jesse R. Wilson

Term Expires in 1947
C. C. Adams
J. Thayer Addison
Leonard A. Dixon
Miss Elizabeth M. Lee

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
J. LeRoy Dodds, India Committee
Fred Field Godsell, Committee on Work Among Moslems

* Members ex-officio CRC (with vote).
ORGANIZATION OF THE CONFERENCE

J. L. Hooper, Philippine Committee
A. W. Wasson, Committee on Co-operation in Latin America
T. S. Donohugh, Rural Missions Cooperating 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 (with vote) from Standing Committees
Robert M. Hopkins, Executive Committee
M. Edwin Thomas, Nominating Committee
George F. Sutherland, Committee on Finance and Headquarters
Elmer A. Fridell, Committee on Arrangements for Annual Meeting
R. E. Diffendorffer, Public Relations Committee
Miss Ruth Ransom, Missionary Personnel Committee
Harold V. Schenck, Committee on Anglo-American Churches
Luman J. Shafer, Committee on International Relations and World Peace
Fred Field Goodsell, Committee on Missionary Research Library
Mrs. Albert E. Beebe, Committee on Special Program and Funds

Ex officio members (without vote) from Secretarial Council
P. H. J. Lerrigo, Chairman Edward H. Hume
L. S. Albright Joe J. Mickle
J. Merle Davis John H. Reisner
J. W. Decker Emory Ross
Miss Helen Eklund Mrs. Charles K. Roys
Charles H. Faeh W. Stanley Rycroft
Douglas N. Forman J. G. Vaughan
E. K. Higdon Miss Sue Weddell

Miss Glora M. Wysner

REPRESENTATIVE COMMITTEES

Note: The members of Representative Committees are chosen by the Boards cooperating in the respective committees and each committee elects its own officers.


* Also members of Committee on Christian Literature for Africa.
COMMITTEES

AMERICAN SECTION OF INTERNATIONAL COMMITTEE ON CHRISTIAN LITERATURE FOR AFRICA—T. S. Donohugh, Chairman; Miss Mabel E. Emerson, Vice-Chairman; Emory Ross, Secretary; Miss Clara L. Bentley, Assistant Secretary; Miss Florence Tyler, Honorary Secretary; J. W. Decker, Miss Irene Jones, Miss Janie McGaughey, A. L. Warnshuis, Mrs. G. G. Wolkins, and members of Africa Committee on previous page indicated by (*).

Co-opted Members: Arthur Y. Meeker, 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; C. A. Evans, J. Earle Fowler (A. Ervine Swift, alternate), George G. Helde, R. L. Howard, P. H. J. Lerrigo, M.D., Mrs. J. W. Masland (Mrs. Otis Moore, alternate), A. C. Snead (Howard Van Dyck, alternate).


* Executive Committee members with vote.
† Executive Committee advisers.
ORGANIZATION OF THE CONFERENCE


COMMITTEE ON EUROPE—R. E. Diffendorfer, Chairman; Mrs. Charles H. Sears, Recording Secretary; Dana M. Albaugh, Paul B. Anderson, Robert W. Anthony, Alden H. Clark, Mrs. James C. Colgate (Mrs. Pierre Buhlmann, alternate), Miss Elizabeth Congdon, Miss Lilian Espy, C. Darby Fulton, Miss Ellen B. Gammack, Miss Avis E. Harvey, Carl Heinmiller, J. L. Hooper, Robert M. Hopkins, G. V. Kinderman, Charles T. Leber, Miss Elizabeth M. Lee, Miss Sallie Lou MacKinnon, Claud D. Nelson, Eric M. North, Miss Laura K. Pelton, Emory Ross, George W. Sadler, Miss Hazel F. Shank, Miss Florence G. Tyler.


Co-opted Members: W. J. Hutchins, Dr. Mary E. Markley, Henry A. Schultz.

COMMITTEE ON COOPERATION IN LATIN AMERICA—A. W. Wasson, Chairman; C. S. Detweiler, Vice-Chairman; L. K. Anderson, Second Vice-Chairman; W. Stanley Rycroft, Executive Secretary; Daniel M. Pattison, Treasurer; Miss Helen M. Eklund, Assistant Secretary-Treasurer; George P. Howard, Special Representative in South America; Alberto Rembao, Editor of La

* Executive Committee members.
† Executive Committee advisers.
COMMITTEES


Committee on Work Among Moslems — (To be chosen), Chairman; ♦ Wilbert B. Smith, Vice-Chairman; * Glora M. Wysner, Secretary; J. Thayer Addison, L. S. Albright, A. E. Armstrong, Miss Selma R. Bergner, Miss May E. Blauvelt, Mrs. David Bogard, R. W. Caldwell, Miss Lucile Colony, J. F. Cummins, Miss Ellen Davis, R. E. Diffendorfer, * J. L. Dodds, Robert D. Edgar, Miss Mabel E. Emerson, Charles H. Fabs, Miss Margaret E. Forsyth, F. A. Goetsch, Mrs. Lynn Harold Hough, Mrs. Nora Hunter, Mrs. J. G. Inkster, James Asa Johnson, Forrest L. Knapp, * Hermann A. Lum, Miss Sallie Lou MacKinnon, Robert S. McClenahan, T. J. Michael, Anetta C. Mow, Eric M. North, Mrs. Charles H. Osten, F. M. Potter, George W. Sadler, Miss Margaret Shannon, J. Roy Strock, Murray T. Titus, William N. Wysham, C. M. Yocum, Herrick B. Young.


* Executive Committee members.
ORGANIZATION OF THE CONFERENCE


Standing Committees

Note: The members of the Standing and Special Committees, the Interagency Committees and representatives on other organizations are elected yearly by CRC on recommendation of the Nominating Committee.


* Executive Committee members.
COMMITTEES

ARRANGEMENTS FOR ANNUAL MEETING—Elmer A. Fridell, Chairman; (Committee to be chosen by Chairman).


COMMITTEE ON FINANCE AND HEADQUARTERS—George F. Sutherland, Chairman; J. J. Mickle, Secretary; Harold B. Belcher, R. W. Caldwell, J. W. Decker (L. S. Albright, alternate), 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.


COMMITTEE ON MISSIONARY RESEARCH LIBRARY—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.

NOMINATING COMMITTEE (For 52nd Annual Meeting in 1946)—M. Edwin Thomas, Chairman; R. W. Caldwell, Miss Margaret E. Forsyth, Elmer A. Fridell, F. A. Goetsch, Fred Field Goodsell, E. K. Higdon, J. L. Hooper, Miss Elizabeth M. Lee, Mrs. Arthur M. Sherman.

PUBLIC RELATIONS COMMITTEE—R. E. Diffendorfer, Chairman; Robert D. Jordan, Charles T. Leber, Miss Ruth Ransom, Mrs. O. A. Sardeson, A. D. Stauffacher, Jesse R. Wilson.

Staff Representation: P. H. J. Lerrigo, J. J. Mickle, Emory Ross, Miss Sue Weddell.

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ORGANIZATION OF THE CONFERENCE


Committee on Special Program and Funds—Mrs. Albert E. Beebe, Chairman; Miss Sue Weddell, Secretary; Miss Alice Bell, Mrs. R. A. Doan, Miss Mabel E. Emerson, Miss Janie W. Mcgaughey, Miss Florence A. Partridge, Mrs. O. A. Sardeson, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor, Miss Ruth Ure.

Co-opted: Miss Margaret T. Applegarth, Miss Edna Beardsley, Miss Florence Gordon, Miss Sarah S. Lyon, Mrs. W. Plumer Mills, Mrs. Philip M. Rossman, Mrs. Leslie R. Rounds, Mrs. Charles K. Roys.

Special Committees

Committee to Study the Christian Home—Mrs. Charles H. Sears, Chairman; John H. Reisner, Secretary; L. S. Albright, J. Merle Davis, Miss Nona M. Diehl, L. A. Dixon, Miss Florence Gordon, Charles W. Iglehart, Mrs. Otis Moore, Miss Ruth Ransom, Miss Hazel F. Shank, Miss Irene Sheppard, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor, Miss Ruth Ure, Miss Sue Weddell, Leland Foster Wood.

Committee on Consultation with Christian Leaders from Other Lands—Miss Ruth I. Seabury, Chairman; J. J. Mickle, Secretary; Miss Lucile Colony, J. W. Decker (L. S. Albright, alternate), F. M. Potter, Mrs. Charles K. Roys, A. Ervine Swift, Jesse R. Wilson, Herrick B. Young.

Committee on Conferences—Miss Elizabeth M. Lee, Chairman; Miss Sue Weddell, Secretary; Miss Irene A. Jones, Mrs. William Medlicott, Miss Florence A. Partridge, Karl Quimby, Miss Margaret Shannon, H. Kerr Taylor, Mrs. H. L. Woolever, William N. Wysham.


FMC Representatives on Inter-Agency Committees

Church Committee on Overseas Relief and Reconstruction (with FCC)—Leslie B. Moss, Director; A. L. Warnshuis, Foreign Counsellor; Miss Sue Weddell, Consultant; Dana M. Albaugh, Leland S. Brubaker, Frank T. Cartwright, A. R. Clippinger, R. E. Diffendorfer, Miss Margaret E. Forsyth, Fred Field Goodsell (James C. Flint, alternate), Robert M. Hopkins, Ralph H. Long, F. M. Potter, L. S. Ruland, George W. Sadler, Mrs. Arthur M. Sherman, A. R. Wentz (F. Eppling Reinartz, alternate).


