

FOREIGN MISSIONS CONFERENCE
of NORTH AMERICA ♦ 1950

REPORT

OF THE

FIFTY-SIXTH ANNUAL MEETING

OF THE

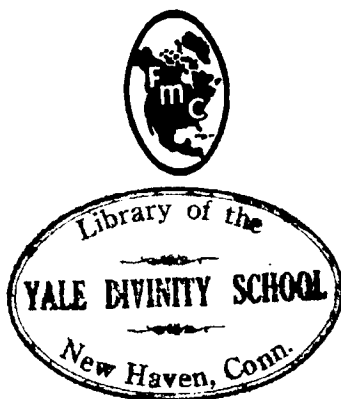
CONFERENCE OF FOREIGN MISSION BOARDS

IN

CANADA AND IN THE UNITED STATES

THE INN, BUCK HILL FALLS, PENNSYLVANIA

JANUARY 10-13, 1950



FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
156 FIFTH AVENUE, NEW YORK 10, N. Y.

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(Printed in U. S. A.)

CHAIRMEN OF THE FOREIGN MISSIONS CONFERENCE

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1950—REV. C. M. YOCUM, D.D.

ORGANIZATION OF FIFTY-SIXTH ANNUAL MEETING

January 10-13, 1950

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C. DARBY FULTON	

PROGRAM

Theme: "PARTNERS IN OBEDIENCE"

Tuesday, January 10

Presiding—C. M. YOCUM, *Chairman* (at all sessions except
as otherwise noted)

Afternoon Session

Call to Order

WorshipC. M. Yocum

Addresses: "Partners in God's World Task"Frank T. Cartwright

"Africa's Need for the Gospel"C. C. Adams

"Latin America and the Living Christ"W. Stanley Rycroft

Opening Business Session

Evening Session

Presiding—C. C. ADAMS, *Vice-Chairman*

Address: "Literacy as a Means of Evangelism"Frank C. Laubach

The Story VisualizedRobert S. Laubach

WorshipThe Chaplain, Rev. James H. Quay

Wednesday, January 11

Morning Session

Experience of the Christian Movement in China with Communism and Its
Implications for

(a) China

(b) Other AreasMargaret E. Forsyth, Moderator

Introductory StatementTracy K. Jones, Jr.

Discussion and Summary

WorshipThe Chaplain

Afternoon Session

Introduction of Fraternal Delegates and Other Special Guests

Our Christian Strategy for Work Among Moslems in a Changing

WorldGloria M. Wysner, Moderator

Introductory Statement, Discussion and Summary

Report from the Bangkok ConferenceT. T. Brumbaugh

Evening Session

Report of the Public Relations CommitteeA. D. Stauffacher

Progress of the Japan International Christian University

.....L. J. Shafer, John C. Smith

WorshipYahya Armajani

PROGRAM

Thursday, January 12

Morning Session

Presiding—MRS. HUGH D. TAYLOR, *Vice-Chairman*

Worship The Chaplain

Personnel for the Changing Frontiers

Implications for recruiting and preparing Christian leadership involved in our policy with regard to Communism, Islam and other factors in the changing situation Herrick B. Young, Moderator

(a) Communism

Summary of points bearing on this subject from Wednesday session Frank L. Titus

Questions for open discussion:

What these may mean

(1) in selection of candidates?

(2) in preparation of candidates?

(3) in preparation of nationals both in their homeland and abroad?

(4) in special preparation for missionaries now in service?

Summary following each question E. H. Johnson

(b) Islam

Summary of points bearing on this subject from Wednesday session Ruth Ransom

Questions for open discussion:

What these may mean

(1) in selection of candidates?

(2) in preparation of candidates?

(3) in preparation of nationals both in their homeland and abroad?

Summary following each question R. T. Gillespie

(c) Other factors in the changing situation

Afternoon Session

Business Session

Evening Session

"Missions in Relation to the Point IV Program"

..... Richard M. Fagley, Emory Ross

Business Session

Service of Intercession Jesse H. Arnup

Friday, January 13

Morning Session

Closing Business Session

Service of Devotion and Commitment The Chaplain

Partners in God's World Task

FRANK T. CARTWRIGHT

"I have no use for missionaries and I don't believe in your job." This was the blunt statement of a young British doctor, a table-mate as our steamer headed for China and Malaya in 1935. He said he wanted to clear the atmosphere between us so that our table conversation would be on a basis of understanding!

He was not alone in such an attitude, as I discovered on that journey. He has much company today, as you and I learn when people are frank. There are far too many who do not believe in the work of world missions and "have no use for missionaries." I recognize their right to their convictions, even to their prejudices.

But I claim my rights, too. I *do* believe in the world mission of Christianity. I have a deep admiration for missionaries, especially in times such as these. And I *do* believe in our job. I firmly believe that "the world mission" is as fundamental and as integral to Christianity as it was when the first missionaries started from an insignificant land at the edge of Asia and began to turn the world upside down. It is, therefore, on the basis of an almost lifelong conviction of the centrality of this task that I want to think with you about our fundamental motives.

The theme was phrased by the committee as "Partners in Obedience," but I wish to shift the emphasis slightly. Obedience has a connotation of following a command. In the Bible, the word is used in connection with masters and servants, rulers and subjects, occasionally fathers and sons. Rightly or wrongly, we think of an overlord giving a command and of the underling obeying it. To a certain degree this is a valid interpretation of our relationship to the task of working for a world. We do obey a command to do this. But for me that "degree" is not sufficient. It is not enough merely to obey our Lord's command. I conceive of our mission as obedience to an inner compulsion, to a "woe is me" conviction. I conceive of it as an expression of a changed life in me which demands an outlet as intense as my inner experience and as wide as the very limits of mankind.

Therefore, permit me to change the phrasing. Let us think, not of "partners in obedience" but of "partners in God's world task." As I repeat those words, my memory leaps back across almost a half century to a dynamic youth leader of that day who challenged us to enter a "Fellow Workers Covenant." He based his call on 1 Cor. 3:9, "For we are laborers together with God." To thousands of us in those early years of the century, the chance to work together with God was the moral equivalent of a trumpet call.

In response to similar challenges, the world Christian mission has developed from the earliest Christian era. Devoted Roman Catholic

ADDRESSES

missionaries moved out across the world. In later times, Protestants from hundreds of denominational families have likewise moved out from their Jerusalems into all Judæa and unto the uttermost parts of the earth. From Herrnhut, from the cities and hamlets of the British Isles, from continental Europe, from this newer continent they have penetrated jungles, crossed rivers, grappled their way over mountains. Many slain by hostile natives, uncounted numbers falling prey to disease or malnutrition and other hardships, these partners in God's world task have moved forward, falling, rising again, working, suffering, rejoicing. They have written the continuing chapters of the Book of Acts. Concerning many of these, one could truly write "of whom the world was not worthy."

What then are the basic motives of this worldwide movement of God's partners? I have sought to analyze motives that moved, sometimes even drove, men and women who gave long periods of service in foreign lands. Also, I have sought the factors that have motivated supporters of world missions in the homeland, who pray and sacrifice for the work abroad, some of whom almost deserve the name "missionaries."

My life has been long enough that in its earlier years it touched missionaries who had served in China, Japan and Korea in the pioneer stages. At the 1935 jubilee in Singapore, it was my privilege to talk with the man and woman who had actually begun Methodist work in that area. During college and seminary days, I heard a notable array of those active in the modern era of missions in Africa, India and Latin America.

Before outlining the motives of these later missionaries, it will be wise to look again at the early disciples, the eleven and the group so soon gathered about them. By reminding ourselves of the propulsive factors in their partnership, we may underscore some effective today.

Was there not *an overmastering loyalty to a Leader*? The contagion of a strong yet winsome Personality gripped them. The simple truths He uttered filled their minds, and His love swept their hearts. The twelve left all to follow Him. For three years they were constantly with Him. A deep loyalty grew in them, one that was staggered for a time by the seeming finality of the cross, but that revived and grew stronger by the resurrection events, by the "rushing, mighty wind" and by the fire of Pentecost.

And there was, too, *obedience to a command*. The life and the character of Jesus gave implicit command that His followers move out of their little orbits and share the good news with others. It was not by accident that Peter and John said to the priests and other rulers, "We cannot but speak the things that we have seen and heard." (Acts 4:20.)

PARTNERS IN GOD'S WORLD TASK

But even more powerful, I believe, was their *inner compulsion to share the good they had received*. Here were the bread of life and the water of life. Here was sight for the blind, hearing for the deaf, forgiveness of sins for all who would accept. Here was a new dynamic for living. In all the events recorded in the later chapters of Acts and in many of the Pauline letters—the first missionary diary—this same compulsion is evident.

Now let our minds rush across the centuries to the late eighteenth century and the early nineteenth, and to different countries unknown when the early disciples began the task of winning a world. Here we find opening the modern era of the world mission. In the minds and hearts of the Careys, Morrisons, Judsons and Livingstones, what were the driving motives?

The motives of the early disciples moved these later ones. It is possible that we would find identical urges behind both groups, if letters and other source material were equally available for that first century group. Because we have so much modern material we can distinguish some additional motives.

One of these motives was *the widespread belief that individuals who lived and died without a conscious commitment to Christ as Lord were lost*. A few seem to have had some doubt as to the attitude to be taken by a loving yet just God toward people of races that had had no opportunity to hear the Gospel; but these "doubters" were few indeed. The great majority believed that all "heathen" were lost souls, and felt a compelling desire to help save them.

Another of the newer motives was *the desire to extend the numbers and influence of their own church denominations*. Some of the letters and reports from the early years of modern missionary effort contain passages almost ludicrous in this respect. Denominational loyalties were stronger then than they are now, and missionaries went out consciously and frankly to win converts to their denominational brand of Christianity. They counted new members of the church with joy and reported them to the home boards with pride.

Sometimes in our twentieth-century, streamlined sense of superiority, we are tempted to consider the early missionaries as theologically narrow and denominationally bigoted. Maybe some of them were. Certainly the great majority expressed their beliefs in ways far different from those of today. BUT—and I want to give to these next statements all the emphasis possible—we should honestly appraise their work and ours. When we do so, we are sharply reminded of three sets of facts.

First, there was a drive—an almost irresistible urge—in these men and women all too often lacking in us of the past half century. They expressed it as a "call," and it frequently was that, a Pauline call.

Then, the majority of them lived sacrificially, some of them danger-

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ously. "They counted not their lives dear unto themselves." In our later decades, too, there are undaunted souls worthy of being numbered with the great of any century. Some men and women known to you and me are right now at posts of danger and hardship. I would not belittle these, but I honestly believe that there was among those earlier missionaries a more *widespread* willingness to sacrifice than among those of my generation on the field. The missionary enterprise was recognized as dangerous, and young people volunteered with a sense of commitment to sacrifice.

Finally, we should remind ourselves that many of the early missionaries were in reality broader than their statements of theology and motive indicated. They built more solidly and broadly than they knew. They planted education in areas of illiteracy. They healed physical disease. They ministered to human need. They were the spearheads of moral and social reform. Not only were there giants in those days—but some of them were more modern in their undertakings than perhaps they consciously planned.

We have considered the earliest missionaries, the immediate followers of the Nazarene. Then we have looked briefly at the motivation of the later partners in the world mission, up to and including those of the nineteenth century. Now for a while let us analyze ourselves, trying honestly and surgically, if necessary, to see the basic motives that move us—or ought to move us!—along the road where we are laborers together with God. It might be a wise technique just here to "go into the silence" and allow each one to search the depths of his own heart. Since such a devotional exercise seems impossible just now, I want to open my own life and motivation as honestly as I know how.

Into the making of this missionary went many influences: a Christian home; occasional missionaries in that home; the hearing of missionary speakers in church, in college and seminary; classmates who were children of missionaries; speakers from abroad brought into the pulpits of my early parishes. These and probably other factors helped to mold the young missionary who went to China in 1917.

As I appraise and perhaps rationalize the motives, some stand out crystal clear.

Absolutely basic was the realization that *bearing witness to an inner experience of the living Christ is essential to Christian growth*. In my teens, I had publicly avowed my loyalty to Christ. But I did nothing about it. I was a Christian, a preparatory member of the church. That was all. And soon that "all" was very little—or nothing. Then came another occasion when Christ's claim to my life was compellingly presented. Once again I "took my stand." But this time a wise church school superintendent said, "Son, if you really

PARTNERS IN GOD'S WORLD TASK

mean this, take a Sunday school class next week." My pleas of Biblical illiteracy were of no avail. He argued, "If something has happened in your life, tell about it. And while telling, study the Bible as much as you can. You'll grow, together with those youngsters." The principle enunciated by that saint proved absolutely true. As I put into practice what little I knew of Christianity, I grew in both knowledge and outreach. It was not enough to talk with merely that group of small fry. I found an inner satisfaction in telling the "good news" elsewhere, in the youth organization, even among my fellows in the machine shop where I earned my living.

As I look back over the several years as a young layman in the local church and in the district organization and over the other years as a pastor in two country and two city churches, I recognize a growing sense of obligation to share the good which had come to me.

The conviction that witnessing is essential to Christian growth led my interest from a few individuals out to broader parishes and to neglected groups in the cities near our churches. It finally widened my horizon to the extent that an invitation to China could be considered as merely one more step toward the goal for a world for God.

But there was another motive, found almost universally where men and women become partners in this world task. I refer to *the conviction that missionary outreach is integral to Christianity*. Gradually I came to recognize, probably through repeated contacts with missionaries and nationals of other lands, that Christianity should be one integrated movement, regardless of nation or race. It was soon realized that I bore a responsibility in the local church, a responsibility for home missions in the mining towns and the neglected hill areas of our region, and also a responsibility for the far places.

Reference to the third basic motive has already been made—*the determination to be an active partner with God and His people everywhere in meeting human need*—of body, intellect and spirit. When there came to the young man the recognition that he could actually work with God as well as for Him, the effect was electrifying. It was as if from a high mountain he looked far across the world, and saw loads to be lifted, hurts to be healed, lives to be remade. He realized for the first time that, while the task was God's, the privilege of working together with God was his, if he would accept it. When in this and in succeeding high moments he determined to be a partner in God's task, a motive power began to operate which, for him, led normally and inevitably to service abroad.

* * *

My friends, I have not adequately analyzed the men and women who have become God's partners. I know I have not satisfactorily analyzed your motives, you of our number who have been mission-

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aries in so many places. Perhaps no one can ever do this rightly, save for himself. But for me these motives are adequate, even though I add a new one, a very recent one. I firmly believe that *the faith I profess, the way I try to follow, and the Lord I serve, offer the only, clear, convincing answer to hostile ideologies now rampant throughout the world.* When secularism, statism, and atheistic Communism compete for the loyalties of youth, I am constrained to increase my own commitment to Christ and His cause. I believe that this is one more worthy motive for our mission. For what years remain to me, I would give myself even more unstintingly to our Father's world task, in the faith that if we truly live His life and if we are full partners in His world task, His way of love is certain to triumph.

I *do* believe in the world mission of Christianity. And I *do* believe in our job. God help us to achieve that mission and to do the job.

Africa's Need for the Gospel

C. C. ADAMS

The Christian Church was founded on the general and unquestioned conclusion that men—all men—are sinners before God, desperately in need of salvation. To make realizable man's salvation, Christ is none other than the very Son of God, the complete and perfect revelation of God's plan to salvage a lost world, thereby bringing the Kingdom of God to earth by securing a universal reign of righteousness.

This Church was given a world commission to make disciples of the nations with the promised presence of its Lord: "Lo, I am with you alway." From this challenging commitment there will be no turning back or aside until the commission has become a glorious, completed task. In the common lot of a sinful and lost world, Africa stands desperately in need of the Gospel of Christ and its saving power.

Perhaps Africa has phases peculiar to its need for the Gospel, because its social, economic and political problems are more or less peculiar to Africa, and different, so far as I know, from those in any other place in the world. None who believe in Christ can doubt that the Gospel contains their full solution when applied, because the genius of the Gospel is its specialty to meet peculiar and different conditions.

Since 1945, I have traveled three times over most of the continent, including Nyasaland, Northern Rhodesia, Southern Rhodesia, the Union of South Africa, Belgian Congo, Tripolitania, Gold Coast, Nigeria, the Cameroons, Togoland, Ivory Coast, Senegal and, of course, Liberia.

AFRICA'S NEED FOR THE GOSPEL

My contacts with governments, ruling classes, educated and wide-awake persons, chiefs, village heads and raw natives have been broad and sweeping. While my impressions have also been many and different, some sweet but too many bitter to the point of revulsion, I am convinced that beyond question Africa as a whole presents to the Christian Church one, at least, of the greatest challenges and most inviting opportunities to bear true witness to Christ.

For the Gospel to meet Africa's need, the comprehensive approach, spiritual, educational, economic and social, must be continued, with first and overall interest in the spiritual. The Master said: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Remove the source of pollution and the educational, health, economic, social and political streams will automatically clear.

The faith, fiery zeal and singleness of devotion to Christ that did so much in a short time to turn the world upside down, as reported in the Acts of the Apostles, the first foreign missions report, are here recommended to the Conference and all missionaries for restudy. We may need a rekindling of faith, fire, zeal, and singleness of devotion to stir a new enthusiasm.

Africa is such a large part of the world, covering more than 11,000,000 square miles, and has so many people (at least 150,000,000 natives) who are maltreated, exploited and robbed and treated as economic and political pawns of the white man, that today she is the open sore that cries to high heaven. It is the shame of our world order. The Kingdom of God cannot come to earth nor the nations have peace and security until this sore has been healed and Africans are recognized as brothers in the household of God.

Putting it another way: Africa is casting the silent, unconscious, but all-powerful veto to all the world's peace plans and organizations.

In meeting Africa's need for the Gospel, it is imperative that the type of missionaries sent be more thoroughly Christian. The person, no matter how well educated or otherwise equipped, without a living, burning and dynamic faith in a real, living and present Christ is a misfit in Christian missions. Curiosity and adventure seekers should never be sent. Only those with the love of Christ in their hearts, to be reflected in their lives and actions, can hope to be effective witnesses. Africa is as much in need of living demonstrations of the Gospel in the missionary as in the verbal and theoretic preaching of it.

I find a crying need for a happy medium between Western civilization and the African's background, that would preserve and refine the wholesome and beautiful things of his culture that are dear to him. The Western missionary must steer clear of leaving the impression that Western civilization is synonymous with Christianity, and that all that does not fit into Western civilization is unwholesome and

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taboo. The African's overwhelming passion is not to be Westernized but to be lifted in the Christ Way of life, and share its benefits, and still be African, governing his own land and sharing its blessings with the world.

These are findings I have gathered from widespread areas of Africa, in close contact with all levels. The contacts include the worst suppressed natives of South Africa, the Rhodesias of Southeast Africa, Nyasaland, East Africa, Central Africa, North Africa, as well as the more favored West Africa. Their vision for the need of the Gospel is clear and their hunger for it pathetic and real.

Today Africa is wide open to the Gospel, as possibly no other place is, and certainly no other place so large and without exceptions. In many places the Bible is the most prized possession and the most welcome gift. Next to that is a hymnbook, especially when reduced to the native language.

Last year, while in Nyasaland with our workers at Chiradzulu, I made a two-week evangelistic tour over a 250-mile radius, doing all the preaching through an interpreter. Eight hundred sixty persons were converted and added to the churches. Just one meeting was held at each center of population and then we moved on to the next place. It was estimated that in those two weeks I spoke to at least 200,000 persons, and by recent reports the fire is still burning. This is one of the fields prepared and worked by our missionaries. This is also where the Mohammedans are numerous but ready for Christian harvesting when the Christ is lifted up and they can see the glaring contrasts in the life of Christians, in better economic conditions, cleanliness and advancement in thinking and culture.

This experience convinced me as never before of the power of a dynamic witness for Christ. You do not have to allude to Mohammedanism or any other religion or cult. Just the uplifted Christ is all that is needed. My last meeting in Nyasaland, in a thickly populated Mohammedan community, turned into a holiday to see me and meet the "American secretary." The people, Christians and Mohammedans, young and old, converged from far around. It was a most picturesque and contrasting gathering: about one thousand Christian women in white, starched dresses and white head coverings, even though most of them were barefooted, hundreds of Christian men, not well dressed but clean and bright of face. The contrast was the milling thousands of Mohammedans and others unreached by Christ. They were dirty, most of them naked, and sad of face, showing that their religion, through all the years, had failed to lift or help them in the least.

The resounding testimony of the Christian women, with the invitation to "look at them now" and see the change from what they once were, followed by the message in sermon, proved an overwhelm-

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ing witness, so that when the invitation was given more than one thousand persons rushed to accept the challenge. What is more astonishing is that the Mohammedan congregation called a meeting, decided to dissolve, and joined our Christian churches.

This is more than a little delicate to say to a group so overwhelmingly in majority to those of my group here present. But I take for granted you want me to state facts as I found them. I assure you that I make this observation in the hope of helping us all to serve the cause dear to all our hearts.

I was soon convinced that for historic and present economic, social and political reasons, no one can serve as effectively in Africa as missionary as the Negro. The Negro missionary is freely welcomed by the people into their fullest confidence and eagerly acquainted with the deepest recesses of their aspirations; and they expect him, as no one else, to help them realize their hopes. They believe the Negro missionary is seeking only them, not what they have, and will not only preach the Gospel to them but live with them on a brotherly basis. It makes any Negro missionary feel very humble to be overwhelmed with such confidence and expectancy, and at the same time able to do so little, except pray and hope for a spiritual miracle to bring about the humanly impossible.

My final observation: health conditions in Africa are gratifyingly being improved. Malaria and its cause is being conquered, and African fever is now known to be a myth. Sleeping sickness, now known to be caused by the tsetse fly, is being curbed. Scourges of smallpox are being wiped out, yellow fever controlled, inoculations given against typhoid and typhus fevers. Governments, without exception, have expanded hospitalization programs and are giving special attention to the care of lepers. But still there is much to do and a long way to go to make Africa healthy and sanitary.

Church boards have made valiant efforts in this direction through their doctors, clinics and, in most cases, improvised hospitals. They have done a yeoman job, holding the fort against disease until reinforcements were sent by the governments. The time has not yet come for these boards and agencies to withdraw or retrench in their health programs. They must even do more to accelerate the winning of the war against disease.

I do submit that the time is here to change our health program strategy in various sections of Africa. Where lone boards are running hospitals on a competitive basis, each understaffed, poorly equipped and inadequately supported, they should merge and make one strong, large hospital. From this central point the merged hospital can set up a system of clinics in outlying needy places. This is not only the Christian thing to do, but also the course of common sense and social logic.

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I would submit the proposition that all white mission boards and agencies working in Africa desist from the policy of sending all or nearly all white missionaries, and, instead, make a policy of sending them largely mixed with Negroes, to work on the same basis and under the same conditions.

I further suggest that these same boards and agencies approach the Negro boards with the idea of having some of their white workers enter our fields to show true Christian partnership in Africa's redemption. I am certain about two things. First: Negro boards would welcome such a move. Second: It is a step in the right direction, to which Africa would give a hearty amen, and on which Heaven would shower copious benedictions.

Latin America and the Living Christ

W. STANLEY RYCROFT

Bishop Oxnam has said that the Church today faces two threats: Communism and Roman Catholicism. Some people in the United States will find it difficult to accept that dictum. Those who know the Latin American situation will find it to be true.

Both Catholicism and Communism are totalitarian and authoritarian. While one denies religious liberty to those outside its fold, the other denies civil liberty. Both have used freedom to deny freedom to minorities; both seek sources of power so that they can use them to their own advantage. Bishop Oxnam says they are a threat to the Church. I would go further and say that they are a threat to the democratic way of life.

The Vatican state as it exists today came into being in February, 1929, with the signing of the Lateran Treaty with the Fascist state of Italy. In recent years, with the enormous loss of membership and political power in Europe, the Vatican has shifted its policy to the Americas. Part of its long-range policy is to strengthen Roman Catholicism in the Americas, and every effort is being put forth in this country and in Latin America to this end.

In *American Freedom and Catholic Power*, Blanshard says that Latin America is not a very good exhibit as far as Catholic culture goes. The Roman Catholic Church has failed to provide any spiritual power or moral dynamic that would change some of the most deplorable social and economic conditions to be found anywhere. Two-thirds of the population are ill-fed, ill-clothed and ill-housed. The Church has been more interested in political power, social prestige and its own economic resources than in the moral well-being of the people. Priests have kept the Bible from the people and incited fanatics to persecute and kill Protestants. A few months ago a mob

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of Bolivian Indians attacked a group of evangelicals assembled for Bible study. Norman Dabbs, a Canadian missionary, and seven native believers were murdered. Commenting on the incident, *Time Magazine* told how the Canadian Baptist missionaries had spread good works across the windswept Bolivian altiplano. They had built schools, and hospitals, and had given out free medicines. The Roman Catholic clergy, the release said, tends to regard such activity as an intrusion into its vineyard. The Indian miners have been told that the Protestants are "messengers of the devil." Priests have told the more sophisticated Bolivians that the evangelicals are advance agents of Yankee imperialism.

In Latin America the three enemies of democracy are militarism, clericalism and landlordism.

In *The Americas*, published posthumously, Laurence Duggan says, "The Argentine militarists' wooing of the Church went to an odd extreme when they appointed the Virgin Mary an honorary general in the Argentine Army." Argentina happens to be more prosperous than the other Latin American countries and Communism will probably not get a foothold there. But in some other countries, we found last summer that while Communism has been driven underground or held in check, it is a potential threat, especially among the working classes and the labor unions.

Latin America is suffering from grave economic ills partly because of the war, partly because of the lack of industries, technical skills and capital, and the almost complete absence of scientific agriculture. Above everything else, Latin America needs a faith by which to live. It is a continent in ferment, seeking to break the shackles of feudalism, and yearning for social and economic justice for all. "Things are very bad in Latin America these days," said a wealthy Colombian woman. "Why, even the cooks want to send their children to the university." The downtrodden masses are getting glimpses of a better life, but the Roman Church emphasizes the need to conserve the status quo. I once heard a priest preach over the radio. He said that God made the rich and the poor. The rich must be charitable to the poor, and the poor must be content with their lot. Latin America needs the Gospel of Christ which will release new power and bring new freedoms to those who live in spiritual slavery.

But, you ask, was not Christianity brought to these countries in the sixteenth century? The tragedy is that the Christ which was brought to the western world from Spain was not the Christ of the Gospels, the living Christ; it was a dead Christ. Jesus Christ has never been given his rightful place by the Roman Catholic Church in Latin America. Those who visit Latin America for the first time are generally impressed by the images of the Virgin Mary, the saints

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and the dead Christ, either in processions or in churches. Many Roman Catholics from this country have been shocked by the idolatry they have found, for it is nothing less.

I remember visiting the Cathedral of Buenos Aires. Over on the left was the pulpit and on the other side was a bruised, blood-streaked image of Christ on the Cross. Above the main altar, high up, dressed in white, was an image of the Virgin Mary. She was the picture of health, with pink cheeks, and a crown on her head. Mary, the symbol of life, dominated the scene and overshadowed the Christ, the symbol of unrelieved tragedy and of death. In Latin America today you have "Marianity" rather than Christianity.

The different images of Mary in Latin America remind one very much of the pagan goddesses of former civilizations. These white, brown and black images of Mary are local deities. The images of the saints also receive homage.

But what of the Christ? He is present in the cathedral to which we referred. But he is not the Lord of life, the Saviour; he is the dead Christ, the bleeding, tragic victim on the Cross. He is the Lord of the sepulchre, a recumbent image in the Church of Santo Domingo in Lima. Or he is the Señor de Lurin, to whom the rural people in that part of Peru pray for good harvests. Some years ago, the church housing this image was burned down and the charred remains of the image were carried through the streets to the cries of "God is dead, God is dead!" Christ has become a fetish, an object of veneration as well as of pity to be patronized.

That is the tragedy of a continent that bears His name, but has never known the Christ. But lo! the heralds of a new day, the messengers of the Lord of life, the bearers of good news of a living Saviour, alive forevermore, who can change lives and make all things new. It is springtime in Latin America and new life is bursting forth. Those who have found the Christ are filled with a new joy, like the man in the parable who found the pearl of great price.

In Haiti, I was told the story of the first visit of an evangelist to a place not far from where I was staying. Seventy-five years ago a man from this place went to Turks Island in the Bahamas and was greatly impressed by the way the people lived in contrast to the way people lived in his own town. They were cleaner, more orderly and happier. On inquiring why, he was told it was due to the Bible. He asked to see this book and they gave him a copy of the English Bible. He took the book back home with him, and told his relatives and friends that some day someone would come to tell them about the message in it. Seventy-five years went by and the man died, but his daughter had remembered what he had said. She was in the group that was addressed by the evangelist who finally came. He spoke about God the Creator, our heavenly Father, Who so loved the world

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that He sent His Son to save all men everywhere. The woman listened, then slipped away from the group to her home, returning with the English Bible in her hand. When the evangelist stopped speaking, she asked him if what he was saying was in the book which she held. He recognized it at once and said that it was. Then she embraced him and said: "My father said you would come; I knew you would come."

Let me take you to a small church in a place called Jordan in Colombia. Sitting on a back bench in the corner in a faded pink shirt is Don Domingo. He is an old man now, and he can sit back and relax while the younger men take up the work of the little Evangelical Church. Some years ago, Don Domingo was sitting in his thatched hut when a colporteur came along with some Bibles. Don Domingo bought one and started to read. Alone in his hut, by the light of a sputtering candle, with the moths buzzing around, he was astonished at what he found in its pages. Here was the Word of life, and his joy was unbounded. He brought in a group of neighbors to hear the Bible message. Then one day, a stern, black-robed priest came riding up to Don Domingo's hut. He caught sight of the Protestant Bible and demanded that Don Domingo destroy it at once. When the humble man replied that he could not do that, as the book had brought him great happiness and joy, the priest became angry and jumped on his horse and rode away. Don Domingo was excommunicated, but he kept on reading his Bible and gathered a group around him. Today there is a group of believers, a congregation which finds the same joy as did Don Domingo when he first read the story of Jesus for himself.

The truth of the Gospel is also reaching the educated people in Colombia. The country has been torn apart in recent months by a bitter struggle in which many thousands have lost their lives. It is a political struggle, with deep religious undertones, because the Roman Church is allied with the conservative party as opposed to the liberal forces which seek reform and progress. In spite of it all, and perhaps because of it, many of the educated people are beginning to seek the truth of the Gospel. In Bogotá last August I met with a group of such men. There were thirty of them, businessmen, lawyers, doctors and university professors, and they meet for lunch every Friday in the Presbyterian Church. Some months ago, these men came, individually, to a young missionary to ask him to explain what the evangelicals believe and teach. A number of these men are in a communicants' class for membership in the Church.

In the West Indies, I was greatly impressed with the evidences of new life in the churches. In Puerto Rico, I attended a mass meeting of fifty thousand evangelicals who had come from all over the island to witness for their faith on the fiftieth anniversary of the founding

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of Protestantism in Puerto Rico. A few weeks later we had a rally in Madison Square Garden, New York. It was a great meeting, but it took a lot of hard work to get 16,000 Protestants out on that occasion.

In Haiti, in every church we visited hundreds of people gathered for special meetings during the week. Some of them had walked for several hours to be there. I remember one meeting with hundreds of people inside the church and looking in at open windows from the outside. After the messages, different groups of school children, wide-eyed Negro boys and girls, sang their songs and gave their recitations in Creole. When it was all over, the mayor of the town came to speak to us. He said he had recently been to see the president of the republic and he had told him what a great change had been brought about in the people of his town since the evangelicals came. "Before," he said, "the people were disorderly and ungovernable. Now they are orderly and there is a new spirit in the community."

But in Latin America it often costs to be an evangelical. You may be attacked in your home or while at worship, or you may be discriminated against if you happen to go to a hospital run by nuns. In Haiti, in the place I have just referred to, the Baptist congregation was attacked with stones by the Roman Catholics as they were coming out of a service.

On the other hand, there is much to encourage one in Latin America today. In a large theater in Havana, filled to capacity with evangelicals and their friends, Dr. E. A. Odell, secretary for West Indies for the Board of National Missions of the Presbyterian Church U.S.A., was awarded the Order of Manuel Céspedes, in the highest grade that anyone, except the president of the country, can get. He was given this signal honor because of his great work as a missionary leader. In other countries also missionaries have been honored by Latin American governments for their contribution to the welfare of the people.

We can be encouraged also by the response of the people, especially the humble people, to the preaching of the Gospel, but we need to increase greatly our forces if we are to take advantage of the great opportunities before us. We need more and better trained missionaries in many countries. We need also to train many more national leaders. One of the secrets of Dr. Odell's work in the West Indies was an objective which he put before himself many years ago, namely to help train one hundred young men and women for Christian service. He has helped many more than that number, and they are in service today.

The evangelical Church has taken root in the Latin American soil. At the Buenos Aires Conference last summer, we saw Latin American

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leadership for the first time organizing and directing such a conference. In Brazil, in one area seventy per cent of the new converts were young people. They are taking their place in the great task of evangelizing others. In Brazil the churches cannot contain all who come.

And yet we are still a small minority—three or four million. The need for many more preachers, teachers and Christian workers—agriculturalists, literature specialists and so on—both nationals and missionaries, is apparent. Let the Church in this country realize its responsibility to Latin America. It is a difficult mission field because it is supposedly Christian; part of our problem is getting men to relisten, so that they may know what the real Gospel is.

We trust that the time will soon come when the claims of Latin America will be laid upon the hearts of our people. Faced with a dominant Church which claims to be the only Church because it is one Church, we do not want to see the number of Protestant denominations multiplied indefinitely. We would like to see the work of the boards already there greatly strengthened and new boards going in unitedly, for we do not need to pass on our divisions to the Latin Americans. Above all else let us remember that Latin America does not need so much our ecclesiastical machinery and organization but rather men and women, whether they be Latin Americans or North Americans, with a passion to live and to preach the Gospel of the living Christ.

Literacy as a Means of Evangelism

FRANK C. LAUBACH

When Ephesus welcomed Paul, he wrote: "A wide door for effectual work has opened for me, and there are many adversaries." One city! One wide door! I speak now of three doors as big as half the world, which have just swung open for us.

The first of these world doors is the new passion of three-fifths of the human race to learn to read, and their readiness to accept the Gospel when we teach them. Hundreds of missionaries have been working on this method of teaching and evangelizing, some for thirty years.

We have together made many discoveries. We have discovered that in most languages—except English, of course—teaching people to read can be done in hours, or days or weeks. It can be short, easy and delightful.

We have discovered that where non-Christians will not listen to straight preaching, they welcome you if you teach them, because they

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want to learn to read. We have discovered that if you love and pray while you teach, they listen to your Gospel.

Literacy is the entering wedge. I first discovered this among the Moros of the Philippine Islands. They were violently prejudiced against the Gospel. For fifteen years we made sporadic attempts to start religious services, but no Moros would come.

Then we began teaching them to read. They had only sixteen sounds and our lessons were easy. Now came the surprise. Dozens, then hundreds, then thousands came. We had four hundred volunteer teachers who brought in as many as a thousand names a month of people they taught to read. Our second discovery was that people liked to teach one another at home if we furnished the cheap little four-page primer.

Our next discovery was that everybody we taught became a friend. When we first went to Lanao, we did not feel safe to venture out of the village without soldiers. But within a year the whole province became our friends. The Moros began to come to our religious services, including the chiefs. When Moros joined our church, there was no opposition. What had utterly failed for fifteen years by direct preaching became easy, delightful and swift when we began our literacy campaign.

The rest of the Philippines heard about this so-called miracle of Lanao. Dr. E. K. Higdon, then secretary of the National Christian Council, invited us to make similar lessons in other Philippine dialects. The women's clubs and the Philippine government adopted our method. Letters began to come asking us to exchange experiences with other missionaries. Scores were making the same discoveries in their countries that we had made in ours.

Daniel Fleming's book, *The Marks of a World Christian*, fell into my hands with the startling statement that two-thirds of the world was still illiterate.

On our next furlough, we came home by way of Asia and tried our method in seven countries. Each language group presented peculiar difficulties. Clearly we would need the pooled wisdom of the world to get maximum results. In the past fifteen years we have worked with missionaries and governments in sixty-one countries in nearly two hundred languages. Together we missionaries have worked out a technique which we are convinced presents the Christian Church with the best opening in two thousand years "to go and make disciples of all nations."

While we missionaries have been learning how to teach, the world has been getting ready for us. A vast change has taken place in the attitude of the illiterate. For ages they suffered in unresisting despair. But in the past thirty years they have come awake. The automobile,

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tourists, soldiers, the vast military supplies, the airplanes, motion pictures, radios, newspapers, tell these millions that we have abundance, full stomachs, healthy bodies.

Now the Communists have told them that they need not stay down, have fired them with longings to come up. Across the sixty-one countries where I have worked, I have seen over a billion people churning with immense longings that have never stirred the masses since the world began. They will take the hand of anybody who reaches down to help them. They are coming up the communist way or the Christian way, whichever hand reaches them first.

The multitudes are willing to try either way. We have been thronged by thousands in Latin America, in Africa, in Asia and in the Islands of the Pacific.

Last year we made lessons in thirteen languages at Lae, on the north coast of New Guinea, and then flew with 759 copies of the Medlpa language to the interior, where a Lutheran missionary has a beachhead. The people in this area have not been cannibals for fifteen years. As we approached the airfield we saw thousands of people. In half an hour, we had our chart out, teaching them, and we kept it up morning, noon and night. At the end of a week we had taught thirty-six the first book. On Sunday we gave those thirty-six diplomas in the church. Then we showed them how to teach. Outside about sixteen thousand people had gathered. All day those savages, painted hideously as the very devil, danced and shouted and jumped to celebrate. The chiefs met and came to tell us what they had decided.

"This is the greatest event in our history," they said. "We like your religion because it does so much for us. We want to be Christians. So we have voted to request you to baptize everybody right away." (Sixteen thousand of them!) "We are in deep earnest."

Next Tuesday we shall land in Liberia at the Firestone airfield. There we will see sixty thousand employees ready to learn. Then we will go on to Monrovia where the President of Liberia will launch a literacy campaign in cooperation with all the missions. Norma Bloomquist of the Lutheran Mission is director of the national campaign.

Not one government has thus far prevented us from teaching illiterates in homes and witnessing for Christ while we taught. Governments sometimes forbid our teaching religion in schools, but not at home.

Governments see that this is the cheap, swift way to get their countries literate. This public service makes them appreciate the value of the Christian spirit. They are ready to believe that Evangelical Christianity is the inspiration of universal education. When we tell them that Protestant countries are over 95% literate while

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non-Christian countries are 90% illiterate, they see the reason. When we teach because we love people, our actions tell them that Christian compassion and desire to help people is a necessity for their country.

Moreover, all the governments outside the iron curtain are afraid of conspiracies to overthrow them. This is the main reason, I think, why so many governments since the war have invited us and even paid our expenses to come and help them. The officials know we are Christian missionaries. I have never been warned by any government to soft-pedal my religion and I never do. These governments do not fear Christianity; it is conspiracies organized by Communists that they fear.

Last year we went to Thailand at the invitation of the government. UNESCO had recommended us. Missions had had a small response among the Buddhists of Thailand when they merely opened churches and preached. But when Dr. Cort opened a hospital and helped with their great health problems, the government cooperated enthusiastically. When he left Thailand last May he was given the highest decoration ever given a foreigner. He was the most beloved missionary in the history of that country. The lesson is clear. A strong Buddhist country needs some form of Christian service to condition people to hear the Gospel.

In India, last April, the new government nearly killed us with hard work and kindness. Eighty-five per cent of the people are illiterate. They propose to give these illiterates the franchise, yet they are afraid of the consequences. So in Calcutta, Allahabad, Jubbulpore, Nagpur and Madras, the teachers and government officials hardly gave us time to rest.

I found Pakistan just as desperate. The Moslems forgot all about our religious difference while they sought help in their enormous problem. Here is the soft spot in Islam. The people of Islam are 95% illiterate, and yet the first page of their Koran tells people to read.

