

THE WORLD MISSION OF CHRISTIANITY

MESSAGES AND RECOMMENDATIONS

of the

Enlarged Meeting of the International Missionary Council

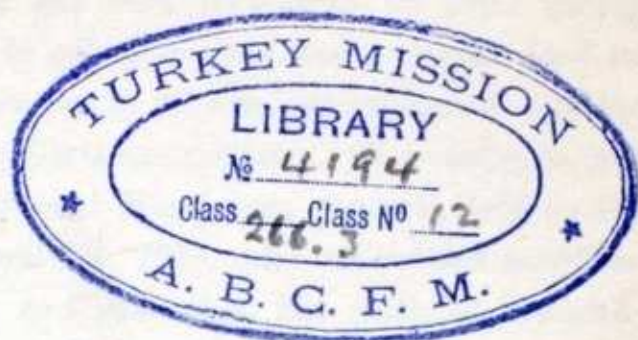
held at

Jerusalem, March 24th—April 8th, 1928



One Shilling net

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INTERNATIONAL MISSIONARY COUNCIL

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FOREWORD

IN all parts of the world the need has been recognized for some widely representative and trusted body to afford a clear and authentic lead in matters of major and pressing importance to all who are concerned with the world mission and expansion of the Christian religion. It is believed that the Enlarged Meeting of the International Missionary Council, held on the Mount of Olives, March 24th to April 8th, 1928, with its related activities of research, discussion, formulation and education, has initiated processes and liberated influences which will in large measure serve to meet this central need.

The Jerusalem Meeting, although strictly limited in size in order to facilitate intimate fellowship, mutual understanding, sharing of insight and experience and corporate thinking, embraced a company of acknowledged leaders of the Christian forces of some fifty countries. In this gathering representatives of the younger churches of Asia, Africa and Latin America collaborated in approximately equal numbers with those of the older churches of Europe, North America and Australasia.

The results of the intensive, prayerful, united deliberation of this truly creative gathering are set forth in the form of findings and proposals which are now submitted, not only to the churches and their various boards and other auxiliary agencies, but also to all who have at heart the extension of the Kingdom of God throughout the world. They constitute a remarkable presentation of the united experience, thought and vision of workers in all of the principal fields and phases of the vast and complex enterprise of world-wide missions. Those who are most familiar with the stupendous changes which have taken place in the world within the past two decades, as well as with the significant developments within the Christian movement itself, will regard these findings as most discerning, timely and prophetic. They merit attentive reading, conclusive thinking and courageous action.

As the recent Jerusalem Meeting was not a legislative body, its pronouncements and recommendations have no binding authority on the churches. They possess only such weight as may be given them by the experience, truth

and insight which they embody. This, however, should be great indeed, in the light of the exceptionally rich background and wide outlook of the personnel of the gathering, and further when it is borne in mind that the findings represent the united judgment of the remarkable body of workers whose names are given at the end of this document.

All who were a part of the wonderful fellowship during that memorable Passiointide on the Mount of Olives in the midst of its deeply moving associations well know that no one or indeed all of these findings constitute the greatest result achieved. Far more important for all the coming days is the fact that an atmosphere was generated in which serious difficulties and conflicting views, while never ignored but frankly expressed, were transcended; an atmosphere in which men and women of widely-differing backgrounds and schools of thought either entered into a deeper understanding or resolved to understand; above all, an atmosphere in which it became possible to receive fresh mandates from the ever-creative God.

JOHN R. MOTT

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I. THE CHRISTIAN MESSAGE

GO AND MAKE DISCIPLES OF ALL NATIONS

THROUGHOUT the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever keener consciousness of race and class oppression.

Amid widespread indifference and immersion in material concerns we also find everywhere, now in noble forms and now in licence or extravagance, a great yearning, especially among the youth of the world, for the full and untrammelled expression of personality, for spiritual leadership and authority, for reality in religion, for social justice, for human brotherhood, for international peace.

In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilization, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal. Within His Church there is a widespread desire for unity centred in His Person.

OUR MESSAGE

Against this background and in relation to it, we have to proclaim our message.