Consultants: R. L. Archer, Paul Eakin, Leslie B. Moss, Miss Ruth Ure, Miss Sue Weddell.
COMMITTEES

INTER-COUNCIL FIELD DEPARTMENT (with six national agencies)—E. K. Higdon, Chairman; Paul S. Mayer, Emory Ross, A. D. Stauffacher, Miss Sue Weddell, Jesse R. Wilson, Mrs. H. E. Woolever, Herrick B. Young.

INTERSEMINARY MOVEMENT (with four national agencies)—J. J. Mickle, Herrick B. Young.

MISSIONARY RESEARCH LIBRARY (with Union Theological Seminary)—(See Standing Committees).


FMC REPRESENTATIVES ON INTERNATIONAL AGENCIES

NOMINATIONS FOR WORLD COUNCIL OF WORLD'S SUNDAY SCHOOL ASSOCIATION—

Term Expires in 1946: Miss Bettie S. Brittingham, S. Franklin Mack, H. Kerr Taylor, Miss Sue Weddell.

NOMINATIONS FOR AMERICAN SECTION OF IMC COMMITTEE ON CHRISTIAN APPROACH TO THE JEWS—L. A. Dixon, Charles T. Leber (Henry Little, Jr., alternate).


ADVISORY COMMITTEE OF DEPARTMENT OF SOCIAL AND ECONOMIC RESEARCH AND COUNSEL OF IMC—

Dr. Jessie M. Allyn was one of the great medical missionaries of the Canadian Baptist Board. At the time of her death in 1944 she had recently been called to serve as Secretary of the Christian Medical Association of India, the medical branch of the National Christian Council, and to assist in establishing upon a firm basis the work of the Vellore Medical College.

Dr. Fletcher S. Brockman served the International Committee of the Y. M. C. A. and the Kingdom of God for a full lifetime. His active service began in 1897 and closed with his death, November 12, 1944. His life is interwoven with the successful development of "Y" work in the Far East. He was the first secretary in Nanking; the first National General Secretary for China; Associate General Secretary of National War Work Y. M. C. A., Council in World War I; Administrative Secretary of headquarters subsequently, and even when retired became leader of the Committee on Promotion of Friendship with the Far East. He was one of the great Y. M. C. A. pioneers. Men trusted and honored, but most of all, loved him.

Rev. Charles S. Cleland, D.D., was for fifty years a member of the Board of Foreign Missions of the United Presbyterian Church of N. A. He passed away in the eighty-first year of his life, September 20, 1944. He had a special concern for the spiritual needs of the peoples of India, Egypt, Ethiopia and the Sudan and lived to see his efforts for them bear much fruit.

Miss Gertrude Dodd died on January 9, 1944. She was a member of the Woman's Board of Foreign Missions of the Reformed Church in America for forty-four years and served as Corresponding Secretary for India and also as Treasurer of the Board for sixteen years. Her life has been identified with the development of Vellore Medical College.

Mr. Henry Hekman was a greatly beloved member of the Christian Reformed Board of Missions for many years and since 1941 its Treasurer. He carried his heavy responsibilities with a noble disregard for his own comfort and the last duty he performed on the day of his death, March 23, 1944, was to give instructions regarding the transfer of funds to China.

Rev. Samuel S. Hough, D.D., was called by the General Conference of the United Brethren in Christ in 1905 to become General Secretary of the Foreign Mission Society, which responsibility he carried with distinction until 1919 when he was made General Secretary of the Board of Administration of the denomination. He was a warm supporter of any cooperative movement which strengthened the church and ministered to the unity of the body of our Lord. He passed away July 15, 1944.

Rev. Gust. E. Johnson was engaged for ten years as Secretary of Missions for the Evangelical Mission Covenant Church of America. Under his enthusiastic leadership the foreign missionary program was greatly expanded. The staff of missionaries on the Covenant fields in Alaska and China was increased and a new mission field was opened in Belgian Congo. This faithful friend and promoter of missions went to be with Christ on November 17, 1944.

Rev. Cleland B. McAfee, D.D., pursued a fruitful career in the service of the Presbyterian Church in the U. S. A., occupying many positions of honor
and great responsibility. He was a teacher of theology, a foreign mission secretary and a well loved pastor. In 1929 he was elected Moderator of the Presbyterian General Assembly. While serving the Board of Foreign Missions he cooperated closely with the Foreign Missions Conference and served as chairman of important committees. His service terminated with his death, February 4, 1944, but its results bring increasing blessing to the church and the world.

Mrs. John MacGillivray gave many years of distinguished service to foreign missions, first in the Presbyterian Church and afterward in the United Church of Canada. She edited The Missionary Messenger, official organ of the Woman’s Society, and became Dominion President of the Woman’s Missionary Society of the United Church of Canada. She was keenly interested in interdenominational work, including that of the Foreign Missions Conference, the World Day of Prayer Committee and the Canadian School of Missions. She died in Toronto, January 11, 1944.

Mr. John T. Manson was for many years the devoted and effective President of the American Bible Society. He lived to see the Society’s work become an even greater bulwark of spiritual strength to the nation in the present world catastrophe and entered into his rest February 21, 1944.

Rev. F. W. Padelford, D.D., was for many years Secretary of the Board of Education of the Northern Baptist Convention. While achieving outstanding leadership in Christian education in this land, he still found time to study with care the work of the Christian world mission and served on various commissions for the study of education in the Far East. Dr. Padelford passed away in January, 1944.

Rev. Egbert Watson Smith, D.D., during fifty-eight years of service for the Presbyterian Church in the U. S., carried on distinguished work as pastor and evangelist especially in foreign missions. For thirty-three years, until the day of his death, August 25, 1944, he was recognized as the outstanding missionary leader of his denomination. As an author, teacher and counselor his work was marked with the tender yearning and compassion of Christ.

Rev. Harold H. Winslow died December 4, 1944. For years he carried on educational and religious work in the country and subsequently served as missionary to China and directed the work for refugees during the Japanese siege. In 1942 he was elected as General Missionary Secretary. Christian missions have suffered untold loss in the passing of this great Christian.

Pastor J. F. Wright, who passed to his reward in the year 1944, was one of the Vice-Presidents of the General Conference of Seventh-Day Adventists and a leading advocate of foreign missions in his denomination. For a number of years he was a member of the Africa Committee of the Foreign Missions Conference of North America.

Rev. Jacob M. Zook was President of the Hephzibah Faith Missionary Association and Chairman of the Foreign Board, giving full administrative leadership to the work of the Association. He passed away April 30, 1944.
PERSONNEL
OF THE FIFTY-FIRST CONFERENCE
JANUARY, 1945

Achor, Mrs. Mary, Church of God
Adams, C. C., National Baptist Convention
Adams, Charles V., Methodist
Agnew, Mrs. R. G., visitor, United Church of Canada
Aitken, E. M., United Church of Canada
Albaugh, Dana M., Northern Baptist Convention
Albright, L. S., staff, International Missionary Council
Allan, Mrs. Frank, visitor, United Church of Canada
Alsop, Miss Alice, visitor, Methodist
Anderson, Theodore W., Evangelical Mission Covenant
Andrew, Archdeacon, visitor, Church of England in Canada
Andrew, Mrs., visitor, Church of England in Canada
Anglin, Mrs. G. C., visitor, United Church of Canada
Anthony, Robert W., visitor
Applegarth, Miss Margaret, visitor
Armour, J. B. M., British and Foreign Bible Society
Armstrong, A. E., United Church of Canada
Arnsup, J. H., United Church of Canada
Arrington, Mrs. Paul, Methodist
Baker, Miss Helen, staff, FMC
Baker, James C., visitor, IMC
Baker, Joseph B., United Lutheran
Ball, G. N., visitor, United Church of Canada
Beardley, Miss Edna B., Protestant Episcopal
Beaton, K. J., visitor, United Church of Canada
Beckwith, F. S., visitor, United Church of Canada
Beckwith, Mrs. F. S., United Church of Canada
Bee, John M., visitor, British Baptist
Beebe, Albert E., Methodist
Beebe, Mrs. Albert E., Methodist
Bell, Miss Alice E., United Brethren in Christ
Bender, E. C., Mennonite Board of Missions and Charities
Bentley, Miss Clara L., staff, FMC
Berry, L. L., African Methodist Episcopal
Birch, F. R., Wesleyan Methodist
Blackford, Miss Mary, visitor, Methodist
Bonner, Miss Gertrude, visitor, Canadian Baptist
Bothwell, William, visitor
Bragg, Mrs. J. D., Methodist
Braun, Herbert, United Presbyterian
Bridgman, Mrs. C. A., visitor, United Church of Canada
Brittingham, Miss Betty, Methodist; fraternal delegate for Home Missions Council
Brown, Miss Clarissa B., Religious Society of Friends of Philadelphia and Vicinity
Brown, Homer G., visitor, United Church of Canada
Brown, Mrs. Homer G., visitor, United Church of Canada
Brubaker, Leland S., Church of the Brethren
Brunsting, L. A., Reformed Church in America
Bryce, George P., visitor, United Church of Canada
Bryce, Mrs. George P., visitor, United Church of Canada
Burgess, A. S., Norwegian Lutheran
Burman, Mrs. A. L., American Lutheran
Cameron, W. A., Presbyterian Church in Canada
Campion, Mrs. W. J., visitor, United Church of Canada
Carscallen, Mrs. C. R., visitor, United Church of Canada
Casselman, A. V., Chairman, FMC
Caulker, Solomon, visitor, United Brethren in Christ
Cavert, Samuel McCrea, fraternal delegate from Federal Council of Churches
Christy, Wilbur C., United Presbyterian
Clark, Miss A. V., Church of England in Canada
Clark, Miss G., visitor, Church of England in Canada
Clark, Mrs. Ora G., Cumberland Presbyterian
Cleaveland, Mrs. E. L., Presbyterian in U. S. A.
Colony, Miss Lucile, Methodist
Cone, Miss Ettabelle, staff of IMC
Conrow, Miss Marion, visitor, Methodist
Copland, E. B., visitor, United Church of Canada
PERSONNEL

