

FOREIGN MISSIONS CONFERENCE
of NORTH AMERICA ♦ DECEMBER, 1942

REPORT

OF THE

Forty-ninth Annual Meeting

OF THE

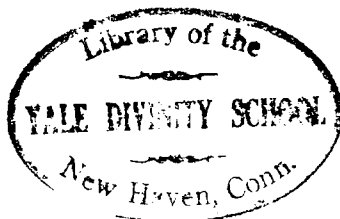
CONFERENCE OF FOREIGN MISSION BOARDS

IN

CANADA AND IN THE UNITED STATES

HOTEL STATLER, CLEVELAND, OHIO

DECEMBER 7 AND 10, 1942



FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

156 FIFTH AVENUE, NEW YORK CITY

THE FOREIGN MISSIONS CONFERENCE of NORTH AMERICA -:- Organized 1893



- ... **Is an association** of 121 boards and societies of the United States and Canada, representing 66 Protestant Churches and thirty million Christians, for united planning and action in the Christian World Mission.
- ... **Provides** an understanding fellowship and medium through which unified and cooperative plans of action emerge.
- ... **Meets** annually to confer on issues, to create policies, to detect overlapping and to initiate projects of advance.
- ... **Touches** the life and thought of 10,450 American and Canadian missionaries and their thousands of allied national workers in 81 countries.
- ... **Serves** one billion people across the world to whom our missionaries go.
- ... **Unites** members of the Christian Church in all the nations of the world in Christian mission service.
- ... **Joins** with about 30 national councils around the world to form and support the International Missionary Council.
- ... **Offers** a most effective means of bringing together Christian personalities, activities and influences for the realization of good will, brotherhood and peace.



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 1934—REV. W. I. CHAMBERLAIN,
 PH.D.
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 1936—JOHN R. MOTT, LL.D.
 1937—DR. ROBERT E. SPEER
 1938—MISS MABEL E. EMERSON
 1939—REV. H. E. STILLWELL, D.D.
 1940—REV. C. DARBY FULTON, D.D.
 1942—MISS SUE E. WEDDELL
 1942—LEONARD A. DIXON
 1943—A. L. WARNSHUIS

ORGANIZATION OF FORTY-NINTH ANNUAL MEETING

DECEMBER, 1942

OFFICERS AND COMMITTEES

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Second Vice-Chairman, A. R. CLIPPINGER
General Secretary, EMORY ROSS
Secretaries, JOE J. MICKLE, MISS SUE WEDDELL
Recording Secretary, WEYMAN C. HUCKABEE
Treasurer, (To be filled)
Assistant Treasurer, (To be filled)

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J. LeROY DODDS, *Chairman*

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F. A. GOETSCH	MISS HAZEL F. SHANK
FRED FIELD GOODSELL	FORREST SMITH

BUSINESS COMMITTEE

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R. M. HOPKINS	MISS MARGARET SHANNON
MISS ELIZABETH M. LEE	MRS. LESLIE E. SWAIN
H. T. MEDFORD	S. HJALMAR SWANSON

PROGRAM OF FORTY-NINTH ANNUAL SESSION OF THE FOREIGN MISSIONS CONFERENCE

December 6-10, 1942, Cleveland, Ohio

Chairman, LEONARD A. DIXON

SUNDAY, DECEMBER 6

Representatives of the seven coöperating agencies participating in the United Sessions on December 8 and 9 filled 140 Cleveland pulpits on Sunday morning. A service of ecumenical worship in the interest of Christian unity and evangelism, a united session of the seven agencies, was held in the evening at Euclid Avenue Baptist Church.

MONDAY, DECEMBER 7

Forenoon

Breakfast with missionaries

Prayer and song

"Christians in a World at War"Harold Cooke Phillips

"Meaning for World Missions of the World Revolution"
.....Ralph E. Diffendorfer

Discussion

Business

Worship

Afternoon

Prayer and song

Meaning of the World Revolution for the Christian Movement:

In China and JapanLuman J. Shafer

In IndiaMrs. Otis Moore

In AfricaGeorge W. Carpenter

In South AmericaGeorge P. Howard

What This Means for Christian Personnel:

Foreign Students in North AmericaE. K. Higdon

Selection and Preparation of North American Missionary CandidatesMiss Mabel K. Howell

Finding and Use of Men and Women for Postwar Christian Reconstruction and RehabilitationM. R. Zigler

Report of Special Committee on Enlarged Coöperation in Matters Related to Missionary Personnel

Evening

Prayer and song

Business

How Can We Best Promote Interest at Home in the World Mission of the Church?

Sound Film: "The Forgotten Village," by John Steinbeck

United sessions of the seven agencies were held on December 8 and 9. The Foreign Missions Conference met in separate and concluding session on December 10.

AMERICAN COÖPERATIVE CHRISTIANITY IN UNITED COUNSEL

Agencies participating in United Sessions December 8 and 9

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

TUESDAY, DECEMBER 8

- Topic I. Spiritual Implications of Race and Culture ...Liu Liang-mo
A. Phillip Randolph
Abba Hillel Silver
Topic II. Religion in Education in a DemocracyF. Ernest Johnson
Erwin L. Shaver
Topic III. Comity and CoöperationMark A. Dawber
H. Paul Douglass
Interracial dinner
Topic IV. Wartime Emergency Services and Postwar Re-
constructionGeorge F. Rixey
Charles P. Taft
Charles T. Leber
Gordon A. Sisco

WEDNESDAY, DECEMBER 9

Four parallel seminars and discussions on above topics
Biennial Message on "The State of the Church," presented by James C. Baker
Address: "The Rebuilding of a Shattered World"Francis B. Sayre
Report of Joint Committee on Closer Relationships of General Interdenomina-
tional Agencies

THURSDAY, DECEMBER 10

Forenoon

Prayer and song
Report of Joint Committee on Closer Relationships of General Inter-
denominational AgenciesGlenn P. Reed
Other matters
Worship
Adjournment

CHRISTIANS IN A WORLD AT WAR

HAROLD COOKE PHILLIPS

Minister, The First Baptist Church, Cleveland, Ohio

Condensed by Weyman C. Huckabee

Since this is the opening session of a conference in which we shall be facing some of the great and difficult tasks that are ahead of us, it has seemed to me that this question of St. Paul, "Who is sufficient for these things?" might provide a fitting background against which to project the world task of the Christian church.

Let us observe in the first place that all genuine religion springs out of this sense of our inadequacy. It has been said that it does not take much of a man to be a Christian, but that it takes all there is of him. The statement is only partly true. It takes all there is of him, plus what God may do for and with him. And God helps him only as he realizes his need of help, only as he overcomes the feeling of pride or conceit (perhaps the greatest single obstacle on the road to God), and sees how incomplete and inadequate his life is apart from God. This is probably what St. Paul had in mind when he wrote, "When I am weak, then am I strong," or what the writer of Proverbs had in mind when he wrote, "Pride goeth before destruction and a haughty spirit before a fall."

Now to be sure, we must not be misunderstood. As one reads the theology of the fathers one becomes convinced that they overstressed the doctrine of human inadequacy, depravity and sin. This is true not only of the fathers, but of some moderns too. I remember Dr. Cadman saying that he once heard a group of young people singing quite lustily the then popular gospel hymn, "Oh to be nothing, nothing," and he thought to himself, "If they are not careful their prayer might be answered."

We are not advocating, then, a crawling, cringing spirit of humiliation. There is a vast difference between humility and humiliation. We are saying, however, that man is never so great as when he acknowledges his dependence on the greater; never so adequate as when he frankly and humbly confesses his inadequacy before the demands of life. Who is sufficient? Only those who realize their insufficiency.

Christian biography is replete with illustrations of this. Listen to Moses: "Who am I that I should go unto Pharaoh . . . and bring forth the children of Israel out of Egypt?" And to his weakness comes strength. God says, "Certainly I will be with thee." And Moses discovers that man's life is a coöperative venture between him-

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self and God. So, too, Jeremiah, another towering character. As he faces his task he exclaims, "Lord, I am but a child," and God replies: "Say not, I am a child . . . for I am with thee to deliver thee." And Jeremiah discovers that a man's life is a coöperative venture between himself and God.

Bridge the centuries and hear Martin Luther. On the verge of his break with the Roman Catholic church as he was addressing the German nobility, he referred to himself as "a despised and insignificant man." Yet someone observed Luther a little later as he was brought to the city of Worms to be tried before the civil powers. As he stepped from the wagon that brought him to the city, he turned his eyes toward the council room in which he was to face his ordeal. Someone heard this "despised and insignificant man" remark: "God will be with me," and he advanced with bold steps. And Luther discovered that a man's life is a coöperative venture between himself and God. Even our Lord: "Why callest thou me good. . . ." "My Father is greater than I." "The Father that dwelleth in me, he doeth the works."

The experience of St. Paul, then, has been reproduced times without number. No Christian was ever so conscious of his inadequacy, and no Christian has ever been so adequate or achieved so much as St. Paul. Yes, Paul learned the lesson which all good and truly great men learn sooner or later, that life is a coöperative venture between man and God. "When I am weak, then am I strong."

Observe in the second place that not only is it true that when we are weak we are strong, but that the reverse is also true, namely, that whenever we set our hands to any great undertaking, feeling quite self-sufficient and cocksure, the end is usually disastrous. How many contests, athletic and otherwise, have been lost by overconfidence! Perhaps the most vivid illustration of this in the Old Testament is the building of the Tower of Babel on the plains of Shinar. Said the builders: "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name. . . ." God was a complete stranger to that undertaking. This tower was conceived in selfishness—"let us build us," "let us make us a name." And it was carried out in arrogant conceit. It was to reach heaven, to rival God, or outdo Him. The end of that enterprise was babel—confusion, disorder, failure. When you come right down to it, we have here the real reason why so many of our large scale human enterprises fail. They fail because we are not big enough or honest enough to admit that we need the help of God. "And who is sufficient for these things." And we answer, "We are, of course!"

As we think, for example, of the task of rebuilding this world which is being destroyed, do we really feel that the leaders of Great

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Britain or of our country are adequate for the task? The Allied Nations may be able to destroy Germany's military machine without the help of God, but we shall not succeed now, any more than we did twenty-four years ago, in rebuilding a world of reasonable peace and security without the help of God. We failed twenty-four years ago precisely because we thought we were sufficient.

If someone were to say to us, "What would you regard as the finest qualification of the men who are to plan the rebuilding of this world?" we should answer unhesitatingly, "Men who possess an overwhelming sense of their inadequacy, who feel their insufficiency so keenly, that they will fall on their knees before God and with penitent hearts humbly confess their sins and invoke His divine guidance and help." Should we approach the task in that way, then the mistakes we are bound to make would be mistakes of the head, rather than of motive or spirit, and mistakes of the head can be corrected as more knowledge comes to us; but a world rebuilt in the wrong spirit is just a wholly wrong world. To make changes in the world without changing the spirit of it is simply to tinker with it and patch it up. That was the trouble with our last attempt twenty-four years ago. We did make changes, but they were superficial changes. The fundamental presuppositions and underlying assumptions on which we tried to rebuild the world were wrong.

It is only as we admit the inadequacy of that approach to our international problems, and start out with some new assumptions that we can even approach success. If we refuse to rebuild the world in the right spirit, if our spirit this time is what it has always been—"Let us build us" and "let us make us a name"—then the result will be what it has always been: confusion, failure, destruction. For nothing else can come out of that spirit. We can escape failure only as we realize clearly and definitely that there is a bigger task on our hands now than the preservation of the prewar status quo of any of the Allied Nations, namely, the preservation of the peace and safety of the world. Above all nations is humanity, mankind. It would be nothing short of criminal should we permit any shortsighted policy of national prestige, or national self-interest, to derail or sidetrack plans for the building of a world community of reasonable liberty and justice for all.

Few things have been so, I will not say unchristian, but just plain stupid and indecent, as our international policy. In fact, strictly speaking, we have had no international policy. Our international policy has been one of pure opportunism. It has been conceived in selfishness and carried out in defiance of every canon of logic and of common sense. It led us to be unofficial observers rather than active participants in the League of Nations, and so to wreck it; more re-

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cently, to walk out on the London Economic Conference and so wreck that; still more recently, to corner the silver market and upset the economic life of some 400 million people. We have not cared at all what the effect of our policy might be, provided it seemed to further what we shortsightedly regard as our best interests.

We are no different from other nations in this regard. This is the universally accepted policy of all nations and it is this policy which is now bankrupt and wholly inadequate. It is not sufficient. Just as it is that an individual cannot do as he pleases but must conform his actions to the good of his community, so no nation must be allowed to do as it pleases, but must consider the good of the world community. Not new plans, not new schemes, only a new spirit can build a new world. And that new spirit can only come as we frankly admit the inadequacy of the spirit of selfish and bigoted nationalism. If what happened to us twenty-four years ago, plus what is happening today, does not evoke that admission and turn our faces on a new road, then one wonders what will. Only a new spirit can build a new world. And that new spirit can only come as we with humble, penitent hearts confess our common sins and guilt and seek the help and guidance of God.

In the fourth place let us ask how this help comes. What do we seek when we seek the help of God, and what do we find? When St. Paul said, "Our sufficiency is in God," I believe he meant at least three things. First, that he found power in God. These are many places where human inadequacy becomes painfully evident. We have force but little power. God gave Paul power.

But faith in God brings not only power but perspective. I heard a revealing story last week. One of the street car conductors of our city has a nephew who is fighting in the Solomons on Guadalcanal. He wrote to his uncle recently and described as fully as censorship would permit the experiences through which they were passing. Then he added, "Now, uncle, please write to me, and when you write, do tell me who is winning." There is something quite touching about that. Here is a lad set down in a tiny segment of a global war. Although he is actually in the thick of the combat, at first-hand grips with the enemy, he actually knows less about the war than you or I. He wants to see his small part in the perspective of the larger whole—"who is winning?" That is what you and I need to know. We are tremendously helped as we relieve the pressure of life's immediacies by viewing them in the light of a God who works in and through history.

There is a third thing: a transcendent, all-inclusive purpose. We are accustomed to evaluate or judge men by their personal achievements. "Here is a man," we say, "who has had a distinguished

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career, made a name for himself." It is all right to make a name for one's self, I suppose. By this standard, however, the men of the New Testament would not rate very high. The greatest character there did not make much of a name for Himself. He was crucified between two thieves, before He had reached His prime.

And yet if we measure life by its on-going influence through the years, then there are few characters anywhere that surpass or in many instances measure up to New Testament folk. Their greatness lay not so much in what they achieved. Their greatness lay in the fact that their lives were related to the on-going purpose of God, set against the background of the eternal purpose. They brought the eternal into the midst of time.

We need to know that life is not just sound and fury, signifying nothing; but that around us, beyond us, above us, besetting us behind and before, is the eternal purpose of God, to which we, weak inadequate men, may attune our spirits, and in which we may find life's richest and deepest meaning. Are we but "troubled wanderers upon a darkened earth"? So indeed we should be, but for our faith in that "one far-off divine event, to which the whole creation moves."

"Who is sufficient for these things?" Certainly we are not. For we need power, perspective, and the assurance of a transcendent purpose, to whose unfolding the passing centuries attest. But if human history to date proves anything, it proves that these requirements lie beyond the reach of man unaided, unilluminated, unsupported. "Our sufficiency is of God"—that is at least in part the message of the church to the warring world.

MEANING FOR WORLD MISSIONS OF THE WORLD REVOLUTION

RALPH E. DIFFENDORFER

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

If we are to look in proper perspective at the future of the Christian movement, both in our own land and across the seven seas, it is necessary that we understand the revolutionary character of the present world conflict.

No one who has in recent years visited the countries that now are the Axis Powers can fail to realize that, under the impetus of preparation for military conquest, new nations were being born. This is not intended to be any apology for one group nor any criticism of another. It is merely to point out that, when seen in perspective, we realize that there are revolutionary forces of tremendous significance operating in the world today. Apparently we have come to the end of liberal individualism, laissez-faire democracy, and power economics which were once thought to be the elements of world order. To realize this is essential for the future of the Christian movement because the church must do its work in the matrix of whatever order exists in the world which it confronts.

What do these changes mean for our future message and techniques? Vastly more, we fear, than we now realize. Certainly, we are challenged with the necessity of reality in our Christian experience, of genuineness in our Christian fellowship, of a new emphasis upon the spiritual foundations, and the necessity of making democracy work. This latter at least is required if a new house—God's house—is to be built upon the wreck of the present so-called civilization. This is what we mean when we say that we are on the eve of the greatest opportunity for the expansion of Christianity that we have ever known.

To think of Christianity in the postwar world in any other terms than global strategy would simply be foolish and futile. It is encouraging that, by and large, the leaders of the world mission of the church realize this. Word comes to us from every land of conferences, of research, and resultant findings, of books and pamphlets, of addresses and lectures, of attempts to create and organize public opinion in order that the church of the future may expand its thinking, its outlook, and its activities until it becomes a vital force in the remaking of the world.

Another encouraging fact is that the governments of the United

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Nations are already planning for the postwar world. For our own United States of America we observe already the beginnings of the training of officers and men in the armed forces for possible new duties overseas, both during and after the war. It is something new in American life to have large numbers of the younger college and business men to study the language, culture, history, and literature of Japan, China, India, the South Seas, Africa, and Latin America. This educational process does not fit in very well with our isolationist tendencies. Those close to the government have observed that in the educational courses provided for the overseas forces three needs are being met:

There are courses in geography. Generally speaking, American youth did not know whether or not the Solomon Islands were the place of residence of the wise man of ages ago who had many wives, or whether they lie off the coast of Africa. Therefore, to geography lessons they must go to stretch their minds and their imaginations to fit the world in which they render their service and possibly their sacrifice.

Another emphasis in these educational courses has to do with the people who are living in the world: just simple questions as to who they are, why they live as they do, how they look out upon the world, and why they should be respected and not be derided as inferior. Thousands of our youth are now learning that a man who does not know English can still be a wise man, and that one who does not eat the same food and wear the same clothes that we do may be a force to be reckoned with. They are now beginning to learn that this war is being conducted truly on a world scale.

A third educational emphasis is the creation of a sense of social responsibility. This is only another preparation to get rid of our isolationism. Anyone who knows American life in local communities, in the state, and in the nation must admit that only a few in the social institutions, in the church, and in the schools, and fewer still in business, have very much sense of social responsibility, especially on a world scale. Our government apparently realizes this and is undertaking on a vast scale to correct what must be regarded as grave defects in our national educational system and in our home training.

What all this means for the world-wide mission of the church is apparent. All through the years we have had to battle against the lack of world vision, sympathy and understanding among the people. We have had to try to make unselfish, devoted world servants out of provincially-minded individuals. Sometimes the missionary-minded folks appear to be a minority group in the churches. Now it is apparent that the whole membership of the church must come to an understanding of the new life in the world we now face, and that the

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church must take leadership in bringing the whole of America into new relationships with the world.

In the future immediately ahead of us, there looms before us the relation of the church and its world mission to the problems growing out of the war, and of the days of reconstruction and rehabilitation at the close of the war. On the basis of a United Nations' victory, we see a new set of problems facing us especially in all the war zone lands. The destruction of property and life, the dislocation of populations, the destruction of cities and villages, the uprooting of the countryside have been so vast and so extensive in many lands, and may yet be even more widespread, as to make it necessary for the Christian forces to adapt their activities in order to meet whatever needs are immediate when peace is restored.

Without doubt, the missionaries will have an enormous responsibility as well as opportunity when this day comes. The very fact that they know the languages, can find their way around, are acquainted with the people, can be trusted with administration to a far greater degree than others more quickly recruited and trained, shows what they will face when they return to their fields. The problems of post-war reconstruction are already assuming such vast proportions that it is now clear that they will be met only by government agencies on an international scale. The churches will have to find ways of fitting into this picture so that the largest possible service can be rendered, being willing at all times to adapt ourselves, to change the forms of service, and to undertake whatever new duties the day may bring.

For these tasks and for such a day, the Foreign Missions Conference of North America and similar groups in other lands, the International Missionary Council, and the Provisional Committee of the World Council of Churches have been brought into the world. All of them and many other Christian agencies are already beginning the study of these problems.

In the postwar world, the problems of united planning, further coöperation, and church unity on the part of the Christian forces will increasingly press upon us. Right now, as never before, the weakness of the Protestant position as a world force lies in its disunity. As this is increasingly realized, and especially as the younger churches come to view their postwar tasks, we will perforce engage in more united enterprises and this is as it should be.

As we look at our work and at our world in perspective, we are sometimes puzzled, confused, and anxious but never disheartened or discouraged. We are concerned only with our ability to help the church to fit into the new world now in the making, and to have the courage and the faith to declare, without reservation, that in Jesus Christ and in the fellowship of his church and in the power of his Spirit, will the world come to peace and order.

THE MEANING OF THE WORLD REVOLUTION FOR THE CHRISTIAN MOVEMENT

I. IN CHINA AND JAPAN

LUMAN J. SHAFER

*Secretary for China and Japan, Board of Foreign Missions of
Reformed Church in America*

Obviously, in the time at our disposal there is no room for specifics. We will confine our remarks to a statement of the general situation.

The world revolution is lifting missions into a new significance. It is becoming increasingly clear, through the utterances of responsible people in government and in public life, that the problem of the modern world is primarily moral and spiritual. The latest utterance of this kind is from Felix Frankfurter: "Economics is not the whole of life. Very far from it. But on the fair and sensible control of economic forces depends the opportunity to pursue a civilized life. If only we can bring sufficient goodwill and resolute purpose to bear, the day need not be far off when the economic problem will take a back seat where it belongs, and the arena of the heart and head will be occupied by our real problems—the problems of life and of human relations, of creation and behavior and religion."

That the issues are moral and spiritual becomes unusually clear when we consider the problems of a new world order. New organizations are needed, but in order to make those new organizations effective a new set of ideas will be required. The world in the last fifty years has shrunk so rapidly that we have not been able to adjust our political ideas to meet the situation. You remember the story of the traveller in South America's Amazon country who was using native carriers with the usual American zeal. He got an early start and travelled late in order to cover the most ground possible. One morning the native carriers refused to move. He inquired the reason and was told, "You see they have been moving so rapidly that they had to sit down and wait for their spirits to catch up." Well, what is needed today is a new understanding of the spiritual problems involved in the modern revolution, and it is in this area that the modern mission has been making its contribution and will need to continue progressively to do so. In other words, we must not lessen our Christian impact upon Japan and China, but we shall have to bring that impact to bear in new ways and in quite new situations.

In the first place we shall have to recognize that one major factor in the world revolution is the end of white superiority. It will be

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necessary for the western world to "join the human race." The sea-change which has taken place in the relation between the white race and the colored races, and the new orientation required as a result, is as world-shaking in its significance as the Copernican revolution of four hundred years ago.

It might be well to mention some specific aspects of this change: Western prestige is gone in the eastern world. Western special privileges are gone. No longer will the peoples of Asia be willing to be "eastern slaves for western profits." This situation brings with it a sharp revival of national consciousness and of national culture. The missionary will not again be in the fortunate position of acting as a vehicle of a supposedly superior culture.

It is to be hoped that this revolution, through which we are going, will result in a coöperative world order and not in white imperialism. The latter would be counter to the whole trend of the times and could never result in anything but disaster. It would certainly be unfortunate for the missionary movement because it would then be much more difficult than now to distinguish between our Christian propaganda and white imperialism. Should a true coöperative world order result, however, it would give us a much more favorable opportunity for missionary work. We would be free from much of the existing suspicion which arises from time to time in the minds of the people among whom we work and it would be increasingly clear that what we were doing on the spiritual side was a distinct undergirding of the political framework which was being built.

To mention a few specific things which I believe are required by the situation:

1. We shall probably put less emphasis on mechanical equipment. It is doubtful whether any expansion in our educational program is called for and it is likely that this aspect of our work will gradually diminish. We will need to put emphasis in the days ahead not on buildings or machinery but on spiritual power. The Mission station in the days ahead must represent not so much a center of management as a center of Christian scholarship and of vital Christian experience. I shall not forget an off-the-record conference which I had with some important Japanese leaders in 1935 when they emphasized their sense of regret that the missionary forces in Japan did not stand out, for them, for Christian scholarship and authentic spiritual leadership.

2. It is an axiom, of course, that more complete integration of Christianity with national cultures will be called for. This presents a major problem, but Christian interpretation will have to be of such a character that it will not be looked upon as something entirely foreign to the life of the country itself. It is significant that one of the leading Chinese, now in this country, calls himself a "pagan" and

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takes that attitude probably because his good father, pastor of a church in China, knew everything about Adam and Eve but knew nothing about the Chinese classics.

3. We shall need a smaller personnel but more highly selected and trained. There will need to be more rigid elimination after years of trial. No missionary should continue work either in Japan or China who does not attain a first class mastery of the language. I was talking the other day to a Chinese in Mr. Reisner's office, who said he thought that it was too bad that the missionaries did not like the Chinese. When I probed him a bit, it became clear that he meant that too many missionaries lived in the compounds, did not know the language and did not mix with the people. Many people will recall the remarks of Bishop Hall recently at the Parkside Hotel, when he favored the withdrawal of all missionaries at the age of about forty, in order to get rid of the managerial complex that goes with so much of missionary life. This is another aspect of this problem.

4. There will need to be more two-way missions. By that I do not mean that we can ever expect to carry on our program in Japan and China with short-term visits of specialists, which should be a mutual arrangement; but I believe that we shall need to bring increasing numbers of students to this country and we shall need to develop a program which would make it possible for such students to get the best that our universities can offer and at the same time be surrounded with wholesome Christian influences.

In conclusion, I should like to say that all this calls for united planning. If our present methods and machinery are not prepared for a united program then we should go back to the report of the laymen's commission and take seriously what was proposed there. The problems are so overwhelming and the demands upon the resources of the church for this work will be of such a character that the utmost of united and coöperative effort is called for.

II. IN INDIA *

MRS. OTIS MOORE

Executive Secretary, Woman's Division of Christian Service, Board of Missions and Church Extension of the Methodist Church

Elements of background. 1. The certainty of ultimate freedom accompanied by great unrest. Much more is going on than we are able to know. Frequently missionaries, speaking of the future, use the word "if we should have to leave."

* Only the outline of address was available for the printed report.

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2. A growing internationalism. The sending of thousands of Indian soldiers abroad, the coming in of thousands of refugees give to even the common people a sense of the larger world. After the war India will be closely tied to Southeast Asia, to China, to Africa. The Himalayas and the oceans are no longer barriers.

3. A vast industrial revolution appears to be beginning. All the problems that have accompanied such revolutions in other parts of the world will have to be met in India.

4. Widespread social changes. India's enormous population and the apathy of great sections of its people may prevent any sudden break, but everywhere tremendous changes are going on in the social structure.

The general situation points to emphasis on certain broad policies.

1. New power must be given to the Indian Church to manage its own affairs. The church will no longer expect the mission to inaugurate policies and control finances and property.

2. Responsibility must be transferred more speedily to individuals in the Indian Church. The day must be hastened when every institution is in charge of an Indian.

3. We must move, not drift, toward united action. There are many hopeful indications: the growing interest in church union, the surveys being made by the National Christian Council, a full time Christian Council Secretary in Bengal. We must not wait until a completely satisfactory united effort in the church can be made. We must proceed at once to act together in spots wherever it becomes possible.

Certain specific programs require particular emphasis at this time.

1. The Christian home, because the ancient patterns for home life are giving way, because a permanent Christian community can be founded only on homes that are really Christian.

2. What is known as the Christian community must become really Christian in each specific locality. City churches must learn to take responsibility for something beyond their own upkeep. Village Christian groups must not merely hear the gospel, they must live it.

3. The program of training must be strengthened, deepened, widened, for children, particularly for girls, for laymen, for ministers, for professional people. Schools must be overhauled, literature must be produced to meet definite needs, adults must be taught to read.

India must be convinced by our attitudes that what the great new nation needs more than anything else is what the Christian Church, by the help of God, is ready to give. On our present sympathetic understanding of India's aspirations and difficulties may depend our opportunity to preach and live the gospel of Christ for years to come.

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III. IN AFRICA

GEORGE W. CARPENTER

Educational Secretary, Congo Protestant Council

The continent of Africa is a single land mass on the map, but it is far from homogeneous in race, culture, climate, history, or stage of development.

North Africa has in recent weeks been the scene of an invasion of American forces unprecedented in all history. Yet many of its people are Berber tribesmen in the mountains, whose fathers have suffered invasion ten times already in the span of recorded history, and yet remained unchanged in all essentials, a race apart, seemingly impervious to foreign cultures.

At the opposite end of the continent is an area where the problems of racial and cultural intermingling attain a complexity scarcely equaled anywhere else, where several great African tribal groups, a growing mass of uprooted, detribalized and largely underprivileged Africans, a considerable body of immigrants from India, a "colored" group of mixed race, and two white linguistic groups, the British and the Boers, are faced with the necessity of living together and growing into a common nationhood. In between lies a vast area, fortuitously parceled out into colonies of European powers, so varied in every respect that effective generalization regarding them is almost impossible.

Some general statements may however be made, particularly with reference to the indigenous peoples of Africa. Everywhere among Africa's peoples there is a sense of limitation and frustration. Everywhere there is poverty, a poverty so abject, so limiting to all endeavor, as to be completely outside of our experience in this country. In many parts of Africa there is hunger, amounting often to chronic malnutrition, that results in stunted bodies and minds. The stalwart African whose picture graces travel folders is exceptional and rare to see. Diet is limited and monotonous, lacking in proteins, in vital minerals and in vitamins. Disease in many forms is rampant and the best efforts of enlightened colonial governments have not yet sufficiently checked its inroads to bring about any marked increase in population in central African territories.

The African peoples, heirs of great tribal domains, have in many areas been herded into reserves, limited both in extent and in fertility; while disproportionately large land holdings have been reserved for the few thousand white settlers in a colony or for wealthy concession-holding enterprises in some European capitol.

Great numbers of African men have been forced to leave their villages to work on farms, in mines, or in industrial enterprises, often

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at vast distances from their homes. In one colony where labor conscription has recently been introduced as a war measure it was officially reported that 50% of the able-bodied African males were *already* working for wages away from their villages before this conscription was introduced.

Almost everywhere in Africa there are interracial barriers and discrimination in one form or another. The forms and the severity of this discrimination vary from place to place, but the fact is well-nigh universal. There is one law for the white man and another for the black; or there is one law for the "civilized" African and another for his tribal brother. In some areas there is, unfortunately, even discrimination on religious lines. The Moslem is given a favored social position as compared with the Christian, or the Roman Catholic is accorded educational privileges that are denied to the Protestant. Hardly anywhere does the African have a voice in shaping his own destiny except in a limited way in regard to matters of purely local concern.

By and large, we must recognize that *in his own land the African has been treated as a slave, a serf, or at best as a child.*

Serious efforts are being made, and most especially by Christian missions, to alleviate these conditions. But I do not think it is surprising to find, whenever one pierces beneath the surface of African thinking, an almost universal conviction that the white man is withholding the secret ultimate knowledge that is the key to his power and achievement. Nothing that we do is surprising to the African, he merely sets it down as "white man's magic"—a magic that it is useless for him even to seek to acquire. Only a very few Africans have come to realize that the keys to the white man's power are understanding, respect for truth, and persistent effort, all the fruitage of a Christian view of life, and all accessible to people of any race or color.

In this moment when most of the world is undergoing vast and cosmic change, it seems to me that the basic danger for Africa is that we shall fail to change as we should. In Africa as nowhere else we can for a time retain the *status quo*. We can go on as we have been doing. Our basic danger is inertia. There are missions, as there are commercial and industrial enterprises, that will be quite content to make no change until they are forced to it, and that are quite insensible of their responsibilities to take the initiative in making needed adjustments.

At this moment the Christian cause in Africa possesses two great assets, assets which place us in a position of unique responsibility. First, the missionaries have won the confidence and understanding of Africans to a unique degree, both for themselves and for their message. Many thousands of Africans are aware of the fact that the mis-

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sionary alone among all the white men with whom they come in contact, is motivated primarily by love for the African and concern for his welfare, and not by motives of gain and self-aggrandisement. To this spirit our schools and colleges, our hospitals and dispensaries, our training and welfare centers all bear witness, and more significant than all these is the active friendship and comradeship between missionaries and Africans all over the continent.

Secondly, the African church is already taking its place as one of the great constructive forces in African life. Most of our western contacts with African culture are corrosive and destructive. The Christian church on the contrary, is in many areas a center of integration, a new focus around which the African community is reshaping its life at new levels.

In this situation our responsibilities are manifest. First, we must avoid the stigma of withholding our best. Doors of opportunity must be opened to Africans in every sphere. Almost everywhere in Africa it rests with the missions to say what kind and quality of education will be afforded to the masses of the people. In some areas government help is available. In other areas not. But almost everywhere the initiative still lies with the missions, together with such leadership from among the people themselves as the missions can discover and train. In many quarters there is urgent need for institutions of higher learning. Everywhere there is pressing need for elementary education adapted to the realities and the needs and the limitations of African life: for training in health, nutrition, agriculture and community living that will enable them to transcend some of the age-long limitations of their background; for education that will interpret to them the culture of the wide world into which they are being thrust despite themselves. Above all there is need for education that is interfused at every point with rich and growing appreciation of the Christian gospel, with its emphasis on life that is rich and free because it is shared with all.

It is our responsibility to help the African at every point of stress and need. These points change as the political, industrial and social life of each territory develops. We must not become bogged down in rigid patterns, formulas or institutions. We must maintain a certain fluidity of approach and outlook, and discover reserves of strength that will enable us to meet each new need as it arises.

We must be prepared to speak for the African in those circumstances where he is not yet able to speak effectively for himself. More than once in the past the witness of missionaries has checked great abuses and promoted the well-being of whole peoples. Today our concern must go deeper and seek to hasten the day when the African will be able to speak for himself with an effective voice in all such matters.

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We are responsible for the utilization of the resources which are entrusted to us in the ways that will best foster and strengthen the cause of Christ everywhere. No longer can any group afford to plan in isolation. Much that we are seeking to do can be done best together. Much cannot be done at all unless it is approached as the common task of the whole church. We must strengthen the Christian Councils all over Africa. They are the most effective organs of coöperation we know. And we must seek to build up a united church that will reflect in its inclusive fellowship the sense of common humanity transcending all barriers of class or race or background, which the African calls *ubuntu*.

Finally, it rests with us to help African peoples to discover their own natural leaders, and to provide for those leaders the opportunities for development and for increasing control of their own affairs in church, school, and community, by which they will be able to grow in power and stature.

Basic in all of this is the question of our own attitude. What we do in Africa will test the genuineness of our Christianity. You recall the story of a mother who gave an apple to her small son and said, "Here Johnnie, divide this with your sister, and be sure you give her the bigger half." Johnnie looked at the apple and looked at his sister, then gave her the apple and said, "Here Sister, you be generous, you divide the apple." It is not enough for us to say to our African Christian colleagues, "*You* sacrifice, *you* practice humility, *you* carry the heavy load, *you* be Christian." Those are the things we must do ourselves, so that by our own example our African friends will be inspired to do likewise.

IV. IN SOUTH AMERICA

GEORGE P. HOWARD

Evangelist at Large in Latin America, Committee on Coöperation in Latin America

The question is frequently asked: Is Latin America entirely Roman Catholic? It is important to know what the questioner means by "entirely Roman Catholic." Is the United States entirely Christian? Of course not; there are too many people who have not yet come under the influence of Christianity.

Is every South American a member of the Roman Catholic Church? Of course not. To begin with, there are not enough churches of that faith to accommodate all the population of that continent. Comparing two cities of about the same size, we shall be surprised to find more Roman Catholic churches in Protestant Philadelphia than in the supposedly Catholic city of Buenos Aires.

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The new industrial masses in Argentina, Chile, and Uruguay have swung completely away from a church which they have found arrayed on the side of privilege. Only a church democratically organized will be able to win these working classes back to Christianity.

Hubert Herring in his book, *South American Neighbors*, says:

The intelligent Argentine . . . expects the women and children to go to Mass. . . . But the leaders in the business and professional and intellectual life of Argentina no longer accept the claims of the church with any seriousness.

French Positivism long ago made it fashionable for the educated man to be indifferent to the claims of religion. It was not considered intellectually respectable to be religious. With an uneducated priesthood the church was unable to stem this revolt of the educated classes. Huge masses of the population of South America are adrift, without church or spiritual anchorage.

Church and state are separated in Brazil, Uruguay, Mexico, Chile, Honduras, El Salvador, Nicaragua, Cuba, Panama, Ecuador, and Colombia. In 1884 and 1894 laws were passed in Costa Rica prohibiting monastic orders and religious communities. Protestants, because they believe in the "open door" not only for themselves but also for Roman Catholics, rejoice that recently those laws have been repealed. But, we ask, just how solidly Catholic can a country be which has expelled the religious orders?

Every South American country is trying to build up a public school system patterned after the American system. In order to prevent priestly meddling with the schools, they are placed under federal control. There is a Minister of Education who forms part of the President's cabinet. So watchful are they of influences which might undermine their free school system that no principal may invite outside speakers to address his pupils, even on character-building topics or subjects of general cultural value, without express authorization from the Ministry of Education.