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness;

for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and overruling. Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

The vision of God in Christ brings and deepens the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the spirit of Christ so that His redeeming love may avail to reconcile us to God.

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, in all circumstances, at all times and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ and the gift of the Holy Spirit God offers His own power to men that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness.

We will not ourselves offer any further formulation of the Christian message, for we remember that as lately as in August, 1927 the World Conference on Faith and Order met at Lausanne, and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own.

‘The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

‘The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

‘The world was prepared for the coming of Christ through the activities of God’s Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

‘Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment, His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God and His boundless love toward us. By the appeal of that love, shown in its completeness on

the Cross, He summons us to the new life of faith, self-sacrifice and devotion to His service and the service of men.

' Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer and of praise.

' The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary and the crown of life to the martyr.

' The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

' Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men, "Come unto me! . . . He that followeth me shall not walk in darkness, but shall have the light of life."'

THE MISSIONARY MOTIVE

If such is our message, the motive for its delivery should be plain. The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost Good News. It announces glorious Truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at **all**.

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of governments, openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social, on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practices on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

Nor have we the desire to bind up our Gospel with fixed ecclesiastical forms which derive their meaning from the experience of the Western Church. Rather the aim should be to place at the disposal of the younger churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches should express the Gospel through their own genius and through forms suitable to their racial heritage. There must be no desire to lord it over the personal or collective faith of others.

Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of

society from cramping custom and blighting social practices and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations called non-Christian, because they are the worst of the world and they alone are in need—we go because they are a part of the world and share with us in the same human need—the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be remade after this pattern of Christlikeness. We desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

THE SPIRIT OF OUR ENDEAVOUR

Our approach to our task must be made in humility and penitence and love. In humility, because it is not our own message which we bring, but God's, and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence, because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older churches to realize and discharge their responsibility to carry the Gospel to all the world ; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial, national and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel 'proclaims the only way by which humanity can escape from class and race hatred.' But we are forced to recognize that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that it might learn that deeper personal fellowship with adherents of those beliefs wherein they may be more powerfully drawn to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world ; and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925, revealed how widespread and influential these have become. Truly our efforts have not been commensurate with the needs of the world or with the claim of Christ ; but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. For all these indications of the growing power of the spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise, only when the danger attached to them is over. There is a risk of rashness ; but there is also possible an excessive caution by which, because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

THE CALL TO THE WORLD

Filled with conviction that Jesus Christ is indeed the Saviour of the world, and conscious of a desperate need in ourselves and in all the world for what He only can supply, we call upon our fellow-Christians and all our fellow-men to turn again to Him for pardon and for power.

1. To all the Churches of Christ we call: that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the power and freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is by living Christ among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His spirit. Especially must it be a serious obstacle to missionary effort if a non-Christian country feels that the relation of the so-called Christian countries to itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labour and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organization or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church should be earnest and instant in prayer, each part for every other, and all together for the Church's unity and for the hallowing of God's Name throughout the world.

Further, we call on Christians in all lands who are trained in science, art or philosophy to devote their talents to the working out of that

Christian view of life and the world which we sorely need to secure us against instability, bewilderment and extravagance.

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. The churches of the West send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, that they may minister of their treasure to the spiritual life of those to whom they come.

2. To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light that lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus, merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognize as part of the one Truth that sense of the Majesty of God and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate reality conceived as spiritual, which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct, which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular civilization but do not accept Christ as their Lord and Saviour.

Especially we make our call to the Jewish people, whose Scriptures have become our own, and 'of whom is Christ as concerning the flesh,' that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow-Christians in all lands to show to Jews that loving-kindness that has too seldom been shown towards them.

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ as He stands before us in the Scriptures, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western religion, nor is it yet effectively accepted

by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition ; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonized. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all nations ; but He is always more, and other, than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

3. To all who inherit the benefits of secular civilization and contribute to its advancement we make our call. We claim for Christ the labours of scientists and artists. We recognize their service to His cause in dispersing the darkness of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism, the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ ; in His universal Kingdom of Love all nations by right are provinces, and fulfil their own true destiny only in His service. When patriotism and science are not consecrated they are often debased into self-assertion, exploitation and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly

flout Christ's law of love, there is laid on all who bear His name the solemn obligation to labour unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can be brought about only through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call, 'Be not conformed to this world, but be ye transformed by the renewing of your minds.'