Corbett, Mrs. Charles H., Presbyterian in U. S. A.
Courtice, Miss Sybil, visitor, United Church of Canada
Cox, Ezra, Methodist
Craighill, Lloyd R., Protestant Episcopal
Crawford, Wallace, visitor, United Church of Canada
Crawford, Mrs. Wallace, visitor, United Church of Canada
Cressman, Mrs. A. K., visitor, Evangelical
Crook, R. L., visitor, Northern Baptist Convention
Culver, Miss Elsie Thomas, staff, Church Committee for Overseas Relief and Reconstruction
Cunningham, J. D., visitor, Presbyterian Church in Canada
Curiston, Mrs. J. M., visitor, Disciples of Christ
Currier, Raymond C., American Mission to Lepers.

Dahms, Mrs. N. E., visitor, Evangelical
Dale, Mrs. Andrew, visitor, United Council of Church Women
Dalenberg, Miss Cornelia, visitor, Reformed Church in America
Daniels, Mrs. Ella Maze, Free Methodist
Davis, J. Merle, staff, IMC
Day, Miss Helen, visitor, United Church of Canada
De Korne, John C., Christian Reformed
Dengate, Mrs. C. W., visitor, Women's Baptist Foreign Missionary Society, Ontario, West
Dengis, J. B., visitor, Evangelical
Dich, Miss Nona M., United Lutheran
Dixon, L. A., Church of England in Canada
Dixon, W. A., visitor, Canadian Holiness
Doan, Mrs. R. A., visitor, Disciples of Christ
Dodd, Edward M., Presbyterian in the U. S. A.
Dodds, J. L., Presbyterian in the U. S. A.
Dolbeer, M. L., visitor, United Lutheran
Donaldson, Mrs. D. B., visitor, Church of England in Canada
Donohough, Mrs. Agnes, visitor
Dougherty, Miss Mary, visitor, United Church of Canada
Draper, Mrs. W. W., Presbyterian in the U. S.
Dudley, Raymond A., American Board of Commissioners
Eakins, Miss Cora, visitor, United Church of Canada
Elliott, Miss Nell, visitor, National Council YWCA, Canada
Emerson, Miss Mabel E., American Board of Commissioners
Emmons, Peter K., Presbyterian in the U. S. A.
Endicott, James G., visitor, United Church of Canada
Endicott, Mrs. James G., visitor, United Church of Canada
Eris, Miss Emma, visitor, Disciples of Christ
Erb, Mrs. Norman E., American Board of Commissioners
Erb, Paul, Mennonite Board of Missions and Charities
Eye, Miss Katherine, visitor, Methodist
Fahs, Charles H., staff, Missionary Research Library
Faischney, T. T., United Church of Canada
Fairfield, Wynn C., American Board of Commissioners
Fev, Harold E., visitor
Fielder, Fred J., visitor, United Lutheran
Fielding, Mrs. E. B., visitor, Canadian Baptist
Fisher, A. J., visitor, Presbyterian in U. S. A.
Fisher, Mrs. A. J., visitor, Presbyterian in U. S. A.
Fondell, Elmer, Evangelical Mission Covenant
Fong, Tung Yuen, visitor, Northern Baptist
Forbes, Mrs. G. E., visitor, United Church of Canada
Forsyth, Miss Margaret E., Young Women's Christian Association
Fowler, J. Earl, Protestant Episcopal
Fowles, J. Hartley, visitor
Frank, Mrs. H. S., Evangelical
Fricker, Theo. P., American Lutheran
Fridell, Elmer A., Northern Baptist Convention
Fulton, C. Darby, Presbyterian in U. S.

Gallivan, Miss Helen, staff of FMC
Gammack, Miss Ellen B., Protestant Episcopal
Gapp, S. H., Moravian
Garber, Henry F., visitor, Mennonite Board of Missions and Charities
Garlick, H. B., Assemblies of God
Gates, Miss Louisa, visitor, YWCA, Canada
Gebhardt, G. H., Evangelical and Reformed
Gehman, Mrs. Langdon, visitor, Presbyterian Church in Canada
Geyer, Robert, visitor, National Holiness
Geyer, Mrs. Robert, visitor, National Holiness
Gibson, Miss Henrietta D., Young Women's Christian Association
Gilbert, Mrs. C. F. L., Church of England in Canada
Gillespie, Mrs. W., visitor, United Lutheran
RECORDS OF THE MEETING

Goetsch, F. A., Evangelical and Reformed
Goetsch, Mrs. F. A., visitor, Evangelical and Reformed
Goheen, R. H. H., Presbyterian in U. S. A.
Goodsell, Fred F., American Board of Commissioners
Goodwin, W. H., United Church of Canada
Gordon, Angus N., Presbyterian in U. S.
Gordon, Miss Florence, staff of FMC
Gordon, S. Moore, visitor, Presbyterian Church in Canada
Gordon, Mrs. S. Moore, visitor, Presbyterian Church in Canada
Gordon, Mrs. Robert K., Methodist
Gormley, Miss Mary, visitor, United Church of Canada
Graber J. D., Mennonite Board of Missions and Charities
Goodsell, Fred F., American Board of Commissioners
Goodwin, W. H., United Church of Canada
Gordon, Angus N., Presbyterian in U. S.
Gordon, Mrs. S. Moore, visitor, Presbyterian Church in Canada
Gordon, Mrs. Robert K., Methodist
Graham, A. R., visitor, United Church of Canada
Graham, Mrs. A. R., visitor, United Church of Canada
Graham, Mrs. Robert K., Methodist
Gormley, Miss Mary, visitor, United Church of Canada
Grabber, J. D., Mennonite Board of Missions and Charities
Goodsell, Fred F., American Board of Commissioners
Goodwin, W. H., United Church of Canada
Gordon, Angus N., Presbyterian in U. S.
Gordon, Mrs. S. Moore, visitor, Presbyterian Church in Canada
Gordon, Mrs. Robert K., Methodist
Graham, A. R., visitor, United Church of Canada
Graham, Mrs. A. R., visitor, United Church of Canada
Hakken, W. T., Reformed Church in America
Hallow, C. E., visitor, Evangelical
Hanson, Ralph P., Evangelical Mission Covenant
Harbert, Miss E. M., Church of England in Canada
Hardy, E. A., fraternal delegate from International Council of Religious Education
Hargreaves, C. P., Methodist
Harris, Mrs. J. R., visitor, United Church of Canada
Harris, Miss Winifred, visitor, United Church of Canada
Harman, Ward, visitor, Evangelical and Reformed
Hartwell, George E., visitor, United Church of Canada
Harwood, Mrs. H. E., United Brethren in Christ
Hayes, Mrs. Florence, visitor
Hearn, Curry B., Presbyterian in U. S.
Heeber, Miss Florence K., Schwenkfelder
Hegge, E. M., Norwegian Lutheran Church
Heinemiller, Carl, Evangelical
Heinemiller, Miss Ruth, Evangelical and Reformed
Heide, George G., Young Men's Christian Association
Herber, Miss Desilis, staff, Missionary Research Library
Hers, Mahlon M., visitor, Mennonite Board of Missions and Charities
Hibbard, Mrs. Ernest, visitor, United Church of Canada
Hibbard, Miss Irene, visitor, United Church of Canada
Higdon, Mrs. R., Disciples of Christ
Hodder, Miss Emily, Methodist
Hodgeboom, Miss Eileen, United Brethren in Christ
Hoffman, A. C., visitor, United Church of Canada
Hofstra, Richard, visitor, Reformed Church in America
Haller, J. L., Presbyterian in U. S. A.
Hondelink, Mrs. Garret, Reformed Church in America
Hopkins, Robert M., Disciples of Christ
Horst, Glenn, Assemblies of God
Howard, Miss Frances, visitor, Church of England in Canada
Howard, Randolph L., Northern Baptist Convention
Howell, Miss Mabel K., visitor
Huckabee, Weyman C., staff, FMC (Recording Secretary)
Hughson, Mrs. Frank C., Presbyterian U. S. A.
Hume, Edward H., Yale-in-China; staff, Christian Medical Council
Hume, Wilson M., Young Men's Christian Association
Hunter, Mrs. Nora, Church of God
Inglehart, C. W., visitor
Inkster, Mrs. J. G., Presbyterian Church in Canada
Inman, Miss Emma, visitor, United Church of Canada
Inness, T. Christie, American Tract Society
Irwin, Miss Eunice, visitor, Women's Baptist Foreign Missionary Society, Ontario, West
Jackson, Mrs. Abbie Clement, African Methodist Episcopal Zion
Jensen, Louis P., Northern Baptist Convention
Johnson, E. H., Presbyterian Church in Canada
Johnson, Mrs. E. H., visitor, Presbyterian Church in Canada
Jones, Miss Irene A., Northern Baptist Convention
Juram, Miss Ruth, United Lutheran
Kaufman, Miss Emma, Young Women's Christian Association, Canada
Kelder, Ernest, Free Methodist
Kellerman, H. A., visitor, Evangelical
Kelsey, Miss Susie, visitor, Church of England in Canada