Just how solidly Catholic can countries be which have taken marriage out of the control of the church, and declared it to be primarily a civil contract? In the majority of Latin American countries no marriage is legal unless performed by a Justice of the Peace. After this the contracting parties may go to any church they wish for the religious ceremony. Priests or clergymen who dare to perform a religious marriage ceremony before the civil rite are fined.

There is a traditional indifference to religion among the masses and sometimes a marked hostility on the part of the new middle class which is emerging. The Roman Catholic Church would like to account for these unhappy facts by blaming it on the missionaries who are supposed to have sown doubts in the hearts of the otherwise faithful.

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We are at present fighting for a world, one of whose freedoms would be that of religious belief and practice. In such a world, how could we accept the idea that religion in certain areas is to be the monopoly of one church? The Roman Catholic Church itself does not accept that as a policy to be applied in this country where she is in a minority. Why advocate it for countries where she has gained dominance, not so much religiously as socially and politically?

Just how Catholic is South America? The average life expectancy in the United States is 62 years and 5 months. In Chile it is 35 years, in Peru 32 years, and in Mexico and Uruguay it is well under 40. The infant mortality in Chile is higher than in any other country of the world except China.

Dr. Charles Morrow Wilson in a recent article in *Harper's* calls attention to the serious health menace which comes from South America. Germs, he points out, do not recognize national boundary lines. He proposes that the United States government engage in a bit of "missionary" work by spending \$350,000,000 to help South America conquer its health problems. This does not sound like a continent that has been neatly and satisfactorily evangelized! And evidently the Roman Catholics in the United States feel that something must be done about it, for they are now sending American Catholic missionaries and nuns to that continent. Five went to Bolivia from their Maryknoll training school in May of this year and fifteen others were to follow in August. I am glad that Protestantism is privileged to coöperate in this good neighbor policy by sending her doctors and nurses, her hospitals and clinics to the needy places in South America.

Illiteracy in South America ranges from 80 per cent in the northern republics to 40 per cent in the southern countries. It is difficult for democracy to succeed in countries where masses of the populations are submerged in ignorance. Protestantism is religion with a book. Wherever it goes it takes the Bible. It is a faith that cannot be professed by illiterates, as the great Argentine President, Sarmiento, once pointed out. Consequently Protestantism generates schools and colleges. Her schools cover the southern continent, and today, as during the past seventy-five years, they are turning out thousands of well-trained young men and women before whom Christ has been lifted up, not only through Bible study but also in the lives and examples of their consecrated teachers.

The Bible is still an unknown book in vast areas of South America. Dr. Navarro Monzo, an outstanding Argentine author and lecturer, pointed out after his first visit to England and the United States the essential difference between an English cottage and a native South American hut. In his book, *The Religious Problem in Latin American Culture* (pp. 17 and 18), he describes the cleanliness and neat-

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ness of the homes that he visited, and concludes regretting that very few of his fellow countrymen would sense the connection between that lovely home life and the well-worn Bible which is always found, he says, in such a cottage. He attributes to the influence of the Bible "the aroused desire for a larger life, a taste for books, for cleanliness, for beauty, for culture" which he found in Protestant countries.

"The Gospel has already been preached (in South America) and very well preached," says another critic of Protestant missions. How true is this? Let Dr. Ricardo Rojas, former Rector of the National University of Buenos Aires and an outstanding Argentine intellectual, answer. In his book, *The Invisible Christ*, he records a conversation between a Bishop and himself. The prelate has remarked that "the Christian tradition is still living in all the Iberian peoples of the New World." To which Dr. Rojas answers: "The Catholic tradition, as an external form, yes, without doubt; but not the Christian sentiment as an inspiration in life." Later he asserts:

I am not speaking of the indifferent or lukewarm people, but of the bulk of the "Faithful" and of the emancipated intellectuals when I assert that in the Argentine there never has been any true interest in the religious problem. That is very serious for a growing culture, because a transcendent philosophy gives a setting and an intensity to ideas, not to mention the moral content it might give to political life.

I recall the testimony of a university student at one of the Y. M. C. A. summer conferences in Uruguay. He told how indignant he became when it was suggested that he attend this conference. "My father and mother," he said, "have always fought religion, and I have thought it my patriotic duty to do what I could against religion in my country. But I must confess that I never heard of religion as you men interpret it—something inside a man which makes him happy and useful. This has opened up to me a new world."

In reporting his recent visit to South America, Waldo Frank asks: "What contacts have we (the Americans) with the Indians, miners, peasants, sheepherders, and humble folk who toil in Mexico or the pampas?" There is no diplomatic contact, of course, nor do American business representatives mix with the masses in those lands. But our missionaries are there, living among them, eating the same food, ministering to them in school and chapel and clinic. The missionary does not talk about the "good neighbor policy"; he becomes a good neighbor. He may not have much in the way of statistics to report to the home church. But he has done what his Master did; he has lived close to the common people.

In his epochal report to the American people on returning from his world trip, the Hon. Wendell Willkie complained of this aloofness on the part of the average American in foreign lands. He said: "One of our representatives to a great power, for example, although he has

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worked for more than twenty years in the country where he is stationed, has not troubled to learn the language of a proud and sensitive people to which he is accredited."

The missionary in South America learns the language of the people among whom he works. His own children frequently learn to speak the Spanish or Indian dialect better than their "barbarous" Anglo-Saxon mother tongue! And if there should be a missionary who is constitutionally unable to acquire the local language, he is returned to his native land. Recognizing the rôle of the missionary in interpreting the culture of the people who sent him out, Gabriela Mistral, the notable Chilean poetess, sent this message to the Protestant Conference of Christian Work held at Montevideo: "Send us not only your business men, but also your teachers and representatives of the spiritual life of the United States. . . . From the other side of the line, among the Catholics, there are a few voices which mingle with yours, and one of them is mine."

The approach of the Roman Catholic Church to the spiritual needs of Hispanic America has been inadequate. We are not sectarian. But we believe that she has not worthily represented the full gospel. She does not bring her people face to face with Christ. There is a lack of spiritual inwardness in the religious life of Latin Americans. In a select few, that church has developed a very fine spirit. But to the masses, with all their crosses and wayside shrines, the living Christ is still a complete stranger. We know what a religion of magic and fear has done for them. It remains to be seen what Jesus Christ can do when he has a fair opportunity in their lives.

As we begin to mingle more closely along the Pan-American Highway with our neighbors to the south, it will mean much if we can all have that mind in us which was in Christ Jesus. The final binder is a unity of personal experience, not political theory. Only those fractions can be added together that have a common denominator. The gospel we take to South America is the gospel of an inviolable brotherhood in Christ Jesus.

WHAT THIS MEANS FOR CHRISTIAN PERSONNEL

I. FOR FOREIGN STUDENTS IN NORTH AMERICA *

E. K. HIGDON

*Executive Secretary, Department of Oriental Missions,
United Christian Missionary Society*

In the academic year 1941-42 there were 8,400 foreign students in North America. Of these, 2,100 indicated on the registration record some connection with some branch of the Protestant Church before coming to this country. Many of these students have completed the graduate studies or the special researches for which they came to Canada or the United States. Many of them have been detained here by the war. Their services in their homelands may be of inestimable value to their churches in postwar days if they can bring to bear upon Christian problems the kind of intelligence and training that they have in their own specialties.

Training for lay service might be offered these men and women in either of three ways or a combination of all of them: (1) special short courses outlined to meet specific needs; (2) study in a few selected schools of religion where the regular courses, or especially outlined subjects, could be pursued by groups of foreign students; (3) social welfare projects undertaken in connection with agencies and institutions that can provide expert supervision.

If short courses are offered, there should be one on the Atlantic Seaboard, one in the Central and Southern states, and one on the Pacific Coast. Such courses might appeal to men and women who haven't finished the research projects or the graduate studies for which they came to North America. These courses offered in the summer time would not take them away from their regular studies or research work.

Our theological colleges and seminaries offer survey courses in the Old and the New Testaments, in the field of church history, of the philosophy and psychology of religion, of theology. For lay service, these survey courses are probably adequate but where professors are available who know the peculiar problems of one or more foreign fields, special courses outlined in the history of the church, in Christian sociology, in the peculiar problems of rural people and urban populations, would be better than most of the courses given regularly.

* Only a brief summary was available for the printed report.

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Whatever type of study is agreed upon, it should be fully supplemented by opportunities of the student to live in social groups and to work in the village and rural communities where American life is more nearly typical than it is in large centers.

II. IN THE SELECTION AND PREPARATION OF NORTH AMERICAN MISSIONARY CANDIDATES

MISS MABEL K. HOWELL

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It is the long-range program of selection and training that I have been asked to consider rather than the emergency measures demanded by the present crisis. At some points it is difficult to separate these two, for "the now" blends into "the future," and the short-term emergency measures will inevitably affect the long-term program. As Dr. John R. Mott has said, "This is a time for rethinking and restating." We need to approach the subject with something of the same intensity as did the Board of Missionary Preparation of other years. Their findings need reconsideration and restatement. There are values there that should not be lost. In all of this discussion, it will be assumed that the Personnel Secretary is the key to any on-going process of selection and training.

1. *Some Essentials in Selection*

Selection in any long-term program should not mean a single act by a board's committee, but rather that slow, gradual process by which prospective missionary candidates are recruited, cultivated, informed, guided, and finally recommended by the Personnel Secretary to the board's committee for tentative acceptance. This is a process that should not be regimented because there is such a difference in the personalities involved. Definite selection, a tentative assignment of field and an indication of the probable type of service to be rendered are essential prerequisites if the preparation process that follows achieves its goal.

It is also an essential aspect of the selective process that the boards lay down for the guidance of the candidate and the Personnel Secretary the prerequisite qualifications to which they will seriously adhere. In these days emphasis is more and more being placed upon broad cultural training, such as would lead to the B.A. and B.S. degrees. This is even true in case of nurse candidates. The selective process should begin in senior high school, and continue through the graduate and professional schools. Missionary work, as a form of life service,

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should be brought to the attention of students who even at the high school stage are receiving vocational guidance.

Due to the present significant educational trend of relating the senior college more definitely with the graduate school, a large opportunity is afforded for the guidance of senior college students who are looking forward to missionary service. They need help in choosing such elective courses as will be significant for later specialized missionary preparation, such as sociology, government, economics, general anthropology, psychology, education,—courses which have both cultural and vocational values.

Equally important in the selective process is guidance as to the best fields of specialization in professional training for missionary service, such as medicine, nurse training, education, agriculture, domestic science and nutrition, social work, theology, religious education, etc. Such guidance should be given in senior college days. Most boards are also requiring at least one year of successful experience in the field of one's specialization. Most important of all in the selective process is the consideration of personality. Nothing can take the place of a forceful Christian personality.

2. *Some Essentials in "Specialized Missionary Preparation"*

"Specialized missionary preparation" can only begin and be adequately carried on after the candidate is assured of his tentative acceptance, has a definite assignment to field, and has rather definite agreements as to the general type of service he will be called upon to render—all this with the understanding, of course, that there should not be too rigid specialization, and that there should always be a willingness to serve at the point of greatest need when emergencies arise.

There can be no one pattern of preparation for all candidates due to differences in previous education and experience. Each person has to be guided individually by the Personnel and Executive Secretaries as to the range of his preparation. The content of specialized missionary preparation should be at least fourfold:

- (a) *It should bear upon the field of service.* Preparation for the field of service should include courses dealing with the history and culture of the people to be served; courses touching upon their religious life and thought, and ways of approach to them; courses bearing upon the economic life of the people; courses bearing upon the degree of expansion of Christianity within the country; courses in cultural social anthropology, and in phonetics and language study. The war emergency has resulted in special stress on language study in this country, if possible, and new provisions are being set up for such purposes.

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- (b) *It should bear upon the missionary message.* Preparation in the field of the Christian message will not always be significant to the theologically trained candidate. Yet there are cases where even for him it would be deemed essential. For lay men and women, however, there is nothing more essential in specialized missionary preparation, no matter how highly trained professionally. Some tragedies on mission fields have arisen where persons highly trained scientifically were entirely unprepared theologically. The essential courses would include as a minimum: the historical approach to biblical study, the foundations of belief, Jesus' principles of living, church history, religious education, and Catholicism (for those going to Roman Catholic lands).
- (c) *It should bear upon the missionary enterprise.* The missionary enterprise affords a very rich and essential field of missionary preparation. Courses should be taken in the philosophy of missions, in the organization, polity, and ecumenical character of the movement; in comparative studies of the problems arising today in such service; and if possible, in a general survey of the missionary enterprise.
- (d) *It should involve the adjustment of professional training to the specific needs of the field chosen.* Probably this is one of the most important aspects of specialized missionary training, although it may not always have been regarded as such. The demand has grown out of experience and the rapidly changing missionary situations. It may be that some will defer this aspect of their preparation until their first furlough.

Probably the need can be best set forth through illustration: Doctors and nurses today, trained for institutional work, may need additional study in the field of preventive medicine and public health services—even in coöperative medicine. Teachers may need to extend their training along lines of adult education, education in family life, progressive childhood education, nursery schools, and particularly in the adaptation of the educational process to life. Theologically trained persons may need courses in education, in personal counseling, and leadership training. The social worker may need a greater degree of specialization (and this is especially true today) in relief administration, child care, community organization, city planning, and other types of social and public services. And last but by no means least, all workers will need a special *plus* training in the field of rural work, which is the newest field for missionary pioneering. This last need cannot be overemphasized.

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3. *Continued Preparation for Furloughed Workers*

The subject under consideration has to do with *candidates* whose "specialized missionary preparation," as we have seen, includes preparation before going to the field for the first time and during the first period of furlough. This preparation should be carefully planned and coördinated. In conclusion, however, emphasis needs to be placed upon the *continuing character of preparation*. In this rapidly changing and revolutionary world, no one in the position of Christian leadership shall consider that he is ever "prepared." Adult continuing education is a very urgent cry of this hour. It is my judgment that *every* furlough in the span of the missionary's service should be regarded as a time for "continuing preparation." This educational need of furloughed workers is recognized, and already short-term schools or seminars are becoming available. These have arisen because of demand.

Especially valuable are the short-term schools for rural missionaries made possible under the auspices of the Rural Missions Coöperating Committee, and the short-term school on nursery and parental education available at the Merrill-Palmer School. Other short-term refresher courses and seminars should be made available, in such subjects as evangelism and in social work and public services. An essential part of such refresher courses should be provision for observation, and periods of internship with existing enterprises significant for the missionary task. It is reasonable to expect that boards should make financial provision for such continuing education.

III. POSTWAR CHRISTIAN RECONSTRUCTION AND REHABILITATION

M. R. ZIGLER

Secretary, General Mission Board, Church of the Brethren

The Christian church is global in its vision and heart. Suffering seems to be universal. Wounds and death abound. Homes and communities are being torn. Resources beyond human imagination are being thrown into destructive channels of life and property. Heavy taxes are being laid upon every home. Poverty and hunger are moving in on whole nations, sweeping away children, women and men. Also, life-giving cattle are dying for lack of food, which will take generations to reestablish. The causes for all this are numerous. Maybe the Christian church must take a larger share of the responsibility than we are now willing to admit.

There is cause for rejoicing however that the church is alive. It has resources of life and means. The response must be on a voluntary



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basis. Lives must be given sacrificially. Money must be given without taxation. To reach the hearts of other people these resources must come from the hearts of those who can give. We have the money and the members ready to serve. Life is available from several sources.

1. There is a large group of young people, both men and women, who are willing to give their lives on a subsistence basis to minister to the needs of others. The church needs to plan for a magnificent army of youth and send them on errands of mercy in the name of Christ.

2. There is a large group of women whose husbands are now in the armed forces who would volunteer to help rebuild that which has been torn down and reestablish homes that have been broken.

3. There is a large number of men who for physical reasons have not been admitted into the armed forces who would be willing to go at a moment's call to give relief.

4. The United States government, through the Selective Training and Service Act of 1940, has recognized religious liberty and the freedom of conscience by making it possible for men who cannot conscientiously participate in war to do alternative service in the interest of human welfare. Nearly six thousand men have already been assigned to camps where they are laboring in the field of forestry and soil conservation. Some of this number have recently been assigned to hospitals and other health projects. These men come from 121 different religious affiliations. They are disciplining themselves for definite work in rehabilitation. They are ready to go anywhere at all costs and hazards. They are the products of the Christian church.

In conclusion, the need is tremendous. The church is the one institution that can serve around the world and be received in all parts of the earth in the name of Christ. There are resources of men and money available. The church should organize itself to move out in this great enterprise of relieving human suffering and establishing the normal life of home and community where people can worship together and become a center of influence and goodwill that the world might indeed become a true brotherhood.

THE FUTURE MISSIONARY FOR JAPAN

MISS F. BELLE BOGARD

Former missionary; now Field and Promotion Secretary for Women's Work, Reformed Church in America

That Americans should bring the good news to Japan is marvelously strange and strangely marvelous. I say this advisedly for the Occidental in so many of his concepts and practices is directly antithetical to those of the Oriental. The American is realistic, practical-minded, efficient, and usually has excellent executive ability. Though he may not like it, he must admit that he has a basic ego that stands out and is repellent to the Oriental. He is inclined to have the "Mr. Fix-it at all points" attitude. When these characteristics predominate in an individual, his influence upon the Oriental is nil. There immediately rises between the two a wall of partition. That, to the Oriental is Americanism, not religion. True, the Oriental does accept Americanism to some extent, but only to the degree that he finds it practical and at the tempo to which he can adjust himself. He will not have that quality forced upon him.

If our highly organized machinery and efficiency is irksome to the Oriental, so conversely is his lack of it as harassing to us. When a Japanese assumes the reigns of responsibility, he does it so differently from the way in which we would do it, that we are inclined to bemoan the fact that things are being driven to certain destruction, that they are going on the rocks, and that the bottom is about to fall out. According to our standards, his line of action is probably imperfect and far from efficiency personified, but it is satisfying to the Oriental.

Let a few concrete examples illustrate the point. When an American missionary was acting as principal of a mission school, the faculty meetings were conducted with expedition and ended after a session of an hour and a half in duration. When a native was placed in the position, those meetings lengthened to two, two and a half, yes,—three hours in duration. How boring it was for me to sit through them and listen to the protracted arguments that could have been thrashed out in smaller committee meetings! But it was Oriental style and it was the way they wanted it done. How unsatisfactory the meetings of shorter duration that I had enjoyed so much must have seemed to them!

You may have heard the story of the Orientals who set out to build a tunnel through a mountain. A group of workmen started at each end of the mountain with the purpose of meeting in the middle. After days of labor both came out at the opposite ends of the mountain.

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The Occidental is inclined to cringe at the total inefficiency of the operation, while the Oriental smiles and says, "We now have two tunnels," and he is happy.

What the Oriental then does not want and what the Occidental could so expertly give him, is Americanism. Just what does the East expect from the West and what are the qualifications for the missionary who is to be successful and efficacious? The missionary must foremost go to the field with a certain frame of mind, which is embodied in three words that President Roosevelt used. He did not use them in speaking of the requisites for future missionaries to Japan but they are so applicable that I shall use them at this point. Those words are "a passion for anonymity." The missionary to the Orient must have a passion for anonymity. He must have a willingness to be forgotten; he must be willing to be in the background and for a long while, unrecognized. More than that, he must be willing to have his talent wasted.

If these qualifications are faced directly, they will be acclaimed as directly antithetic to American standards of success. Were you to approach the possible candidate for missionary service with the proposal that he be willing to be forgotten, that he be in the background, and that he have his talent wasted, he would probably say, "These are not the things that would spell success as I learned them in school." That is true indeed, but for a successful career as a missionary in the Orient, these qualities are most vital.

Not only are these attributes basic, but the Japanese desires them. In addition, he wants a quiet, scholarly person,—a mystic, a prophet, a visionary, and an idealist. He looks for a deeply, deeply spiritual individual,—a person who lives his religion and has something to live. When a man's life begins to show that he "has been with Jesus," the Nipponese place a halo over that individual. The missionary then begins to command the deepest respect of the Oriental; he gains his confidence and counsel and admonition are solicited. Then the native begins to ask, "Is this the way you conduct faculty meetings in America?" "Is this the best way to build tunnels?" and more important, "Is this the change that Christ can make in a human life?" It is again an illustration of "losing your life and finding it."

That this type of person is the one who wins the respect of the Oriental in the long run was brought out in a conversation one day with Mr. Takanaka. This Japanese gentleman had received his M.A. at Columbia University in New York City and I valued his opinions very highly. We were discussing one of the members of our mission. She was a quiet, retiring, reticent, and scholarly individual. Her words were few but when uttered, they were pregnant with thought and empirical Christianity. As the conversation progressed, he said,

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"You ought to try to be more like her." The words were definitely pointed and as the months and years rolled along, I realized that his was a most helpful suggestion. She was the kind of individual the Japanese looked for.

In America today are there young people who will meet the qualifications that are needed? The question is not, "Will there be *many* who will get this kind of vision?" but rather, "Is there a single *one*!" I have one ray of hope that gives me cause for optimism. Today Japan is held before our nation in an exceedingly unfavorable light. Our propagandists are very successful in playing up the treachery of the nation across the water. When good ladies in the missionary societies ask me, "But is there a single one of them you can trust?" I realize how effective and far-reaching is the work of the propagandists. If in the face of public opinion that is prevalent today we find young people who say, "In spite of what the propagandists say, I want to bring the gospel to Japan," in them is our hope. They will be the people who will be sympathetic to the techniques and tactics that must be used. They will be so inflamed with the love of Christ in their hearts that they will understand the peculiar methods that must be used in the Orient. Only that kind of individual will be willing to "lose his life to find it." God grant that there may be scores who will say, "Here am I, send me!" when the closed doors to Dai-Nippon again swing open.

THE FUTURE MISSIONARY FOR MOSLEM WORK

MISS GLORA M. WYSNER

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for the Foreign Missions Conference*

Missionaries who are hoping to do missionary work among Moslems need to be consecrated students. You will notice that I say consecrated students for there is sometimes a vast difference between being only a student and being a consecrated student. The consecrated student, who is ever desirous of learning in order that he may be of more intelligent service to the people among whom he goes, will give himself to specialized studies necessary for his work. These studies will be many and varied. He will need to be a student of Islamics, for no one can work in an intelligent and effective way among Moslems unless he knows Islam. In order to know Islam, Arabic will be necessary. In order to evaluate Islam and Christianity the missionary will need to be a Bible student. Studies in anthropology will be necessary in order to understand the people among whom the missionary hopes to work. Psychology, psychiatry, and many other subjects could be mentioned. The missionary will never need to know all, but must continue to learn and to study all his life, concentrating on those subjects most necessary to the type of work he is doing and to the needs of the people among who he is working.

Again, the missionary to Moslems must have patience, much patience. It may be that he will never see in the course of his missionary career many tangible results for the work he is doing. But he must have patience to keep on, and to keep on and on, knowing that some day the Moslems will come to know and love Christ.

Hand in hand with patience must go vision. Vision to see beyond the present. Vision to see the Moslem world as it may be generations hence. This vision is very essential not only to the missionaries but also to the missions boards. All must come to realize that the work may take many generations, that it will take many missionaries and large sums of money to carry on the work. Unless all can have the vision that the work will in time bring results, although they may not be immediate, it may be difficult at times to sustain the interest and to keep on.

Again, the missionary to Moslems must so live that the people to whom he has gone will "take knowledge that he has been with Jesus." No matter how well prepared the missionary may be intellectually, no matter how well he may be able to preach, nor how many different

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things he is able to do, if the people among whom he lives do not sense in his life the power, the love, the dynamic, which comes from one who has the Christ living in him, then all else is in vain. Dynamic, consistent living, which makes possible for the Moslem to take knowledge that he walks with Jesus, will in time bring the Moslem, too, to feel his need and to seek to find the Christ, whom to know is to love and follow.

WHY I AM GOING TO BE A MISSIONARY

MURRAY S. DICKSON

Methodist missionary candidate, soon to sail for Bolivia

Condensed by David H. Scott

Until very recently, had anyone suggested that I be a missionary, I would have been both surprised and hurt. I defined a missionary as a social misfit, who, unable to make good at home, went abroad to impress the aborigines. Now I am trying to be a missionary, and I am asked to tell you how I became one.

My parents are largely responsible for my present position. Not that they ever intended, or even imagined, that I would become a missionary. But they did read the Bible to all us children, especially the New Testament. Never a night came but what we had family worship: Dad read to us from the Bible, and then we all knelt at our chairs and each of us prayed in turn. This early, continuous contact with the teachings of Jesus could but leave its deposit.

This emphasis on the principles of Jesus sensitized me to discrepancies between the Sermon on the Mount and the world I lived in. I still remember my embarrassment at a Fourth of July Sunday school session when I was six. The teacher was extolling the heroism of our soldiers during the Revolutionary War, and went on to speak of how successfully we had eliminated our enemies in subsequent conflicts. With the naïve innocence of childhood, I, much disturbed, interrupted to ask "What about the Commandment that says 'Thou shalt not kill'?" The teacher said that that was different; but to my childish mind it looked even worse to murder en masse than it did to kill individually.

That same year there was a lynching in our town, and I, too young to understand such things, said it was wrong to torture a man like that, for Jesus said to love one another. An adult spoke harshly, "Hush! niggers aren't men with souls. The good Lord intended them to be bearers of burdens; the Bible says so." But Dad continued to read the Bible in family worship, and I never heard any such passage. Instead I heard about loving one's fellows and doing good.

A few years later I learned about Christianity and economics. The first year all of us boys were old enough to work full time in the fields, Dad told us that if we worked hard and made a good crop, he would pay us so that we could start building up a fund to send us to college. The crop we produced in ordinary years would have brought us more than three thousand dollars. But this year we didn't get

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twenty cents a pound for our cotton. Instead, we got five cents a pound for a crop it had cost us more than seven cents a pound to produce. That winter not only we, but also the children of the mill-hands who spun the cotton into thread and wove it into cloth, had insufficient clothing. The mill across the tracks was shut down because cotton goods were a drug on the market. So I learned that in a capitalistic society a man's living is not determined by how hard he tries to produce goods needed by society, nor even by the quality and amount of the goods he produces. To my childish eyes it looked sinful and unchristian, and even foolish, for people to be denied clothes because there was too much cotton.

So I made up my mind to go to college, even if I did have to sweep out after classes to pay my tuition, for I wanted to understand what made a "Christian" world so different from the teachings of Jesus. I majored in social science. I learned about the law of supply and demand, the law of cause and effect, and also about corporation law. I began to glimpse the forces which controlled the economic and social life of the nation. And I was inspired with the possibilities of these forces if only they could be used to promote the general welfare.

But also during these days I met a number of social scientists who understood the laws of social process, but who were cynical and soured on life and suspicious of their fellows. As economic crisis made the going tougher for political democracy, I saw many liberals turn conservative, and then reactionary. So I learned that knowledge of society and even faith in the British Empire or the Democratic Party were not enough. I learned that it is the motives of men which determine their actions, and that knowledge can be abused as easily as it can be used. I became convinced that the building of a Christian society was even more an affair of the hearts of men than an affair of their minds.

Then I had a chance to attend the World Student Conference on the Mission of the Christian Religion, in Toronto. I discovered that missions were no longer merely instruments of spiritual imperialism; I learned that they were rather a manifestation of Christ's message, "I am come that ye might have life, and have it abundantly." I discovered that missions were concerned with the whole man, not merely with his hereafter, and that eighty per cent of the missionaries my church was sending were technical experts, doctors, nurses, teachers, agricultural and sanitary engineers, and the like. Why, here in missions the church was practicing Christianity in the social order!

In the conference dining hall I found myself next to a boy from Liberia, on the other side of whom was an Alabaman in enthusiastic agreement with his dark brother in their definition of missions. Then I became conscious of the two students opposite me. One was a Chi-

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nese boy in his twenties. The other was a Japanese boy about the same age. And though their countries had been at war for five years, these two Christians regarded each other with genuine affection as they discussed the responsibilities of the Christian church in the Orient. Here was world brotherhood in practice!

This was the beginning of my mission call, though for a time I successfully resisted it.

A little later I attended a conference of Protestant young people in Lima. In the face of terrific difficulties these young prophets from ten Latin American nations and as many denominations assembled to consider the theme, "With Christ, a New World."

I was inspired by the zeal of these people, challenged by their effective Christian social action, won by their kindness to me, a foreigner, one from a land their experience had led them to believe imperialistic.

But it was the trip to Huancayo which made me a missionary. Huancayo is a desolate place, an adobe town of twenty thousand Indians high in an isolated valley of the Andes. John Shappell, a young man of excellent intellect and character, was going to take the directorship of the Methodist school there. John had been well-situated in the school at Callao, prosperous port city only twenty minutes from the heart of cosmopolitan and modern Lima; but when he heard that the school at Huancayo was to be closed for lack of funds, he offered to try to keep the school running. The superintendent of our Peruvian mission remonstrated with him. Very quietly John replied that if he could not go to Huancayo with the support of the church, he would go on faith.

We knew all this. It appeared a little melodramatic, but sincere; so some of us agreed to accompany him to his post. I shall never forget the journey. Crowded into a rented station wagon, we climbed up 17,000 feet in less than half a day. The trip was miserable. We all had mountain sickness, and brake trouble, over a very dangerous road. Over and over again the driver kept asking John, "But, Senor, why must you go to Huancayo. Nobody goes to Huancayo. Why must you go there, and to stay?"

Late that night, after fifteen terrible hours on the road, we reached Huancayo, and I began to wonder with the driver why John had come. It was raining a miserable, drizzly rain that soaked the thatch roofs and ran down the mud walls and bade fare to dissolve the whole town into one vast mud puddle. And when we reached the Colegio Andino, the College of the Andes, two miserable mud buildings inside a high mud wall, I *knew* the driver was right.

But before we left, two days later, in the same rain in which we came, we began to understand why John had come to Huancayo.

We had walked the muddy streets among the poor, dirty Indians,

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illiterate and superstitious; but again and again we had seen in them glimpses of the nobility which was theirs before the coming of the Spaniards. Little acts of kindness, looks of compassion, flashes of inspiration brightened their eyes, and we saw in them their real qualities of character.

The last evening John and I stood under the porch of the patio back of the school. The shadowy schoolyard stretched out toward a high mud wall beyond which stood a row of eucalyptus trees, tall and straight, and fragrant in the rain. Still beyond were the dim outlines of the foothills of the Andes, and above the dark rain-clouds still poured. John told me of his hopes and dreams, the plans for his work. If he could spend twenty years with these people high in the mountains, teach them a little about health and sanitation, a little about better methods of farming; if he could teach them to read and write; and most of all if he could bring to them some vision of the saving power of the vibrant, living Jesus who is the Lord of the evangelical Christians, he would not have worked in vain, for in such solid people as these Indians lies the hope of Peru.

The rain let up a little, and John stopped speaking. The patio was silent but for the sound of water dripping from the eaves, and the smell of the eucalyptus leaves, crisp and spicy, filled the air. The clouds beyond the trees above the hills parted a little, and suddenly the full summer moon of the Andes broke through. And in that moment of unearthly beauty I caught the vision of the essential beauty of these mountain people about us, and I understood why John had to go to Huancayo.

And also in that moment I understood why every one of us who pretends to be a Christian at all must go to Huancayo—to our own Huancayo—wherever it may be.

For in whatever town we live, and whatever job we hold, there is work just as dirty, just as unromantic, and just as divinely beautiful as John's work in Huancayo, Peru. For some of us it may be the deadly but necessary routine and red tape of the board offices; for some of us it is the privilege of doing the work on the field; for yet others it is the thankless task of being a prophet in one's own home town. But whoever we are, if we are Christians we have a Huancayo; and the extent of our Christianity is measured by our devotion to our own mission.

THE NEGRO IN AMERICAN DEMOCRACY

A. PHILIP RANDOLPH

International President, Brotherhood of Sleeping Car Porters

Condensed by R. H. Edwin Espy

The problem of the Negro is a problem of discrimination, segregation, and Jim-crow in the economic, political and social life of America. The Civil War—America's second or bourgeois revolution—was uncompleted, and hence unlike the bourgeois revolution of nineteenth century Europe, failed to transform the black slaves into free workers and independent peasant proprietors. The attention of the American national community was turned from the social idealism of consummating the liberation of the former slave to the matter-of-fact Yankee business of consolidating the Union as a political agency to subserve the interest of an incipient and nascent monopoly capitalism.

Thus, the freedom of the Negro slaves was sacrificed upon the altar of an expanding capitalistic economy. Albeit, in negation to its basic tenets, the church reflected the dominant economic forces in the American scene and blessed this tragic political opportunism. Nor has Protestantism or Catholicism or the Republican or Democratic party of America from Abraham Lincoln to Roosevelt's New Dealism ever seriously challenged this socio-economic and political racial arrangement of the South.

We, therefore witnessed the rise of peonage or a form of involuntary servitude, the company store or the turpentine still, the lumber camp and the cotton plantations, vagrancy laws, convict labor, grandfather clauses, white primaries, poll taxes, lynching-mob law and Ku Kluxism, racial discrimination segregation and Jim-crow, bi-racial public and private schools and churches—all constituting a well-defined system for freezing the Negro in the status of inferior economic, occupational and civil citizenship.

Having practically re-enslaved the Negro freed-man through forms of political and economic disfranchisement, the old South sought a moral and ideological justification for its act, and hence the Tillmans, Cole Bleases, Vardmans, Thomas Dixons, Bilbos, and Eugene Talmadges of today preach the doctrine of Negro inferiority of Negro domination and white supremacy to make American public opinion subscribe to the process of dehumanization of the Negro.

Today it is apparent that the South has practically conquered the spirit of America and compelled it to accept its ideology of racism. This is manifest in the position of the church itself. The white church of America subscribes to this doctrine in maintaining a religious

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ceremonial dualism for white and black Christians. As a champion of the principles of Jesus Christ, it has failed and failed miserably.

Flagrant instances of anti-social behavior and un-Christian practice may be seen in the position the Negro found himself in when the present World War began. When he went to defense industries for jobs, he was either flatly told that he was not wanted or given the run-around. Defense training courses were closed to him; government departments discriminated against him as private industry; trade unions refused Negroes membership; the armed forces including the army, navy, merchant marine, and coast guard while giving first class status to our foreign brothers such as Filipinos and Chinese, put Negroes into segregated and Jim-crow divisions. The navy, although making some concessions to the clamor of the Negro people for consideration, still refuse to make Negroes commissioned officers. The Red Cross relents and accepts Negro blood, but Jim-crows it, and Negro women although accepted in the WAACS are trained and maintained as segregated units. Doctors of color can only practice on soldiers of color. The great mass of Negroes recruited for the army are placed in labor battalions; a Jim-crow school for Negro air pilots is set up at Tuskegee. Negro soldiers are mobbed, shot and killed in Fort Dix, New Jersey, Fort Bragg, North Carolina, Alexandria, Louisiana, Little Rock, Arkansas, and various other sections of the country.

Because of this outrageous violation of democratic practice and principle and the failure of Negroes to secure jobs in the defense industries Negro leaders planned a march on Washington July 1, 1941, in protest of this condition. The March on Washington Movement was supported by the Negro churches of various denominations as well as the Negro workers and professional groups. It demanded an executive order to put a stop to discrimination in defense industries and the government. Because the executive order was granted the march on Washington was called off but not abandoned. Negroes may yet be compelled to march.

As a result of the activity of the Fair Employment Practices Committee, created in 1941 by President Roosevelt, which investigates charges of discrimination, on account of race, color, religion or national origin, a good number of defense industries have employed Negro workers and some of the trade unions have relented in their rigid application of the closed shop contract and permitted Negro workers to secure employment. The Committee is handicapped, however, because of two things:

1. It is submerged as a result of an order issued by the President, a few months ago placing it in the War Manpower Commission, under Paul V. McNutt. It is no longer independent with sole responsibility in the President, as it was in the beginning.

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2. The Fair Employment Practice Committee has never received adequate funds to provide proper personnel and machinery for policing the Executive Order. White Southern politicians and indifferent Republicans are the cause of it.

But the question may be raised as to the advisability of the Negroes fighting at this time for their democratic rights, in view of the war. It is my position and the general feeling of practically all the Negro leaders throughout the nation that the Negro must fight against discriminations wherever they appear at this time and to insist upon the status of a first class citizen. We believe that the fight for democracy on the home front is a part of the fight for democracy on the foreign front. It is our position that it is not enough for the United Nations to win a military victory alone for it is possible for the armed forces of the United Nations to prevail and the Anglo-America Empire Systems to remain with their old policies and practices of imperialistic oppression and exploitation of the darker races. We stand for all-out support for the War by the Negro. This he is giving with his life, blood and treasure. Racial discrimination is not only sabotage of the struggle of the United Nations but it is treason to democracy, and when we discriminate against Negroes here at home in defense jobs, we discriminate against soldiers, and sailors, upon the far-flung battle-fields of the world and the seven seas. When we deny the Negro the opportunity to build ships, tanks, guns and airplanes, we may be withholding some instruments of war from the armed forces or prevent them from reaching our boys in time.

What can the church do to make racial relations better, more constructive and creative? I suggest the following:

1. The white church could set aside a week in which sermons could be preached and religious meetings held for the specific purpose of impressing the membership with the necessity of translating the principle of Jesus Christ into reality by the employers and workers who are members of the church.

2. Print in the church bulletins the Executive Order of the President with a description of the effect of race prejudice on national unity.