CONCLUSION

In our conference together we have seen more clearly the fulness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generation find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement of Christianity is necessary, but such statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily laying the claim of Christ upon all the unoccupied areas of the world and of human life.

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work with which Christ has charged His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, in hope and expectation of His glorious Kingdom.

II. RELIGIOUS EDUCATION

THE Council in approaching the subject of religious education would express its conviction of the greatness both of the issues involved and of the resources of power which a true understanding of the aim and scope of education can bring to the whole missionary enterprise.

We have to face certain bewilderments and fears, natural enough in themselves, but, if allowed to remain, fatal to the progress which we believe that God wills us to make. We refer specially to the following :

Uncertainty as to the place of education in the Christian adventure, and a tendency to contrast the work of the teacher training his pupils step by step for fulness of life, with that of the evangelist whose primary object is regarded by many as securing immediate conversions.

Consequent distrust both in Christian and non-Christian lands of the worth of educational methods, and reluctance to meet their demands for a large provision of workers and equipment.

The complexities of a situation varying greatly in different fields and influenced by the attitude of governments towards religion and religious education.

Difference of outlook as to the content of Christian religious education, and consequently as to its method, curriculum and grading of subjects.

Subsidiary difficulties as to the training of teachers, the interchange of experience and the worth of new and experimental methods, arising partly out of uncertainty, and partly out of peculiar local conditions.

It is our firm belief that the Christian Church is being led alike by a fuller appreciation of the teaching work of Jesus, and by recent studies of educational and psychological principles, to a new vision of the place of religion in education, and to the fulfilment of that vision in new types of educational work. Those who are inclined to complain that religion is the only subject in the syllabus whose teaching has not been radically reformed during the past generation, and those who still regard all education as primarily a matter of imparting information, should be urged to consider the present proposals for definite and far-reaching change with hope and sympathy. In many places, as the evidence before us demonstrates, there is not only agreement as to the fundamental connexion between education and the building up of Christian personality, but remarkable success in devising schemes of training appropriate to that end.

Our chief task must be to state what in our opinion is the meaning

of Christian education, and then to discuss some of the means by which it can be put into practice.

THE TEACHING METHOD OF JESUS

We turn first for enlightenment as to the scope and method of education to the example of our Lord. 'Teacher' was His most familiar title, 'learners' or 'disciples' was the name given to His followers. The transformation whereby a group of Galileans was enabled to turn the world upside down is proof of the amazing efficacy of His work. We shall learn little if we are content to leave unexamined the whole process by which He trained them: if we study it in the light of sympathetic knowledge, we shall discover with what patience and insight, sensitive understanding of their needs and mastery of resource in meeting them, He led his pupils step by step to the consummation of Pentecost. We have presented to us in the Gospels both the aim and characteristics of His method, and also a general outline of the stages in the process of its application.

And first we notice that in Him the contrast between teaching and preaching, education and evangelism, simply does not exist. His aim is always one and the same, that He may enable men to be so set free from self-regard, so filled with love for God and their fellows that they may themselves enter into the very life of the Eternal. Their hearts must be filled with a passion for the beauty of holiness, their minds open to the full apprehension of truth, their wills brought into utter harmony with the will of God. As Jesus reveals to them these qualities embodied in Himself, as they discover in Him the very incarnation of the Godhead, above all, when they experience the completion of His purpose in the crucial events of Calvary and Easter, they lose their self-centred existence, and rise again into a life at once universal in its quality and harmonious in its unity, the very life of God expressed in the fellowship of His family. In Christ they are at one in themselves and with one another, because with the eternal reality of the universe.

As we study the record of the process by which this result was achieved we find in it three characteristic notes:

1. The note of life: He is concerned with the development of personality, and with instruction only as this serves the larger end. There is little of catechetical or dogmatic teaching, and scarcely more of direct information. He enlightens their minds rather by enlarging their outlook than by formal lessons, and His lessons are always such as to arouse interest and insight rather than to foreclose inquiry.