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PERSONNEL

Kemp, Mrs. Robert A., Protestant Episcopal
Kenny, L. M., visitor, Canadian Holiness
Kent, Lois E., visitor, Free Methodist
Ketcham, Maynard, Assemblies of God
Kilborn, L. G., visitor, United Church of Canada
Kilgour, H. B., visitor, Disciples of Christ
Kilgour, Mrs. H. B., visitor, Disciples of Christ
King, G. K., visitor, United Church of Canada
King, Mrs. G. K., visitor, United Church of Canada
King, Herman, United Presbyterian
Klinek, Mrs. Walter, visitor, United Lutheran
Knapp, Forrest L., World's Sunday School Association
Knapp, E. W., visitor, United Church of Canada
Knapp, Forrest L., World's Sunday School Association
Knecktel, Earl, visitor, United Church of Canada
Knipe, J. W., visitor, United Brethren in Christ
Kriete, Carl D., visitor, Evangelical and Reformed
Kwan, Miss T. C., American Board of Commissioners
Kuder, John, American Lutheran

Lacy, Carleton, Methodist
Lago, Mrs. Mary, alternate for Dr. Albert Stauffacher, American Board of Commissioners
Laidler, Mrs. G., Church of England in Canada
Lamson, Byron S., Free Methodist
Latourette, Kenneth S., Yale-in-China
Laubach, Frank, visitor
Laughland, Mrs. James, United Church of Canada
Lautenschlager, Stanton, Presbyterian in U. S. A.
Laylin, Mrs. C. D., Methodist
Lee, Edwin F., visitor, Methodist
Lee, Miss Elizabeth, Methodist
Leffler, C. H., Churches of God
Lehman, Miss Ada, American Friends
Lerigo, P. H. J., American Bible Society; staff of FMC
LeSourd, Gilbert Q., Missionary Education Movement
Lindsay, A. W., visitor, United Church of Canada
Lindsay, Mrs. A. W., visitor, United Church of Canada
Lindsay, Miss Olivia C., visitor, United Church of Canada
Lipphard, William B., visitor
Loew, Mrs. F. A., United Brethren in Christ
Longley, R. S., visitor, United Church of Canada
Longley, Mrs. R. S., visitor, United Church of Canada
Love, M. A., visitor, United Church of Canada
Luben, E. M., Reformed Church in America
Luxton, G. N., Church of England in Canada
Lyon, Miss Sarah, visitor

MacArthur, Miss L. M., visitor, Presbyterian Church in Canada
MacEachern, N. A., alternate fraternal delegate of International Council of Religious Education
MacGregor, J. R., United Church of Canada
MacHattie, J. B., visitor, United Church of Canada
MacHattie, Mrs. J. B., visitor, United Church of Canada
MacKenzie, Mrs. R. E., visitor, United Church of Canada
MacKenzie, Miss Elizabeth, visitor, United Church of Canada
MacKinnon, Miss Sallie Lou, Methodist
MacLeod, Mrs. W. Murdoch, Presbyterian in U. S.
MacMurchy, Miss Bessie, Presbyterian Church in Canada
McConnell, Miss Dorothy, Young Women's Christian Association
McCulloch, Mrs. E. A., visitor, United Church of Canada
McCully, O. W., visitor, Disciples of Christ
McDonald, Mrs. J. R., Canadian Baptist
McDermont, T. B., visitor, Canadian Baptist
McGaughery, Miss Janie W., Presbyterian in U. S.
McGillivray, J. Clifford, visitor, Missionary Medical School, Vellore, India
McKenzie, Miss Edith, United Church of Canada
McKillop, Mrs. John, visitor, United Church of Canada
McLaurin, J. B., Canadian Baptist
McLean, Mrs. D. L., United Church of Canada
McNicol, John, British and Foreign Bible Society
Mackintosh, Miss Helen, visitor, Presbyterian Church in Canada
Mackay, J. A., Presbyterian in U. S. A.
Martin, J. B., Mennonite Board of Missions and Charities
Martin, Miss Mary, visitor, United Church of Canada
Marx, Edwin, Disciples of Christ
Mayer, Paul S., Evangelical
Medford, H. T., African Methodist Episcopal Zion
Meeker, Arthur X., American Bible Society
Merry, Robert E., Protestant Episcopal
RECORDS OF THE MEETING

Michael, T. J., Seventh-day Adventist
Michel, F. J., Laymen’s Missionary Movement
Mickle, Joe J., staff, FMC
Millen, Miss Nina, visitor, Missionary Education Movement
Miller, Adam W., Church of God
Miller, Mrs. Adam W., visitor, Church of God
Miller, Alton L., Northern Baptist Convention
Miller, Mrs. Alton, Northern Baptist Convention
Miller, Ernest E., visitor, Mennonite Board of Missions and Charities
Miller, R. D., United Brethren in Christ
Milne, H. Spenser, Church of the Brethren
Mitchell, R. A., visitor, United Church of Canada
Moore, Fred Atkins, staff, Church Committee for Relief in Asia
Moore, Mrs. Otis, Methodist
Moreland, Miss Elizabeth, visitor, Free Methodist
Morrison, Miss Enid, visitor, Canadian Baptist
Morton, Miss Helen, visitor, World’s Student Christian Federation
Morton, Scott, visitor, Church of Scotland
Moss, Leslie B., staff, Church Committee for Overseas Relief and Reconstruction
Mott, John R., Methodist
Mow, Miss Anetta C., Church of the Brethren
Mullett, H. J., visitor, United Church of Canada
Mullett, Mrs. H. J., visitor, United Church of Canada
Murray, J. Lovell, British and Foreign Bible Society
Myers, Miss Ruth Miriam, visitor, United Lutheran
Nattress, Miss M., visitor, Church of England
Mewhort, Miss Bessie, visitor, United Church of Canada
Nolde, O. Frederick, staff, Joint Committee on Religious Liberty
Nowlin, Miss Mabel, Methodist
Oke, Norman E., Church of the Nazarene
Oliver, Miss B. Chone, visitor
Ormston, M. D., Free Methodist
Outram, Mrs. A. A., visitor, United Church of Canada
Owen, Derwyn T., visitor, Church of England in Canada
Pee, Mrs. Arthur W., Presbyterian Church in Canada
Palethorpe, Miss Emma, visitor, United Church of Canada
Parsons, Robert T., visitor, Laymen’s Missionary Movement
Paskall, Miss Winifred, visitor, Canadian Baptist
Patton, Miss Alberta, visitor, Canadian Baptist
Peltou, Miss Laura K., visitor, Presbyterian Church in Canada
Penney, Mrs. G. W., visitor, Methodist
Perkin, Noel, Assemblies of God
Perry, Mrs. E. E., Church of God
Perry, Mrs. Idia C., African Methodist Episcopal
Pierce, Mrs. Ira, visitor, United Church of Canada
Pleman, T. E., visitor, United Church of Canada
Pomeroy, Miss Maude, visitor, Methodist
Potter, F. M., Reformed Church in America
Preston, Miss Clara, visitor, United Church of Canada
Price, P. G., visitor, United Church of Canada
Priest, Harry C., staff, Foreign Mission Secretaries of the Canadian Churches
Priest, Mrs. Harry C., visitor
Quinn, William R., visitor, Presbyterian Church in Canada
Quinn, Mrs. William, visitor, Presbyterian Church in Canada
Rackham, G. E., visitor, United Church of Canada
Ralston, Mrs. G. D., visitor, Presbyterian Church in Canada
Rankin, M. T., Southern Baptist Convention
Ransom, Miss Ruth, Reformed Church in America
Read, Miss Elizabeth, visitor, United Church of Canada
Reed, F. J., visitor, United Church of Canada
Reid, W. W., Methodist
Reith, Miss Louise A., visitor, Presbyterian Church in Canada
Reoch, Mrs. Allan, visitor, Presbyterian Church in Canada
Renbeck, Miss Mary A., Church of God
Ridout, D. G., visitor, United Church of Canada
Riden, Arthur O., Yale-in-China
Rix, Mrs. L. R., visitor, Church of England in Canada
Roberts, Mrs. Percy H., Woman’s Baptist Foreign Mission Society of Eastern Ontario and Quebec
Robinson, Miss Louise, Methodist
Rochester, W. M., visitor
Rochester, Mrs. W. M., American McAll Association
Rogers, Sidney P., Church of God
PERSONNEL