3. Demand the abolition of the segregation of Negro blood by the Red Cross.

4. Demand the abolition of discrimination in the armed forces of all forms.

5. Call for the abolition of discrimination in the government.

6. The church should cleanse its own temples of the sin of race discrimination, segregation and Jim-crow.

7. Form a church committee for the purpose of supporting the Anti-Poll Tax Bill.

THE NEGRO IN AMERICAN DEMOCRACY

8. Call for membership for the Negro people on the peace commission of the United States which will help to make the peace of the world.

Witness the control of the South over the Senate today. In the House of Representatives the control of committees by southern race-hating politicians is distressing. These men have the highest contempt for democracy and democratic institutions such as the right of suffrage, trial by jury, right of petition, freedom of press, speech, assembly, unless these freedoms are for white men only. Thus the need today for the church to raise the banner for the Brotherhood of man and the application of Christian principles without regard to race, color, or national origin.

If this war does not achieve racial, economic, political and social equality for the Negro and all of the darker races, it will have been fought in vain and will be only a prelude to a more terrible war between the colored and white races of the world.

AMERICA'S MINORITY GROUPS IN WAR AND PEACE

RABBI ABBA HILLEL SILVER

The Temple, Cleveland, Ohio

Condensed by Raymond P. Currier

I wish to speak to you this morning about anti-Semitism which may be creating another terribly difficult minority problem in America unless we are forewarned and forearmed. Why did the tide of racism and anti-Semitism rise in our country and in the world in recent years? It rose because there were powerful agencies intent upon making it rise. Of these, the most powerful is the Nazi régime in Germany. Racial inequality is one of the chief characteristics of the new social order which the Nazis hope to establish on the ruins of the old whose foundations were liberty, fraternity and equality. In their hands racism has also become a major technique of imperial expansionism and a part of the strategy of Total War.

That it has become serious in recent years is due solely to the fact that the ever-widening circles of politically-motivated anti-Jewish propaganda, originating in Nazi Germany, have finally reached our shores. Reactionaries are everywhere eager to associate the Jew with all the political and economic measures which they dislike, whether it be the New Deal, labor legislation, social security, the C. I. O., Socialism or Communism. The equation Jew = Communism, or Communism = Jew, served the purposes of the Nazis in Germany most admirably. By means of it they destroyed the German Republic. After the Stalin-Hitler pact, they abandoned it, for it was no longer good policy to attack Communism. Hitler accordingly ceased to denounce Jewish Bolshevism. He found it expedient to denounce democratic plutocracy. And in democratic plutocracy Hitler again found the ever-present and accommodating Jew. After Hitler broke his pact with Stalin he resurrected the Jew = Communism line, and his propaganda since has again been frothing about Jewish Bolshevism.

Why did the Nazis in the earlier stages identify Communism with the Jew? For the same reason that sixty years prior to their time, Bismarck had identified all the liberal movements of his day with the Jews. For the same reason that the Dominicans and the defenders of the crumbling scholasticism attempted to discredit Humanism and the New Learning in pre-Reformation Germany by branding *them* as Jewish. The guiding principle is always the same:—inodiate a cause by tagging on to it an unattractive label!

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...In postwar Germany there were millions of men whose conditions were intolerable, and who were turning to Socialism and Communism. In the last free elections in Germany there were over seven million votes cast for the Socialist ticket, and some six million for the Communist ticket. The problem which confronted the frightened industrial, military and Junker classes of Germany was how to check this stampede toward radicalism, and how to deflect the resentment of the masses away from themselves. The problem, too, was how to assuage the sense of national hurt and humiliation induced by the defeat in the war. Where could they find a visible scapegoat upon whose back all the sins, failures and miseries of the German nation could be put? Such a scapegoat was not difficult to find. A small, defenseless minority, the Jews, against whom there already existed a none-too-latent historic prejudice was fortunately available. From there on it was simple.

This propoganda, intense and skillful, and heavily financed by great industrialists—some of whom have since been disillusioned—went on for years, and it succeeded in undermining the peoples' faith in democracy and liberalism. Anti-Semitism was thus exploited, in a political and economic struggle, to defeat progress and to save reaction.

Anti-Semitism in the United States today is a powerful, perhaps the most powerful weapon in the hands of economic reaction. It has been and will be increasingly used by all its unscrupulous lackies and henchmen. It has become an accepted technique. And there are Thyssens here as there were in Germany who, rather than see their economic privileges undermined, would welcome the destruction of our free democratic institutions.

Anti-Semitism is today no longer the slightly embarrassing thing that it was in the past—something to be counteracted by easy-going, good-will movements. It is a far more sinister thing. It is a powerful and dangerously imminent threat to American democracy.

What can be done to counteract it? There still remains, of course, the old-fashioned but very dependable method of democratic education. Then democracy, generally, should cease to be naïve, trusting and doctrinaire. It must aggressively and relentlessly expose and harass every form of propaganda which is hostile to our basic conceptions of life and government. Laws should be enacted—if they do not already exist—against the public vilification of any race or religion and against the incitement of people against any race or religion. Increased opportunities for contact between all racial and religious groups in America, for the discussion of their common problems and for a survey of all areas of friction, are highly desirable. The times call for frank and honest self-criticism on the part of all, Jews and non-Jews alike. It would be very helpful if each group would begin

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to beat its own breast instead of beating its neighbor's breast and would confess "mea culpa." . . .

There was a race problem in the United States long before the Nazis kindled the Jewish race problem. There was a Negro problem, and there is a Negro problem, American-made—not imported. Here is a test of our sincerity. The Oriental Exclusion Act is another. The Chinese are our gallant Allies in this war for human liberty, and yet no Chinese can become a citizen of the United States.

What is needed most in order to stem the rising tide of race prejudice which will disfigure our common life is to discipline ourselves to treat men as *individuals*. The very genius of democracy is to treat man on the basis of his inherent humanity and his inalienable human rights.

THE BASES OF A JUST AND DURABLE PEACE

GORDON A. SISCO

General Secretary, United Church of Canada

Condensed by Joe J. Mickle

Any pronouncement of the Christian Church touching upon political and social problems should derive from the Christian revelation. There will be pronouncements made on postwar problems by those who care little about the way of life which the gospel of Christ sets forth.

Our approach is different. We must be clear that what we say is not just the projection of our own refined thought, or our ingrained prejudices, but the logical outcome of that which is derived from the revelation of God to men through Jesus Christ our Lord.

It is now impossible to realize a universal fellowship in Christ on the basis of unreal national sovereignties—that conception of sovereignty which assumes and declares that each nation has complete authority in the management of its own economic and financial affairs. No, this assumption that you can divide the world up into some sixty sovereign groups, each going its own way as absolute, is one of the causes of modern warfare. It is the cause par excellence of this present global war, and it is judged and found wanting by Christ who is the judge of all men.

Take another basic thought which derives from the Christian revelation. It is clear that the motivating spirit of Christ was the mastery of things for the welfare of man. It is equally clear that the motivating spirit of our industrial order has been the mastery of man for the getting of things.

But when the time came that our machine could do all these things without any margin of scarcity, and refuse to do them because the doing of them would not yield returns to the owners and investors, a cruel and baffling situation arose. Here, too, we have one of the causes of this present global war. Today we are organizing men and resources for the winning of war. Why can't we organize them for the uplift of humanity?

We go on to say that the extreme inequalities of wealth should be abolished, that our social order should be based on a concern for human and spiritual values rather than on a material concern.

Our task in the United States and in my country is to create a Christian public conviction about postwar changes in the light of the pronouncements we have made as Christian guides and leaders. The task is both difficult and urgent. It is difficult because we are dealing

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with a people who have not been chastened by suffering. When the government restricts our use of gasoline and rubber and tea and coffee, we feel oppressed. When our profits are restricted we say that Roosevelt is using the war to strengthen the New Deal.

Long generations of material prosperity and with it a growing sense of great power, have brought American democracy such a long way from the requirements of making a better world as to make one wonder whether this great, strong nation will sustain the ideals and the self-sacrifice required over a long period of time for the shaping of a new world.

In fact it is just possible that this nation, which is more articulate than other nations about a just and durable peace, may show such resentment over centralized controls, based on executive orders, as to bring about two years hence such a swing to the right with domestic issues uppermost in the voters' minds as to make steadiness of purpose for the international task more difficult than ever.

Another difficulty we face derives from the fact that our responsible leaders are evidently not in agreement as to the kind of world which should emerge following the cessation of hostilities. We have no banner behind which to march. We have no battlecry of freedom. The Atlantic Charter, which was drawn up before Russia and the United States entered the war, is a document that you can read anything into and anything out of. It is clear that President Roosevelt and Premier Churchill are not in agreement as to the full implications of the document.

"Secret agreements secretly arrived at"—that was the criticism which America heaped upon Europe at the close of the last war. But now America, by this same method, may be forcing us along a road that others never dreamed we would have to take. This trade with Darlan who has come among us as the constitutional representative of Vichy in Africa—what does it mean?

It may be that certain die-hard groups in the United States and Britain—not to say anything of ecclesiastical powers—may so fear Soviet Russia and her gain in prestige as to welcome any policy which will hinder or forestall her economic and social contribution at the peace table.

It isn't a war which you can fight to a conclusion in a military sense and then turn round and decide upon the terms of peace. The terms of the peace are being decided now by the direction we propose to move in. If we do not make it a war for principle we may wake up to find we have fought it to no great end.

There is an encouraging side as far as we are concerned. There is a great core of agreement on basic principles of the peace as be-

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tween the church groups in the United States, Canada, Great Britain and perhaps in Switzerland and Sweden.

It seems to me that we must find out what this core of agreement is and unite on it rather than unduly stress certain issues that may divide us. Indeed, I should like to see, meeting in Geneva, as soon as hostilities cease in Europe, a group of church leaders, associated in some way with the World Council of Churches. I should like to see such a group in a position to speak on behalf of all of us as to the Christian bases of a just and durable peace.

I close on a note of caution. We cannot hope to realize Utopia following this war, even when as nations and as churches we have done our best. We are not going to have a clear-cut world government of limited powers working under a federal type of constitution at ten-thirty on some fair day in 1944. World governments are not erected in that way.

We must be ready to encourage the consolidation of a position here and another there provided we advance in the right direction. We must hold together as allied nations in order to provide a necessary permanence of foundation for new international instruments and structure. We must be ready to accept the approximate results for keeping our eyes fixed on the ultimates.

We must live by hope. Not hope that any postwar settlement or world order will be the Kingdom of God in its fullness. But hope, that by God's grace, we of this generation may solve some of the urgent problems of living together in an interdependent world.

THE REBUILDING OF A SHATTERED WORLD

THE HONORABLE FRANCIS B. SAYRE

High Commissioner to the Philippines

Condensed by Luman J. Shafer

It is a good time for Christians to be alive. Men and women are searching their hearts and seeking anew the pathways of reality. During times of ease and times of prosperity, men, absorbed in constructing railroads and building industrial empires spend and are spent in the world of material effort. The Nineteenth Century was a time like that.

The mills of the gods grind slowly; but materialism and selfishness in the end bear their inevitable fruit. America emerged in 1914 wealthy and powerful beyond her dreams, but confronted with three haunting problems—one in the field of industry, another in that of economics, and a third in the realm of international politics. Because these problems are still unsolved, they must be the vital concern of every forward-looking man and woman today.

The industrial problems came as the very natural result of our intensive drive to accumulate material wealth. Human values were eclipsed. Capital was invested and effort concentrated in whatever enterprise would yield to the investor the highest monetary returns, quite regardless of human needs. The result was permanent mass unemployment—what has been called “the most hideous of our social evils.” There followed growing unrest, social maladjustment, ominous fissures and cracks in the industrial foundations of the West. In these developments America did not stand alone. England, France, Germany, and other industrial nations were facing the same darkening horizon.

In the economic field an equally grave problem developed. Unless a manufacturer can secure the raw materials he needs and can get his goods to market, he must close his factories. Obviously, growing industrialization in every nation demanded freer access to foreign sources of supplies. Yet the trend of international trade practices was in precisely the opposite direction. With every country pushing up its trade barriers to ever greater heights, nations were forced into an economic nationalism which if unchecked threatened to disrupt in time the very foundations of the economic and commercial structure of the world.

In the realm of international politics the unsolved problem of competitive armament-building hung, like a sword of Damocles, above our heads. It was thought that peace could be made secure by lining

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up the nations of the world into two opposing camps, with the material strength of each so nearly equal that neither would dare to attack the other.

Any system of nicely balanced military alliances is bound to develop sooner or later into a race in competitive armament building, with costs mounting in a continually ascending spiral. To such a race there can be no relief except war. The storm broke in 1914 with the crash of the first World War.

War itself does not solve problems. It multiplies and intensifies them. What the Allied victory did achieve was to give to statesmanship an unparalleled opportunity to work out and apply solutions upon which a stable civilization could be built.

Emerging from the war, America found herself in the forefront of a surging army of humanity looking to her as the nation of supreme power to lead the world to salvation. But America, engrossed in her own affairs had no clear-cut vision of the goal ahead. America lost the lead that was hers. The youth whom she had sent to France on a crusade to "make the world safe for democracy" came home to find the ideals for which they had offered their lives apparently in the scrap heap. What else could happen but a tidal wave of disillusionment and cynicism. It poisoned our faith in the goodness of life and in the destiny of America.

Unhappily America's experience was not unique. All over the world the same forces of materialism and cynicism gained ascendancy. Capitalizing upon this tragic situation, the Nazi group emerged in Germany, the culmination and embodiment of stark materialism. In utter contempt for the spiritual values and moral foundations upon which alone civilized life can be built, they called upon all Germans who believed in sheer brute force as the source of greatest power on earth to join with them in fighting their way to a position of mastery over Europe.

All of us know that a mere military victory, important and essential as that clearly is, will not bring us a lasting peace. At the conclusion of the First World War, because the basic problems growing out of a materialistic civilization were left unsolved, we gained only a short respite between wars and failed to achieve lasting peace. The situation now is infinitely more grave. If we lose our chance again, our plight will be critical indeed.

At such a time comes the crashing challenge of Christianity. The Western world has tried to build a civilization based upon the thesis that the source of maximum power lies in naked material force, that happiness and well-being come through acquisition of material possessions. Yet if the principles which Christ taught are true, it is clear that no civilization resting upon such a basis can endure. Christ

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taught that love is the source of greater downright power and greater permanent strength than physical might, that all men are linked in inescapable brotherhood and that the practices which sin against brotherhood make for disintegration and decay.

Christians know that the only possible solutions for the basic problems which today threaten disaster lie along the lines of Christianity. Selfishness and greed and materialism are disruptive forces which constantly tend to tear the world apart. Progress can come only through the cohesive forces of human brotherhood.

Christianity is not merely a brooding beneficent presence in the sky. Either it is an active, living force shaping and qualifying our national and our daily life—or it goes by default. If it is to play a vital part in America's future life or in the shaping of the postwar peace, it must prove itself a dynamic force now, when America is going through the fire. Obviously, America's first task is the winning of the war. If we can keep our freedom and the power to hand down to our children a decent world, nothing else matters very much.

After the war is over, Christians are vitally and tremendously concerned with the making of the peace. It must be a Christian peace. No other kind of peace will prove lasting.

God created this a moral world in which disregard of truth, of justice, of the needs and well-being of others, the placing of material values ahead of spiritual values, is bound to bring disaster. Only attitudes and activities consonant with God's moral ends can succeed. Economic systems built upon our selfish disregard of the needs and happiness of other human beings cannot ultimately endure and will in time dissolve under the pressure of His persistent will. International relations resting upon nothing but material force will crack and fall to ruin under the relentless operation of His moral law. God cannot be frustrated.

Lasting power is won, not through the compulsion of material force, which only builds up hate and counterforce, but through the winning of men's minds and hearts. The road to thunderous power lies through understanding and love,—not through material force. Whether we happen to be Christians or not, that is one of the inescapable verities of life.

A Christian peace demands, first, the elimination of the old conception of Balance of Power—a conception premised upon each nation's self-sufficiency and utter unconcern with the welfare of other nations or with humanity. The Christian conception of human brotherhood will take its place. Nations will find the means of coöperating and working collectively for common ends or there will be no lasting peace. This means the setting up after the war of an international

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control and limitation of the building of armaments. Toward this great end America must assume a responsible leadership.

A Christian peace demands, secondly, that, following Christ's insistence upon the supreme value and sacredness of human personality. No peace based upon a policy of exploitation can be a stable one and no arrangement or treaty which denies or cripples human freedom, for which humanity has fought and bled and died since the beginning of history, can be enduring.

Thirdly, a Christian peace will be based upon economic freedom. If in each country selfish blocs of producers, in the interest of obtaining artificially maintained prices for their own products, press continually for heightened trade barriers so as to exclude foreign competition, the result will be the strangulation of international trade which constitutes the very lifeblood of modern industrialized nations. What else can follow other than an embittered economic warfare and hostility which in the end spells disaster? A Christian peace will be built upon the suppression of discriminatory and anti-social practices in the field of international trade and finance.

What profoundly concerns you and me is that we cannot leave the task to statesmen alone—even to Christian statesmen. Statesmanship unsupported by the people cannot build a new world. All that statesmanship can do is to point the way. National destiny in the long last is determined by the desires and understanding of the common people. And if the New World is to be built upon Christian fundamentals, how else can the foundations be laid save through our work—through each one of us imparting by our lives and by our words to the individuals whom we touch a truer and a deeper understanding of Christ and of Christ's truth?

The imparting of faith is always an intensely personal and individual task. It is not wrought with the blare of trumpets. Christ in His own life chose the only truly practical way. His method was exclusively the magic of personality playing upon individual personality. He trusted everything—all that He had lived and worked for—to a little group of intimate friends and followers, who deserted and even denied Him at the end. At the time of His death His method seemed like utter failure. And yet through that method this inexplicable man has shaken the world and gripped humanity as no one else has ever done in all history.

We who believe in Christ face heavy responsibility today. We know that only as humanity builds on the fundamentals that Christ taught can it go forward. And as Christ trusted His little group who loved Him and believed in Him 1900 years ago, so He is depending upon us today.

The world everywhere around us is dark with suffering and tragedy

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—because men have been building on false foundations. They have not understood.

Until humanity comes to believe in the principles of Christ and to build upon them, no possible economic programs or social reforms or political arrangements or international conventions, no amount of good will or peaceful desire or progress of the arts and sciences—ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first. In a world “so various, so beautiful, so new,” but so torn by confusion and struggle, so darkened by suffering, the primal task of those who have caught the vision of Christ’s message to men must be to impart to others this burning light.

What does this mean for you and for me? It means that with devotion and consecration and love each of us must radiate the light of our faith to those around us. Little groups of Christ-lovers will spring up here and there—passionate, consecrated men and women; and upon these little groups or “cells” throughout the nation, throughout the world, a great regenerating and recreating movement, if God so wills, can be built. The time seems ripe. But first the groundwork must be prepared. True Christians must be at work upon this immensely vital movement.

Our task is clear. God grant that we may not fail Him!

OUR HERITAGE OF RELIGIOUS FREEDOM

This statement (except for variation in words in parenthesis) was adopted jointly by the Federal Council of Churches, the Foreign Missions Conference of North America, and the Home Missions Council at their annual meetings in December, 1942, in Cleveland, Ohio. It is their answer to statements of the Roman Catholic Hierarchy in the United States implying that the carrying out of the "good neighbor policy" to Latin America makes necessary the stoppage of Protestant missionary efforts in South American countries.

The struggle for freedom, now raging throughout the world, turns our thoughts to our American heritage. The men who founded the United States sought freedom under God in the Western World and bequeathed freedom to their heirs as their most precious possession. At a very early time in the country's history liberty was granted to all religious groups to enter the national territory and to practice and propagate their faith within and outside the nation. In keeping with this doctrine of religious freedom, which is inherent in Christianity and associated historically with the Protestant expression of the Christian religion, the rights of religious minorities, both Christian and non-Christian, have been sedulously respected. Our national experience has been that the free inter-action of religious faiths, and the endeavor of each to express the truth and goodness for which it stands, have been an important factor in the cultural development of the United States. For in the things of the spirit, as in things material, the principle of monopoly has had, and will continue to have, most unhappy results. We rejoice, therefore, that a country, predominantly Protestant, in which the great majority of those who make religious profession are members of denominations born of the Protestant Reformation, is committed by tradition and experience, to favoring complete religious liberty in all parts of the world.

In the exercise of this freedom, and under the sole impulse of their religious faith, Protestant Christians from the United States have been emissaries of goodwill in every region of the globe. Through the circulation of the Bible in a thousand languages and the proclamation of the truths contained therein, by the establishment of schools and hospitals, by industrial and agricultural effort in rural areas, representatives of American Protestantism have given practical expression to the implications of the Christian Gospel. They have also coöperated with national groups in many lands to promote human welfare in all its phases. By such activities they created, as an undesigned but happy consequence, a reservoir of goodwill towards this country.

This may be equally affirmed of the work of Protestant Christians in the lands of Asia and Africa and in the Hispanic American lands

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which are our neighbors. Among the citizens of the United States who have contributed to spiritual and cultural advancement in the sister republics of Hispanic America are names of men and women of Christlike spirit who, unashamed of the name of missionary, devoted their lives and talents to those lands. The memory of many of these is today revered in the countries which they served, while institutions which they founded continue to be popular centers of cultural influence and patterns of humanitarian endeavor. Through the work of these men and women and their successors, elements of supreme worth in the religious and cultural heritage of our country have been shared with Hispanic America, while innumerable links of understanding and mutual confidence have been forged between the Americans.

It is with deep concern, therefore, that we have witnessed an effort now publicly endorsed in the United States by the Archbishops and Bishops of a sister Christian communion which constitutes a religious minority in this country, to set the relation of Protestant Christianity to Hispanic America in a perspective which does violence both to historical truth and contemporary fact. We deplore the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians in the proclamation of their faith, while by implication reserving for themselves the right to the universal proclamation of their own. We can imagine no policy more certain to project into the New World the baneful intolerance which is now producing such tragic consequences in the contemporary life of Spain. We, accordingly, feel it incumbent upon us to make the following simple and plain affirmations:

First: The Federal Council of the Churches of Christ in America, the Foreign Missions Conference of North America, and the Home Missions Council of North America stand, and will continue to stand, for the principle of religious liberty and for the rights of religious minorities in the United States and throughout the world.

Second: The boards (churches) represented in this Conference (Council) will continue to express solidarity with the national and autonomous Protestant churches in Hispanic America, whose numerous members are loyal and patriotic citizens of the countries where they dwell. They will also continue to avail themselves of the constitutional freedom which the republics of Hispanic America grant to the representatives of every faith. Their controlling aim in the discharge of their ministry will be, as it has always been, to have a part, however humble, in interpreting the significance of our Lord Jesus Christ for life and thought in those great and growing nations.

Third: We affirm, with full and first-hand knowledge of the facts, that, so far from Protestant institutions and the representatives of

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Protestant Christianity being a peril to good relations between the Americas, they are today, with some easily explained exceptions, and have been for decades, regarded with great favor by governments and peoples in the countries where they are located.

Fourth: While obliged by circumstances not of our seeking to make this statement in order to clarify the American Protestant position upon a crucial issue, it is nevertheless the judgment and desire of this Conference (Council) that Protestant and Roman Catholic Christians should combine their influence, in these days of supreme crisis, to work for religious freedom and the other great freedoms, both now and in the postwar world.

A MESSAGE FROM THE FOREIGN MISSIONS CONFERENCE TO ITS CONSTITUENCY

*Presented by the Committee on International Relations and World
Peace and adopted by the Conference on December 10, 1942*

The Foreign Missions Conference of North America, uniting the Churches in their world-wide missionary effort, is at the heart of the struggle for orderly international relations. In current public discussions we are now hearing it said that new spiritual undergirding is prerequisite to a more orderly arrangement of world political power. The spiritual foundation which the world Christian mission has been seeking to lay across lines of race and nation provides such undergirding and is the only hope for a world order adequate to the new day.

The foundations already laid have not been shaken by the war. In fact, in many countries not directly affected by the conflict the Christian Mission goes forward with enlarged opportunity. Even in places where missionaries have been evacuated or interned, the Christian Church is carrying on, and in the face of nationalistic pressures is keeping itself loyal to the ecumenical fellowship. We bear testimony to the unfaltering faith of national Christians and their missionary colleagues in war-torn lands, and to the loyal, prayerful support of the Churches in North America. We record our thankfulness for this continuing vivid demonstration of Christian fellowship across national lines, some of them lines of political enmity.

There is emerging today a revolutionary demand for full human rights for all people. In a large measure, this is a product of the world Christian mission. We shall continue to work for better understanding between races. This is an essential part of our mission. The coming decade must be a period in the world's history when the common life of all shall be brought nearer to justice and equality.

In the face of economic and political exploitation, we pledge ourselves to uphold the rights and privileges of all peoples without discrimination of color or race. We dedicate ourselves to unceasing vigilance in interpreting to the public and to councils of State the basic cultures, needs, problems and aspirations of the peoples among whom we labor.

We are deeply concerned by the crescendo of hatred and vindictiveness especially toward the Japanese people, and believe that it endangers gravely the prospects of interracial understanding in the postwar world.

We stand squarely against any postwar planning which looks toward a dominant control of the world's affairs by white peoples. We

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believe that the only ultimate hope for enduring peace lies in sharing of responsibilities and privileges by all races alike. Conversely, we believe that the unequal treatment of certain peoples and races will but lead to more terrible wars.

We resolve to keep the Christian fellowship unbroken. It is a primary duty of the world mission to make clear the ecumenical character of Christianity to the peoples of all lands, and especially of lands where there exists strong suspicion that Christian missions constitute a forerunner of Western imperialism. It is our obligation to separate our missionary efforts from any entanglements which would justify such suspicion. Only as the church in North America maintains throughout the war its supra-national and truly ecumenical loyalty will the missionary enterprise be enabled to enter upon an era of better understanding in its contact with the peoples it seeks to bring into the Christian fellowship.

We call upon the churches to make more resolute and realistic their study of a just and durable peace, and to prepare now for the sacrifices necessary to achieve it. The fact that we are today parts of a warring secular culture should never blind us to our missionary responsibility for the removal of the roots and causes of war.

We must enlarge our ministry to the constantly increasing needs of starving and homeless populations. Our aid to China, for example, though significant, is still tragically inadequate. The precedent established by the sending of supplies to Greece should be followed vigorously by relief to other parts of suffering Europe.

We should lend our full support to new, promising types of Christian service, initiated by national Christian movements or by individuals, which may be called for by such tasks as rehousing scattered homeless populations, city planning in industrial communities, reconstruction of institutions of human welfare and of home life, agricultural and industrial rehabilitation and new educational ventures.

Finally, we would call the churches to prayer. Let us pray with thanksgiving for the younger churches, for their loyalty to our common Lord and Master, for their courage in difficulties, for their witness to oneness in Christ with Christians of all lands, even enemy lands. Let us pray for all missionaries; for those who have been compelled to return to their home lands, for those who have been able to continue in normal work and those in hardship and danger because of their devotion to duty. Let us pray that we in North America may be kept free from the sins of hatred, bigotry and selfishness and that we may have a new realization of our own and the world's great need of the gospel of Jesus Christ, and receive a new endowment of God's power to witness for Him in the days to come.

FROM THIS TIME—FORTH!

REPORT OF COMMITTEE OF REFERENCE AND COUNSEL AND OF REPRESENTATIVE COMMITTEES AND OTHER AGENCIES FOR THE YEAR 1942

The Foreign Missions Conference nears the end of its first half-century of life. In 1893, Canada and the United States joined in a General Conference of All Protestant Boards and Societies. The Foreign Missions Conference is an outgrowth of this initiative. At the annual meeting in 1942, Dr. John R. Mott gave a résumé of the great movements in international Christian life which have gone on during the half-century now drawing to a close. Dr. Mott's comments were prophetic as well as historical, as he pointed out the opportunities that must be seized. Race relations, unoccupied fields, coöperation in regions already occupied, production of Christian literature, are a few of the tasks at which the member boards and agencies of the Conference is already at work. Beyond these lies the somber picture of the postwar world, in which both physical and spiritual rehabilitation will call for efforts far beyond any ever made.

The accounts which follow of the coöperative work of the different sections of the Foreign Missions Conference indicate the problems rising out of present-day conditions and the vigor and confidence with which Christians are going ahead with their work. The confidence is not in themselves, but in the Foundation which is laid—Jesus Christ, who "shall preserve thy going out and thy coming in from this time forth, and even for evermore."

REPATRIATION

The M. S. *Gripsholm* arrived in New York from Portuguese East Africa on August 25, bringing home about 500 missionaries repatriated from the Far East. The sentence is easy to write; but back of it is the whole tragedy of the dislocations brought about by war. The returning missionaries represented fields in Japan, Chosen, Thailand, Manchuria, and occupied China. Those interned in the Philippines when the Japanese entered are still interned. Neither governments nor mission boards have been able to make satisfactory contact with the Philippines or Java.

Some of the returning missionaries had been in prison; some had been interned in school premises or private houses. Some had been free within more or less narrow limits. Two women faculty members

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of the Woman's Christian College in Tokyo went on with their teaching up to the eve of sailing, and were sent off loaded with gifts after a farewell banquet tendered by the trustees. Missionaries returning by other routes after the outbreak of war had even more varied adventures. A group from northern Thailand, with a few hours' warning by radio, packed essentials for jungle travel and walked out of their houses, leaving them in the care of Thai friends, for a trek of unknown length through Burma to India.

JUNGLE FIGHTERS

One middle-aged woman missionary from Thailand joined Dr. Gordon Seagrave's mobile unit to look after his jeep-driving Burmese nurses, who were establishing field hospital service along the road from Kengtung to Taunggyi. They joined forces with the Chinese troops, but before work could be begun the Japanese came dangerously near, and orders were issued for British and American women to evacuate immediately. "I'm not a woman now," said the missionary. "I'm a member of the Chinese army. Do you accept me?" The answer was yes! Units of British jungle troops were here and there, remaining to mine roads and bridges before the advancing enemy. Chinese, British, Lahu, Burmese, Shan, all mingled as patients and as sharers in many-tongued evening prayers in the camp.

Little by little the groups were pushed back toward China as the enemy advanced. Roads were ruined by the rains, engines gave out, fevers mounted. Every climb up over a ridge gave a view of others to be surmounted, some running above ten thousand feet. "Don't bother to take my temperature," said the missionary to the doctor one night. "I know it's the highest I've ever had, but it won't do anybody any good to know how high." Man after man of the hundred or so who had left Kengtung together went down with malaria. Of the pack train of 126 mules carrying food, 25 were stolen and 96 died from accident or exhaustion on the terrible trail. Much food had to be destroyed to keep it from falling into enemy hands.

The missionary and a sick British officer took turns riding in a carrying "chair"—a piece of canvas slung between poles. Approaching the most dangerous and hardest river-crossing and mountain-climb, the doctor came to her and asked quietly, "Do you think you could walk a little farther? Another man has come down with malaria. We need that chair." She did—five hours more. Even when they began to reach towns, hunger was still with them. "It was a forlorn group of dirty, thin, ragged men who started on the last morning's march, on easy trails at last. One soldier had been buried in the mountains. One went blind. Others had terrible ulcers, dysentery, malaria. . . . Four hours, finally, of sitting on the floor of an almost springless bus on a badly worn bit of the Burma Road which we

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finally reached. At times we were almost unconscious from the constant heavy jolting. Then came a sudden change—we stopped, the door opened, and I was invited out and into a thoroughly comfortable motor car and whisked away to American headquarters in Kunming.”

Even there, food was short. The American consul urged them to leave for India at once, as a ship was sailing, perhaps the last for a year to take civilian passengers. By army transport plane they made in seven hours many times the distance it had taken sixty-two days to cover. Even on shipboard no route was announced, though stars and sun could be read. “At last we saw a world-famous skyline and knew we were nearing New York.”

The East Asia Committee was responsible for making arrangements with the United States Government for transportation and passport clearance. It may be stated here that at every point government officials have shown themselves deeply appreciative of the competent way in which the mission boards have worked together through one agency in handling these matters. An almost impossible network of crossed wires and duplication of effort has been avoided.

BACK HOME

Returned missionaries are in general being taken care of by their own denominational boards. Work among Japanese in the United States, pastorates in home churches, teaching and other occupations are open. The Committee of Reference and Counsel still carries many services with them, however. Arrangements for passports and transportation for outgoing missionaries are handled by the proper committee. The Christian Medical Council for Overseas Work has received a number of calls for repatriated medical missionaries to take over the practice of doctors going into war service. Missionaries of experience in different areas are now at work on special study projects—Africa, the Far East, India—looking toward the postwar period.

NATIONAL CHRISTIAN COUNCILS

Long before hostilities began, the trend toward national consciousness was evident. Now, with the enforced absence from their fields of so many missionaries, the value for Christian work of this trend is evident. National leaders have to assume more responsibility. The National Christian Councils are well to the fore. New Councils have been organized in French Equatorial Africa and the Cameroun, besides four in Caribbean and South American areas. A West China branch of the National Christian Council has been opened in Chungking. This is combined with the foreign missions office, and resources and personnel are used in an increasingly coöperative way. A central committee on the field allocates returning missionaries to the place where they can be most useful. The Committee on Passports and

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Transportation in New York decides who shall have priority to passports and visas and passages, with the needs of all the known areas in view.

From the Chungking office comes the "Overseas News Letter" which is circulated in this country by the East Asia Committee. A budget of over \$40,000 has been presented for new coöperative work in West China for the coming year.

WHAT ABOUT THE PHILIPPINES?

With the Philippine Islands, of course, no such direct contact is possible. In the fall of 1941, coöperative Christian work was developing well. The Philippines Federation of Evangelical Churches was about to appoint as its secretaries Karl Eschbach of the United Brethren in Christ, and Leonardo G. Dia, moderator of the United Evangelical Church of the Philippines. The Foreign Missions Conference had agreed to provide a secretary on its own staff to serve the Philippines. Toward the budget of \$4,800, \$3,500 was paid—the last remittance to Manila being made on Monday, December 8. Communications then became irregular. It was known that Christian work was going forward in the southern islands. No reports had come from northern Luzon until a group of Filipino doctors and nurses reached Los Angeles in charge of 226 wounded Filipino and American soldiers. They had left on New Year's Eve. Those from Ilocos, in the north, had seen no fighting when the Japanese came. "In fact," they stated, "the people went to sleep at night, and when they woke up the next morning they found the Japanese in town and the Rising Sun instead of the Stars and Stripes. Of course they tried to defend themselves, but guards were few and what could they do?" Miss Maria Dayoan, who interviewed them, believes that Mr. and Mrs. Allen R. Huber, Disciple missionaries stationed at Vigan, are safe there or to the north. She adds, "I feel confident that Christian work continues with certain limitations."

The Philippine Committee has definite plans in mind, and urges the provision of funds as planned in the earlier budget, and the selection and training of "appointees in waiting"; the authorization of four interdenominational workers to cover the Philippines for certain specific tasks when conditions permit; and finally, a visit at the earliest possible moment after the war by its secretary, Mr. E. K. Higdon, to serve with the Christian community there in planning both their reconstruction and rehabilitation program.

INDIA IN THE WORLD

WAR TOUCHES INDIA

Connection with India is reasonably dependable, and both direct letters and air-graph messages relayed through Great Britain have

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been received. It has been an anxious year as the tides of war swept through Burma to the very border of India and were matched by rising tides of unrest within the country. Here, as in other areas where national self-consciousness is becoming increasingly strong, one of the major trends is toward devolution—the transfer to nationals of certain responsibilities formerly carried by missionaries. During the year, the India Committee has been at work on ways and means of promoting this process. One is to use the Canadian School of Missions in Toronto as a special center for candidates in waiting. Here Indian nationals and missionaries of experience will be used on the faculty. In India itself, closer coöperation with British societies is being worked out.

A problem of long standing in India has been that of medical education. No first-rank Christian medical college exists. The National Christian Council and the Christian Medical Association of India are now at work with the India Committee in planning for an interdenominational center for Christian medical training.

"INDIA SHALL BE LITERATE"

Of still wider significance is the problem of illiteracy in India. Before the war this had become one of the major interests of the government; for even longer, it had been a concern of the Christian forces. There are two and a half million illiterate Christians, and three hundred million illiterate non-Christians. David with his sling-shot took on no such giant-slaying job as this. "The difficult we do at once; the impossible takes a little longer," is the motto of one of the American commanders in Europe. Abolishing illiteracy may "take a little longer," but the work is going on apace. Some of it is picturesque; some just plain hard work. A missionary or a literate village leader finds out when—in the blaze of noontime heat, or after sundown—a group of village farmers has a little leisure. He gets his "class" together and begins with the simplest of instructions. The key to success is in the slogan, "Each one teach one." The farmer who comes from his plough and learns to recognize a word in print is only too pleased to carry his knowledge over to his neighbor. Meanwhile the undramatic work of the secretaries, both past and present, and the many who have coöperated with them, supports and enlarges these beginnings. The National Christian Council is doing a thorough and painstaking job. Sound principles of organization have been maintained. Where grants in aid have been made, local groups have been required to match or multiply the amounts. In seven language areas basic vocabularies are being compiled, while the methods of work are being tested by different colleges. Literature for the newly-literate is being prepared. This is one of the greatest serv-

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ices, for no villager will maintain his acquired skill for very long if he has nothing to practice on.