2. The note of freedom: He never compels or forces upon His hearers

what they have not ears to hear. With an infinite regard for them He offers a wealth of educational resources, leaving them free to assimilate or to reject. They are not to be satisfied with knowledge taken at second-hand, but must respond for themselves to what He is constantly revealing.

3. The note of fellowship: His richest teaching is given within the community of His followers. They share with Him and together a way of life, in which not only by His lessons but by the intimate contacts of close intercourse and common pursuits their individualities are expanded. Education finds its goal not in a lonely perfection, but in the organic and organized life of human society.

Further consideration will throw light also upon the stages by which He set before them His teaching.

In the early days of His work in Galilee during the public ministry, His message of God's Kingdom is delivered with an infectious simplicity of word and deed, as by 'one having authority.' He influences by appealing to the highest rather than by denouncing evil. He assumes but does not argue a power in His hearers to respond to fresh ideals, taking their beliefs and practices, injunctions and prohibitions, and revealing in them a new and positive content, thus creating a true apprehension of God, and a consequent change of relationship among men. As in a nursery school His purpose is to make family life real, and to bring every child into contact with the Heavenly Father.

At the close of the public ministry He selects the Twelve, and develops the teaching method of the parable. Taking common events of normal life He associates God's presence with them, showing to those who have eyes for it the relationship between the truths of religion and the facts of daily experience. Along with His lessons He sends them out to express and to pass on what they have learned. This 'project method' would seem specially appropriate to the later years of childhood when curiosity and an ever-widening activity absorb the energies of the pupil.

So He leads His disciples on till they are ready for the supreme parable, Himself. Having learnt to see God in heaven and mustard-seed they now learn to see Him in their comrade and leader, and to confess Jesus as the Christ. Admiration is thus quickened into love. Such a discovery of the heroic and divine element in the Lord would come appropriately with the beginning of adolescence.

There follows a change in the character of His parables, and the emphasis of His teaching. In the light of their confession of Him as uniquely divine, their previous ideas of God's character and purpose, of human standards and human history must be reformed. They must realize the place of service and suffering in life, and be fitted to take up the Cross. In the later stages of adolescence we shall be concerned not

only with deepening the pupils' understanding and experience of Christ but with helping them to reach a Christian outlook upon the whole range of life, personal and corporate, and to develop their communion with Christ by Christlike conduct and fellowship.

Such training, preparatory to the supreme experiences of the Crucifixion, Resurrection, Ascension and Pentecost, constitutes a coherent scheme, which both in its sequence and in its character is a model for all teachers.

We may note that this method in its emphasis upon positives rather than negations, in its purpose of assisting growth, in its insistence upon the discovery and sharing of experience, and in its ordered presentation of material is fully endorsed by the independent researches of modern educators. The contrast between it and the mode of religious instruction that still usually prevails in our schools and churches is so evident as to compel us to re-examine much if not the whole of our traditional schemes. It is at least sufficiently striking to suggest that much of the failure of our efforts is due to this one cause alone. We need not set out a detailed criticism of our departure from our Master's procedure : most Christians recalling their own first steps in religious knowledge will be aware how widely we have diverged from His way. It is matter for deep thankfulness that to-day many paths are combining to lead us back to His guidance.

RELIGION AND EDUCATION

We have set out the example of Jesus in the front of our report because it is to Him sooner than to any other source of guidance that we would turn for the direction and sanctioning of our educational work. It is our vocation to be imitators of Him, applying as best we may His methods to the performance of our task as teachers. Yet if He is, as we believe, the Way and the Truth, we must not only try to follow His steps, but must welcome all truth as likely to illuminate and interpret for us the message of His life. We would, therefore, supplement our consideration of the meaning and scope of education by a brief survey of the subject based upon our knowledge of modern educational theory ; and would summarize our conclusions under two heads :