Root, Miss Annie E., Northern Baptist Convention
Root, Elmer S., visitor, Free Methodist
Rorke, Miss Luella, visitor, United Church of Canada
Ross, Miss Ada, visitor, United Church of Canada
Ross, Emory, staff of FMC
Ross, Mrs. Emory, fraternal delegate from United Council of Church Women
Rouse, Miss Ruth, visitor
Routh, E. C., Southern Baptist Convention
Rowe, Mrs. Ida Byrd, visitor, Church of God
Roys, Miss Ada, visitor, United Church of Canada
Rudy, H. L., Seventh-day Adventist
Ruland, L. S., Presbyterian Church in U. S. A.
Rust, Henry R., American Board of Commissioners
Ryczek, W. Stanley, staff, Committee on Cooperation in Latin America

Sadler, G. W., Southern Baptist Convention
Sadler, Mrs. O. A., United Lutheran
Schilling, Miss Jo, visitor, United Brethren in Christ
Schmale, Th. R., Evangelical and Reformed
Schroeder, Mrs. K. B., visitor, Presbyterian Church in Canada
Schuh, H. F., American Lutheran
Scott, A. A., visitor, United Church of Canada
Scott, Mrs. A. A., visitor, Presbyterian Church in Canada
Scott, Miss Louise, visitor, United Church of Canada
Seagram, Miss Margaret, visitor, United Church of Canada
Scudder, Ida, Missionary Medical College, Vellore, India
Scudder, Lewis R., visitor, Reformed Church in America
Seayton, Mrs. J. R., visitor, United Church of Canada
Sears, Mrs. Charles H., Northern Baptist Convention
Self, Mrs. A. Roger, United Church of Canada
Seybold, Th. C., visitor, Evangelical and Reformed
Shank, Miss Hazel F., Northern Baptist Convention
Shannon, Miss Margaret, Presbyterian in U. S. A.
Sheridan, W. J., visitor, United Church of Canada
Sheridan, Mrs. W. J., visitor, United Church of Canada
Shower, Mrs. J. B., United Brethren in Christ
Simpson, E. K., visitor, United Church of Canada
Simpson, Mrs. Alice E., visitor, United Church of Canada
Sims, H. W. R., visitor, Church of England in Canada
Sims, D. H., visitor, African Methodist Episcopal
Slaughter, John L., Southern Baptist Convention
Slaughter, Mrs. John L., visitor, Southern Baptist Convention
Slocum, Virgil, visitor, Disciples of Christ
Smith, Mrs. Christine S., African Methodist Episcopal
Smith, Forrest, Northern Baptist Convention
Smith, M. F., visitor, United Church of Canada
Smith, Wilbert E., Young Men's Christian Association
Smith, William A., National Holiness
Soanes, Mrs. P. R., visitor, Church of England in Canada
Somerville, Miss Jean, visitor, United Church of Canada
Spencer, Harry C., Methodist
Stark, Price P., Wesleyan Methodist
Steele, C. A., Presbyterian Church in U. S. A.
Stere, Douglas V., visitor
Stephens, Mrs. L. F., visitor, United Church of Canada
Stevens, Miss Dorothy, visitor
Stewart, Miss Violet, visitor, United Church of Canada
Stinson, J. W. A., visitor, United Church of Canada
Stinson, Mrs. J. W. A., visitor, United Church of Canada
Stone, A. R., visitor, United Church of Canada
Stowe, Everett M., Methodist
Strock, J. Roy, United Lutheran
Struthers, Mrs. E. B., visitor, United Church of Canada
Struthers, Mrs. R. G., visitor, United Church of Canada
Stuart, Miss L. E., visitor, Irish Presbyterian
Swain, Mrs. Leslie E., visitor
Swann, Mrs. W. H., visitor, United Church of Canada
Swanson, Edgar E., Evangelical Mission Covenant
Swanson, J. E., Augustana Synod
Sweet, Herman, visitor
Swenson, C. Vernon, Augustana Synod
Swenson, Victor E., Augustana Synod
Swift, A. Ervine, Protestant Episcopal
Syrdal, A. A., Norwegian Lutheran

Taylor, H. Kerr, Presbyterian in U. S.
Taylor, Mrs. Hugh D., United Church of Canada

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RECORDS OF THE MEETING

Taylor, J. T., visitor, United Church of Canada
Taylor, Mrs. J. T., visitor, United Church of Canada
Taylor, Mills J., United Presbyterian
Taylor, W. E., visitor, Church of England in Canada
Taylor, Mrs. W. K., United Church of Canada
Temple, John R., American Bible Society
Thomas, M. Edwin, United Lutheran
Thomas, Mrs. M. Edwin, visitor, United Council of Church Women
Thomas, Winburn T., Student Volunteer Movement
Thomson, Andrew, visitor, United Church of Canada
Thompson, Mrs. H. T., visitor, United Church of Canada
Titus, Murray T., Methodist
Tower, Rita B., visitor, Methodist
Tufford, Mrs. L. B., visitor, United Church of Canada
Upton, George R., visitor, Assemblies of God
Ure, Miss Ruth, Presbyterian Church in U. S. A.
Van Laar, L., Christian Reformed
Vaughan, J. G., Methodist
Veals, H. J., visitor, United Church of Canada
Veals, Mrs. H. J., visitor, United Church of Canada
Vickery, Charles, visitor
Wahlstrom, Eric H., Augustana Synod
Wakelin, Halsey E., visitor, Disciplines of Christ
Walker, Mrs. John P., Presbyterian in U. S.
Walker, R. P., visitor, Church of England in Canada
Wallace, Mrs. E. W., visitor, United Church of Canada
Wall, Miss Alice E., Free Methodist
Walmsley, L. C., visitor, United Church of Canada
Walmsley, Mrs. L. C., visitor, United Church of Canada
Ward, Miss Annie, visitor, United Church of Canada
Ward, Mrs. Mac Yohn, Disciples of Christ
Warner, George R., National Holiness
Wasson, A. W., Methodist
Waters, J. D., visitor, United Church of Canada
Watts, H. G., Church of England in Canada
Watts, Miss May, visitor, Church of England in Canada
Webb, A. L., visitor
Wedell, Miss Sue, Staff of FMC
Welles, Edward R., Protestant Episcopal
Wentz, Abdel Ross, United Lutheran
White, Mrs. W. C., visitor, Church of England in Canada
Whiteside, Miss E. R., visitor, Women's Baptist Foreign Missionary Society, Ontario, West
Williams, M. O., Jr., Methodist
Wilson, Jesse R., Northern Baptist Convention
Wolfe, Miss Ruth, visitor, Methodist
Wolfert, Louis, Young Men's Christian Association
Woods, Robert E., Church of the Nazarene
Woolever, Mrs. E. A., Methodist
Wysham, W. N., Presbyterian Church in U. S. A.
Wynber, Miss Gloria, staff of FMC

Young, Mrs. George S., visitor, United Church of Canada
Young, Herrick B., Presbyterian Church in U. S. A.
Young, L. L., visitor, Presbyterian Church in Canada
Young, Mrs. L. L., visitor, Presbyterian Church in Canada
Yund, Mrs. C. C., visitor, United Brethren in Christ

Ziegler, S. G., United Brethren in Christ
Ziemann, P. D. W., Canadian Baptist
Zimmerman, William F., United Lutheran
### INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1943

#### TABLE

<table>
<thead>
<tr>
<th>Boards and Societies</th>
<th>From Living Donors</th>
<th>From Other Sources</th>
<th>Total</th>
<th>Income or North Africa and Near East</th>
<th>India, Burma, Ceylon</th>
<th>China</th>
<th>Korea</th>
<th>Japan, Formosa, &amp; Malay States</th>
<th>Latin America</th>
<th>Europe, Fields Not &amp; Misc.</th>
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* 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 1943

#### Boards and Societies

<table>
<thead>
<tr>
<th>Board or Society</th>
<th>From Living Donors</th>
<th>From Other Sources</th>
<th>Total</th>
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<td>American Friends</td>
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<tr>
<td>Friends, Africa Gospel Miss., Kansas</td>
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<td>Friends of Philadelphia &amp; Vicinity</td>
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#### Total Income

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#### Expenditures

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<th>Region</th>
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<th>North Africa and Near East</th>
<th>India Burma Ceylon</th>
<th>China</th>
<th>Japan or Far East</th>
<th>Philippines, Formosa &amp; Malayan States</th>
<th>Latin America</th>
<th>Europe, Fields Not Designated and Misc. Expenses</th>
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**Notes**

- 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 1943—(Concluded)

### Board of Directors

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<tr>
<th>Name of Board or Society</th>
<th>Income From Living Donors</th>
<th>Income From Other Sources</th>
<th>Total</th>
<th>Expenditures Africa</th>
<th>Expenditures North Africa and Near East</th>
<th>Expenditures India Burma Ceylon</th>
<th>Expenditures China</th>
<th>Expenditures Korea</th>
<th>Expenditures Japan or Far East</th>
<th>Expenditures Philippines, Formosa &amp; Malay States</th>
<th>Expenditures Latin America</th>
<th>Expenditures Europe, Fields Not Designated</th>
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<td><strong>24,898</strong></td>
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</tbody>
</table>

* Complete figures not provided; those given involve some estimates.