In Korea, last June, the President told us that he would do everything in his power to promote our campaign, and the Minister of Education stood up before a great crowd and said: "This is what the people want. I will move heaven and earth to give it to them."

Here is our strategy. In the non-Christian regions we have about twelve million active native evangelical Christians, scattered among twelve hundred million non-Christian illiterates. That is one Christian for every one hundred non-Christian illiterates. We must train those twelve million Christians each one to teach and win one in his own home. There are about 120,000 churches with an average of one hundred members. We must organize every church into a teaching, evangelizing army. The technique which we have worked out

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during the past few years must be taught to each church. It is like this:

Lessons are prepared and printed. One lesson book is ready for each church member. On Sunday morning the missionary or literacy leader goes to the church and tells the members that each one is to teach and win one non-Christian neighbor at home. Each member prayerfully writes down the name of the neighbor he will offer to teach. We have made the lessons easy to teach; the teacher follows the text, loves his student and prays as he teaches. He is taught how to witness for Christ while teaching. Thank God simple people can witness for Christ as effectively as seminary graduates! Often in a few days the student asks to be a Christian. When the first primer has been taught, students are brought to the church for a graduation ceremony. Then they are started studying the *Story of Jesus*. When that is finished they can read the gospels. This sort of campaign can be repeated by the congregation several times a year.

How can we organize and train twelve million Christians in 120,000 native churches? Let us train twelve thousand missionaries, one missionary for every hundred churches, so that he in turn can go out and train those churches.

I do not mean twelve thousand new missionaries. We now have ten thousand missionaries on the field. We can train them during their furloughs. We can also train all new missionaries before they leave for the field. So the program we outline is well within our reach. It can begin right away and can reach its maximum efficiency in five years.

I do not mean that these twelve thousand missionaries should drop what they are now doing. They should organize and direct this work in addition. It should have a high priority for the next five years. Ordained missionaries should make this their major method of evangelizing. It will be good for every congregation to put the burden of soul winning on the native laymen. The wives of missionaries should be trained to organize and direct these each-one-teach-and-win-one churches. Deaconesses and Bible women should be trained to use this way of doing their work. Missionary teachers should be trained to organize their students into teaching bands. Doctors and nurses should be trained to have patients in hospitals taught or teaching.

Our plan, then, is to train twelve thousand missionaries who will train twelve million native Christians to teach and win twelve hundred million non-Christian illiterates. How shall we train the twelve thousand missionaries quickly and thoroughly?

The Committee on World Literacy and Christian Literature will undertake to train the missionaries, with your cooperation. It is big

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business, and we must not underestimate it, but it is within our powers, and God is opening doors.

Let each of you heads of denominations select an evangelistic missionary for us to train for a year. After he finishes his training, he will begin training your missionaries, some as they return from abroad and the new missionaries before they go abroad, in the most suitable centers. Some missionaries will get training at interdenominational centers, others in denominational camps and schools. Soon centers will be set up abroad to train on the field. The aim is to let not one missionary escape.

Here is the second door opening now. We must train our missionaries also to write simply and fascinatingly. For when people learn to read they have hungry minds. They are learning to read now at the rate of ten million a year. They can read easy matter slowly. But nearly all the Christian literature now being produced is over the heads of new literates. They cannot hold long sentences in mind. They must read words they already speak. This means that we must create a wholly new literature and a new body of writers.

The Communists have learned to do this. The Red leader of China, Mao Tse-tung, has said that China has an army of writers who go down among the laborers, peasants, soldiers, and shopkeepers and study their language. They captured China with propaganda in the language of the people.

In every language of Latin America and Asia, we Christians speak and write above the masses, and in most languages the Bible is too difficult for the new literates to read.

So we face the truly colossal task of preparing writers for the one hundred and fifty millions who have learned to read in the past fifteen years, and the ten millions who are learning every year.

We need a year-long course for the experts. Then we must have shorter courses in literacy and writing for every missionary. It looks like an impossible task, yet when we get America thoroughly aroused we shall have enough and more than enough writers. We have the experience, the presses, the paper, the brains, the money. We ought to hang our heads in shame to permit the Communists to capture the world from under our noses with ink. There is only one reason. They are on the job while we are only half awake to this opportunity.

This is the time to wake up. Put pressure on your missionary schools to have courses in literacy and in plain writing.

Then we must plan to send presses, to send thousands of tons of paper, to subsidize our books, to organize for distribution.

There is now a new reason why we ought to plunge into this teaching and writing. Here is the third door. The United Nations last November 16 voted to send thousands of men and women to needy

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areas with technical skills. If the Church is there teaching the illiterates and furnishing simple literature, we can lay the foundation for this world uplift program. Our writers will be ready to write the textbooks of the agricultural experts and doctors and home economics experts in the language of the masses. We shall have the presses there ready to publish this useful literature. We shall have bookstores there ready to sell it. All of it can be shot full of the Christian spirit.

I believe we should cooperate with the UN in another way, helping to find Christian technicians of all kinds and offering them to governments and to international business. If they accept Christian technicians with a high sense of integrity and a great love for people it will be the first world-wide attempt in history to lift mankind in the spirit of Jesus.

The world thinks it wants technical skill, but it needs the character and the power of Jesus Christ more. When democracies fail, it is always because they have "moral erosion." Honor, integrity, conscientiousness, dependability, fair play, a love of other people, a passion to help, compassion, the love of Christ in the hearts of people, these are the qualities without which democracy cannot survive. These are the qualities which we must export in our technicians, or their work will fail.

God has thrown open three stupendous doors of opportunity. We can have such an ingathering of souls as never was seen in all history. One man said: "It never has been that way." No, but this is the century of the "never-yet." In the realm of science the impossible is happening. Scientists are urging us to catch up spiritually. We, too, can have miracles of the never-yet if we are big enough, inspired enough, if we have faith like the men who founded the Church.

You have been praying for advance, talking about advance, gathering money for advance. God is doing his part, swinging the doors of the world wide open and saying: "Here is advance, immense beyond anything you dreamed, if you help people out of their misery, their hunger, their disease, their prison."

We Protestants need a tonic. We have not time to wait until we unite. Now, 1950, is the time. The finest way to unite is on a program on which all of us agree. Every branch of the Church believes in literacy and in winning souls.

I am speaking for a billion illiterates who want your help, and need to know your Christ.

I have talked about this program in a hundred cities, and I know the people are eager for something they can do for the world. American Christians are unhappy about those thousand millions who are hungry and miserable. They feel like hypocrites, only pretending to follow the cross, and they want us to lead them out to meet the

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world's need. America waits for you leaders, the illiterate billion wait for you, and the nations welcome you. It is the call of God. Lead America through these three doors and win the world to Christ!

Report on the Bangkok Conference

THOBURN T. BRUMBAUGH

Reporting on such a gathering as the Eastern Asia Christian Conference, held at Bangkok, Siam, December 4-11, 1949, as Dr. Charles Ranson remarked in attempting to present an analytical survey of the points of view presented in one day of the conference program, is like trying to shake hands with an octopus. Reference was also made on one occasion, when the various aspects of the program seemed to present a kaleidoscopic, rather than a panoramic vista, to the chameleon who found himself so confused on a piece of patchwork quilt that he literally blew his top.

The first plans for this meeting were laid in the summer of 1947. In later meetings of the Joint East Asia Commission of the International Missionary Council and the World Council of Churches, in Manila in February of 1948 and at Oegstgeest, Holland, in September, 1948, Hankow, China was decided upon as the locale for the conference. However, the rapid envelopment not only of northern and central, but of southern China as well, within the communist system of government, made a change advisable. Christian and missionary forces in Bangkok were then prevailed upon to extend hospitality to this important gathering. The convergence of approximately one hundred delegates and representatives from all over Eastern Asia upon the lovely and spacious facilities of Wattana Wittaya, the Presbyterian girls' school in Bangkok, presented problems which only Christian grace and effective administration were able to solve without apparent inconvenience. It should not be overlooked, however, that (1) only thus was the holding of the conference possible, (2) that none of the regularly appointed China delegates were able to attend, and (3) that accordingly we were all constantly conscious that we were meeting on the very fringe of that position of the world's organized life where freedom of assembly and religious liberty are still assured. This in itself, of course, made for seriousness of manner on the part of all who were able to reach Bangkok. The presence of Dr. S. C. Leung, as executive secretary of the conference, and of Miss Irma Highbaugh, both of whom had left Shanghai just before the dramatic events occurred which made it impossible for the regular China delegates to come, gave added significance to these facts, and the reading of a poignant but stimulating statement recently addressed by certain outstanding Chinese Christians to mis-

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sion boards and agencies long interested in the evangelization of China made everyone feel that we were indeed a favored company of evangelical Christians, and charged with responsibilities greater than faced any similar meeting in recent Asian history.

Moreover, it must not be overlooked that there were delegates present from seven nations which since the war and since the convening of any other such international conference in Asia have attained independence, India, Pakistan, Burma, Ceylon, Indonesia, the Philippines, and Korea (or perhaps we should refer only to that southern portion of the peninsula which is now recognized as the Republic of Korea). The moderator of the Conference, Dr. Rajah B. Manikam of India, forcefully referred to the dramatic character and timing of this Bangkok gathering, as follows:

"The countries which we represent here contain four great non-Christian cultures—Hindu, Buddhist, Islamic and Confucian. While the center of Islam may be elsewhere, a large proportion of Moslems live in this area and the largest Moslem state (Pakistan) lies in this region. East Asia is the home of Hinduism, Buddhism and Confucianism. The area represented by this Conference contains more than half of the Christians in all mission-lands, and more than eighty-five per cent of Christian colleges and schools in such lands. Perhaps it is fitting that it is in this area that Christians must come to grips with the great non-Christian systems of thought. The multitudes which inhabit East Asia are today caught in the terrific maelstrom of a gigantic revolution. Five empires—British, American, French, Dutch and Japanese—have collapsed in recent years in these regions. It is sadly true, however, that all these except the Japanese have either regained or are trying hard to retain their foothold in East Asia. In many places, civil war is raging through large tracts of these territories. India, Pakistan, Burma, Ceylon, the Philippines and Indonesia have achieved new nationhood and are going through the initial difficult stages of self-government. China and Burma are torn by civil war. Korea has been rent asunder; unrest prevails in Malaya, Indonesia and certain parts of the Philippines. Japan faces the difficult problem of rebuilding a nation shattered by a humiliating defeat. A dynamic and militant Communism challenges the Christian Church in most parts of East Asia. Contending crusading forces of revitalized old religions shout their slogans, and engage in violent conflict with Christianity. A great void, a moral vacuum, has been formed by bleak disappointment with life, and consequent despair which finds life empty of meaning. It is in this background that we, representatives of our Churches and Christian Councils in this part of the world, are meeting here today. To say that we are meeting at a very critical time in the history of East Asia may sound trite but it is appallingly true."

Another significant feature of the Bangkok meeting was that it was not only the first such regional gathering under the auspices of the World Council of Churches but also the first such localized conference of the International Missionary Council, which has heretofore sought consistently to avoid all suggestion of provincial, racial or other forms of social exclusiveness. The very exception in the case of this East

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Asia meeting gave some concern to those planning its program, but anyone now reviewing what occurred at Bangkok must acknowledge how very little of exclusiveness found expression there, and how definitely and vitally these Asian Christians considered themselves a part of the world-wide Church of Jesus Christ.

Yet Bangkok was decidedly a conference of East Asian Christians. Of the thirty-five regularly appointed delegates present from the National Christian Councils or other ecumenical bodies of the twelve lands thus represented, there were only three of European ancestry. Other Caucasians were present as officers of the IMC and the World Council, as speakers, as official observers, and as accredited guests; but, though these were extended the privilege of the floor in discussion, they had no vote. It was a new experience for some of us aggressive Americans to sit on the sidelines of a conference and be obliged to admit that things were going even somewhat more smoothly than in certain other meetings of which we are frequently and loquaciously a part.

Turning now to the program of the conference, I can only list the areas of thought and proposed actions dealt with, and comment briefly on some outstanding contributions. Taking as its general theme "The Christian Task in Changing Eastern Asia," the Conference first heard a masterful statement by Dr. Rajah Manikam, chairman of the Commission charged with convening the Bangkok meeting, and general secretary of the Christian Council of India and Pakistan, and then proceeded to hear reports from each of the countries embraced within the area defined as East Asia. Summarizing these reports, Dr. Charles Ranson delivered a remarkable address on "The Background and Setting of our Christian Evangel in East Asia."

After pointing out how temporary and superficial our western imperial control over various parts of Asia has been (for example, in Indonesia, where effective Dutch control is only about forty years old), Dr. Ranson highlighted the social, political and economic issues which have become persistent and paramount concerns of the people of these lands as a result of these western and Christian contacts, and cited the efforts of various of the ancient institutions now to regain control over the imaginations and loyalties of the masses. Dr. Manikam and other speakers had already remarked with telling effect that, though Christianity embraced sixty millions out of 116 million souls in East Asia, only fifteen millions of these are of non-Roman communions, and we must realize that "our Christian Gospel has not yet made an effective impact on the adherents of any of the great classical religions which have their home in this continent."

This is all the more serious, now that in Communism East Asia is confronted with a new social ideology which is showing its ability to capture the strongholds of ancient religious thought and practices.

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Miss Hikaru of Japan had startled her hearers with the bland statement that there were now more Japanese Communists than Japanese Christians. The world's eyes are also on China today to see what Communism can do with that country's time-honored religious and ethical heritage.

Great emphasis was given to the principles of human freedom and religious liberty, but for the assurance of which Christianity cannot fulfil its greatest promises. As conditions in various Asiatic lands were recounted, it became obvious that even above other social, political and economic concerns the Christians of Asia and their church leaders should unite to insist upon the guarantee of such freedom in all constitutions and instruments of government; and especially in those countries which are just becoming national entities. To those of us from western-style democracies, the importance of the new United Nations Covenant of Human Rights had never been so clear. The great influence which this, and our own American Bill of Rights, are having on the framing of constitutions in India, Burma, Pakistan and Indonesia was attested by speakers from all of these lands. The importance of early adherence of the United States of America and other western nations to this Covenant was all too obvious.

In other regards, too, the necessity for greater manifestations of Christian unity was stressed. Postwar developments in ecumenicity include new or reorganized and strongly self-conscious National Christian Councils in Burma, Ceylon, Malaya, Japan, Korea, with older councils and federations reinforced in India and the Philippines, and with prospect of the early establishment of such councils in Indonesia and Pakistan. In Okinawa the establishment of a united Protestant Church makes ecumenical Christianity even more of a reality.

Yet divisiveness still achieves its wicked purposes and Christianity is unable to harness even those resources which as a powerful minority it might in unity employ with much greater effectiveness. However, there are encouraging evidences that the great bulk of evangelical Christians and churches are beginning to realize how vital it is that Christian brethren live together in unity and concord.

After this review of backgrounds and conditions, the conference took up in special addresses, followed by discussion periods, the general theme of Creating an Adequate Strategy in the Evangelization of Eastern Asia, subdivided into consideration of (a) The Christian Message in Relation to the Cultural Heritage of the East; (b) The Challenge of Communism to Christianity; (c) The Problem of Religious Liberty; and (d) The Ecumenical Movement as a Strategy of Evangelization. On the general theme of Evangelization, the paper read by the Scottish Presbyterian prelate of South India, Bishop Lesslie Newbigin, was both erudite and disturbing, and at the same



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time inspiring and prophetic. Bishop Newbigin analyzed the factors progressively making for bankruptcy and collapse of the moral premises on which Asiatic culture and civilization stand.

In considering the Challenge of Communism to Christianity, the conference, it seems to me, showed remarkable maturity in treating the subject under two categories: (1) what we as Christians should do now in lands where Communism has not yet succeeded in taking over the political, social and economic agencies of organized life, but where there is definite infiltration of communist thought and large appeal to various elements within our society; and (2) what Christians can and must do if a form of Communism takes over in certain of the lands and localities represented by these Christians from various parts of Asia, even as the Communists gained the upper hand throughout China while this conference was being planned.

There was extensive reference to a type of evangelism which identifies itself "in a costly way with the day-to-day struggles for justice of labor and peasant," and frequent injunctions to the Church to "take the initiative in breaking the deadlock between the Church and the labor-peasant classes." It was specifically recognized that "in those countries where the possibility exists of transforming the social order democratically, so that the means employed may not destroy the ends of justice, a true social democracy may (and must) be the answer to Communism."

There was, however, no disposition to ignore the obvious fact that "the struggle for justice frustrates itself if the evil forces inherent in any human situation are not held in check." It is particularly "because Communism lacks a conception of the independence of moral reality over against power, (that) it denies the supremacy of the moral law over power-politics and hence in the long run defeats the very purpose of the moral revolution, turns it into a new oppression which arises out of the self-righteousness of its militant atheism," and thereby makes "the conflict between Christianity and Communism . . . fundamental."

As regards those who find themselves as Christians under the political aegis of Communism, or among those who accept or regard it as a means of obtaining larger economic and political rights than heretofore known, the conference expressed its judgment that "the Church's witness . . . may be specifically to seek to provide a moral and religious foundation for the new sense of social freedom and economic justice among the people." For missionaries, as well as native Christians, the very effort to live and work under such conditions will inevitably mean adjustment and change, and perhaps sorrow. As Mr. Ranson observed, "conditions may be so unstable that Christian forces may have to operate without the encumbrance of great institutional apparatus." Again, "The growth of the welfare

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state is going to result in an increasing pressure upon missionary witness through schools and colleges, hospitals, and other institutions. The government may say these are its functions," resulting in "the ultimate elimination of a whole range of Christian institutional organization as governments assume these tasks."

This reference to what we western Christians have come to regard as almost a necessary aspect of our evangelical equipment, namely economic power and institutional authority, makes all the more important the emphasis which the Bangkok Conference placed upon Bible-centered teaching and living, with "the whole congregation—its minister and every member—committed to the task of witness."

I have already called attention to the time and thought given to the cause of religious freedom. The report of the conference insists that "nations are not truly free unless they recognize that each citizen has the right to decide for himself his religion, and that each religion has the right to proclaim its convictions without interference." Observing, however, that in some political circles in East Asia there is a tendency to "official acceptance of these principles," accompanied by forms of "legislation which make Christian evangelism virtually impossible," this section of the conference's final statement concludes: "The Christian Church cannot accept anything less than the freedom which allows it to be what it is, namely the body through which the Lord Jesus Christ continually calls men and women from all nations, races and religions into communion with Himself."

As means to the "fullest impact on our world," the following tasks were set for the Churches and their leaders throughout East Asia:

1. The strengthening of the liturgical life of the Church so that all members may take a fuller part in the worship of God;
2. A deliberate effort to enlist the entire membership of the Churches for evangelism, to train congregations, small groups, youth groups, and selected individuals for this task, and to secure the wholehearted service of every minister of the Church in this part of his duty;
3. The training of lay members for Christian obedience in the particular conditions of their several vocations;
4. The early completion of the process by which the responsibility for the missionary task in every place is transferred to the Church in that place;
5. The development of plans consistent with the principles of comity by which every Church can have some share in the evangelization of areas other than its own, so that a sense of responsibility for the world-wide mission of the Church may become increasingly a normal part of the life of every Christian; and
6. A much more determined effort to distribute the Bible and Christian literature throughout the whole of Eastern Asia.

Two final aspects of the conference demand attention: (1) the section and the report of the youth delegates; and (2) the decisions of the final plenary session concerning the perpetuation and extension

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of the influence of this Bangkok meeting and the promotion of the movement for ecumenical Christianity throughout East Asia.

Youth delegates were present from nine of the fifteen Asiatic lands otherwise represented at Bangkok. They met as regular members of the conference, and then separately in their own section. Taken as a whole, the recommendations from this section are about what one would expect from a group of Christian youth in this or any other part of the world. Convinced that superficial differences between denominations constitute a serious obstacle to effective evangelism, these youth gave their attention largely to the need for a united witness to young people outside the Church, "a witness which the separate denominations sometimes fail to give." Concerning the testimonies from many countries as to the concern of young people for social and economic justice, these youth observed that this "concern (is) often first aroused by the teaching they have received in Christian schools," but that "lack of a definite program or of channels for expressing this desire on the part of the Churches causes many to drift away, others to leave the Church in favor of a political party, and is a hindrance to the evangelization of politically conscious youth." Specific recommendations were confined largely to implementation of the World Council's Christian Youth Commission along the lines of service projects, ecumenical experience, training programs, help to local churches, and general evangelism, with special attention to "training in understanding the Christian significance of events in the world in which youth are called to live and witness, and their Christian responsibility in social, political and personal life." It is perhaps most significant that the one recommendation from the youth delegates which did not meet with the approval of the older representatives in plenary session was that calling for a full-time East Asian secretary for youth work as related to the World Christian Youth Commission and thus to the World Council of Churches, the World Council of Christian Education, and the World's Y.M.C.A. and Y.W.C.A. Alliances, and the World Student Christian Federation. It became clear in the discussions of this proposal that the older church leaders on both local and ecumenical levels are not yet ready to give youth a free hand in the development of a world-wide fellowship of Christian youth.

At the same time, it should be pointed out that to all the delegates at Bangkok, there was an obvious need for secretarial inter-relationship between the various national, age and other groups of Asian Christians. In the concluding business sessions of the conference it was decided to urge the establishment of an East Asia secretariat of the World Council of Churches and of the International Missionary Council, with an Asian to be recommended to those bodies for appointment to leadership in this task. With ecumenical Christianity in the ascendancy, with National Christian Councils being developed to new levels

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of importance and vitality in almost all of these lands, and with a new sense of Asian responsibility for the promulgation and the integration of the Gospel among all the lands and peoples of the Orient, it was clear that the time had come for the development of such a spirit of unity and coordination by a full-time secretary who could move around freely among the churches and Christians of the various Asiatic lands with inspiration and guidance for all.

Above all, it was recognized by those assembled at the Bangkok Conference that the East Asian Church is in an apostolic situation: a tiny minority set in the midst of a continent in revolutionary flux, yet such a force for righteousness, love and world brotherhood as to give assurance that eventually "at the name of Jesus every knee shall bow, of things in heaven and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Yet if these things are to be in our generation or in our age, it is the more apparent that "except our righteousness exceed the righteousness of the Communists, neither we nor they shall enter into the kingdom of heaven." It was that about which the East Asia Christian Conference was most concerned.

THE PROGRAM OF ADVANCE

An Appraisal by the Public Relations Committee

A major problem of this committee is to find times for meetings when at least a quorum can be present. This was an insuperable barrier for the first five months of this year, and it was late spring before a meeting was held.

At our first meeting we surveyed the results of the Public Presentation Program of Advance of the Foreign Missions Conference. Provision was made for the report of Mr. Tom Sharp to be completed, the financial parts of it submitted to the Public Relations Committee for approval, the recommended distribution to be carried out and the entire report submitted to all the member boards of the Conference. This has been done.

In the hope that we might release a statement of progress made in implementing the Program of Advance, the Secretary sent a request to all member boards of the Conference to report on what they had accomplished up to June 1, 1949, as a result of the Advance Program. It was late before these reports were in, and then not all the boards responded.

The committee studied these reports and at three separate sessions considered what statement might be made to this Annual Meeting in regard to them.

Appraisal

We are still too near to the Columbus Assembly and the Regional Meetings to receive many measurable results. Some member boards were still engaged in postwar efforts throughout all of 1948. Reports for 1949 were to a large degree not available to our committee. However, drawing upon information received and upon our own experience, we believe the following to be a fair appraisal of results and achievements of the Program of Advance in its initial thrust upon the life and work of member boards:

1. In general, the gains reported are in the areas of inspiration, the lifting of morale, and the projection of programs over a long range of time. To a large degree, *the Program of Advance has been accepted as the blueprint of the boards for future operations*. This is a fact of great importance for it envisions a united approach and a unified advance in missionary strategy and achievement.

2. The Advance changed "the climate of missions" for the American public. It brought into a unified pattern all those discoveries made during World War II—such as "reservoirs of good will," the "Boston Christians" in the South Pacific, the amazing steadfastness of Christians and the Church under persecution, finding "the Church

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was there" and "the Church is here," and the supra-national quality of the Christian World Community—and combined them with post-war insights and findings into a new hope and a new promise for the healing of the world's ills. Many of these discoveries pre-dated the Advance Movement, but the Movement gave to them focus, direction and program for the future. Missions became responsible, relevant and resourceful to the world's deepest concerns.

3. "The Advance stopped the retreat." It saved some boards from a withdrawal of personnel and a drastic reduction of work. In many cases the Advance constituted an effective bridge between "Crusades" and other postwar emergency programs and increased giving to the regular work of the boards. In other cases the sense of togetherness, the uplift of morale, and the longer perspective saved temporary setbacks from becoming defeats and turned the tide in favor of a new advance.

4. The Advance Program gave an amazing demonstration to the value of missions through the presence of national Christians from East and West, North and South. Probably no one feature did more to change the climate in regard to missions than that rainbow of national Christians from all the younger churches of the world who arched the platform in Columbus and then branched out into the regional meetings and church gatherings all over the country to brighten the sky of frustrated people with a promise of victory over modern man's greatest peril. People saw the Christian World Community a living reality, and took courage and hope.

5. The advance studies for the Public Presentation disclosed afresh the unfinished task and the unprecedented opportunity confronting the Church today. That "rainbow book" of achievements, needs, and opportunities, "One World in Christ," representing as it did a unified approach to the task for the future, confronted the churches and leaders of the missionary enterprise with such a challenge as could come in no other way. It was the quality of the program set forth in "Let's Act Now" that challenged men of affairs in all parts of the country and made them willing to sponsor and take active leadership in the regional meetings. The strength and integrity of the world Christian community, born for a time like this, convinced laymen that the missionary enterprise is a most effective alternative to the various "isms" that are today bidding for the leadership of the world. This demonstration of Protestants planning together, doing things together, drew forth a response from the churches that will grow from strength to strength as we move on in the Advance Program.

6. Financially speaking, two boards only report substantial financial gains that can be credited to the Advance Program. Others report gains, but feel these have no direct relationship to the Advance Program. In the case of most boards it is still too early to report on

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financial gains. Absorption in other financial efforts continued through 1948. Returns for 1949 are not yet in. In most instances the financial gains made were largely used to meet increased costs of existing programs, leaving little for advance work.

7. The end is not yet. Radio, motion pictures, secular magazines, newspapers, television, and other channels of communication have experienced the news value of missions, and through Missions Public Relations office they are spreading the news continually. Men of affairs have seen a new value in Christian stewardship, and they are responding in new and promising ways. Missions are passing from the fringe and elective positions in ministerial training and the churchman's conception of his task to a central position in the Church's mission to the life of the world. To the degree that we are faithful in matching, with courageous and wise guidance and administration of the missionary enterprise, the hopes and expectations awakened by the Advance Program thus far, will the Foreign Missions Conference Advance Program fulfil its promise and its potential power.

8. It cannot be said that the Program of Advance did all this alone. The strands of God's providence in an era such as this can never be separated into their single strengths. It can be said, however, with all confidence that the Advance Program did synthesize many separate elements of current spiritual forces and gear them into a program for the Church's building of "One World in Christ" for tomorrow.

A. D. STAUFFACHER, *Chairman*

ADVANCING ON ALL FRONTS

Reports of the Officers and Committees for the Year 1949 to the Fifty-sixth Annual Meeting

General

The cooperative work of the foreign mission boards is advancing on all fronts. On some fronts, there is spectacular and dramatic advance. On others, the advance is inching forward against heavy odds. On all these fronts, the line of individual boards, with liaison maintained to a greater or less extent through the cooperative units in the Foreign Missions Conference, is swaying forward and backward as receipts increase slowly and living costs around the world continue to mount.

The loyalty of the member boards to the cooperative process is emphasized by the fact that the boards have reduced their appropriations to the cooperative units in only one or two instances, in spite of budgetary difficulties. This may be taken as an evidence that the boards appreciate the greater effectiveness of doing at least certain phases of their work together; yet between ninety and ninety-five per cent of the total work of the boards is conducted individually, in most cases in comity arrangements with other boards, but all too frequently without knowledge of what other boards are doing and with a continuation of the unreal distinction between "our work" in the narrower denominational sense and "our work" in the inclusive sense called for by the Conference.

The reports which follow point out so many instances of advance together that even calling attention to all of them is impossible. One will read of the \$120,000 printing plant with well trained staff serving the missions in the Congo; of cooperation extending out beyond the membership of the Foreign Missions Conference in missionary centers related to work in Africa, in Brussels, Paris, Lisbon and now Dakar, French West Africa. One will be impressed by the fact that the mission boards rallied to the emergency call for funds to print and place Christian literature in depots across China when the future looked very uncertain; that there was a committee of the National Christian Council of China on Christian Service in Industrial Relations before Shanghai was "liberated"; and that the "Christian Farmer" magazine as well as the North China Christian Rural Service Union have been accorded official registration by the new regime.

It is good news when we learn that Japanese contributors, ninety-five per cent of them non-Christians, subscribed over Yen 154,000,000

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to provide the campus and initial buildings for the Japan International Christian University, and that a dean in a major American university has resigned in order to join the staff of that "ICU," as it is known all over Japan; to find that a quarter of the Japanese churches destroyed in the war have been rebuilt, with nation-wide planning on their new locations; that one-third of the sixty short-term appointees who went to Japan in 1948 plan to seek permanent appointment; that there are now 613 Protestant missionaries in Japan, and sixty Japanese students studying in America again; that ten new local rural church centers have been started there; and that in Korea, fifteen new city YMCAs have been launched in the last two years.

We can rejoice that there was held in Buenos Aires in July, 1949, the first evangelical conference for Latin America to be organized and directed by Latin American evangelical leaders; that the literacy campaign in Egypt launched by Dr. Laubach is gathering momentum and now has a full-time director; that the Near East Christian Council for the first time has agreed upon long-range plans and priorities for cooperative Protestant work from Algiers to Iran; and that the evangelical churches of the Philippines have not only revised their comity agreement to meet new conditions, but have appointed a Protestant Board of Strategy to administer it with flexibility.

One will find news about recognition by the Public Health Service of the Associated Mission Medical Office as a center for the immunizations required by the World Health Organization; of a new release service for medical missionaries begun by the Christian Medical Council; of new cooperation with the U. S. Department of Agriculture in training rural missionaries for extension service; of a new tool for language learning produced under the aegis of the Missionary Personnel Committee; of fifty-three foreign missionary programs on the American air, including television and the sole radio appearance of Albert Schweitzer; of the addition of a feature writer to the staff of the Missions Public Relations Office; and of other steps of progress at the home base and abroad, bromidically but truly "too numerous to mention."

In spite of all this cheering progress, we must press on toward the goal, "extending ourselves," as the Latin version of Philippians 3:13 has it. The old lines of division of function and of "home" and "foreign" are largely obsolete in a world where one telephones from New York to Tokyo and Shanghai almost as easily as to Philadelphia or Boston. The Protestant Film Commission has rendered foreign missions a service by cooperating with Hollywood producers in trying to make sure that in all their films Christianity is fairly and honorably portrayed. In a world where all members of Christ's body suffer when one member is oppressed by communist totalitarian-

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ism, common planning is necessary and in process. Foreign missions are handicapped by the embarrassment of the United States government in having to put into the Covenant of Human Rights reservations about the application of human rights here. With unprecedented thousands of American Christian men and women going overseas in business and government positions, it is a matter of grave concern what sort of evidence of the power of Christ in their lives these "unofficial missionaries" present. With over 26,000 foreign students in residence in American universities, the work of the Committee on Friendly Relations becomes a strategic part of the foreign missionary program.

We need a new sense of the *interdependence* of all our Christian service, denominational and interdenominational, at home and overseas. We have made a small beginning of the implementation of that realization. Christians in Japan, Korea and China sing out of their respective union hymnals, almost universally in use; radio programs for Latin America, Korea and the Philippines are developing steadily, with cooperative broadcasting stations in process in the latter two. A new religious education curriculum jointly agreed upon for all Spanish-speaking Latin America was the result of a special conference at Buenos Aires. But we still have far to go, and time is of the essence.

In such a framework, the foreign mission boards of the Conference are trying to work out their relationship and that of the Conference to the new National Council of the Churches of Christ in the USA which the seven other national interdenominational agencies and twenty-five of their related communions are setting up. It was right for the Conference to decide that it should not enter the National Council if thereby the widest interdenominational fellowship in North America and its strong program of cooperation overseas would be shattered. The Committee of Reference and Counsel has appointed a joint committee with the Planning Committee for the National Council to work out a pattern of future relationships which will not thwart the desire of twenty-seven strong member boards whose denominations will be in the National Council for closer integration of their interests with those included in the Council. This question must receive as intense concern and prayerful consideration as that decided at the 1949 Annual Meeting.

It is the sad duty of this report to record the death on April 30, 1949, of Miss Hollis Webster Hering, concerning whom a resolution of appreciation was passed at the 1948 Annual Meeting, and to whom a further tribute was paid in the report of the Missionary Research Library included in the 1949 Annual Report.

It is a pleasure to report that the Mission Board of the Church of God (Holiness) which had planned to withdraw from the Conference

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has reconsidered its action during the past year and withdrawn its request for withdrawal. An application for membership from the Santal Mission will come before the Annual Meeting. New requests for withdrawal from the American Advent Mission Society, the Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ, the Universalist International Church Extension Board and the Association of Universalist Women are pending.

Since the full minutes of all meetings of the Committee of Reference and Counsel are now sent to all member and affiliated boards, this statement has not attempted to summarize the ad interim actions of the Committee.

The whole situation of the world mission must drive us to our knees. Not alone by the might of cooperative planning or the power of adequate finance, but only as we advance in God's spirit can we be sure that planning and execution will accomplish His will.

WYNN C. FAIRFIELD

Africa

Ten significant 1949 Africa features may illustrate the cooperative progress, both interchurch and international, in which North American mission boards are participating.

1. *Literacy.* The British government has established in several colonies, and in close relation with missions, active literacy campaigns. In Liberia, the government is strongly supporting the missions' initiative, and the missions are unitedly backing the literacy effort. Elsewhere, too, the results of Dr. Frank C. Laubach's Africa tour of 1948 are clearly seen. In Congo, it is the Protestant missions which are pushing mass literacy. Government attitudes are not now favorable to mass literacy efforts in French and Portuguese territories. In Ethiopia nothing very significant has yet occurred.

2. *LECO.* *The Librairie Evangélique au Congo* (Congo missions' union press and bookshop at Léopoldville) has now the largest investment (\$120,000) and property holdings of any cooperative undertaking attached to a Christian Council in Africa. It is a key element in the literacy and literature program of the whole Congo. In 1949 orders for Bibles and Christian hymnals have increased six- and sevenfold, and other printed matter is selling as never before.

3. *Congo Education.* Following the liberation of Belgium in World War II, its government pushed through Parliament a new law, giving equal recognition and aid to all Christian missions in Congo in educational and some related work. This terminated a twenty-year contract with the Roman Catholics under which they had a monopoly of government recognition and aid for education. The year

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1949 has been one of serious joint consultations between missions and boards concerned. Fundamental decisions are involved, affecting the whole future of the Congo people. If Protestant Christian education is not strong and vigorous, stimulating and challenging peoples and government, general mass education does not advance. A great responsibility thus rests upon the Protestant churches of Belgium and Western Europe and of America for the future of the Congolese.

4. *IME*. The *Institut Médical Evangélique* (Evangelical Medical Institute) in Congo is another important joint undertaking. Protestant missions were the pioneers in Western medicine in what is now Congo Belge, and have always had good medical work. But they have never widely undertaken cooperatively the higher medical training of Africans. The Belgian colonial philanthropic foundation, FBEL, has offered to contribute toward buildings, the government has promised some aid, land is secured and the Protestant missions have an initial \$100,000 to raise, plus the finding and support of all teaching and administrative personnel. Full freedom of religion and action is assured the proposed Institute. This is a great challenge for the Christian healing ministry and for higher education of Congolese under Christian influence.

5. *IME*. These same initials mark another united Protestant advance: the *Institut des Missions Evangéliques* (Protestant Missions Institute) in the French mandate of Cameroun. Six missions and African churches of the Cameroun and Gabon have organized it, and recognition is given by the French government. It is the beginnings of a full college establishment, the first in Cameroun. This year the first four-year class was graduated. This autumn, 191 students are expected, about twenty per cent of those who applied for admission. It is an accomplishment of high Christian significance.

6. *Leprosy*. Protestant missions' pioneering in fighting this disease in Africa has resulted in heartening 1949 advance cooperatively between missions and government and between the American Leprosy Mission (formerly the American Mission to Lepers) and missions and governments. The ALM in 1949 supplied \$47,770 for efforts in Nigeria participated in also by the British government, the Sudan Interior Mission, the Sudan United Mission and the Brethren Mission. In Cameroun it undertook salaries, housing, work and building funds totaling \$25,890 for two missionary couples giving full time to leprosy service under the Presbyterian Church in the USA.

7. *Schweitzer*. This medical missionary's first visit to America, in 1949, was a cooperative venture in that the Africa Committee's office served as its organizing center. Dr. Schweitzer is using the substantial fee received for his Goethe lecture to enlarge his leprosy work in an area where little if anything is being done by others. A

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general Africa, medical, missionary interest has been increased in this country by this visit.

8. *Dakar*. The evangelical Christian Center at Dakar is the only one of its kind south of the Sahara. It is inter-church and is internationally supported. Land has been given by the Grand Council, the government body composed mostly of Moslems and other non-Christians. More than frs. 1,000,000 (\$5,000) has been contributed by Dakar residents. The Paris Evangelical Mission Society is supplying about \$50,000 and the services of a missionary couple. American Christians have contributed \$12,000, which has purchased steel, roofing and other supplies shipped from here. Another \$18,000 should be supplied from North America for this strategic center in one of the most important cities in Africa.

9. *Brussels, Paris, Lisbon*. The international character of Christian cooperation in Africa is emphasized by these three names. In those cities are missionary training and orientation centers for Scandinavian, British, Swiss and North American missionaries going to Belgian, French and Portuguese areas in Africa. More than 2,500 missionaries have studied in Brussels since the center was established there twenty-seven years ago. In August, 145 missionaries were there. In June, sixty-four missionaries were studying in Paris; forty-six more were due within two weeks. The 1948 report of the Lisbon Liga showed 104 missionaries studying there during the year.

10. *CASNA*. The Committee for Africa Students in North America, in which missions (Roman Catholic and Protestant), Africans, philanthropy, education and other interests are represented, worked actively in 1949 toward better arrangements for African students in North America. There are more than four hundred here now. A study of their situation has been made by a State Department official and a British Colonial Office representative, loaned in their personal capacities for this study. The report is in the press. CASNA and the Institute of International Education are now seeking \$35,000 to finance three years' full services by the Institute to present and future African students in this continent. These men and women will be among the future leaders of Africa in the most testing years of its experience.

* * *

United Christian advance in Africa? It is being made—slowly, unevenly, inadequately. There are huge gaps to close, dangers to face, reactions ahead that will be bitter and discouraging. But till now Christianity has been the greatest building force in Africa. It can be still, if Christians in Africa and outside so will and act—together.

EMORY ROSS, *Secretary*

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Europe

A pattern of coordination and cooperation on the part of church groups in both America and Europe has been developed in the period of postwar emergency. When there are now clear evidences of revival in Europe, of an awakening evangelistic responsibility on the part of the churches in Europe, it would be tragic if there were any lessening of that coordination and cooperation when we are faced with the challenge of keeping open all possible lines of Christian communication and assistance with our brethren in Eastern countries; when we are challenged with a long-term responsibility on behalf of refugees of all classes; and when we have established for ourselves and for our brethren a *modus operandi* of ecumenical approach in fields of practical service.

The material aid program of the American Churches through Church World Service in 1948 was in terms of 20,000,000 lbs. of clothing and food. There has been no lessening in the amounts contributed this year. There has been, however, a change in the direction of the major part of this assistance from general distribution to designated distribution on behalf of Christian institutions, special church-related projects, Displaced Persons and refugees. We have before us urgent askings far beyond the amounts of clothing and food available and there is clear indication that the same will be true in 1950.