AMERICAN SOLDIERS

The presence of American troops in India, the National Christian Council realized, gave an opportunity that could not be overlooked. Working with the United States Chief of Chaplains, they made plans for being of use to the soldiers and to the cause of international goodwill. In one area, lessons in Hindustani are being given by Christian pastors, along with the discussion of the life and ways of India. In some cases it has been possible to entertain soldiers in Indian homes, especially in the Christian homes and those of liberal minded non-Christians.

AFTER THE WAR

It will be a much more clearly national atmosphere that missionaries will find after the war, whatever the political outcome to India of the present struggle. For this reason, it is proposed to send out a postwar deputation, international and interdenominational in make-up, to survey the situation. Dr. William Paton, visiting the United States recently, presented the suggestion that regional administration of evangelistic and institutional work be set up, where in suitable areas the different denominations would "act as though church union had already taken place." The India Committee has put his proposals before the boards for discussion. Valuable advice and suggestions have also been offered by Mr. S. E. Runganadhan, former Vice-Chancellor of the University of Madras, an outstanding Christian leader, who has been in the United States on a lecture tour. A number of missionaries have been given passports to return to India within recent months.

ISLAM

The Moslems make up approximately one-eighth of the population of the world. The war is affecting them in ways which may greatly increase the difficulty of carrying on Christian work among them. But along with the difficulties are coming exceptional opportunities. To meet these to best advantage a basic re-study of Christian-Moslem relations is necessary. It will not be fair to new workers going out after the war to give them as tools only the methods and attitudes of a quite different era. Another of the most essential undertakings in Africa will be to turn the flank of the Moslem advance southward. The surest way of doing this is to work more intensively in the border areas where pagan Africans still are open to Christian persuasion. Once indoctrinated with Islam, they are infinitely harder to reach. The new missionary in the regions now fully Moslem should have more time and opportunity to study the culture and mentality

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of the people about him than is now the case. Otherwise he can never be an "intelligent guest" in the country he has come to serve, but will remain too largely on the outside of this great and unified Moslem civilization.

The production of Christian literature in Arabic and other languages used by Moslems is very important. The Near East Christian Council has a subcommittee on literature, which serves Moslems in many areas. The magazine, "The Moslem World," is of basic importance to everyone interested in this work.

"CONSIDER AFRICA"

During the past year, even before the North Africa campaign, our relationships with Africa have multiplied many times here in the United States and Canada. Thousands of Americans have flown to and over Africa, and from Africa to America. In a single month, American shipping to Africa exceeded that of an entire earlier year. Radio, wire-photo and wireless telephone all add immensely to the ordinary citizen's knowledge of that continent. But the most persistent and inclusive, the widest and perhaps most influential relationships America has had with Africa have been through Christian missions. The first foreign missionaries of several denominations went to Africa. Now more than 2,000 North American missionaries are working there.

With these facts in mind, the Africa Committee of FMC called in June a Church Conference on African Affairs, held on the campus of Otterbein College, Westerville, Ohio. It included 199 delegates, representing 47 Christian missionary, philanthropic and educational bodies. Twenty-five American Negroes and four Africans were among the delegates, and missionaries whose experience covered seventeen political divisions in Africa. The results of the discussions and panels have been published by the FMC, and the book is available in paper for \$1.00, boards \$1.35. In addition to providing a stimulating and outspoken series of comments on Africa and its relation to Christianity, to politics and governments and on the Negro and his problems here in America, the Conference set a considerable group of people to work at following up the ideas suggested in the meetings. An Africa Study Group was organized, and Dr. Glora M. Wysner, of Algeria, and Dr. and Mrs. George W. Carpenter, of the Congo, are aiding in this work.

Close consultation with missions and Councils in Africa and with boards in Britain is maintained. For the responsibility of the Study Group will be to work with those similar groups in surveying the possibilities of better use of existing Christian resources in Africa. The studies will be centered especially on education, but education in

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its broadest sense, which means that it is based on religion, and widens out to include hand skills, recreation, health, and farming. The members making these studies will keep in touch with governments and individuals working along the same lines, so as to have the benefit of their information also.

The wide variations in conditions make special difficulties. In some areas colonial governments seem awake to Africans' future needs and are active in preparing to meet them. The French colonial policy in general is to convert to French civilization all those who are competent to enter it; while the British is to foster native civilization where possible. In between are all degrees of development on one side and the other. Business interests, social custom and prejudice, the uncertain future of white families where enormously outnumbered by an increasingly well trained African community, are but a few of the matters of "unfinished business" in the relationships between white and Negro in the center and south; while the intense religious self-consciousness of the Moslem north is a problem of special difficulty.

PRINTER'S INK IN AFRICA

Closely linked to any Christian progress in Africa is the question of literacy. Miss Margaret Wrong, secretary of the International Committee for Christian Literature in Africa, has recently reached this country from England, bringing word of expansion in this work so great that supply and demand are hard to keep together. Whether leaders will or no, the education of the African is increasing by leaps and bounds. In some areas, African soldiers are receiving the same training as Europeans. A chaplain with the East African forces wrote, "You would be amazed at the sale of literature among African soldiers. It beats anything I have ever seen in the villages. I simply cannot keep pace with the demand. When work is over, a walk around the camps would show groups of Africans here and there reading, singing and some studying, the place littered with books. It is the finest extra-mural university I have yet seen in Africa."

The materials provided by the Committee are close to African experience. Some are written by Africans themselves. One of the most popular of the little pamphlets, "My Visit to England," was written by a Nyasaland chief who was brought to England by the University of London to make recordings of his language for scientific purposes. Dignified but naïve, his story deserves its popularity as he interprets to his people the conditions he sees in war and peace. "People pay very much in taxes. They say, 'Unless people pay taxes we cannot improve our country and educate our boys and girls.'" Chief Mwase went to visit an army camp, and was taken for a thirty-mile ride in a tank, which one would scarcely call a pleasure trip. "The tank can go where there is no road. I stood up and looked out of the

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tank. I was like a snake putting up its head. The officer put up a target and fired cartridges from the tank. He shot five times and failed to hit the centre. Then I shot and hit the centre. The officer said, 'You are the better shot.' I was very glad to see the army, for my grandfather Mwase was a good fighter and warrior who led his people." More than army camps attracted his attention—welfare work for children, farms large and small, the care of cattle and pigs, all were set down in his account. Stimulus is in it for other Africans to improve both family life and husbandry.

One of the real problems connected with the work in wartime is the shortage of paper. The pamphlets printed in England are reduced in size; and meanwhile the American Protestant Episcopal Church has undertaken to purchase for shipment 42 tons of paper for nine mission presses in Africa. Materials are appearing in many African vernaculars and in English, French and Portuguese. A recent publication was a translation of "Health and the Home," by Dr. Janet Welch, into Amharic, a principal language of Ethiopia. Miss Wrong herself, in addition to her duties on the literature committee, has lectured at the University of London and before the Royal Anthropological Society. She advises the BBC in connection with its Africa broadcasts, and shares in many other activities for the welfare of Africa.

IN LATIN AMERICA

North American Christians oftentimes see the importance of missions in Africa, or among the outcastes of India, or in other regions of obvious need; but Latin America requires explaining. Why missions in a region that has been under Christian influence for more than four hundred years? This present period is crucial in our relationships with Latin America. Problems growing out of the war are familiar. So too is the fact that some boards are sending to Latin America experienced missionaries whose former fields of work are temporarily closed to them. Less well known are two other situations: one, vigorous propaganda on the part of the Roman Catholic Church against Protestant missions; the other, the even more vigorous life and activity of the evangelical churches in certain areas, notably Brazil. J. Merle Davis recently returned from that country enormously impressed with this fact. All the large cities have many evangelical churches with membership ranging from two hundred to two thousand. But Brazil, like the rest of Latin America, is primarily rural and it is a sign of the strength of the evangelical movement that the church is spreading from the villages to the towns and cities, rather than following the customary reverse order.

Churches are developing faster than a trained leadership can be supplied. This is encouraging but brings with it the danger of uncer-

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tain or misdirected Christian force, especially in view of the comparatively low level of literacy. The evangelical movement is still carried out largely by the less privileged people.

Here the work of Frank C. Laubach, whose name is synonymous with the development of literacy, will be very welcome. Mr. Laubach is in South America this fall visiting the northern half of the continent. He expects to include Guatemala, Mexico and Haiti in his itinerary. In the latter country a missionary, stimulated by reading "Toward a Literate World," has already started a one-man literacy campaign, making charts and beginning the instruction of his people, who use the Haitian Creole dialect.

LITERATURE AND GEOGRAPHY

The Committee on Coöperation in Latin America has developed a ten-year plan for the production and distribution of Christian literature, which is already well under way. The geography of South America stands in the way of circulation of literature from a central point. Buenos Aires, Santiago and Rio de Janeiro all have large printing establishments; but from those southern centers there is little convenient freight or shipping transportation to the northern part of the continent, shut off by mountains and jungles as it is. The Pan-American Highway, now completed over long reaches, will be of use here; but the east-west problem still remains. New York is still the obvious publication center for "La Nueva Democracia," which continues to appeal to the intellectual classes of Latin America. A new magazine, "Gente Nueva," is being issued in Santiago, Chile, for teen-age boys and girls. It is sponsored by the Committee on Christian Literature for Women and Children, which also helps put out materials for the World Day of Prayer. For North American church groups, the mission study theme this year is Latin America. W. Stanley Rycroft, secretary of CCLA, is the author of the adult study book issued by the Missionary Education Movement, "On This Foundation," and Carol McAfee Morgan, of Santo Domingo, of another of the basic books, "The Rim of the Caribbean." Her husband, Barney M. Morgan, heads the interdenominational work in Santo Domingo. This work, initiated under the aegis of CCLA, serves as a model of the desirable method of starting new work in a Latin American area.

WORLD LITERACY AND CHRISTIAN LITERATURE

A committee has been formed under this title to combine the former responsibilities of the Committee on World Literacy of FMC and the Committee on Christian Literature (American section) of the International Missionary Council.

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STUDENTS

The war has caused a great shift in the make-up of the group of foreign students in the United States. The number from East Asia has greatly decreased, while 1,700 out of the whole body of 8,000 come from Latin America. The Special Committee on Foreign Students recommends, after careful study for which it was created, that foreign boards seek the closest relations with the established Committee on Friendly Relations among Foreign Students; and that the latter be urged to secure a secretary to give special attention to Latin American students in this country. Mission boards are asked to make direct contributions for this purpose.

MEDICAL ADMINISTRATION

THE CHRISTIAN MEDICAL COUNCIL

No committee of the Foreign Missions Conference is a self-contained unit. All interlock at given points with the work of others. Yet some, such as the Christian Medical Council for Overseas Work and the Committee on Missionary Personnel, are bound to work especially closely with almost all of the others. The Medical Council is well into its fourth year of work, with its responsibilities continually extending. Since the United States entered the war, Dr. E. H. Hume has collected fifty-two reports from various sources, bearing on diseases prevalent in many mission areas, and has put these into the hands of the Army and Navy Medical Corps. He has also prepared a list of former medical missionaries who might be available for consultation on tropical diseases, and has sent copies of this to the Surgeon Generals of the Army and Navy. For the Department of State he prepared a list giving financial records of medical missionary personnel and hospitals in China.

To the lay reader there may be nothing startling in the set-up of a medical conference held in Ithaca during the winter, which was for and by missionary nurses; but to the nurses themselves this was epoch-making, in view of the fact that their work is generally treated as an appendage to the medical and surgical phases. Nurses from India, China and elsewhere participated, and two candidates from the School of Nursing of Johns Hopkins also attended. The Findings Committee of this conference urged that schools of nursing should have separate boards of directors and a budget separate from those of the hospitals to which they were attached, for the work and responsibilities of the two are quite different.

These projects were special ones. But meanwhile the regular work of the Council goes on—if any work can be said to be regular when emergencies are developing all the time. Information and advice to candidates, to furloughed missionaries and to nationals on places

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and courses of study is a constant form of service, as well as information and help on financial problems.

"Can I do three things at once—keep my family with me, take refresher courses at a blank medical school, and do graduate college work at another nearby university? Is any financial help available?" That was one request in a morning's mail. Along with it was another: "I'm starting back for China next week. I have money to buy a Dermatome. Will you order one, get priority clearance on it for me, and have everything all ready when I get to New York?" If the reader does not know what a Dermatome is, he may be consoled by hearing that the office staff did not know either, and even the medical dictionary offered no help. It was finally identified as an item of laboratory equipment, but delivery could not be promised within three weeks. One of the New York hospitals came to the rescue. They had ordered one which was due to arrive at once. Let the outgoing missionary take that one, and they would wait for the arrival of his order. Securing priority was the next step—and here as elsewhere, mission groups find government agencies willing and ready to coöperate swiftly and effectively when necessary and possible. When the missionary reached New York, everything was ready.

Probably no professional man could read—even if he could afford to have—all the books and magazines he would like to consult to improve his work. But in the case of medical missionaries abroad the difficulty is particularly acute. The very high cost of professional books makes them almost prohibitive to a doctor or nurse living on a missionary's salary; nor does the missionary have the libraries, lectures and related stimuli with which the western man or woman is surrounded. One of the important though necessarily limited services provided by the occasional bulletins sent out by CMC is the résumé of current books and articles, under the title of "What's New in Medicine," provided by medical guest editors. Seven out of fourteen persons replying to a query in the bulletin on how the Council could be of more use to them mentioned providing professional books and periodicals.

"Pools"

An important part of the work of the Council is planning strategy and procedures for the future. Well to the front in postwar possibilities is a pool of medical workers for given areas, particularly China, where so much actual destruction of hospital properties has taken place. Return of missionaries to their former hospitals and work will be impossible in many cases. An advisory committee in the country would survey conditions, decide where each man or woman was most needed and assign the qualified person to that area,

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regardless of denominational affiliations. Meanwhile, some steps in that direction are being taken. In Hunan Province, China, 22 hospitals, of one Roman Catholic and six Protestant groups of several nationalities, have arranged for coöperation with each other and with the local government hospital and health administrations. Part of their aim is stated to be a demonstration of the fact that this can be done. Several other instances of pooling of resources may be found in China and in India. The United Church of Canada has expressed its willingness to assign its new doctors and new nurses to the care of a central committee in China. The Council is preparing suggestions for revision of present medical arrangements for the boards to consider as they look forward to the close of the war.

THE ASSOCIATED MISSION MEDICAL OFFICE

The Associated Mission Medical Office, which cares directly for the health of missionaries, reports its work quite affected by war conditions which have greatly disrupted missionary service and interfered with the convenience, comfort, and health of missionaries over wide areas of the Orient. These missionaries have come through the home health office in considerable numbers. Health examinations have been gratifying in the fact that serious health disabilities due solely to war conditions and enemy action are rather few. Almost no cases have been discovered of critical illness or disability due solely or primarily to these war factors.

Nevertheless, the nervous effects of long continued strain and deprivation are to be noted everywhere. The chief signs of ill health have appeared in the realm of deficiency disease due to inadequate diet and lack of medicine. Some urgent appeals have come for quinine and Atabrine. Other appeals for concentrated liver extract and concentrated vitamins have come in. Some boards months ago on the recommendation of this office took action in purchasing quinine and sending practically a year's supply to each missionary in tropical areas. Atabrine likewise has been sent and strong vitamin compounds have been purchased and distributed to the field. The societies related to AMMO have been notified of this need and most of them have adequately met the situation.

However, other individual missionaries, as reports coming in indicate, are suffering from inability to secure concentrated liver extract which is so effective in mitigating or curing such deficiency diseases as sprue or pernicious anemia.

Dr. J. G. Vaughan, director, urges all societies to send by private mail or by any other means available, supplies of concentrated liver extract, quinine, Atabrine, sulfa drugs, and vitamin concentrates to every mission station. Since these materials are becoming more scarce the action should be prompt and a considerable quantity—

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perhaps the estimated needs for a year—should be sent to each station. Air mail shipping is limited to two ounces a week to the same person. A government permit for shipping certain priority drugs, especially quinine, is required. This takes a week or ten days. Recent newspaper information indicates diminishing stocks of quinine in India.

RURAL EXPERIMENTS

Missionaries are going back to their work, war or no war—five recently started for China, thirty-three returned within a three-month period to India—but still a greater number than usual are in the United States. John H. Reisner, working with Cornell University in the interests of missionaries in rural areas, tried the experiment of arranging for a full year's training course in the New York State Colleges of Agriculture and Home Economics. Twenty-three missionaries enrolled. The work in home economics was given in three units. First the regular fall term was completed at Cornell. Then followed six weeks at the Merrill-Palmer School in Detroit, in the specialized field of home and family life education. The group then went south, and spent a week at Tuskegee Institute getting oriented to rural problems in that area. It then divided into sections, each spending three weeks in various counties of Alabama. Hearty coöperation was received from the Farm Security Administration and from other federal and state bureaus interested in rural welfare. At the close of these surveys, the sections met again at Tuskegee to evaluate their experiences. Altogether twenty-five missionaries shared in this project.

SINCE 1930

The regular annual schools for missionaries were held at Cornell, Oregon and Iowa State Colleges, and Scarritt School. Since the work of the Rural Missions Coöperating Committee started in 1930, twenty-five training courses have been offered, with 708 in attendance. Thirty-six countries have been represented through missionaries of twenty American and four British sending groups.

EVALUATION

Arthur T. Mosher of Allahabad Agricultural Institute has been asked to be the chairman of a work group of missionaries studying and evaluating the different forms of rural mission activities, not merely for their practical value but for their interpretation of what the gospel means for village people. Mr. Mosher is one of a good many missionaries who have taken the hard but certain way of learning the psychology and social background of the Indian villager, by living in a typical farm community, in a house no different from

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his neighbors' excepting perhaps that it was somewhat cleaner, and allowing them to take their own way and their own time to get acquainted with him and his wife and babies. He is well suited for the responsibility of handling this project. The report will be completed in the spring of 1943.

"THE PEACE IS—NOW!"

Through all of the work of the year has run one question—"How can we best meet current and postwar conditions when selecting and training new personnel?" The Student Volunteer Movement lists a hundred and fifty calls now for missionaries to twenty-four countries, in vocations that include business and agriculture as well as evangelism and medicine. Every regional committee has studied the question.

FUTURE PERSONNEL

Following a meeting in June at Hartford Seminary, when executive heads of some fifteen theological seminaries and other training schools met with mission representatives, the Committee on Missionary Personnel made a series of proposals to FMC looking toward preparation better adapted to conditions developing now. Anthropology, sociology and wider scholarship in the culture of the countries to which missionaries are directed should be part of any future training. Wider coöperation between existing agencies, closer contact with denominational boards, and greater use of furloughed missionaries in colleges and graduate schools should exist. Especially should plans be worked out for the use of young people of Christian conviction who would perhaps not fall into the category of full-time mission worker. Their energies are now largely unchanneled. They have little interest in postwar new worlds and peace tables some time in the future. "The peace is in our hands *now*," said one leader of youth.

INTERNATIONAL RELATIONS AND WORLD PEACE

Last year the Committee on International Relations and World Peace defined its opportunities for service to include among others that of using furloughed missionaries as widely as possible to interpret to North American Christians the point of view and the potentialities of the younger churches. International relations based on such understanding as this can be trusted to grow to solid and dependable development. As part of this project CRC asked three missionaries of experience in Japan—A. K. Reischauer, Luman J. Shafer, and Charles W. Iglehart—to prepare a study of church-mission relationships in that country, where the situation is much more definitely fixed than in most other regions. The study is in preparation and will be completed shortly.

COMMITTEE OF REFERENCE AND COUNSEL

To keep missionaries on the field informed of important publications and reports on international relations along this line, materials were mailed to a selected list in different countries. It is known that some failed to get through, but others have been welcomed.

About five hundred missionaries at home on furlough have received these suggestions and some of the publications themselves. These include the Findings of the Delaware Conference on the Bases of a Just and Durable Peace, and two stimulating pamphlets, "Can the Church Lead?" by Pearl Buck, and "The Church *Can* Lead," by Harold A. Hatch.

ANGLO-AMERICAN CHURCHES

Of the ten churches served by the Committee on Anglo-American Churches, only two are not in enemy-occupied territory. One of these is in Santiago, Chile; the other is in Rio de Janeiro. Of the remaining eight, three existed in Japan, three in China, one in Manila, and one in Seoul, Chosen. The large English and American communities served by these churches have decreased and in some cases withdrawn entirely. However, after the war the need for assistance will be all the greater, and the Committee is looking forward to the time when contact with these institutions can be resumed.

TELLING THE PUBLIC

"CHRISTIAN WORLD FACTS"

The responsibility for keeping various sections of the church constituency informed and inspired about a world-wide Christianity falls to some degree on CRC. It is carried through different channels. The current issue of "Christian World Facts" is obviously filling a real need. Of issue No. 23 there were 34,000 copies printed contrasted with the 15,000 printed six years ago, or even the next lowest number, 20,600, in 1940. A certain number of extra copies are at the disposal of boards wishing to increase their orders.

THE CLEVELAND CONVOCATION

For the past two years plans have been going forward for the Christian World Mission Convocation to be held in Cleveland, Ohio, December 6-10, 1942. On September 17th the General Committee of the Convocation voted to postpone the gathering. Growing restrictions on travel in America and the impossibility of having adequate representation from other countries were the causes of this action. Since then the large Cleveland Public Hall where the Convocation was to have been held has been taken over by the government. "Postponement" is to be interpreted literally. The purposes for which the Convocation was originally planned are even more

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valid today than they were two years ago. The Committee looks forward to being able to do a better job later on, when the series of studies now being made by different groups will have advanced, when more North American Christians can participate and when we can hope for larger representations from abroad.

CONFERENCES

Two conferences on the Christian World Mission were held during the summer under the joint auspices of FMC, the Home Missions Council, and the Missionary Education Movement. The army has commandeered the Asilomar grounds, long the site of the California conference, and the meeting was held at San Anselmo. War conditions are more acute in California than in some other parts of the country, but in spite of this the attendance was about as usual.

The Silver Bay Conference had the advantage of the presence of a group of twenty-nine furloughed missionaries, forum presentations of major mission fields, and a series of interpretative addresses on present conditions by Charles T. Leber and Mark A. Dawber. This conference was correlated with the Interpreters' Institute which was engaged in an advanced seminar on Latin America.

CHAUTAUQUA

At the opposite end of New York State the Institute of World Missions, at Chautauqua Institution, closed on August 29th one of the most valuable sessions in the sixty-nine years of the Chautauqua Assembly. The summer attendance was within 7% of that of the largest year.

This Institute is sponsored by the Home Missions Council of North America, FMC and the United Council of Church Women. Miss B. Louise Woodford, its chairman, coöperates with Arthur E. Bestor, President of Chautauqua Institution, in planning the program. This makes possible the integration of missions week into the regular Chautauqua Assembly program, which includes symphony orchestra, grand opera, and lectures by men and women of international reputation.

The Institute faculty included Charles T. Leber as chaplain; Mrs. Carol McAfee Morgan, author of "The Rim of the Caribbean"; George P. Howard of Argentina; Miss Edith Lowry, Bradford Abernethy, Miss Margaret Applegarth, Gilbert LeSourd and visiting missionaries.

There were 37 one-hour sessions with a total attendance of approximately 16,500, representing a cross-section of the nation.

UNITED CHRISTIAN EDUCATION ADVANCE

Last year the International Council of Religious Education invited the Home Missions Council and the Foreign Missions Con-

COMMITTEE OF REFERENCE AND COUNSEL

ference to secure mission board representatives to participate in one hundred and twenty-five one-day conferences in about forty states. The actuality was even better than the plans. One hundred and thirty conventions on the United Christian Education Advance, manned by nine teams, serving forty states, actually took place during April and May. On the nine teams were seventeen representatives of the home and foreign missionary work. There were 35,000 registered delegates with additional attendance of probably 15,000.

It was a definite advance to have the world mission of the Church, at home and abroad, presented as an integral part of the program of Christian education and not as something additional or apart. All the missionary representatives felt that the investment of time and energy was worth while. The united approach of the denominations gave clear indication of what was meant by a united advance. In some instances inter-racial meetings were held; many of these were outstanding successes and demonstrations of the depth of our growing Christian brotherhood.

All found it a joy to be able to talk to Christians about missions without group labels. No one felt that this was just one more special plea for a denominational program but rather that the teams had behind them the total world impact of the Christian Church.

All were impressed with the ready and generous response of educational workers in local churches to the missionary message and appeal. The missionary forums and group discussions were well attended. Evidently there is a rising missionary interest across the Church, not confined to any one denomination.

This experiment was an excellent beginning. The program was important, full and challenging. The themes were basic and intimately related to the total of the Church. It was for that very reason impossible to treat them adequately in a single day. What actually happened was that three major issues of church, home and community (in the world sense) were put squarely before the thinking of the entire Church. The advance has just begun. Now a strong and forceful follow-up is being planned.

It is hoped that in the future the mission forces will always invite the educational leaders to participate in all possible missionary conferences. Their presence will be helpful.

THE CHURCHES AT WORK TOGETHER

The Inter-Council Field Department, representing seven interdenominational organizations, is issuing a plan book under the title of "Forward Together." The pamphlet contains an account of the organization and aims of the Field Department and its member groups, and continues with a list of specific enterprises which may be carried on interdenominationally by local church groups. Centered

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around the theme of "Community Building in War Time," these suggestions include carrying forward the United Christian Education Advance so well begun; Christian missions; coöperation with the government where possible in resettling Japanese Americans; assistance to churches in industrial, defense and camp communities; a united church canvass; study of the bases of a just and durable peace; and promotion of regional conferences where still wider projects may be worked out. But the Department looks beyond these measures, which use facilities already in existence, to the possibility of "some new and general ecclesiastical action which will put the full weight of the denominations behind a program of comity and coöperation thus broadly conceived."

Immediate steps to be taken would be conferences on the coöperative work of the churches, such as last year's at Kansas City, to include seniors and graduate students from seminaries as well as members of councils of churches. Too many large areas of the church still think in denominational terms only. Definite information on what is being done together is essential, and conferences such as this, as well as regional staff conferences, are of the greatest value as we face the future.

CHURCH WOMEN

One of the outstanding advances of recent years was brought about with the formation in December, 1941, of the United Council of Church Women. This links in one organization the ten million women of 70 communions formerly represented by the Council of Women for Home Missions, the National Council of Church Women, and the Committee on Women's Work of FMC. The executive secretary of the new organization, which has its offices at 156 Fifth Ave., New York City, is Mrs. Ruth M. Worrell, formerly executive secretary of the Women's Department of the Ohio Council of Churches and Religious Education. When this organization was completed, the FMC women's committee voted to disband. To carry on the responsibilities not cared for through the Council, a small continuation committee has been organized under the name of the Committee on Special Program and Funds. It will handle conferences on specific projects, keep the interests of women in the younger churches before FMC, maintain contact with denominational boards in matters of special concern to women and carry some responsibilities in connection with the World Day of Prayer and in other matters. The main responsibility for the World Day of Prayer is now in the hands of the United Council of Church Women. All approaches to local communities in this and other matters will be made through the Council.

COMMITTEE OF REFERENCE AND COUNSEL

MISSIONARY RESEARCH LIBRARY

Since the report to the Foreign Missions Conference in January, 1942, the war has made itself felt in the library by demands on its resources from the Office of Censorship, the Navy Department at Washington and the U. S. Office of War Information. All of these have involved much work and guidance on the part of the library staff. The changing and insistent needs of the mission agencies due in part, at least, to war conditions, continually keep before the library the baffling problems of scope. For instance, the question is constantly being raised as to what must be the responsibilities of the mission agencies with reference to postwar Europe. How far, then, does Continental Europe now come within the geographical scope of the Missionary Research Library? Implicit in the emphasis on postwar relief and reconstruction throughout the world as fundamental concerns of the churches and of their mission agencies are the activities, programs, policies and trends of all movements or organizations working to change social conditions in lands to which foreign missionaries go. How far is it the responsibility of the library to document these social concerns and programs? It is the unrelenting effort of the staff to keep in sharpest focus the actual needs of the boards as *missionary agencies* that it may secure the most significant and timely material for its clientèle, yet documents once adjudged "marginal" may overnight become of primary importance, and opportunities of acquisition must not be lost through a mistakenly narrow definition of scope.

The regular services of the library have continued steadily. Among these it may be noted that for the library year ending June 30, 1942, 1,459 books were circulated away from the library precincts to individuals or to other libraries; the "Book Notes" have been issued eleven times; and a limited amount of greatly needed binding has been made possible through the sale of certain duplicates. Funds for the printing of the "Bulletin," however, are exhausted. Beginning with October, at the request of the FMC Secretarial Council, the library has been gathering materials on "Missions and Postwar Planning," which have been issued as mimeographed releases. Whether or not this service shall be continued after the Cleveland meeting of FMC will depend on the demand for it.

From July, 1929, when the Missionary Research Library moved into its present quarters so graciously offered by the Union Theological Seminary in New York, Dr. W. W. Rockwell, librarian of the Seminary, has served untiringly and most helpfully on the Committee of the Missionary Research Library. As of August 1, 1942, however, Dr. Rockwell was retired from the faculty of the Seminary, and Dr. Coffin has appointed his successor in the Seminary Library,

REPORTS FOR THE YEAR 1942

the Rev. Dr. Lucy Markley, to succeed him also on the Library Committee. This ensures the continuation of the cordial and effective coöperation between the two libraries which has been of such tried and proven advantage both to the mission boards and to the Seminary.

THE CHURCHES' FOREIGN RELIEF

Twenty-two denominational relief committees maintain some measure of relationship to the Committee on Foreign Relief Appeals in the Churches. During 1941 they provided \$862,000 to the eight agencies chosen to represent the united church interests in foreign relief. During the first six months of 1942 the amount so received by the eight agencies was \$525,000.

For the current appeal year—July 1, 1942 to June 30, 1943—the Committee has approved requests by the eight agencies for \$1,545,000 which they hope to receive from the denominational committees.

RELATIONS WITH GOVERNMENT

In July the President changed his Committee on War Relief Agencies into a Board for War Relief Control charged with responsibility for governing the whole process of the voluntary raising of funds to assist all causes in the War Emergency. Our Committee, foreseeing this eventuality, had early planned with the President's Board that religious bodies not appealing to the public, and carrying on what might reasonably be considered the lawful work of the church, should be exempted from the registration, reporting and other requirements of the Board. This has resulted in averting a considerable load of detail from the denominational relief committees.

INCREASED PUBLICITY

For the first time plans have been worked out to provide nationwide publicity on the church's united program in relief and its need for support. We are indebted to those in charge of the plans for the united church canvass who have accepted our request to include the relief work of the churches in the national publicity provided for the canvass. One of the five full-page advertisements to be used in all parts of the country is devoted to relief needs. Radio and other publicity is in preparation as this report is written. Denominational committees have been advised of this help. While many of the separate denominational appeals can not be synchronized with this publicity it is hoped that another year, when similar plans have more time to mature, more uniform timing of the denominational appeals will result in greater benefit from this national service.

COMMITTEE OF REFERENCE AND COUNSEL

The purpose of the united canvass is to foster a larger amount of community coöperation by making the canvass a city-wide affair. Experience shows many tangible benefits. It should also be a large help to the denominations in securing their funds for overseas relief of war victims.

POSTWAR PLANNING

During the past year members of the Committee and the director have taken part in the informal conferences on the Church in Relation to Postwar Europe. In this study Ralph E. Diffendorfer has served as chairman and has given constructive leadership. The visit of Samuel McC. Cavert to Geneva, Switzerland, during the fall of 1942 has provided an opportunity for consultation with European church leaders on phases of this matter. Negotiations are under way to establish suitable relationships with government agencies responsible for planning in this field.

CHINA RELIEF

After Pearl Harbor and the fall of Shanghai the Church Committee for China Relief had to effect an entirely new organization and program of relief service in Free China. No longer was it possible to send funds into occupied China. In less than a year a most gratifying set-up and outreach has been achieved.

The American Advisory Committee of Shanghai, which formerly administered our funds, has been duplicated by a committee of the same name in Chungking. This committee is composed of missionaries and other able and devoted Americans living in West China; several leading Chinese are expected to join its membership.

Two mission boards—the Church of the Brethren and the United Church of Canada—have each lent a missionary experienced in relief work for full time service as inspectors and supervisors in the field. The American Board plans to provide a third field worker. These men will greatly strengthen operations.

In the fifteen provinces of Free China there are about 150,000,000 people. Practically every civilian hospital in the area—there are 129 of them—is assisted by the Church Committee for China Relief. Of this number, 113 are under mission auspices. A single phase of the relief program is the trucking and distribution of medical supplies to these hospitals. Other major relief services are aid to the immediate victims of war in the battle zones, to refugees driven from their homes, and to some of the vast multitude of war orphans. In addition, constructive relief is provided through loans to farmers and small business men, to enable them to become self-supporting. There is a remarkable record of the repayment of such loans.

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From the funds provided by the churches and United China Relief, the Church Committee has sent to China between December 7, 1941 and October 31, 1942, the sum of \$862,500. Most of this money has been allocated to district committees composed of missionaries and their Chinese colleagues, and to institutions with Christian leaders. The relief so provided becomes known as a distinctively Christian service, although help is given to all who are in need regardless of creed.

Since the organization of the Church Committee in the summer of 1938, a total of \$2,175,500 has been transmitted to China. Within the last year, the overhead cost of the committee's work has been reduced to less than three per cent.

During September and October a great flood in the valley of the Yellow River made destitute 40,000 people. In Honan Province *nine million people* face starvation because of a terrible famine which has gathered momentum all summer. For these latter, food must be supplied until the harvest next May. The Church Committee, with the help of United China Relief, has undertaken to supplement Chinese government aid to the amount of at least \$500,000 (U. S.)—an enormous responsibility. Special appeals for emergency grants were made in October to the denominational relief committees and foreign mission boards.

These great emergencies powerfully undergird the appeal of the Church Committee last June for "Doubled Christian Aid to China" in the current year as compared with last. In four months (through September) the churches gave 177% of what they gave in the same period in 1941. This was in the least productive period of the year. With the pressing incentive of the present emergencies the Committee is confident that Christian aid to China will be more than doubled during the current church year.

ABNORMAL FINANCE

Under normal conditions, the work of the Treasurers' Committee would be comparatively simple, but "normal conditions" are now a thing of the past. The chief work of the Committee this year has been to supply information and advice to the boards as accurately as possible under disturbed financial conditions, to serve as guide to them in making remittances and forming financial policies. Some of the twists and turns of present procedures are illustrated in the fact that in one area of China, for instance, transmission of funds involves five shifts in currency—three varieties of Chinese currency, the "military yen" and the American dollar. In most mission areas currency is now pegged to a fairly stable, if artificial, standard and missionary salaries can be adjusted to this. The cost of living, how-

COMMITTEE OF REFERENCE AND COUNSEL

ever, takes little account of pegging, and increase ranges from double to five times normal, besides many wild variations in particular cases.

THE BUDGET INCREASES

The Committee on Finance and Headquarters has a responsibility to secure income from boards sufficient for CRC to face the greatly increased demands upon it. This comes when coöperating boards are already faced with heavy demands for other projects. CRC expenditures have been drastically curtailed, and a statement prepared indicates the total work of each secretary, out of which stoppage of work will have to occur if the full budget askings cannot be contributed by the boards. While certain emergency activities are now ending—for instance the *Gripsholm* repatriation work—the demands upon CRC for service arising from war conditions will continue. A new basis of allocations, amounting to one-half of one percent of the total expenditures of boards, exclusive of home administration expenses, was adopted in an effort to meet the demands for the fiscal year beginning April 1, 1943.

MEETINGS OF COMMITTEE OF REFERENCE AND COUNSEL

The Committee of Reference and Counsel convened at 2:00 p. m. January 15, 1942, at the Hotel Hildebrecht, Trenton, New Jersey, after the close of the Annual Meeting of the Foreign Missions Conference, and elected the following officers to serve for the ensuing year: Chairman, Miss Sallie Lou MacKinnon; Vice-Chairman, Glenn P. Reed; General Secretary, Emory Ross; Secretaries, Joe J. Mickle, Miss Sue Weddell, A. L. Warnshuis; Recording Secretary, Miss Hazel F. Shank; Treasurer, (to be filled); Assistant Treasurer, William G. Schram; honorary life member, John R. Mott.