† Expenditure 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, Quebec

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
Canon L. A. Dixon, 604 Jarvis Street, Toronto 5, Ont.

Woman's Auxiliary to the Missionary Society of the Church of England in Canada
Mrs. C. F. L. Gilbert, Box 35, Seaforth, Ontario

General Board of Missions, Presbyterian Church in Canada
Rev. W. A. Cameron, D.D., 100 Adelaide St. W., Toronto 1, Ont.

Women's Missionary Society of the Presbyterian Church in Canada
Miss Jessie MacMurchy, 100 Adelaide St. W., Toronto 1, Ont.

Student Christian Movement of Canada
Rev. Gerald Hutchinson, 1164 Bay Street, Toronto 5, Ont.

Board of Overseas Missions, United Church of Canada
299 Queen Street, West, Toronto 2B, Ont.

Woman's Missionary Society of the United Church of Canada
Mrs. Hugh D. Taylor, 412 Wesley Buildings, Toronto 2B, Ont.

Foreign Department, National Council of the Y. W. C. A.
Mrs. W. G. Coates, 571 Jarvis St., Toronto, Ont.

UNITED STATES

Adventist

American Advent Mission Society
Mr. H. L. Faulkingham, 160 Warren Street, Boston 19, Mass.

Woman's Home and Foreign Mission Society of the Advent Christian Denomination
Mrs. Helen W. Keeney, 5 Whiting Street, Boston 19, Mass.

General Conference of Seventh-Day Adventists
Rev. E. D. Dick, Takoma Park, Washington 12, 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., Forest Park, Ill.

Lott Carey Baptist Foreign Mission Convention
Rev. Wendell C. Somerville, 1501 11th Street, N. W., Washington 1, D. C.

Foreign Mission Board of the National Baptist Convention

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

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Bible Society
American Bible Society
Rev. Eric M. North, Ph.D.
450 Park Avenue, New York 22, N. Y.

Brethren
Foreign Mission Board of the Brethren in Christ Church

General Mission Board of the Church of the Brethren
Rev. Leeland S. Buehler, 22 South State Street, Elgin, Ill.

Foreign Missionary Board, Hephzibah Faith Missionary Association
Miss Josie M. Fattig, Tabor, Iowa

Brethren, United
Domestic, Frontier and Foreign Missionary Society, United Brethren in Christ

Woman's Missionary Association, United Brethren in Christ
Rev. Effie M. Hooberg, 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

Women's Missionary Association, United Brethren in Christ
Miss Alice Bell, 1412 U. B. Building, Dayton 2, Ohio

Cairo University
American University at Cairo
Dr. Hermann A. Lum, 902 Land Title Building, Philadelphia 10, Pa.

Christian Literature
Committee on Christian Literature for Women and Children in Mission Fields, Inc
Miss Clementina Butler, 39 Stearns Road, Brookline, Mass.

Church of God
Missionary Board of the Church of God
Rev. Adam W. Miller, Anderson, Ind.

Women's General Missionary Society of the Church of God in N. A.
Mrs. Nora Hunter, Anderson, Ind.

Churches of God
Board of Missions of the General Eldership of the Churches of God in N. A.
Rev. J. A. Dettre, 60 N. 17th St., Harrisburg, Pa.

Congregational
American Board of Commissioners for Foreign Missions

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. Yocom, D.D., 222 South Downey Avenue, Indianapolis 7, Ind.

Episcopal, Protestant
National Council, Protestant Episcopal Church

Woman's Auxiliary to the National Council, Protestant Episcopal Church
Mrs. Arthur M. Sherman, 281 Fourth Ave., New York 10, N. Y.

Episcopal, Reformed
Board of Foreign Missions of the Reformed Episcopal Church

Evangelical
Missionary Society of the Evangelical Church
Rev. Carl Heinmiller, 1900 Superior Ave., Cleveland 14, Ohio

Evangelical Mission Covenant of America
Rev. Ralph P. Hanson, 1005 Belmont Ave., Chicago 13, Ill.
Evangelical and Reformed
The Board of International Missions, Evangelical and Reformed Church

The Women's Guild of the Evangelical and Reformed Church
MISS FLORENCE A. PARTRIDGE, 2969 West 25th St., Cleveland 13, 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, Havidland, Kansas

Friends Foreign Missionary Society of Ohio Yearly Meeting
REV. WALTER R. WILLIAMS, Damascus, 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
Dr. WILLIAM W. CADBURY, Friends Hospital, Adams Ave. and Roosevelt Boulevard,
Frankford, Phila. 24, Pa.

Holiness
National Holiness Missionary Society
REV. GEORGE R. WARNER, 733 North Parkside Avenue, Chicago 44, 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, 12 S. LaSalle Street, Chicago 3, Ill.

Lepers
American Mission to Lepers, Inc.
REV. E. R. KELLERBERGER, D.D., 156 Fifth Ave., New York 10, N. Y.

Lutheran
Board of Foreign Missions of the Augustana Synod
REV. S. H. SWANSON, D.D., 415 Harvard St. S. E., Minneapolis 14, 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 TAYLOR, Secretary; REV. F. BRAUN, D.D., Financial Secretary, 57 E. Main St., Columbus 15, Ohio

Women's Missionary Federation, American Lutheran Church
MISS KATHERINE LEBHANN, 57 East Main Street, Columbus 15, Ohio

Board of Foreign Missions of the Norwegian Lutheran Church of America
REV. J. E. GRONTL, 425 South Fourth Street, Minneapolis 15, Minn.

The Board of Foreign Missions, United Lutheran Church in America
18 East Mount Vernon Place, Baltimore 2, Md.

Women's Missionary Society, United Lutheran Church in America
MISS NONA M. DIEHL, 1228 Spruce St., Philadelphia 7, Pa.

McAll Association
American McAll Association (La Mission Populaire Evangelique de France)
MRS. JAMES C. COLGATE, 130 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
BISHOP J. D. GRABER, 1711 Prairie St., Elkhart, Ind.
Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ

United Missionary Society of Mennonite Brethren in Christ
REV. R. P. DIETMER, 506 South Arlington Ave., Springfield, Ohio

Congo Inland Mission,
REV. C. E. REIDGER, 1326 West 72nd Street, Chicago 36, Ill.

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, Chairman of Staff, 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 Missionary Society, African Methodist Episcopal Church
MRS. CHRISTINE S. SMITH, 716 South 19th St., Philadelphia 46, Pa.

Foreign Mission Board of the African Methodist Episcopal Zion Church
REV. H. T. MEDFORD, D.D., 1421 U Street, N. W., Washington 9, D. C.

Woman's Home and Foreign Missionary Society, African Methodist Episcopal Zion Church
MRS. ABREE CLEMENT JACKSON, 2303 W. Chestnut St., Louisville 11, Ky.

General Missionary Board of the Free Methodist Church of N. A.
REV. BYRON S. LAMSON, Winona Lake, Indiana

Missionary Society of the Wesleyan Methodist Connection in America
REV. F. R. BIRCH, 208 Woodlawn Ave., Jersey City 5, N. J.

Missionary Bands of the World
Missionary Bands of the World
MISS ESTHER E. RICKABAUGH, 101 Alton Ave., Indianapolis 8, 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)

Nazarene
Foreign Missions Dept., General Board of the Church of the Nazarene
REV. C. WARREN JONES, 2923 Troost Avenue, Kansas City 3, 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. LEHRER, 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. DARRY FULTON, D.D., P. O. Box 330, Nashville 1, Tenn.

Committee on Woman's Work, Presbyterian Church in the U. S.
MISS JANIE W. MCGREGORY, 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 3, Tenn.
Board of Foreign Missions of the United Presbyterian Church of N. A.

Women's General Missionary Society of the United Presbyterian Church of N. A.

Reformed
Board of Foreign Missions of the Reformed Church in America
Dr. F. M. Potter, 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

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 47, Ill.

Schwenkfelder
Home and Foreign Board of the Schwenkfelder Church in the U. S. A.

Students
Committee on Friendly Relations Among Foreign Students
Dr. Louis E. Wolphere, 347 Madison Avenue, New York 17, N. Y.

Student Volunteer Movement for Foreign Missions
Rev. Winburn T. Thomas, Ph.D., 156 Fifth Avenue, New York 10, N. Y.

Sunday School Association
World's Sunday School Association
Rev. Forrest L. Knaff, Ph.D., 156 Fifth Avenue, New York 10, N. Y.

Tract Society
American Tract Society
Rev. T. Christie Immes, 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
Yale-in-China Association, Inc.
Dr. Arthur O. Rinden, 905A Yale Station, New Haven 15, Conn.

Y. M. C. A.
International Committee of Y. M. C. A.
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.
Foreign Division, National Board of the Y. W. C. A.
Miss Margaret Forsyth, 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 7, N. Y.; REV. RICHARD HILL, GLEN COVE, N. Y.

Foreign Missionary Department, Church of God (Holiness)
REV. F. B. WHISLER, P. O. Box 191, Mission, 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., 3558 South Jefferson Avenue, 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 E. BOERGER, 129 Eaton Ave., Hamilton, Ohio

Women's Christian College, Madras, India
MRS. NATHAN R. WOOD, 26 Academy Street, Arlington, Mass.