Where Protestants are in the minority, as in France, Italy and Belgium, they have always been evangelistic. The same is true, generally speaking, of Free Churches in other countries. Changing circumstances, the loss of their schools in some countries, the withdrawal of state subsidies, are factors in bringing former established Churches and majority Churches to a realization that they must take the Gospel to the people, that if they are to live they must restore the foundations of personal faith.

The contribution of the American Churches to our brethren in Europe will have a continuing significance if it is undertaken in a spirit of cooperation with them rather than as an importation of superior foreign ideas. Inter-church aid describes both the spirit and the form of the assistance which should go forward. This inter-church aid may be described under three headings. The first is that of support from an American Church to its counterpart or to a related Church in Europe. The second may be defined as more strictly evangelistic or missionary, whereby American denominations aid minority groups or establish a witness in areas where Protestantism is weak. The third, the more directly ecumenical, should be a growing concern. There should be no lessening of our outreach in areas of ecumenical undertakings not necessarily related to the postwar

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emergency. The pattern has been set in the postwar establishment of inter-church committees in many countries; the exchange of Christian personnel; youth leaders from America at work with the youth of Germany, France and Italy; ecumenical institutes; lay leadership training; scholarships; youth camps and conferences, and a continuing material aid program on behalf of Christian institutions, special projects and the millions of refugees. Further, for these last, of whom there are eleven million in Germany and seven hundred thousand in Greece, as well as hundreds of thousands in other countries, there can be no adequate program of spiritual care unless ecumenically undertaken.

Indicative of the changing emphasis in our Europe program is the change of the name of the Department of Reconstruction and Inter-Church Aid to the Department of Inter-Church Aid and Service to Refugees. This new name properly titles the two major ecumenical undertakings which challenge us.

WAYLAND ZWAYER, *Secretary*

Far Eastern Joint Office

The past year has registered progress in the more efficient administration of the committees of the six areas to which this office of the Foreign Missions Conference is related. Each of the committees has a strong, independent organization. No two committees are made up of the same board secretaries; in fact, there is such a wide division of board responsibilities among the members of the six committees that it has not been found possible to combine any two of them into one committee. Even the Philippines and Okinawa, though subcommittees of Southeast Asia, function practically as separate committees, each holding its own meetings and conducting its own work.

The present division of committees provides for the covering of the great region called the Far East with particular attention to the peculiar characteristics and needs of each area. This arrangement conserves the time and the contribution of board secretaries. It also correlates the work in one office and under one staff, affording economy in the budget as well as economy of administration in dealing with problems and relationships common to two or more areas.

Three of the committee chairmen, Miss Margaret Billingsley, R. L. Archer, and T. T. Brumbaugh made secretarial trips to the Far East. Dr. Brumbaugh will represent the FMC at the Christian Conference on Eastern Asia in Bangkok, Thailand.

ROWLAND M. CROSS, *Secretary*

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China

Revolutionary change marked the past year in China. Beginning with the fall of Mukden on October 31, 1948, the Communists swept rapidly toward the conquest of all China; and in the fall of 1949 a new government was set up with Peking as capital.

The Church is facing increasingly serious problems but Christian ideals are deeply rooted in many lives and the Christian Church maintains its witness.

Chinese Christians have asked missionaries to continue to serve the Chinese Church. As one said: "During the last five decades the Christian Church in China has gone through three great crises. . . . Now we are called upon to face the fourth. I hope and pray that foreign missionaries and Chinese Christians will once again stand by one another and witness for Christ together as we did in the three previous crises."

In September, 1948, Protestant missionaries numbered 4,062 (North America 2,535); of these 780 were on furlough, the rest in China. At the end of September, 1949, an estimated two thousand remained in China, of whom approximately one thousand were from North America. Of the seventy-seven missionaries on the "General Gordon," thirty-one were leaving China because they found that their work had become "impossible, terminated or inadvisable." The majority of those who have left China during the year were parents with young children or those who were furlough-bound or in poor health.

The National Christian Council has done much during the past year to prepare the mind and heart of the Church for the changes that have taken place. Its cooperative work has gone steadily forward. The Council of Christian Publishers with its membership of thirteen Christian literature organizations is endeavoring to meet the needs for a comprehensive program. The Christian Literature Society has put out a remarkable list of publications. An emergency budget of \$15,000 was raised in the United States and Great Britain to distribute all stocks and to rush the printing of essential books. In the first nine months of the year, the China Bible House circulated 2,200,000 Bibles and portions to all parts of China.

In mid-July, the North China Federation of Churches held a successful institute for religious workers at Yenching University. Well-attended Home and Family Life training institutes were held in Fukien, Central China and Szechuan. Fifty thousand copies of the "Christian Home" have been circulated.

The Committee on Christian Service in Industrial Relations gave theological students actual experience in factory work, and printed ten thousand copies of a special bulletin, "The Church and the World Economic Crisis."

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The China Christian Educational Association is pushing its program. Dr. Stanton Lautenschlager had a fruitful ministry, preaching in 120 schools to 87,000 students with nearly five thousand decisions for the Christian life.

The United Board for Christian Colleges in China has been able to get funds to its twelve colleges, which all opened the fall term with near-normal enrolments and with a large measure of academic and religious freedom maintained. President Fenn and Gardner Tewksbury of the College of Chinese Studies in Peking are teaching and preparing Chinese language materials at Yale.

China board secretaries early in the year had a two-day conference on Christianity and Communism in China. Since then they have been meeting regularly to share news from China and to formulate policies. The consensus is as follows: that missionaries should be encouraged to stay at their stations until it becomes apparent that this is detrimental to the work or until conditions compel withdrawal; that recruiting of missionaries should be continued and carefully selected and trained missionaries be sent to China as opportunity arises; that institutional work be continued where possible with such support as has formerly been given from abroad; that new building and restoration of property should for the most part be discontinued. A few missionaries invited by the Chinese Church have returned to liberated areas.

For the year ending March 31, 1949, over \$75,000 was sent to China for the cooperative projects of the China Committee; for the current year we are attempting to raise over \$100,000 and an additional \$15,000 for advance program items.

With faith and hope we move into a difficult and uncertain future. We would heed the words of a China missionary: "What we need is not your predictions but your prayers."

ROWLAND M. CROSS, *Secretary*

Japan

It is reliably estimated that during the war the number of Protestant groups in Japan was reduced from 1,651 to 1,313. This was due in part to the exigencies of war but also in part to a deliberate plan to increase efficiency by regroupings and relocations of congregations. Four hundred sixty-two church buildings were destroyed by bombing and fires. By the end of 1949, nearly one-fourth were replaced by buildings designed to provide a seven-days-a-week program of community-centered activities. At first, quonset huts were imported from the United States; later, prefabricated steel and aluminum structures; more recently local materials have been utilized.

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Nearly all of the twenty-seven Christian schools which suffered destruction during the war years have been partially restored and are carrying on with greatly enlarged enrolments. At least fourteen have attained senior college status and should furnish student material for the proposed International Christian University. This latter institution has passed well beyond the blueprint stage. (*See report on page 74.*)

Missionary personnel has increased rapidly during the year. On October 15, 1949, the number of missionaries serving under Foreign Mission Conference Boards was 481, under other boards seventy-seven or more, from other countries thirty-one, and transferees from China twenty-four, making a total Protestant staff of at least 613. The sixty new short-term missionaries have continued to render large service, and one-third of them are planning to seek permanent appointment. At the same time over sixty picked students from Japan are in colleges in North America, while a score of experienced leaders are observing methods and are engaged in promotional activities here.

A sadly pressed ministry in Japan has been freshly invigorated by relief in the form of food, clothing, bedding and medicines sent through Church World Service. Clothing is still a major deficiency.

Three summer work camps, on the site of the National Youth Institute in Tokyo, near the bombed city of Nagasaki in the south, and in the northern island of Hokkaido, brought together Christian young people of at least four nationalities to work with picks, shovels, hammers and saws. By transforming mud flats into playgrounds and roads for destitute repatriates, they demonstrated the Christian's concern for the needs of men, women and little children.

The National Christian Council has been revived, with Rev. Akira Ebisawa as part-time secretary and Russell L. Durgin as honorary secretary. Its commissions on audio-visual work, on youth, and on Christian literature have had significant programs. A national conference on the production and distribution of suitable reading materials for all levels of society has outlined a concrete and detailed program to meet the challenge of false ideologies.

Visits by Dr. Eddy, Dr. Mott and Dr. E. Stanley Jones have brought forcefully to the attention of the older churches the need for pressing for an over-and-above program of evangelism. Campaigns carefully correlated through the National Christian Council and adapted to different age groups, with the right kind of Christian literature, and thorough methods of follow-up, will yield large results in the New Japan.

ROWLAND M. CROSS, *Secretary*

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Korea

Dr. Hyuk Namkung succeeded the late Dr. Kwan Sik Kim as executive secretary of the National Christian Council, and Rev. Harold Voelkel has been appointed associate general secretary. Dr. Y. B. Im, former secretary of the Council of Christian Education, now with the Bible Society, has been succeeded by Rev. Chun Sung Chun.

Mission work north of the 38th parallel is still prohibited, but there is increased Christian activity in the south. During the past two years the YMCA has organized fifteen new city associations and it is seeking a full-time secretary for student work. The YWCA is emphasizing leadership training institutes in its thirteen local associations. Zealous Christian refugees from the north have started fifty new churches in Seoul alone. The Presbyterian Church in the USA has put Restoration Funds into twenty-five new buildings for these congregations. The Presbyterian Church in the U.S. has sent out twelve new missionaries since May. By the end of September, there were 175 missionaries in Korea.

Considerable progress has been made toward the establishment of a 5-KW radio broadcasting station in Seoul to carry the gospel message to all Korea. The Korean government has granted the franchise for this Christian radio station, the first in Korea. Boards have pledged at least \$85,000 of the \$125,000 needed, thus enabling construction to proceed. Programs are now being presented on the Korean Broadcasting System, a government monopoly.

The Laubach literacy team spent the month of June conducting a united literacy campaign in Seoul, Chongju, and Taegu. A special committee of the NCC has been organized to further this work.

The Christian Literature Society reports encouraging progress. About twenty well-known publications have been translated and six are in preparation. The word edition of thirty thousand copies of the union hymnal went on sale August 1; the music edition was released later.

The Inter-Mission Cooperating Committee is working toward the development of an Inter-Mission Project at Taejon as the national center for the Rural Advance Program.

In these days of dangerous opportunity, we share the concern of S. C. Leung for our Korean Church: "I covet for the Korean Church a calm attitude, a prophetic voice, a constructive program, and a social passion based upon Christ."

ROWLAND M. CROSS, *Secretary*

OFFICERS AND COMMITTEES OF THE CONFERENCE

Southeast Asia

Thailand, Burma, Indonesia, Malaysia

Southeast Asia is in ferment. The political situation in several areas makes it impossible for the Church to carry on its work and in some instances has prevented new missionaries from entering. The Christian communities have, however, demonstrated their inherent strength.

On invitation of the Thai government and the American missions, Dr. Frank Laubach spent six weeks in Thailand in a literacy campaign, and the Church is now working on follow-up material. A rural project was opened at Chiengrai, where the government allowed sixty families to homestead land.

The Church of Christ in Thailand has been gaining both in membership and in self-direction. About four thousand members have been added since the war.

The Burma Christian Council is functioning effectively. The Visual-Aids Committee has a well-equipped workshop. A first-class public address system is available for all missionaries. The Burma Christian Literature Society aims to publish a book a week.

Dr. John E. Skoglund of the Northern Baptist Board, who visited Burma early in 1949, reported much destruction of mission property in the Karen area, danger and loss of life among the Christian leaders, and the order of the government that no evangelistic missionaries be permitted to enter Burma. Nevertheless he says: "The Christian leaders among both the Burmese and Karens are maintaining a splendid morale. Despite the difficulties in Burma, not only between the Karens and Burmans, but between the Communists and Nationalists, 27,000 were added to the Church during the year."

For a long period, disturbed conditions prevented the missionaries from working in the Republic of Indonesia. In the United States of Indonesia there has been complete freedom and the missionary societies of Holland have reopened their stations, as has the Christian Missionary Alliance. In 1949, the Methodist Mission resumed its service to the Bataks and the Chinese on the east coast of Sumatra. The Batak Protestant Church, though cut off from mission assistance, came through the post-war period with continued strength. The National Lutheran Council has aided by sending a doctor from India and making a considerable financial grant to the Church.

Three British and two FMC Boards, the Methodist and Seventh-day Adventists, are finding unusual opportunities in Malaysia to forward their program. The Methodist Church is reestablished throughout the Peninsula and in Sarawak, Borneo. Damaged property has been restored. Local communities have provided funds for new

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schools and churches. The large numbers seeking to enroll in church schools present a great opportunity to bring the Gospel to the young people.

ROWLAND M. CROSS, *Secretary*

Okinawa

To reopen a field which over the years has been neglected is no simple task.

However, with one missionary family now engaged in language study and with an outstanding national, Rev. Yoshio Higa, about to complete his advanced training in the United States, the prospects are bright for having workers in residence in the Ryukyus soon after the turn of the year. Other missionary candidates are being recruited.

In the meantime, the interdenominationally organized Christian group in Okinawa has been maintained by supplementary grants-in-aid to the pastors and has carried on an effective witness. A large shipment of food has raised the caloric content of the meals of this hard-pressed group of workers. A center for church activities for the southern group of islands is projected in one of the cities which are in process of reconstruction. The leadership of Mr. Seiryō Adaniya as an experienced layman has injected new enthusiasm into the united church. Attendance at the Bangkok Conference in December of an observer from Okinawa will also serve to strengthen ties with Christians around the world.

A full program of relief has been efficiently administered for Church World Service throughout the year by Mr. Robert H. Smith in cooperation with the welfare agencies of Military Government and interested chaplains. The gift of a jeep has greatly aided this endeavor.

ROWLAND M. CROSS, *Secretary*

Philippines

The Golden Jubilee of Protestantism in the Philippines was appropriately celebrated. The evangelization of the Philippines in the next half century was the slogan. January, 1950, culminates the celebration by a month-long concerted visitation evangelism campaign.

The Philippine Federation of Christian Churches has accomplished much. During the past year Attorney Juan Nabong was elected executive secretary and the Rev. Hugh Bousman associate secretary.

A revised comity agreement was adopted. A large number of missionaries of boards that have not had work in the Philippines have come since the war. The new agreement creates a Protestant Board of Strategy which will promote friendly interdenominational

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relationships while conserving denominational independence and activity.

The Christian Audio-Visual Commission plans are developing. A radio station has been established in Dumaguete in connection with Silliman University. One of the boards has provided the studio, and with further financial aid from America the station will be equipped to reach a large proportion of the population with the Gospel.

The Church Leadership Training Survey was conducted as a self-study under the auspices of the PFCC, with the cooperation of the Association of Christian Schools and Colleges. This study suggested means for the better training of salaried and lay workers.

The Philippine Committee recognized the vital need for Christian literature in English and in the dialects by accepting the budget of \$10,540 presented by the PFCC, and by asking the boards to support this program. Last fall a church leader with thirty years' experience taught a lay-training institute class, using, for the first time in his life, dialect textbooks. The opportunity is now for dialect pamphlets on stewardship, evangelism and Protestantism, and technical books on religious education.

The Youth Department held summer work camps and a work camp for malaria control. The advance program includes the construction of a student center and a chapel at the new University of the Philippines site.

The Rural Church Department has promoted the sending of trained personnel into rural areas. A list of Filipino Evangelical Christians who have had training in rural high schools and agricultural colleges, either in the Philippines or abroad, has been compiled. The boards in the United States are seeking to recruit and train rural workers as specific requests come from the Philippines.

ROWLAND M. CROSS, *Secretary*

India, Pakistan and Ceylon

After traveling for two months in many parts of India and Pakistan, the secretary returned in December, 1948, convinced of certain basic needs: rethinking the Christian enterprise in a new and independent India, and finding the place of the Christian Church and institutions in the newly created Moslem state of Pakistan. The Church in both lands requires strengthening at every point, to enable it to meet the calls of the new national life.

It is to considerations along those general lines that the committee has devoted its efforts this year. A day was given at Buck Hill Falls, January 8, 1949, to preliminary reports and discussion of the growing cooperative program. This program was explored more intensively at a fruitful three-day conference of the committee at Seabury House, Greenwich, Connecticut, April 18-20.

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With the creation of the two states of India and Pakistan, much thought has had to be given to working relationships between the Christian agencies in these countries. The National Christian Council is now known as the Christian Council of India and Pakistan. A strong provincial council has been set up in Pakistan so that the various branches of the work have gone on without interruption.

The year saw a major change in the regulations regarding the registration of boards and societies sending missionaries to India. The government of India took action recognizing the Christian Council of India as the certifying agency, instead of the former certifying agencies, the Foreign Missions Conference and the Conference of British Missionary Societies. The committee has worked closely with the boards in North America having work in India and with Dr. Manikam in the great volume of detailed correspondence necessitated by this change.

Before returning to the United States, the secretary reported to the groups in England whose literature interests she had represented as she had those of the North American boards. As a result of the literature conference held during the secretary's visit to India, Miss Ruth Ure has been called to Nagpur as the first full-time literature secretary of the Christian Council.

With the coming of Roland Scott to the Christian Council's staff, the program for the strengthening of theological education has progressed rapidly. It is one of the major items before all North American boards as it is a basic factor in providing for the future leadership of the Church.

Rev. Henri Fenger, missionary of the Presbyterian Church, USA, loaned to the staff of the Audio-Visual Aid Committee of the Christian Council, has spent a large part of his furlough in the United States arousing interest in this field and preparing to enlarge his service in North India on his return. The Reformed Church in America loans Rev. Ralph Korteling to the Christian Council for similar service in South India, and the Methodist Church has made Rev. Don Ebright available as coordinator of this audio-visual work. A most effective program is being carried on in the use of this medium for evangelism and religious education.

The committee has had the privilege of having many guests from India and Pakistan from time to time, whose counsel has been most helpful. Included among these were Miss Sarah Chakko, principal of Isabella Thoburn College, Lucknow, and Dr. V. E. Devadutt of Serampore Theological Seminary.

Miss Irene Singh, recipient of the committee's first journalism scholarship at Syracuse University, is completing her second year of graduate study. She was joined this fall by Miss Vimala Rajamanickam, editor of the English edition of *The Treasure Chest*, who

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comes on a scholarship given by the Committee on Christian Literature for Women and Children in Mission Fields, Inc.

SUE WEDDELL, *Secretary*

Cooperation in Latin America

During the summer of 1949 the executive secretary visited thirteen Latin American countries. He went to thirty-three towns and cities, visited churches, schools and other institutions, conferred with leaders and attended two conferences.

The first of these was a Curriculum Conference held in Buenos Aires, July 11 to 16, sponsored jointly by the Committee on Cooperation in Latin America and the World Council of Christian Education and organized by Professor Baez-Camargo, secretary of the CCLA Literature Committee, who also visited many Latin American countries studying their literature needs.

High on the list of priorities in the CCLA Advance Program is literature. A new curriculum for Spanish-speaking Latin America was outlined at the Buenos Aires Conference and the production of the new courses will be made an integral part of the general literature program of the committee. This new curriculum will fill a long-felt need, particularly in the Sunday Schools throughout Latin America. The production program will be subsidized over a period of several years with approximately \$75,000, on the same basis as the general literature program, and the materials will be distributed through the evangelical bookstores.

The first Latin American Evangelical Conference was held in Buenos Aires from July 18 to 30, 1949, with 119 delegates and visitors from fifteen Latin American countries, Spain and the United States. Up to now such conferences have been organized and directed by the CCLA. This one, sponsored by the National Councils and the CCLA, organized and directed by Latin American evangelical leaders, indicates an important stage in the development of the evangelical churches.

Two important books were written by members of the CCLA Latin American staff in time for distribution among delegates of the Buenos Aires Conference. The first was *Discurso a la Nacion Evangélica*, by Dr. Alberto Rembao, editor of the committee's Spanish magazine *La Nueva Democracia*, and *Radiofonia Evangélica*, by Dr. Manuel G. Aldama.

Another project of high priority in the CCLA Advance Program is the radio work of the churches. This also received special attention in the Buenos Aires Conference. During 1949 complete recording equipment has been sent by the committee (and made possible by special board appropriations) to São Paulo, Brazil and Buenos Aires, Argentina. (Recording equipment had previously been fur-

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nished to Mexico.) Funds have also been provided for extensive travel by Dr. Manuel Garrido Aldama, Secretary of the CCLA Committee on Radio and Audio-Visual Aids. Dr. Aldama attended the Radio Workshop in Chicago in August and thereafter visited the West Indies, Mexico, Central and South America, on his way back to Argentina.

On his visit to the different Latin American countries, the secretary of the CCLA found that militarism and clericalism were exerting a strong influence and that there seemed to be a plan to establish military governments in more countries. This means further oppression of the masses, restriction of freedom, and a consequent trend towards Communism as seemingly the only force standing against the abuses of the Roman Catholic Church, against privilege and the status quo.

Only a strong Protestant movement can prevent Communism from making a widespread appeal to Latin America with its millions of underprivileged people.

W. STANLEY RYCROFT, *Executive Secretary*

Near East

At the January 4, 1949, meeting of the CRC, the Committee on Work Among Moslems was authorized to reorganize as an area committee. This reorganization took place February 23, 1949, and the name of the committee became the Near East Committee. Eighteen boards having work in the Near East are members of the committee. The area of responsibility of the Near East Committee includes Algeria, Tunisia, Turkey, Egypt, Syria, Lebanon, Jordan, Palestine, Iraq, Iran, Arabia and the state of Israel. The committee is called "Near East" since its interests cover practically the same territory as that of the Near East Christian Council.

During the spring of 1949, the secretary paid an official visit to the Near East. Special attention was given to the needs of the area and ways in which the Program of Advance can help to meet them. In Algeria and Tunisia, the initial plans were made for a literacy campaign in 1951 under the direction of Dr. Frank Laubach. In Egypt, the literacy campaign has been greatly strengthened by the appointment of a field director whose salary has been assured for three years by the Literature Committee of the Council of British Missionary Societies.

The secretary met with the regional literature committees to discuss ways of strengthening the literature program, an important part of the Program of Advance. Literature needs are so great throughout the Near East that the present program is very inadequate.

The ninth General Meeting of the Near East Christian Council was held in Lebanon, April 26-29. Items in the Advance Program

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were stressed. The following were approved as the most urgent, and listed in terms of their priority :

- A. Full-time council secretary with funds for work and travel
- B. Strengthening of the Church by
 - 1. Training of workers for
 - a. the ministry
 - b. religious education
 - c. evangelism
 - d. service in the rural church
 - e. teaching in day schools
 - 2. Visits of national and missionary leaders and experts among the regions of the Council area
- C. Literature for the Church and for evangelism
- D. Adequate provision for training in Arabic and Islamics
- E. Implementation of plans for audio-visual aids developed at the Conference in Cairo in April, 1948
 - 1. The equipping of centers for the distribution of films, film strips, and other materials
 - 2. Provision for local conferences on audio-visual aids

One of the most urgent problems facing the Near East Committee is that of the Palestinian refugees. Relief work is being carried on under the auspices of Church World Service, and administered by a Central Committee in the Near East appointed by the Near East Christian Council. Long term planning for the Palestine area is being given careful, prayerful thought, so that in the rehabilitation plans the Christian Church may carry on an effective Christian witness and make its full contribution to the physical and spiritual needs of the people.

GLORA M. WYSNER, *Secretary*

Associated Mission Medical Office

Another board has joined the eighteen boards listed in our report last year ; the newcomer is the Church of the Brethren. With the additional care of the office staffs of the Foreign Missions Conference, Missionary Education Movement, the Methodist and Episcopal boards and the Presbyterian National board, the volume of work has remained high.

There is growing cooperation in matters of health among the churches in and out of the Foreign Missions Conference. The reason is not far to seek. The conservation of the health of missionaries and also of workers on the staffs of administrative boards is being recognized increasingly as one of the important features of efficient management. Time, money and life can often be conserved. Those who labor are rendered able to labor better. The mere elimination of irritability, so often due to ill health and fatigue, may bring about

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a more Christian atmosphere in home, office, institution or community.

A part of the work that has become prominent since the war relates to immunizations. The World Health Organization has prepared appropriate certificates which are now required for travelers to foreign mission fields. The certificates have to be attested by public health officers. A seal has been provided and certain members of our staff have been appointed officers by the Public Health Service for the purpose of such certifications. This has proved to be a real convenience for many missionaries as well as some fellow-travelers, including a priest of the Roman Church.

The medical staff in 1949 was as reported for 1948 with the valuable addition since April of Dr. Josephine C. Lawney, formerly of China. For a time also Dr. Lora G. Dyer and Dr. Mabel Elliott, a former colleague, acted as substitutes. Their help was greatly appreciated.

Weekly clinical conferences continue to take up consultations on difficult cases and reports on new drugs, division of duties and other relevant matters.

The budget for the calendar year of 1949 was \$48,397.52. On August 31st, our operating expenditures for the previous eight months were \$35,182.55.

Statistics compiled for the past twelve months show 1,538 examinations done in the office; 2,264 health conferences; 544 treatments and 1,311 examinations of other physicians reviewed by us. The laboratory examined a total of 4,859 specimens. Correspondence ran up to 5,346 letters.

As in the past, so again this year, the blessing of the Great Physician and the Saviour of men has been felt among us in this part of the enterprise of One World for Him.

ROBERT H. H. GOHEEN, M.D., *Director*

Christian Medical Council for Overseas Work

Development of almost all its activities characterized the work of the Council during the past year. Facilities, financial resources and staff have been put to it to meet the increasing demands.

The facilities have been greatly improved by the moving of the office to new quarters (Room 1111). The financial resources, despite a moderate increase in receipts from societies and individual contributors, have been far from adequate, as indicated by a substantial deficit in the budget (\$812). The staff of three has had to be augmented frequently by the employment of temporary workers.

In accordance with the important section in the Program of Advance regarding the development of national Christian leadership, one of the Council's expanding functions has been to advise doctors

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and nurses—from China, India, Iran, Siam, Korea, Japan, Africa, the Philippines, Pakistan, Turkey, Latin America, and even England and Europe—regarding programs of postgraduate study and clinical experience; and to secure opportunities for such study and experience in various types of institutions across the country.

Of about 150 individuals assisted during the past year, twenty per cent have been brought to North America on board scholarships; another twenty per cent have been in private practice or government employ; the vast majority (sixty per cent), while graduates of Christian institutions or related in some way to mission medical work have come to North America at their own expense. The whole-hearted cooperation of scores of medical leaders and directors of hospitals has been a most encouraging aspect of this expanding program.

Closely akin is the counseling of furloughing missionary doctors and nurses along somewhat the same lines of postgraduate study, although not so much in type of clinical experience. Then there is that steadily increasing stream of candidates seeking help in admission to schools of medicine, nursing, public health, social work and hospital administration, as well as to hospital internships and residencies.

A "release service" for medical missionaries is a new venture. Each participant is given a loose-leaf notebook containing many of the CMCOW releases of the past two years and pamphlets and reprints on subjects related to medical missions. There are quarterly mailings of the same types of material to all participants, both at home and abroad. Young appointees have been especially appreciative of this service.

The year has also been marked by the completion of a book by Dr. Edward H. Hume, under the auspices of the Council and through the generosity of the Viking Fund. "Doctors Courageous," to be published by Harper and Brothers, will be read with profit and pleasure by all interested in the world Christian enterprise.

In conferences with the area committees, the chief concern of the Council has centered about strengthening the existing Christian medical colleges, and examining proposals for the establishment of new schools in Manila and Tokyo, as well as a union medical training institute at Kimpese (Congo). Efforts have been made to strengthen the inter-church medical committees of the regional and national Christian councils.

The persistent calls for doctors, nurses and technicians, and more recently health educators, social workers and hospital administrators, have not only necessitated frequent interviews and a large volume of correspondence, but also some expansion of the recruiting program conducted in cooperation with the Student Volunteer Movement. Dr. Paul Harrison (Reformed), Dr. Wells Thoms (Re-

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formed), Dr. J. Stuart Staley (Methodist), Miss Doris Saunby (Methodist), Miss Eunice Porter (Methodist), and Miss Beatrice L. Lenington (Presbyterian USA) participated in this program.

The course of medical training for non-medical missionaries is now in its sixth year. The teaching staff consists of eight former medical missionaries, eight members of the faculties of three New York medical schools, and five others in the fields of nutrition, first-aid, home nursing, dentistry, and tuberculosis, all serving without honoraria.

The Annual Conference on Medical Missions was held in June at Atlantic City, just preceding the American Medical Association convention. The main presentations dealt with a world view of medical missions, audio-visual aids in professional and health education, the Point IV Program, and the place of Christian faith in psychiatric counseling. The Findings of the Nineteenth Annual Conference on Medical Missions, as well as other releases of the year, are available on request.

DOUGLAS N. FORMAN, *Secretary*

Radio, Visual Education and Mass Communication

Between January and May, 1948, an FMC audio-visual survey team went around the world making a study of the use of mass education media. Their findings and recommendations were presented to the area committees and the members of the FMC. Some projects suggested by the deputation were incorporated in a *Program of Advance*. A presentation of mass education was included in the Columbus meeting in October, 1948, when the *Advance* was officially launched. A series of five transcribed radio programs, "World Without End," designed to popularize the *Advance*, was carried by over one thousand radio stations in the fall of 1948 and in 1949.

On December 13, 1948, a new FMC functional committee on Radio, Visual Education and Mass Communication was organized, with Harry C. Spencer as chairman and S. Franklin Mack as acting executive secretary. A budget of \$650,000 for three years was drawn up for submission to the interested boards. The following boards have accepted membership on the committee: American Board of Commissioners for Foreign Missions, Board of Missions and Church Extension of The Methodist Church, Board of Foreign Missions of the United Lutheran Church in America, Executive Committee of Foreign Missions, Presbyterian Church, US, and Board of Foreign Missions, Presbyterian Church, USA.

RAVEMCCO received its first underwriting in terms of a three-year commitment from the Presbyterian, USA, Board of Foreign Missions for \$200,000, \$55,000 to be made available in 1949-50. The

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shares of the cooperating boards have been broken down on a percentage basis. The Methodist Board of Missions and Methodist Women's Division have accepted their percentage allocations. Contributions have been received from the Board of Overseas Missions, United Church of Canada, the Woman's Missionary Society of the United Church of Canada, and the United Lutheran Church. Favorable action on the part of the other boards is anticipated.

On September 1, 1949, a RAVEMCCO office was set up and a stenographer assistant employed. Almost immediately thereafter negotiations were entered into with the Radio Sub-Committee of the Korea National Council relative to the establishment of a Christian radio broadcasting station in Seoul, Korea, forty miles below the 38th parallel. RAVEMCCO was asked to handle this \$120,000 project, which in addition to its \$650,000 budget calls for an annual operating budget of \$12,300. Of the amount required for initiation of the project, \$85,000 was assured from the Presbyterian USA, Methodist, and Board of Overseas Missions and the Women's Missionary Society, United Church of Canada, in time for construction to begin in November, 1949.

An earlier radio broadcasting project at Dumaguete, Philippines, begun with Presbyterian, USA, funds, is being carried through to completion as a "pilot project" of RAVEMCCO, with a prospective opening date of January 15, 1950.

RAVEMCCO funds have been transmitted to India, Pakistan, Philippines, Japan and Korea, where committees of the National Christian Councils are at work. A cooperative relationship has been established with the Radio, Visual Education Committee of the Committee on Cooperation in Latin America. It is the feeling of RAVEMCCO that the groundwork has been done for the development of a very significant advance in the Christian use of mass communication overseas through these beginnings.

S. FRANKLIN MACK, *Executive Secretary*

Rural Missions Cooperating Committee

The Rural Missions Cooperating Committee has had a good year, but there is still much unfinished business. Considerable progress has been made in Japan, China, and the Philippines in carrying forward the Advance Rural Program.

In addition to progress made at the Japan National Rural Service and Training Center, ten local rural church centers have been established. A new rural magazine is now being published and a Christian Rural Fellowship has been organized.

In China, the National Christian Council has set up a Rural Church Department, and three new service and training centers have been organized. The program of one has been expanded since libera-

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tion. *The Christian Farmer*, published by the Literature Department of the North China Christian Service Union, has been registered by the government as an evangelistic magazine.

The Rural Life Department of the Philippine Federation of Evangelical Churches has been most active, with a full-time secretary. A Philippine Christian Rural Fellowship has been organized with 145 members. An outstanding piece of rural literature distribution has been accomplished.

Over 2,500 missionaries and Christian nationals receive the quarterly, *Rural Missions*, and the quarterly bulletin, *Worship in the Rural Church*. During the year *The Christian Mission Among Rural People* has been reprinted, to meet a persistent demand. *Agrarian Reform and Moral Responsibility*, reporting an important conference held in 1946 in which the Rural Missions Cooperating Committee cooperated, has been published.

Dr. J. Merle Davis' study of rural missions has disclosed overwhelming evidence of the necessity of the basic revision of the overall strategy of foreign missions in relation to the central position and role of the rural church. The study highlighted the fact that, by and large, rural church problems are still considered of secondary importance in spite of the fact that there are 120,000 churches with a staff of 100,000 pastors, evangelists, and Bible women and a membership of some twelve million. Dr. Davis' papers have been circulated to all mission boards and to the several hundred missionaries who participated in the study.

The usual special rural training courses were carried on during the year, except for the six-week Seminar in Home and Family Life Education at the Merrill-Palmer School and the Rural Worship Workshop for which the enrolments were inadequate. One hundred and three missionaries took the courses. A new training project was inaugurated this past summer with the cooperation of the Extension Services of the U. S. Department of Agriculture and of the states of Arkansas, Tennessee, and Mississippi. The missionaries were provided with a three-week course in extension education which was followed by from one to three months' field work under the direction of a local county or home demonstration agent. All the regular and short-term courses will be offered again in 1950.

In line with the requests of the Missionary Personnel Committee, FMC and the Philadelphia Conference, the secretaries of Agricultural Missions, Inc., have visited a number of colleges of agriculture and of home economics; meetings have been held with faculty and undergraduates, and contacts followed up with pertinent literature. All prospective candidates are referred to the boards concerned. This work is carried on in cooperation with the Student Volunteer Movement. Plans are under way to enlarge considerably the number of institutions visited.

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A joint Conference of the Rural Missions Cooperating Committee and Agricultural Missions, Inc., was held in Philadelphia on March 25-26, 1949. The papers and a summary report were distributed to all mission boards. In these days of institutionalism, the Conference reaffirmed the importance of maintaining and cultivating the life of our churches, four-fifths of which are rural. "Under present circumstances these rural churches become our primary and most promising task." The Conference also reaffirmed the basic importance of adequate and properly trained personnel for rural work, the necessity of which was further highlighted by Dr. Davis' study.

The members of the staff of the Rural Missions Cooperating Committee are also *ex officio* members of the area committees of the Foreign Missions Conference, and actual field programs are promoted primarily through these agencies.

I. W. MOOMAW,
J. H. REISNER,
Secretaries

Treasurers Committee

During the past year, the main activity under the Treasurers Committee has continued to be the attempt to reach a final settlement on the surplus supplies purchased in 1946. Progress has been made, but up to the time of writing, final bargaining with the government office responsible has not reached a satisfactory conclusion. Initial reimbursements have, however, been made in most cases. Thanks are due to Daniel M. Pattison of the Presbyterian Board USA for his persistent service.

The Treasurers Committee prefers not to meet except when it is necessary to do so. Its one meeting of the year was concerned with exploring opportunities for legal ways of securing better rates of exchange in certain countries; the best way of handling treasury responsibilities in rapidly changing conditions in China; review of the working of purchasing and shipping arrangements with Church World Service; and better ways of handling remittances for Orphaned Missions.

WYNN C. FAIRFIELD

World Literacy and Christian Literature

The year 1949 has been marked by increased demands for more and better literature for established readers and for the many new literates. Africa, India, Korea, and Japan are embarking on expanded Christian literature programs now that paper and printing materials are available. The Committee on World Literacy and Christian Literature in 1949 sent into these fields nearly \$73,000

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received from denominational boards and over \$21,000 from special funds.

Four-color covers for *Story of Jesus* were shipped to Liberia, Sierra Leone, Belgian Congo, India, New Guinea, Korea and Thailand, for printing in over twenty local languages; twenty thousand sets are still available. The David C. Cook company gave permission to reproduce these pictures so that the covers could be sold for one-half cent each to mission printers.

Dr. J. Maurice Hohlfeld, language consultant for the committee, again taught a full credit course in literacy and literature techniques, at the Kennedy School of Missions of Hartford Seminary Foundation, for missionary candidates and missionaries on furlough. Dr. Hohlfeld will go to Africa with Dr. Laubach in January, 1950. An intensive course under the direction of Dr. Hohlfeld was given at Scarritt College for Christian Workers from June 13 to August 6; this will be repeated in 1950 by request. In these three courses eighty persons were trained.

Syracuse University's School of Journalism has set up a curriculum on foreign religious journalism for graduate students. Working closely with the Committee on World Literacy and Christian Literature, Dean M. Lyle Spencer and his associates have designed a course for students from foreign lands or missionary candidates. Seven students enrolled the first year, 1949, four brought by their boards from mission lands. If a satisfactory average is maintained the first year, Syracuse will grant a scholarship for the second.

The Laubach literacy team, Frank and Robert Laubach and artists Phillip and Ewing Gray, visited Thailand, India, Pakistan, Australia, New Guinea and Korea, working on literacy charts in thirty languages. The government of Thailand took the opportunity to launch a national literacy campaign, to which UNESCO sent two observers. The Laubach team worked with the missions of the Presbyterian Church (USA) and the Christian and Missionary Alliance in Thailand. In India and Pakistan, much of the work consisted of cooperating with groups already in the midst of a nation-wide literacy campaign and revising charts set up ten years ago. Here literature for new literates is in production in quantity and must be doubled if we are to meet the need. Miss Ruth Ure arrived in October at Nagpur to be the new literature coordinator for the Christian Council of India, Pakistan, and Ceylon, her salary the joint responsibility of the Committee on World Literacy and Christian Literature FMC and the Conference of British Missionary Societies of Great Britain and Ireland.

Australia and New Guinea presented problems different from those of Thailand, India and Pakistan. Chiefs of primitive peoples two generations removed from cannibalism came to ask for literacy work-

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ers. With the help of American Lutheran missionaries, Dr. Laubach and his associates made charts in sixteen languages for New Guinea and four for Australia. In Korea, they found an ancient culture stifled forty years under foreign domination. Koreans will again read and write their own language if we give them the needed materials. The missions of the Presbyterian Church (USA and US), the Methodist Church and the United Church of Canada cooperated in two different areas of Korea and will produce follow-up literature.

Kodachrome slide lectures on Africa, Thailand, New Guinea and Korea may be borrowed from the Committee on World Literacy and Christian Literature.

"Literacy-Literature Associate" groups are active in Boston, Greenwich, Norfolk, Minneapolis, Chicago, Los Angeles, and Philadelphia. These groups distribute "Lit-Lit" materials and serve as points of contact for speakers.

Five broadcasts were arranged with the cooperation of the Missions Public Relations Radio Committee.

The 1950-51 askings from ten foreign fields total \$213,856, an eighty per cent increase. This represents the first year of actual application of the missions "advance" program.

Outlines and methods of the committee's work are contained in two books available from Friendship Press at \$2.00 each: "Highway of Print" by Ruth Ure, and "Teaching the World to Read" by Frank C. Laubach.