A. That Religion is an Essential Factor in Education

It is a truism nowadays to state that the educator is concerned with the formation of character in his pupils. But the stress and complexity of modern life, and the consequent necessity for specialization tend to relegate this primary duty to the background, and to foster a narrow

and mechanical type of training. Recent educational literature and the increasing knowledge of psychological processes have done much to recall us to a truer conception of the aim of a sound education, and to explain and emphasize the means by which it may be promoted. Education in its full sense cannot be confined to instruction or vocational training, but must stimulate an appreciation of æsthetic, intellectual and moral ideals, and promote the growth of a full, balanced and purposive personality. Its range must be such as to extend our powers to the uttermost and to encourage the exercise of every legitimate aspiration, and this aim can only be attained if all the elements in our nature are brought into relation with a single dominant interest strong enough to inspire and unify the whole self, generous enough to qualify and equip for the service of the common welfare. Where there is no such interest, men are likely to become superficial and ineffective ; where it is low, they will be dwarfed and distorted, unhappy in themselves and dangerous to their fellows. Religion, when worthy of the name, incorporates man's response to the eternal values of life. As such it is essential to education. Without it education will be not merely incomplete : it is almost a contradiction in terms.

If the supreme need in the development of personality be the unifying power of a single dominant interest, and if this interest must be as fully as possible the embodiment of the æsthetic, intellectual and moral ideals, while we would not deny the elements of worth existing in other religions, we are convinced that Christianity alone can supply what education requires. In Jesus Christ we have the example of perfect personality, full and harmonious, creative and universal : in His Gospel of the Kingdom the expression of perfect human society : in His Spirit the power by which mankind can be individually and corporately transformed. The experience of His followers of all ages and of all races demonstrates that in proportion as they yield themselves to Him they are set free from selfish fears and ambitions, disclose fresh resources of love and joy, peace and fortitude, and set forward the abiding welfare of the human family.

B. That Education has an Essential Place in Religious Work

If the objective of a Christian religious education be the attainment of this end, it is clear that such education is integral to the whole task of the Church. Our goal is the conversion of the world : we can interpret that conversion in terms of the ever-present energy of God, subduing by love our wills to Himself ; or we can interpret it as a training up of humanity for fulness of life in Him. In either case we have our share and our responsibility, whether as teachers or evangelists, parents or pastors. The

whole effort of the Church is towards this one result. Its members may differ in method but their function and aim are the same ; all are educators, servants of Him whom Clement of Alexandria truly called ' the Educator.'

It will be recognized that this concept of Christian education differs widely from much that has hitherto passed under that title. We have too often restricted the teaching of religion to instruction in catechisms, to Bible lessons, to statements of doctrine. We have confined it to certain periods as a single element in the curriculum. We have concentrated our attention upon the young and upon their work in schools and colleges. We have made disproportionate use of the Old Testament, and so divorced it from the study of the Gospels as to obscure the centrality of Jesus, and to blur the distinctness of His teaching. Such means may impart information, though they have often been employed with so little regard to the nature of the pupil and the laws of growth, as to create only a reaction of dislike. In any case they cannot of themselves induce spiritual development or experience. As we understand it, religious education cannot be confined to any one subject in the curriculum, method of presentation, period of life or type of environment. All that fosters the development of personality and fits it for the service of mankind, mathematics and science, literature, art and handicraft, has its appropriate place : and the Christian school exists to teach them as part of its religious task. Nor is instruction alone sufficient : the sharing in worship, the expression of faith in acts of service, the fellowship of play and of the common life must enter into our teaching. Moreover, our programme must be so carefully adapted to the growing powers of the pupil that he can develop naturally by the gradual appropriation of ideas and experiences suited to his age. And the process cannot begin nor end in the school : in the home and the community the foundations on which the teacher must build have already been laid : the structure on which he has laboured will only be completed in a lifetime : the church as much as the college, adults no less than children are concerned with it : all should be occupied in Christian educational work. The whole fellowship of Christians through every agency that they possess should realize the importance of this duty and their responsibility for its faithful discharge, ' Go ye and make learners of all nations : ' we upon Olivet cannot neglect and dare not minimize the scope of that commission.

RELATIONS TO GOVERNMENTS

It is a function of governments to see that suitable educational facilities are provided for all their citizens, and we desire to co-operate in the fullest measure with them in the performance of this task. If we are

right in insisting upon the essential place of religion in education their provision for education will not be complete if it affords no place or opportunity for the moral and spiritual values of religious education.