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. BALTZER, Hillsboro, Kansas

Primitive Methodist Missionary Society
REV. THOS. W. JONES, 223 Austin Avenue, Wilkes-Barre, Pa.

Board of Foreign Missions General Synod of the Reformed Presbyterian Church of N. A. ("New Light Covenanters")
REV. WILLIAM F. GREEN, 96 Chester Pike, Collingdale, Pa.

Sudan Interior Mission
REV. J. O. PERCY, Acting Secretary, 164 West 74th Street, New York 23, N. Y.

United Free Gospel and Missionary Society
MR. F. J. CARLEY, 385 Larimer Ave., Turtle Creek, Pa.

Missionary Medical School for Women, Vellore, South India
MRS. PHILIP M. ROSSMAN, 318 West 84th Street, New York 24, N. Y.

Woman's Union Missionary Society of America
MISS DOROTHY STRONG, 45 Astor Place, New York 3, N. Y.

World's Christian Endeavor Union
MR. STANLEY B. VANDERSALE, 41 Mount Vernon Street, Boston 8, Mass.

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THE CONSTITUTION OF THE FOREIGN MISSIONS
CONFERENCE OF NORTH AMERICA

Revision presented and adopted at the Fifty-first Annual Meeting,
Toronto, January 5-8, 1945

PREAMBLE

Organized missionary cooperation in North America began in 1893. The
Foreign Missions Conference of North America and its Committee of Reference
and Counsel are the developing instruments of that cooperation, dedicated to the
spread of the Christian gospel throughout the whole world.

ARTICLE I. NAME AND ORGANIZATION

The name of this organization is the Foreign Missions Conference of North
America, hereinafter referred to as the Conference, having as members mission
boards, societies and agencies of the United States and Canada which are en­
gaged in Christian service overseas. Such member organizations are hereinafter
called Boards.

ARTICLE II. PURPOSE AND FUNCTIONS

SECTION 1. The purpose of the Conference is to provide a medium through
which Boards may manifest their essential unity, and by cooperation may pro­
mote the effectiveness of their work.

SEC. 2. The functions of the Conference are:
(a) To provide for conferences of representatives of Boards for consultation
and for the presentation and discussion of topics concerning their work;
(b) To provide for the investigation and study of missionary problems;
(c) To foster and promote a science of missions;
(d) To perform specific tasks as agreed upon by Boards;
(e) To facilitate cooperation by two or more Boards in any missionary en­
deavor in which they may desire united action;
(f) To represent the Boards, or any of them, as may be directed by their
representatives, in consultations and cooperative relations with other committees,
councils and agencies of the churches, with social, philanthropic and other volun­
tary groups, and with governments.

SEC. 3. 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 shall have authority:
(a) To regulate its own proceedings in accordance with its Constitution and
Act of Incorporation;
(b) To make By-laws in harmony with its Constitution and Act of Incor­
poration;
(c) To elect the necessary officers and members of its staff, to remove them
for cause and to fill vacancies;
(d) To buy, acquire, or receive, by gift, devise or bequest, property, real,
personal and mixed;
(e) To hold, sell and dispose of property;
(f) To secure, appropriate and administer funds for its work;
(g) To sue and be sued.

SEC. 2. The Conference represents Boards in the sense of possessing through
direct representation unique opportunity for knowing the mind and the policies
of the several Boards. The influence and usefulness of the Conference will de-
pend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

SEC. 3. The Conference being a purely voluntary association of Boards, neither it nor any of its parts has authority to commit Boards to any position, policy or course of action, except as such Boards may request or authorize the Conference so to act and then only within the bounds of such request or authority.

ARTICLE IV. MEETINGS

SECTION 1. The Conference shall hold an annual meeting, and may hold special meetings, at such times and places as the Conference or its Committee of Reference and Counsel (Art. IX) shall designate.

SEC. 2. The meetings of the Conference are not held for the purpose of exploiting or endorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as may be called for by specific action of a particular meeting of the Conference.

ARTICLE V. MEMBERSHIP AND REPRESENTATION

SECTION 1. Any organization desiring to apply for membership in the Conference shall with its application supply a statement of its objectives and principles, a copy of its constitution and by-laws, its articles of incorporation, if any, its latest official report and its financial reports for the five years immediately preceding. The Committee of Reference and Counsel shall examine the application and papers to form a judgment as to whether the objectives and principles revealed are in harmony with those of the Conference, and shall then make in writing to the Conference Member Boards recommendation for action on the application. Not earlier than three months after the date of such recommendation the Conference may, in annual or special meeting, by a two-thirds vote of the members present and voting, admit the applicant to membership in the Conference.

SEC. 2. Boards shall be entitled to representation in the Conference on the following bases:

(a) From each Board, one elected representative;
(b) From each Board which includes women's work and which has an annual expenditure for foreign missions exclusive of home base and administrative expense in excess of $100,000, one additional elected representative;
(c) From each Board, or from each group of two or more Boards serving a single denomination, one additional elected representative when such Boards' or groups' total annual expenditure for foreign missions exclusive of home base and administration expense is successively in excess of each of the following figures: $250,000; $500,000; $1,000,000.

SEC. 3. A woman's foreign missionary organization which is auxiliary to the general missionary organization of its church shall be entitled to membership and representation in the Conference as provided respectively in Sec. 1 and in Sec. 2 (a) and (c) of this Article.

SEC. 4. Boards of management organized in North America for Christian institutions of higher learning in the mission field, whose interests are not otherwise represented in the Conference, shall be eligible for membership as provided in Sec. 1 of this Article, and as Boards shall each be entitled to have one elected representative in the Conference.

SEC. 5. Organizations, such as interdenominational agencies which serve the common interest because of their close relation to foreign missionary work, shall be eligible for membership as provided in Sec. 1 of this Article, and as Boards shall each be entitled to have one elected representative in the Conference.*

SEC. 6. Members of the Secretarial Council (Art. XII) shall be ex officio members of the Conference without vote.

* Boards in this category in 1944 are: (1) The Missionary Education Movement; (2) The Student Volunteer Movement; (3) The Laymen's Missionary Movement; (4) The American Tract Society; (5) World's Sunday School Association; (6) National Council Student Christian Association; (7) National Student Council Y. W. C. A.; (8) Student Christian Movement of Canada; (9) Committee on Friendly Relations Among Foreign Students.
ARTICLE VI. INCORPORATION

The Conference shall be incorporated as it may determine.

ARTICLE VII. ASSEMBLY

The Conference from time to time shall call a foreign missionary assembly of delegates appointed by Boards and of visitors invited by the Conference for the consideration of missionary issues and interests and for the development in the churches of a deepening concern for the missionary enterprise. The assemblies' programs shall be arranged by the Conference. These assemblies shall have no legislative functions.

ARTICLE VIII. OFFICERS

SECTION 1. The officers of the Conference shall be a Chairman, two Vice-Chairmen, a Recording Secretary, a Treasurer, one or more secretaries and such other officers as may be required. Their duties shall be those customarily performed by such officers.

SEC. 2. These officers shall be elected by the Conference at the close of its annual meeting upon nomination as provided in the By-laws, and shall serve until the close of the following annual meeting or until their respective successors are elected.

ARTICLE IX. COMMITTEE OF REFERENCE AND COUNSEL

SECTION 1. The Conference shall have a Committee of Reference and Counsel, hereinafter called the Committee, which shall be composed of (a) the officers of the Conference (not including its salaried secretaries); (b) the Chairmen or Vice-Chairmen of Representative Committees (Art. X) and of Standing Committees (Art. XI); and (c) twenty-four (24) additional members to be elected by the Conference from among its members.

SEC. 2. Members of the Secretarial Council shall be ex officio members of the Committee without vote.

SEC. 3. The Committee shall as a rule have quarterly meetings, and may have special meetings, at such times and places as the Conference or the Committee shall determine.

SEC. 4. The Committee shall have such powers of the Conference ad interim and shall perform such other functions as the Conference may authorize.

ARTICLE X. REPRESENTATIVE COMMITTEES

SECTION 1. The Conference may authorize the creation, alteration or discharge of Representative Committees organized for the purpose of forwarding the Boards' interests in different areas or in particular aspects of mission work, or may recognize as Representative Committees groups already functioning in this respect.

SEC. 2. A Representative Committee shall have full liberty to act within the framework of the Conference in accordance with mutually accepted relationships. Participation in the Conference as a Representative Committee carries with it the obligation for mutual consultation on all major matters which directly involve essential interests of the Conference as a whole, or involve those of other Representative Committees, the final responsibility resting with the Conference.

SEC. 3. Representative Committees shall be of two general types: those which are concerned with special geographical areas to be known as Area Committees, and those which are concerned with special types of service to be known as Functional Committees. Each Representative Committee shall seek to provide opportunities for Boards to counsel and act together on missionary problems pertaining to its particular area or function. It shall consider and seek to forward by appropriate action such cooperative or united work as the participating Boards approve, including any necessary financing and administration both for its basic service and for such special projects as may be undertaken.
Sec. 4. Each Board desiring to participate in the work of a Representative Committee shall designate to serve upon it one or more representatives for such periods as it may wish, subject to the conditions of membership of the Representative Committee. Additional members may be coopted by a Representative Committee according to its rules and procedures, not to exceed in number, however, one-third of the total membership. A Representative Committee so desiring may admit to membership representatives of organizations not members of the Conference. Secretaries of Functional Committees shall be ex officio members without vote of Area Representative Committees, and secretaries of Area Committees shall have the same relationship to Functional Committees.