ALFRED D. MOORE, *Secretary*

Church World Service

Church World Service came into being on May 1, 1946. From that time to October 1, 1949, the Churches channeled through CWS in cash more than nineteen million dollars for relief and reconstruction purposes. Of this, nearly nine million was sent to Europe and over five million to Asia. Three and a half millions were spent on the contributed supplies program, which resulted in the sending overseas, to more than fifty countries, of 48,374 tons of supplies, valued at nearly thirty million dollars. Of these materials, 35,000 tons consisted of food and vitamins, valued at nearly seven million dollars, over 10,000 tons of clothing valued at more than twenty million dollars, and the balance of nearly 3,000 tons of medicines and miscellaneous supplies valued at more than two million dollars. In addition a million and a half dollars were expended to resettle displaced persons in this country or to aid them where they are in Germany or Austria.

A study of these figures indicates the concern of the American Churches for those overseas needing our help. We must add to these figures what some denominations sent directly to their communicants

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overseas. But notwithstanding this generous response, and the fact that conditions are improved in many areas of the world, there is still desperate need for continued help to our Christian brethren in many countries. A year ago, I stated in this report that "there are more refugees now than there were one year ago, and political and economic conditions are such that it is likely their numbers will increase still more." This statement can be repeated today with the same truth. In Germany and Austria, France, Italy, Greece, the Arab countries bordering Palestine and in Palestine itself, in India, Pakistan, Korea and China, millions of refugees wander dispossessed and in want. Among them are Christian brethren who look to us for help. Supplies of food and clothing are urgently needed.

The displaced persons program of resettlement in this country is well advanced, but there is still much to be done. In the first nine months of 1949, 4,078 displaced persons arrived in the United States through our Displaced Persons Department. In the same period, a total of 25,226 assurances were received. Of this number, 19,585 are "blanket assurances," given by denominations and by Councils of Churches. These are commitments to secure sufficient individual assurances to fulfil the "blanket assurance" before the present Displaced Persons Law expires June 30, 1950. When the denominations fulfil their "blanket assurances" and we have brought the assured displaced persons into the country, we will have resettled the Protestant and Orthodox share of the present quota. The important task still lies ahead in fulfilling the "blanket assurances," and in resettling the people to come. The continued support and cooperation of the denominations will make possible the successful completion of this task.

Church World Service records again its appreciation of the generosity of many mission boards in this country and in Canada in loaning personnel for the administration of relief and reconstruction work in many important areas. Important services have been rendered to the mission boards in such areas as purchasing, warehousing and shipping. During the first nine months of 1949, CWS effected 2,106 shipments to fifty-three countries. Of these, 659 were made on behalf of the missions boards or other agencies of the Churches. In addition, when these shipments went to certain countries, it was possible to recapture from the United States Government some of the costs involved. From July 1, 1947, when relevant laws first went into effect, until October 1, 1949, a total of \$984,676.75 was claimed from the Government by CWS and reimbursed. Of this \$515,927.84 was in turn paid to the missions boards and other Church agencies using this service. There is constant study of ways to improve the service rendered to the several agencies of the American Churches.

In 1949 many of the denominations banded together in the "One Great Hour," a concerted appeal for relief and reconstruction funds.

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Another such campaign is being planned for 1950, culminating Sunday, March 12th, in "One Great Hour of Sharing." Emergency situations call for the utmost generosity on the part of the American Churches.

HERBERT C. LYTLE, JR.,
*Director, Department of Budget and
Business Administration*

English-Speaking Union Churches Overseas

We are witnessing the phenomenon of the world's most powerful nation being one in which the Free Churches are the dominant religious group. In former times it was comparatively easy for tax-supported State Churches to follow their nationals as they went abroad to represent their countries in diplomacy or business. All over the world one finds Roman Catholic, Anglican, and Church of Scotland institutions built and staffed to serve these groups. Today, as new thousands of American diplomats and businessmen, merchant marine personnel and tourists, go abroad, they find in most places no adequate ministry to their religious needs. Such churches as exist are doing good jobs but, by and large, Americans abroad have reason to feel that the churches back home take little interest in them.

Our committee is in correspondence with approximately sixty churches, or groups considering the organization of a church. Some are entirely self-supporting; others will soon be. There are those, however, which must have assistance for many years. No small amount of money is involved. The postwar period offers a psychological time for new emphasis upon the mission of churches for our fellow citizens in foreign services of business and government. We must no longer be content with providing them some small service after enough Christians in the foreign community have organized themselves into a church. We must initiate such churches and continue to assist them in every way. There are many countries where missionary endeavor is not permitted where the Christian witness could effectively be heard through the medium of such church groups.

In the last annual report it was stated that a Fellowship of English-Speaking Union Churches Overseas had been organized. This organization includes any English-speaking church in a foreign country, whether independent or under denominational auspices, which desires to become a member. It encourages contacts among pastors, officers, and members of union churches across the world and serves as a clearing house for the exchange of information. Its president is Dr. Henry Sloane Coffin; its first vice-president, Dr. Daniel Poling. Your chairman serves as executive secretary. A campaign for enlarged support for English-Speaking Union Churches Overseas has been conducted under the leadership of the Rev. Cecil L. Morgan,

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formerly pastor of the Cristobal Union Church. The campaign will continue into 1950, and it is hoped will secure a sufficient increase in support to make possible the large program envisioned.

During the year, your chairman visited English-speaking union churches in Beirut, Cairo, Berlin and Paris. Conferences were held with groups interested in initiating union churches in Lisbon, Madrid, Addis Ababa, Athens, Rome, Prague, Brussels, Copenhagen, Helsinki, Stockholm, Oslo and Kleflavik.

GARLAND EVANS HOPKINS, *Executive Chairman*

Finance and Headquarters

The main responsibility of the Finance and Headquarters Committee is to keep aware of the total financial situation in the Conference, both for general services and for the representative committees; to direct the officers in making sure that spending is kept within the income reasonably to be expected; and to keep the Committee of Reference and Counsel and the member boards informed as to minimum needs. In addition, it is often empowered to determine the working budget for general services and related organizations for a given fiscal year by vote of the Annual Meeting after the Meeting has considered the general proposals, in the light of the promised and probably expect-able support from the member boards.

Acting under such a general vote of authorization, the committee in March approved a budget for general services and related organizations for 1949-50 amounting to \$102,472. This was \$5,901 less than the revised budget recommended by the chairman of the Secretarial Council, but was the maximum permissible in the light of a conservative estimate of income to be expected. It involved declining a request for an additional \$3,000 to enable the Missionary Research Library to secure a fully qualified successor to Miss Hering as librarian, and a reduction of \$2,901 in the budget for general services. It provided that any aggregate increase in the income from member boards be applied first to reduce the cut in administrative expenses, and thereafter to supplement the appropriation to the Missionary Research Library up to a maximum of \$3,000.

Delay in appointing a second man secretary for general services resulted in substantial savings and it proved possible to make certain other savings. Increased appropriations from a number of boards combined with these savings made it possible for the committee at its June meeting to approve a budget totaling \$97,552 which would clear the deficit brought forward from 1948-49, provide the revised necessary expenditures in general services, and also provide the full amount requested by the Missionary Research Library for 1949-50, thereby putting the library staff on a sound basis for the first time

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in many years. The budget as finally worked out will be found on page 88.

For 1950-51, the Committee recommended to the Committee of Reference and Counsel a budget of \$100,743, only \$3,191 larger than that revised budget for 1949-50, and this budget has been submitted to the member boards with full explanations. It appears on page 88.

The Committee has always found it difficult to give an adequate consideration to the budgets of the representative committees in which most of the expansion has taken place in the last few years. It has relied chiefly upon the judgment of the Secretarial Council on the necessity for and balance between the budgets for the various areas and functions. At the June meeting of CRC, however, considerable dissatisfaction was expressed and a committee was appointed to study the matter of a more thorough appraisal by a disinterested group like the Finance and Headquarters Committee. That committee reported to CRC, recommending certain changes in the procedures for review, including the request that the Finance and Headquarters Committee give more time to its work and arrange for a full hearing on the requested budgets of the representative committees. The recommendation is still under consideration by CRC.

WYNN C. FAIRFIELD

Friendly Relations Among Foreign Students

The census of the Committee on Friendly Relations Among Foreign Students indicates over 26,000 foreign students in residence in colleges, universities and professional schools in the United States. Of this number, 50.3 per cent are Christians, with 25.1 per cent of the Roman Catholic or Orthodox faith, and 23.8 per cent Protestant, with 1.4 per cent designated only as Christians.

Three facts are essential to an understanding of the achievements of the committee: (1) the committee has earned the respect and co-operation of college administrators, key government officers, representatives of foreign governments and of the students themselves; (2) the distinctive character of the committee is due to its world-wide resources made possible by its family connections with the Church and Church-related groups; (3) each advance leads to new opportunities.

All services and programs are adapted to the needs of students as indicated by themselves and those in closest relation to them. The program may be reported thus:

1. We are in personal contact with the student before he leaves his homeland. The hand of Christian friendship reaches across the seas.
2. We meet the student at the port of entry. The gesture of friendship becomes a reality.

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3. We continue the personalized relationship by enlisting campus personnel to meet students and to orient students locally. We began this year the publication of a series of Program Papers to assist local campus religious foundations and Christian associations in their specialized services.
4. The true Christian experience cannot be complete without a planned program of community experiences. This requires the "alerting" and "educating" of church members. It cares for the development of community leadership and community planning, coordinated with the campus responsibilities and the educational needs of the students.
5. Christian students require specialized services from community as well as campus churches. We need to major on efforts to get the local church to realize its mission.

This year marks a definite advance in support from church bodies. It comes at a time when there are more students, greater needs and opportunities, and a world that calls for the near look and the far vision.

J. BENJAMIN SCHMOKER, *General Secretary*

Interchange of Christian Leadership

The Committee on Interchange of Christian Leadership serves as a clearing house for information about Christian leaders coming to the United States and American personnel going overseas. Record is made of the country from which visitors have come, purpose of visit, correspondent arranging itinerary and dates of arrival and departure. Similar information has been compiled concerning Christian leaders going abroad. These data reveal significant ecumenical contacts and have proved of value to denominational and interdenominational agencies. Special occasions for fellowship with Christian leaders from overseas have been arranged, luncheons, teas, and informal discussion groups. The committee has worked closely with the United Council of Church Women in connection with overseas guests at the Biennial Assembly; in furnishing lists of church leaders overseas; in sending letters of introduction to countries visited by its executive secretary following the Chichester Conference. Contacts were established in summer conferences for a representative of the Church of Scotland. Such enrichment of the life of the Church universal through interchange of its leadership holds unparalleled possibilities.

MRS. CHARLES K. ROYS, *Secretary*

Inter-Council Field Department

The Inter-Council Field Department has continued to work at the problem of a more integrated Protestant strategy in the approach

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to local communities and churches, particularly with regard to the synchronization of emphases as was attempted in the regional meetings of the Foreign Missions Conference. It is recognized that this involves long-range planning, and is intimately related to plans for the establishment of the National Council of the Churches of Christ in the USA.

It is also at work on planning for its functions within the new National Council, and has adopted a draft of by-laws for consideration by the Planning Committee. Work on the manual "Christian World Fellowship in Councils of Churches," in the Church Cooperation Series, is nearly finished.

WYNN C. FAIRFIELD

International Relations

The arrangement by which the Conference cooperates with the Department of International Justice and Goodwill of the Federal Council has worked with increasing effectiveness during the past year. Members of the staff and of the staffs of member boards carried their full share in the study conference held at Cleveland, Ohio, March 8-10, 1949. In addition to frequent informal consultations over the telephone, the Liaison Committee composed of staff members of the two organizations has met regularly to review international situations in which the Council and the Conference have direct concern.

WYNN C. FAIRFIELD

The Interseminary Movement

The Interseminary Movement is a youth movement. The entire program for the year was planned by students representing fifty-three seminaries in a meeting held at Augustana College and Seminary in September, 1948.

The over-all emphasis of the Movement in 1948-49 was the interpretation and significance of the Amsterdam Assembly of the World Council of Churches.

There have been twenty-three conferences and eight regional councils held during the year. Most of these centered their programs on the reports from Amsterdam. Two regionals, the Mid-Atlantic and Chicago Northwest, promoted newspapers which carried all the news concerning conferences and local Interseminary activities.

The local committees have been active in planning worship programs, study, discussion and prayer groups. In one area they sponsored an outstanding program of student exchange between seminaries for the purpose of visiting each other's classes.

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The Triennial Conference is to be held in Augustana Seminary, Rock Island, Illinois, in December, 1949, under the theme: "The Christian Ministry Today. Our part in the Christian World Mission."

MILDRED G. DRESCHER

Japan International Christian University Foundation

The past year has seen important strides toward the establishing of International Christian University, including the election of a president, a board of trustees, a fifty-nine member advisory university council, the selection of a site near Tokyo and an architect.

The election of Dr. Hachiro Yuasa as first president of ICU brings to international attention a man who is a gifted scientist, a most capable school administrator and a Christian whose vision embraces the whole world.

Dr. Yuasa comes to ICU from the presidency of Doshisha University. He is an American-educated scholar who spent the war years in this country at his own request and returned to Japan in 1946 determined to help plant an international outlook and a love of Christian democracy in the hearts of his countrymen. "New Japan needs new Japanese," Dr. Yuasa has said. "These new men and women can be produced only by new education. ICU stands for this new education."

The ICU Board of Trustees, the chairman of which is Kiyoshi Togasaki, publisher of the *Nippon Times*, includes Japanese churchmen and lay leaders, government officials and Christian educators. The University Council represents a generous cross-sampling of men and women from many walks of life and many areas of Japan. Her Highness, the Princess Chichibu, sister-in-law of the Emperor, and Hisato Ichimada, governor of the Bank of Japan, are honorary members.

The election of board members, council members and Dr. Yuasa, and the adoption of a university constitution, occurred during a series of historic meetings at Gotemba, Japan, June 14-16, 1949. It was my privilege to participate in these meetings and to come to know the men and women who are bending heart and mind to the task of creating a great and truly *International Christian University*.

A report of the year's progress would be incomplete without mention of the great contribution of Dr. Maurice Troyer, director of the Evaluation Center at Syracuse University, who accompanied me on the two months' trip to Japan, serving as an education consultant. The statement of ICU policy and program which was drafted by Dr.

OFFICERS AND COMMITTEES OF THE CONFERENCE

Troyer and accepted by the trustees of the University and the directors of the Foundation is a masterpiece of clear thinking and educational know-how.

Plans for the ICU campus are now on the drawing board of William Vories, an architect well known in the Orient. Mr. Vories will redesign the existing buildings, plan the new buildings and lay out the campus. The main building will provide ninety-six classrooms, offices and laboratories.

The 350-acre Mitaka site was purchased by Japanese businessmen who pushed through an unprecedented drive. The goal of 150,000,000 yen was oversubscribed by more than four million yen. More than ninety-five per cent of the contributors were non-Christians, indicating how closely the Japanese link democracy with Christianity.

It remains for the friends of Japan in the United States and Canada to fulfil their pledge of \$10,000,000 for the ICU. This sum is now being sought in a campaign being conducted throughout North America. Joseph C. Grew, former Under-Secretary of State and Ambassador to Japan, is chairman. Gen. Douglas MacArthur has accepted honorary chairmanship.

On October 1, the national staff of the Japan International Christian University Foundation moved into larger quarters at 44-60 East 23rd Street, New York, N. Y.

Those of us close to the ICU program are confident that the dream of a first class Christian university in Japan will soon reach heartening fulfilment in the establishment of International Christian University.

RALPH E. DIFFENDORFER, *President*

Missionary Personnel

The 1949 annual meeting of the Foreign Missions Conference ended with a special conference on Language Learning, sponsored by the Missionary Personnel Committee, at Buck Hill Falls. To this conference there came not only representatives of the mission boards of the United States and Canada, but also experts in language learning from all over the world. Several members of the committee had returned shortly before the conference from visits to Asia and Africa, where special study had been given to the methods used by various mission groups.

The findings of this conference have been given wide circulation. Several studies were instituted. Dr. Eugene Nida, of the American Bible Society, has since completed a manuscript on "Language Learning for Missionaries." This is being published by the Missionary Personnel Committee and will be available for general circulation.

REPORTS FOR THE YEAR 1949

Certainly if the world is to be one in Christ the most effective means of transmitting the Good News must be used. Language methods developed during the war in this country are being shared with the overseas language schools and the latest mechanical aids are being put into general use.

Much time has been spent on the development of a recruiting film, in cooperation with the Protestant Film Commission. This task will be continued into the next year.

The Interdenominational Outgoing Missionary Conference was held again in Hartford. Dr. Glora Wysner, whose services as executive secretary of the committee will be greatly missed now that she has gone to the secretariat of the International Missionary Council, again directed the Outgoing Missionary Conference. The week's deep spiritual fellowship of these 165 young missionaries of more than ten sending agencies in the United States and Canada will do much to bring about closer cooperation on the field. In addition to stirring addresses, there were functional and geographic workshops.

Much time has been given to considering training institutions which could best prepare young missionaries to implement the advance program—One World in Christ. A subcommittee has given attention to a revision of the application blanks; another subcommittee has been studying comity arrangement between the boards on candidate matters. Still another subcommittee has concerned itself with increased efficiency in screening candidates through the use of psychological tests and other means.

HERRICK B. YOUNG, *Chairman*

Missionary Research Library

The year has been one of advance for the Missionary Research Library. Due to the increased appropriation by the Foreign Missions Conference, it was possible to call Miss Winifred V. Eisenberg as librarian and to convert a junior clerical position, usually held by a student wife, into a permanent professional post. The staff is now adequate once more to carry on the usual library processes and the regular information service.

The staff has been further strengthened by the services during the present year of Miss Katharine R. Green of Amoy, who has been assigned to the Library by the Board of Foreign Missions of the Reformed Church in America in response to the recommendation to the member boards made by the Foreign Missions Conference at the last annual meeting. Miss Green is engaged in special China studies. It is hoped that this example will be followed by other agencies in the future, and that some auxiliary staff members will always be available for research and writing.

OFFICERS AND COMMITTEES OF THE CONFERENCE

An advance program of new services is being planned and will be implemented as funds are secured. An adequate survey service for the boards of the Conference is a major objective, and reading guidance to missionaries on the field is another. Research activities on behalf of the Research Committee will be increased.

Much attention has been given during the year to the acquisition of important archival and manuscript materials. The next few months will bring large acquisitions of such documents, which will immeasurably strengthen the collections.

Large gifts of duplicate books, reports, and periodicals have been made to the libraries of the Egede Institute in Oslo and the Selly Oaks Colleges at Birmingham, England, where collections for missionary research are being formed.

The number and variety of persons and agencies using the Library steadily increases. The monthly *Book Notes* are guiding the acquisition of missionary books in an ever greater number of libraries.

R. PIERCE BEAVER, *Curator*

Relationships with the Proposed National Council of the Churches of Christ in the United States of America

The 1949 Annual Meeting took two actions. The first was to decide not to participate in the proposed National Council. The second, after expressions of best wishes and prayers for the agencies uniting in the National Council, provided:

"That the Committee of Reference and Counsel be requested to study the whole matter of future relationships with the National Council with a view (a) to continuing those forms of cooperation with interdenominational agencies entering the National Council which in the past have proved profitable, and (b) to developing future relationships to the proposed National Council which would be mutually helpful in the better accomplishment of its cooperative purpose."

In accordance with the second action, the Committee of Reference and Counsel on June 30, 1949, appointed Dr. Glenn P. Reed, Rev. S. Franklin Mack and Miss Sue Weddell as a committee of three to confer with a similar committee from the Planning Committee for the National Council on the whole matter of future relationships. That Joint Committee met on October 3, 1949, for the first time, reviewed the situation and decided as a first step to arrange a consultation with representatives of those foreign mission boards whose denominations had voted to enter the Council. It is hoped that a report of progress can be made at the Annual Meeting on January 12, 1950.

WYNN C. FAIRFIELD

REPORTS FOR THE YEAR 1949

Protestant Film Commission

The Protestant Film Commission has reached the point where it is possible for denominations to finance new films from the returns on previous investments, and where PFC itself is commencing to build up a small, revolving working capital to help with its exploratory work preparatory to deciding on any given film which it can present as a project to its constituency. Of equal and probably greater importance is the quality of the films which it is producing: "Beyond Our Own," "My Name Is Han," "Kenji Comes Home," and "Prejudice," its major films, all of primary importance to foreign missions. They have won professional recognition. A foreign missions recruiting film and one on the Near East for the 1950-51 mission study are next in line.

An unexpected by-product is that now, for two years in succession, individual foreign boards have made use of the team that has shot the mission study film on the field in China and Japan to create supplementary films of their own, thus tripling the material available on Japan for 1949-50.

The second objective of the Protestant Film Commission from the beginning has been to establish such relations with the film industry that films involving Christian personalities and in particular Protestant ministers and missionaries would be accurate and fair instead of distorted and misleading, and that all films produced be decent by Christian standards. PFC's permanent representative in Hollywood and the committees cooperating with him have already laid strong foundations for such relations.

WYNN C. FAIRFIELD

Protestant Radio Commission

The Protestant Radio Commission is well along in its first year of integrated operation, and already the results are beginning to show. Even without a permanent executive head, the staffs from the various agencies have achieved a high degree of cooperative efficiency. During the initial period, the existing successful programs of the agencies have been continued, subject to constant review by the Program Committee and by the professional advisory group. These programs include not only the well-known religious programs on the air, but also educational and research functions through workshops, fellowships and research projects as well as services to local communities in their radio programs. They continue the appearance on established programs of missionary personalities and features, which has been the special contribution to religious radio of the Missions Public Relations Office radio committee.

OFFICERS AND COMMITTEES OF THE CONFERENCE

New features are now being introduced. The Robert Shaw Chorale of Lenten broadcasts in 1949 was highly appreciated. A new 13-week series, "People You Know," showing the place of the minister as counsellor and friend of his people, began on September 29. The commission's first television program, "I Believe," has also begun. The commission is fully alive to the possibilities for religion in this newer medium.

In all this planning, the Foreign Missions Conference takes its part, not only through its minimum membership fee, but still more through the active participation of the audio-visual experts of our member boards and the continuing interest in foreign missions of Everett Parker, the program director.

WYNN C. FAIRFIELD

Public Relations

The public relations program of the Foreign Missions Conference, as related to public information media, such as radio, newspaper, magazines and the religious press, is conducted through the Missions Public Relations Office.

The main function of the Missions Public Relations Office has been to furnish the secular and religious press with a regular supply of news aimed to gain support for and an interest in the foreign mission field, not only on the part of the Church but of the public as well.

This program has been carried on through the preparation and distribution of information on the major developments and policies in the foreign mission field, arrangement of press conferences for leading foreign mission personnel, and extensive news and, where possible, magazine coverage for important conferences, resolutions, significant actions, and other worthwhile spot news developments.

Approximately seventy-five news releases on foreign missions, including speech texts and appropriate documents, along with ten special feature stories, have been prepared and distributed by the office during the year. With a few exceptions, this material has been sent to about 215 religious periodicals, seventy-five councils of churches, two hundred major newspapers, and eighty-five individuals, including radio broadcasters, mission executives, ministers and other interested individuals.

Every item has received mention in both the secular and religious press, with results varying from fair to excellent.

Radio coverage for the Foreign Missions Conference has resulted in fifty-three programs on the air. These programs include television, local and national network broadcasts.

The highlight of the year was an exclusive radio and television presentation of Albert Schweitzer, over the ABC network on July 11, and two television programs.

REPORTS FOR THE YEAR 1949

The World Missions Rally held in Madison Square Garden as a climax to the Foreign Missions Advance was covered on radio by eight programs. A special network program, featuring S. Franklin Mack, Sarah Chakko, Takuo Matsumoto and Charles T. Leber, commemorated the event.

The World Day of Prayer, which helps to support foreign mission projects, was featured on twenty-six radio programs. Last year this day was highlighted by fifteen programs.

Frank C. Laubach has been interviewed during the year by Tex and Jinx, Martha Deane, and Henry LaCossitt, top interviewers on the three major networks, NBC, CBS, and Mutual.

The Missions Public Relations Office has worked in close cooperation with the public relations department of the Federal Council of Churches and the Protestant Radio Commission.

In June, the office secured the services of Miss Beata Mueller, a news and feature story specialist, who has helped to increase the quality and quantity of our editorial service.

WILLIAM CLEMES

Conferences

As in previous years, the Foreign Missions Conference joined in sponsoring four conferences with the Home Missions Council, the Missionary Education Movement and the United Council of Church Women. These four with their attendance were as follows: Northfield, 331; Silver Bay, 335; Lake Geneva, 117; Asilomar, 393.

The attendance at Northfield and Lake Geneva was slightly less than in 1948, but the Silver Bay and Asilomar Conferences registered substantial increases. The quality of the programs was very high; in fact, the general impression seems to be that they were the best of recent years. The influence of these gatherings can be seen in local institutes and training conferences organized by the delegates upon returning to their local communities. Many invitations to participate in such meetings have been received by the leaders of the summer conferences.

At Chautauqua, New York, there is held each year the Institute of World Missions sponsored by the Foreign Missions Conference, the Home Missions Council, and the United Council of Church Women. As part of the large summer program at Chautauqua, it reaches a great many people; some attend only the amphitheatre meetings, but many enroll for careful and serious study. The total attendance at the twelve amphitheatre meetings was 21,960, and over thirty thousand total attendance was recorded in the forty-seven meetings of the week. There were 1,245 registered for the lectures at the Hall of Philosophy.

G. Q. LESOURD, *Secretary*

OFFICERS AND COMMITTEES OF THE CONFERENCE

General FMC Publications

The fifty-fifth Annual Report of the Foreign Missions Conference, "Advancing Together," contains not only organizational reference material and records, but also the three significant addresses on Christianity and Communism given at the annual meeting in January, 1949. Included in the volume is the plan followed in the public presentation of the Advance Program.

The report is purchased by boards and by a considerable list of public libraries. Copies are sent overseas to the constituent groups of the International Missionary Council.

The basic free leaflet, "The Foreign Missions Conference: What It Is, How It Works," has been revised. Fifteen thousand copies are available.

Sixty-four thousand copies have been printed of the thirtieth edition of the digest of missionary articles and illustrations, "Christian World Facts." The contents have again been drawn from a large number of denominations. Japan is given the spotlight, in keeping with the interdenominational study of the year, but the material covers many other fields as well. It is gratifying to note the increasing use of this publication, particularly by the smaller boards.

Two issues have been printed of "Together: Current Events in the Missionary Enterprise," the interdenominational news bulletin, successor to "You'll Want to Know." A number of boards have placed standing orders for it, asking that it appear at least four times yearly. They distribute it among board members, district officers, missionaries, seminary professors and students, and program chairmen. The Missions Public Relations Office circulates it among the church papers, many of which quote liberally from it.

FLORENCE GORDON, *Editorial Assistant*

Research Committee

The Research Committee has been inactive awaiting the strengthening of the staff of the Missionary Research Library to the degree where the curator would have time to devote to the affairs of the committee. The relationship of this committee to the area and functional committees of the Foreign Missions Conference is being studied, and a conference with the acting research secretary of the International Missionary Council has brought light on the relationship of the committee to the projects of that body.

R. PIERCE BEAVER, *Secretary*

REPORTS FOR THE YEAR 1949

Religious Liberty

On December 10, 1948, the Assembly of the United Nations passed a Universal Declaration of Human Rights which was generally recognized as establishing a standard of national behavior in this matter far in advance of the practices if not the theories of most nations. Largely due to the efforts of Dr. O. Frederick Nolde of the Joint Committee on Religious Liberty and the Commission of the Churches on International Affairs, the Declaration included as Article 18 the following section on religious liberty:

"Every one has the right to freedom of thought, conscience and religion. This includes the freedom to change his religion or belief and the freedom either alone or in community with others and in public or private to manifest his religion or beliefs in teaching, practices, worship and observance."

In connection with the debate, Sir Mohammed Zafrullah Khan, Foreign Secretary of Pakistan, placed his government unequivocally on record as favoring the right to propagate one's religion and the resultant right of a person to change his religion. In doing so, he based his position on the Koran.

The Joint Committee on Religious Liberty is now working with Dr. Nolde in the effort to secure a Covenant on Human Rights which will be binding upon all signatory governments, with the standing of a multilateral treaty, and to see that this Covenant includes an article on religious freedom substantially the same as that included in the Declaration. All foreign mission boards owe a great debt to Dr. Nolde for his capable and devoted work.

WYNN C. FAIRFIELD

Special Program and Funds

The Committee on Special Program and Funds, FMC, has continued to work closely with the United Council of Church Women, particularly with one of its three regular departments, the Department on World Missions of the Church. This Department has as its purpose integrating home and foreign missions in the total program of the United Council. During the year, the Department called as its secretary Mrs. James M. Evans of Chicago, who serves also as secretary of the World Day of Prayer Committee of the UCCW. Mrs. J. D. Bragg, chairman of the Department on World Missions, and Mrs. Evans are coopted members of the Committee on Special Program and Funds.

The World Day of Prayer program for February 24, 1950, written by Miss Michi Kawai of Japan, has been sent to three hundred key individuals and groups in ninety lands. At the suggestion of the World's YWCA, fifty YWCAs were added to the mailing list.

OFFICERS AND COMMITTEES OF THE CONFERENCE

The Committee on Cooperation in Latin America has made Spanish and Portuguese translations available.

The July, 1949, issue of "International Review of Missions" carried a history of the World Day of Prayer. An article on the projects aided by offerings received in the 13,000 World Day of Prayer observances in the United States and a feature story on the twenty-fifth anniversary of St. Christopher's Training College have been prepared for the church press. At the request of the American Governing Board, a promotional leaflet was written on the Women's Christian College, Madras.

World Day of Prayer offerings in 1949 totalled \$254,000, approximately half of which was allocated through the Committee on Special Program and Funds, FMC. In view of the rapidly increasing receipts and the popular demand for new projects, the committee restudied the distribution of offerings and voted to make allocations each June, "adding additional projects as seems wise, while keeping full faith with present recipients, whose increasing needs will be given annual consideration." Besides enlarged allocations to the customary causes, the committee allocated \$5,000 from the 1949 offerings to Orphaned Missions.

Dr. Irene A. Jones and Miss Florence Gordon represent the committee on the Board of Managers of the Missionary Education Movement.

The committee shared with other groups in sending Dr. Glora M. Wysner on a survey trip to the Near East.

SUE WEDDELL, *Secretary*

A Christian Approach to Communism

The forum discussion arranged by the committee at the Annual Meeting of the FMC in January, 1949, produced three important addresses by Matthew Spinka, Eugene E. Barnett and T. Cuyler Young respectively. These addresses, with a speech delivered previously by Kermit Eby at the Foreign Missions Assembly in Columbus, were widely circulated in mimeographed form as *Occasional Bulletin No. 2* and are now in print in the 1949 Annual Report.

The recommendations for action prepared by the Secretarial Council for the Annual Meeting in 1949 were revised and issued with the title "Missionary Policy in the Christian Approach to Communism." This document was circulated among FMC committees, member boards and agencies for study and appropriate action. It has been commended as containing many valuable suggestions for those face to face with Communism.

The committee repeated its collaboration with the Missionary Personnel Committee in conducting a seminar on "Communism and

REPORTS FOR THE YEAR 1949

Christianity" at the Outgoing Missionary Conference at Hartford last June. The Missionary Personnel Committee reports that there are not, as yet, many full-fledged courses on Communism available for prospective missionaries in theological seminaries, though the subject inevitably comes up as a part of other courses. Theological students at Duke and Yale may elect courses in their respective universities dealing with various phases of Communism. At Union Theological Seminary, New York, a new course on Communism was set up last fall by Dr. Charles W. Iglehart with the cooperation of other members of the faculty. It deals not only with the philosophical background of Communism but with the actual conditions and policies developing in areas under communist control.

The Far Eastern Joint Office has performed a very useful function in serving as a clearing house of information about communist developments in the Orient, especially in China, and their effect on missionary work. The circulars from this office have come to be recognized as the most authentic and complete sources of information available for missionary administrators.

CHARLES H. CORBETT, *Secretary*

The Program of Advance

A. Public Presentation

The series of regional meetings which began on October 19, 1948 came to an end in Madison Square Garden, New York City, on May 10, 1949. Thirty-two meetings in the United States and four in Canada were packed into the first month, leaving only the New York meeting for a later date. The attendance in the first series came to approximately 75,000 in the united evening meetings. (No record was kept of the attendance at the separate denominational meetings.) The income from thirty-four cities in the United States, over and above local expenses and applicable to travel of speakers and central office expenses, totaled \$7,996. The Canadian boards met the travel expenses of speakers and similar items within the Dominion and in addition contributed \$150 toward the general expense budget. The Madison Square Meeting had a net cost of \$411.35, above the offering of \$7,274.26 and in addition to the continuing salaries and expenses in the central office. The attendance was about 16,000, making a grand total for the series of approximately 91,000.

The figures of income and expense for the whole program, aside from the special public relations program which is still not quite completed were as follows:

OFFICERS AND COMMITTEES OF THE CONFERENCE

INCOME

Appropriations from Boards	\$22,368.00
Columbus Assembly—fees and offerings	8,008.69
Regional Meetings—net	7,734.88
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	\$38,111.57

EXPENSE

Salaries (21 months)	\$20,433.23
Office expense	4,628.38
Literature—net cost above sales	\$6,590.52
Net profit on "Let's Act Now"	3,145.49
	<hr/>
	3,445.03
Travel—staff and speakers	7,607.72
Assembly expense (above travel)	1,906.55
Library exhibit—consultation	90.66
	<hr/>
	\$38,111.57

In addition, the public relations program, financed by a smaller number of boards, has used approximately \$12,800. In that connection there should be noted not only the five programs on a nationwide hook-up, but the fact that on request of the stations there have been distributed for free use by radio stations across the country over one thousand sets of the five programs in the series "World Without End," and requests are still coming in and being met.

Of the special Advance Program book, "Let's Act Now," by Richard Terrill Baker, 76,500 copies have been sold and approximately five thousand copies are still in hand.

Credit for the success of the public presentation should be shared between the indefatigable and effective services of Mr. Thomas S. Sharp and the cooperation given by the participating boards. Denominational benefit from the program was in almost direct ratio to the extent to which the boards took part.

B. Overseas

The emphases and program suggestions for overseas have been built into their own programs by the member boards in varying degrees. Implementation of the cooperative projects presented in "ONE WORLD IN CHRIST, A Program of Advance in Foreign Missions," still waits in most cases for financing from the boards. A partial exception is in the audio-visual field, which has made progress both on the field and at home. A fuller report and general appraisal will be presented at the Annual Meeting.

WYNN C. FAIRFIELD

COMMITTEE OF REFERENCE AND COUNSEL

BALANCE SHEET AS AT MARCH 31, 1949

ASSETS

Bank Balance (Corn Exchange Bank Trust Company) as at March 31, 1949	\$312,882.30
Petty Cash and Unused Postage	191.48
Deposit with the United Air Lines	425.00
United States Bonds	315.00

Accounts Receivable:

Personal Retirement Premiums	\$1,408.44
Mission Boards—Delayed Contributions	1,657.25
Miscellaneous	3,551.87
Japan Deputation (4)	1,243.86
Expense Advance to be accounted for	25.00
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	7,886.42

<i>Deferred Charges 1949-50</i>	2,316.42
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Total Assets	<hr/> <hr/> \$324,016.62
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FUNDS AND LIABILITIES

Accounts Payable:

United States Treasury Department, Withholding Tax	\$566.11
Miscellaneous	118.07
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	\$684.18

Deferred 1949-50 Income:

Mission Boards	7,322.81
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Funds:

Area Committees:

Africa (Schedule A-3)	\$44,832.48
Far Eastern Joint Office (Schedule A-4)	95,319.36
Philippine (Schedule A-5)	3,240.00
Near East (Schedule A-6)	8,400.75
Committee on World Literacy and Christian Literature (Schedule A-7)	25,259.54
India (Schedule A-8)	11,867.87
	<hr/>

Total Area Committees	\$188,920.00
Woman's Committee on Special Program and Funds (Schedule A-10)	1,853.74
Missions Public Relations (Schedule A-9)	1,113.93
Public Presentation	8,672.51
Other Funds (Schedule A-1)	106,465.27
Transmission (Schedule A-2)	1,977.22
	<hr/>

<i>Working Capital Fund</i>	309,002.67
<i>Reserve Fund—Literature</i>	1,000.00
<i>Suspense</i>	92.14
	<hr/>
	6,749.18

Total Funds and Liabilities	\$324,850.98
<i>Deficit as at March 31, 1949</i>	(834.36)

\$324,016.62

COMMITTEE OF REFERENCE AND COUNSEL

STATEMENT OF INCOME AND EXPENDITURES

APRIL 1, 1948 TO MARCH 31, 1949

INCOME

Contributions:

Mission Boards	\$89,115.92	
Less Exchange on Canadian Gifts	(30.26)	
		\$89,085.66
Other Contributions		667.74
Special Program and Funds		1,200.00
Applicable to Previous Year:		
From Mission Boards		521.00

For Services:

Previous Years	\$597.47	
Current Year	5,067.00	
		5,664.47

Total Income	\$97,138.87
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EXPENDITURES

Secretaries' Salaries	\$12,849.96
Assistants' Salaries	5,370.00
Clerical and Stenographic Service	17,891.14
Retirement Premiums	2,836.92
Office Rent	3,989.15
Mimeographing	1,560.75
Printing, Stationery and Supplies; and Miscellaneous Office Ex- pense	2,180.71
Postage, Telegraph, Cables	901.48
Telephone	979.32
Equipment	165.05
Travel of Secretaries	2,024.38
Contingent	100.00
Insurance	88.58
Cooperation with Other Organizations	447.50
Missionary Research Library	10,560.00
International Missionary Council	35,283.00
Foreign Missions Conference	266.11
Total Expenditures	\$97,494.05
Plus deficit April 1, 1948	479.18
Total	\$97,973.23
Deficit as at March 31, 1949 (Accumulated)	(834.36)
	\$97,138.87

COMMITTEE OF REFERENCE AND COUNSEL

PROPOSED BUDGET FOR GENERAL SERVICES AND RELATED ORGANIZATIONS

FOR THE FISCAL YEAR APRIL 1, 1950-MARCH 31, 1951

EXPENDITURE				
(1)	(2)	(3)	(4)	(5)
	1948-49 Budget	1948-49 Actual	1949-50 Revised Budget	1950-51 Proposed Budget
A. Administrative Expense				
<i>Salaries:</i>				
1. Secretaries	\$15,500.00	\$12,849.96	\$15,575.00	\$19,900.00
2. Assistants	5,110.00	5,370.00	3,000.00	.....
3. Clerks and Stenographers	19,300.00	17,891.14	12,750.00	14,000.00
4. Retirement Plan	2,800.00	2,836.92	3,000.00	3,000.00
Total	\$42,710.00	\$38,948.02	\$34,325.00	\$36,900.00
<i>Office Expense:</i>				
5. Rent	\$4,400.00	\$3,989.15	\$3,650.00	\$3,650.00
6. Printing and supplies..	1,000.00	2,180.71	800.00	800.00
7. Miscellaneous (including upkeep of equipment and offices) ...			850.00	850.00
8. Postage, cables, telegrams	1,000.00	901.48	850.00	850.00
9. Telephone	1,200.00	979.32	950.00	950.00
10. Mimeographing (net) ..	1,200.00	1,560.75	1,200.00	1,200.00
11. Insurance and Bonding	415.00	88.58	100.00	100.00
12. Equipment	500.00	165.05	200.00	200.00
Total	\$9,715.00	\$9,865.04	\$8,600.00	\$8,600.00
<i>Bookkeeping Expense:</i>				
13. General Services Share .....	.....	.....	\$2,450.00	\$2,400.00
<i>Other Administrative Expense:</i>				
14. Travel	\$2,000.00	\$2,024.38	\$1,500.00	\$2,000.00
15. Contingent	1,500.00	100.00	500.00	500.00
Total	\$3,500.00	\$2,124.38	\$2,000.00	\$2,500.00
<i>Total Administrative Expense</i>	\$55,925.00	\$50,937.44	\$47,375.00	\$50,400.00
B. Related Organizations:				
16. Missionary Research Library	\$10,560.00	\$10,560.00	\$13,560.00	\$14,560.00
17. International Missionary Council	35,283.00	35,283.00	35,283.00	35,283.00

(1)	(2)	(3)	(4)	(5)
	1948-49 Budget	1948-49 Actual	1949-50 Revised Budget	1950-51 Proposed Budget
18. Cooperation with other organizations	\$800.00	\$447.50	\$500.00	\$500.00
<i>Total Related Organizations</i>	<i>\$46,643.00</i>	<i>\$46,290.50</i>	<i>\$49,343.00</i>	<i>\$50,343.00</i>
C. <i>Unbudgeted Expenditures:</i>				
19. FMC Annual Meeting.		\$266.11	.....	.....
<i>Total Expenditures</i>	<i>\$102,568.00</i>	<i>\$97,494.05</i>	<i>\$96,718.00</i>	<i>\$100,743.00</i>
Deficit from preceding year		\$479.18	\$834.36	.....
Total payments ..	\$102,568.00	\$97,973.23	\$97,552.36	\$100,743.00
Less deficit current year		(834.36)	.....	.....
To balance total income	\$102,568.00	\$97,138.87	\$97,552.36	\$100,743.00
INCOME				
D. <i>From Mission Boards</i> (less Canadian exchange)	\$95,968.00	\$89,085.66	\$95,502.36	\$98,693.00
E.. <i>To be secured otherwise:</i>				
1. Other Contributions ..	500.00	667.74	600.00	600.00
2. Special Program and Funds	1,200.00	1,200.00	1,200.00	1,200.00
3. Miscellaneous	500.00	.....	250.00	250.00
4. Payments for services.	4,400.00	5,067.00	.....	.....
Total Budgeted Income	\$102,568.00	\$96,020.40	\$97,552.36	\$100,743.00
F. <i>Unbudgeted Income:</i>				
5. From mission boards applicable to previous years		\$521.00	.....	.....
6. Collections for services, etc., rendered in previous years		597.47	.....	.....
<i>Total Income</i>		\$97,138.87	.....	.....