MEMBERS OF THE COMMITTEE OF REFERENCE AND COUNSEL

Term expires in 1943

A. E. ARMSTRONG
MRS. EDWARDS L. CLEVELAND
MISS NONA M. DIEHL
C. DARBY FULTON
CHARLES T. LEBER
MISS ELIZABETH M. LEE
ERIC M. NORTH

Term expires in 1944

J. THAYER ADDISON
L. L. BERRY
LEONARD A. DIXON
CARL HEINMILLER
MISS SALLIE LOU MACKINNON
GEORGE W. SADLER
M. EDWIN THOMAS

Term expires in 1945

LELAND S. BRUBAKER
J. W. DECKER
F. A. GOETSCH

ROBERT M. HOPKINS
MISS SARAH S. LYON
JOHN B. McLaurin

GLENN P. REED

REPORTS FOR THE YEAR 1942

Ex officio members (with vote) from Representative Committees

MISS MABEL E. EMERSON, Africa Committee
E. M. DODD, Associated Mission Medical Office
ALLEN O. WHIPPLE (Jean A. Curran elected September 22, 1942 to succeed Dr. Whipple), Christian Medical Council for Overseas Work
A. W. WASSON, Committee on Coöperation in Latin America
LUMAN J. SHAFER, Committee on East Asia
J. LEROY DODDS, India Committee
F. T. CARTWRIGHT (J. Leon Hooper elected September 22, 1942, to succeed Mr. Cartwright), Philippine Committee
WILLIAM P. SCHELL (J. R. Wilson elected November, 1942, to succeed Mr. Schell), Promotion of Interest
WYNN C. FAIRFIELD, Rural Missions Coöperating Committee
MRS. O. A. SARDESON, Committee on Special Program and Funds (formerly Woman's Consultative Committee and not now a Representative Committee)
FORREST SMITH, Treasurers' Committee
FRED FIELD GOODSELL, Committee on Work Among Moslems

Ex officio members (without vote) from Secretarial Council

MISS HELEN EKLUND	JOHN H. REISNER
CHARLES H. FAHS	EMORY ROSS
E. K. HIGDON	W. STANLEY RYCROFT
EDWARD H. HUME	J. G. VAUGHAN
JOE J. MICKLE	A. L. WARNSHUIS

MISS SUE WEDELL

SEMI-ANNUAL MEETING

The regular semi-annual meeting of the CRC in September, 1942, was one of the most important of recent years, giving rise as it did to a series of proposals with relation to postwar mission activity.

Ground was cleared by discussion of present misconceptions about missions during the war. A questionnaire had been sent out earlier to a large group of religious leaders on this point. Following the analysis of their replies, CRC discussed a program of missionary education in the churches today, taking advantage of the presence in this country of a large group of furloughed and repatriated missionaries. Exchange of information among boards, team rather than individual approach to churches, service of missionaries on training school campuses, conferences with leaders of training schools to discuss coöperation between them and the mission boards to quicken and deepen the interest among ministerial students, were among the projects discussed, as well as the establishment of a "Rumor Clinic" on foreign missions.

A special commission on Missions in the New Age was authorized to seek to define the issues confronting the whole foreign missionary enterprise at this time, and to recommend the procedures to be adopted in dealing with them.

Specific recommendations were brought out. Studies of mission-church relationships are to be made. Interpretation of the religious

COMMITTEE OF REFERENCE AND COUNSEL

inheritance of the people of different areas is to be made, and this interpretation is to be put before the North American churches as part of the whole educational procedure. A field problem requiring study is that of education. How small mission educational institutions fit in, as governments everywhere increasingly tend to take control of all education? These and other basic studies are to be made, with the education of the home churches in mind. The gap between the facts of mission work in the world today and the information of the average churchman on this point is too wide.

COMMITTEE OF REFERENCE AND COUNSEL

STATEMENT OF INCOME AND EXPENDITURES

APRIL 1, 1941 TO MARCH 31, 1942

INCOME

Mission Boards, including gifts for the	
Missionary Research Library	\$57,705.00
Individuals	93.90
Other Contributions	478.80
Miscellaneous from Sales, etc.	589.41
Central Committee Legacy	1,200.00
Davison Fund	500.00
Foreign Mission Conference Registrations	740.80
Mission Boards, Applicable to 1940-1941	200.00
Balance as at April 1, 1941	32.04
Total Income	\$61,539.95

EXPENDITURES

Committee of Reference and Counsel

Salaries

Secretaries	\$12,266.07
Clerical and Stenographic Service	7,406.47
Retirement Fund Premiums	4,184.60
Total	\$23,857.14

Office Expenses

Rent	\$2,440.72
Printing, Supplies, Stationery, etc.	915.75
Postage, Telegraph, Cables	964.12
Telephone	859.32
Mimeograph Supplies and Up-Keep of Machine	318.06
Travel of Committee Members and Secretaries	1,541.60
Contingent (Including 1941-1942 Fire Insurance Premium) ...	100.62
Equipment	1,407.09
Total	\$8,547.28

Missionary Research Library	\$3,100.00
International Missionary Council	23,522.00
Coöperation with Other Organizations	1,052.18
Foreign Missions Conference	740.80
Applicable to year 1940-1941 (Alterations and Equipment)	277.80
Exchange on Canadian Checks	430.16

Total Expenditures	\$61,527.36
BALANCE as at March 31, 1942	12.59

\$61,539.95

COMMITTEE OF REFERENCE AND COUNSEL

STATEMENT OF ASSETS AND LIABILITIES

AS AT MARCH 31, 1942

ASSETS

Bank Balance as at March 31, 1942	\$26,889.35
Petty Cash and Unused Postage	333.61
Deposit United Air Lines	425.00

Accounts Receivable

Mission Boards—Delayed Contributions	\$1,140.33
Employees' Retirement Premiums	597.66
National Committee Church Women	78.12
Miscellaneous	1,252.45
Expense Advances to be Accounted for	139.49
	<hr/>
	3,208.05

Deferred Charges 1942-1943:

Fire Insurance Premium	\$18.96
Christian World Mission Convocation	2,354.79
	<hr/>
	2,373.75

Total Assets	<u>\$33,229.76</u>
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FUNDS AND LIABILITIES

Funds

Transmission	\$6,907.13
Africa Committee	1,800.88
East Asia Committee	4,476.91
Philippine Committee—Literature and Journalism	605.00
Philippine Committee	411.75
Philippine Committee—Home and Family Life	288.87
Literacy Committee and Laubach books	1,759.94
India Committee	135.00
Non-Network Broadcasts	1,081.39
Reference Library	396.04
Special Study Missionary Personnel	71.96
Day of Prayer Offerings	9,370.89
Foreign Missions Conference Literature Fund	55.48
Promotion of Interest	450.00
China Broadcast	18.00
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Total Funds	\$27,829.24

Accounts Payable—Miscellaneous	330.18
Deferred Credits—1942-1943 Budget Income	2,057.75
Working Capital Fund	3,000.00
	<hr/>

Total Funds and Liabilities	\$33,217.17
<i>Balance</i> as at March 31, 1942	12.59
	<hr/>

\$33,229.76

Audited September 15, 1942

ROSS M. BACON,

Certified Public Accountant

COMMITTEE OF REFERENCE AND COUNSEL

PROPOSED BUDGET, 1943-44

APRIL 1ST TO MARCH 31ST

Proposed Budget of Expense:

(1) <i>Item</i>	(2) <i>Budget 1941-42</i>	(3) <i>Expendi- tures 1941-42</i>	(4) <i>Budget 1942-43</i>	(5) <i>Proposed Budget 1943-44</i>
A. Deficit forward from previous years:				
1. Deficit	none	none	none	none
B. Administrative Expense of Home Base:				
2. Salaries of Secretaries	\$13,025.00	\$12,266.07	\$13,100.00	\$13,700.00
3. Salaries, clerks and stenographers	10,029.00	7,406.47	11,779.00	12,577.00
4. Retirement Fund	4,060.00	4,184.60	4,060.00	4,300.00
5. Rent	2,800.00	2,440.72	2,800.00	2,800.00
6. Printing and supplies	1,200.00	915.75	1,400.00	1,400.00
7. Postage cable and telegraph	1,400.00	964.12	1,400.00	1,400.00
8. Telephone	1,200.00	859.32	1,200.00	1,200.00
9. Mimeograph	700.00	318.06	1,000.00	1,000.00
10. Travel	2,100.00	1,541.60	2,600.00	2,600.00
11. Insurance and contingent	1,364.00	100.62	1,500.00	500.00
12. Equipment	1,000.00	1,407.09	1,000.00	1,000.00
13. Foreign Missions Conference expense ...	.....	.....	.....	.....
14. Research Library: Salary	1,540.00	1,540.00	1,540.00	1,540.00
15. Research Library: Retirement	1,560.00	1,560.00	1,560.00	1,560.00
16. International Missionary Council	23,522.00	23,522.00	23,522.00	23,522.00
17. Coöperation with other organizations	1,100.00	1,052.18	1,500.00	1,500.00
18. Foreign Missions Conference .....	.....	740.80	.....	.....
19. Exchange on checks..	.....	430.16	.....	.....
20. Alterations and equipment .....	.....	277.80	.....	.....
21. Contingent .....	.....	.....	.....	2,500.00
Total Expense ...	\$66,600.00	\$61,527.36	\$69,961.00	\$73,099.00
22. Balance carried forward March 31, 1942 .....	.....	12.59	.....	.....
Total .....	.....	\$61,539.95	.....	.....

COMMITTEE OF REFERENCE AND COUNSEL

Proposed Budget of Income:

(1) <i>Item</i>	(2) <i>Asked for 1941-42</i>	(3) <i>Paid in 1941-42</i>	(4) <i>Asked for 1942-43</i>	(5) <i>Asked for 1943-44</i>
C. 23. Allocated to Boards ..	\$63,284.00	\$57,705.00	\$65,114.00	*\$70,599.00
D. To Be Raised Otherwise:				
24. Individuals and Foundations	300.00	93.90	1,831.00	.....
25. Davidson Fund	500.00	500.00	500.00	.....
26. Other contributions ..	300.00	478.80	300.00	1,100.00
27. Miscellaneous sales ..	1,316.00	589.41	1,316.00	500.00
28. FMC registrations		740.80	.....	.....
29. Central Com. Legacy.	900.00	1,200.00	900.00	900.00
30. Mission Boards—				
1940-41		200.00	.....	.....
E. Balance from previous year		32.04	.....	.....
31. Total Income	<u>\$66,600.00</u>	<u>\$61,539.95</u>	<u>\$69,961.00</u>	<u>\$73,099.00</u>

* *Detailed Allocations for 1943-44:* The amount which must be secured from boards to meet this budget is \$70,599. However, the total of the detailed askings sent out to the boards comes to \$92,941. This is on the basis of one-half of 1% of total expenditures for 1941, 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.

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1942

The peoples of the world have entered a new age. "The old world is dead. The future lies with those who can resolutely turn their backs on it and face the new world with understanding, courage, and imagination." (Professor E. H. Carr, in *Conditions of Peace*.)

"The first World War was a war *between* nations for the purpose of a revised relationship between nation states. The second World War is not a war of nations but a war *beyond* nations, a war of political, economic, and ideological forces functioning without geographic limitation. Its purpose cannot be, and its outcome will not be, a revised relationship of nation states, but rather a new political device to supplant the traditional order. . . . The present war is the first deliberate fight in human history for the political organization of the whole world society." (Nicholas Doman, *Annals of the American Academy of Political and Social Science*, July, 1942.)

This war is both totalitarian in character and global in extent.

AN ENLARGING WORLD TASK

In this new age, when the whole of life and the whole world is being reorganized, the Christian Church has a continuing and enlarging world task. An upsurge of Christianity is needed to unlock the spiritual storehouses of God for the wisdom and strength needed in this great emergency. Christianity has always been a world religion. Its foreign missions have not ended nor have they been discredited, but the Church has never wholeheartedly accepted its responsibility for them nor fully realized the urgency and extent of its duty. But now it is called upon to give itself totally to this adventurous enterprise, with instruments as sharp as the job requires, to bring the Gospel to all men and to apply it to the whole of life. Any suggestion that near-by needs must claim attention first is anachronistic, for Timbuktu is as near as Smithville or the slums across the tracks. The "home base" has become world-wide. Any isolational or sectional attempt to deal with this world-wide task is stupid and futile. The colonial era in missions, as in world politics, has ended, and it must now be a world Church striving everywhere to fulfill its duty, unitedly seeking to share the burdens and to supply the resources, spiritual and personal, that belong to any member of the universal Church.

To serve the Church in the advancement of its missions in such a united plan and effort, the International Missionary Council was organized more than twenty years ago, and now it must be developed

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to continue this service in even more adequate ways to meet the new demands. During the years since its organization, the Council has served, not by undertaking supplemental or peripheral tasks, but by uniting the coöperating national bodies in the doing of essential and primary work common to all or to a goodly number of them. Its plans have not been imposed by any group but always have been accepted by unanimous consent. It has not been another external "movement," for it has no other membership than the coöperating national bodies.

The Council's organizational machinery has been simple. Besides its decennial meetings in Jerusalem and Madras, it has functioned through a Committee with biennial meetings and by the work of its officers acting under the Committee's instructions. Its proposals and activities have been effective as they have been adopted by the constituent national organizations.

IN SPITE OF WAR

So this brief report of the Council for the year 1942 is significant as it reveals that this international organization of the Churches has been maintained in spite of the war and the practical difficulties caused by the war. While direct communication with some countries has been interrupted, we have evidence that the missionary purpose and effort of Christians in those lands continue undiminished. Moreover, they, as we, eagerly await the removal of the barriers that now separate us when we can again all work together with Christians in other lands for the advancement of the world-wide Church of Christ. In strengthening these bonds of Christian fellowship, the aid given to "orphaned missions," of which report is given herewith, has been an important factor. The Christian Church enters this new age, therefore, with a greatly increased consciousness of its unity and a stronger desire to express that unity in practical plans of coöperation.

The details of what has been done in the past year in the name of the Council can be readily summarized:

The Council's officers have succeeded by the exchange of correspondence in maintaining relations with all the constituent members of the Council. How that has been done in some cases cannot now be told without endangering persons in a few countries, but the assurance can be given that no censorship laws have been violated.

Much of the thought and time of the officers has been given to the administration of the aid to "Orphaned Missions." Not one of these has been knowingly neglected. This aid has been of incalculable value in the strengthening of the "younger churches" to which these "Orphaned Missions" are related. The lights of these churches have not been blacked out.

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The Council itself will perhaps not be directly related to the problems of relief in Europe, but because of their acquaintance with missionary leaders in the European churches the officers of the Council have naturally been drawn into consultation regarding these responsibilities. Moreover, the giving of relief will be an urgent problem of great magnitude in East Asia, where the missions will necessarily be related to these great tasks. And the relation of relief work to all the other work of the missions and churches raises unsolved questions of great importance. So it is clear that the Council and its officers must include this subject of relief in their programs.

RELIGIOUS LIBERTY

Religious liberty and missionary freedom are becoming problems unsurpassed in importance and difficulty. These are not academic questions nor can they be postponed for future attention at some more convenient time. It is not possible or advisable to discuss the issues in this brief report, but the fact may be merely mentioned here that the Council's officers have been concerned in the past year with most important problems of missionary freedom emerging in India, Brazil, Honduras, New Guinea, and with difficulties in Portuguese Africa of longer standing. In order to deal with the problems in a fundamental way, the officers have coöperated in organizing a special committee in North America under the joint auspices of the Foreign Missions Conference and the Federal Council of Churches, which will make a separate report to these two bodies. A similar committee is expected to parallel this study in Great Britain. Important contributions to the study have already been received from a committee in Egypt. Such international coöperation is most important in developing the united support of Christians in all lands for the formulation and acceptance of governmental action that will safeguard the freedom of conscience and of religious worship and practice.

UNITING FOR ACTION

More united planning and concerted action are urgently necessary. Proposals of a far-reaching character for the missions in India have been under consideration, and some convincing indication of the readiness of North American boards to support such proposals is awaited. Similar plans had been developed to some extent in the Philippine Islands, but in other lands there is opportunity and demand for advance that will demonstrate the fact that the establishment of the Kingdom of Christ has precedence over mere denominational expansion. In these important discussions the Council's officers have endeavored to be of service to the churches and missions.

The continued growth of missionary coöperation has been mani-

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fested in the organization of Christian Councils in Cuba, Puerto Rico, Jamaica, Cameroun; and the Council in Ceylon, formerly a provincial council related to the Council in India, is now separately organized with a full-time secretary. The relation of these Councils to the International Missionary Council awaits later consideration, and in any case cannot be established until an international meeting is held.

LITERATURE

The development and use of Christian Literature is a subject much honored for many years in missionary conferences. The Madras Meeting demanded some effective action and suggested the organization of a special International Missionary Council Department on Literature. The Committee of the Council at its last meeting requested Dr. R. E. Diffendorfer to give his attention to this task. Under his leadership proposals have been made for the appointment of an international committee, with sections in North America, Great Britain and other countries. Exploratory action along these lines is in progress. But it is especially encouraging to record the fact that in response to the leadership given by Dr. Diffendorfer a beginning has been made in obtaining funds specially given for literature purposes, and these new funds, comparatively small in amount as they are, have already resulted in some programs of advance, notably in Latin America.

OTHER SERVICES

The training of church leaders and the improvement of theological education were subjects to which the Madras Meeting gave serious attention. In India careful consideration is being given to these problems. In Latin America plans are being developed for a school for higher training in Buenos Aires, and in Mexico the training of ministers for rural areas is receiving attention. In China, only the war is delaying the progress of far-reaching plans under the auspices of the Nanking Seminary. In all of these movements the officers of the Council are giving such assistance as is within their power.

The Christianizing of the Home was another subject which the Madras Meeting recommended to the attention of the officers, and some assistance has been given by them in promoting the exchange between national councils of plans and printed materials that are used in the churches in various countries.

Planning for Missions in the New Age, already begun in these days of war, is a task into which the Council's officers are being drawn through the studies that have been undertaken by various committees in North America and other lands. The relocation of missions and the sending out of deputations must be subjects of international con-

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sultation. The continued study of the most effective presentation of the Gospel, the future of educational institutions, the relation of medical missions to programs of public health, the relation of missions to the younger churches, the inter-racial problems, the education of the supporters of missions,—all these present problems that call for the largest measure of international coöperation in study and action. More than sixty organizations in the United States are reported to be making plans for the post-war world, and it is highly important that the churches do not fall behind in their own sphere or leave to government or secular agencies the determination of their policies and programs of work.

To assist in the presentation of the challenge of the missionary's task in the New Age, the International Missionary Council was glad to publish the book by Bishop Ronald O. Hall of Hong Kong, "The Missionary Artist Looks at His Job."

The Council itself is not directly concerned with organic church union, but its officers cannot ignore the appeal of the younger churches in the Madras Meeting. As opportunity offers they give assistance in every effort to deal with this subject. Dr. Warnshuis has shared in the work of a Joint Committee in North America, which has published its report on "Church Unity" as presented to the Foreign Missions Conference and the Federal Council of Churches.

The traveling of the officers has been necessarily restricted by the war. Dr. Paton visited the United States and Canada in the spring of 1942. Dr. Mott has been touring in Canada under the direction of the missionary boards there.

Recognition must be given to the helpful services rendered by Professor M. Searle Bates, who has been generously loaned for another year by the United Christian Missionary Society as a Consultant on Far Eastern problems. He is also giving much time to the work of the Committee on Religious Liberty.

SOCIAL AND ECONOMIC RESEARCH

The field studies and the reports of the Department of Social and Economic Research and Counsel, under the direction of Mr. J. Merle Davis, are among the most constructive services of the Council. Since the Madras Meeting, the Council has continued to give earnest attention, through the studies of this Department, to the question of the financing of the younger churches and the nature of the aid given them by the mission boards. During the past year, Mr. Davis has published his reports on "The Church in the New Jamaica," "The Cuban Church in a Sugar Economy," and "The Church in Puerto Rico's Dilemma." In September he completed his field studies in Brazil, Argentina, Uruguay, and Trinidad, reports of which will be

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published as soon as possible. When these reports receive the adequate attention of missionary boards and of missions and churches, they will furnish the basis for the much-needed reorganization of the aid given by missions, and lead to a stronger economic development of the churches.

OUR JEWISH NEIGHBOR

The Committee on the Christian Approach to the Jews does not receive the attention it deserves in the Foreign Missions Conference, partly because the problem is considered to be one that concerns the Home Missions Council. Rightly the responsibility of presenting the Gospel of Christ to Jews rests upon every congregation in whose parish Jews reside. But the whole problem is also one of vital concern to every foreign missionary board. If the Church has no evangelistic message for the Jew, what is its missionary message to the Moslem or to the sincere adherent of any other religion? What is the responsibility of the North American churches in relation to the needs of the Jews in Europe? "Anti-Semitism begins when we refuse to share the Gospel of Jesus Christ with our Jewish neighbors." Our colleagues in Great Britain and in the Near East are struggling hard with these issues, and the International Missionary Council must continue to serve this cause. "The International Review of Missions" is publishing a series of noteworthy articles and the directors, Dr. Conrad Hoffmann and the Rev. Robert Smith, are giving capable leadership in this field.

"INTERNATIONAL REVIEW OF MISSIONS"

"The International Review of Missions" has been maintained at its high level of excellence both as to the quality and scope of its articles. It is now more indispensable than ever before to every thoughtful missionary worker. Although the governmental restrictions on the use of paper have necessitated a reduction in the bulk of the magazine, the use of smaller type has made unnecessary any reduction in the quantity of material printed in each number. The number of subscribers in the United States—about 1,400—is increasing slowly each year, but it is still much too small. For the sake of increasing the intelligent support of foreign missions, every board ought to join in soliciting more subscribers to this magazine.

FINANCES

The audited financial statements of the Council will be printed as part of this report. A small credit balance was again reported at the end of 1941, and during 1942 the expenditures are being kept within the available income. The Council is still operating on a budget that

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was reduced by one-fourth several years ago, and it has become exceedingly urgent to increase that budget to enable the Council to render the service desired of it.

NEW OFFICERS

The changes that are taking place in the list of the Council's officers can be only mentioned here. In January, when Dr. Mott insisted that he must be permitted to resign the Chairmanship in accordance with the statements made by him to the Madras Meeting, the Reverend Bishop James C. Baker was designated as Chairman to serve until the Council can elect its Chairman. Through the death in the summer of 1942 of the Baroness van Boetzelaer van Dubbeldam the Council lost one of its Vice-Chairmen. Because of the increasing amount of work in the New York Office, the Rev. L. S. Albright, until recently a missionary in Japan of the United Church of Canada, was appointed as an Assistant Secretary in the New York Office. By the limitations adopted by the Council several years ago, the retirement of Dr. A. L. Warnshuis as a secretary will occur at the end of this year. By means of correspondence, the election of Dr. J. W. Decker to succeed him has been unanimously approved by the Special Committee appointed by the Council with power to fill this vacancy, and Dr. Decker will assume this office in January, 1943.

SUPPLEMENTARY REPORT ON ORPHANED MISSIONS

When Jesus was compelled to face the prospect of physical separation from his disciples, he promised them that he would still be with them in Spirit, and prayed that they all might be one, to the end that the world might believe.

This experience has been strikingly exemplified by the world-wide missionary enterprise in the midst of war. That Christ has been with his disciples in Africa, Asia and the Islands of the Seas through adversity, no one familiar with the reports reaching the offices of missionary societies and the International Missionary Council could ever doubt. In spite of internment and evacuation of many missionaries, despite restrictions and even persecution, the work goes on.

In many cases this has been made humanly possible by the splendid response of missionary societies, churches and individual Christians on behalf of their own groups *and* of groups with which they have no official connection, even enemy alien groups, through the Orphaned Missions Fund of the International Missionary Council. "That they all may be one" was never meant to apply to situations of ease and prosperity only but also to conditions of difficulty and adversity, when

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Christian unity is particularly needed and takes on fresh significance.

The result has been a demonstration of Christian concern and of sharing unequalled in extent and variety of expression in the long history of Christianity. It is impossible to give exact figures of sums received and transmitted or of groups and individuals reached and helped at any given time. The various coöperating societies and agencies have different fiscal terms, and within the calendar year some reports are always in transit. Others are not reported either in London or New York. And it is impossible to tabulate in currency the value of loans of workers, the accommodation involved in transfer of funds, advances for furloughs and travel, etc.

But with meager publicity and the minimum of expense, approximately two million dollars has been given by Christians in twenty countries for one hundred and twenty missions in forty lands, to keep missionaries on the job wherever feasible, to keep mission stations open, and to provide for the effective functioning of orphaned missions in a time of unparalleled need.

Such a demonstration will undoubtedly do its part to make the world believe that Christianity is of God and that Protestant missions are an important activity of the Body of Christ in a war-torn world.

We regret that with the spread of war to the Far East, Japan, Formosa, Korea, Manchuria, Occupied China, Hainan, Indo-China, Thailand, Burma, Malaya and the Netherlands East Indies have been cut off from intercourse and effective aid. However, "orphaned missions" were located in only three of these countries, Manchuria, Occupied China and Netherlands India, and in all other parts of the world aid can still be sent to all missions in distress because of the war.

On the other hand, various missionary societies in Europe and Australasia are maintaining and even increasing their gifts for missions and, where they cannot send the same abroad, are providing reserve funds for rehabilitation after the war. Perhaps this is an even greater expression of faith—witnessing to the conviction that missions will continue until their full purpose has been accomplished—no orphan group anywhere in God's world.

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REPORT OF INCOME AND EXPENDITURES IN 1940 AND 1941

<i>Income</i>			<i>Approved Estimates 1942 and 1943</i>
	<i>Actual for 1940</i>	<i>Actual for 1941</i>	
Balance as at January 1	\$19.92	\$715.73	.....
Contributions from National Conferences:			
On account of 1939	270.00	.....	.....
On account of 1940	35,735.97	475.75	.....
On account of 1941 .....	.....	35,556.13	.....
On account of 1942 and 1943 .....	.....	.....	\$36,500.00
Miscellaneous income			
On account of 1940	2,521.80	.....	.....
On account of 1941 .....	.....	.....	.....
Total Income	\$38,547.69	\$36,747.61	\$36,500.00

<i>Expenditures</i>			
Salaries of Secretaries	\$11,557.76	\$11,812.17	\$11,579.70
Clerical and Stenographic Services	6,998.72	7,908.75	5,700.00
Share of Business Office	1,453.11	1,467.32	1,650.00
Office Rent, Cleaning, Lighting, etc.	5,547.47	5,192.06	5,350.00
Stationery, Postage, Telephone, etc.	1,819.20	2,540.74	1,800.00
Travelling Expenses of Secretaries and Committee Members	2,479.88	70.91	3,200.00
Printing of Quarterly Notes and Mis- cellaneous Pamphlets (net)	495.69	292.09	600.00
Contingencies	384.13	257.59	584.30
Retirement Fund	2,245.32	2,166.20	2,010.00
"International Review of Missions:"			
Subsidy	2,426.17	841.97	1,840.00
Pension	486.00	486.00	486.00
Chairman's Office	1,400.00	1,400.00	1,400.00
Bank Charges	25.03	.....	250.00
Audit	40.00	40.00	50.00
Missions Affected by War, Administra- tion (net)	1,300.02	2,187.55	.....
Far East Office (net) .....	.....	38.79	.....
Total approved estimates and ex- penditures	\$38,658.50	\$36,702.14	\$36,500.00
Difference in Exchange	(826.54)	(705.58)	.....
Total Expenditures	\$37,831.96	\$35,996.56	\$36,500.00
Balance as at December 31	715.73	751.05
.....	\$38,547.69	\$36,747.61	\$36,500.00

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THE AGGREGATE EXPENDITURE OF THE MISSIONARY SOCIETIES COÖPERATING IN THE NATIONAL MISSIONARY ORGANIZATIONS REPRESENTED IN THE INTER- NATIONAL MISSIONARY COUNCIL IN THE YEARS 1939-1941 *

		1939	1940	1941	Average	Rate of ex- change ¹	Average aggregate expenditure reduced to dollars
Australia	£	227,295	238,000	245,000	236,765	\$4.86656	\$1,152,231
Belgium	Fr.	No report	No report	No report	.....	.0276	.....
Denmark	Kr.	No report	No report	No report	.....	.268	.....
Finland	M.	3,816,036 ²	4,744,886 ²	No report	4,280,451 ³	.025185	107,803 ³
France	Fr.	4,317,000	3,694,000	No report	4,005,500	.039179	156,931
Germany	M.	No report	No report	No report	.....	.2382	.....
Great Britain	£	2,107,507	2,074,831	2,133,877	2,105,405	4.86656	10,246,080
Latin America	\$	2,819,229	2,880,100	3,146,442	2,941,924	.....	2,941,924
Netherlands	Fl.	No report	No report	No report	.....	.402	.....
New Zealand	£	No report	No report	70,082	.....	4.86656	341,058
North America	\$	15,942,651	15,247,380	15,613,718	15,601,250	.....	15,601,250
Norway	Kr.	No report	No report	No report	.....	.268	.....
South Africa	£	No report	No report	No report	.....	4.86656	.....
Sweden	Kr.	3,931,804	4,159,075	4,045,439	.....	.268	1,084,178
Switzerland	Fr.	1,493,102	1,454,017	No report	1,473,559	.193	284,397
							\$31,915,852

* The war has made it impossible to obtain reports that would make a more complete statement.

¹ The rate of exchange is reckoned at par as in 1932.

² Figures for 10 months only.

³ Average for 1939 and 1940 with only a 10 months' report for each year.

As the war spreads, fewer countries are able to report. But it is encouraging to note that in the cases of Australia, Great Britain and Sweden, 1941 expenditures exceed those of 1939, while in the case of North America, 1941 expenditures are below those of 1939, but above those of 1940. This reflects partial evacuation from East Asia but the continued maintenance of part of these staffs. The notable increase of expenditures for Latin America indicates growing interest in that great area.

MINUTES OF THE FORTY-NINTH ANNUAL MEETING

The forty-ninth annual meeting of the Foreign Missions Conference of North America was held in Hotel Statler, Cleveland, Ohio, December 7 and 10, 1942.

Two hundred and thirty-three delegates and 113 visitors were registered as in attendance, a total of 346.

MONDAY, DECEMBER 7

A breakfast with missionaries, at 7:30 a. m., provided opportunity for fellowship at the beginning of the sessions with a number of missionaries present. Miss Ruth Ransom, Chairman of the Committee on Missionary Personnel, presided. After introduction of the missionaries, the following persons addressed the group: Miss Glora M. Wysner on "The Future Missionary for Moslem Work"; Miss F. Belle Bogard on "The Future Missionary for Japan"; and Murray S. Dickson on "Why I Am Going to Be a Missionary."

The first session of the Conference opened at 9:00 a. m. with Canon Leonard A. Dixon, Chairman of the Conference, in the chair. After opening remarks by the Chairman and the singing of two hymns, Wilbert B. Smith read from the Scriptures and led in prayer. Mr. Dixon stated that the purpose of the gathering was to seek to know God's will in furthering the program of the world mission of the church in a world at war.

1. *Addresses.* The opening address was by Harold Cooke Phillips, pastor of the First Baptist Church of Cleveland (p. 9). This was followed by an address by Ralph E. Diffendorfer on "The Meaning for World Missions of the World Revolution" (p. 14).

2. *Program.* Jesse R. Wilson, Chairman of the Committee on Arrangements for the Annual Meeting, stated that while separate sessions of the Conference would occur only on the entire day of December 7 and on the forenoon of the 10th, the Conference program is integrated with the two days' general united sessions of all the cooperating agencies on December 8 and 9.

3. *Minutes.* The General Secretary, Emory Ross, stated that the minutes of the forty-eighth annual meeting of the Foreign Missions Conference were printed and circulated. The minutes were approved.

4. *Nominating Committee.* The General Secretary placed before the Conference the names of those nominated by the Committee of Reference and Counsel to form the Nominating Committee: J. L. Dodds, Chairman; A. E. Armstrong, L. S. Brubaker, F. A. Goetsch, Fred Field Goodsell, Miss Sarah S. Lyon, G. W. Sadler, Miss Hazel

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F. Shank, Forrest Smith. These were elected and were asked also to continue and function in the same capacity through the fiftieth annual meeting.

5. *Business Committee.* The General Secretary placed before the Conference for election the names of those suggested by CRC to form the Business Committee for the forty-ninth annual session: Wynn C. Fairfield, Chairman; R. M. Hopkins, Miss Elizabeth M. Lee, H. T. Medford, Miss Margaret Shannon, Mrs. Leslie E. Swain, S. Hjalmar Swanson. These were elected.

6. *Report of Committee of Reference and Counsel and Representative Committees.* Miss Sallie Lou MacKinnon, Chairman of CRC and on its behalf, presented and made brief comment upon the printed report, entitled "From This Time—Forth!" setting forth a review of the activities of CRC and of Representative Committees and other agencies in 1942. These reports were received.

7. *Report of International Missionary Council.* Bishop James C. Baker, Chairman of IMC, presented and commented briefly on the annual report for 1942 of the IMC. The report was received.

8. *Retirement of A. L. Warnshuis and election of J. W. Decker.* Mr. Ross read and the Conference adopted the following resolution concerning the retirement of A. L. Warnshuis and the election of J. W. Decker as Secretary of the International Missionary Council:

By reason of having reached the end of his term of service as a Secretary of the International Missionary Council because of age limit, Dr. A. L. Warnshuis on December 31, 1942, ceases also his active responsible relationship with the Committee of Reference and Counsel and the Foreign Missions Conference.

Because of his notable natural gifts, his disciplined mind and spirit, and his wide international experience Dr. Warnshuis through many years has given not only to North American mission boards but also to Protestant mission agencies of other lands a great and understanding service. In quality and amount this service has been beyond praise and for the most part even beyond awareness of most of those so served. Especially has this been true in these later years when the "orphaned missions" have especially challenged his espousal and devotion. No words of ours can indicate adequately our indebtedness or our gratitude for this ministry on his part, but this resolution of recognition at least we can offer. We sincerely trust that in ways yet to be determined we may in the months and years ahead continue to profit by his wisdom and insights.

In the coming of Dr. J. W. Decker as the successor of Dr. Warnshuis we have to become acquainted with no new voice or untried personality. His experience on the mission field as well as in board administration at home, likewise his sturdy character which unceasingly commands our confidence and admiration, all these together lead us to expect in Dr. Decker an unabated continuance of resourceful leadership in the International Missionary Council secretaryship which he enters as Dr. Warnshuis relinquishes it.

RECORDS OF THE MEETING

9. *Budget for 1943-44.* Forrest Smith, Chairman of the Committee on Finance and Headquarters, made a brief explanation of the proposed budget for 1943-44 as recommended last September by CRC (No. 404). The budget was distributed, together with a detailed list of allocations to member boards, for study and consideration at the evening session. (See No. 20.)

10. *Application for membership.* The General Secretary presented, with favorable recommendation by CRC (No. 418), the application for membership in the Conference by the National Holiness Missionary Society of Chicago. The application was approved and the Society was elected to membership and welcomed to fellowship in the Conference. George F. Warner, the Society's Secretary, was introduced and brought greetings.

11. *Committee on World Literacy and Christian Literature.* Miss Sue Weddell, Secretary of FMC, brought from CRC (No. 397) the recommendation that the Conference authorize the creation of a regular Representative Committee to be known as the Committee on World Literacy and Christian Literature. This committee would carry those responsibilities in world literacy and Christian literature that have been carried by the present Committee on World Literature of FMC and the American Section of the Committee on Christian Literature of IMC, and would replace those committees. This is with the understanding that the new IMC Committee on Christian Literature will be set up with representatives from IMC constituent groups throughout the world, of which FMC's committee will be one. The Conference approved the recommendation and granted the newly-created committee status as a Representative Committee of FMC and CRC.

In connection with Miss Weddell's presentation of the above recommendation R. E. Diffendorfer, Charles T. Leber and Arthur Y. Meeker made statements emphasizing the urgency and timeliness of the work contemplated and being done in the field of Christian literature and world literacy.

W. A. Cameron led the Conference in a worship service.

MONDAY AFTERNOON, DECEMBER 7

The Conference reconvened at 2:00 p. m., with Canon Dixon presiding.

12. *Addresses.* After a hymn and prayer led by J. W. Decker speakers were introduced on the topic of the afternoon, "The Meaning of the World Revolution for the Christian Movement." Luman J. Shafer, Secretary of the Board of Foreign Missions of the Reformed Church in America, spoke on China and Japan; Mrs. Otis Moore, Executive Secretary of the Women's Division of Christian

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Service of the Board of Missions and Church Extension of the Methodist Church, on India; George W. Carpenter, Educational Secretary, Congo Protestant Council, on the situation in Africa; and George P. Howard, Evangelist at Large in Latin America, spoke for the Americas.

There followed addresses on "Foreign Students in North America" by E. K. Higdon, Executive Secretary, Foreign Missions Division, United Christian Missionary Society; on "Selection and Preparation of North American Missionary Candidates" by Miss Mabel K. Howell, Professor of Missions, Scarritt College, Nashville, Tennessee; and on "The Finding and Use of Men and Women for Postwar Christian Reconstruction and Rehabilitation," by M. R. Zigler, Secretary of the General Mission Board, Church of the Brethren.

13. *Enlarged Coöperation in Missionary Personnel.* Herrick B. Young, member of CRC's Committee on Missionary Personnel, reported a recommendation of a special committee appointed by CRC on September 23-24, 1942, to study a plan for an enlarged Missionary Personnel Committee. The following recommendation, as presented to and approved by CRC on December 5, was conditioned upon the underwriting of it by a sufficient number of boards:

In view of the urgency of the present world situation, the special committee believes that further time should not now be devoted to discussion of long-range plans for enlarging the scope and function of the Committee on Missionary Personnel in line with the plan considered by CRC on September 23-24; but rather recommends the immediate strengthening of the Committee on Missionary Personnel (a) by wider representation of cognate interests and (b) by the appointment of an executive secretary for one year to give immediate attention to the qualification, selection and training of missionaries for appointment to the various areas. A projected budget totaling \$3,600 for an executive secretary and necessary expenses would be apportioned for underwriting by interested boards. It is expected that for this service a member board will make available the services of one of its missionaries on furlough, the committee to provide for extra New York City living expenses.