Sec. 5. Activities of Representative Committees shall be reported to the Conference or to its Committee from time to time so that such activities may be known to all Boards and may be correlated by the Conference in all policies affecting the work of the Boards as a whole.

ARTICLE XI. STANDING AND SPECIAL COMMITTEES

The Committee shall appoint such Standing Committees and Special Committees of the Conference as may be required for carrying on its work, and shall fix their duties and procedures. (Standing Committees to be listed in By-laws.)

ARTICLE XII. SECRETARIAL COUNCIL

Section 1. The Conference shall have a Secretarial Council composed of its secretaries, the secretaries of its Representative Committees and the secretaries resident in North America of the International Missionary Council. On vote of the Council, secretaries of Standing or Special Committees of the Conference shall be included in its membership, for such periods as it may determine. The Chairman of the Secretarial Council shall be designated annually by the Committee.

Sec. 2. The Secretarial Council shall be responsible for reviewing and for advancing in such ways as it may deem desirable the program of all committees of the Conference; for coordinating related elements of their work; for formulating and proposing new work which it believes desirable; and for advising the Conference and its Committee.

ARTICLE XIII. BUDGET AND FINANCIAL SUPPORT

Section 1. The annual budget of the Conference shall include all receipt and expenditure items for the work of (a) the general services, (b) the Representative Area Committees, (c) the Representative Functional Committees, and (d) the related agencies in the support of which the Conference shares.

Sec. 2. All Member Boards shall be expected to share in the financial support of the work of the Conference, except that in the case of Representative Committees only those Boards appointing representatives to any given committee shall be expected to participate in the financing of that committee. Contributions may be sought by the Conference and its committees from other sources if desired.

ARTICLE XIV. QUORUM

Twenty-five voting members shall constitute a quorum at any annual or special meetings of the Conference. Nine voting members shall constitute a quorum at any meeting of the Committee.

ARTICLE XV. AMENDMENTS

Amendments to this Constitution may be proposed at any annual meeting of the Conference or at any meeting of the Committee. Two months' notice in writing of proposed amendments must be given to all Member Boards before action is taken. Subject to this provision, proposed amendments may be adopted at the next annual or special meeting of the Conference by a two-thirds vote of the members present and voting.
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 L. 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, committee man, 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, } ss.
State of New York,

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

Revision presented and adopted January 8, 1945

ARTICLE I. NAME

The name of the Committee shall be the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., hereinafter referred to as the Committee.

ARTICLE II. PURPOSE

The purpose of the Committee is to aid and promote the work of foreign missions represented by the Foreign Missions Conference of North America, hereinafter referred to as the Conference.

ARTICLE III. OFFICERS

SECTION 1. The officers of the Committee shall be a Chairman, a Vice-Chairman, a Recording Secretary, a Treasurer, one or more secretaries, and such others officers as may be required, of whom the secretaries and the treasurer may be chosen from outside the membership of the Committee, and when so chosen shall be ex officio members of the Committee without vote. Officers shall hold office for one year, or until their successors are elected and qualify.

ARTICLE IV. NOMINATIONS AND ELECTIONS

SECTION 1. The Standing Committee on Nominations shall present at the annual meeting of the Conference a list of nominees for officers of the Conference, for membership on the Committee, and for such other positions as are to be filled by the Conference.

SEC. 2. The Standing Committee on Nominations shall present at the first meeting of the Committee following the annual meeting of the Conference a list of nominees for officers of the Committee, for Chairman of the Secretarial Council, for members and officers of Standing Committees, and for those of Special Committees.

ARTICLE V. 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 shall be responsible for the safe custody of all funds of the Conference and its committees and for the disbursement of these funds in accordance with regulations established by the Committee. Funds of the Committee available for investment shall be invested by the Treasurer under the direction of the Committee.

SEC. 3. The Treasurer shall present an annual financial statement at the first meeting of the Committee after the close of the fiscal year (March 31) and interim statements when requested by the Committee. The annual financial statement shall be audited as the Committee may direct.

SEC. 4. The Treasurer shall give bond in such sum as the Committee may require, the expense therefore to be met from the funds of the Committee.

ARTICLE VI. COMMITTEE ORGANIZATION

SECTION 1. Standing Committees.
A. The Committee shall appoint Standing Committees for carrying on the work of the Conference.
B. There shall be the following Standing Committees:

1. Executive
2. Nominations
3. Finance and Headquarters
4. Arrangements for the Annual Meeting
5. Public Relations
6. Missionary Personnel
7. Anglo-American Churches
8. International Relations and World Peace
9. Missionary Research Library
10. Special Program and Funds

C. Other Standing Committees may be created as the Committee deems desirable.

D. Standing Committees shall deal, under the direction of the Committee, with such matters as their titles suggest, and with other matters that may be referred to them by the Committee.

Sec. 2. Representative Committees.

A. There shall be the following Representative Committees:

(a) Area: (1) Africa Committee; (2) Committee on East Asia; (3) Committee on Europe; (4) India Committee; (5) Committee on Cooperation in Latin America; (6) Committee on Work Among Moslems; (7) Philippine Committee.

(b) Functional: (1) Associated Mission Medical Office; (2) Christian Medical Council for Overseas Work; (3) Rural Missions Cooperating Committee; (4) Treasurers' Committee; (5) The Committee on World Literacy and Christian Literature.

B. The Conference may authorize the creation, alteration or discharge of Representative Committees as provided in Article X of the Constitution.

C. Officers. Each Representative Committee shall elect its officers and appoint its subcommittees according to its rules and procedures. The Chairman or Vice-Chairman, as may be determined by each Representative Committee, shall be its ex officio member of the Committee and with its secretary shall be responsible for presenting such matters as should properly come from it to the Committee.

D. Finances.

(a) Each Representative Committee shall be responsible for financing all phases of its work, including secretarial oversight, administrative expense, and work projects. It shall prepare an annual budget covering all classes of expense.

(b) Each Representative Committee shall report to the Committee by September 1st of each year its proposed annual budget for the next fiscal year for approval, coordination and presentation to the Boards in the annual coordinated budget of the Conference by October 15th.

Sec. 3. Special Committees. The Committee may appoint from time to time for periods to be determined by the Committee, Special Committees to deal with particular subjects.

ARTICLE VII. EXPENSES OF MEETINGS

The expenses of members of the Committee in attending all regular and special meetings of the Committee may be paid out of the treasury of the Committee upon presentation of bills by the members.

ARTICLE VIII. AMENDMENTS

Section 1. These By-laws may be amended at any meeting of the Committee.

A. By a two-thirds vote of the members present and voting, notice of the proposed amendment having been given in the call for said meeting or at the preceding meeting of the Committee; or

B. By unanimous vote of those present and voting 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 cooperate.

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.
- 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.
- 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 Lähetyssneuvosto.
- 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 coordinate 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
Confédération Evangélique do Brasil ............................................................... 1
National Christian Council of China ............................................................ 2
Conseil Protestant du Congo .......................................................... 1
Dansk Missionssråd ........................................................................ 1
Deutscher Evangelischer Missionstag ............................................................ 2
Société des Missions Évangéliques de Paris ..................................................... 1
Conference of Missionary Societies in Great Britain and Ireland ............. 5
National Christian Council of India, Burma, and Ceylon ...................... 2
Committee on Cooperation in Latin America .................................................... 1
Consejo Nacional Evangélico de Mexico .................................................... 1
Near East Christian Council ................................................................. 2
Nederlandsche Zendingsraad ................................................................. 1
Nederlands Zendingsraad ................................................................. 1
Netherlands India .................................................................................... 1
National Missionary Council of New Zealand ........................................ 1
Norsk Misjonssråd ................................................................................... 1
Conference of 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
Svenska Lähetysneuvosto ........................................................................ 1
Svenska Missionsrådet ........................................................................ 1
Association of Missionary Societies in Switzerland .................................... 1

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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.1

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.

1 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

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<td>Number of boards which sent new missionaries</td>
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<td>35</td>
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<td>Number of boards reporting</td>
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<tr>
<td>Total number of new missionaries sent</td>
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<td>223</td>
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<tr>
<td>Married men</td>
<td>43</td>
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<tr>
<td>Single men</td>
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<td>Married women</td>
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<td>75</td>
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<td>Single women</td>
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**Nature of Work**

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<td>Nurses</td>
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<tr>
<td>Educators</td>
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<td>49</td>
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<tr>
<td>Agriculturalists</td>
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<tr>
<td>Evangelists</td>
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<tr>
<td>Wives of missionaries not otherwise classified</td>
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<td>27</td>
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<tr>
<td>Miscellaneous</td>
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**Country to which appointed**

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<td>12</td>
<td>25</td>
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<td>Near East</td>
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<td>2</td>
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<td>3</td>
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<tr>
<td>India and Burma</td>
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<td>4</td>
<td>5</td>
<td>6</td>
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<td>14</td>
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<tr>
<td>China</td>
<td>4</td>
<td>2</td>
<td>6</td>
<td>6</td>
<td>8</td>
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