Detailed Allocations for 1950-51: The amount which must be secured from member boards to meet this budget is \$98,693. The actual amount allocated to the boards in the Coordinated Budget sent to them on August 1, 1949, is \$186,244. This allocation is on the basis of one-half of 1% of total expenditures for their fiscal years ending in 1948, exclusive of home administration expenses and non-recurring items, and is the basis on which most member boards are now giving. It will be realized that it is always necessary to provide a certain margin for shrinkage between askings and contributions, particularly because the fiscal years of some of the boards begin so late in the fiscal year of the Conference that it is impossible for them to make retroactive appropriations. *This margin is greater than it should be because of the fact that a few boards with substantial income have not yet accepted the principle of contributing on this basis.*

The International Missionary Council

The year under review (Oct. 1, 1948–Sept. 30, 1949) has been one of quiet progress in the organization, consolidation, and development of the work of the International Missionary Council under the capable leadership of its general secretary, Rev. C. W. Ranson.

Staff Changes

The period has also been marked by several staff changes. Dr. L. S. Albright resigned as assistant secretary, as of December 1, 1948, to become director of the Canadian School of Missions. Dr. Albright gave some six years of devoted and effective service to the work of the Council. His work in connection with Orphaned Missions was notable. On August 1, Dr. B. M. G. Sundkler, the research secretary, resigned to accept an important professorship in Uppsala University. The officers are earnestly seeking for a successor to Dr. Sundkler, but meantime are most fortunate in the availability, through the kindness of the World Dominion Movement, of the services of Mr. E. J. Bingle in an acting capacity. Mr. Bingle has a permanent appointment with the International Missionary Council as Joint (with World Dominion) Secretary for Research and Survey, and hence can carry forward our research work without loss of momentum. On September 1, Miss B. D. Gibson retired from the assistant secretaryship. Miss Gibson's service with the IMC went back to its very beginning. As an expert in matters concerning German missions and work in Africa, as well as in her wise counsel and careful administrative work, she will be greatly missed.

The Council has been most fortunate in securing the services as a secretary of Dr. Glora M. Wysner, who comes to the IMC after missionary work in North Africa, and a term as a secretary of the Foreign Missions Conference. Dr. Wysner took up her new position on October 1, 1949. She brings into the Council, among other fine qualifications, an established reputation as an expert on Near Eastern and Moslem affairs.

Mr. Ranson's office has been greatly strengthened by the coming to it as personal assistant to the general secretary of Miss Beatrice A. Campbell, from long service on the staff of the American Baptist Foreign Mission Society.

Travel of Officers

The travel of our officers has an important place in insuring contact with our widespread constituency, and in the prosecution of the work of the Council. Mr. Ranson spent six weeks in Britain, Feb-

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ruary to March, and again visited Britain for the ecumenical committee meetings there in July. Our chairman, Dr. John A. Mackay, also attended these meetings and then represented the IMC at the Latin American Evangelical Conference at Buenos Aires, July 18-30, where he was one of the principal speakers. Mr. Goodall and Miss Gibson attended the meeting of the German Council in Hermannsburg in July.

Christian Conference of Eastern Asia

The IMC and the World Council of Churches were most fortunate in securing the services of Dr. S. C. Leung as executive secretary in charge of the preparations for the jointly sponsored Christian Conference of Eastern Asia in Bangkok, December 3-11 next. Dr. Leung came to this task on January 1, 1949, after outstanding service as the general secretary of the YMCA in China, and as chairman of the NCC of China. Correspondence and liaison with him has been one of the major responsibilities of the New York office. The preparations for the conference are well advanced, and the prospects are gratifying. It comes at a critical junction in the affairs of Asia. The conference will be attended by Dr. Mackay and Mr. Ranson.

Publications and Distribution

As of January 1, 1949, the Council effected an arrangement whereby the Missionary Education Movement was constituted its agent for the sale of IMC literature, and for printing and publishing. This plan was for a trial period of one year, but we anticipate its renewal. The MEM can secure a wider circulation for our publications, and relieve our office of much detailed and specialized activity.

The National Christian Councils

The health and effectiveness of its constituent NCCs is always a major concern of the IMC. In the postwar period, the NCCs of Japan and Korea and the Federation in the Philippines have naturally called for special attention. In Japan and Korea there has been notable progress in organization, staffing and program. In the Philippines a happy solution has been found for a difficult staffing problem and a new era of usefulness opens up for the Federation. The Burma Christian Council has been formally admitted as a constituent council, and has given encouraging evidence of vitality and usefulness. Events in Indonesia have postponed the formal inauguration of an NCC, but we hope for its organization next year. The NCC of China has, since 1945, steadily developed a strong and out-reaching program. News from it has been scarce since May, but we

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do know that most of that program is being pressed with vigor. The Council has established helpful contact with the new authorities, and there is good hope that it will be allowed to continue its work unhindered. It promises to be an indispensable point of contact with the authorities under the new regime.

Japan Literature Conference

The question of the Council's responsibility and initiative on behalf of Christian literature has long been under discussion. At Oegstgeest the suggestion was welcomed that Dr. R. E. Diffendorfer might be secured for some field work with the NCCs in the interest of a more adequate literature program. Dr. Diffendorfer visited Japan in the summer, primarily in the interest of the proposed Christian University, and agreed to give attention to the literature problem as well. A gift of \$700 was secured from the Committee on World Literacy and Christian Literature, FMC, to provide for a survey of what was already being done, while the IMC offered \$675 to defray the costs of a conference to be led by Dr. Diffendorfer. Three regional preparatory conferences were held in advance, and in the latter half of June about sixty-five persons met with Dr. Diffendorfer for five days.

The results have been most gratifying. A more adequate literature program, both in periodicals and books, was projected. Over-all responsibility was placed on the Commission on Christian Literature of the NCC, and Bishop Shoichi Murao was secured as secretary of the Commission. Specific requests have been made for a subsidy from the supporting boards of the Japan Committee in the form of \$96,000 worth of paper over a period of two years. The outlet for Christian literature in Japan is almost limitless, and it is essential that the assistance needed be forthcoming. Most encouraging of all is the fact that literature is being seen as an essential instrument in an evangelistic thrust to win the Japanese people, a thrust in which all resources must be mobilized and carefully coordinated.

Orphaned Missions and Inter-Mission Aid Fund

In our last report we covered the factors which led the Oegstgeest meeting of the Committee of the Council to call for an expansion of the Orphaned Missions Fund, and its extension for five years beginning with 1949 at a level of \$300,000 per annum. The wisdom of that decision has been demonstrated by the very serious continuing need. The responsibility for administering the fund was placed in the hands of Dr. J. W. Decker. Plans were made for the non-Lutheran Churches of the United States to provide \$220,000, and for the London office to raise \$60,000 in Britain and other giving

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countries, including Canada. The sum of \$20,000 was to be drawn from the Orphaned Mission Reserve, laid aside in earlier years to be used in the present period.

At this writing there is good hope that we shall approximate our goal. We are grateful, indeed, for the generous support given us. For the year, \$180,000 has been allocated to the German Missionary Council, which has accepted responsibility for administering this part of the Fund, determining the allocations to the various German missions. The German Council, backed by its constituent missionary societies, has risen magnificently to this challenge. The plan promises to do much to revitalize the societies, and to revive their sense of responsibility for and proprietorship of their missions from which they have long been separated. More attention is being given to sound continuing programs of mission work rather than simple conservation. The societies are putting in the hands of the German Council the equivalent in German marks of five per cent of the grants made to them, against the day when they can again obtain foreign exchange. They have also agreed to build up reserves in their own treasuries for future use. Negotiations have been begun to get permission to buy foreign exchange, but the results are problematical. In any case, the present abysmal poverty of the German people will make continuing help over a number of years absolutely essential.

A generous gift to the Fund from the Church Missionary Society in Britain has made it possible to begin again the visitation of German mission fields by German secretaries, each chosen cooperatively to visit all the missions in a given area. This will prove another sound step in improving policies and plans, as well as in building up the needed sense of responsible proprietorship. It is encouraging to know that of 1,500 German missionaries abroad in 1939, 440 are still at work. Word comes that most of the German missionaries in China are sticking to their posts, though many have had no furloughs for ten or fifteen years.

Other major beneficiaries of the Fund have been the overloaded Paris Society, and the Basel Mission which has lost the support of its former large German constituency. The Dutch are appealing for some assistance in Indonesia which will be given if our resources permit. It is clear that, for 1950 at least, the needs will be no less than during 1949, though with devaluation the total in terms of dollars may be somewhat reduced.

Relations with the World Council of Churches

At the Amsterdam Assembly the World Council of Churches formally entered into the association with the IMC, thereby giving overt expression to the close interdependence of these two ecumenical

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bodies. A Joint Committee has been appointed to advise upon practical relationships and common policy. The first meeting of this committee was held at Oxford in July, 1949. Dr. John A. Mackay, the chairman of the IMC, was elected chairman of the Joint Committee, and Bishop Stephen Neill of the WCC General Secretariat, secretary.

Much thought was devoted at the first meeting to the task of the Joint Committee, and the following statement was adopted:

"The Joint Committee of the IMC and the WCC at its first meeting since the WCC and the IMC entered into association with each other, has considered its scope and function. The Committee has come to the unanimous conclusion that its task is to make the association of the two parent bodies as meaningful as possible, and that therefore the Committee should not confine itself to questions of organizational relationships but should also consider the larger issues of common policy concerning world evangelization and the relationships between Older and Younger Churches, with a view to making recommendations on these subjects to the parent bodies. The Committee believes, therefore, that its membership should be made as representative as possible of the leadership of the IMC and the WCC and hopes to arrange for further meetings which should be preceded by careful study of the issues of common concern and at which unhurried discussion of these issues should take place."

The IMC and the WCC have already begun a close and cordial partnership in a number of important projects. They have together established the Commission of the Churches on International Affairs. They are similarly committed jointly to the sponsorship of the Eastern Asia Conference; and, should that Conference so recommend, they will appoint a joint representative in the Eastern Asia area as an experimental arrangement in staffing.

Two new and important developments in practical association emerged from the Oxford meeting. The Joint Committee considered at some length the plans of the IMC for a fresh study of the missionary obligation of the Church. The Committee welcomed these proposals and expressed the hope that the member churches of WCC would cooperate very fully in them. The Committee further recommended that Dr. J. C. Hoekendijk, the new secretary for evangelism of the WCC, should give as much time to the preparatory stages of this study as his other duties in the WCC will permit. This recommendation has been accepted by the Central Committee of WCC and it is hoped that Dr. Hoekendijk will be able to give substantial help with the Continental end of this project.

The other was a recommendation that the WCC should "enter into association" with the IMC Committee on the Christian Approach to the Jews. The details of this proposed association remain the subject of further negotiation; but it is hoped that the committee will become the responsible organ of both bodies. They are already

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jointly engaged in a specific study of the relations between the Church and the Jews through the cooperation of the WCC Study Department and the IMC Committee on the Christian Approach to the Jews.

It was agreed by all who shared in it that this first meeting of the Joint Committee was a hopeful augury for the future and that the committee has a role of immense potential importance to play in shaping of the strategy of the ecumenical movement as a whole.

Research Work

The research program of IMC continued during the year along the lines laid down at Madras, Whitby and Oegstgeest. It has been concerned with social problems, the place of the ministry in the Christian enterprise, and the even more fundamental study of the missionary obligation of the Church as a whole.

Work on the research program was seriously disturbed by the resignation of Dr. Sundkler as of August 1, 1949. Dr. Sundkler had assumed the duties of the research secretaryship in January, 1948. During this period he was able to follow up the work initiated by Dr. Merle Davis and Mr. Ranson in connection with the African Marriage Survey. The project for the survey of the training of the ministry in Africa was initiated and brought through its early stages, and he did some preliminary work on the Biblical and theological aspects of the missionary obligation of the Church.

Mr. E. J. Bingle visited North America in September and October, 1949, and conferred with the FMC and its Research Committee. He was able to visit a number of boards and seminaries in the interests of research activities.

During the year the following developments may be listed:

1. *The African Marriage Survey*, in which IMC is a cooperating organization, is still in its documentary stage. It is not expected that this stage of the survey will be completed until 1950, when the second stage of field work in selected areas in Africa is scheduled to begin.

2. *The Survey of the Training of the Ministry in Africa* has been pushed forward by personal interviews, correspondence, group discussions with board secretaries and visitors from Africa, by a lengthy questionnaire to theological institutions, and by discussions at selected conferences of IMC and national Councils. Dr. Sundkler's wide knowledge of Africa and of African personalities was of very great service here. The "documentary" stage of the survey is now nearing completion and the next stage of the survey is the proposal, now under active discussion and planning, to send an international com-

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mission (or commissions) to Africa in 1950 or later. There is general agreement as to the need of such a survey in Africa and the help which such outside groups might render.

3. The proposal for a thoroughgoing study of *The Missionary Obligation of the Church* and the responsibility of an international conference arising from it have been thoroughly explored by both Dr. Sundkler and Mr. Goodall. The aims of the study have been tentatively defined. There is general agreement as to the need for such a study, or series of studies, though there is less unanimity on the question of summoning a conference, and decision on this point has been deferred. Mr. Goodall has been placed in general charge of the project and it is hoped to secure full-time help in North America so that the fullest cooperation of the Research Committee of the FMC, boards, churches, seminaries, and other groups may be secured for a study which is in many ways the most fundamental piece of work the IMC has yet undertaken.

The *World Christian Handbook*, edited by Kenneth Grubb and E. J. Bingle, was published by World Dominion with the cooperation of the IMC and the WCC, and has received a warm welcome.

The International Committee on the Christian Approach to the Jews

The major concern of this Committee might be defined as "The Church and the Jewish People." Rev. Birger Pernow of Sweden is the chairman and Rev. R. Clephane Macanna of Scotland and Rev. Jacob Peltz of the United States are the vice-chairmen. The *News Sheet*, which appears quarterly, is the official organ of the Committee.

A meeting of the Committee was held in Stockholm, Sweden, September 14-19, 1948. A study conference on *The Church and the Jewish People* was convened jointly by the World Council of Churches and this Committee at the Ecumenical Institute, Chateau de Bossey, Switzerland, March 24-30, 1949. Christian leaders from various countries interested in the subject participated.

An international conference was held in Edinburgh, Scotland, June 13-18. Some seventy-five delegates from most of the European countries and from North America participated. Of special significance were (a) the action taken to call the Rev. Gote Hedenquist as associate director of the ICCAJ to begin his services January 1, 1950; (b) the paper on anti-Judaism which maintains that the presence of anti-Judaism within the churches prevents them from effectively combatting anti-Semitism outside the churches; (c) the formation of an *ad hoc* committee to deal with matters pertaining to the future of the Christian approach to the Jews in Israel.

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A two-weeks' seminar was held in Kerk en Wereld, Driebergen, Holland, August 15-31. Some forty-five participants were registered, and an impressive number of European specialists were the lecturers. During 1950 similar regional seminars, one in Scandinavia and one in Britain, are being planned, as well as a third international seminar to be held in Switzerland. The possibility of holding similar seminars in the United States is under consideration.

An important step has been the establishment of the American Committee on the Christian Approach to the Jews. This is an amalgamation of the Home Missions Council's Committee and the ICCAJ's former American Section. The Home Missions Council appoints four members, the Foreign Missions Conference two, the Federal Council of Churches one, and the North American Hebrew Christian Alliance is represented by one. These have power to coopt new members from other denominations otherwise not represented on the committee. This large American Committee will appoint the seven members of the ICCAJ's American Section.

As a result of the Amsterdam recommendations, hopeful negotiations are under way for the World Council of Churches to assume joint responsibility with the IMC for the ICCAJ and its work. Recently the Committee of Reference and Counsel of the Foreign Missions Conference took action commending the ICCAJ to the attention and the support of the member boards and agencies of the FMC. This is a notable advance which, it is hoped, will result in larger cooperation and increased support of American groups for work at home and abroad.

A visit to Germany, including five days in Berlin, by the director, April 6-27, 1949, brought new evidence of the need of a continuing service in Germany on behalf of the Hebrew Christian and mixed marriage survivors.

International Committee on Christian Literature in Africa

Ever since the death of Miss Margaret Wrong in April, 1948, the committee has been searching for a successor to carry on the work which she had so splendidly initiated. A well-qualified man had been selected and it had been hoped that he would take over in September, 1949, but during the summer he accepted a very important post in Africa. The work of the committee is moving along with an efficient office secretary in London, but in order to have maximum development a full-time secretary must be found.

Additional numbers of the African Home Library series and other booklets have been released. The American Section of the International Committee purchased and shipped to Britain over \$10,000

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worth of paper to be used for production of literature for Africa, thus avoiding delay due to paper shortage in Britain.

The International Committee and other friends in Britain, Scandinavia, Africa and North America are establishing a Margaret Wrong Memorial Fund to be used to encourage literacy productions from Africa, either in English, French or any suitable language, and if possible to subsidize their publication. This is a fitting memorial to one who gave so many years of labor to promote literacy in Africa.

Commission of the Churches on International Affairs

The Commission of the Churches on International Affairs, established in August, 1946, was constituted a permanent agency in 1948 by the Committee of the International Missionary Council at Oegstgeest and the First Assembly of the World Council of Churches at Amsterdam. The primary purpose of the commission, as stated in its *Amended Aims*, is to serve the constituency of the parent bodies as a "source of stimulus and knowledge in their approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and in bringing that mind effectively to bear upon such issues."

The CCIA receives all unrestricted UN Documents. These are available for research at the New York office of the commission. Subject indices are compiled on matters of special concern to Christian leaders. Periodic reports on UN and other matters have been sent to representatives of the CCIA constituency, now numbering some 350 key persons in seventy-two countries. The mailings have included: (1) reports on the progress of the International Bill of Human Rights in the United Nations with the complete texts of the Universal Declaration of Human Rights, and the draft Covenant on Human Rights and Measures of Implementation; (2) a pamphlet entitled "Christian Responsibility in World Affairs," summarizing papers given by Charles W. Ranson, Charles H. Malik, Arnold J. Toynbee, John Foster Dulles, and W. A. Visser 't Hooft at a CCIA dinner symposium; (3) the Foreign Policy pamphlet, "Freedom's Charter," prepared by the director of the CCIA; (4) materials on race relations, atomic and other power developments as related to Christian principles; (5) samplings of a documentary service.

The CCIA maintains its consultative status with the UN Economic and Social Council. The London office requested and was granted consultative status with the UN Educational, Scientific and Cultural Organization. The New York office, pursuant to a request of the IMC, is exploring possible consultative relations with the UN Food and Agricultural Organization. The CCIA continues as one of the eighteen members of the Interim Committee of the Consultative Non-Governmental Organizations, with the CCIA director

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serving as chairman of the Sub-Committee on the Study of Consultative Relations.

In addition to the regular meetings of its executive committee and the parent bodies, the CCIA has conferred constantly with Christian leaders and has sponsored a number of *ad hoc* meetings. Inquiry forms for individual and group reactions to the provisions of the International Bill of Human Rights were solicited. The views of both Indonesian and Dutch Christians were sought on the recent dispute between these two countries. Working papers were prepared on the tensions between the East and West for the conference of Church political leaders at Bossey in the spring of 1949.

The CCIA has been able to present the Christian position on human rights, particularly on religious freedom, both in writing and verbally, to various organs of the United Nations, particularly the Commission on Human Rights. Impartial sources credit the CCIA with the strengthening of the provisions of the article on religious liberty embodied in the Universal Declaration of Human Rights.

Direct CCIA intervention has been possible in other cases where a common Christian mind was manifest. By invitation of the UN General Assembly in May, 1949, the CCIA submitted to the Palestine Conciliation Commission a memorandum delineating the Protestant and Orthodox position on the protection of religious activities and property in Palestine. It supported, in the form of an executive committee resolution transmitted to the secretary general of the UN, the proposed move for an interval of prayer or meditation in connection with the meetings of the General Assembly.

In addition, either through the national church commissions on international affairs (now numbering sixteen) or through its constituency, the CCIA has declared the Christian point of view and attempted to safeguard the interests of the churches in such matters as trusteeship agreements, human rights in Axis satellite treaties, the refugee problems, war trials, race relations, and threats to missionary interests in Spain, Egypt, Hungary, Bulgaria and elsewhere.

The CCIA executive committee, meeting in England in July, 1949, formulated plans for the future work of the commission. These plans include: studies on race relations, the calling of a conference for the consideration of the basis of international law, and persecution under dominant religions; more active encouragement of the establishment of national church commissions on international affairs; continued alertness to the protection of religious interests in Palestine, Tanganyika and elsewhere; close observance of the further progress in the drafting of the International Bill of Human Rights; continued two-way communication with the United Nations and other international bodies on matters of special concern to Christians throughout the world.

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Finances

Attention is called to the statement of income and expenditures for 1948 which is appended to this report (see page 101). 1948 is the first year of the quadrennium which was budgeted for at Whitby in 1947, and is the first year in which the research work is financed as a part of the general work of the IMC. We did not reach all of our goals, but the results are nevertheless gratifying. The contributions of constituent organizations total nearly \$53,000, almost the figure set at Whitby. Special contributions from North American boards (general and designated for research combined) amount to about \$17,000. We did not achieve the level of income planned for at Whitby by some \$7,000, but we were able to reduce expenses, and were fortunate in being able to close the year with a net balance credit of about \$2,500.

J. W. DECKER, *Secretary*

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STATEMENT OF INCOME AND EXPENDITURES

FOR THE YEAR ENDED DECEMBER 31, 1948

INCOME

Balance as of January 1, 1948	\$101.16
Contributions from Constituent Bodies (Schedule "1")	52,989.06
Contributions from North American Mission Boards (Schedule "2")	10,798.76
Jos. Rank Benevolent Fund	9,112.50
Special Grants for Research:	
New York (Schedule "3")	\$5,736.50
London	2,627.55
	<hr/>
	8,364.05
Administration of Orphaned Missions Fund	3,730.83
Interest on Deposit Account	377.27
Other Income	31.40
	<hr/>
Total	<u>\$85,505.03</u>

EXPENDITURES

Salaries:	
Secretaries	\$33,326.11
Stenographic and Clerical	17,922.34
	<hr/>
	\$51,248.45
Share of Business Office	2,143.61
Retirement Fund Premiums	5,127.36
Travel	8,694.42
Office Rent and Upkeep	9,467.97
Office Expenses	4,733.84
Exchange and Other Expenditures	1,164.98
	<hr/>
Total	<u>\$82,580.63</u>
Deficit of Department of Economic Research and Counsel,	
January 1, 1948	\$609.92
Less refund in 1948	199.17
	<hr/>
	410.75
	<hr/>
Total Expenditures and Net Deficit	<u>\$82,991.38</u>
Balance, January 1, 1949	2,513.65
	<hr/>
	<u>\$85,505.03</u>

SCHEDULE "1"

INTERNATIONAL MISSIONARY COUNCIL
CONTRIBUTIONS FROM CONSTITUENT BODIES

FOR THE YEAR ENDED DECEMBER 31, 1948

For the Year 1946:

Conseil Protestant du Congo	\$2.00
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For the Year 1947:

Conseil Protestant du Congo	2.00
Confederacao Evangelica do Brasil	25.00
Committee on Cooperation in Latin America	50.00
Confederacion de Iglesias Evangelicas del Rio de La Plata	25.00
Individuals	35.00

For the Year 1948:

Foreign Missions Conference of North America	35,283.00
Conference of Missionary Societies in Great Britain and Ireland ..	11,688.79
National Missionary Council of Australia	387.24
Confederacao Evangelica do Brasil	30.00
National Christian Council of China	280.00
Conseil Protestant du Congo	100.00
Dansk Missionsraad	603.73
Suomen Lahetysneuvosto	138.00
Societe des Missions Evangeliques de Paris	300.00
Deutscher Evangelischer Missionstag	1,500.00
National Christian Council of India	300.00
National Christian Council of Japan	200.00
Near East Christian Council for Missionary Cooperation	75.00
National Missionary Council of New Zealand	127.13
Confederacion de Iglesias Evangelicas del Rio de La Plata	25.00
Christian Council of South Africa	200.37
Svenska Missionsradet	1,000.00
Schweizerischer Evangelischer Missionsrat	500.00
Association of Evangelical Churches—Puerto Rico	25.00
Christian Council of Mozambique	24.30
National Christian Council of Korea	62.50

Total	<u>\$52,989.06</u>
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SCHEDULE "2"

INTERNATIONAL MISSIONARY COUNCIL
CONTRIBUTIONS FROM NORTH AMERICAN MISSION BOARDS
FOR THE YEAR ENDED DECEMBER 31, 1948

CURRENT BUDGET, UNRESTRICTED

Evangelical United Brethren Church	\$1,000.00
The Woman's Auxiliary, Protestant Episcopal Church	100.00
Division of Foreign Missions of the Methodist Church	3,000.00
The Woman's Missionary Society, United Church of Canada	198.76
The Board of Foreign Missions of the Augustana Synod, Inc.	250.00
National Holiness Missionary Society	25.00
Board of Foreign Missions of the Reformed Church in America	625.00
The General Council of the Assemblies of God	50.00
Foreign Mission Board, National Baptist Convention, Inc.	50.00
The Board of Foreign Missions of the United Lutheran Church in America and the Women's Missionary Society of the United Lu- theran Church in America	250.00
Board of Overseas Missions, the United Church of Canada	150.00
The Board of Foreign Missions of the Presbyterian Church in the U. S. A.	4,500.00
Missionary Society of the Church of England in Canada	600.00
	<hr/>
	<u>\$10,798.76</u>

SCHEDULE "3"

INTERNATIONAL MISSIONARY COUNCIL
CONTRIBUTIONS FROM NORTH AMERICAN MISSION BOARDS

FOR THE YEAR ENDED DECEMBER 31, 1948

SPECIAL GRANTS FOR RESEARCH

The Woman's Missionary Society, United Church of Canada	\$150.00
Woman's Inter-Church Council of Canada	199.00
Women's Missionary Society, Presbyterian Church in Canada	12.50
Church of the Brethren, Commission on Foreign Missions	25.00
The General Missionary Board of the Free Methodist Church of North America	25.00
National Council, Protestant	150.00
Foreign Mission Board of the Southern Baptist Convention	200.00
Board of International Missions, Evangelical and Reformed Church .	100.00
The Women's Missionary Society of the United Lutheran Church in America	100.00
American Board of Commissioners for Foreign Missions	300.00
Evangelical Mission Covenant Church of America	25.00
The Board of Foreign Missions of the Presbyterian Church in the U. S. A. (\$375.00 intended for \$1949)	875.00
Women's Society of World Service of the Evangelical United Breth- ren Church	25.00
Women's Missionary Federation, American Lutheran Church	25.00
Woman's Division of Christian Service of the Methodist Church	1,925.00
American Baptist Foreign Mission Society	200.00
The Board of Foreign Missions of the Augustana Synod, Inc.	50.00
Board of Foreign Missions of the American Lutheran Church	25.00
The Women's General Missionary Society of the United Presbyterian Church of North America	25.00
The United Christian Missionary Society	200.00
The Board of Foreign Missions of the Cumberland Presbyterian Church, Inc.	25.00
American Bible Society	150.00
The Board of Foreign Missions of the United Presbyterian Church of N. A.	100.00
Board of Foreign Missions of the Reformed Church in America	175.00
American Friends Board of Missions	50.00
The Department of Foreign Missions of the General Board of the Church of the Nazarene	25.00
F. C. Atherton Trust, Honolulu	100.00
Foreign Department, Wesleyan Methodist Missionary Society	25.00
Seventh Day Baptist Missionary Society	25.00
Foreign Mission Board of the Brethren in Christ Church	25.00
Board of Foreign Missions of the Evangelical Lutheran Church	50.00
The Missionary Board of the Church of God	25.00
Mennonite Board of Missions and Charities	25.00
Woman's American Baptist Foreign Mission Society	150.00
Board of Overseas Missions, the United Church of Canada	150.00
	<hr/>
	\$5,736.50

Note.—In addition to the above the Executive Committee of Foreign Missions of the Presbyterian Church in the United States contributed \$500.00 for an African Research Project.

MINUTES OF THE FIFTY-SIXTH ANNUAL MEETING

The business of the Conference was transacted at the following sessions: Tuesday afternoon, when the organization of the meeting took place; Wednesday evening, when reports of the Committee on Public Relations and the Japan International Christian University were presented; Thursday afternoon and evening, when the main business of the Conference was transacted; Friday morning before the final service of devotion and commitment. A few items of procedure were agreed to during program sessions. The minutes here given cover all business transacted by the Conference during the Annual Meeting. For program items see the earlier pages of this report.

The Fifty-sixth Annual Meeting of the Foreign Missions Conference of North America was held at The Inn, Buck Hill Falls, Pennsylvania, January 10-13, 1950. All business sessions were presided over by the Chairman, C. M. Yocum.

There were 134 voting delegates and 175 non-voting participants including fraternal delegates, staff members and visitors, making a total of 309 persons. Seventy-two member boards and agencies were represented. The attendance list is appended to these minutes.

Tuesday Afternoon, January 10

The first business session of the Annual Meeting took place at 4:30 p. m., Tuesday, January 10, 1950 with Chairman C. M. Yocum presiding.

1. *Organization of the Meeting.* In the absence of Dalton F. McClelland, Chairman of the Committee on Arrangements, Wynn C. Fairfield presented the proposed Program for the Annual Meeting, the central theme being "Partners in Obedience."

It was VOTED to accept the Program for the Fifty-sixth Annual Meeting of the Foreign Missions Conference of North America, as proposed by the Committee on Arrangements.

1949 Minutes. VOTED, (C50-1) That the minutes of the Fifty-fifth Annual Meeting held in 1949 be approved as printed in the Fifty-fifth Annual Report.

Business Committee. The Chairman of the Nominating Committee, Ralph P. Hanson, presented the names of the following persons to serve as the Business Committee:

Luther A. Gotwald, Chairman
Frank T. Cartwright
L. A. Dixon

Irene A. Jones
Laura K. Pelton
Charles H. Corbett, Secretary

There being no other nominations, it was VOTED that the nominations be closed and that these persons be elected members of the Business Committee for the Fifty-sixth Annual Meeting.

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Matters Referred to Business Committee. It was VOTED, (C 50-2) That all business presented for action at the Annual Meeting which does not come from the Committee of Reference and Counsel, be referred to the Business Committee, with the understanding that the Business Committee has authority to edit proposed motions and to decide whether or not any matter should properly come before the meeting.

2. *Printed Report: "Advancing on All Fronts."* Dr. Fairfield presented this report, copies of which had already been mailed to each member board and to each person registered for the Annual Meeting. He stated that this was not an attempt to review the full scope of world missions but rather a report of trusteeship during the past year on the part of the officers of the Conference, the Committee of Reference and Counsel, the area, functional and other committees of the Conference, as well as the International Missionary Council and other related agencies.

The Chairman expressed appreciation to all who had had a share in the compilation of the report and it was VOTED, (C50-3) To accept the Fifty-sixth Report of the work of the Foreign Missions Conference presented by the Officers and Committees of the Foreign Missions Conference and entitled "Advancing on All Fronts."

3. *Greetings.* Messages of greeting were presented on behalf of A. C. Snead of the Christian and Missionary Alliance, Stanley H. Dixon of the Conference of Missionary Societies in Great Britain and Ireland, and Charles W. Ranson, General Secretary of the International Missionary Council.

4. *Agenda for Subsequent Meetings.* It was VOTED that the Agenda for subsequent business sessions be adopted as presented by the Chairman of the Secretarial Council, subject to changes made by the Business Committee.

5. *Exhibits.* Attention was called to the exhibits on display in connection with the Conference and everyone was urged to take full advantage of them.

The first business session closed at 5:00 p. m. with prayer by A. C. Watters, Professor of Missions at Butler University, Indianapolis.

Wednesday Evening, January 11

The second business session was called to order at 7:30 p. m. by the Chairman, C. M. Yocum. The opening prayer was offered by Henry G. Bovenkerk.

Miss Angela Trindade of India, whose paintings of the Life of Christ were on exhibit at the Conference, was introduced at this time.

6. *Report of the Committee on Public Relations.* A. D. Stauffer, Chairman of the Committee on Public Relations, presented a

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report appraising the Program of Advance (see page 38). In regard to the possibility of a second Assembly, to be followed by a series of regional meetings in 1952, he reported that the Committee of Reference and Counsel had approved the following recommendation:

That inasmuch as it is still too early fully to appraise the effectiveness of the Public Presentation program in 1948-49 and in view of the imminent formation of the National Council of the Churches of Christ in the U. S. A. and the necessity for the clarification of relationships with it in planning nationwide programs, plans for another assembly and regional meetings should be studied further in the light of the general planning as the National Council comes into being, and the time as well as the manner of conducting them determined at a later time; and therefore the whole matter is left in the hands of the Public Relations Committee for later report and recommendations. In the meantime, the member boards are urged to continue to capitalize the gains made in the 1948-49 effort in order to implement to the fullest extent possible the emphases and proposals of the overseas program, ONE WORLD IN CHRIST.

Another part of the report dealt with Purposeful Travel, a plan for interdenominational tours of mission fields by airplane, one board representative being granted free passage for every ten paying passengers. As the Committee of Reference and Counsel had already given general approval to this idea and had referred to the Committee on Public Relations responsibility for organizing and financing these tours, the Conference took no action.

Members of the Conference had in their hands an extended compilation of the replies received from member boards as to the benefits received from the Program of Advance. These replies were supplemented at this time by oral reports from Richard E. Hanson, C. Darby Fulton, Mrs. O. G. Perry, Byron S. Lamson, A. E. Armstrong and E. H. Johnson.

At the close of this discussion it was VOTED, (C50-4) To accept the report of the Committee on Public Relations.

7. *Japan International Christian University.* Reports on the progress of the Japan International Christian University were presented by Luman J. Shafer and John C. Smith. Additional comments were made by T. T. Brumbaugh and Ruth Miller.

(A resolution on the Japan International Christian University was adopted on Thursday afternoon. See minutes of that session.)

The second business session was closed with prayer by the Rev. Yahya Armajani of Iran.

Thursday Afternoon, January 12

The third business session opened at 2:00 p.m. with a brief service of worship conducted by the Chairman, C. M. Yocum.

8. *In Memoriam.* Dr. Fairfield read the names of those persons connected with the Conference who had passed away in the period from January 1 to December 31, 1949. The Conference then observed

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a period of reverent silence, after which the Chairman led in prayer. Memorial notices are appended to these minutes.

9. *Reports of the Treasurer.* Henrietta Gibson, Treasurer, presented the audited financial report for the fiscal year April 1, 1948 to March 31, 1949, as printed in the Report of Officers and Committees, supplemented by a mimeographed statement covering the first nine months of the current year, April 1 to December 31, 1949. It was VOTED, (C50-5) To receive with appreciation the following reports from the Treasurer: (a) the printed report for the fiscal year April 1, 1948 to March 31, 1949; (b) the mimeographed report for the nine-month period April 1 to December 31, 1949.

10. *The Budget for 1950-51.* R. W. Caldwell, Chairman of the Committee on Finance and Headquarters, presented the proposed budget for General Services and Related Organizations for the fiscal year April 1, 1950-March 31, 1951. He said that the item for rent in the budget printed in the Annual Report would have to be increased by \$850 and that consequently the grand total should be increased from \$100,743 to \$101,593. He explained that this was in accordance with the action of the Committee of Reference and Counsel which had accepted the offer of the Presbyterian Building for a two-year lease from May 1, 1950 to April 30, 1952 at an increase of ten per cent in rentals. It was then

VOTED, (C50-6) (1) That the budget for 1950-51 for General Services and Related Organizations submitted by the Committee of Reference and Counsel, totaling \$101,593 with the expectation of receiving \$99,453 in contributions from member boards be given general approval;

(2) That toward this budget each member board be asked to contribute an amount equal to one-half of one per cent ($\frac{1}{2}\%$) of its overseas expenditures (exclusive of home base administrative expenses and non-recurring items overseas) for its fiscal year ending in 1948, in accordance with the principle previously adopted by the Conference, and member boards which have no overseas expenditure and which are not supported mainly by other member boards be asked to make an annual contribution of not less than \$25; and

(3) That the Executive Committee of the Committee of Reference and Counsel be authorized to determine in March, 1950, the actual operating budget for 1950-51 in the light of returns from the boards and the situation at that time.

11. *Report of the Radio, Visual Education and Mass Communication Committee.*

The report of this new Committee was presented by its Acting Executive Secretary, S. Franklin Mack. He reviewed the evolution of this Committee as a result of the Audio-Visual Survey made in 1948 and graphically described the various projects being developed

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in the Philippine Islands, Korea, Japan, India, Pakistan and elsewhere. He reported that the Radio Committee of the Committee on Cooperation in Latin America, which is working in close cooperation with his Committee, was doing outstanding work. An office for this Committee had now been set up. Dr. Fairfield paid a tribute to Mr. Mack who had taken on, without salary, the duties of Acting Executive Secretary, in addition to heavy responsibilities with his own board, and also to the Presbyterian Board (USA) for allowing him to do this.

It was VOTED, (C50-7) To receive the report of the Radio, Visual Education and Mass Communication Committee with deep appreciation for the services of S. Franklin Mack.

12. *Proposed Resolution Regarding China.* On behalf of the Business Committee, Frank T. Cartwright, a member of the Committee and also Chairman of the China Committee, proposed the following resolution:

The Foreign Missions Conference with a deep interest in the welfare of the people of China believes that recognition of the new regime in that land by the government of the United States is desirable.

The Conference understands that in international usage the recognition of one government by another does not necessarily signify approval of the controlling ideology of the recognized government nor of its political or economic theories. It is rather a step used to regularize the relationships between governments and to make those relationships conform to international procedure.

We therefore urge the government of the United States to grant recognition as soon as it is reasonably assured that the new regime possesses the requisite qualifications, namely:

1. *De facto* control of the machinery of state, including maintenance of public order;
2. General acquiescence of the people of the country in rule by the government in power; and
3. Ability and willingness of the government to discharge its international obligations.

As Christians we earnestly desire continued contact with the people of China; and we believe that recognition will help to maintain that contact and enable us to express our continuing concern for the Chinese people.