The recommendation was approved.

14. *Committee on Friendly Relations Among Foreign Students.* Samuel J. Mills, Executive Secretary, made a brief report of the work in the United States of the Committee on Friendly Relations Among Foreign Students.

15. *Greetings to National Christian Councils.* The General Secretary was requested to send letters of special greetings to the National Christian Councils which can be reached in other areas of the world.

16. *Passports and Transportation.* R. L. Howard, Chairman of the Committee, reported briefly, for information, the work of that committee in recent months.

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17. *Religious Liberty*. There was presented by A. L. Warnshuis, as a report of progress, draft of a report to the Federal Council of Churches and FMC from their Joint Committee on Religious Liberty. This committee has been active since the spring of 1942. It has undertaken its task in two phases: (1) factual analysis of specific areas of difficulty; (2) recommendations as to effectual remedy or ad interim procedure. The committee will give priority in the next months to the entire Latin American problem and connected relations with Roman Catholics.

18. "*Our Heritage of Religious Freedom*." A. W. Wasson presented a statement under this title referred by CRC on matters related to the Roman Catholic Church in Latin America. This paper was referred to the Business Committee (No. 23).

19. *Memorial minutes*. The General Secretary was instructed to include in the report of the Conference suitable memorial minutes for those in the boards who have passed on during the past year who have sustained an official relationship to FMC or CRC, or who had been regularly representatives of their respective boards at annual meetings of the Conference. The Conference stood in memory of those who have passed on and was led in prayer by Mr. Dixon.

MONDAY EVENING, DECEMBER 7

M. T. Rankin, missionary of the Southern Baptist Church, opened the evening session with prayer.

20. *Budget for 1943-44*. The 1943-44 proposed CRC budget, as presented in the printed Report of CRC and at the forenoon session today (No. 9), was explained in greater detail by Forrest Smith, Chairman of the Committee on Finance and Headquarters. The proposed budget for the year beginning April 1, 1943, as approved by CRC on last September 23-24 for presentation to FMC, totaled \$73,099, an increase of about \$4,000 over that of the past year. This total includes \$23,522 contributed annually to IMC.

The Conference at its meeting in Trenton, New Jersey, in January, 1942, requested a study of the bases of budget allocations to the boards, and a further study of coördination of the budgets of Representative Committees. The Finance Committee has studied income from all possible angles. Careful analysis showed that a uniform asking of one-half of one per cent of a member board's expenditures exclusive of home administration expenses would be likely best to meet the need, and a schedule of askings on that basis was submitted to FMC member boards and agencies on November 17, 1942. The total amount asked on that basis was \$92,941, being \$19,842 more than the proposed budgeted expenditures of \$73,099. But a careful examination of the full list of present giving from the boards left the

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Committee faced with the probability that the total income may be no more than \$73,099—and not that unless many boards make the increases asked.

Recommendation of CRC on September 23-24 and again on December 5 was to adopt the budget for 1943-44 as proposed, empowering the Committee on Finance and Headquarters (a) to keep the financial situation constantly in review; (b) to make and seek to enlist others to make earnest efforts to get all member boards and agencies to contribute their full proportionate share as requested in the budget; (c) to take periodically such measures as may be required (as it has been effectively doing in 1942-43 under similar authority) to keep expenditures within income and so avoid a deficit in 1943-44 even though that means dropping or curtailing work and services duly requested and authorized and regarded as essential.

These recommendations were approved.

21. *Promotion of interest at home.* The Conference considered "How can we best promote interest at home in the world mission of the church?" The subject was introduced by Jesse R. Wilson who recently accepted the chairmanship of the Committee on Promotion of Interest. It is recognized, he said, that the basic work of missionary education must be done by the boards among their own constituencies. Gifts must go through the boards. What can be done through FMC is only a supplement to what we could do individually. We must extend our efforts to reach those who are not now being reached by our denominations. Let us select two or three projects that we will attempt together, instead of attempting a dozen things which cannot be done adequately.

Harry C. Spencer made report briefly of the Silver Bay summer conferences; Emory Ross and Mrs. Mary Moore McLean of the Asilomar (California) conferences and the Chatauqua Missions Institute; Kenneth Beaton of conferences held in Canada.

William W. Reid described the weekly news column, interdenominational and international in character, which he has been supplying from the Methodist Board to about 750 daily and weekly papers in the United States. The Promotion of Interest Committee proposes that this material go out through FMC to a larger group of papers to be secured through ministers and other leaders of various denominations, and be made to include women's work and rural work. Mr. Reid sends special releases to 150 Methodist ministers for use in their local broadcasts. Could not a coördination of such material through the offices of FMC make it available to a much wider field of various denominations?

Mr. Ross stated that the Committee on Promotion of Interest pro-

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poses a small series of united meetings in selected cities, making use of nationals and other outstanding speakers.

In the discussion from the floor a number of proposals were made and experience was shared which were recorded for consideration by the Committee on Promotion of Interest.

The Conference then recessed, to meet in separate session at 9:00 a. m. on December 10, after two intervening days' united sessions with the six other cooperating agencies.

THURSDAY MORNING, DECEMBER 10

The Conference was called to order by Leonard A. Dixon, Chairman, at 9:00 a. m. R. H. Edwin Espy led in prayer.

22. *Report of Business Committee.* The Chairman declared the Conference to be in executive session for receiving the report of the Business Committee presented by Mr. Fairfield, Chairman, on matters related to the Roman Catholic Church in Latin America.

23. *"Our Heritage of Religious Freedom."* At Mr. Fairfield's request, A. W. Wasson reviewed briefly the background against which a document had been prepared in answer to statements of the Roman Catholic hierarchy in the United States implying that the carrying out of the "good neighbor policy" to Latin America makes necessary the stoppage of Protestant missionary efforts in South American countries. He then read the statement as distributed in mimeographed form at the December 7 meeting of FMC (No. 18). It was expected that the statement, already approved by the Executive Committee of the Federal Council of Churches, would be adopted by FCC at its biennial meeting today and tomorrow. After discussion the following recommendations were approved by the Conference:

(1) That the statement concerning one aspect of religious freedom, entitled "Our Heritage of Religious Freedom," be adopted and referred to the officers of the Joint Committee on Religious Liberty (FMC and FCC) for any necessary editorial revision to make it identical with the action to be taken by FCC and for such implementation as the Joint Committee may deem wise (p. 59).

(2) That Mr. Wasson be requested to convey to the Home Missions Council of North America, now in session, word of our action in this regard, and to express our hope that they also may join in approving the statement.

The Chairman declared the executive session suspended and Mr. Fairfield continued the report of the Business Committee. The following recommendation was approved by the Conference:

24. *Presentation of Missions in Theological Seminaries.* That the Executive Committee of CRC be requested to give serious consideration to the problems involved in the presentation of the world mission

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of the church in theological seminaries of Canada and the United States, and that there be referred to the Committee on Promotion of Interest the details of the report submitted by the Business Committee.

25. *Closer Relationships of Interdenominational Agencies.* On the evening of December 9, 1942, FMC joined with certain of the other interested agencies, in united session, in receiving and informally considering the printed Report of the Joint Committee on the Closer Relationships of General Interdenominational Agencies.

Glenn P. Reed today made to FMC the following report as Chairman of the Committee of Ten appointed by FMC on January 15, 1942:

With the presentation last night of the Report of the Joint Committee of eight coöperating agencies on the subject of Closer Relationships of General Interdenominational Agencies, the work of your Committee of Ten was completed.

The Report contained a record of meetings held by the Joint Committee, the draft of a proposed constitution for a single coöperative agency and recommendations to the eight agencies concerning further procedure. In the work of the Joint Committee and in the preparation of its report members of your Committee of Ten participated, endeavoring to carry out the instructions of the Trenton meeting of FMC on January 15, 1942.

The Report of the Joint Committee is before you and upon its receipt, the discharge of your Committee of Ten is in order.

The General Secretary presented recommendations to FMC formulated by CRC at its night meeting on December 9, following the joint presentation referred to above; and after general discussion it was moved:

(1) That the report of the Joint Committee on Closer Relationships of General Interdenominational Agencies be received and be referred to FMC member boards for their consideration.

(2) That CRC be instructed to transmit to FMC member boards, the report with a covering letter prepared by the Chairman of CRC, the General Secretary, and Glenn P. Reed (Chairman of the Committee of Ten), outlining the procedure to be followed within FMC, in dealing with the report and asking FMC member boards for their comments and recommendations.

(3) That FMC appoint six members as representatives on the Committee on Further Procedure (as provided for in the report of the Joint Committee), those six to consider and report to CRC on the comments and recommendations received from member boards, for its report to FMC for consideration and action desired by FMC. (Those later appointed by the Chairman of CRC, as directed by FMC, were: principals, Glenn P. Reed, Chairman, J. H. Arnup, E. E. Diffendorfer, J. LeRoy Dodds, A. B. Parson, Emory Ross, M. Edwin Thomas. Alternates, Miss Mabel E. Emerson, C. Darby Fulton, Eric M. North, Jesse R. Wilson.)

(4) That the FMC representatives on the Committee on Further Procedure be instructed to ask for an early re-drafting of the constitution of the proposed North American Council of the Churches of Christ, as may

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be necessary in view of the comments and recommendations that will come from the boards, together with a preparatory draft of proposed by-laws.

(5) That the Committee of Ten be discharged.

A substitute motion was made by A. B. Parson, as follows:

WHEREAS, FMC at its Trenton meeting in January, 1942, expressed its desire to seek closer relationships with general interdenominational agencies along the lines of "continued, expanded and more effective coördination and integration of the several interdenominational agencies in North America"; and

WHEREAS, FMC then appointed a Committee of Ten to study the question, to confer with CRC and its Executive Committee and with the several mission boards and agencies of FMC; and

WHEREAS, This Committee of Ten was instructed in proceeding with its task to safeguard certain essential features of FMC among which were (1) the autonomy of FMC in such degree as will permit it to fulfill its particular functions in the work of the church; (2) the control of the staff and budget of FMC; and

WHEREAS, The plan now proposed in the constitution of the North American Council of the Churches of Christ has as its fundamental purpose the substitution for FMC and other general agencies "an inclusive corporate agency" which would seem to assume the rights and prerogatives of FMC and other agencies, thus jeopardizing the autonomy if not the very existence of FMC;

Resolved, That the present plan is not acceptable to FMC and that we decline to approve the plan proposed in the "constitution of the North American Council of the Churches of Christ"; and further

Resolved, That we refer the matter of closer relationships with other general agencies back to the Committee of Ten, to be reappointed, to seek to secure close relationship with other general agencies without entering upon a plan for a new inclusive corporate agency.

After discussion by a number of delegates, it was moved and seconded that the substitute motion be laid on the table.

The question was called for and the motion to lay on the table was passed.

The original motion (paragraphs 1 to 5 above) was then put and passed, Mr. Parson voting "no".

The Conference authorized the Chairman of CRC to appoint the FMC six members (with alternates if desired) of the Committee on Further Procedure (paragraph No. 3).

26. *Report of Business Committee (continued)*. After a short recess Mr. Fairfield continued the report of the Business Committee. The following recommendations were approved by the Conference:

27. *Foreign students in North America*. That in view of the large number of foreign students in North America, some of whom are detained for the duration, and the need throughout the world for laymen trained in Christian service especially in the field of relief and reconstruction, CRC be requested to set up a special committee to confer with the Committee on Friendly Relations with Foreign Students

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and the CRC Committee on Missionary Personnel looking toward an immediate plan for the training of foreign students in Christian lay leadership.

28. *Proposed surrender of extraterritorial privileges in China.* That the Conference has learned with profound satisfaction that the governments of the United States and of Canada have stated their purpose to surrender extraterritorial privileges in China and have opened negotiations for the revision of the treaties; and it respectfully urges the two governments to base the new treaties upon the principle of complete reciprocity in all relationships.

29. *Message from FMC to its constituency.* That approval be given to the statement entitled "A Message from the Foreign Missions Conference to Its Constituency," presented by Luman J. Shafer, Chairman of the Committee on International Relations and World Peace (p. 62).

30. *Proposed plan for a new Joint Committee on Overseas Relief and Reconstruction.* Charles T. Leber presented for consideration of FMC, as authorized by CRC on December 9, a request from an informal planning committee that a Joint Committee on Overseas Relief and Reconstruction be appointed by the Foreign Missions Conference and the Federal Council of Churches to deal with the problems of immediate relief and reconstruction, as well as long-range planning. There was presented also a proposed plan for such a committee, prepared by five representatives of each of the two organizations named (CRC 422).

The report and proposed plan were received and discussed, and after certain amendments were made the proposed plan was approved.

The Conference authorized the Commission on Missions in the New Age, in consultation with FCC, to appoint the twelve FMC representatives on this new joint Committee.

The Conference instructed the Commission on Missions in the New Age to give early and continuous attention to the problems of relief and reconstruction; and further asked the new Committee on Relief and Reconstruction when constituted to recognize the coöperative agencies of the boards of foreign missions in the consideration of all proposed actions that may be related to aid for the churches in other lands with which these boards are already coöperating.

31. *Time and place of next meeting.* The General Secretary stated that the time and place for holding the fiftieth annual meeting of FMC would need consideration by appropriate committees in the early part of 1943. Leonard A. Dixon extended the invitation of the Canadian member boards to hold the Jubilee meeting in Canada. The Chairman of CRC, Miss MacKinnon, expressed appreciation for the invitation and assurance that it will be carefully considered.

RECORDS OF THE MEETING

32. *Report of Nominating Committee.* In the absence of J. LeRoy Dodds, Chairman of the Nominating Committee, Mr. Ross presented the following resolution which was adopted:

MEMBERSHIP IN THE COMMITTEE OF REFERENCE AND COUNSEL

WHEREAS, No meeting of FMC was held in 1941, but two meetings have been held in 1942 (the 48th in January and the 49th in December); and

WHEREAS, At the 48th Annual Meeting in January, 1942, there were elected the two classes of CRC members whose terms expired in 1941 and 1942, for new terms expiring in 1944 and 1945; therefore, be it

Resolved, That no election of a CRC class of seven be made at this meeting but that the class of 1943, elected at the 47th Annual Meeting in June, 1940, serve until the 50th Annual Meeting.

Upon recommendation of the Nominating Committee, R. L. Howard was elected to take the place of J. W. Decker who resigned, in the group whose terms will expire in 1945.

Upon recommendation of the Nominating Committee, the following were elected:

OFFICERS OF THE FIFTIETH ANNUAL MEETING OF FMC

Chairman: A. L. WARNSHUIS

First Vice-Chairman: A. W. WASSON

Second Vice-Chairman: J. H. ARNUP

General Secretary and Chairman of the Secretarial Council: EMORY ROSS

Secretaries: MISS SUE WEDDELL and JOE J. MICKLE

Recording Secretary: WEYMAN C. HUCKABEE

Treasurer: (Under consideration by special committee)

Assistant Treasurer: (Under consideration by special committee)

Honorary Co-Chairman of the Fiftieth Annual Meeting (elected January, 1942):

JOHN R. MOTT and ROBERT E. SPEER

33. *Expressions of thanks.* The Conference expressed gratitude to (a) the Cleveland Church Federation and other Cleveland bodies who carried out the local arrangements; (b) the visiting speakers who have participated; and (c) the Hotel Statler which has kept in complete fulfilment its promise of equal treatment of delegates of all races.

The closing worship service of the Conference was led by Mrs. Charles K. Roys.

The Conference adjourned at 1:00 p. m.

WEYMAN C. HUCKABEE, *Recording Secretary.*

ORGANIZATION OF FIFTIETH CONFERENCE

OFFICERS AND COMMITTEES

OFFICERS

Chairman, A. L. WARNSHUIS
First Vice-Chairman, A. W. WASSON
Second Vice-Chairman, J. H. ARNUP
General Secretary, EMORY ROSS
Secretaries, MISS SUE WEDDELL, JOE J. MICKLE
Recording Secretary, WEYMAN C. HUCKABEE
Treasurer, (To be filled)
Assistant Treasurer, (To be filled)
Honorary Co-Chairmen of the fiftieth annual session, JOHN R. MOTT and
ROBERT E. SPEER

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, MISS SALLIE LOU MACKINNON
Vice-Chairman, GLENN P. REED
General Secretary, EMORY ROSS
Secretaries, MISS SUE WEDDELL, JOE J. MICKLE
Recording Secretary, MISS HAZEL F. SHANK
Treasurer, (To be filled)
Assistant Treasurer, (To be filled)
Honorary Life Member, JOHN R. MOTT

Term Expires in 1943

A. E. ARMSTRONG
MRS. EDWARDS L. CLEAVELAND
MISS NONA M. DIEHL
C. DARBY FULTON
CHARLES T. LEBER
MISS ELIZABETH LEE
ERIC M. NORTH

Term Expires in 1944

J. THAYER ADDISON
L. L. BERRY
LEONARD A. DIXON
CARL HEINMILLER
MISS SALLIE LOU MACKINNON
GEORGE W. SADLER
M. EDWIN THOMAS

Term Expires in 1945

LELAND S. BRUBAKER
F. A. GOETSCH
ROBERT M. HOPKINS
R. L. HOWARD

MISS SARAH S. LYON
JOHN B. MCLAURIN
GLENN P. REED

Ex officio members (with vote) from Representative Committees

MISS MABEL E. EMERSON, Africa Committee
LUMAN J. SHAFER, Committee on East Asia
J. LEROY DODDS, India Committee
FRED FIELD GOODSSELL, Committee on Work Among Moslems
J. L. HOOVER, Philippine Committee
A. W. WASSON, Committee on Coöperation in Latin America

RECORDS OF THE MEETING

JESSE R. WILSON, Committee on Promotion of Interest
T. S. DONOHUGH, Rural Missions Coöperating Committee
JEAN A. CURRAN, Christian Medical Council for Overseas Work
E. M. DODD, Associated Mission Medical Office
FORREST SMITH, Treasurers' Committee
(To be filled), World Literacy and Christian Literature

Ex officio members (without vote) from Secretarial Council

EMORY ROSS
L. S. ALBRIGHT
J. MERLE DAVIS
J. W. DECKER
MISS HELEN EKLUND
CHARLES H. FAHS
E. K. HIGDON

EDWARD H. HUME
JOE J. MICKLE
JOHN H. REISNER
W. STANLEY RYCROFT
J. G. VAUGHAN
MISS SUE WEDDELL

NOMINATING COMMITTEE

The Nominating Committee of the forty-ninth annual meeting was asked to continue and function in the same capacity through the fiftieth annual meeting (minute 4, page 104).

COMMITTEE ORGANIZATION OF THE COMMITTEE OF REFERENCE AND COUNSEL

REPRESENTATIVE COMMITTEES

AFRICA—† Miss Mabel E. Emerson, *Chairman*; † T. S. Donohugh, *Vice-Chairman*; Emory Ross, *Secretary*; D. M. Albaugh, * L. S. Albright, † L. K. Anderson, † J. H. Arnup, W. S. Bezanson, Charles E. Brown, † Leland S. Brubaker, Miss Clementina Butler, Miss Louise Chapman, Merle L. Davis, John C. DeKorne, Miss Nona M. Diehl, Miss Jennie M. Doidge, † C. Darby Fulton, † F. A. Goetsch, John E. Gronli, * George E. Haynes, Curry B. Hearn, Robert M. Hopkins, Mrs. S. S. Hough, Mrs. L. M. Hughes, * Thomas Jesse Jones, E. R. Kellersberger, (R. P. Currier), Forrest L. Knapp, H. W. Lohrenz, † Miss Sallie Lou MacKinnon, Mrs. O. H. Milligan, Irvin W. Musser, † Mrs. Ira Pierce, A. B. Parson, Mrs. A. J. Randles, C. E. Rediger, † Glenn P. Reed, George W. Sadler, Miss Hazel F. Shank, Miss Irene Sheppard, Mrs. Christine S. Smith, W. C. Somerville, Mrs. Hugh D. Taylor, † M. Edwin Thomas, W. F. Walker, Mrs. A. M. Wortham, † C. M. Yocum, † S. G. Ziegler, (Walter Schutz).

AMERICAN SECTION OF INTERNATIONAL COMMITTEE FOR CHRISTIAN LITERATURE FOR AFRICA—T. S. Donohugh, *Chairman*; Miss Mabel E. Emerson, *Vice-Chairman*; Miss Florence G. Tyler, *Honorary Secretary*; Emory Ross, *Secretary*; Miss Clara L. Bentley, *Assistant Secretary*. Members of the Africa Committee indicated by †, and C. C. Adams, * L. S. Albright, L. L. Berry, * J. Merle Davis, * J. W. Decker, * Mrs. T. S. Donohugh, Miss Janie W. McGaughey, Miss Janet S. McKay, * Arthur Y. Meeker, Eric M. North, A. L. Warnshuis, * Miss Sue Weddell, Harold H. Winslow, Mrs. G. G. Wolkins.

ASSOCIATED MISSION MEDICAL OFFICE—E. M. Dodd, M.D., *Chairman*; A. B. Parson, *Vice-Chairman*; Mark H. Ward, M.D., *Secretary*; G. F. Sutherland, *Treasurer*; J. G. Vaughan, M.D., *Director and Assistant Treasurer*; R. E. Diffendorfer, R. L. Howard, Mrs. J. W. Masland, Mrs. Otis Moore, Miss Hazel F. Shank, Frank V. Slack, A. C. Snead.

CHRISTIAN MEDICAL COUNCIL FOR OVERSEAS WORK—Jean A. Curran, M.D., *Chairman*; Allen O. Whipple, M.D., *Honorary Chairman*; R. E. Diffendorfer, *Vice-Chairman*; Edward H. Hume, M.D., and P. H. J. Lerrigo, M.D., *Secretaries*; Miss Mary E. Allis, A. E. Armstrong, Leland S. Brubaker, W. A. Cameron, * Samuel Cochrane, M.D., Merle L. Davis, A. B. Dayton, C. S. Detweiler, L. A. Dixon, E. M. Dodd, M.D., * Charles H. Fahs, * Warfield M. Firor, M.D., S. H. Gapp, F. A. Goetsch, (A. V. Casselman), Gust E. Johnson, (T. W. Anderson), E. R. Kellersberger, M.D., (R. P. Currier), Walter McCarroll, * Henry E. Meleney, M.D., Miss Bessie MacMurchy, Mrs. Otis Moore, * W. W. Peter, M.D., F. M. Potter, (Luman J. Shafer), C. E. Rediger, Glenn P. Reed, * T. V. Routley, M.D., Miss Hazel F. Shank, * T. Dwight Sloan, * Adrian S. Taylor, Mrs. Hugh D. Taylor, M. Edwin Thomas, A. F. Ufford, J. G. Vaughan, M.D., Mark H. Ward, M.D., * Miss Ruth C. Williams, Miss Emma B. Word, C. M. Yocum, S. G. Ziegler.

† Also members of Committee on Christian Literature for Africa.

* Coöpted.

() Alternate.

COMMITTEES

COÖPERATION IN LATIN AMERICA—A. W. Wasson, *Chairman*; C. S. Detweiler and * Miss Irene Sheppard, *Vice-Chairmen*; W. Stanley Rycroft, *Executive Secretary*; C. Rogers Woodruff, *Treasurer*; Miss Helen M. Eklund, *Assistant Treasurer and Recording Secretary*; Alberto Rembao, *Editor La Nueva Democracia*; George P. Howard, *Representative at large in South America*; L. K. Anderson, Wade C. Barclay, Leland S. Brubaker, Mrs. Jennie C. Callister, Alden H. Clark, * F. D. Cogswell, C. Darby Fulton, F. A. Goetsch, * Robert M. Hopkins, Miss Elizabeth M. Lee, Eric M. North, * Forrest L. Knapp, * John R. Mott, * John A. Mackay, Miss Elizabeth McFarland, Mrs. J. W. Perry, Mrs. J. L. Skaggs, Frank V. Slack, M. Edwin Thomas, Mrs. Mae Yoho Ward, * A. L. Warnshuis, Miss Mamie Wilson, Herrick B. Young, S. G. Ziegler.

EAST ASIA—‡ Luman J. Shafer, *Chairman*; ‡ Miss Sallie Lou MacKinnon and ‡ L. S. Ruland, *Vice-Chairmen*; ‡ Joe J. Mickle, *Secretary*; ‡ James Thayer Addison, ‡ Dana M. Albaugh, (A. F. Ufford), ¶ Leland S. Albright, ‡ A. E. Armstrong, J. H. Arnup, Eugene E. Barnett, ¶ M. Searle Bates, Leland S. Brubaker, William L. Burdick, L. J. Carter, ‡ Frank T. Cartwright, ‡ A. V. Casselman, Mrs. Bertha Luck Cook, ¶ J. W. Decker, John C. DeKorne, R. E. Diffendorfer, Leonard A. Dixon, Miss Jennie M. Doidge, George Drach, ¶ C. A. Evans, ‡ Wynn C. Fairfield, C. Darby Fulton, John E. Gronli, ‡ George Helde, E. K. Higdon, ‡ J. L. Hooper, ¶ Edward H. Hume, C. W. Iglehart, C. Warren Jones, E. R. Kellersberger, (Raymond P. Currier), Forrest L. Knapp, ¶ E. C. Lobenstine, H. W. Lohrenz, ‡ Miss Sarah S. Lyon, Miss Bessie MacMurchy, ‡ Mrs. Velma H. Maynor, ¶ Fred Atkins Moore, ¶ Eric M. North, A. B. Parson, M. T. Rankin, ¶ A. K. Reischauer, ¶ John H. Reisner, Claude A. Roane, ‡ Miss Hazel F. Shank, T. M. Slater, Mrs. Milton Stauffer, Miss Dorothy Strong, Mrs. Hugh D. Taylor, Mrs. George S. Young, S. G. Ziegler, (C. W. Shoop).

INDIA—‡ J. LeRoy Dodds, *Chairman*; ‡ Miss Sue Weddell, *Secretary*; A. E. Armstrong, Mrs. S. E. Baird, Frederick Brand, Miss Bettie S. Brittingham, * Wm. A. Brown, L. S. Brubaker, * Miss Clementina Butler, W. A. Cameron, H. C. Carson, ‡ A. H. Clark, Ralph Cook, Miss Eliza P. Cobb, Mrs. Dougall Cushing, ‡ J. W. Decker, L. A. Dixon, Miss Jennie M. Doidge, ‡ T. S. Donohugh, George Drach, Miss Mabel E. Emerson, * Mrs. Katherine Gates, F. A. Goetsch, * H. H. Horne, ‡ R. L. Howard, * W. J. Hutchins, Mrs. Helen W. Keeney, E. R. Kellersberger, (R. P. Currier), Ray L. Kimbrough, Forrest L. Knapp, Charles T. Leber, Miss Anne B. Littell, H. W. Lohrenz, Miss Sarah S. Lyon, (Miss Elizabeth McFarland), Miss Emma MacNaughton, Miss Bessie MacMurchy, Miss Mary E. Markley, Adam W. Miller, ‡ Mrs. Otis Moore, Mrs. Edgar Murdoch, I. W. Musser, E. E. Pender, ‡ F. M. Potter, * Miss Ruth Ransom, ‡ Glenn P. Reed, P. H. Richert, C. A. Roane, ‡ Mrs. Philip M. Rossman, Mrs. O. A. Sardeson, * Henry A. Schultz, Miss Hazel F. Shank, Miss Irene Sheppard, Frank V. Slack, Mrs. Hugh D. Taylor, Miss Bessie M. White, Mrs. Nathan R. Wood, (Miss Emily Werner), Mrs. C. S. Wynne, C. M. Yocum, (Robert M. Hopkins), S. C. Yoder.

* Coöpted.

‡ Member of Executive Committee with vote.

¶ Executive Committee advisers.

() Alternate.

COMMITTEES

WORK AMONG MOSLEMS—Fred Field Goodsell, *Chairman*; Miss Sue Weddell, *Secretary*; L. S. Albright, J. Thayer Addison, A. E. Armstrong, * John S. Badeau, * J. Kingsley Birge, * Mrs. J. Kingsley Birge, J. O. Boyd, R. W. Caldwell, * Edwin C. Calverley, * Miss Annice Carter, A. V. Casselman, Miss Ellen Davis, Miss Jennie M. Doidge, J. LeRoy Dodds, R. E. Diffendorfer, Robert D. Edgar, Miss Mabel E. Emerson, * Mrs. Paul Erdman, * J. C. Glessner, * Mrs. J. C. Glessner, Mrs. Lynn Harold Hough, James Asa Johnson, Forrest L. Knapp, Hermann Lum, Miss Sarah S. Lyon, * Miss Jessie E. Martin, Robert S. McClenahan, * John E. Merrill, * T. J. Michael, Mrs. Otis Moore, Miss Anetta C. Mow, A. B. Parson, * Stephen B. L. Penrose, * Malcolm S. Pitt, F. M. Potter, * H. H. Riggs, * G. S. Rost, * Mrs. G. S. Rost, George W. Sadler, Miss Margaret Shannon, Miss Irene Sheppard, Wilbert B. Smith, Harold B. Smith, * Albert W. Staub, * W. A. Stoltzfus, * Mrs. W. A. Stoltzfus, * Christy Wilson, C. M. Yocum, Cuyler Young, Herrick B. Young, * Samuel Zwemer, * Miss Gloria M. Wysner.

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PROMOTION OF INTEREST—Jesse R. Wilson, *Chairman*; Emory Ross, *Secretary*; A. E. Armstrong, Miss Alice E. Bell, Miss Bettie S. Brittingham, A. V. Casselman, * F. D. Cogswell, Mrs. James C. Colgate, W. G. Cram, Mrs. V. F. DeVinny, Miss Nona M. Diehl, Miss Talitha A. Gerlach, F. A. Goetsch, Arthur M. Guttery, Charles T. Leber, Miss Janie W. McGaughey, Miss Janet S. McKay, Frank H. Mann, H. Spenser Minnich, F. J. Michel, Luman J. Shafer, Charles W. Sheerin, Virgil Sly, A. D. Stauffacher, H. Kerr Taylor, Mills J. Taylor, M. Edwin Thomas, Miss Winnifred Thomas, Mrs. John Van Ess, S. G. Ziegler.

RURAL MISSIONS COÖPERATING—T. S. Donohugh, *Chairman*; Leland S. Brubaker, Miss Irene Sheppard, *Vice-Chairmen*; J. H. Reisner, *Secretary-Treasurer*; J. H. Arnup, Charles D. Bonsack, A. V. Casselman, Alden H. Clark, * J. Merle Davis, Merle L. Davis, * J. W. Decker, George Drach, * R. H. Edwin Espy, Wynn C. Fairfield, * Ralph A. Felton, E. K. Higdon, R. L. Howard, * Edward H. Hume, Thomas Jesse Jones, Miss Elizabeth M. Lee, * E. C. Miller, Mrs. Otis Moore, Glenn P. Reed, Emory Ross, Dwight Sanderson, L. J. Shafer, Miss Hazel F. Shank, Frank V. Slack, Mrs. Hugh D. Taylor, Samuel G. Trexler, Thomas Alfred Tripp, S. G. Ziegler, (Walter Schutz).

* Coöpted.

() Alternate.

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TREASURERS—Forrest Smith, *Chairman*; James E. Whitney, *Vice-Chairman*; Daniel M. Pattison, *Secretary*; A. E. Armstrong, Louis S. Bauman, Lauren Arnold, Harold B. Belcher, N. P. Benson, Mrs. Samuel E. Baird, Frederick Braun, R. W. Caldwell, Miss Myrtle M. Buck, Miss Frances K. Burr, Miss Sarah A. Bussing, Mrs. Bertha Luck Cook, Clyde M. Culp, Gilbert Darlington, Merle L. Davis, John C. DeKorne, L. A. Dixon, H. L. Faulkingham, Lewis B. Franklin, Mrs. George A. Friedrich, Mrs. Ina Davis Fulton, Frederick J. Haller, Carl Heinmiller, Curry B. Hearn, Miss Helen Kittredge, H. A. Lum, M. Lum, Walter McCarroll, Adam W. Miller, H. Spencer Minnich, J. Lovell Murray, Miss Hilda L. Olson, Noel Perkin, C. W. Plopper, F. M. Potter, C. E. Rediger, Charles D. Roberts, Paul H. Schulz, Frank V. Slack, C. A. Steele, Karl G. Stillman, G. F. Sutherland, S. Frederick Telleen, M. Edwin Thomas.

WORLD LITERACY AND CHRISTIAN LITERATURE—Charles T. Leber, *Chairman*; Miss Sue Weddell, *Secretary*; Paul B. Anderson, Miss Margaret T. Applegarth, J. H. Arnup, Wade C. Barclay, Miss Edna Beardsley, Miss Clementina Butler, F. D. Cogswell, Mrs. Okey W. Davis, R. E. Diffendorfer, Miss Jennie Doidge, Thomas S. Donohugh, Mrs. Paul Erdman, Daniel J. Fleming, Mrs. G. Ernest Forbes, Fred Field Goodsell, Miss Florence Gordon, Mrs. S. S. Hough, Forrest Knapp, Miss Bessie MacMurphy, Mrs. Velma H. Maynor, Miss Dorothy McConnell, Arthur Y. Meeker, H. M. Miller, Miss Marjorie Moore, Miss Annetta C. Mow, Eric M. North, Robert W. Putsch, L. S. Ruland, Mrs. Virgil B. Sease, Miss Hazel F. Shank, Miss Irene Sheppard, Mrs. J. B. Showers, H. Kerr Taylor, Mrs. Hugh D. Taylor, Mills J. Taylor, A. F. Ufford, Mrs. John Van Ess, Mrs. Mae Yoho Ward, Miss Barbara Wiegand, Mrs. George Wilson.

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ARRANGEMENTS FOR 1943 ANNUAL MEETING—Charles T. Leber, *Chairman*; (Committee to be chosen by Chairman).

EXECUTIVE—See page 122.

FINANCE AND HEADQUARTERS—Forrest Smith, *Chairman*; Joe J. Mickle, *Secretary*; Dana M. Albaugh, Miss Jean Bothwell, Miss Frances K. Burr, R. W. Caldwell, Gilbert Darlington, R. E. Diffendorfer, J. LeRoy Dodds, Miss Helen Kittredge, Mrs. Otis Moore, F. M. Potter, David H. Scott, A. D. Stauffacher, M. Edwin Thomas, James E. Whitney.

INTERNATIONAL RELATIONS AND WORLD PEACE—Luman J. Shafer, *Chairman*; Miss Ruth I. Seabury, *Vice-Chairman*; A. K. Reischauer, *Secretary*; Richard T. Baker, Roswell P. Barnes, E. E. Barnett, J. W. Decker, Leonard A. Dixon, Wynn C. Fairfield, J. H. Franklin, R. L. Howard, K. S. Latourette, Charles T. Leber, Henry Smith Leiper, E. C. Lobenstine, Miss Sarah S. Lyon, Miss Margaret I. Marston, Mrs. Way-sung New, A. B. Parson, Malcolm Pitt, Mrs. Charles K. Roys, Henry C. Spencer, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor, V. P. Thomas, Walter W. Van Kirk, Hachiro Yuasa.

COMMITTEES

MISSIONARY RESEARCH LIBRARY—See below.

SPECIAL PROGRAM AND FUNDS—Mrs. O. A. Sardeson, *Chairman*; * Miss Sue Weddell, *Secretary*; * Miss Margaret T. Applegarth, Miss Edna Beardsley, Mrs. Albert Beebe, Mrs. E. L. Cleaveland, Miss Mabel E. Emerson, * Mrs. D. J. Fleming, * Miss Sarah S. Lyon, * Mrs. Philip M. Rossman, * Mrs. L. R. Rounds, Mrs. Leslie E. Swain, Mrs. Hugh D. Taylor.

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MISSIONARY PERSONNEL—Miss Ruth Ransom, *Chairman*; Miss Sue Weddell and Winburn Thomas, *Secretaries*; * Jesse Baird, DeWitt Baldwin, Baez Camargo, Robert E. Chandler, * Miss Constance Chappell, Mrs. Charles Corbett, R. E. Diffendorfer, R. H. Edwin Espy, Marlin B. Farnum, D. J. Fleming, Miss Margaret Forsythe, Miss Ellen B. Gammack, E. K. Higdon, Miss Mabel K. Howell, Mrs. E. M. Hursh, * Miss Marcia Kerr, Kenneth S. Latourette, Timothy T. Lew, W. A. Linton, * Mrs. Otis Moore, J. Lovell Murray, Malcolm Pitt, F. M. Potter, * A. K. Reischauer, Wilbert B. Smith, Mrs. Ntombikolami Tantsi, M. Edwin Thomas, V. P. Thomas, Miss Dorothy Wells, * A. R. Wentz, * M. O. Williams, Miss Mildred Winston, Miss Glora Wysner, Herrick B. Young, Hachiro Yuasa.

COMMISSION ON MISSIONS IN THE NEW AGE—See page 122.

PASSPORTS AND TRANSPORTATION—R. L. Howard, *Chairman*; Joe J. Mickle, *Secretary*; F. T. Cartwright, J. LeRoy Dodds, Miss Mabel E. Emerson, Miss Sarah S. Lyon, A. L. Warnshuis, A. W. Wasson.