We do not venture to decide between divergent views as to how religious education should be provided, whether by the national authorities themselves, or by the religious bodies represented in the country. For all national educational systems we covet the influences of the Christian religion : but, except where a religious system can be shown to be morally detrimental in its influence, we believe that it is preferable that education be based upon some religious belief than that it should be based upon none.

We hold that in the organization of any national system of education, the regulations should be sufficiently elastic to permit of wide differences of religious belief, and to safeguard a reasonable measure of religious liberty. The convictions of parents and pupils cannot be disregarded without grave injustice or coerced without evil results. The rights of religious minorities cannot be infringed without danger to the national spirit and the unity of the nation.

Private schools, existing alongside the official system, provided they reach the requisite standard of educational efficiency, and carry on no propaganda dangerous to the State, should be encouraged, both in the interest of religious freedom, and as affording opportunities for educational experiments and initiative, and a healthy stimulus to educational progress. A monopoly of education in the hands of the State is in our judgment undesirable.

On the other hand, such private schools should set a good example of educational efficiency, co-operate sympathetically with Government in its educational work, and share heartily in promoting in every legitimate way the development of the national life through the rising generation.

Private schools stand in a somewhat different position from institutions under public management in the obligation laid upon them to provide for divergences of religious belief, yet it will be recognized that coercion is alien to the whole spirit of Christianity, and where hostility is aroused by it the very end aimed at will be defeated.

These considerations and the local situations to which they apply have a critical importance for missionary educational work. Schools and colleges, instituted to give to non-Christian pupils an education that is Christian in its motive, spirit and method, have proved themselves to be of inestimable value to the whole Christian movement. They have made a great contribution to the development of the life of the Church, and have frequently exercised a profound influence in the community within which they are situated. It would be a serious misfortune if the

extent or strength of this work were in any way diminished, for the teacher who brings to the training of the young the spirit of Jesus Christ may exert a unique influence upon the minds and hearts of the rising generation.

It must be recognized that it is possible to carry on this work effectively only with the goodwill of the people and governments concerned. Hitherto throughout a large part of the world the Christian educator has been welcomed and encouraged, and governments have been generous in co-operating with him and allowing full liberty to teach religion. Where governments have laid down regulations defining the place that the strictly religious element shall have in the curriculum we would fully recognize their rights of self-determination, and in particular, where government rests on the people's will their right to decide what kind of education shall be imparted to the children of its citizens, without abridging however a just measure of religious liberty. For the most part regulations imposed have not been of such a character as to hamper Christian educational work.

In those cases where religious instruction in the narrower sense has been altogether excluded, missionary bodies may have to consider seriously whether a sphere still remains for them in which they can profitably continue their efforts. It is impossible for this Council to lay down any general principle which would guide missions in deciding what should be their course of action. The Council would request its permanent staff to give the fullest consideration to these situations and every assistance to Christian bodies in the determination of their policy. It would urge mission boards to give full weight to the value of carrying on their schools or colleges under Christian leaders, even though there be no adequate opportunity for definite religious teaching; for we believe that the education and the atmosphere provided by these institutions are of far-reaching influence, and that the most important factor in Christian education is the personality of the Christian teacher.

FINDINGS FROM THE FIELDS

There have been placed in the hands of the committee the preliminary paper on religious education, which was based upon correspondence with individuals and with study groups and conferences in many lands, and a number of communications and findings received after its publication, many of which were in response to it. These include, among others, the findings of the All-India Conference on Religious Education, of the Christian Council of Ceylon, of the National Christian Council in Japan, and of the China delegation to this meeting; the resolutions on education of the international conference at Le Zoute on the Christian Mission in

Africa, and the report on religious education to the Congress on Christian Work in South America held at Montevideo.

We find that, with differences of detailed emphasis depending on differences in situation and opportunity, these findings are in general agreement upon a conception of the aims and methods of religious education which is in line with the revolutionary change in modern educational theory and practice described in the preliminary paper. This conception may be briefly summarized as follows :

1. ' The aim of religious education is to promote the growth of human personalities in and through participation with the mind and spirit of Jesus Christ in building and finding joy in the ideal God-centred society ' (India).