We would commend this resolution to the Canadian Overseas Missions Council for such action in relation to the Government at Ottawa as the Council may think best.

A motion having been made and seconded that the proposed resolution be adopted, a general discussion ensued in which the following persons participated: W. Reginald Wheeler, L. Nelson Bell, Henry P. Van Dusen, Lennig Sweet, Frank K. Means, Mrs. Harper Sibley, Luman J. Shafer, J. W. Decker, T. P. Fricke, Frank T. Cartwright, Jesse H. Arnup.

At the close of the discussion, in the light of the wide divergence

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of opinion, on motion duly made and seconded, it was VOTED to lay the whole matter on the table.

13. *Application for Membership.* On the recommendation of the Committee of Reference and Counsel it was

VOTED, (C50-8) That the Santal Mission of the Northern Churches—American Branch be received into membership in the Conference and that Article I of the Constitution be amended to include the name of the Mission in the list of members.

14. *Applications for Withdrawal.* On recommendation of the Committee of Reference and Counsel that action C49-8 taken at the 1949 Annual Meeting be completed, it was VOTED, (C50-9) That the applications of the General Council of Cooperating Baptist Missions of North America, Inc.; Missionary Bands of the World; the National Holiness Missionary Society; and the Oberlin-Shansi Memorial Association, for withdrawal from membership in the Conference be granted; and that Article I of the Constitution be amended so as to omit their names from the list of members.

On recommendation of the Committee of Reference and Counsel and after explanations had been made to the Conference of the reasons given for withdrawal, it was VOTED, (C50-10) That the applications of the American Advent Mission Society; the Domestic, Frontier and Foreign Missionary Society, United Brethren in Christ; the International Church Extension Board of the Universalist Church in America; and the Association of Universalist Women, for withdrawal from the Conference be granted; that Article I of the Constitution be amended so as to omit their names from the list of members; and that the Chairman of the Secretarial Council be instructed to express to these sister boards the regret of their fellow-members at this termination of official relationship and their desire to maintain in every possible way the spiritual fellowship of the years in the common service of our Lord and Master.

15. *Amendment of Article I of the Constitution.* On recommendation of the Committee of Reference and Counsel it was

VOTED, (C50-11) That in order to have the list of members of Article I of the Constitution correspond with the changed titles or relationships of certain member boards, that Article be amended by changing their names in the list as follows:

- (1) Substituting "Women's Baptist Foreign Missions Boards of Canada" for "Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec" and "Women's Baptist Foreign Missionary Society of Ontario West," with the understanding that the new unit includes not only the two organizations previously members, but also the corresponding woman's Baptist Society in the Maritime Provinces of Canada;
- (2) Substituting "The Board of Foreign Missions of the Augustana Lutheran Church" for "Board of Foreign Missions of the Augustana Synod, Incorporated";
- (3) Substituting "Board of Foreign Missions of the Moravian Church in

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- America" for "The Society of the United Brethren for Propagating the Gospel Among the Heathen (of the Moravian Church)"; and
- (4) Substituting "United Society of Friends Women" for "The Woman's Missionary Union of Friends in America."

At the request of the Business Committee it was VOTED to extend the time of adjournment from 5:00 p. m. to 5:30 p. m., to allow time for discussion of the next item on the agenda.

16. Relationship with the National Council of the Churches of Christ in the U. S. A.

Glenn P. Reed and Byron S. Lamson made a report on behalf of the Committee of Reference and Counsel as to the steps taken to carry out the directions of the 1949 Annual Meeting "to study the whole matter of future relationships with the National Council" (C49-10). Dr. Reed gave a review of important developments that had occurred since the last Annual Meeting. Dr. Lamson proposed a resolution which came with the recommendation of the Committee of Reference and Counsel. Accordingly it was

VOTED, (C50-12) To adopt the following resolution:

1. The Foreign Missions Conference requests the Planning Committee of the National Council of the Churches of Christ in the U.S.A. to delay action on constitutional amendments relating to the place of foreign missions within the National Council.
2. The Foreign Missions Conference requests the Planning Committee of the National Council to make provision whereby representatives of the Foreign Missions Conference may share in the drawing up of by-laws governing foreign mission interests, which will assure to the Conference its essential unity, continuity and autonomy; and which, at the same time, will provide for the National Council a satisfactory integration and co-ordination of the function of foreign missions with the other interests of the Council.
3. The Annual Meeting recommends:
 - (1) That the Committee of Reference and Counsel appoint the following Committee for the above purposes: Glenn P. Reed, Chairman (United Presbyterian); Raymond A. Dudley (Congregational Christian); C. Darby Fulton (Presbyterian U. S.); Luther A. Gotwald (United Lutheran); Byron S. Lamson (Free Methodist); Elizabeth M. Lee (Methodist); Frank K. Means (Southern Baptist); L. S. Ruland (Presbyterian USA); and Rolf A. Syrdal (Evangelical Lutheran).
 - (2) That this Committee appoint a sub-committee of three consisting of the Chairman and two additional members to confer with the three representatives of the Planning Committee in working out the pattern of future relationships; and
 - (3) That Wynn C. Fairfield and Sue Weddell serve both the Committee and its sub-committee as staff members.

(Note: This recommendation was adopted by the Committee of Reference and Counsel.)
 - (4) The Annual Meeting requests that if possible the recommendations growing out of these negotiations be ready for presentation to a special meeting of the Foreign Missions Conference called in advance of the Constituting Convention of the National Council.

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17. *Report of the Nominating Committee.* Ralph P. Hanson, Chairman, presented the nominations of officers and members of committees to serve during the year 1950, and upon his motion the nominations were closed and a unanimous ballot was cast for the following officers and representatives:

<i>Chairman</i>	Mrs. H. D. Taylor
<i>First Vice-Chairman</i>	C. C. Adams
<i>Second Vice-Chairman</i>	Charles T. Leber
<i>Recording Secretary</i>	Byron S. Lamson
<i>Treasurer</i>	Henrietta Gibson
<i>Secretaries for General Administration</i>	
.....	Wynn C. Fairfield, Sue Weddell

Elected Members of the Committee of Reference and Counsel (serving as the Board of Directors):

In the Class of 1952:

Jesse H. Arnup	J. D. Graber
Nona M. Diehl	Irene A. Jones
Dobbs F. Ehlman	Virgil A. Sly
C. Darby Fulton	Rolf A. Syrdal

Nominating Committee for the Fifty-seventh Annual Meeting (1951):

Hazel F. Shank, <i>Chairman</i>	Mrs. Anne E. Heath
Merle L. Davis	James K. Mathews
Nona M. Diehl	Laura K. Pelton
J. Earl Fowler	S. Hjalmar Swanson
C. Darby Fulton	Mrs. H. D. Taylor
J. D. Graber	

FMC Representatives on Committee of International Missionary Council:

Leonard A. Dixon	Elizabeth M. Lee
Wynn C. Fairfield	George W. Sadler
Luther A. Gotwald	Hazel F. Shank
Charles T. Leber	

18. *Report of the Business Committee.* Luther A. Gotwald, the Chairman, presented to the Conference resolutions on matters which had been referred to the Business Committee. In accordance with the recommendations of the Committee, the following actions were taken:

- (1) *Indonesia.* VOTED, (C50-13) To adopt the following resolution:

The Foreign Missions Conference of North America desires to record its great pleasure at the successful completion of negotiations leading to the establishment of the United States of Indonesia.

It instructs the Secretary to forward this resolution to its sister bodies in The Netherlands and in Indonesia, with the assurance of its best wishes and devout prayers for future happy and constructive relationships between the two countries, and for the vigorous growth of the Church in Indonesia.

- (2) *"The Churches and American Policy in the Far East."* VOTED, (C50-14) To adopt the following resolution:

The Foreign Missions Conference commends to its constituency the statement "The Churches and American Policy in the Far East"

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adopted by the Federal Council of Churches of Christ in America for their study and wide distribution.

We would commend this resolution to the Canadian Overseas Missions Council for such action as it may think best.

- (3) *World Literacy*. This resolution was referred back to the Business Committee for revision. (See minutes of Thursday evening session)
- (4) *Japan International Christian University Foundation*. VOTED, (C50-15) To adopt the following resolution:

The Foreign Missions Conference, having heard with great satisfaction of the progress made in the establishment of the International Christian University in Japan and in the organization of a \$10,000,000 campaign, culminating after Easter, 1950, to enlist communities in the support of this project, calls the attention of its constituent boards to the significance of this university and urges upon their members full participation in this united Protestant enterprise, through personal gifts and the enlistment of clergymen and laymen in their respective communions.

- (5) *Resolution of Appreciation*. VOTED, (C50-16) To adopt the following resolution:

WHEREAS, The pleasant accommodations at The Inn at Buck Hill Falls and the gracious and courteous service rendered by the Staff have helped greatly in creating the wholesome spirit and atmosphere in which the Annual Meetings of the Foreign Missions Conference have been conducted. Be it

Resolved, That the Annual Meeting express its gratitude especially to Mr. Clifford Gillam, Mr. John Hulbert and Miss Emma Mai and to the other members of the Staff for their thoughtfulness and courtesy.

The session closed at 5:30 p. m. with prayer by D. H. Gallagher.

Thursday Evening, January 12

The Chairman, C. M. Yocum, called the fourth business session to order at 7:30 p. m. After a hymn had been sung, Mrs. W. Murdoch MacLeod led in prayer.

M. C. Dixen, Secretary-Treasurer of The Santal Mission, was welcomed into fellowship, his organization having been received into membership by action of the Conference at the previous session.

The newly elected officers of the Conference were welcomed by the Chairman and presented to the meeting.

19. *Technical Assistance Program*. Addresses on the significance for Foreign Missions of the Technical Assistance Program ("Point IV"), were made by Richard M. Fagley and Emory Ross. A resolution on this subject was adopted later in the session as recorded below.

20. *Church World Service*. Stanley I. Stuber made a report on the extensive preparations being made for the observance of "One Great Hour of Sharing" on March 12, 1950 and stressed its crucial importance for the future of Church World Service.

J. W. Decker reported on the critical situation of "Orphaned Missions," emphasizing the importance of making it possible for Church

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World Service to give the full amount budgeted for this cause, and stating that additional gifts from other sources would be needed in generous amounts.

21. *World Convention on Christian Education.* Mildred G. Drescher, Secretary for the Committee on Christian Education, told of the plans for a World Convention on Christian Education to be held in Toronto, from August 10-16, 1950, under the auspices of the World Council of Christian Education. This is to be preceded by a World Institute on Christian Education for two hundred to three hundred selected leaders.

22. *Report of the Business Committee (continued).* In accordance with recommendations of this Committee the following actions were taken:

- (6) *Surplus Food.* VOTED, (C50-17) To adopt the following resolution: The Foreign Missions Conference views with deep concern the ever-present problems of underfed and undernourished millions of people in many countries of the world verging at times upon starvation.

In view of the immediacy of the need, the Conference urges that a widespread appeal be made to the Congress and the appropriate authorities in Washington that out of our surplus food commodities, significant amounts be released and sent immediately for relief of suffering overseas, either on a gift basis or on long-term credits in such a way as to express the truly generous spirit of our people.

- (7) *Technical Assistance Program.* VOTED, (C50-18) To adopt the following resolution:

WHEREAS, The Foreign Missions Conference believes that a high-minded and long-range program of assisting the peoples of economically under-developed regions, if placed in the forefront of foreign policy, above the vicissitudes of partisan politics, can prove a bulwark of freedom, peace and prosperity in the world; be it

Resolved, That the Conference urge the Foreign Affairs Committee of the House of Representatives to give favorable consideration to such legislation for a cooperative program of aid to economically under-developed regions as will serve the genuine needs of the peoples in these areas, help them to muster and organize the human and material resources necessary for vigorous self-development, enlist the services of competent experts who embody the highest ideals in American life, encourage the participation of private institutions in this program and loyally support the cooperative endeavor projected by the United Nations and its specialized agencies. The Conference would assure the United States Government that our missionary experts on problems of development stand ready to offer counsel and all appropriate help.

The Conference commends this resolution to the Canadian Overseas Missions Council for such action in relation to the Government at Ottawa as the Council may think best.

- (8) *World Literacy.* VOTED, (C50-19) To adopt the following resolution:

WHEREAS, Dr. Frank C. Laubach has presented in a most challenging manner the following facts which we must recognize:

1. The increasing eagerness of the world's illiterates to learn to read;

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2. The requests of many governments for our help in their adult literacy campaigns;
3. The opportunities which we have for effective evangelism as we teach illiterates;
4. The near monopoly which missionaries have in training and ability in adult literacy and translation work;
5. The resources in men and means which American Protestants have for advancing the world cause of literacy;
6. The heavy responsibility which we have for supplying Christian literature to the millions who are annually becoming newly literate; be it

Resolved,

1. That we recommend to each member board that it select one or more missionaries to be trained in the techniques of teaching adults to read so that they in turn may teach others, both missionaries and nationals, and thus by continued repetition of this process, this invaluable means of evangelism may be brought within the reach of the widest possible circle of workers.
 2. That we also recommend the selection and advanced training of missionaries and nationals gifted in the creation of Christian literature.
 3. That we urge the necessary additional support of the program of the Committee on World Literacy and Christian Literature serving all the Area Committees of the Foreign Missions Conference, in order to take advantage of the opportunities thus created.
- (9) *Greetings to China.* A resolution of greetings to the Church in China was referred back to the Business Committee to be rewritten in the light of the discussion.

It was VOTED to amend the Agenda to allow for a half hour business session at 9:00 a. m. in the morning preceding the service of devotion and commitment.

Jesse H. Arnup led in a service of intercession assisted by Frank T. Cartwright and J. W. Decker. The session adjourned at 9:30 p. m.

Friday Morning, January 12

After the singing of a hymn, the Chairman called the special business session to order. Frank T. Cartwright, Chairman of the China Committee, called on W. Plumer Mills to present the draft of the Greetings to China.

- (9) *Greetings to China (continued).* It was VOTED, (C50-20) That the following greetings should be sent by the Foreign Missions Conference of North America to the National Christian Council in China:

The Foreign Missions Conference of North America assembled at our 56th Annual Meeting at Buck Hill Falls, Pennsylvania, sends warm greetings to our sister body, the National Christian Council of China, and through it to the thousands of our fellow-believers in Christ. We pray that, as they face the challenge and opportunities of this new day, they may be guided by His Spirit and strengthened by the infinite resources of our God.

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The Fifty-sixth Annual Meeting of the Foreign Missions Conference closed at 10:15 a. m., after a service of devotion and commitment led by the Chaplain, Reverend James H. Quay.

BYRON S. LAMSON, *Recording Secretary*

In Memoriam

Miss Bettie S. Brittingham's connection with the Foreign Missions Conference began in 1934 when she was a secretary of the Board of Missions of the Methodist Protestant Church and editor of its official publication, *The Missionary Record*. In this capacity she attended four of the Annual Meetings of the Conference. In 1940, when her denomination united with the Methodist Episcopal Church and the Methodist Episcopal Church South, she was chosen editor of the new official publication, *The Methodist Woman*, and carried this responsibility with great distinction. In this new position she continued her interest in the Foreign Mission Conference, attending three more Annual Meetings and serving on various committees. She was also very active in the Missionary Education Movement and the United Council of Church Women. She died on April 29, 1949, while still in the prime of life. Her broad vision and effective leadership are greatly missed.

Miss Clementina Butler, one of the founders and for over thirty years chairman of the Committee on Christian Literature for Women and Children in Mission Fields, Inc., a constituent society of the Foreign Missions Conference, passed away in Boston on December 5, 1949, in her eighty-ninth year. Miss Butler was born in India, the daughter of Dr. and Mrs. William Butler, who opened the first Methodist mission in India. A visit to India in 1906 showed her the dearth of simple periodical literature for the home. Similar lack in other lands led to the formation of the Committee, which is interdenominational, and has specialized over the years in magazines for boys and girls and for the Christian home, in Africa, Asia and Latin America. The outstanding work of the Committee is due in considerable measure to the vision, enthusiasm and indomitable vigor which Miss Butler contributed to it for over three decades.

Miss Hollis Webster Hering was the first librarian of the Missionary Research Library, serving it with extraordinary faithfulness from its beginning in 1914 till March 31, 1948, when she retired for reasons of health. During these thirty-five years she cooperated with Charles H. Fahs, director of the Library, in building up a collection of unparalleled richness, the importance of which is widely recognized. At the Annual Meetings of the Foreign Missions Conference the exhibit she prepared was always an important feature. A host of scholars, students, teachers and authors are indebted to her for sympathetic guidance in their research and skillfully prepared bibliographies. She passed away on April 30, 1949, having greatly enhanced the significance of research for the Christian world mission.

Thomas Jesse Jones, B.D., Ph.D., passed away on January 5, 1950. From 1913 until his retirement in 1946 he was educational director of the Phelps-Stokes Fund. In 1920, at the request of the Foreign Missions Conference of North America and the British Conference of Missionary Societies, and with the cooperation of the British Colonial Office, Dr. Jones headed the first Phelps-Stokes Fund Commission to West, South and Equatorial Africa to study economic, social and religious conditions. The report he edited so impressed the British Government that he was asked to head a similar survey in Eastern Africa. This he did under the auspices of the Phelps-Stokes Fund. Of these two studies, Dr. Emory Ross has said: "I know of nothing in Africa's history where the effect of one man's mind and thinking, aided by a few selected and

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finely contributing personalities, has been, within a generation, to open more doors and vistas and futures for Africa's people." In 1929, at the request of the Near East Foundation, Dr. Jones visited the Near East and made a study there, receiving from the Greek Government the Gold Cross of the Saviour. He visited the universities of South Africa in 1932 as a Carnegie lecturer and five years later headed a commission to study the problems of the Navajo Indians. He was a charter member of Agricultural Missions, Inc. and represented that organization in the Rural Missions Cooperating Committee for a long term of years.

Rev. D. Willard Lyon, D.D. was born in China of American missionary parents. He was graduated in 1891 from Wooster College, Ohio, and returned to China in 1896 where he established the first Chinese Y.M.C.A. in Tientsin. Forced by the Boxer Rebellion in 1900 to seek refuge in Korea, he organized the Korean Y.M.C.A. He was secretary of the Chinese Student Y.M.C.A. until 1901 and from that year until his retirement in 1930, was executive of the National Committee of the Chinese Y.M.C.A. He took an active part in establishing schools in China to teach the language to missionaries and his program made Chinese literature available in its more easily understood form. He died on March 16, 1949.

Rev. Leslie B. Moss, D.D. gave more than thirty years of his life to co-operative missionary enterprises. From 1915 to 1920 he represented the American Baptist Foreign Mission Society on the faculty of the University of Nanking. Then came a brief interlude as alumni secretary of his alma mater, Denison University. From there he was called to be the first secretary of China Union Universities, out of which has grown the present United Board for Christian Colleges in China. Then followed sixteen years, 1924-1940, as secretary of the Foreign Missions Conference. With the outbreak of the Second World War he was drawn into relief work, serving successively as executive director of the Church Committee on Overseas Relief and Reconstruction, 1940-1946, and an executive of Church World Service from May, 1946 until his death on April 2, 1949. He wrote several books on missionary work and was a radio commentator on the Blue Network. He was an untiring exponent of cooperation in foreign missions.

Mrs. Henry Wayland Peabody went to Madras, India in 1881 at the age of twenty, with her first husband, Norman Mather Waterbury. After his death she returned to the United States with her two children. In 1904 she was married to Henry W. Peabody, and shortly thereafter began taking an active part in the work of the Woman's American Baptist Foreign Mission Society. For eight years she was its Foreign-Vice-President. She was the originator of the Central Committee on the United Study of Foreign Missions and served as its untiring chairman for twenty-four of the thirty-eight years that this committee was in existence. She was also largely instrumental in setting a definite date in 1890 for united prayer for missions. This later developed into the World Day of Prayer. She was the founder and editor of *Everyland*, the world friendship magazine for children. After a visit to the mission fields in 1913 she became a vigorous champion for the union Christian colleges for women in India, China and Japan. She died on February 26, 1949, lacking only four days of being eighty-eight years old.

Mrs. Julius F. Seebach was born in Gettysburg, Pennsylvania, and for twenty years was editor of *The Lutheran Woman's Work*, the official publication of the Women's Missionary Society of the United Lutheran Church. In

IN MEMORIAM

that connection she was associated also, over a long period of time, with the work of the Missionary Education Movement and attended several meetings of the Foreign Missions Conference. She was the author of many books, including novels as well as several on mission themes. She died October 20, 1948.

Dr. Samuel G. Trexler died at the age of seventy-one in New York City on May 30, 1949, the morning after a service in honor of the fiftieth anniversary of his ordination. He was the first president of the New York Synod of the United Lutheran Church, serving from 1929 to 1934 and again from 1939 to 1944. He was a member of the Board of Foreign Missions of the United Lutheran Church from 1931 to 1943, and was president of the board from 1939 to 1943, during which period he attended three Annual Meetings of the Foreign Missions Conference and served on several committees.

Dr. Stanley Byron Vandersall, clergyman and editor, was a staunch friend and supporter of the Foreign Missions Conference. For thirty-five years, 1912 to 1947, he was active in various phases of Christian Endeavor work, filling successively many important offices, including those of editor of *The Christian Endeavor World* and general secretary of the World Christian Endeavor Union. In 1947 he became general secretary of the Lord's Day League of New England, having long been a director of this organization. He was also president of the New England Watch and Ward Society. He died on March 24, 1949.

PERSONNEL

OF THE FIFTY-SIXTH CONFERENCE

JANUARY, 1950

- *Abbott, Paul R., Presbyterian U. S. A.
- *Adams, Alfred T., Presbyterian U. S.
- *Adams, C. C., National Baptist
- *Aitken, E. Melville, United Church of Canada
- *Albaugh, Dana M., Northern Baptist
- *Altman, Roger, Seventh-day Adventists
- *Anderson, George N., Augustana Lutheran
- *Anderson, Paul B., International Committee, Y. M. C. A.'s
- Armajani, Yahya, guest, Iran
- *Armstrong, A. E., British and Foreign Bible Society in Canada and Newfoundland
- *Arnup, Jesse H., United Church of Canada
- *Baker, Mrs. C. W., Jr., Women's Missionary Society, United Lutheran
- Ballou, Earle H., Congregational Christian
- Barbour, William R., guest
- Barbour, Mrs. William R., guest
- Barnes, Roswell P., fraternal delegate, Federal Council of Churches
- *Beahm, William M., Church of the Brethren
- Beardsley, Miss Edna, Protestant Episcopal
- Beaver, R. Pierce, staff, Missionary Research Library
- Beaver, Mrs. R. Pierce, guest
- *Beebe, Albert E., Methodist
- *Bell, L. Nelson, Presbyterian U. S.
- *Bender, E. C., Mennonite Board of Missions and Charities
- Bentley, Miss Clara L., staff, Foreign Missions Conference
- *Bentley, John B., Protestant Episcopal
- Berg, Ford, Mennonite Board of Missions and Charities
- *Berry, L. L., African Methodist Episcopal
- *Bieri, Miss Kathrynne, Woman's Division of Christian Service, Methodist
- *Birch, F. R., Wesleyan Methodist
- Birkel, A. Henry, staff, Church World Service
- Blomker, Miss Margaret R., Congregational Christian
- Bovenkerk, Henry G., staff, Foreign Missions Conference
- *Bradley, W. P., Seventh-day Adventists
- Brown, Miss Genevieve, United Christian Missionary Society
- Brown, Miss Juanita, Woman's Division of Christian Service, Methodist
- *Brubaker, Leland S., Church of the Brethren
- Brubaker, Mrs. Leland S., Church of the Brethren
- Brumbaugh, T. T., speaker, Methodist
- Brumbaugh, Mrs. T. T., guest
- Buckwalter, I. J., Eastern Mennonite
- *Burman, Mrs. A. L., Woman's Missionary Federation, American Lutheran
- *Cadbury, William W., Society of Friends of Philadelphia
- Cadbury, Mrs. Catherine, Society of Friends of Philadelphia
- Caldwell, Mrs. Emmet E., National Woman's Society, Church of God
- Caldwell, R. W., United Presbyterian
- *Cameron, W. A., Presbyterian Church in Canada
- Campbell, Miss Beatrice A., staff, International Missionary Council
- *Carey, Mrs. Henrietta C., United Society of Friends, Women
- Carleton, Alford, missionary, Aleppo College
- Carman, J. S., missionary, Vellore Christian Medical College
- *Cartwright, Frank T., Methodist
- *Clarke, David S., Seventh Day Baptist
- *Clarke, J. Calvitt, China's Children Fund
- Cleland, W. W., Department of State
- Cleland, Mrs. W. W., guest
- Clemes, William W., staff, Missions Public Relations Office
- *Cogswell, Franklin D., Missionary Education Movement
- *Collyer, Paul A., American Bible Society
- Corbett, Charles H., staff, Foreign Missions Conference
- *Corbett, Mrs. Charles H., Presbyterian U. S. A.
- *Cothen, Grady, Southern Baptist
- *Crandall, Mrs. Clarence, Women's Society, Seventh Day Baptist
- Cressy, Earl H., guest, Hartford Seminary Foundation
- Cressy, Mrs. Earl H., guest
- Cross, R. M., staff, Foreign Missions Conference
- Cross, Mrs. R. M., guest
- *Currier, Raymond P., American Leprosy Missions
- Daihl, R. H., Churches of God
- *Daniels, Mrs. Ella M., Free Methodist
- Daugherty, Milton L., Presbyterian U. S.
- Decker, J. W., staff, International Missionary Council
- *Dengate, Mrs. C. W., Women's Baptist Foreign Missionary Boards of Canada

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- *Diehl, Miss Nona M., Women's Missionary Society, United Lutheran
- *Dixen, M. C., Santal Mission
- *Dixon, L. A., Church of England in Canada
- *Dodds, J. L., Presbyterian U. S. A.
- Dohse, Miss June, staff, Foreign Missions Conference
- Donald, C. D., United Church of Canada
- Donohugh, Thomas S., guest, Golden Rule Foundation
- Downes, E. Sheldon, missionary, Assam
- Drescher, Miss Mildred G., staff, Foreign Missions Conference
- *Dudley, Raymond A., Congregational Christian
- *Eastwood, Walter H., Presbyterian U. S. A.
- Eisenberg, Miss Winifred V., staff, Missionary Research Library
- Ericsson, Mrs. J. V., Augustana Lutheran
- Eschbach, C. B., Evangelical United Brethren
- Evans, Mrs. James M., fraternal delegate, United Council of Church Women
- Fagley, Richard M., speaker, Federal Council of Churches
- Fairfield, Wynn C., staff, Foreign Missions Conference
- Fairfield, Mrs. Wynn C., guest
- Farnum, Marlin D., Northern Baptist
- Fenn, Henry C., guest, Yale Institute of Far Eastern Languages
- Fenn, William P., fraternal delegate, United Board for Christian Colleges in China
- *Fiedler, Fred J., United Lutheran
- Fisher, Royal H., staff, Foreign Missions Conference
- *Flory, Wendell, Church of the Brethren
- *Fondell, Elmer W., Evangelical Mission Covenant
- Forman, Douglas N., staff, Foreign Missions Conference
- *Forsyth, Miss Margaret E., National Board, Y. W. C. A.'s
- *Foster, S. A., United Presbyterian
- *Fowler, J. Earl, Protestant Episcopal
- *Fricke, T. P., American Lutheran
- *Fridell, Elmer A., Northern Baptist
- *Fulton, C. Darby, Presbyterian U. S.
- *Gallagher, D. H., United Church of Canada
- Gallivan, Miss Helen, staff, Foreign Missions Conference
- Gammack, Miss Ellen B., Woman's Auxiliary, Protestant Episcopal
- *Garber, Henry F., Eastern Mennonite
- *Garrison, Searcy, Southern Baptist
- *Gebhardt, G. H., Evangelical and Reformed
- Gebhardt, Mrs. G. H., guest
- *Gibson, Miss Henrietta, officer, Foreign Missions Conference
- Gilbert, H. L., United Lutheran
- Gilbert, Mrs. H. L., guest
- Gilbert, Miss Jane, guest, Missionary Education Movement
- *Gilbert, Miss Janet, Women's Society, Evangelical United Brethren
- Gillespie, Richard T., Presbyterian U. S.
- Glover, Mrs. C. N., staff, Foreign Missions Conference
- Gordon, Miss Florence, staff, Foreign Missions Conference
- *Gotwald, L. A., United Lutheran
- *Grice, E. E., United Presbyterian
- Groner, Miss Edith L., fraternal delegate, United Council of Church Women
- *Haberyan, Mrs. Henry D., Board of Woman's Work, Presbyterian U. S.
- Haines, Miss Ruth, staff, Committee on Friendly Relations Among Foreign Students
- Hamilton, Mrs. B. W., fraternal delegate, United Council of Church Women
- *Hamilton, Kenneth G., Moravian
- *Hanson, Ralph P., Evangelical Mission Covenant
- *Hanson, Richard E., Methodist
- Hays, Mrs. John, staff, Foreign Missions Conference
- *Heath, Mrs. Anne E., Woman's Missionary Society, African Methodist Episcopal
- Hibbs, Mrs. Henry C., Presbyterian U. S.
- *Higdon, E. K., United Christian Missionary Society
- Higginbottom, Sam, guest, Christian Service Training Center
- Higginbottom, Mrs. Sam, guest, Christian Service Training Center
- *Hillyer, H. S., Canadian Baptist
- Hoffmann, Conrad, Jr., staff, International Missionary Council
- *Hoggard, J. C., African Methodist Episcopal Zion
- Hoggard, Mrs. J. C., guest
- Holkeboer, Miss Tena, Reformed Church in America
- Holthausen, Miss Jean, staff, Foreign Missions Conference
- *Hopkins, Garland Evans, Methodist
- Hopkins, Robert, guest, Golden Rule Foundation
- Horner, Norman A., Presbyterian U. S. A.
- Howden, H. R., guest, Church of England in Canada
- Hull, Miss Marion, Reformed Church in America
- *Hume, E. H., Yale-in-China
- Hunter, Armstrong, Congregational Christian
- *Jackson, Mrs. Abbie Clement, Woman's Society, African Methodist Episcopal Zion
- Jacob, E. O., Student Volunteer Movement
- Jensen, K. R., Evangelical Lutheran
- *Johnson, E. H., Student Volunteer Movement

* Voting members of the Conference.

PERSONNEL

- Johnson, Miss Hazel, guest, Free Methodist
 Johnston, G. Deane, Presbyterian Church in Canada
 Jones, Miss Irene A., Woman's Northern Baptist
 Jones, Miss Nellie M., Free Methodist
 Jones, Tracy K., Jr., speaker, Methodist, missionary, China
 *Keasling, Ernest, Free Methodist
 Keasling, Mrs. Ernest, guest
 Kemp, Miss Eva Deane, Woman's Division of Christian Service, Methodist
 King, Mrs. Charles G., guest
 *Knapp, Forrest L., World Council of Christian Education
 *Knutson, M. S., Evangelical Lutheran
 Kohl, Mrs. Walter, Evangelical and Reformed
 Kok, Gerard P., guest, Yale Institute of Far Eastern Languages
 *Konsterlie, Peder, Lutheran Board of Missions
 *Kortz, Edwin W., Moravian
 *Krecker, J. W., Evangelical United Brethren
 Laidler, Mrs. George, Woman's Auxiliary, Church of England in Canada
 *Lamson, Byron S., Free Methodist
 Landis, Miss Ruth T., Women's Guild, Evangelical and Reformed
 Laubach, Frank C., staff, Foreign Missions Conference
 Laubach, Robert, staff, Foreign Missions Conference
 *Laughland, Mrs. James, Woman's Missionary Society, United Church of Canada
 *Leber, Charles T., Presbyterian U. S. A.
 *Lee, Miss Elizabeth, Woman's Division of Christian Service, Methodist
 *Lefever, C. H., Churches of God
 Lehman, C. K., Mennonite Board of Missions and Charities
 Lehmann, Miss Katharine, Women's Missionary Federation, American Lutheran
 Leiper, Henry Smith, fraternal delegate, World Council of Churches
 *Lindell, Paul J., World Mission Prayer League
 Link, Mrs. Nora W., Woman's Missionary Society, African Methodist Episcopal
 *Lister, Miss Anna, American University at Cairo
 *Long, Garis T., Southern Baptist
 *Luben, B. M., Reformed Church in America
 *Lyon, Miss Sarah Scudder, Vellore Christian Medical College Board
 *Lytle, Robert N., Wesleyan Methodist
 *McConnell, Miss Dorothy, Woman's Division of Christian Service, Methodist
 *McKay, M. Ray, Southern Baptist
 *McKeith, David, Jr., Congregational Christian
 *McKinney, C. S., Southern Baptist
 McMullen, Robert J., fraternal delegate, United Board for Christian Colleges in China
 Mack, S. Franklin, staff, Foreign Missions Conference
 MacLeod, Mrs. W. Murdoch, fraternal delegate, United Council of Church Women
 *Means, Frank K., Southern Baptist
 Meeker, Arthur, guest
 *Michel, Frederick J., Laymen's Missionary Movement
 Millen, Miss Nina, Missionary Education Movement
 *Millen, William, United Presbyterian
 Miller, Ernest E., guest, Mennonite Board of Missions and Charities
 Miller, Miss Ruth, fraternal delegate, Japan International Christian University Foundation
 *Mills, V. J. R., China's Children Fund
 Mills, W. Plumer, missionary, China
 Moomaw, I. W., staff, Foreign Missions Conference
 Moore, A. D., staff, Foreign Missions Conference
 Mow, Miss Anetta C., Church of the Brethren
 Myers, Harry S., fraternal delegate, United Stewardship Council
 Nace, I. George, fraternal delegate, Home Missions Council
 Nelson, William C., Evangelical and Reformed Church
 *North, Eric M., American Bible Society
 North, Mrs. Eric M., guest
 Orton, Miss Hazel V., guest, Missionary Education Movement
 *Palmer, Stephen, Presbyterian U. S. A.
 *Pannabecker, S. F., General Conference, Mennonite
 *Peeler, Mrs. Banks J., Women's Guild, Evangelical and Reformed
 *Pelton, Miss Laura K., Women's Missionary Society, Presbyterian Church in Canada
 *Perry, Mrs. Oclair G., National Woman's Missionary Society, Church of God
 *Pillman, Miss Marion, Augustana Lutheran
 Proffen, E. F., United Lutheran
 Quay, James K., Chaplain
 Rajamanickam, Miss Vimala, guest, India
 *Ransom, Miss Ruth, Reformed Church in America
 Reed, Glenn P., United Presbyterian
 *Reid, W. W., Methodist
 Reisner, John H., staff, Foreign Missions Conference
 Reissig, Herman F., guest
 Replogle, Mrs. Ruth, American Friends
 *Robinson, Miss Louise, Woman's Division of Christian Service, Methodist
 Romig, T. F., missionary, China
 Ross, Emory, staff, Foreign Missions Conference
 *Rossing, T. H., Evangelical Lutheran Church

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PERSONNEL

- *Rudisill, J. E., United Lutheran
- Rudisill, Mrs. J. E., guest
- *Ruland, L. S., Presbyterian U. S. A.
- Rycroft, W. Stanley, staff, Foreign Missions Conference
- Sardeson, O. A., guest
- *Sardeson, Mrs. Orville A., St. Christopher's Training College
- *Schmoker, J. Benjamin, Committee on Friendly Relations Among Foreign Students
- Schmoker, Mrs. J. Benjamin, guest
- *Schroeder, Mrs. John C., Congregational Christian
- *Scofield, Fon H., Southern Baptist
- Seabury, Miss Ruth, guest
- Seamans, Harry W., Department of State
- *Sears, Mrs. Charles H., Woman's Northern Baptist
- Shacklock, Floyd C., Methodist
- *Shafer, Luman J., Reformed Church in America
- *Shank, Miss Hazel F., Woman's Northern Baptist
- *Shannon, Miss Margaret, Presbyterian U. S. A.
- Shannon, Miss Olive, guest, Free Methodist
- Sherman, Arthur M., guest
- *Sherman, Mrs. Arthur M., Woman's Auxiliary, Protestant Episcopal
- Shirk, Miss Helen M., United Lutheran
- Showers, Mrs. J. B., Women's Society, Evangelical United Brethren
- Shrader, Ralph, guest
- Sibley, Mrs. Harper, fraternal delegate, United Council of Church Women
- Skoglund, John E., Northern Baptist
- *Smith, J. Edgar, Church of God
- Smith, John C., guest, Presbyterian U. S. A.
- Smith, Merlin G., Free Methodist
- Spencer, Harry C., guest
- Standley, Miss Doris H., staff, International Missionary Council
- *Stauffer, A. D., Congregational Christian
- Stauffer, Milton T., guest, John Milton Society for the Blind
- Stevens, Miss Dorothy A., guest
- Stevenson, A. Russell, United Presbyterian
- *Stinson, Miss Elizabeth, Woman's Division of Christian Service, Methodist
- Street, T. Watson, Presbyterian U. S.
- Stuber, Stanley I., staff, Church World Service
- Sunder Rao, Mark, guest, India
- *Swanson, S. Hjalmar, Augustana Lutheran
- *Sweet, Lennig, International Committee Y. M. C. A.'s
- *Syrdal, R. A., Evangelical Lutheran
- *Taylor, Mrs. Hugh D., Woman's Missionary Society, United Church of Canada
- *Thompson, Frederick H., Congregational Christian
- Thompson, Mrs. Frederick H., guest
- Tipton, Miss Ruth, staff, Foreign Missions Conference
- *Titus, Frank, Protestant Episcopal
- Tong, Walter C., Congregational Christian
- Trout, Miss Jessie, United Christian Missionary Society
- Turkington, William D., Free Methodist
- *Turner, Edward, Protestant Episcopal
- *Twente, T. H., Evangelical and Reformed
- Utter, G. Benjamin, Seventh Day Baptist
- Vandersall, H. W., American University at Cairo
- *Van Dusen, Henry P., Presbyterian U. S. A.
- Van Ess, Mrs. John, guest, Reformed Church in America
- Van Horne, Miss Marion, Reformed Church in America
- Van Kirk, Walter, fraternal delegate, Federal Council of Churches
- Van Kirk, Mrs. Walter, guest
- *Ward, Mrs. Mae Yoho, United Christian Missionary Society
- Warner, Paul F., missionary, Japan
- Warner, Mrs. Paul F., missionary, Japan
- Watters, A. C., United Christian Missionary Society
- Watts, H. G., Church of England in Canada
- Weddell, Miss Sue, staff, Foreign Missions Conference
- Whale, Miss Mary, Women's Missionary Society, Presbyterian Church in Canada
- Whiffen, Miss Marie L., staff, Foreign Missions Conference
- Wigginton, Mrs. Frank C., Woman's Northern Baptist
- Wilson, J. Christy, Presbyterian U. S. A.
- *Wilson, Jesse R., Northern Baptist
- Wilson, Norris, Congregational Christian
- Wilson, Mrs. Norris, guest
- *Wodehouse, Mrs. R. E., Woman's Auxiliary, Church of England in Canada
- Wysham, William, guest
- Wysner, Miss Glora M., staff, International Missionary Council
- *Yocum, C. M., officer, Foreign Missions Conference
- Young, Herrick B., speaker, Presbyterian U. S. A.
- *Ziegler, S. G., Evangelical United Brethren
- *Ziemann, P. P. W., Canadian Baptist
- Zwayer, Wayland, staff, Church World Service

* Voting members of the Conference.