FMC REPRESENTATIVES ON COMMITTEES ORGANIZED JOINTLY WITH OTHER ORGANIZATIONS

CHURCH COMMITTEE FOR CHINA RELIEF (with FCC and China Famine Relief)—F. T. Cartwright, A. V. Casselman, Wynn C. Fairfield, Miss Margaret I. Marston, L. S. Ruland. *Alternates*: J. W. Decker, Charles T. Leber, Joe J. Mickle, A. L. Warnshuis, Jesse R. Wilson.

FOREIGN RELIEF APPEALS IN THE CHURCHES (with FCC)—§ J. W. Decker, R. E. Diffendorfer, Wynn C. Fairfield, Miss Margaret Shannon, M. Edwin Thomas, Jesse R. Wilson. *Alternates*: R. M. Hopkins, Glenn P. Reed.

MISSIONARY RESEARCH LIBRARY (with Union Theological Seminary)—Fred Field Goodsell, *Chairman*; L. K. Anderson, Miss Sarah S. Lyon, John R. Mott, Eric M. North, A. B. Parson, Emory Ross, § Charles H. Fahs, § Miss Hollis Hering.

RELIGIOUS LIBERTY AND MISSIONARY FREEDOM (with FCC)—John S. Badeau, M. Searle Bates, Norman J. Padelford, A. W. Wasson, A. L. Warnshuis, *Joint Secretary*.

CHAUTAUQUA (with HMC and UCCW)—Miss Margaret T. Applegarth, Charles T. Leber, Emory Ross.

§ Ex officio.
• Coöpted.

COMMITTEES

INTER-COUNCIL FIELD DEPARTMENT (with six agencies)—E. K. Higdon, Joe J. Mickle, Miss Marion L. Norris, Emory Ross, Miss Margaret Shannon, Harry C. Spencer, Miss Sue Weddell.

INTERSEMINARY MOVEMENT (with four agencies)—Emory Ross, Herrick B. Young.

SUMMER CONFERENCES (with HMC and MEM)—Miss Edna Beardsley, W. G. Cram, Charles T. Leber, Miss Janet S. McKay, Emory Ross, A. D. Stauffer, Miss Sue Weddell, Jessie R. Wilson.

NOMINATED BY FOREIGN MISSIONS CONFERENCE

TO THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION AS PROPOSED
MEMBERS OF THE WORLD COUNCIL OF THE WORLD'S
SUNDAY SCHOOL ASSOCIATION

Term expires in 1943: J. H. Arnup, Miss Mabel E. Emerson, R. L. Howard, Miss Elizabeth M. Lee.

Term expires in 1944: S. Franklin Mack, Mrs. Leslie E. Swain, H. Kerr Taylor, Miss Sue Weddell.

EXECUTIVE COMMITTEE, SECRETARIAL COUNCIL AND COMMISSION ON MISSIONS IN THE NEW AGE

EXECUTIVE COMMITTEE—Miss Sallie Lou MacKinnon, *Chairman*; A. E. Armstrong, J. LeRoy Dodds, Miss Mabel E. Emerson, C. Darby Fulton, Fred Field Goodsell, Charles T. Leber, Glenn P. Reed, George W. Sadler, Luman J. Shafer, Forrest Smith, A. W. Wasson, Jesse R. Wilson. Secretarial Council, ex officio members without vote.

SECRETARIAL COUNCIL (ex officio members of CRC and Executive Committee without vote)—Emory Ross, *Chairman*; L. S. Albright, J. Merle Davis, J. W. Decker, Miss Helen Eklund, Charles H. Fahs, E. K. Higdon, Edward H. Hume, J. J. Mickle, John H. Reisner, W. Stanley Rycroft, J. G. Vaughan, Miss Sue Weddell.

COMMISSION ON MISSIONS IN THE NEW AGE—The Executive Committee, including the Secretarial Council and certain members to be coöpted.

In Memoriam

Baroness W. E. van Boetzelaer van Dubbledam was a member of the Board of the Utrecht Missionary Society, and served with her husband in Netherlands India, where he was the first Missions Consul. She was a Vice-Chairman of the International Missionary Council since 1929, attended both the Jerusalem and Madras meetings, and visited America several times in connection with other meetings of the Committee of the International Missionary Council. The Baroness died in the Netherlands on July 2, 1942.

E. M. Bowman was an outstanding layman of the United Christian Church. His interest and endeavors transcended denominational lines. Mr. Bowman was profoundly and intelligently interested in and always championed the missionary enterprise, Christian unity, the social gospel and personal devotion to Jesus Christ. In recent years he gave a large measure of time in a voluntary capacity to the work of the Federal Council of Churches. The Commission for the Study of Christian Unity, a department of the Council, was in large part made possible by funds solicited by him. Through the Laymen's Missionary Movement, of which he was until his death chairman of the national executive, he gave support to the building and the unity of the world church. He was a member for fifteen years of the Executive Committee of the Committee on Coöperation in Latin America and also for many years was its treasurer. Mr. Bowman died on January 28, 1942.

Rev. Webster E. Browning, D.D., LL.D. The life and activity of Dr. Browning covered the span of nearly forty-four years of able, versatile and devoted service on the two American continents, both north and south of the Rio Grande. His work was chiefly in the educational field. Appointed to the Chile Mission in 1896 by the Board of Foreign Missions of the Presbyterian Church, U. S. A., he became principal of the school which developed into the Institute Ingles in Santiago, and which during twenty years he advanced to the first rank of Protestant educational institutions in South America.

Dr. Browning was an active leader in executive and coöperative enterprises. He was for many years educational secretary of the Committee on Coöperation in Latin America, with residence in Montevideo and Buenos Aires. He traveled widely and was a well-known speaker in schools and colleges scattered over the whole South American continent. He was executive secretary for the Committee on Coöperation in Latin America in the La Region from 1928 to 1936; then until his retirement in 1940 he served the Presbyterian Foreign Board in its New York office. Dr. Browning was the author of many articles, pamphlets and books in English and Spanish and collaborated in other important volumes. The breadth of his sympathies and the warmth of his heart won for him the affection of colleagues and friends. His death occurred on April 16, 1942.

Rev. Harry F. Johnson, LL.D., gave twenty-one of his fifty-three years in intensive missionary service—eleven years in educational work in the Dominican Republic, West Indies, and ten as General Missionary Secretary of the Free Methodist Missionary Board. He was a man of keen mind, humble in spirit, and of statesmanlike vision. Called on August 8, 1942, in the prime of his life, when world affairs and Christian missions held for him such intense interest, the loss of his church and board is indeed great. Dr. Johnson was a delegate to each annual meeting of the Foreign Missions Conference, while Missionary Sec-

RECORDS OF THE MEETING

retary, save one when he was on a world tour of missions, and was a member on three of its committees.

Rev. W. T. Johnson, D.D., Chairman of the Executive Board of the Lott Carey Baptist Foreign Mission Convention, died July 30, 1942. Dr. Johnson served as Chairman of the Board from its organization in 1897 until his death.

Mrs. De Witt Knox served as President of the Woman's Board of Foreign Missions of the Reformed Church in America for seventeen years. She was elected the first President of the Federation of Women's Boards of Foreign Missions in 1914. She also served as President of the American Governing Boards of the two interdenominational institutions, the Vellore Medical College for Women in India and the Women's Christian College of Japan. Mrs. Knox died January 11, 1942.

Rev. Thomas Hanna Mackenzie, D.D., died on June 6, 1942. Dr. Mackenzie was a member of the Board of Foreign Missions of the Reformed Church in America from 1908 to the time of his death. From 1914 to 1941 he was Chairman of the Executive Committee and upon his retirement from the Board in 1941 was elected as an honorary member and continued faithful to the end in his attendance at the meetings of the Board and its Executive Committee. Dr. Mackenzie had visited all the fields of the Board and was active in many interdenominational enterprises, serving from time to time as a representative of the Board at the annual sessions of the Foreign Missions Conference.

Mrs. Edwin H. Silverthorn, who upon her retirement in 1940 was General Director of the Department of Missionary Education of the Presbyterian Church in the U. S. A., died on December 12, 1942. She had been active in the missionary work of her church and in a wide range of interdenominational activities from her college days. From 1916 until she was called in 1924 to the national staff of her denomination, she was a secretary of the Presbyterian Woman's Board of Foreign Missions of the Northwest. From 1925 to 1927 she was president of the Federation of Women's Boards of Foreign Missions. She was an officer of the Missionary Education Movement for many years, was a founder of the United Council of Church Women and was active in many other missionary and educational bodies.

Mrs. Silverthorn was one of the delegates from the Foreign Missions Conference to the Jerusalem Meeting of the International Missionary Council in 1928 and attended the sessions of the Conference regularly over a long period.

A Christian of deep faith and vision, with wide sympathies and a rare gift for friendship, a skilled teacher ever seeking to know more fully the mind of Christ and how to help others to teach of him, Mrs. Silverthorn exerted a profound influence upon a generation of young people and missionary leaders in hundreds of study groups, schools of missions and training conferences in which she was a beloved leader and companion up to the very end of the day.

PERSONNEL OF THE FOREIGN MISSIONS CONFERENCE DECEMBER, 1942

Aasgaard, J. A., Norwegian Lutheran
 Adams, C. C., National Baptist Convention
 Albaugh, Dana M., Northern Baptist
 Albright, L. S., visitor
 Alleyne, C. C., African Methodist Episcopal Zion
 Anderson, George N., Augustana Synod
 Anderson, J. Lowrie, visitor, United Presbyterian
 Anderson, Paul B., Y. M. C. A.
 Anderson, Theodore W., Evangelical Mission Covenant
 Anderson, William K., visitor, Methodist
 Appenzeller, Miss Alice, visitor, Methodist
 Applegarth, Miss Margaret, visitor
 Applegate, A. Ward, American Friends
 Arey, Mrs. Leslie B., Northern Baptist
 Armstrong, A. E., United Church of Canada

 Bacon, Mrs. Francis, Friends of Philadelphia and Vicinity
 Bailey, Ewing M., United Presbyterian
 Baird, Mrs. Samuel E., United Presbyterian
 Baker, James C., visitor, Methodist
 Baker, Richard T., Methodist
 Baldwin, DeWitt C., visitor, Methodist
 Barclay, W. C., Methodist
 Barnett, Eugene E., visitor
 Barnum, Miss Charlotte V., visitor, National Holiness
 Barstow, Robbins W., visitor
 Bates, M. Searle, Disciples of Christ
 Battin, Miss Lora, visitor, Methodist
 Beardsley, Miss Edna, Protestant Episcopal
 Beaton, Kenneth J., visitor, United Church of Canada
 Beaver, R. Pierce, Evangelical and Reformed
 Bechtolt, Mrs. H. S., United Lutheran
 Beck, Karl, visitor
 Beckett, V. D., United Presbyterian
 Beebe, Mrs. A. E., Methodist
 Bell, Miss Alice E., United Brethren in Christ
 Bentley, Miss Clara L., Staff
 Berry, L. L., African Methodist Episcopal
 Blanchard, F. O., American Board of Commissioners
 Boerger, Alfred K., Lutheran Orient
 Bogard, Miss F. Belle, Reformed in America
 Bollman, W. L., Evangelical
 Booth, N. S., visitor, Methodist
 Bothwell, Miss Jean, visitor, Methodist
 Bowman, Rufus D., Church of the Brethren
 Bragg, Mrs. J. D., Methodist
 Braun, F., American Lutheran
 Brown, Charles E., Church of God
 Brown, Miss Juanita, visitor, Methodist
 Brown, Miss Mabel H., Staff
 Brubaker, Leland S., Church of the Brethren
 Brumbaugh, T. T., visitor
 Buchring, P. H., American Lutheran Church
 Burdick, William L., Seventh Day Baptist
 Burman, Mrs. A. L., American Lutheran

 Caldwell, R. W., United Presbyterian
 Cameron, W. A., Presbyterian Church in Canada
 Carpenter, George W., visitor
 Cartwright, F. T., Methodist
 Casselman, A. V., Evangelical and Reformed
 Casselman, H. H., visitor, Evangelical and Reformed
 Cavert, Samuel McCrea, visitor
 Cheney, Miss Alice, visitor, Methodist
 Clark, Elmer T., Methodist
 Clark, W. H., Presbyterian U. S. A.
 Cleaveland, Mrs. E. L., Presbyterian U. S. A.
 Clippinger, A. R., United Brethren in Christ
 Cobb, Mrs. Margaret B., visitor
 Cockburn, Harold A., visitor
 Cogswell, Franklin C., Missionary Education Movement

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Colgate, Mrs. James C., American McAll Association
 Conger, H. G., visitor, Methodist
 Corbett, Mrs. C. H., Presbyterian U. S. A.
 Cottrell, A. R., Church of the Brethren
 Cowin, Mrs. Clifford C., Protestant Episcopal
 Cram, W. G. Methodist
 Cunningham, J. B., Free Methodist

Daniels, Mrs. Ella Maze, Free Methodist
 Danielson, Walfred, Northern Baptist
 Davis, Miss Ellen, American Friends
 Davis, J. Merle, visitor
 Davis, Merle L., American Friends
 Decker, J. W., visitor, Northern Baptist
 De Korne, John C., Christian Reformed
 Detter, J. A., Churches of God in N. A.
 Dick, E. D., Seventh-day Adventists
 Diehl, Miss Nona M., United Lutheran
 Diffendorfer, R. E., Methodist
 Dixon, L. A., Church of England in Canada
 Dodds, J. L., Presbyterian U. S. A.
 Donohugh, T. S., Methodist
 Donohugh, Mrs. T. S., visitor
 Doidge, Miss Jennie, visitor, World's Sunday School Association
 Dunlap, Mrs. D. F., Presbyterian U. S.
 Dijkstra, S. A., Christian Reformed

Edie, Raymond L., visitor, United Presbyterian
 Eldridge, Miss Lucy, visitor, Missionary Education Movement
 Emerson, Chester B., Protestant Episcopal
 Emerson, Miss Mabel E., American Board of Commissioners
 Erdman, Mrs. Paul, visitor
 Espy, R. H. Edwin, Student Volunteer Movement
 Epp, G. E., Evangelical
 Essenhaggers, Theodore, visitor
 Etz, Roger F., Universalist
 Exman, Eugene, visitor

Fahs, Charles H., visitor
 Faichney, Thomas T., United Church of Canada
 Fairfield, Wynn C., American Board of Commissioners
 Fey, Harold E., visitor
 Finefrock, John C., United Lutheran
 Fleming, D. J., visitor
 Fleming, G. D., United Brethren in Christ
 Folsom, Miss Ida M., Universalist
 Fowler, J. Earl, Protestant Episcopal
 Fry, Mrs. Frank C., visitor
 Fulton, C. Darby, Presbyterian U. S.

Gammack, Miss Ellen, Protestant Episcopal
 Gapp, S. H., Moravian
 Gilbert, Miss Janet, visitor
 Gill, Everett, Jr., Southern Baptist Convention
 Godfrey, Mrs. F. B., Methodist
 Goerner, H. C., visitor, Southern Baptist Convention
 Goetsch, F. A., Evangelical and Reformed
 Goetsch, Mrs. F. A., visitor
 Goodsell, Fred Field, American Board of Commissioners
 Gordon, Miss Florence, visitor, Reformed Church in America
 Gronli, John E., Norwegian Lutheran
 Gwinn, Ralph W., visitor

Harbison, Mrs. Jean, Presbyterian U. S. A.
 Hargraves, Corliss P., visitor, Methodist
 Harkness, Miss Georgia, visitor
 Harwood, Mrs. H. E., United Brethren in Christ
 Haslam, A. H., Northern Baptist
 Hearn, Curry B., Presbyterian U. S.
 Hegge, E. M., Norwegian Lutheran
 Heinly, F. W., visitor, Church of God
 Heinmiller, Miss Ruth, Evangelical and Reformed
 Heins, Mrs. E. C., Jr., Presbyterian U. S.
 Hering, Miss Hollis, visitor
 Higdon, E. K., Disciples of Christ
 Hill, A. M., Presbyterian Church in Canada
 Hobson, Henry W., Protestant Episcopal
 Hodder, Miss Emily C., visitor, Methodist
 Hodgeboom, Miss Effie M., United Brethren in Christ
 Hook, Mrs. A. H., visitor, American Board of Commissioners
 Hooper, J. L., Presbyterian U. S. A.

PERSONNEL

Hopkins, Robert M., Disciples of Christ
 Howard, George P., visitor
 Howard, Randolph L., Northern Baptist
 Howell, Miss Mabel K., visitor
 Huckabee, Weyman C., visitor
 Hume, Edward H., visitor
 Hunter, Mrs. Nora, Church of God

Iglehart, C. W., Methodist

Jensen, A. K., visitor, Methodist
 Jensen, Louis P., Northern Baptist
 Johnson, Miss Mary, Protestant Episcopal
 Jones, C. Warren, Church of the Nazarene
 Jones, Charles Frederick, visitor, Methodist
 Jones, E. Stanley, Methodist

Kellersberger, E. R., American Mission to Lepers
 Kittredge, Miss Helen, Presbyterian U. S. A.
 Knapp, Forrest L., World's Sunday School Association
 Knight, Ryland, Southern Baptist Convention
 Knipp, J. E., visitor, United Brethren in Christ
 Koeppel, Edwin W., visitor, Reformed Church in America
 Kriete, C. D., visitor, Evangelical and Reformed
 Kyles, Mrs. J. H., visitor

Lamott, Willis, visitor, Presbyterian U. S. A.
 Lancaster, Lewis H., Presbyterian U. S.
 Laylin, Mrs. C. D., Methodist
 Leber, Charles T., Presbyterian U. S. A.
 Lee, Miss Elizabeth M., Methodist
 Lehmann, Miss Katherine, American Lutheran
 Lerch, Mrs. F. William, visitor, Evangelical and Reformed
 Lerrigo, P. H. J., visitor
 Lew, Timothy, visitor
 Lewis, W. O., visitor
 Linton, W. A., Presbyterian U. S.
 Luben, B. M., Reformed Church in America
 Lyon, Miss Sarah S., Y. W. C. A.

Mackenzie, Miss Virginia, Presbyterian U. S. A.
 MacKinnon, Miss Maud J., United Church of Canada
 MacKinnon, Miss Sallie Lou, Methodist
 McCain, Miss Pearle, visitor, Methodist
 McCallie, J. P., Presbyterian U. S.
 McCarty, E. F., Wesleyan Methodist
 McCarty, Mrs. E. F., Wesleyan Methodist
 McConahey, Mrs. Camilla R., visitor
 McConnell, Miss Dorothy, Methodist
 McCormick, Mrs. Harry, Disciples of Christ
 McGaughey, Miss Janie, Presbyterian U. S.
 McSwain, Miss Mary, visitor, Methodist
 Malekohn, Daniel S., visitor, National Baptist Convention
 Mann, Frank H., American Bible Society
 Marston, Miss Margaret I., Protestant Episcopal
 Marvel, Mrs. Amy J., visitor, Woman's Missionary Union of Friends in America
 Masland, Mrs. J. W., visitor, Methodist
 Maxwell, Mrs. O. C., National Baptist Convention
 Maynor, Mrs. Velma H., Methodist
 Medford, H. T., African Methodist Episcopal Zion
 Meeker, Arthur Y., American Bible Society
 Michael, T. J., Seventh-day Adventist
 Michel, Frederick J., Laymen's Missionary Movement
 Mickle, J. J., Staff
 Millen, Miss Nina, visitor
 Miller, Adam W., Church of God
 Mills, Samuel J., visitor
 Moore, Arthur J., Methodist
 Moore, Fred Atkins, visitor
 Moore, Miss Marjorie, Southern Baptist Convention
 Moore, Mrs. Otis, Methodist
 Mosebrook, Charles, visitor
 Moss, Leslie B., visitor
 Mott, John R., visitor
 Mulder, Mrs. Bernard
 Murdoch, Mrs. Edgar, United Presbyterian
 Murray, J. Lovell, British and Foreign Bible Society
 Myers, H. W., Presbyterian U. S.

Nichols, Mrs. Frank C., visitor
 Norris, Miss Marion, Methodist

RECORDS OF THE MEETING

Olson, Miss Della, visitor, Methodist
 Orr, Mrs. H. W., visitor
 Osten, Mrs. Charles H., American Lutheran

Parker, Mrs. A. G., Presbyterian U. S. A.
 Parson, A. B., Protestant Episcopal
 Partridge, Miss Florence, Evangelical and Reformed
 Patterson, Harley, visitor
 Patterson, Mrs. R. H., visitor
 Perry, Mrs. E. E., visitor, Church of God
 Peters, John T., Presbyterian U. S. A.
 Phillips, Harold Cooke, visitor
 Pitt, Malcolm, visitor
 Pollock, T. C., United Presbyterian
 Porter, Miss Lenore E., visitor, Methodist
 Proffett, Mrs. D. W., visitor

Quillian, W. F., Methodist
 Quimby, Karl K., Methodist

Rankin, M. T., Southern Baptist Convention
 Ransom, Miss Ruth, Methodist
 Rasche, A. C., Evangelical and Reformed
 Rash, R. W., visitor, United Brethren in Christ
 Reardon, E. A., Church of God
 Rediger, C. E., Congo Inland Mission
 Rediger, Mrs. C. E., visitor
 Reed, Glenn P., visitor, United Presbyterian
 Reid, Samuel, United Presbyterian
 Reid, Mrs. Samuel, visitor
 Reid, W. W., Methodist
 Reinartz, F. Eppling, United Lutheran
 Reisner, John H., visitor
 Richert, P. H., Mennonite Board of Foreign Missions of N. A.
 Ridout, Denzil G., United Church of Canada
 Roan, Mrs. H. J., visitor
 Romig, T. F., visitor, Presbyterian U. S. A.
 Root, Miss Helen I., Free Methodist
 Ross, Emory, Staff
 Ross, Mrs. Emory, visitor
 Rounds, Mrs. Leslie R., visitor
 Roys, Mrs. Charles K., Presbyterian U. S. A.
 Ruland, L. S., Presbyterian U. S. A.
 Russell, Miss Mary Katharine, visitor, Methodist

Sadler, George W., Southern Baptist Convention
 Sandefur, Mrs. Leo, visitor
 Sardeson, Mrs. O. A., United Lutheran
 Schmidt, O. H., Evangelical Lutheran Synod
 Schuessler, Mrs. Hugo, Evangelical and Reformed
 Schultz, Miss Gertrude, Presbyterian U. S. A.
 Schutz, Walter, visitor, United Brethren in Christ
 Scott, George T., visitor
 Seabury, Miss Ruth I., American Board of Commissioners
 Sears, Mrs. Charles H., Northern Baptist
 Shafer, Luman J., Reformed Church in America
 Shank, Miss Hazel F., Northern Baptist
 Shannon, Miss Margaret, visitor, Presbyterian U. S. A.
 Shoop, C. W., visitor, United Brethren in Christ
 Showers, Mrs. J. B., United Brethren in Christ
 Smith, Mrs. Christine S., African Methodist Episcopal
 Snyder, E. R., United Lutheran
 Somerville, Wendell C., Lott Carey Baptist
 Smith, Forrest, Northern Baptist
 Smith, Wilbert B., Y. M. C. A.
 Southwell, George, American Mission to Lepers
 Spencer, Harry C., Methodist
 Stamm, Mrs. John S., Evangelical
 Stauffacher, A. D., American Board of Commissioners
 Stavig, L., Norwegian Lutheran
 Stephens, Mrs. L. F., United Church of Canada
 Stevens, Miss Dorothy A., visitor, Northern Baptist Convention
 Stevenson, Mrs. Donald C., Protestant Episcopal
 Stowell, J. S., visitor
 Strong, Esther, visitor
 Swain, Mrs. Leslie E., Northern Baptist
 Swanson, Edgar E., Evangelical Mission Covenant
 Swanson, S. Hjalmar, Augustana Synod
 Swenson, C. Vernon, Augustana Synod
 Swoyer, Grover E., United Lutheran

PERSONNEL

Taber, Mrs. D. C., Protestant Episcopal
Taeuber, R., American Lutheran
Talbot, Howard D., Presbyterian U. S. A.
Taylor, H. Kerr, Presbyterian U. S.
Taylor, Mrs. Ruth H., United Church of Canada
Thielpape, Mrs. T. H., Reformed Church in America
Thomas, M. Edwin, United Lutheran
Trotter, Henry H., Reformed Episcopal
Troup, Mrs. Donald, United Brethren in Christ
Trout, J. H. L., visitor
Tucker, Beverley, Protestant Episcopal
Twente, Th. H., Evangelical and Reformed

Utt, Mrs. A. R., visitor

Vaaler, K. B., Norwegian Lutheran
Van Hooser, Miss Ruby, Methodist
Van Strien, David, Reformed Church in America
Van Strien, Mrs. J. J., Reformed Church in America
Vaughan, J. G., visitor, Methodist
Vliet, C. K., Methodist

Walter, James E., American Board of Commissioners
Ward, Mrs. Mae Yoho, Disciples of Christ
Warner, George R., National Holiness
Warnshuis, A. L., visitor
Warnshuis, Mrs. A. L., visitor
Wasson, A. W., Methodist
Weddell, Miss Sue, Staff
Welch, Herbert, Methodist
White, Mrs. J. P., United Presbyterian
Whitmer, Miss Harriet, visitor, Methodist
Wigginton, Mrs. Frank C., Northern Baptist
Wilcox, Miss Evangeline, Y. W. C. A.
Williams, Horace, visitor
Williams, M. O., visitor, Methodist
Williams, Walter R., Friends of Ohio Yearly Meeting
Wilson, Mrs. G. R., American Board of Commissioners
Wilson, Jesse R., Northern Baptist
Wilson, Miss Mamie, Cumberland Presbyterian
Winger, J. O., Church of the Brethren
Winslow, Harold H., Free Methodist
Woodsmall, Miss Ruth, visitor
Wortham, Mrs. A. M., African Methodist Episcopal
Wright, J. F., Seventh-day Adventist
Wysner, Miss Glora M., visitor, Methodist

Yocum, C. M., Disciples of Christ
Yoder, S. C., Mennonite Board of Missions and Charities
Young, Miss E. Mae, visitor, Methodist
Young, Mrs. George S., United Church of Canada
Young, Herrick B., Presbyterian U. S. A.

Ziegler, S. G., United Brethren in Christ
Zigler, M. R., visitor, Church of the Brethren

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1941

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BOARDS AND SOCIETIES	INCOME			EXPENDITURES										Expenditures Totals
	From Living Donors	From Other Sources	Total	Africa	Near East and North Africa	India Burma Ceylon	China	Korea	Japan	Philippine Is. Formosa Malay States	Latin America	Europe, Fields Not Designated and Misc. Expenses		
Canadian Baptist	\$155,640	\$20,252	\$175,892			\$123,088							\$145,698	
Woman's Baptist, E. Ont. & Que. .	8,187	939	9,126			7,386					\$21,710		7,565	
British & Foreign Bible Society ..	125,178	131,025	256,203								180		86,265	
Church of England, Canada	83,376	4,232	87,608									\$36,265	72,952	
Church of England, Can., Women ..	57,928		57,928		\$2,100	33,689	\$19,926		\$16,097				1,200	
Presbyterian Church, Canada	43,511	10,389	53,900		100	22,894	15,209	\$210	11,154				437	
*Presbyterian Ch., Can., Women ..	140,804		140,804			30,509	6,745	3,522		\$3,073	12,839	2,261	63,949	
United Church, Canada	395,059	27,361	422,420	\$21,705		34,673	5,075		2,425	9,141			51,314	
*United Church, Canada, Women ..	304,907	86,661	391,568	25,082		78,561	161,140	31,040	59,383		30,814	22,902	405,535	
*Nat'l Council, Y. W. C. A., Canada	6,096		6,096			71,238	82,342	37,484	69,507		22,565	14,160	322,378	
American Advent	3,432	8,112	6,544			4,021	353				677		5,051	
American Advent, Woman	18,514	6,104	24,618				5,873		924				6,797	
Seventh-day Adventists	1,658,381		1,658,381	297,118	83,097	16,385	583					3,776	20,744	
American Baptist	537,764	444,766	982,520	50,881		482,158	329,919			92,154	819,364	54,571	1,658,381	
American Baptist, Women	225,273	42,856	268,129	20,230		826,819	104,632		48,961	30,423		168,620	730,336	
Cameroons Baptist Mission (U.S.A.)	17,262		17,262	17,533		121,528	50,556		14,491	11,743			218,543	
Lott Carey Baptist	15,652	4	15,656	8,792									17,533	
National Baptist Convention	48,084	1,619	49,703	44,845							8,500		12,292	
Seventh Day Baptist	10,422	4,543	14,965				6,840				1,992	1,026	44,845	
Seventh Day Baptist, Women	1,262		1,262										9,858	
Southern Baptist Convention	899,327	529,313	1,428,640	95,490	15,203		288,021		30,724		372,845	137,956	936,539	
American Bible Society	317,338	414,210	731,548	7,296	41,509	2,386	40,850		11,500	18,680	108,291	61,693	295,715	
Brethren in Christ Church	31,755	750	32,505	15,858	12,164							4,434	32,456	
Church of the Brethren	138,514	31,202	169,716	34,037		59,343	38,458					12,844	144,632	
Hephzibah Faith	4,405	1,416	5,820	1,383		2,584	1,582		73			198	6,500	
Un. Brethren, Dom. and Foreign ..	6,135	1,025	7,160	5,200			300						9,229	
United Brethren in Christ, Women	21,171	682	21,853	7,531			1,698						75,009	
United Brethren in Christ	166,718	9,624	166,342		45,911		12,000		13,428	23,690	22,120	5,034	122,153	
American University at Cairo	51,438	44,027	95,465		75,009								75,009	
Com. on Christian Literature	14,588	84	14,670	500	1,000	5,500	2,800				1,900		11,200	
Church of God	76,788	601	77,389	9,293	6,401	14,266	1,948	400	75			2,889	58,521	
Churches of God	21,259	754	22,013			16,237					23,249		16,612	
American Board of Com. for F. M.	501,405	396,506	897,911	118,124	122,858	185,236	166,886		89,792	29,876	9,109	54,617	723,687	
United Christian Missy Society	317,485	50,903	368,388	72,204		73,546	40,506		8,677	4,819	54,800		309,169	
*Protestant Episcopal	1,383,086		1,383,086	33,516		4,000	252,000		180,104	109,854	163,909		743,283	
Evangelical Church	197,846	29,033	226,879	7,408			25,140		53,716			26,859	113,183	
Bd. of Int'l Miss., Ev. & Ref. Ch. .	368,529	22,456	390,984			107,724	72,445		76,027		31,088	5,600	236,789	
Women's Guild, Evang. & Ref. Ch. .														
American Friends	44,161	4,380	48,541	7,090	1,308								23,275	
Friends, Africa, Gospel Miss., Kans.	9,080	24	9,104	5,932							13,877		5,932	
Friends, Ohio Yearly Meeting														
Woman's Missy Union of Friends ..														
Friends of Philadelphia	7,295	4,291	11,586				52		6,814			3,712	10,578	
Pilgrim Holiness Church	72,318	15,000	87,318	8,142		1,232	600			1,874	21,115	569	33,682	
American Mission to Lepers	214,179	100,152	314,331	29,243	3,592	39,366	18,799	15,118	5,311	4,356	2,165	20,740	136,690	
Lutheran, Augustana Synod	130,530	34,650	165,180	73,900		6,400	56,275					17,806	154,380	
Lutheran Board of Missions (Free) .														

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1941—(Concluded)

American Lutheran	175,850	1,444	177,294			87,291						56,866	144,187
American Lutheran, Women	73,000	3,280	76,280			17,950						8,146	21,096
Lutheran, Mo., Ohio and O. S.	251,153		251,153			153,146	47,559						200,705
Lutheran, Norwegian	265,773		265,773	42,649			91,321					94,628	228,536
Lutheran, United	677,085	84,377	761,462	79,721		333,038	35,831		64,931		46,210	59,246	618,977
American McAll Association	14,989	7,131	22,120									5,000	5,000
Mennonite General Conference	84,350	3,650	88,000			40,308	30,000					17,000	87,308
Mennonite Bd. Miss. Charities	92,602	49,839	142,441	1,312		48,624					32,353		82,293
Methodist Church	1,848,088	302,774	2,150,862	169,579		361,165	331,730	58,955	65,810	79,746	281,657	291,285	1,689,927
*Methodist Church, Women	1,384,597		1,384,597	63,066	22,149	410,249	292,056	67,867	102,419	71,729	153,196	174,692	1,357,493
*African Methodist Episcopal	27,701	4,696	32,397	13,627									13,627
African Meth. Episc., Women	11,332		11,332										8,880
African Methodist Episc., Zion	6,114	9,155	15,269	2,895							5,052		5,865
Methodist, Free	147,184	14,218	161,402	23,721		21,332	12,025				620	150	57,078
Methodist, Wesleyan	43,270	4,030	47,300	15,000		12,500					4,500		32,000
Missy Bands of the World	12,684		12,684			9,413					2,256	626	12,395
Moravian Board									100				
Church of the Nazarene	225,280	17,969	243,249	42,899	6,105	32,467	23,398		9,878		53,815	14,822	133,584
Assemblies of God	590,039	920	590,959	96,294	41,037	117,518	84,160		10,522	10,545	91,705	31,111	432,892
Presbyterian in U. S. A.	2,167,989	685,423	2,853,412	148,829	238,640	433,913	547,412	182,938	124,366	256,953	263,204	96,159	2,232,474
Presbyterian, South	734,910	40,069	774,979	120,911			129,373	55,631	38,945		146,443	131,381	622,634
Associate Ref. Presbyterian	24,602	1,370	25,972			15,502					8,980		24,482
Cumberland Presbyterian	31,987	2,763	34,750				4,779				11,324	6,406	22,509
Synod Reformed Presbyterian													
United Presbyterian	209,953	54,340	264,293		108,938	94,569							203,507
United Presbyterian, Women	208,611	7,873	216,484	51,872		66,366							203,775
Reformed in America	845,899	95,064	940,963		64,427	88,224	50,228		35,236			1,720	239,835
Christian Reformed	46,289	749	47,038	10,283			14,655						24,938
Scandinavian Alliance	193,426	4,749	198,175	39,555		30,387			5,698		38,431	8,445	162,928
*Evang. Mission Covenant	89,390		89,390	23,502		40,379			13,553			15,373	92,807
*Schwenkfelder Church	4,081		4,081					4,000		81			4,081
American Tract Society	19,907	42,370	62,277	70			1				6,185	16	6,272
Universalist	242		242						3,000				3,000
Universalist, Women	3,093	1,202	4,295						3,370				3,370
Yale-In-China	32,629	4,024	36,653				28,970						26,970
Y. M. C. A.	469,345	54,002	523,347			39,688	60,418	7,505	9,226	8,696	43,877	102,763	313,453
Y. W. C. A.	115,064		115,064	12,708		2,200	28,875		625	4,708	33,218	23,043	105,375
Ceylon and India General Mission	13,231		13,231			11,849							11,849
Church of God (Holiness)	4,875		4,875			2,450					1,113	229	3,792
South America Indian Mission	43,167	5	43,172								41,818		41,818
Lingnan University	5,492	90,021	95,513		7,826		88,143					12,540	100,683
*Lutheran Orient Miss. Society	5,444		5,444										7,826
Mennonite Brethren Church	49,583	3,000	52,583	4,283		35,446	2,169					7,032	49,295
Congo Inland Mission	31,289		31,289	25,215							395		25,215
Miss. Med. Sch. Women, Vellore	31,157		31,157			31,000							31,000
Primitive Methodist	6,621	63	6,684								6,274		5,274
Reformed Presbyterian	1,194	4,562	5,756			6,185							6,185
United Free Gospel		8,295	8,295	2,470		690	3,340						8,277
Women's Christian Coll., Madras	9,111	3,127	12,238			9,500				975	774	28	9,500
Women's Union Missy Society	28,658	27,430	56,088			26,826	5,587		5,406			11,819	49,148
World's Christian Endeavor Union	2,868	11	2,879			3,475	500				10		3,985
	\$19,712,166	\$4,044,994	\$23,757,160	\$1,999,884	\$1,039,899	\$4,413,764	\$3,843,423	\$464,670	\$1,192,228	\$777,616	\$2,500,442	\$1,882,244	\$18,114,160

* Complete figures not provided; those given involve some estimates.

† Expenditures totals do not include non-recurring items, nor headquarters administration expense. Headquarters administration expenditures reported by these Boards total \$2,372,049.