2. The curriculum of religious education should therefore be pupil-centred and graded. ' Curriculum activities and material must meet the pupil's present moral and religious needs ; they must be based upon what he already knows and does ; they must be in contact with all his environment and experience ; they must use such methods as are suited to his experience and capacity ' (South America).

3. The primary method of religious education is by participation in activity and sharing of experience. ' No more potent means of religious education exists than the sharing in the life of a society, whether it be family, church or school, that is permeated by the Christian spirit, and is living and striving in forgetfulness of self for great Christian ends ' (South America).

4. Religious instruction, to be vital, must be rooted in fellowship, and related to the everyday experience of the pupil. ' Although special classroom periods are essential in religious instruction, yet such periods of instruction will be of little value unless religion colours the whole curriculum, and not only the whole curriculum but the whole life and activity of the school ' (Africa).

5. ' The objectives of the training of the young in worship are to be stated in terms of spiritual experience. Through the means used by us in these activities scholars should come to possess for themselves an abiding confidence in God's nearness, an assurance of His responsiveness, an ever-increasing joy in His presence, and a deepening consciousness of their brotherhood with all men. Along with these attitudes of mind there should be formed habits of individual and corporate worship that will give adequate and sincere expression to these inner experiences ' (India).

6. Children should be taught to read and use their Bibles as Christians, with due recognition of the progression in the revelation it records, leading to the truth that is in Jesus Christ. ' We are not likely to accomplish

our object of bringing the students to a vital and saving experience of God as revealed in Christ, if we do not make ample use of the Bible, which is the source-book of Christian experience, and the only available record of the life and work of Christ' (China). 'We must lay the primary emphasis on the Christian message, and teach the Old Testament in the light of the New' (Ceylon).

7. Religious education should lead to a growing sense of relationship to God, to a definite commitment of the will to Him in obedience and trust, and to the conscious assumption of discipleship to Jesus Christ. 'Jesus Christ should be presented in such a way that pupils will experience a growing vital relationship to God through Him. Self-surrender and entrance upon a life of discipleship are a necessary stage in religious growth' (India).

8. In religious education, as in education generally, pupils should be afforded reasonable freedom in choice and in thought, and should learn to think and choose for themselves by actual practice in so doing, within situations affording adequate stimulus, true data and fair guidance. 'We hold that the growth of human personalities, which is our aim, should be free in the sense of regarding "the right of each individual to find God for himself in his own way," but not free in the sense of being undirected. It should be growth in a limited environment so ordered as to set before each personality, for his choice, the highest and best Christian life as we know it' (India).

We believe that the conception of religious education thus indicated, if generally realized and applied, would render far more effective our efforts to make ready our own lives and those of our children to experience the saving power of God that is in Christ Jesus. The principles underlying this conception of education lend themselves to the fulfilment of the Christian purpose for the individual and society, as older, more formal and static notions of instruction did not. In no country, East or West, have we as yet done more than begin to realize the possibilities of this method of approach to the problems of religious education. In most of our homes, schools and churches we still assume that instruction is enough, and that telling is instruction: and many of us even continue to use the same lesson materials for pupils of all ages, from the oldest to youngest.

It is clear, in the light of the conception of religious education described in these papers, that each mission field must in a large measure work out its own materials and methods. It is idle in our judgment to project any 'world series' of Sunday-school lessons, or to translate unchanged the textbooks or teachers' guides of one nation into the language of another, in the hope thereby to escape the labour and expense of first-hand creative work. Granted that there are certain principles common to all religious

educational work, and certain materials that link us in one fellowship of understanding, the fact remains that curricula that minister fully to life are wrought out in life, the product of actual experiment. Much may be learned from the practice of teachers in other lands, and there should be far more interchange of experience with various materials and methods; but if the best results are to be attained, each national organization must stimulate active experimentation and creative work upon curriculum problems within its own field. Indigenous churches should labour toward indigenous curricula for Christian religious education. We are encouraged to suggest this because the findings from the various mission fields have deepened our confidence in the ability of at least a small group of men and women in each of these fields whose understanding of the problems involved fits them to undertake this work.