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February 15, 1950

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W. W. CLEMES, *Director, Missions Public Relations Office*

WINIFRED V. EISENBERG, *Librarian, Missionary Research Library*

S. FRANKLIN MACK, *Acting Secretary, Radio, Visual Education and Mass Communication Committee, by courtesy of Board of Foreign Missions of Presbyterian Church U.S.A.*

GLORA M. WYSNER, *Near East Committee, by courtesy of International Missionary Council*

WAYLAND ZWAYER, *Secretary for Europe of Church World Service, Inc.*

COMMITTEE ORGANIZATION

COMMITTEE OF REFERENCE AND COUNSEL

(This is the corporation for the Foreign Missions Conference. It is incorporated under the laws of the State of New York, Chapter 699, enacted into law June 1, 1917. *The legal title is: "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc."*)

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Recording Secretary, NONA M. DIEHL

Treasurer, HENRIETTA GIBSON

Executive Secretary for CRC, WYNN C. FAIRFIELD

Chairman of the Secretarial Council, WYNN C. FAIRFIELD

Vice-Chairman of the Secretarial Council, SUE WEDDELL

Staff: Secretaries for General Administration and Acting Secretaries, as listed under Officers of the Conference

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* Members of elected classes serve until the Annual Meeting following their year.

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R. L. ARCHER, Southeast Asia Committee
JAMES E. WHITNEY, Treasurers Committee
ERIC M. NORTH, Committee on World Literacy and Christian Literature

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CHARLES T. LEBER, Arrangements for Fifty-seventh Annual Meeting
L. S. RULAND, English-Speaking Union Churches Overseas
MRS. ARTHUR M. SHERMAN, Executive
MARGARET SHANNON, Interchange of Christian Leadership
M. O. WILLIAMS, Missionary Personnel
HAZEL F. SHANK, Nominating
A. D. STAUFFACHER, Public Relations
RAYMOND A. DUDLEY, Research
RUTH RANSOM, Special Program and Funds

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CHARLES H. CORBETT	CHARLES W. RANSON
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COMMITTEE OF NINE ON DRAFTING BY-LAWS—*Glenn P. Reed, *Chairman*; *Wynn C. Fairfield, *Executive*; *Sue Weddell, *Executive*; *Raymond A. Dudley, C. Darby Fulton, *Luther A. Gotwald, Byron S. Lamson, Elizabeth M. Lee, Frank K. Means, L. S. Ruland, R. A. Syrdal.

*Representatives to represent FMC in relations with Planning Committee of National Council.

ORGANIZATION OF THE CONFERENCE

FMC REPRESENTATIVES ON INTER-AGENCY COMMITTEES AND ORGANIZATIONS

Appointed by the Conference

CHAUTAUQUA COMMITTEE—T. T. Brumbaugh, G. Q. LeSourd, A. D. Stauffacher, Wynn C. Fairfield, *ex officio*.

CHURCH WORLD SERVICE—Proxy for Foreign Missions Conference as founder member, L. S. Ruland (*alternate proxy*—Elizabeth M. Lee).

General Representatives: Dana M. Albaugh, Elizabeth M. Lee, George W. Sadler, A. L. Warnshuis.

Alternates for General Representatives (to serve in order named): Mrs. Arthur M. Sherman, Luther A. Gotwald, Ruth Ransom, L. J. Shafer, Wynn C. Fairfield.

Staff Representative (consultant) Wynn C. Fairfield (Charles H. Corbett, *alternate*).

JOINT COMMITTEE ON CONFERENCES—Lael A. Henderson, Charles T. Leber, A. D. Stauffacher, Sue Weddell, Jesse R. Wilson.

INTER-COUNCIL FIELD DEPARTMENT—John C. Corbin, Wynn C. Fairfield, E. K. Higdon, Mrs. Abbie Clement Jackson, Irene A. Jones, Frank K. Means, Sue Weddell, Mrs. H. E. Woolever.

INTER-SEMINARY MOVEMENT—Mildred G. Drescher, W. W. Parkinson.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION—Wynn C. Fairfield (Mildred G. Drescher, *alternate*).

INTERNATIONAL MISSIONARY COUNCIL COMMITTEE—Leonard A. Dixon, Wynn C. Fairfield, Luther A. Gotwald, Charles T. Leber, Elizabeth M. Lee, George W. Sadler, Hazel F. Shank.

JOINT COMMITTEE ON MISSIONS PUBLIC RELATIONS OFFICE—Richard T. Baker, Charles H. Corbett, Wynn C. Fairfield, Ellen B. Gammack, S. Franklin Mack, A. D. Stauffacher, Stanley I. Stuber.

JOINT COMMITTEE ON RELIGIOUS LIBERTY—M. T. Rankin, Glenn P. Reed, John E. Skoglund, Heber H. Votaw, A. W. Wasson, Wynn C. Fairfield, *ex officio*.

NATIONAL PEACE CONFERENCE—Mrs. Frank C. Wigginton (Charles H. Corbett, *alternate*), Mrs. C. Franklin Koch (Alfred D. Moore, *alternate*).

NORTH AMERICAN COUNCIL, COLLEGE OF CHINESE STUDIES—Rowland M. Cross, Mildred G. Drescher.

PROTESTANT FILM COMMISSION—Wynn C. Fairfield.

PROTESTANT RADIO COMMISSION—Wynn C. Fairfield, S. Franklin Mack.

Appointed by the Other Body Upon Nomination by the Conference

AMERICAN COMMITTEE ON THE CHRISTIAN APPROACH TO THE JEWS—Leonard A. Dixon, Charles T. Leber.

DEPARTMENT OF INTERNATIONAL JUSTICE AND GOODWILL OF THE FEDERAL COUNCIL OF CHURCHES (for the biennium 1948-1950)—Paul B. Anderson, Richard T. Baker, Mrs. J. D. Bragg, T. T. Brumbaugh, Alice E. Cary, Rowland M. Cross, J. W. Decker, J. L. Dodds, Wynn C. Fairfield, Marlin D. Farnum, Margaret E. Forsyth, Garland E. Hopkins, K. S. Latourette, Charles T. Leber, Dorothy McConnell, Sallie Lou MacKinnon, Alfred D. Moore, Malcolm S. Pitt, Charles W. Ranson, John H. Reisner, John A.

COMMITTEES

Reuling, Emory Ross, W. Stanley Rycroft, Luman J. Shafer, Mrs. Arthur M. Sherman, Harry C. Spencer, Mrs. Leslie E. Swain, A. L. Warnshuis, Sue Weddell, Giora M. Wysner.

JOHN MILTON SOCIETY FOR THE BLIND—*term expires in February 1951*: Rowland M. Cross, William N. Wysham; *term expires in February 1952*: Douglas N. Forman, Giora M. Wysner; *term expires in February 1953*: J. K. Mathews, Mrs. Charles H. Sears.

BOARD OF THE UNITED COUNCIL OF CHURCH WOMEN (for the biennium 1948-1950)—Mrs. A. L. Blackstone, Mrs. F. R. Crawford, Mrs. Ernest Watson Farley, Margaret Flory, Margaret E. Forsyth, Henrietta Gibson, Janet Gilbert, Mrs. Robert K. Gordon, Irene A. Jones, Mrs. Albert G. Parker, Jr., Florence Partridge, Ruth Ransom, Mrs. Arthur M. Sherman, Jessie Trout, Mrs. Hsioh-ren Wei.

WORLD COUNCIL OF CHRISTIAN EDUCATION (nominated to the International Council of Religious Education)—*term expires in February 1951*: J. K. Mathews, H. Kerr Taylor, Sue Weddell, Jane Williams; *term expires in February 1952*: Mildred G. Drescher, Avis Harvey, John A. Reuling, Mrs. Charles H. Sears.

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, Ontario, Canada

The Women's Baptist Foreign Missionary Boards of Canada (representing the Women's
Baptist Foreign Missionary Society of Eastern Ontario and Quebec and the Women's
Baptist Foreign Missionary Society of Ontario West)
MRS. E. B. FIELDING, 70 Lytton Boulevard, Toronto 12, Ontario, Canada

British and Foreign Bible Society in Canada and Newfoundland
REV. W. H. HUDSPETH, 122 Bloor Street, W., Toronto 5, Ontario, Canada

Missionary Society of the Church of England in Canada
REV. CANON L. A. DIXON, 604 Jarvis Street, Toronto 5, Ontario, Canada

The Woman's Auxiliary of the Church of England in Canada
MRS. R. H. SOWARD, 6 DeVere Gardens, Toronto 12, Ontario, Canada

General Board of Missions, Presbyterian Church in Canada
REV. W. A. CAMERON, D.D., 100 Adelaide Street, W., Toronto 1, Ontario, Canada

Women's Missionary Society (W. D.), Presbyterian Church in Canada
MISS LAURA K. PELTON, 100 Adelaide Street, W., Toronto 1, Ontario, Canada

Student Christian Movement of Canada
REV. H. L. PUXLEY, 27 Bedford Road, Toronto 5, Ontario, Canada

Board of Overseas Missions, The United Church of Canada
REV. J. H. ARNUP, D.D., 299 Queen Street, W., Toronto 2B, Ontario, Canada

The Woman's Missionary Society, United Church of Canada
MRS. HUGH D. TAYLOR, 412 Wesley Buildings, Toronto 2B, Ontario, Canada

UNITED STATES

Adventist

*Woman's Home and Foreign Missionary Society of the Advent Christian Denomination
MRS. HELEN W. KEENEY, 5 Whiting Street, Boston 19, Mass.

General Conference of Seventh-day Adventists
REV. E. D. DICK, 6840 Eastern Avenue, N. W., Takoma Park, Washington 12, D. C.

Armenian

Armenian Missionary Association of America, Inc.
REV. P. H. KALFAYAN, 211 West 56th Street, New York 19, N. Y.

Baptist

American Baptist Foreign Mission Society
REV. DANA M. ALBAUGH, 152 Madison Avenue, New York 16, N. Y.

Woman's American Baptist Foreign Mission Society
MISS HAZEL F. SHANK, 152 Madison Avenue, New York 16, N. Y.

Lott Carey Baptist Foreign Mission Convention
REV. WENDELL C. SOMERVILLE, 1501 11th Street, N. W., Washington 1, D. C.

Foreign Mission Board, National Baptist Convention, Inc.
REV. C. C. ADAMS, D.D., 701 South 19th Street, Philadelphia 46, Pa.

* Request for withdrawal pending.

The North American Baptist General Missionary Society, Inc.
REV. H. G. DYMMEL, 7308 Madison Street, Forest Park, Ill.

Seventh Day Baptist Missionary Society
REV. DAVID S. CLARKE, 403 Washington Trust, Westerly, R. I.

The Women's Society of the Seventh Day Baptist General Conference
MRS. J. L. SKAGGS, 110 Randolph Street, Salem, West Va.

*Foreign Mission Board of the Southern Baptist Convention
REV. M. THERON RANKIN, D.D., 2037 Monument Avenue, Richmond 20, Va. (P. O.
Address: Box 5148, Richmond 20, Va.)

Bible Society

American Bible Society
REV. ERIC M. NORTH, PH.D., 450 Park Avenue, New York 22, N. Y.

Brethren

Foreign Mission Board of the Brethren in Christ Church
REV. GRAYBILL WOLGEMUTH, Mount Joy, Pa.

General Brotherhood Board, Church of the Brethren, Commission on Foreign Missions
REV. LELAND S. BRUBAKER, D.D., 22 South State Street, Elgin, Ill.

Brethren, United

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

China's Children Fund, Inc.

China's Children Fund, Inc.
MR. J. CALVITT CLARKE, Main Street at Fifth, Richmond, Va.

Christian Institutions of Higher Learning

The American University at Cairo
MR. WARD N. MADISON, 801 Land Title Building, Philadelphia 10, Pa.

American Section of the Board of Governors of St. Christopher's Training College,
Inc., Madras, India
MISS LUCILE COLONY, 150 Fifth Avenue, New York 11, N. Y.

Vellore Christian Medical College Board (North American Section)
MISS SARAH SCUDDER LYON, 156 Fifth Avenue, New York 10, N. Y.

Yale-in-China Association, Inc.
MISS RACHEL A. DOWD, 905A Yale Station, New Haven 15, Conn.

Christian Literature

Committee on Christian Literature for Women and Children in Mission Fields, Inc.
MISS IRENE SHEPPARD, Pine Plains, Dutchess County, N. Y.

Church of God

The Missionary Board of the Church of God
REV. ADAM W. MILLER, 1303 East Fifth Street, Box 607, Anderson, Ind.

National Woman's Missionary Society of the Church of God
MRS. OCIE G. PERRY, 3900 14th Street, N. W., Washington, D. C.

Churches of God

Board of Missions of the General Eldership, Churches of God in North America
REV. C. H. LEFEVER, 342 West Chestnut Street, Lancaster, Pa.

* Request for withdrawal pending.

Congregational

American Board of Commissioners for Foreign Missions
REV. DAVID McKEITH, JR., D.D., 14 Beacon Street, Boston 8, Mass.

Woman's Board of Missions for the Pacific Islands
MRS. DOROTHY P. CHONG, P. O. Box 150, Honolulu 10, T. H.

Disciples

The United Christian Missionary Society
REV. C. M. YOCUM, D.D., 222 South Downey Avenue, Indianapolis 7, Ind.

Episcopal, Protestant

National Council, Protestant Episcopal Church
RT. REV. JOHN B. BENTLEY, 281 Fourth Avenue, New York 10, N. Y.

The Woman's Auxiliary to the National Council of the Protestant Episcopal Church
MRS. ARTHUR M. SHERMAN, 281 Fourth Ave., New York 10, N. Y.

Episcopal, Reformed

Board of Foreign Missions of the Reformed Episcopal Church
REV. EDWIN A. BUSTARD, D.D., 825 North Street, Collingdale, Pa.

Evangelical

Board of Missions of the Evangelical United Brethren Church (Department of World Missions)
REV. CARL HEINMILLER, 1409 U. B. Building, Dayton 2, Ohio

Women's Society of World Service of the Evangelical United Brethren Church
MISS JANET GILBERT, 1412-1420 U. B. Building, Dayton 2, Ohio

Evangelical Mission Covenant Church of America
REV. THEODORE W. ANDERSON, Pres., 5101 N. Francisco Avenue, Chicago 25, Ill.
REV. RALPH P. HANSON, 5101 N. Francisco Avenue, Chicago 25, Ill.

Evangelical and Reformed

Board of International Missions Evangelical and Reformed Church
REV. DOBBS F. EHLMAN, Ph.D., 905 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

The Women's Guild of the Evangelical and Reformed Church
MISS FLORENCE A. PARTRIDGE, 2969 West 25th Street, Cleveland 13, Ohio

Friends

American Friends Board of Missions
MR. MERLE L. DAVIS, 101 South Eighth Street, Richmond, Ind.

Friends Africa Gospel Mission
MRS. SYLVESTER CHANEL, 611 South Vine Street, Wichita 12, Kan.

United Society of Friends Women
MRS. HELEN E. WALKER, 10304 Kimbark Ave., Whittier, Calif.

Mission Board of the Religious Society of Friends of Philadelphia and Vicinity
MR. SYLVAN E. WALLEN, 304 Arch Street, Philadelphia 6, Pa.

Holiness

*Missionary Board, Church of God (Holiness)
REV. R. L. KIMBROUGH, Route 2, Overland Park, Kan.

Foreign Missionary Department, Pilgrim Holiness Church
REV. R. G. FLEXON, 226-230 East Ohio Street, Indianapolis 4, Ind.

Laymen's Missionary Movement

Laymen's Missionary Movement of North America, Inc.
MR. F. J. MICHEL, 19 S. LaSalle Street, Chicago 3, Ill.

* Request for withdrawal pending.

Leprosy Missions

American Leprosy Missions, Incorporated
E. R. KELLERSBERGER, M.D., 156 Fifth Avenue, New York 10, N. Y.

Lutheran

Board of Foreign Missions of the American Lutheran Church
REV. THEODORE P. FRICKE, 57 E. Main Street, Columbus 15, Ohio

Women's Missionary Federation, American Lutheran Church
MISS KATHERINE LEHMANN, 57 East Main Street, Columbus 15, Ohio

The Board of Foreign Missions of the Augustana Lutheran Church
REV. S. H. SWANSON, D.D., 2445 Park Avenue, Minneapolis 4, Minn.

Board of Foreign Missions of the Evangelical Lutheran Church
REV. ROLF A. SYRDAL, D.D., 425 South Fourth Street, Minneapolis 15, Minn.

Lutheran Board of Missions (of the Lutheran Free Church)
REV. PEDER KONSTERLIE, 2122 Riverside Avenue, Minneapolis 4, Minn.

The Santal Mission of the Northern Church—American Branch
REV. M. C. DIXEN, 401 Cedar Avenue, Minneapolis 4, Minn.

The Board of Foreign Missions of The United Lutheran Church in America
REV. LUTHER A. GOTWALD, D.D., 231 Madison Avenue, New York 16, N. Y.

The Women's Missionary Society of The United Lutheran Church in America
MISS NONA M. DIEHL, 1228 Spruce Street, Philadelphia 7, Pa.

McAll Association

American McAll Association
MISS ELIZABETH CONGDON, American McAll Association, Oak Lawn, R. I.

Mennonite

Board of Foreign Missions of The General Conference of the Mennonite Church of North America
REV. HOWARD G. NYCE, Pretty Prairie, Kan.

Eastern Mennonite Board of Missions and Charities
REV. ORIE O. MILLER, Akron, Pa.

Mennonite Board of Missions and Charities
BISHOP J. D. GRABER, 1711 Prairie Street, Elkhart, Ind.

Board of Foreign Missions, Mennonite Brethren in Christ of Pennsylvania
REV. T. D. GEHRET, 334 E. Union Boulevard, Bethlehem, Pa.

United Missionary Society of Mennonite Brethren in Christ
REV. R. P. DITMER, 506 South Arlington Avenue, Springfield, Ohio

Congo Inland Mission
REV. C. E. REDIGER, 4612 South Woodlawn Ave., Chicago 15, Ill.

Methodist

Board of Missions and Church Extension of The Methodist Church
Division of Foreign Missions
REV. EUGENE L. SMITH, Ph.D., 150 Fifth Avenue, New York 11, N. Y.

Woman's Division of Christian Service, Foreign Department
MISS LOUISE ROBINSON, 150 Fifth Avenue, New York 11, N. Y.

Board of Home and Foreign Missions of the African Methodist Episcopal Church
REV. L. L. BERRY, D.D., 112 West 120th Street, New York 27, N. Y.

Woman's Missionary Society, African Methodist Episcopal Church
MRS. NORA W. LINK, 716 South 19th Street, Philadelphia 46, Pa.

Department of Foreign Missions, African Methodist Episcopal Zion Church
DR. D. C. POPE, 1421 U Street, N. W., Washington 9, D. C.

Woman's Home and Foreign Missionary Society, African Methodist Episcopal Zion Church
MRS. ABBIE CLEMENT JACKSON, 2303 W. Chestnut St., Louisville 11, Ky.

The General Missionary Board of the Free Methodist Church of North America (Illinois Corporation)
REV. BYRON S. LAMSON, Winona Lake, Ind.

Foreign Department, Wesleyan Methodist Missionary Society
REV. F. R. BIRCH, 330 East Onondaga Street, Syracuse 2, N. Y.

Metropolitan Church Association

Metropolitan Church Association, Inc.
REV. CHARLES SAMMIS, 200 South Grand Ave., Waukesha, Wis.

Missionary Education

Missionary Education Movement of the United States and Canada
MR. FRANKLIN D. COGSWELL, D.C.S., 156 Fifth Avenue, New York 10, N. Y.

Moravian

Board of Foreign Missions of the Moravian Church in America
RT. REV. KENNETH G. HAMILTON, 69 West Church Street, Bethlehem, Pa.

Nazarene

The Department of Foreign Missions of the General Board of the Church of the Nazarene
REV. REMISS REHFELDT, 2923 Troost Avenue, Kansas City 10, Mo.

Pentecostal

The General Council of the Assemblies of God (Foreign Missions Department)
REV. NOEL PERKIN, 336 West Pacific Street, Springfield, Mo.

Presbyterian

Foreign Missions and Overseas Interchurch Service, (The Board of Foreign Missions), of the Presbyterian Church in the United States of America
REV. CHARLES T. LEBER, D.D., 156 Fifth Avenue, New York 10, N. Y.

Board of World Missions of the Presbyterian Church in the United States
REV. C. DARBY FULTON, D.D., 113 Sixteenth Avenue, S., Nashville 1, Tenn. (P. O. Address: Box 330, Nashville 1, Tenn.)

Board of Woman's Work, Presbyterian Church in the United States
MISS JANIE W. MCGAUGHEY, Henry Grady Building, Atlanta 3, Ga.

Board of Foreign Missions of the Associate Reformed Presbyterian Church
REV. E. GETTYS, Doraville, Ga.

The Board of Foreign Missions of the Cumberland Presbyterian Church, Inc.
MISS HELEN DEAL, Crosstown Station, Box 5746, Memphis, Tenn.

The Board of Foreign Missions of the United Presbyterian Church of North America
REV. GLENN P. REED, D.D., 600 Schaff Building, 1505 Race Street, Philadelphia 2, Pa.

The Women's General Missionary Society of the United Presbyterian Church of North America
MRS. ARTHUR B. MCBRIDE, 847 Thorn Street, Sewickley, Pa.

Reformed

Board of Foreign Missions of the Reformed Church in America
MR. F. M. POTTER, L. H. D., 156 Fifth Avenue, New York 10, N. Y.

Schwenkfelder

The Home and Foreign Board of Missions of the Schwenkfelder Church in the United States of America
REV. H. K. HEEBNER, 2509 North 30th Street, Philadelphia 32, Pa.

Students

Committee on Friendly Relations Among Foreign Students
MR. J. BENJAMIN SCHMOKER, 291 Broadway, New York 7, N. Y.

Student Volunteer Movement for Christian Missions
REV. E. H. JOHNSON, 156 Fifth Avenue, New York 10, N. Y.

Tract Society

American Tract Society, Inc., 21 W. 46th Street, New York 19, N. Y.

World Council of Christian Education

World Council of Christian Education
REV. FORREST L. KNAPP, PH.D., 156 Fifth Avenue, New York 10, N. Y.

World Mission Prayer League

World Mission Prayer League
REV. PAUL J. LINDELL, 628 Andrus Building, Minneapolis 2, Minn.

Y. M. C. A.

International Committee of Young Men's Christian Associations
MR. D. F. McCLELLAND, 291 Broadway, New York 7, N. Y.

National Student Council of the Y. M. C. A.s
MR. R. H. EDWIN ESPY, 291 Broadway, New York 7, N. Y.

Y. W. C. A.

The National Board of the Young Women's Christian Associations of the United States
of America (Foreign Division)
MISS MARGARET E. FORSYTH, 600 Lexington Avenue, New York 22, N. Y.

National Student Y. W. C. A.
MISS LEILA W. ANDERSON, 600 Lexington Avenue, New York 22, N. Y.

Boards and Societies Which Are Not Constitutional Members But Have an Affiliated Relationship

Foreign Missionary Society of The Brethren Church
REV. RUSSELL D. BARNARD, 1925 East Fifth Street, Long Beach 4, Calif.

Board of Missions, California Yearly Meeting of Friends Church
DR. DONALD B. SPITLER, P. O. Box 389, Whittier, Calif.

Board of Foreign Missions of the Lutheran Church, Missouri Synod
DR. O. H. SCHMIDT, 3558 South Jefferson Avenue, St. Louis 18, Mo.

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

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

Women's Christian College, Madras, India
MRS. JAMES S. ALLEN, 333 Highland Avenue, Winchester, Mass.

Board of Foreign Missions of the Conference of the Mennonite Brethren Church of
N. A.
MR. A. E. JANZEN, Hillsboro, Kan.

Primitive Methodist Foreign Mission Board
REV. THOMAS W. JONES, 223 Austin Avenue, Wilkes-Barre, Pa.

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

World's Christian Endeavor Union
1201 East Broad St., Columbus 5, Ohio

ENGLISH-SPEAKING CHURCHES OVERSEAS

The Committee on English-Speaking Union Churches Overseas is in correspondence with the following churches and will furnish additional information on request.

EUROPE

FranceParisAmerican Church
GermanyBerlinAmerican Church

NEAR EAST

EgyptCairoAmerican Church
LebanonBeirutAnglo-American Church
TurkeyIstanbulEvangelical Union Church of Pera

BURMA AND PAKISTAN

BurmaRangoonMethodist English Church
PakistanKarachiSt. Andrew's Church

FAR EAST

ChinaHankowUnion Church
 HongkongUnion Church
 Kuliang
 (Foochow) ...Union Church
 NankingUnion Church
 PekingUnion Church
 ShanghaiCommunity Church
 Free Christian Union Church
 Union Church
 TientsinUnion Church
 TsingtaoUnion Church
KoreaSeoulUnion Church
JapanKobeUnion Church
 TokyoUnion Church
 YokohamaUnion Church
Philippines ...ManilaUnion Church
ThailandBangkokPresbyterian Church

LATIN AMERICA

ArgentinaBuenos Aires ...American Church (Methodist)
BoliviaCochabamaUnion Church
BrazilLomasMethodist Church
 Rio de Janeiro ..Union Church
 São PauloFellowship Community Church
Canal Zone ...BalboaUnion Church
 CristobalUnion Church
 GamboaUnion Church
 GatunUnion Church
 MargueritaUnion Church
 Pedro Miguel ..Union Church
ChileSantiagoUnion Church
 ValparaisoUnion Church (Church of Scotland)
ColombiaBogotáUnion Church
 MedellínUnion Church
CubaHavanaMethodist Church (English-speaking services)
 Isle of PinesUnion Church, Santa Barbara

Dominican Republic	... Ciudad Trujillo	First Dominican Evangelical Church (English-speaking services)
Guatemala	... Guatemala City	Union Church
Mexico	..... Mexico City	Union Evangelical Church
	Monterrey	..... Union Church
Netherlands		
West Indies	Lago	..... Community Church
Peru	..... Lima	..... Union Church
Puerto Rico	.. San Juan	..... Union Church
Uruguay	..... Montevideo	..... Methodist Church
Venezuela	.... Caracas	..... American Church
	San Tomé	..... Union Church

Guatemala Guatemala City . Union Church

MexicoMexico CityUnion Evangelical Church

Monterrey Union Church

Netherlands

West Indies.LagoCommunity Church

West Indies: Lago	Community S.
Peru	Lima Union Church

Puerto Rico .. San Juan Union Church

Uruguay Montevideo Methodist Church

Venezuela Caracas American Church

San Tomé Union Church

THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Revised to include actions taken at the Fifty-sixth Annual Meeting, Buck Hill Falls, January 10-13, 1950

PREAMBLE

Organized missionary cooperation in North America began in 1893. The Foreign Missions Conference of North America and its Committee of Reference and Counsel are the developing instruments of that cooperation, dedicated to the spread of the Christian evangel throughout the world.

ARTICLE I. NAME AND ORGANIZATION

The name of this organization is the Foreign Missions Conference of North America, hereinafter referred to as the Conference, having as members the mission boards, societies and agencies of the United States and Canada engaged in Christian service overseas which are listed below in this Article and such other similar organizations as may hereafter be admitted to membership as provided elsewhere in this Constitution. Such member organizations are hereinafter called Boards.

The members of this Conference are:

*Woman's Home and Foreign Missionary Society of the Advent Christian Denomination
Board of Home and Foreign Missions of the African Methodist Episcopal Church
Woman's Missionary Society, African Methodist Episcopal Church
Department of Foreign Missions, African Methodist Episcopal Zion Church
Woman's Home and Foreign Missionary Society, African Methodist Episcopal Zion Church
American Baptist Foreign Mission Society
Woman's American Baptist Foreign Mission Society
American Bible Society
American Board of Commissioners for Foreign Missions
Woman's Board of Missions for the Pacific Islands
American Friends Board of Missions
Board of Foreign Missions of the American Lutheran Church
Women's Missionary Federation, American Lutheran Church
American McAll Association
American Mission to Lepers, Incorporated
American Tract Society, Inc.
The American University at Cairo
Armenian Missionary Association of America, Inc.
The General Council of the Assemblies of God (Foreign Missions Department)
Board of Foreign Missions of the Associate Reformed Presbyterian Church
The Board of Foreign Missions of the Augustana Lutheran Church
Foreign Mission Board of the Brethren in Christ Church
British and Foreign Bible Society in Canada and Newfoundland
Canadian Baptist Foreign Mission Board
Women's Baptist Foreign Missions Boards of Canada

* Request for withdrawal pending.

China's Children Fund, Inc.
 General Brotherhood Board, Church of the Brethren Commission on Foreign Missions
 Missionary Society of the Church of England in Canada
 The Woman's Auxiliary of the Missionary Society of the Church of England in Canada
 The Missionary Board of the Church of God
 National Woman's Missionary Society of the Church of God
 *Missionary Board, Church of God (Holiness)
 Board of Missions of the General Eldership, Churches of God in North America
 The Department of Foreign Missions of the General Board of the Church of the Nazarene
 Committee on Christian Literature for Women and Children in Mission Fields, Inc.
 Committee on Friendly Relations Among Foreign Students
 Congo Inland Mission
 The Board of Foreign Missions of the Cumberland Presbyterian Church, Inc.
 Board of Foreign Missions of the Evangelical Lutheran Church
 The Evangelical Mission Covenant Church of America
 Board of International Missions of the Evangelical and Reformed Church
 The Women's Guild of the Evangelical and Reformed Church
 Board of Missions of the Evangelical United Brethren Church
 (Department of World Missions)
 Women's Society of World Service of the Evangelical United Brethren Church
 The General Missionary Board of the Free Methodist Church of North America (Illinois Corporation)
 Friends Africa Gospel Mission
 United Society of Friends Women
 Mission Board of the Religious Society of Friends of Philadelphia and Vicinity
 Laymen's Missionary Movement of North America (Inc.)
 Lott Carey Baptist Foreign Mission Convention
 Lutheran Board of Missions (of the Lutheran Free Church)
 Board of Foreign Missions of the General Conference of the Mennonite Church of North America
 Mennonite Board of Missions and Charities
 Eastern Mennonite Board of Missions and Charities
 United Missionary Society of Mennonite Brethren in Christ
 Board of Foreign Missions, Mennonite Brethren in Christ of Pennsylvania
 Board of Missions and Church Extension of The Methodist Church. Division of Foreign Missions
 Board of Missions and Church Extension of The Methodist Church. Woman's Division of Christian Service
 Metropolitan Church Association, Inc.
 Missionary Education Movement of the United States and Canada
 Foreign Mission Board, National Baptist Convention, Inc.
 The North American Baptist General Missionary Society, Inc.
 Board of Foreign Missions of the Moravian Church of America
 Foreign Missionary Department, Pilgrim Holiness Church
 General Board of Missions, Presbyterian Church in Canada

* Request for withdrawal pending.

Women's Missionary Society, W. D., of the Presbyterian Church in Canada
 Executive Committee of Foreign Missions, Presbyterian Church in the
 United States
 Committee on Woman's Work, Presbyterian Church in the United States
 The Board of Foreign Missions of the Presbyterian Church in the United
 States of America
 National Council, Protestant Episcopal Church
 The Woman's Auxiliary to the National Council of the Protestant Epis-
 copal Church
 Board of Foreign Missions of the Reformed Church in America
 The Board of Foreign Missions of the Reformed Episcopal Church
 American Section of the Governing Board of Saint Christopher's Training
 College, Inc., Madras, India
 The Santal Mission of the Northern Churches, American Branch
 The Home and Foreign Board of Missions of the Schwenkfelder Church
 in the United States of America
 Seventh Day Baptist Missionary Society
 The Women's Society of the Seventh Day Baptist General Conference
 General Conference of Seventh-day Adventists
 *Foreign Mission Board of the Southern Baptist Convention
 Student Christian Movement of Canada
 Student Volunteer Movement for Christian Missions
 The Woman's Missionary Association, United Brethren in Christ
 The United Christian Missionary Society
 Board of Overseas Missions, The United Church of Canada
 The Woman's Missionary Society, United Church of Canada
 The Board of Foreign Missions of The United Lutheran Church in America
 The Women's Missionary Society of The United Lutheran Church in
 America
 The Board of Foreign Missions of the United Presbyterian Church of
 North America
 The Women's General Missionary Society of the United Presbyterian
 Church of North America
 Vellore Christian Medical College Board (North American Section)
 Foreign Department, Wesleyan Methodist Missionary Society
 World Council of Christian Education
 World Mission Prayer League
 Yale-in-China Association, Inc.
 International Committee of the Young Men's Christian Associations
 National Student Council of the Y. M. C. A.s
 The National Board of the Young Women's Christian Associations of the
 United States of America
 National Student Y. W. C. A.

ARTICLE II. PURPOSE AND FUNCTIONS

SECTION 1. The purpose of the Conference is to provide a medium through which Boards may manifest their essential unity, and by cooperation may promote the effectiveness of their work.

SECTION 2. The functions of the Conference are:

- (a) To provide for conferences of representatives of Boards for consultation and for the presentation and discussion of topics concerning their work;
- (b) To provide for the investigation and study of missionary problems;

* Request for withdrawal pending.

- (c) To foster and promote a science of missions;
- (d) To perform specific tasks as agreed upon by Boards;
- (e) To facilitate cooperation by two or more Boards in any missionary endeavor in which they may desire united action;
- (f) To represent the Boards, or any of them, as may be directed by their representatives, in consultations and cooperative relations with other committees, councils and agencies of the churches, with social, philanthropic and other voluntary groups, and with governments.

SECTION 3. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

ARTICLE III. AUTHORITY

SECTION 1. The Conference shall have authority:

- (a) To regulate its own proceedings in accordance with its Constitution and Act of Incorporation;
- (b) To make By-laws in harmony with its Constitution and Act of Incorporation;
- (c) To elect the necessary officers and members of its staff, to remove them for cause and to fill vacancies;
- (d) To buy, acquire, or receive, by gift, devise or bequest, property, real, personal and mixed;
- (e) To hold, sell and dispose of property;
- (f) To secure, appropriate and administer funds for its work;
- (g) To sue and be sued.

SECTION 2. The Conference represents Boards in the sense of possessing through direct representation unique opportunity for knowing the mind and the policies of the several Boards. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations.

SECTION 3. The Conference being a purely voluntary association of Boards, neither it nor any of its parts has authority to commit Boards to any position, policy or course of action, except as such Boards may request or authorize the Conference so to act and then only within the bounds of such request or authority.

ARTICLE IV. MEETINGS

SECTION 1. The Conference shall hold an annual meeting, and may hold special meetings, at such times and places as the Conference or its Committee of Reference and Counsel (Art. IX) shall designate.

SECTION 2. The meetings of the Conference are not held for the purpose of exploiting or endorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as may be called for by specific action of a particular meeting of the Conference.

ARTICLE V. MEMBERSHIP AND REPRESENTATION

SECTION 1. Any organization desiring to apply for membership in the Conference shall with its application supply a statement of its objectives and principles, a copy of its constitution and by-laws, its articles of incorporation, if any, its latest official report and its financial reports for the five years immediately preceding. The Committee of Reference and Counsel shall examine the application and papers to form a judgment as to whether the objectives and

principles revealed are in harmony with those of the Conference, and shall then make in writing to the Conference Member Boards recommendation for action on the application. Not earlier than three months after the date of such recommendation the Conference may, in annual or special meeting, by a two-thirds vote of the members present and voting, admit the applicant to membership in the Conference.

SECTION 2. Boards shall be entitled to representation in annual and special meetings on the following bases:

(a) From each Board, one elected representative;

(b) From each denominational Board which includes responsibility for the women's foreign mission work of its denomination and which has an annual expenditure for foreign missions exclusive of home base and administrative expense and non-recurring items in excess of \$100,000, one additional elected representative;

(c) From each Board, or from each group of two or more Boards serving a single denomination, one additional elected representative when such Boards' or groups' total annual expenditure for foreign missions exclusive of home base and administrative expense and non-recurring items is successively in excess of each of the following figures: \$250,000; \$500,000; \$1,000,000; and one for each additional \$500,000 over \$1,000,000.

SECTION 3. A woman's foreign missionary organization which is auxiliary to the general missionary organization of its church shall be entitled to membership and representation in annual and special meetings as provided respectively in Section 1 and in Section 2 (a) and (c) of this Article.

SECTION 4. Interdenominational or undenominational Boards of management organized in North America for Christian institutions of higher learning in the mission field shall be eligible for membership as provided in Section 1 of this Article, and as Boards shall each be entitled to have one elected representative in the annual or special meetings.

SECTION 5. Organizations, such as interdenominational agencies which serve the common interest because of their close relation to foreign missionary work, shall be eligible for membership as provided in Section 1 of this Article, and as Boards shall each be entitled to have one elected representative in the annual and special meetings.*

SECTION 6. The Chairman, Vice-Chairmen, Recording Secretary and Treasurer of the Conference shall be *ex officio* members at the annual meeting and at any special meetings with vote. The Chairmen of Representative, Standing and Special Committees and members of the Secretarial Council shall be *ex officio* members at the annual meeting and at any special meetings without vote.

ARTICLE VI. INCORPORATION

The Conference shall be incorporated as it may determine.

ARTICLE VII. ASSEMBLY

The Conference from time to time shall call a foreign missionary assembly of delegates appointed by Boards and of visitors invited by the Conference for

* Boards in this category in 1950 are: (1) The Missionary Education Movement; (2) The Student Volunteer Movement; (3) The Laymen's Missionary Movement; (4) The American Tract Society; (5) World Council of Christian Education; (6) National Council Student Christian Association; (7) National Student Council Y. W. C. A.; (8) Student Christian Movement of Canada; (9) Committee on Friendly Relations Among Foreign Students; (10) American Leprosy Missions, Inc.

the consideration of missionary issues and interests and for the development in the churches of a deepening concern for the missionary enterprise. The assembly's programs shall be arranged by the Conference. These assemblies shall have no legislative functions.

ARTICLE VIII. OFFICERS

SECTION 1. The officers of the Conference shall be a Chairman, two Vice-Chairmen, a Recording Secretary, a Treasurer, one or more secretaries and such other officers as may be required. Their duties shall be those customarily performed by such officers.

SECTION 2. These officers shall be elected by the Conference during its annual meeting upon nomination as provided in the By-laws, and shall serve from the close of that annual meeting until the close of the following annual meeting or until their respective successors are elected.

ARTICLE IX. COMMITTEE OF REFERENCE AND COUNSEL

SECTION 1. The Conference shall have a Committee of Reference and Counsel, hereinafter called the Committee, which shall be composed of (a) the officers of the Conference (not including its salaried secretaries); (b) the Chairmen or Vice-Chairmen of Representative Committees (Art. X) and of Standing Committees (Art. XI); (c) and twenty-four (24) additional members to be elected by the Conference in its annual meeting from among officers and members of the Boards, who shall hold office for a period of three years in groups of eight to be elected annually and who shall constitute the Board of Directors called for in Section 3 of the Act of Incorporation of the Committee of Reference and Counsel of the Foreign Missions Conference of North America.

SECTION 2. Members of the Secretarial Council shall be *ex officio* members of the committee without vote.

SECTION 3. The Committee shall as a rule have quarterly meetings, and may have special meetings, at such times and places as the Conference or the Committee shall determine.

SECTION 4. The Committee shall have *ad interim* all powers of the Conference not restricted by the Act of Incorporation or the Constitution to annual or special meetings of the full Conference.

ARTICLE X. REPRESENTATIVE COMMITTEES

SECTION 1. The Conference may authorize the creation, alteration or discharge of Representative Committees organized for the purpose of forwarding the Boards' interests in different areas or in particular aspects of mission work, or may recognize as Representative Committees groups already functioning in this respect.

SECTION 2. A Representative Committee shall have full liberty to act within the framework of the Conference in accordance with mutually accepted relationships. Participation in the Conference as a Representative Committee carries with it the obligation for mutual consultation on all major matters which directly involve essential interests of the Conference as a whole, or involve those of other Representative Committees, the final responsibility resting with the Conference.

SECTION 3. Representative Committees shall be of two general types: those which are concerned with special geographical areas to be known as Area Com-

mittees, and those which are concerned with special types of service to be known as Functional Committees. Each Representative Committee shall seek to provide opportunities for Boards to counsel and act together on missionary problems pertaining to its particular area or function. It shall consider and seek to forward by appropriate action such cooperative or united work as the participating Boards approve, including any necessary financing and administration both for its basic service and for such special projects as may be undertaken.