BOARDS AND SOCIETIES OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

CANADA

- Canadian Baptist Foreign Mission Board
REV. JOHN B. McLAURIN, D.D., 223 Church Street, Toronto 2, Ont.
- Woman's Baptist Foreign Missionary Society of Eastern Ontario and Quebec
MRS. DOUGALL CUSHING, 589 Berwick Ave., Town of Mount Royal, Montreal, Que.
- British and Foreign Bible Society in Canada and Newfoundland
REV. J. B. M. ARMOUR, 16 College Street, Toronto 2, Ont.
- Missionary Society of the Church of England in Canada
REV. L. A. DIXON, 604 Jarvis Street, Toronto, Ont.
- Woman's Auxiliary to the Missionary Society of the Church of England in Canada
REV. F. B. REID, 57 Powell Ave., Ottawa, Ont.
- Presbyterian Church in Canada, General Board of Missions
REV. W. A. CAMERON, D.D., 100 Adelaide St. W., Toronto 2, Ont.
- Women's Missionary Society of the Presbyterian Church, Canada
MISS BESSIE MACMURCHY, 100 Adelaide St. W., Toronto 2, Ont.
- Student Christian Movement of Canada
MR. BEVERLY L. OATEN, 1164 Bay Street, Toronto 5, Ont.
- United Church, Canada, Board of Foreign Missions
REV. A. E. ARMSTRONG, D.D., REV. J. H. ARNUP, D.D.
299 Queen Street, West, Toronto, Ont.
- Woman's Missionary Society of the United Church of Canada
MRS. HUGH D. TAYLOR, 413 Wesley Building, Toronto, Ont.
- National Council of the Y. W. C. A., Foreign Department
MRS. W. G. COATES, 571 Jarvis St., Toronto, Ont.

UNITED STATES

Adventist

- American Advent Mission Society
REV. C. O. FARNHAM, D.D., 160 Warren Street, Boston, Mass.
- Woman's Home and Foreign Mission Society of the Advent Christian Denomination
MRS. HELEN W. KEENEY, 5 Whiting Street, Boston, Mass.
- General Conference of Seventh-day Adventists
REV. E. D. DICK, Takoma Park, Washington, D. C.

Baptist

- American Baptist Foreign Mission Society
REV. DANA M. ALBAUGH, REV. JESSE R. WILSON, D.D.
152 Madison Avenue, New York, N. Y.
- Woman's American Baptist Foreign Mission Society
MISS JANET S. MCKAY, MISS HAZEL F. SHANK, 152 Madison Avenue, New York, N. Y.
- Cameroons Baptist Mission, (U. S. A.).
REV. WM. KUHN, D.D., 7346 Madison St., Forrest Park, Ill.
- Lott Carey Baptist Foreign Mission Convention
REV. WENDELL C. SOMERVILLE, 1501 11th Street, N. W., Washington, D. C.
- Foreign Mission Board of the National Baptist Convention
REV. C. C. ADAMS, D.D., 701 South 19th Street, Philadelphia, Pa.
- Seventh Day Baptist Missionary Society, Westerly, R. I.
REV. WILLIAM L. BURDICK, Ashaway, R. I.
- Woman's Executive Board, Seventh Day Baptist General Conference
MRS. J. L. SKAGGS, 171 E. Main St., Salem, W. Va.
- Foreign Mission Board of the Southern Baptist Convention
REV. CHARLES E. MADDRY, D.D., 610 E. Franklin St., Richmond, Va.

Bible Society

American Bible Society
REV. ERIC M. NORTH, PH.D.
Bible House, Park Avenue and 57th Street, New York, N. Y.

Brethren

Foreign Mission Board of the Brethren in Christ Church
ELDER IRVIN W. MUSSEY, Mount Joy, Pa.

General Mission Board of the Church of the Brethren
REV. LELAND S. BRUBAKER, 22 South State Street, Elgin, Ill.

Foreign Missionary Board, Hephzibah Faith Missionary Association
MISS JOSIE M. FATTIG, Tabor, Iowa

Brethren, United

Domestic, Frontier and Foreign Missionary Society, United Brethren in Christ
REV. G. D. FLEMING, 407 U. B. Building, Huntingdon, Ind.

Woman's Missionary Association, United Brethren in Christ
REV. EFFIE M. HODGEBOOM, 411 U. B. Building, Huntington, Ind.

Foreign Mission Society, United Brethren in Christ
REV. S. G. ZIEGLER, D.D., 1410 U. B. Building, Dayton, Ohio

Woman's Missionary Association, United Brethren in Christ
MISS ALICE BELL, 1412 U. B. Building, Dayton, Ohio

Cairo University

American University at Cairo
MR. HERMANN A. LUM, 1000 Land Title Building, Philadelphia, Pa.

Christian Literature

Committee on Christian Literature for Women and Children in Mission Fields, Inc.
MISS CLEMENTINA BUTLER, 36 Vernon St., Brookline, Mass.

Church of God

Missionary Board of the Church of God
REV. ADAM W. MILLER, Gospel Trumpet Co., Anderson, Ind.

Women's General Missionary Society of the Church of God in N. A.
MRS. NORA HUNTER, Gospel Trumpet Office, Anderson, Ind.

Churches of God

Board of Missions of the General Eldership of the Churches of God in N. A.
REV. J. A. DETZER, 60 N. 17th St., Harrisburg, Pa.

Congregational

American Board of Commissioners for Foreign Missions
REV. FRED FIELD GOODSSELL, D.D., 14 Beacon Street, Boston, Mass.

Woman's Board of Missions for the Pacific Islands
MRS. M. W. MUMMA, 1330 Liliha St., Honolulu, T. H.

Disciples

United Christian Missionary Society
REV. C. M. YOCUM, D.D., Missions Building, Indianapolis, Ind.

Episcopal, Protestant

Department of Missions, Protestant Episcopal Church in the U. S. A.
REV. J. THAYER ADDISON, D.D., REV. A. B. PARSON, 281 Fourth Ave., New York, N. Y.

Woman's Auxiliary to the National Council, Protestant Episcopal Church in the U. S. A.
MISS MARGARET MARSTON, 281 Fourth Ave., New York, N. Y.

Episcopal, Reformed

Board of Foreign Missions of the Reformed Episcopal Church
MRS. C. F. HENDRICKS, 1016 Girard Trust Building, Philadelphia, Pa.

Evangelical

Missionary Society of the Evangelical Church
REV. CARL HEINMILLER, 1900 Superior Avenue, Cleveland, Ohio

Evangelical and Reformed

The Board of International Missions, Evangelical and Reformed Church
REV. F. A. GOETSCH, D.D., 1720 Chouteau Ave., St. Louis, Mo.

The Women's Guild of the Evangelical and Reformed Church
MISS FLORENCE PARTRIDGE, 2969 West 25th St., Cleveland Ohio

Friends

American Friends Board of Missions (The Five Years Meeting of Friends)
MR. MERLE L. DAVIS, 101 South Eighth Street, Richmond, Ind.

Friends Africa Gospel Mission of Kansas Yearly Meeting
MRS. SUSIE A. SHERAUNER, Stafford, Kansas

Friends Foreign Missionary Society of Ohio Yearly Meeting
REV. CLAUDE A. ROANE, Freeburg Road, R. D. 3, Alliance, Ohio

Woman's Missionary Union of Friends in America
MRS. AMY J. MARVEL, The Keystone, Richmond, Ind.

The Mission Board of the Friends of Philadelphia and Vicinity
MR. J. PASSMORE ELKINTON, 304 Arch St., Philadelphia, Pa.

Holiness Church

National Holiness Missionary Society
REV. GEORGE R. WARNER, 733 North Parkside Avenue, Chicago, Ill.

Board of Foreign Missions of the Pilgrim Holiness Church
REV. PAUL W. THOMAS, 1609 N. Delaware Street, Indianapolis, Ind.

Laymen's Missionary Movement

Laymen's Missionary Movement
MR. F. J. MICHEL, 19 S. LaSalle Street, Chicago, Ill.

Lepers

American Mission to Lepers, Inc.
E. R. KELLERSBERGER, M.D., 156 Fifth Ave., New York, N. Y.

Lutheran

Board of Foreign Missions of the Augustana Synod
REV. S. HJALMAR SWANSON, 415 Harvard St. S. E., Minneapolis, Minn.

Lutheran Board of Missions (Foreign Mission Board of the Lutheran Free Church)
PROF. ANDREAS HELLAND, Augsburg Seminary, Minneapolis, Minn.

Board of Foreign Missions of the American Lutheran Church
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Women's Missionary Federation, American Lutheran Church
MISS KATHERINE LEHMANN, 57 East Main Street, Columbus, Ohio

Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio, and
Other States
REV. FREDERICK BRAND, D.D., 2637 Winnebago Street, St. Louis, Mo.

Board of Foreign Missions of the Norwegian Lutheran Church of America
REV. J. E. GRONLI, 425 South Fourth Street, Minneapolis, Minn.

The Board of Foreign Missions, United Lutheran Church in America
REV. GEORGE DRACH, D.D., 18 East Mount Vernon Place, Baltimore, Md.

Women's Missionary Society, United Lutheran Church in America
MISS NONA M. DIEHL, 717 Muhlenberg Bldg., Philadelphia, Pa.

McAll Association

American McAll Association (Mission populaire Evangelique de France)
MRS. JAMES C. COLGATE, 297 Fourth Ave., New York, N. Y.

Mennonite

The General Conference, Mennonite Board of Foreign Missions of N. A.
REV. P. H. RICHERT, Newton, Kansas

Mennonite Board of Missions and Charities
REV. SANFORD C. YODER, D.D., 1139 S. Eighth St., Goshen, Ind.

Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren
in Christ
REV. C. H. BRUNNER, 837 Gordon St., Allentown, Pa.

Methodist

Board of Missions and Church Extension of The Methodist Church

Division of Foreign Missions

REV. RALPH E. DIFFENDORFER, D.D., 150 Fifth Avenue, New York, N. Y.

Woman's Division of Christian Service

MRS. OTIS MOORE, MISS SALLIE LOU MACKINNON, MRS. VELMA H. MAYNOR, MISS ELIZABETH M. LEE, 150 Fifth Avenue, New York, N. Y.

Home and Foreign Missionary Department of African Methodist Episcopal Church

REV. L. L. BERRY, D.D., 112 West 120th Street, New York, N. Y.

Woman's Parent Mite Missionary Society, African Methodist Episcopal Church

MRS. A. M. WORTHAM, 419 Alger Avenue, Detroit, Mich.

Foreign Mission Board of the African Methodist Episcopal Zion Church

REV. H. T. MEDFORD, D.D., 1421 U Street, N. W., Washington, D. C.

Woman's Home and Foreign Missionary Society, African Methodist Episcopal Zion Church

MRS. CREOLA B. COWAN, 310 East Clinch Ave., Knoxville, Tenn.

General Missionary Board of the Free Methodist Church of N. A.

REV. HAROLD H. WINSLOW, Free Methodist Publishing House, Winona Lake, Indiana

Missionary Society of the Wesleyan Methodist Connection in America

REV. E. F. MCCARTY, 222 South Clemens Avenue, Lansing, Mich.

Missionary Bands of the World

Missionary Bands of the World

MISS ESTHER E. RICKABAUGH, 101 Alton Ave., Indianapolis, Ind.

Missionary Education

Missionary Education Movement

MR. FRANKLIN D. COGSWELL, 156 Fifth Avenue, New York, N. Y.

Moravian

Moravian Board (Society of the United Brethren for Propagating the Gospel among the Heathen)

REV. S. H. GAFF, PH.D., D.D., Pres., 67 W. Church Street, Bethlehem, Pa.

Nazarene

The General Board of the Church of the Nazarene, Foreign Missions Dept.

REV. C. WARREN JONES, 2923 Troost Avenue, Kansas City, Mo.

Pentecostal

Foreign Mission Department, General Council of the Assemblies of God

REV. NOEL PERKIN, 336 West Pacific Street, Springfield, Mo.

Presbyterian

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

REV. CHARLES T. LEBER, D.D., 156 Fifth Avenue, New York, N. Y.

Executive Committee of Foreign Missions of the Presbyterian Church in the U. S.

REV. C. DARBY FULTON, D.D., P. O. Box 330, Nashville, Tenn.

Committee on Woman's Work, Presbyterian Church in the U. S.

MISS JANIE W. MCGAUGHEY, Henry Grady Building, Atlanta, Ga.

Board of Foreign Missions of the Associate Reformed Presbyterian Church

REV. E. GETTYS, Iva, South Carolina

Board of Foreign Missions, Cumberland Presbyterian Church

MRS. BERTHA LUCK COOK, 117 Eighth Ave., South, Nashville, Tenn.

Board of Foreign Missions of the Synod of the Reformed Presbyterian Church

REV. FINDLEY M. WILSON, D.D., 2410 North Marshall Street, Philadelphia, Pa.

Board of Foreign Missions of the United Presbyterian Church of N. A.

REV. GLENN P. REED, D.D., 1505 Race Street, Philadelphia, Pa.

Women's General Missionary Society of the United Presbyterian Church of N. A.

MRS. J. D. SANDS, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

Reformed

Board of Foreign Missions of the Reformed Church in America
F. M. POTTER, L.H.D., 156 Fifth Avenue, New York, N. Y.

Woman's Board of Foreign Missions, Reformed Church in America
MRS. JOHN VAN ESS, 156 Fifth Avenue, New York, N. Y.

Christian Reformed Board of Missions
REV. JOHN C. DEKORNE, PH.D., 543 Eastern Avenue, S. E., Grand Rapids, Mich.

Scandinavian Evangelical

Scandinavian Alliance Mission of N. A.
REV. T. J. BACH, 2839 McLean Avenue, Chicago, Ill.

Evangelical Mission Covenant of America
REV. GUST E. JOHNSON, 1005 Belmont Avenue, Chicago, Ill.

Schwenkfelder

Home and Foreign Board of the Schwenkfelder Church in U. S. A.
REV. H. K. HEEBNER, 2509 North 30th Street, Philadelphia, Pa.

Student Volunteer Movement

Student Volunteer Movement for Foreign Missions
MR. R. H. EDWIN ESPY, 156 Fifth Avenue, New York, N. Y.

Sunday School Association, World's

World's Sunday School Association
REV. FORREST L. KNAPP, PH.D., 156 Fifth Avenue, New York, N. Y.

Tract Society

American Tract Society
REV. WILLIAM H. MATTHEWS, D.D., 21 W. 46th Street, New York, N. Y.

Universalist

Universalist International Church Extension Board
MISS ESTHER A. RICHARDSON, 16 Beacon Street, Boston, Mass.

The Association of Universalist Women
MISS IDA M. FOLSOM, 16 Beacon St., Boston, Mass.

Yale-in-China Association, Inc.

Yale-in-China Association, Inc.
MISS RACHEL A. DOWD, 905A Yale Station, New Haven, Conn.

Y. M. C. A.

International Committee of Y. M. C. A.'s
MR. FRANK V. SLACK, 347 Madison Avenue, New York, N. Y.

National Council of Student Christian Associations
MR. A. R. ELLIOTT, 347 Madison Avenue, New York, N. Y.

Y. W. C. A.

National Board of the Y. W. C. A. of the United States, Foreign Division
MISS SARAH S. LYON, 600 Lexington Avenue, New York, N. Y.

National Student Council, Young Women's Christian Associations
MISS ELEANOR FRENCH, 600 Lexington Avenue, New York, 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, Calif.

Ceylon and India General Mission
MISS EMMA MACNAUGHTAN, 128 S. Lombard Avenue, Oak Park, Ill.

Christian Missions in Many Lands (Plymouth Brethren)
REV. RICHARD HILL, Sea Cliff, Long Island, N. Y.

Church of God (Holiness) Foreign Missionary Department
RAY L. KIMBROUGH, Overland, Kans.

Board of Missions, California Yearly Meeting of Friends Church
MR. MERRILL M. COFFIN, 2825 E. 10th St., Long Beach, 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, N. Y.

Board of Missions of the Church of the Lutheran Brethren
MR. M. J. QUARUM, Fergus Falls, Minn.

Lutheran Orient Mission Society
REV. ALFRED K. BOERGER, 129 Eaton Ave., Hamilton, Ohio.

Board of Foreign Missions of the Conference of the Mennonite Brethren Church of
N. A.
REV. H. W. LOHRENTZ, Hillsboro, Kansas

China Mennonite Mission Society
MR. J. P. BALTZIR, Hillsboro, Kansas

Congo Inland Mission (Mennonites)
REV. C. E. REDIGER, 1326 West 72nd St., Chicago, Ill.

Missionary Medical School for Women, Vellore, South India
MRS. PHILIP M. ROSSMAN, 318 West 84th Street, New York, N. Y.

Primitive Methodist Missionary Society
REV. THOS. W. JONES, 223 Austin Avenue, Wilkes-Barre, Pa.

Board of Foreign Missions of the Reformed Presbyterian Church of N. A.
REV. H. C. CARSON, 7154 Race St., Pittsburgh, Pa.

Sudan Interior Mission
MR. E. LESLIE WHITAKER, 156 Fifth Avenue, New York, N. Y.

United Free Gospel and Missionary Society
MR. F. J. CASLEY, 385 Larimer Ave., Turtle Creek, Pa.

Women's Christian College, Madras, India
MISS ELIZA P. COBB, 108 E. 38th St., New York, N. Y.

Women's Union Missionary Society of America
MISS DOROTHY STRONG, 316 Bible House, Astor Place, New York, N. Y.

World's Christian Endeavor Union
MR. STANLEY B. VANDERSALL, 41 Mount Vernon Street, Boston, Mass.

THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

ARTICLE I. NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

ARTICLE II. PURPOSE AND FUNCTIONS

SECTION 1. The purpose of the Foreign Missions Conference of North America is to provide a medium through which the Foreign Missions Boards and Societies of North America may manifest their essential unity, and by coöperation promote the effectiveness of their work.

SEC. 2. Its functions are: (a) to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; (b) to provide through its Committees for the investigation and study of missionary problems; (c) to foster and promote a true science of missions; (d) to perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference; and (e) to facilitate coöperation by two or more Boards and Societies through special Committees on any project, or within any field of missionary endeavor, on which they may desire united action.

It is not within the scope of the Conference to consider questions of ecclesiastical faith and order, which represent denominational differences.

ARTICLE III. AUTHORITY

SECTION 1. The Conference and its Committees represent the participating Boards and Societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

SEC. 2. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Article on Voting, request or authorize the Conference or its Committees to act.

ARTICLE IV. MEETINGS

SECTION 1. A meeting shall be held annually at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

SEC. 2. The meetings of the Conference are not held for the purpose of exploiting or indorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

ARTICLE V. MEMBERSHIP

SECTION 1. Foreign missionary Boards and Societies, having separate church constituencies in the United States and Canada, whose annual incomes are less than \$20,000, shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or Societies having incomes between \$20,000 and \$100,000 shall be entitled to

be represented by three delegates, including executive officers. Boards or Societies having incomes over \$100,000 shall be entitled to one additional delegate for each additional \$100,000 or fraction thereof. Boards and Societies having incomes over \$800,000 shall be entitled to one additional delegate for each additional \$200,000 or fraction thereof.

SEC. 2. (a) Those Boards and Societies entitled to three or more delegates shall divide their delegates into three classes and appoint them so that their terms expire successively in each of the following three years. Boards and Societies shall endeavor to divide their delegations between lay and secretarial representation.

(b) Boards and Societies entitled to less than three delegates shall elect their delegates to serve for three years.

(c) Alternates may be appointed to serve in the place of delegates unable to attend any meeting and delegates are eligible for reelection.

SEC. 3. Boards or Societies conducting both home and foreign missions shall base their representation on their income or pro rata expenditure for foreign missions.

SEC. 4. A Woman's Board or Society, auxiliary to the General Board of the church to which it belongs, shall be entitled to appoint delegates to the Conference on the basis of representation provided in Section 1 of this article.

SEC. 5. The Conference after investigation by the Committee of Reference and Counsel and favorable recommendation to the constituent Boards at least three months before any annual meeting may by two-thirds vote admit to membership in Conference any foreign mission Board, Society, or agency whose objective and principles as expressed in its Constitution are in harmony with the ideals and purposes of the Foreign Missions Conference. An organization thus admitted to membership in the Conference shall be entitled to be represented in the Conference on the basis provided for in Section 1 of this article.

SEC. 6. The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational coöperating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constituencies:

- (a) The American Bible Society.
- (b) The International Committee of Young Men's Christian Associations.
- (c) The Foreign Division of the National Board of the Young Women's Christian Associations of the United States of America.
- (d) The Foreign Department of the National Council of the Young Women's Christian Association of the Dominion of Canada.
- (e) The British and Foreign Bible Society of Canada and Newfoundland.

SEC. 7. The following Societies, because of their close relation to foreign missionary work as interdenominational coöperating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

- (a) The Missionary Education Movement.
- (b) The Student Volunteer Movement.
- (c) The Laymen's Missionary Movement.
- (d) The American Tract Society.
- (e) The World's Sunday School Association.
- (f) National Council of Student Christian Associations.
- (g) National Student Council, Young Women's Christian Associations.
- (h) Student Christian Movement of Canada.

SEC. 8. Boards of Management organized in North America in charge of Christian institutions of higher learning in the mission field, whose interests are not otherwise represented, may be admitted to membership in the Conference by a two-thirds vote, provided that notification be given by the Committee of Reference and Counsel to the constituent Boards at least three months before any annual meeting. Such Boards of Management shall be entitled to one delegate each.

SEC. 9. Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates and officers and members of the Executive Committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding members, with the privilege of participation in the discussions, but without power to vote.

SEC. 10. The secretary of the Conference shall furnish suitable credential blanks to the constituent Boards and Societies at least thirty days in advance of the meeting of the Conference.

ARTICLE VI. VOTING

SECTION 1. Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote.

SEC. 2. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required.

SEC. 3. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies.

SEC. 4. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

ARTICLE VII. OFFICERS

SECTION 1. The officers of the Conference shall consist of a Chairman, two Vice-Chairmen, two or more Secretaries, a Recording Secretary, and a Treasurer. The office of one of the Secretaries and of the Treasurer may be vested in one person.

SEC. 2. These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

SEC. 3. The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

SEC. 4. The Secretaries shall keep all records and be members ex-officio of all Committees, but without a vote.

ARTICLE VIII. COMMITTEES

SECTION 1. The Conference shall appoint the following Standing Committees and their membership shall be as stated:

(a) The Committee of Reference and Counsel, twenty-one members and in addition the Chairman or Vice-Chairman of each of the Representative Committees, it being understood that at no time shall the number of members who are chairmen of Representative Committees exceed that of those appointed by the Annual Conference.

(b) The Committee on Nominations, nine members.

SEC. 2. For the sake of efficiency and convenience in administration, the Committee organization of the Committee of Reference and Counsel shall be as follows:

1. Representative Committees

1. Africa (including Christian Literature for Africa)
2. East Asia

3. India
4. Philippine
5. Coöperation in Latin America
6. Promotion of Interest (including Publicity, Foreign Students, Radio)
7. Rural Missions Coöperating
8. Women's Work
9. Christian Medical Council for Overseas Work
10. Associated Mission Medical Office

2. *Standing Sub-Committees*

1. Executive
2. Finance and Headquarters
3. Arrangements for the Annual Meeting
4. Anglo-American Churches
5. International Relations and World Peace
6. Missionary Research Library

3. *Special Committees and Commissions*

The Committee of Reference and Counsel shall appoint from time to time temporary committees, assigned to deal with particular subjects.

4. *Secretarial Council*

- (a) Each Representative Committee shall be responsible for the selection and appointment of its executive officers. The several executive officers of these Representative Committees shall together with the Secretaries of the Foreign Missions Conference constitute a Secretarial Council.
- (b) The Foreign Missions Conference at its annual session shall appoint one of its Secretaries as Chairman of the Secretarial Council.

SEC. 3. A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel.

SEC. 4. Other committees may be appointed from time to time, as the Conference may direct.

ARTICLE IX. DUTIES OF COMMITTEES

SECTION 1. The Committee of Reference and Counsel shall be the Executive Committee of the Conference having oversight of the executive officers, maintaining suitable headquarters, arranging for the annual meeting, coördinating the work of the various Committees, Boards and Commissions of the Conference and in considering the policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint, as members of any of its sub-committees, coöperating members chosen from the Conference or from the Boards composing the Conference or their constituencies, but such coöperating members shall not thereby become members of the Committee of Reference and Counsel.

SEC. 2. For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) *Foreign Affairs*: including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields, and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) *Home Base*: including questions relating to the cultivation of the home churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) *Finance*: including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary coöperation with the Treasurer of the Conference in the securing and disbursing of funds.

(d) *Arrangements*: including making the arrangements for the annual meeting of the Conference. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

(e) *The Committee on Religious Needs of Anglo-American Communities in Mission Fields* shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings, and in creating a wholesome and intelligent religious life among these communities.

(f) The Committee of Reference and Counsel is further authorized to appoint special committees and commissions to study various matters as may be called for by the Conference or the Committee of Reference and Counsel.

SEC. 3. The Committee on Nominations shall annually present nominees for all the officers of the Conference as specified in Article VII, Section 1, and lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel.

ARTICLE X. COMMITTEE REPORTS

SECTION 1. The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least two weeks before the assembling of the annual Conference.

SEC. 2. Ample opportunity shall be given for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak.

SEC. 3. Every member shall have equal opportunity to speak upon each separate resolution.

ARTICLE XI. RESOLUTIONS

SECTION 1. All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon.

SEC. 2. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

ARTICLE XII. EXPENSES

SECTION 1. The expenses of the delegates shall be met by their respective Boards or by the delegates themselves.

SEC. 2. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society shall be asked to contribute a proportionate share of the budget approved by the Annual Conference. The basis upon which the proportionate shares of the budget are to be reckoned shall be determined by the Annual Conference from time to time as may be necessary upon the recommendation of the Committee of Reference and Counsel. Any Board may, for reasons, contribute less than this amount or designate its con-

tribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

ARTICLE XIII. REPORTS OF THE CONFERENCE

The reports of the Committee as amended, the discussion thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

ARTICLE XIV. QUORUM

Twenty-five members shall constitute a quorum.

ARTICLE XV. AMENDMENTS

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

THE ACT OF INCORPORATION

AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.
Chap. 699.

Became a law June 1, 1917, with the approval of the Governor.
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood, and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding, and acquiring, by deed, gift, purchase, bequest, devise, or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SEC. 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SEC. 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this

act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two, or three years, respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

SEC. 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman, or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SEC. 5. Said corporation shall have power to make and adopt by-laws, rules, and regulations for the government of its business, and from time to time to repeal or amend such by-laws, and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SEC. 6. The principal office of the corporation hereby created shall at all times be within the State of New York, and the books and records of said corporation shall be kept in said office.

SEC. 7. This act shall take effect immediately.

OFFICE OF THE SECRETARY OF STATE, }
STATE OF NEW YORK, } ss.

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,
Secretary of State.

THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL

ARTICLE I. NAME

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS
CONFERENCE OF NORTH AMERICA, INC.

ARTICLE II. OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign
Missions Conference of North America.

ARTICLE III. MEMBERSHIP

This Committee shall be composed of the Chairman or Vice-Chairman of
each of the Representative Committees and 21 members, one-third to be elected
by the Foreign Missions Conference of North America each year at the annual
meeting of the Conference. Those so elected shall hold office for three years
or until their successors are elected. The Secretaries of the Representative
Committees shall be members *ex officio* of the Committee of Reference and
Counsel, without vote.

ARTICLE IV. MEETINGS

SECTION 1. The meetings of the Committee shall be held at such time and
place as may be designated by the Committee. Special meetings may be called
by the Chairman and Secretary and such meetings shall be called by them upon
the written request of five members of the Committee.

SEC. 2. Notice of all meetings of the Committee shall be sent to all mem-
bers of the Committee at least ten days in advance of the date of the proposed
meeting.

ARTICLE V. DUTIES

SECTION 1. The Committee of Reference and Counsel shall act for the Con-
ference in the oversight of the executive officers, in maintaining suitable head-
quarters, in arranging for the annual meeting of the Conference, in coördinating
the work of the various Committees, Boards and Commissions of the Confer-
ence, and in the consideration of policies and measures, relating to foreign
missionary interests both at the home base and on the foreign field, in so far
as these have not been specifically committed to some other committee.

SEC. 2. The Committee of Reference and Counsel shall also act for the
Conference *ad interim* in all matters calling for executive action, in so far as
definite authority and power may not have been committed to other regular or
special committees of the Conference.

ARTICLE VI. OFFICERS

SECTION 1. The Officers of the Committee shall consist of a Chairman, a
Vice-Chairman, a Recording Secretary, two or more Secretaries, as may be
determined by the Committee, a Treasurer and an Assistant Treasurer, of whom
the Secretaries, Treasurer and Assistant Treasurer may be chosen from outside
the membership of the Committee; and when so chosen the Secretaries and the
Treasurer shall become by virtue of their election associate and advisory mem-
bers of the Committee without vote. All these Officers shall hold office for
one year or until their successors have been elected and have qualified.

SEC. 2. The Secretaries of the Foreign Missions Conference of North
America, not including the Recording Secretary, if not elected members of the
Committee of Reference and Counsel by the Conference, shall be *ex-officio*
associate and advisory members of the Committee without vote.

SEC. 3. The Chairman of the Committee of Reference and Counsel shall be
elected annually by the Committee at a meeting called immediately after the

election of the new members by the Foreign Missions Conference of North America. The retiring Chairman, if still a member of the Committee, is eligible for reelection.

The Chairman, thus elected, shall then appoint a Committee on Nominations, which shall present nominees for the offices of Vice-Chairman, Recording Secretary, two or more Secretaries, as the Committee may determine, and present a list of nominees of the Standing Sub-Committees of the Committee of Reference and Counsel. All officers and members of Sub-Committees are eligible for reelection.

SEC. 4. All these nominations and elections shall be made annually.

SEC. 5. The Committee on Nominations shall make its report at the first regular meeting of the Committee of Reference and Counsel following upon the annual meeting of the Foreign Missions Conference of North America.

ARTICLE VII. DUTIES OF OFFICERS

SECTION 1. The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

SEC. 2. The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

SEC. 3. The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

SEC. 4. The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finance and Headquarters or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

ARTICLE VIII. COMMITTEE ORGANIZATION

SECTION 1. *Standing Sub-Committees.*—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

1. Executive.
2. Finance and Headquarters.
3. Arrangements for the Annual Meeting.
4. Anglo-American Churches.
5. International Relations and World Peace.
6. Missionary Research Library.

Others may be added as the Committee deems desirable.

SEC. 2. *Representative Committees.*—The following shall be designated as Representative Committees, and other representative committees, with the approval of the Committee of Reference and Counsel, may be added as organized by any group of members.

1. Africa (including Christian Literature for Africa).
2. East Asia.
3. India.
4. Philippine.
5. Coöperation in Latin America.
6. Promotion of Interest (including Publicity, Foreign Students, Radio).
7. Rural Missions Coöperating.
8. Women's Work.
9. Christian Medical Council for Overseas Work.
10. Associated Mission Medical Office.

The membership of these Committees shall consist of persons appointed by the missionary boards having work in the particular field, who desire to share in the work of such Committees, as well as such coöpted members as may be authorized.

Actions of committees which bear upon the interests of another committee or have large implications for the work as a whole shall be reviewed as provided in Article IX, Section 3. Proposals involving the financing and administration of coöperative projects abroad shall be effective as the member Boards in the appropriate committee concur by appropriate action.

(a) *Membership.* The Chairman or Vice-Chairman as may be designated by each Representative Committee becomes its member on the Committee of Reference and Counsel. Together with the Secretary of the Committee he shall be responsible for presenting any matters which properly come before the Committee of Reference and Counsel.

(b) *Finances.* Each Representative Committee carrying on a definite program in specific interest or geographic areas shall report to the Committee of Reference and Counsel by September 1 each year all projects requiring coöperative financing, in order that these may be coordinated and presented to the Boards by October 1. It shall draw upon the general budget of the Committee of Reference and Counsel or upon the time of any of the Secretaries only as authorized by that Committee.

(c) Each Representative Committee shall elect its Secretary or executive officer who may or may not be a salaried officer.

SEC. 3. *Special Committees.*—The Committee of Reference and Counsel shall appoint from time to time temporary committees as may be assigned to deal with a particular subject.

ARTICLE IX. SECRETARIAL COUNCIL

SECTION 1. Each of the Secretaries or executive officers of the Representative Committees upon approval of the Committee of Reference and Counsel shall be related to the Committee of Reference and Counsel as a Departmental Secretary. There shall be a Secretarial Council composed of the Secretaries of the Committee of Reference and Counsel and the Departmental Secretaries.

SEC. 2. The Foreign Missions Conference at its annual session shall appoint one of its Secretaries as Chairman of the Secretarial Council.

SEC. 3. The Council of Secretaries shall be responsible for reviewing the actions of Representative Committees; for reporting actions of any committee to other committees at points where they may bear upon each other; and where the actions of any Representative Committee appear to affect the work of another committee or to have large implications for the whole of the work, the Secretarial Council shall request the original committee to give the matter further consideration, or shall refer it to the Committee of Reference and Counsel for review and appropriate action.

ARTICLE X. EXPENSES

The expenses of members of the Committee of Reference and Counsel in attending all regular and specially called meetings of the Committee may be paid out of the treasury of the Committee.

ARTICLE XI. QUORUM

Nine of the members of the Committee shall constitute a quorum.

ARTICLE XII. AMENDMENTS

SECTION 1. These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

SEC. 2. Nevertheless by unanimous approval an amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to coöperate.

II. MEMBERSHIP AND MEETINGS

The Council is composed of the following national missionary organizations* and Christian councils:

National Missionary Council of Australia.
Société Belge de Missions Protestantes au Congo.
Confederação Evangélica do Brasil.
National Christian Council of China.
Conseil Protestant du Congo.
Dansk Missionsraad.
Deutscher Evangelischer Missionstag.
Société des Missions Evangéliques de Paris.
Conference of Missionary Societies in Great Britain and Ireland.
National Christian Council of India, Burma, and Ceylon.
National Christian Council of Japan.
Committee on Coöperation in Latin America.
Concilio Nacional Evangélico de Mexico.
Near East Christian Council.
Nederlandsche Zendingsraad.
Netherlands India.
National Missionary Council of New Zealand.
Norsk Misjonsråd.
Foreign Missions Conference of North America (United States and Canada).
Philippine Federation of Evangelical Churches.
Confederación de Iglesias Evangélicas del Rio de La Plata
National Christian Council of Siam.
Christian Council of South Africa.
Suomen Lähetyseuvosto.
Svenska Missionsrådet.
Association of Missionary Societies in Switzerland.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds: namely, (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general Council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings

* The term "missionary" is used in this constitution to describe the work of presenting the Gospel to non-Christian peoples, whether carried on by the younger or by the older churches.

of the Council may be called by the Committee after the proposal to hold such a meeting has been approved by two-thirds of the national bodies which will be expected to send representatives to the meeting.

The number of representatives which each national missionary organization and Christian council will be entitled to appoint for each meeting of the Council shall be as stated by the Committee in its proposal to call a meeting and as ratified by national bodies in their approval of the proposal. In arranging for the membership of any Council meeting, the Committee shall provide, in so far as it is deemed desirable, for representation from countries in which there is no national missionary organization or Christian council and shall determine the method of choosing such representatives. The Committee shall also have the right to propose in regard to any particular meeting, whenever desirable, that a limited number of persons with special knowledge of the subjects contained in the program of the proposed meeting may be invited to attend that meeting of the Council.

III. FUNCTIONS

The functions of the Council shall be the following:

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.
2. To help to coördinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.
5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

IV. THE COMMITTEE OF THE COUNCIL

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

National Missionary Council of Australia	1
Société Belge de Missions Protestantes au Congo	1
Confederação Evangélica do Brasil	1
National Christian Council of China	2
Conseil Protestant du Congo	1
Dansk Missionsraad	1
Deutscher Evangelischer Missionstag	2
Société des Missions Evangéliques de Paris	1
Conference of Missionary Societies in Great Britain and Ireland	5
National Christian Council of India, Burma, and Ceylon	2
National Christian Council of Japan	2
Committee on Coöperation in Latin America	1
Concilio Nacional Evangélico de México	1
Near East Christian Council	2
Nederlandsche Zendingraad	1
Netherlands India	1
National Missionary Council of New Zealand	1
Norsk Missionsråd	1
Foreign Missions Conference of North America (United States and Canada)	7
Philippine Federation of Evangelical Churches	1
National Christian Council of Siam	1
Christian Council of South Africa	1
Suomen Lähetysneuvosto	1
Svenska Missionsrådet	1
Association of Missionary Societies in Switzerland	1

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

	1940	1941
Number of boards which sent new missionaries	47	34
Number of boards reporting	97	85
Total number of new missionaries sent	383	175
Married men	146	72
Single men	41	18
Married women	101	43
Single women	95	42
With college degrees	202	111
With graduate or professional degrees	36	75
Total on short terms	13	7
Average age at sailing	28	29

Nature of Work

Ordained Missionaries	131	65
Medical doctors	15	5
Nurses	35	18
Educators	87	51
Agriculturalists	3	2
Evangelists	173	71
Wives of missionaries not otherwise classified . . .	20	10
Miscellaneous	50	18

Country to which appointed

	1940			1941		
	<i>Men</i>	<i>Women</i>	<i>Total</i>	<i>Men</i>	<i>Women</i>	<i>Total</i>
Africa	37	32	69	10	18	28
Near East	6	4	10	1	..	1
India and Burma	32	34	66	16	19	35
China	54	57	111	10	5	15
Korea	2	2	4	1	1	2
Japan	7	10	17	..	..	..
Philippine Islands	2	2	4	1	1	2
Latin America	41	45	86	45	40	85
Europe
Miscellaneous	8	8	16	6	1	7
	<hr/> 189	<hr/> 194	<hr/> 383	<hr/> 90	<hr/> 85	<hr/> 175

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