SECTION 4. Each Board desiring to participate in the work of a Representative Committee shall designate to serve upon it one or more representatives for such periods as it may wish, subject to the conditions of membership of the Representative Committee. Additional members may be coopted by a Representative Committee according to its rules and procedures, not to exceed in number, however, one-third of the total membership. A Representative Committee so desiring may admit to membership representatives of organizations not members of the Conference. Secretaries of Functional Committees shall be *ex officio* members without vote of Area Representative Committees, and secretaries of Area Committees shall have the same relationship to Functional Committees.

SECTION 5. Activities of Representative Committees shall be reported to the Conference or to its Committee from time to time so that such activities may be known to all Boards and may be correlated by the Conference in all policies affecting the work of the Boards as a whole.

ARTICLE XI. STANDING AND SPECIAL COMMITTEES

The Committee shall appoint such Standing Committees and Special Committees of the Conference as may be required for carrying on its work, and shall fix their duties and procedures. (Standing Committees to be listed in By-laws.)

ARTICLE XII. SECRETARIAL COUNCIL

SECTION 1. The Conference shall have a Secretarial Council composed of its secretaries, the secretaries of its Representative Committees and the secretaries resident in North America of the International Missionary Council. On vote of the Council, Secretaries of Standing or Special Committees of the Conference or of joint committees in which the Conference shares or of organizations recognized by the Conference as serving a similar function, shall be included in its membership. The Chairman and Vice-Chairman of the Secretarial Council shall be designated annually by the Committee upon the nomination of the Council.

SECTION 2. The Secretarial Council shall be responsible for reviewing and for advancing in such ways as it may deem desirable the program of all committees of the Conference; for coordinating related elements of their work; for formulating and proposing new work which it believes desirable; for advising the Conference and its Committee; and for carrying out such responsibilities and exercising such *ad interim* authority as the Conference or its Committee may from time to time delegate to it.

ARTICLE XIII. BUDGET AND FINANCIAL SUPPORT

SECTION 1. The annual budget of the Conference shall include all receipt and expenditure items for the work of (a) the general services, (b) the Representative Area Committees, (c) the Representative Functional Committees, and (d) the related agencies in the support of which the Conference shares. The

budget for general services for the following year after being circulated to the Boards in the coordinated budget, shall be submitted for approval to the annual meeting, which may itself take final action or may refer it with power to the Committee or to the Committee on Finance and Headquarters for final action before the opening of the new fiscal year in the light of fuller information on sources of income.

SECTION 2. All Member Boards shall be expected to share in the financial support of the work of the Conference, except that in the case of Representative Committees only those Boards appointing representatives to any given committee shall be expected to participate in the financing of that committee. Contributions may be sought by the Conference and its committees from other sources if desired.

ARTICLE XIV. QUORUM

Twenty-five voting members shall constitute a quorum at any annual or special meetings of the Conference. Nine voting members shall constitute a quorum at any meeting of the Committee or of the Board of Directors.

ARTICLE XV. AMENDMENTS

Amendments to this Constitution may be proposed at any annual meeting of the Conference or at any meeting of the Committee. Two months' notice in writing of proposed amendments must be given to all Member Boards before action is taken. Subject to this provision, proposed amendments may be adopted at the next annual or special meeting of the Conference by a two-thirds vote of the members present and voting.

THE ACT OF INCORPORATION

AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Laws of New York—By Authority.
Chap. 699.

Became a law June 1, 1917, with the approval of the Governor.
Passed, three-fifths being present.

*The People of the State of New York, represented in Senate and Assembly,
do enact as follows:*

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William 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.

SECTION 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.

SECTION 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.

SECTION 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.

SECTION 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.

SECTION 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.

SECTION 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

Revision including amendments adopted January 10-13, 1950

ARTICLE I. NAME

The name of the Committee shall be the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., hereinafter referred to as the Committee.

ARTICLE II. OBJECT

The object of this Committee shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America, hereinafter referred to as the Conference.

ARTICLE III. OFFICERS

SECTION 1. The officers of the Committee shall be a Chairman, a Vice-Chairman, a Recording Secretary, a Treasurer, one or more secretaries, and such other officers as may be required, of whom the secretaries and the treasurer may be chosen from outside the membership of the Committee, and when so chosen shall be *ex officio* members of the Committee without vote. Representative Committees may recommend to the Conference for election as secretaries of the Conference itself the Executive Secretaries whom they themselves elect. Such Secretaries shall hold office as secretaries of the Conference for such period as they serve as Secretaries of their respective Representative Committees. Other officers shall hold office for one year, or until their successors are elected and qualify.

ARTICLE IV. NOMINATIONS AND ELECTIONS

SECTION 1. The Standing Committee on Nominations shall present at the annual meeting of the Conference a list of nominees for officers of the Conference, for membership on the Committee, and for membership on the Standing Committee on Nominations. In the case of secretaries other than those elected in the first instance by the Representative Committees, the Standing Committee on Nominations shall receive and embody the recommendations of the Committee of Reference and Counsel or of its Standing Committee on Executive Staff. The Committee on its own initiative may fill *ad interim* any vacancies in the positions enumerated in the first sentence except those of Chairman, Vice-Chairmen, and the twenty-four elected members of the Committee.

SECTION 2. The Standing Committee on Nominations shall present at the first meeting of the Committee following the election of its new members at the annual meeting of the Conference a list of nominees for officers of the Committee, for Chairman and Vice-Chairman of the Secretarial Council, for

members and officers of Standing Committees, for those of special committees, for representatives and nominees of the Conference upon all Joint Committees and other organizations, and for any other elective or appointive position the filling of which is not restricted to the Conference in annual or special meeting.

ARTICLE V. DUTIES OF OFFICERS

SECTION 1. The officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

SECTION 2. The Treasurer shall be responsible for the safe custody of all funds of the Conference and its committees and for the disbursements of these funds in accordance with regulations established by the Committee. Funds of the Committee available for investment shall be invested by the Treasurer under the direction of the Committee.

SECTION 3. The Treasurer shall present an annual financial statement at the first meeting of the Committee after the close of the fiscal year (March 31) and at the annual meeting, and interim statements when requested by the Committee. The annual financial statement shall be audited as the Committee may direct.

SECTION 4. The Treasurer and all other officers or employees who handle the funds of the Conference shall give bond in such sum as the Committee may require, the expense therefor to be met from the funds of the Committee.

ARTICLE VI. COMMITTEE ORGANIZATION

SECTION 1. *Standing Committees.*

A. The Committee shall appoint Standing Committees for carrying on the work of the Conference.

B. There shall be the following Standing Committees:

- (1) Arrangements for the Annual Meeting
- (2) English-Speaking Union Churches Overseas
- (3) Executive
- (4) Interchange of Christian Leadership
- (5) Missionary Personnel
- (6) Nominating
- (7) Public Relations
- (8) Research
- (9) Special Program and Funds

C. Other Standing Committees may be created as the Committee deems desirable.

D. Standing Committees shall deal, under the direction of the Committee, with such matters as their titles suggest, and with other matters that may be referred to them by the Committee.

E. The Executive Committee shall consist of the Chairman and Vice-Chairman of the Committee, who shall hold the same offices in the Executive Committee, the Chairman of the Conference, the Treasurer of the Conference and of the Committee, and the Recording Secretary of the Committee, all *ex officio* with vote, and of ten others of whom at least four shall be board treasurers. The presence of five members shall be necessary to constitute a quorum. The Committee shall be free to draw into its counsels specialized personnel from member boards and otherwise as consultants.

F. The Executive Committee shall have a Sub-Committee on Executive Staff, to consist of the Chairman of the Executive Committee (who shall serve also as the Chairman of the Sub-Committee) and four other persons appointed by the Executive Committee from its own membership. It shall have the following responsibilities with reference to Secretaries of the Conference:

(a) To study and review from time to time the status of the entire executive staff of the Conference in such matters as salaries, vacations, retirement arrangements and general working conditions, with a view to securing just and fair treatment of the executive staff both as between members of the staff itself and in comparison with others in related organizations carrying similar responsibilities;

(b) To study and review from time to time the work of the several Secretaries with special reference to provision for effective use of their time and abilities, and to inter-office clearance on such matters;

(c) To be available for counsel to members of the executive staff in matters concerning problems of finance and relationship;

(d) In consultation with Representative Committees to nominate persons to serve as their Secretaries, and in consultation with the Chairman of the Secretarial Council to nominate persons to fill vacancies in the executive staff of general administration;

(e) To advise the Committee concerning future relationships in the case of Secretaries who have reached or been continued beyond the age of automatic retirement;

(f) To provide for the custody and care of confidential records of the executive staff; and

(g) To serve as a group of reference in case of differences on matters of policy and procedure between the executive staff and the clerical staff which cannot be cleared by the Joint Staff Committee.

SECTION 2. *Representative Committees.*

A. There shall be the following Representative Committees:

(a) *Area*: (1) Africa Committee; (2) China Committee; (3) Europe Committee*; (4) Committee on India, Pakistan and Ceylon; (5) Japan Committee; (6) Korea Committee; (7) Committee on Cooperation in Latin America; (8) Near East Committee; (9) Southeast Asia Committee.

(b) *Functional*: (1) Associated Mission Medical Office; (2) Christian Medical Council for Overseas Work; (3) Christian Religious Education; (4) Radio, Visual Education and Mass Communication; (5) Rural Missions Cooperating Committee; (6) Treasurers Committee; (7) Committee on World Literacy and Christian Literature.

B. The Conference may authorize the creation, alteration or discharge of Representative Committees as provided in Article X of the Constitution.

C. *Officers.* Each Representative Committee shall elect its officers and appoint its sub-committees according to its rules and procedures. The Chairman or Vice-Chairman, as may be determined by each Representative Committee, shall be its *ex officio* member of the Committee and with its secretary shall be responsible for presenting such matters as should properly come from it to the Committee.

D. *Finances.*

(a) Each Representative Committee shall be responsible for financing all phases of its work, including secretarial oversight, administrative expense,

* The Committee on Cooperation with the Churches of Europe serves the Conference in this capacity.

and work projects. It shall prepare an annual budget covering all classes of expense.

(b) Each Representative Committee shall report to the Committee by June 1st of each year its proposed annual budget for the next fiscal year for approval, coordination and presentation to the Boards in the annual coordinated budget of the Conference by August 1st. Not later than thirty days after the beginning of its fiscal year, each representative Committee shall review its budget included in the coordinated budget in the light of fuller information on sources of income and if necessary so revise it as to avoid the probability of a deficit.

(c) The Executive Committee shall be responsible for the review of the coordinated budget including objective study and comparative appraisal of the overseas project budgets of Representative, Standing and Joint Committees (after they have been reviewed by the Secretarial Council), taking adequate time for such study and providing opportunities for the Chairmen of these Committees to appear in person and explain their budgets. The Executive Committee shall report its appraisals to the Representative Committees and to the Committee for their consideration. The Executive Committee shall be responsible also for a similar objective study and comparative appraisal of interim and emergency requests of Representative Committees. The Executive Committee shall study also the matter of appeals by Representative and Standing Committees to interested constituencies, outside the member boards, with a view to preventing overlapping and confusion and also to secure greater support by presenting a well-coordinated appeal.

(d) The budget for general services and related organizations shall be prepared by the secretaries for general administration, cleared as desirable with the Secretarial Council, and presented to the Executive Committee for detailed study and recommendation to the Committee. Unless final action on the budget for the ensuing fiscal year is taken by the Annual Meeting itself, the Executive Committee shall have authority before the beginning of any fiscal year to determine the final operating budget for general services and related organizations for that year. The Executive Secretary of the Committee shall keep the Executive Committee informed on the state of budgetary operations during the year, and the Executive Committee shall have authority to make emergency *ad interim* decisions concerning the budget. Responsibility for administration (including minor readjustments between different classes of expenditure) within the total (or amended) budget for any given year rests with the secretaries for general administration.

(e) The Secretarial Council shall make a comparative review of the home base administrative budgets of Representative and Standing Committees in order to ensure sound financial administration and so far as possible to establish and maintain uniformity in office and administrative practices, particularly in the field of employer-employee relationships. It shall make any recommendations deemed advisable to the budgetary units concerned, who shall make the presentation to the Executive Committee for inclusion in the coordinated budget. Salaries of the executive staff serving the Division shall be upon a uniform basis fixed by the Executive Committee upon recommendation of its Sub-Committee on Executive Staff.

SECTION 3. *Special Committees.* The Committee may appoint from time to time, for periods to be determined by the Committee, Special Committees to deal with particular subjects.

SECTION 4. *Joint Committees.* The Committee may authorize the formation of joint committees with other similar organizations, in each case defining their

authority and responsibilities as well as methods of financing, and appoint representatives of the Conference to serve upon them.

ARTICLE VII. EXPENSES OF MEETINGS

The expenses of members of the Committee in attending all regular and special meetings of the Committee may be paid out of the treasury of the Committee upon presentation of bills by the members.

ARTICLE VIII. AMENDMENTS

SECTION 1. These By-laws may be amended at any meeting of the Committee :

A. By a two-thirds vote of the members present and voting, notice of the proposed amendment having been given in the call for said meeting or at the preceding meeting of the Committee; or

B. By unanimous vote of those present and voting at any meeting of the Committee.

GENERAL BASIS OF COOPERATION IN THE FOREIGN MISSIONS CONFERENCE

**Adopted by the Committee of Reference and Counsel and commended to
the member boards for their individual adoption, February 27, 1947**

The Foreign Missions Conference in accordance with its constitution recognizes the complete autonomy of all its member boards, naturally including determination of the form and extent of their participation in cooperative processes. The principle of cooperation may be and is applied in a wide variety of ways, ranging from denominational administration in accordance with interdenominational agreements all the way to joint administration of cooperative projects by a united agency set up by the cooperating boards. The constitution states: "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." (Article III, Section 2.)

In view of the fact that at the present time less than ten per cent of the total overseas expenditure of the member boards of the Conference is appropriated to institutions and other projects cooperatively administered and that the remainder of their work is administered denominationally, however, all member boards are asked to accept the principle that the work administered denominationally is also part of the single cooperative enterprise of the Foreign Missions Conference. This means that in all their planning and execution, they will conduct the work which they control, not only in a spirit of comity but also with the recognition and practice of responsibility as trustees for the use of all the spiritual, personal and material resources entrusted to them by God in the ways best calculated to promote the entire work carried on by all the member boards of the Conference; and also that where control has been shared with or transferred to national churches or other administrative bodies, the member boards will do their utmost to influence their national colleagues to recognize and practice this same principle.

CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL

I. PREAMBLE

The Council is established on the basis that the only bodies entitled to determine missionary policy are the churches and the missionary societies and boards, representing the churches.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to cooperate.

II. MEMBERSHIP AND MEETINGS

The Council is composed of the following national missionary organizations* and Christian councils:

National Missionary Council of Australia.
Société Belge de Missions Protestantes au Congo.
Confederação Evangélica do Brasil.
Ceylon Christian Council.
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 Pakistan.
National Christian Council of Japan.
National Christian Council of Korea.
Committee on Cooperation in Latin America.
Malaya Christian Council.
Concilio 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.
Association of Evangelical Churches of Puerto Rico.
Confederación de Iglesias Evangélicas del Rio de La Plata.
Schweizerischer Evangelischer Missionsrat.
National Christian Council of Siam.
Christian Council of South Africa.
Suomen Lähetysneuvosto.
Svenska Missionsrådet.
Association of Missionary Societies in Switzerland.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability, and the extent and nature of the area that it covers.

* The 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.

INTERNATIONAL MISSIONARY COUNCIL

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 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 relating to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.
2. To help to coordinate the activities of the national missionary organizations and Christian councils of the different countries, and to bring about united action where necessary in missionary matters.
3. Through common consultation to help to unite Christian public opinion in support of freedom of conscience and religion and of missionary liberty.
4. To help to unite the Christian forces of the world in seeking justice in international and inter-racial relations.
5. To be responsible for the publication of *The International Review of Missions* and such other publications as in the judgment of the Council may contribute to the study of missionary questions.
6. To call a world missionary conference if and when this should be deemed desirable.

IV. THE COMMITTEE OF THE COUNCIL

The Committee of the Council shall have the power to act for the Council in the intervals between its general Council meetings.

The membership of the Committee shall be elected by the national missionary organizations and Christian councils, and the number of representatives, except as may be determined otherwise by subsequent action, shall be as follows:

National Missionary Council of Australia	1
Société Belge de Missions Protestantes au Congo	1
Confederação Evangélica do Brasil	1
Ceylon Christian Council	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, Pakistan, and Burma	2
National Christian Council of Japan	2
National Christian Council of Korea	1
Committee on Cooperation in Latin America	1
Malaya Christian Council	1
Concilio Evangélico de Mexico	1

CONSTITUTIONAL OF THE

Near East Christian Council	2
Nederlandsche Zendings-Raad	1
Netherlands India	1
National Missionary Council of New Zealand	1
Norsk Misjonsråd	1
Foreign Missions Conference of North America (United States and Canada)	7
Philippine Federation of Evangelical Churches	1
Association of Evangelical Churches of Puerto Rico	1
Confederación de Iglesias Evangélicas del Río de la Plata	1
Schweizerischer Evangelischer Missionsrat	1
National Christian Council of Siam	1
Christian Council of South Africa	1
Suomen Lähetysneuvosto	1
Svenska Missionsrådet	1
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For each meeting the Committee may elect other members, not exceeding three in all, to be nominated by the officers, from countries not otherwise represented, who shall for each meeting have the same rights and privileges as other members. In addition to the above, the Committee may elect other members, not exceeding five in all, to be nominated by the officers, in order to supply special knowledge or experience, who shall be consultants without voting powers.

The Committee of the Council shall have the power to provide representation in the Committee of the Council for national organizations that may in the future be admitted to membership in the Council.

Each regularly established department of the Council may be represented in the Committee of the Council by its Chairman or other representative of the Committee directing the department's work. Such a representative shall have for each meeting the same rights and privileges as the other delegates.

Members of the Committee shall hold office until their successors are appointed, the length of term of office and the method of appointment to be determined in each country or area by the national missionary organization or Christian council.

The officers of the Council shall be members, *ex-officio*, of the Committee and shall serve as the officers of the Committee of the Council.

The Committee of the Council shall, as occasion may require, consult with the constituent organizations in regard to the work of the Committee.

The Committee of the Council shall meet at the call of the officers of the Council, or upon request of a majority of the members of the Committee (sent to the chairman or secretaries in writing), or upon the request of three or more of the constituent organizations. Ten members of the Committee other than the officers shall constitute a quorum, provided, however, that these represent national missionary organizations or Christian councils, members of the Council, in three different continents.

The Committee of the Council may appoint an *Ad Interim* Committee to serve in the period between the meetings of the Committee of the Council with such powers as that Committee may determine. The membership of the *Ad Interim* Committee shall always be on an international basis with representatives from at least five countries on at least three continents.

V. OFFICERS

The officers of the Council shall be a Chairman, not more than eight 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.

INTERNATIONAL MISSIONARY COUNCIL

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.

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 SENT DURING 1948

TABLE I. CLASSIFIED BY MARITAL STATUS AND FIELDS OF WORK

BOARDS AND SOCIETIES	Total New Mis- sionaries	Married Men	Married Women	Single Men	Single Women	Africa South of the Sahara	Near East and North Africa	India, Pakistan and Ceylon	China	Japan	Korea	Southeast Asia, including Siam, Burma, Malaya, and P. I.	Latin America	Miscellaneous Fields *
Canadian Baptist	3				3			3						
Church of England in Canada, Women	1				1									
Presbyterian Church in Canada	1	1						1					1	
United Church of Canada	6	3	3			2		2	2					
United Church of Canada, Women	2				2			1	1					
Seventh-day Adventist	178	80	84		14	31	5	12	43	10	3	16	48	10
American Baptist	17	8	8		1	2		3	2	4		6		
American Baptist, Women	4				4			3				1		
North American Baptist	3	1	1		1	3								
Southern Baptist Convention	74	27	27		20	15	3		17	10			22	7
United Brethren in Christ	1			1		1								
United Brethren in Christ, Women	1				1	1								
American University at Cairo	4	1		3			4							
Vellore Christian Med. Col. Board	3				3			3						
Yale in China Association	2	1	1						2					
Church of God	1				1								1	
American Bd. of Com. for F. M.	36	6	7	6	17	3	21	4	4	4				
United Christian Miss'y Society	4	1	1		2	2							2	
Prot. Episcopal, Nat'l Council	44	14	13	8	9	5			9			3	10	17
Evangelical United Brethren Church	4	2	1		1				4					
Evangelical Mission Covenant	6	1	1		4	1							3	2
Evangelical and Reformed Church	11	2	2		7	4				4			3	
American Friends	8	2	2		4	3							3	
Friends Africa Gospel Mission	1				1	1								
Pilgrim Holiness Church	5	1	1		3	2						1	2	
Augustana Lutheran Church	9	3	3	1	2	9								

* Including Alaska, Madagascar, Europe, Australia, Hawaii, Guam and New Guinea.

TABLE I. CLASSIFIED BY MARITAL STATUS AND FIELDS OF WORK—Continued

BOARDS AND SOCIETIES														
	Total New Mis- sionaries	Married Men	Married Women	Single Men	Single Women	Africa South of the Sahara	Near East and North Africa	India, Pakistan and Ceylon	China	Japan	Korea	Southeast Asia, including Siam, Burma, Malaya, and P. I.	Latin America	Miscellaneous Fields *
Lutheran Free Church	1				1	1								
American Lutheran Church	9	3	3		3			2						4
Evangelical Lutheran Church	19	7	7		5	4							7	8
United Lutheran Church	12	3	3	2	4			3	1	6			2	
Eastern Mennonite Board	11	3	3	1	4	9							2	
Mennonite Board of Miss. and Charities	14	6	6		2			7					7	
Congo Inland Mission	1				1	1								
Methodist Division of F. M.	101	32	35	29	5	23		8	7	22	7	10	20	
Meth. Woman's Division of C. S.	59				59	5		8	4	25	8	1	8	
African Meth. Episcopal, Women	5	3	2			4							1	
African Meth. Episcopal Zion	2	1	1										2	
Free Methodist Church of N. A.	17	4	4		9	12				3			2	
Wesleyan Methodist Missionary Society	6	2	2	1	1	1			2	2			1	
Moravian Board	3			1	2								2	1
Presbyterian Church in the U. S. A.	77	22	24	10	21	10	11	9	11	7	1	10	13	5
Presbyterian Church in the U. S.	40	14	14	1	11	8			8	3	6		15	
Cumberland Presbyterian Church	1	1											1	
United Presbyterian Church	16	3	3	4	6	4	8	4						
United Presbyterian Church, Women	14				14	14								
Reformed Church in America	11	3	3	1	4	5	1	1		2				
World Mission Prayer League	10	4	4		2				6				4	
Y. M. C. A. International Committee	7	7						1		1		1	2	2
Y. W. C. A. National Board	8				8	1	1					1	5	
Lutheran Orient Mission Society	2	1	1				2							
Totals	875	273	270	69	263	192	56	75	125	103	25	50	186	56

* Including Alaska, Madagascar, Europe, Australia, Hawaii, Guam and New Guinea.

NEW MISSIONARIES SENT DURING 1948

TABLE II. CLASSIFIED BY VOCATIONS

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BOARDS AND SOCIETIES	Long Term	Short Term	College Degrees	Graduate Degrees	Ordained	Agriculture and Rural	Business and Administration	Social Service	Education, including Religious Education	Evangelistic	Literacy and Literature	Doctors and Dentists	Nurses and Medical Technicians	Technical and Industrial	Miscellaneous
Canadian Baptist								1		2			1		
Church of England in Canada, Women	1		1	1									1		
Presbyterian Church in Canada	1		1	1	1				1						
United Church of Canada	6		5	2	2				2	4					
United Church of Canada, Women	2												2		
Seventh-day Adventist	176	2	73	82	19		56		31	27	6	29	13	2	11
American Baptist	16	1	11	5	4		3		3	8					3
American Baptist, Women	4		3	3					1				3		
North American Baptist	3		3	1	1				1			1	1		
Southern Baptist Convention	73	1	72	74	27				12	62			2		
United Brethren in Christ	1														1
United Brethren in Christ, Women	1								1						
American University at Cairo	1	3	4	3	1				4						
Vellore Christian Med. Col. Board	3		3	3									3		
Yale in China Association		2	2		1				1						1
Church of God		1	1						1						
American Bd. of Com. for P. M.	18	18	34	9	2		2	1	24	4		1	4		
United Christian Miss'y Society	4		4	4	4				3			1			
Prot. Episcopal, Nat'l Council	44		32	24	16		3		8	13		4	4		12
Evangelical United Brethren Church	3	1	4	3	1	1							1		1
Evangelical Mission Covenant	6		1		1				4	2			3		
Evangelical and Reformed Church	6	4	8	5	2				6	2			1		2
American Friends	8		7	4	1		1		3	2			1	1	
Friends Africa Gospel Mission	1		1	1									1		
Pilgrim Holiness Church	5		1	1	4				2	2			1	1	
Augustana Lutheran Church			3	4					2			2	2		

TABLE II. CLASSIFIED BY VOCATIONS—*Continued*

BOARDS AND SOCIETIES	Long Term	Short Term	College Degrees	Graduate Degrees	Ordained	Agriculture and Rural	Business and Administration	Social Service	Education, including Religious Education	Evangelistic	Literacy and Literature	Doctors and Dentists	Nurses and Medical Technicians	Technical and Industrial	Miscellaneous
Lutheran Free Church	1		1		2				1	2					
American Lutheran Church	6		3	1	2	1			1	2	1		1		
Evangelical Lutheran Church	19		5	8	5				2	6		2	2		
United Lutheran Church	10	2	4	8	4				2	3			1		1
Eastern Mennonite Board	8	3	4	1	3	1	1	1	3	5			1		
Mennonite Board of Miss. and Charities ..	14		6		6				1	11			2		
Congo Inland Mission			1		1				1						
Methodist Division of F. M.	70	31	58	14	18	4	9	10	51	20		4	5		
Meth. Woman's Division of C. S.	25	34	42	22		4	2	4	41			1	7		
African Methodist Episcopal, Women ..	5				3					5					
African Methodist Episcopal Zion		2	1		1				1	1					
Free Methodist Church of N. A.	17		14	6	4		1		8	5		1	3		
Wesleyan Methodist Missionary Society ..	6		4	2	2				2	2		1	1		
Moravian Board	2	1	2	1					1				1	1	
Presbyterian Church in the U. S. A.	62	15	69	27	17	5	5	2	38	18	2	2	3	1	1
Presbyterian Church in the U. S.	32	2	4	30	13		1		8	25		3	3		
Cumberland Presbyterian Church	1		1		1					1					
United Presbyterian Church	6	10	16	7	4		1		9	4				2	
United Presbyterian Church, Women	4	10	11	3			1		9	1	1		2		
Reformed Church in America	9	2	10	1	2				5	4					
World Mission Prayer League	10		7	4	1			3		5			2		
Y. M. C. A. International Committee	5	2				1		6							
Y. W. C. A. National Board	7	1	8	3	1										8
Lutheran Orient Mission Society										2					
Totals	702	148	545	368	175	17	86	28	294	253	10	52	78	8	41

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1948

BOARDS AND SOCIETIES	INCOME			EXPENDITURES									
	From Living Donors	From Other Sources	Total Income	Africa South of the Sahara	Near East and North Africa	India, Pakistan and Ceylon	China (including Manchuria and Formosa)	Korea	Japan (including Okinawa)	South-east Asia (including Burma & P. I.)	Latin America	Europe, Fields Not Designated and Misc. Foreign Expenses	Total Overseas Expenditures
Canadian Baptist	\$383,175	\$12,806	\$395,981			\$187,330							
Canadian Baptist, Women's Boards ..	51,899	1,929	53,828			39,271					\$45,278	\$90,793	\$323,401
British and Foreign Bible Society ..	374,876	66,882	441,758								7,600		46,871
Church of England in Canada	120,165	3,276	123,441										
Church of England in Can., Women ..	85,937		85,937		\$2,100	66,212	\$34,423		\$14,999			11,375	129,109
Presbyterian Church in Canada	92,787	54,841	147,628			50,069	23,765		12,103				85,937
Presbyterian Church in Can., Women ..	88,316		88,316			48,420	47,451		2,586		31,608		130,065
United Church of Canada	473,537	73,794	547,331	\$400		40,520	18,261				7,467	3,484	70,132
United Church of Canada, Women ..	899,098	71,312	970,410	45,811		114,035	205,063	\$10,828	55,590	\$163	46,525	24,251	502,256
American Advent Mission Society ...	9,479	704	10,183*	42,820		96,538	195,130	27,844	70,416			83,863	516,611
American Advent, Women	33,920	8,130	42,050				11,595		370				11,965
Seventh Day Adventist	6,766,004		6,766,004			32,282							32,282
Armenian Miss'y Ass'n of America ..	64,496	2,093	66,589	372,254	203,500	415,000	1,300,564			156,053	886,000	1,851,838	5,185,209
American Baptist	938,332	642,314	1,580,646		50,000							8,500	58,500
American Baptist, Women	375,875	17,326	393,201	77,240		292,983	178,143		18,386	178,750		39,873	785,375
Lott Carey Baptist	103,069		103,069	38,051		208,362	81,581		15,708	86,991		136,913	567,606
National Baptist Convention	231,495		231,495	70,000		3,000	1,500				24,000	7,092	105,592
North American Baptist	81,497		81,497									196,291	196,291
Seventh Day Baptist	12,209	19,176	31,385	83,601			2,589					780	86,950
Seventh Day Baptist, Women							4,763				3,755	509	9,027
Southern Baptist Convention	4,710,358	300,093	5,070,451	301,742	58,363		825,517		143,664	105,641	919,571	349,551	2,704,049
American Bible Society	1,144,682	485,518	1,630,200	26,601	72,647	4,675	55,488		9,000	94,686	321,120	3	584,220
Brethren in Christ Church													
Church of the Brethren	289,187	72,060	361,247	114,319		96,486	78,055				27,132	3,133	319,137
United Brethren in Christ, D. F. F. }	37,383	2,620	40,003*		24,000						8,420	6,050	38,470
United Brethren in Christ, Women. }													
China's Children Fund	476,577	1,124	477,701				320,297	18,112	9,524	20,099			368,032
American University at Cairo	37,436	41,929	79,365		102,751								102,751
St. Christopher's Training College ..	15,549	447	15,996			11,515							11,515
Vellore Christian Med. Col. Board ..	50,305	1,828	52,133			63,412							63,412
Yale in China Association	50,177	6,578	56,755				44,514						44,514
Church of God	228,534	7,042	235,576	15,149	30,218	24,289	35,583				47,196	27,506	179,942
Church of God, Women													
Churches of God	35,548	2,317	37,865*			34,277						7,106	41,383

* No figures reported for 1948. Those given are a repetition of figures for 1947.

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1948—(Continued)

BOARDS AND SOCIETIES	INCOME			EXPENDITURES									
	From Living Donors	From Other Sources	Total Income	Africa South of the Sahara	Near East and North Africa	India, Pakistan and Ceylon	China (including Manchuria and Formosa)	Korea	Japan (including Okinawa)	South-east Asia (including Burma & P. I.)	Latin America	Europe, Fields Not Designated and Misc. Foreign Expenses	Total Overseas Expenditures
American Bd. of Com. for F. M. ...	872,947	741,096	1,614,043	212,655	188,719	284,659	307,041	.....	91,606	96,845	31,143	4,014	1,213,682
Woman's Bd. of Miss., Pacific Is. ...	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
United Christian Missionary Society.	693,782	50,760	744,542	156,156	.....	134,731	91,305	.....	14,457	41,913	158,296	118,423	715,281
Prot. Episcopal, National Council..}	.....	.....	(*)	107,634	25,988	10,000	419,943	.....	44,059	197,036	332,635	321,359	1,458,634
Prot. Episc., N. C., Woman's Aux..}	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Reformed Episcopal Church .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical United Brethren Church}	525,052	77,931	602,983	118,146	.....	.....	154,302	.....	25,000	47,565	25,954	25,250	396,217
Evang'l United Breth. Ch., Women..}	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical Mission Covenant	308,952	20,178	329,130	108,673	.....	.....	112,437	.....	.....	.....	25,637	62,764	309,501
Evangelical and Reformed Church..}	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Evangelical and Ref. Ch., Women..}	566,577	30,162	596,739	7,432	10,521	162,361	181,421	.....	46,835	.....	55,069	2,842	466,481
American Friends	62,775	6,637	69,412	14,465	5,506	.....	.....	.....	.....	.....	.....	.....	.....
Friends Africa Gospel Mission	43,389	.....	43,389	51,081	.....	.....	.....	.....	.....	.....	8,231	17,170	45,372
United Society of Friends, Women .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	51,081
Friends of Philadelphia and Vicinity	6,866	3,536	10,402	.....	.....	.....	.....	.....	6,889	.....	.....	.....	6,889
Church of God (Holiness)	16,058	.....	16,058	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pilgrim Holiness Church	297,949	.....	297,949	41,462	644	1,590	.....	.....	.....	.....	14,624	.....	15,596
American Mission to Lepers	589,799	49,574	639,373	93,493	8,331	89,720	77,118	45	.....	5,554	8,669	39,581	97,515
Augustana Lutheran Church	31,771	324,088	355,859	135,647	.....	21,623	119,214	7,684	11,661	31,831	35,076	20,953	375,837
Lutheran Free Church	68,728	1,925	70,653	36,753	.....	.....	27,473	.....	.....	.....	.....	.....	276,184
American Lutheran Church	354,853	23,754	378,607	.....	.....	137,320	.....	.....	.....	.....	.....	.....	64,226
American Lutheran, Women	114,793	.....	114,793	.....	.....	39,465	.....	.....	.....	.....	.....	102,464	239,784
Evangelical Lutheran Church	527,840	12,874	540,714	194,245	.....	.....	200,294	.....	.....	.....	51,591	.....	49,616
United Lutheran Church	927,278	29,001	956,279	101,012	102,012	325,252	75,197	.....	87,906	.....	102,015	53,076	446,100
United Lutheran Church, Women ..	458,048	33,557	491,605	60,320	.....	181,526	27,751	.....	33,180	.....	33,708	54,689	744,458
American McAll Association	16,463	14,168	30,631	.....	.....	.....	.....	.....	.....	.....	.....	21,304	391,174
Mennonite of N. A., General Conf..	219,591	29,777	249,368	14,093	.....	119,867	40,846	.....	.....	.....	13,725	30,216	21,304
Eastern Mennonite Bd.	46,798	.....	46,798	41,002	.....	.....	.....	.....	.....	.....	.....	.....	218,746
Mennonite Bd. of Miss. & Charities.	126,690	.....	126,690	.....	.....	91,621	.....	.....	.....	.....	66,354	.....	41,002
Mennonite Brethren, Pa. Conf.	32,122	.....	32,122	12,753	.....	500	6,210	.....	.....	4,080	1,800	1,024	157,975
Menn. Breth. in Christ, United M. S.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	27,267
Congo Inland Mission	44,773	.....	44,773	35,615	.....	.....	.....	.....	.....	.....	.....	.....	.....
Methodist Division of F. M.	3,579,585	350,810	3,930,395	423,628	36,188	628,033	760,733	47,788	37,394	205,018	505,516	429,255	40,000
Meth. Woman's Division of O. S. ...	2,197,042	.....	2,197,042	92,006	17,078	474,524	341,542	65,744	83,901	75,989	195,214	484,298	3,073,553
													1,323,595

* Income not divided between home and foreign missions.

INCOME AND EXPENDITURES OF BOARDS AND SOCIETIES FOR THE YEAR ENDING 1948—(Concluded)

BOARDS AND SOCIETIES	INCOME			EXPENDITURES									
	From Living Donors	From Other Sources	Total Income	Africa South of the Sahara	Near East and North Africa	India, Pakistan and Ceylon	China (including Manchuria and Formosa)	Korea	Japan (including Okinawa)	South-east Asia (including Burma & P. I.)	Latin America	Europe, Fields Not Designated and Misc. Foreign Expenses	Total Overseas Expenditures
African Methodist Episcopal	66,313	.....	66,313	1,625	.....	.....	.....	.....	.....	.....	2,300	17,541	21,466
African Meth. Episcopal, Women	47,606	1,500	49,106	16,804	.....	.....	.....	.....	.....	.....	13,257	6,864	36,925
African Methodist Episcopal, Zion * .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	24,402	24,402
African Meth. Episc., Zion, Women* .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17,000	17,000
Free Methodist Church of N. A.	427,358	22,511	449,869	95,053	.....	29,200	57,504	.....	13,474	.....	61,841	.....	257,072
Wesleyan Methodist Miss'y Society ..	142,027	7,141	149,168	38,260	.....	26,898	12,376	.....	7,154	.....	27,247	.....	111,935
Metropolitan Church Association	23,852	.....	23,852	.....	.....	20,455	.....	.....	.....	.....	.....	3,397	23,852
Moravian Board	117,731	28,827	146,558	.....	.....	.....	.....	.....	.....	.....	55,767	53,579	109,346
Church of the Nazarene .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Assemblies of God	1,956,715	73,329	2,030,044	371,663	91,938	344,221	246,453	.....	12,435	46,066	426,073	119,660	1,658,509
Presbyterian Church in the U. S. A.	4,287,331	720,934	5,008,265	337,751	442,084	835,415	1,064,293	155,842	109,691	465,975	781,446	161,769	4,344,266
Presbyterian Church in the U. S. ....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Presby. Ch. in the U. S., Women	1,365,437	71,747	1,437,184	313,105	.....	.....	244,819	98,317	51,480	.....	415,724	132,561	1,256,006
Associate Reformed Presby. Church ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Cumberland Presbyterian Church	67,897	1,468	69,365	.....	.....	.....	24,099	.....	.....	.....	36,220	23,301	85,620
United Presbyterian Church	378,581	20,273	398,854	.....	229,779	124,500	.....	.....	.....	.....	.....	32,916	387,195
United Presbyterian Ch., Women ....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	23,000	468,894
Reformed Church in America	551,129	110,892	662,021	6,194	134,704	161,028	115,640	.....	28,328	.....	.....	620	6,223
Schwenkfelder Church	6,977	235	7,212	.....	.....	.....	5,555	.....	.....	48	.....	.....	.....
Universalist International Church .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Association of Universalist Women ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
World Mission Prayer League	41,943	.....	41,943	.....	.....	5,895	3,226	.....	.....	23,074	2,064	.....	34,289
Y. M. C. A. Int'l Committee	890,537	77,905	968,442	.....	70,487	63,804	174,140	8,553	14,529	51,244	145,015	131,390	659,162
Y. W. C. A. National Board	123,294	44,000	167,294	.....	13,206	1,000	14,814	.....	.....	1,000	46,862	12,962	89,844
Brethren Church (Long Beach) .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Friends, California Yearly Meeting ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lutheran Church—Missouri Synod	574,885	.....	574,885	.....	.....	296,933	82,387	.....	.....	40,062	.....	.....	419,372
Church of the Lutheran Brethren .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Lutheran Orient Mission Society	9,837	.....	9,837	.....	6,750	.....	.....	.....	.....	.....	.....	.....	6,750
Women's Christian College, Madras ..	15,433	2,000	17,433	.....	.....	15,589	.....	.....	.....	.....	.....	.....	15,589
Mennonite Brethren Church (Kans.) ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Primitive Methodist	22,074	267	22,341	.....	.....	.....	.....	.....	.....	.....	17,543	.....	17,543
United Free Gospel	9,724	.....	9,724	3,218	.....	2,159	3,000	.....	.....	725	.....	94	9,196
Totals	\$42,105,694	\$4,939,466	\$47,045,160	\$4,453,931	\$1,801,482	\$6,459,519	\$8,455,404	\$440,757	\$1,072,345	\$1,949,424	\$6,099,655	\$5,401,763	\$36,134,280

* Income not reported for 1948, only total expenditures.

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