PRACTICAL ISSUES

The conception of religious education which has been before us seems capable of almost unlimited application to the many spheres of life and to the different methods of work in the mission field. It will be profitable, as much for missionary authorities at the home base as for those in the foreign field, to focus attention upon the most important of these:

1. **The Home.** The home exerts the deepest and most abiding influence upon life and is the most determining single human factor in the development of the race. Its importance for the missionary movement, if Christianized, cannot be overestimated. Yet its development into an effective Christian instrument can only be the result of careful planning and education, especially where the ideal of a Christian home is unknown. Values discovered in indigenous home life should be carefully conserved. The duties of parenthood need to be brought home to fathers and mothers alike, until a worthy sense of responsibility is developed. Guidance and instruction needs to be given to parents to enable them to discharge these responsibilities. Forms of family worship, simple guides to parents and suitable suggestions as to how the activities of the home, which is the child's world, may take on a Christian character ministering to the development of the child—these and other helps obviously constitute a field for the application of the best methods of religious education.

2. **The Community.** We have not adequately recognized the distinctive character of the community and its influence upon the individual. Among certain peoples life is organized in clan or small village groups, and these communities exercise an influence over their members similar to that of the home among more highly developed peoples. The possibility of a direct approach to the community as such, and the methods

by which communal life and thought may be influenced require to be studied carefully. Extension programmes and public educational methods used in the West may have a useful application to the religious education of communities in the mission field, lifting moral standards, changing social customs, developing a community spirit of friendliness and service and making communal conditions generally more favourable to the development of individual Christian life.

3. Schools and Colleges. If these educational institutions are to be equipped with the materials necessary for transforming life, the principles of sound religious education need to be more fully worked out in three directions, namely, in respect to curriculum, worship and activity. In devising a curriculum for religious education, some fields have made notable progress, but in the majority of countries curricula of formal instruction yet need to be displaced by studies determined by the age and needs of the pupil. There is a need, often expressed, for the working out of programmes of worship suited to the age and religious background of the student body and for suggestions as to activities that will be normal to school life and will promote Christian growth through action. Informal discussion groups have been found very effective, and this method of work calls for further development.

4. Sunday Schools. The extension of the Sunday-school movement to practically every land makes urgent the improvement of the methods used in these schools. In addition, there is the problem of the adaptation of these methods to teaching children with a non-Christian background. The use of translations of even the best material prepared in the West, without adaptation to local conditions abroad, cannot be too strongly condemned. The training of Sunday-school teachers must also receive attention.

5. The Church. The principles of religious education should be applied more widely to the whole life of the Church. The instructional character of the sermon is especially important in non-Christian lands. Certain churches provide commendable courses of instruction before admission to communion, but very few if any provide adequately for the continued growth in knowledge, as in grace, after reception into full church-membership. Attention needs to be called to the educational values of church worship properly conducted and of pastoral supervision.

Adult religious education may well be envisaged by the Church as a distinct task. The conception of the whole of life as affording opportunity for intellectual and religious development, slowly recognized in the West, needs to be projected by the Church to areas where the non-Christian community life is stagnant and provides no stimulus to continued development. Discussion groups are suggested where the problem of adult life

may be taken up : such as the application of Christian ideals to earning a living, to business, village or city life, to social customs, to local moral conditions, to the winning of others to Christ and the mission of the Church.

6. **Social Problems.** Our attention has been drawn to the need for special emphasis upon the application of the principles of Christianity to certain great moral and religious issues, such as modern industrialism, the race problem, the position of women, war and intemperance. These studies should be included in present-day curricula of religious education.

7. **Missionary Duty.** In the whole range of religious education, emphasis should be laid upon the obligation resting upon all Christians to pass on to others the good news of salvation through Christ. Mission study courses are therefore needed in each sphere of life and work under discussion. Such courses should be adapted to each age and level of intellectual development, and should include practical suggestions for giving expression to the missionary spirit. This phase of religious education is not only absolutely essential to the development of genuine Christian character, but is vital to the success of the spread of Christianity throughout the world.

8. **Training of Workers.** No method or curriculum can of itself avail to make religious education effective. Inspiring personalities, in living touch with Christ, must be sought and engaged for the task. When discovered, these should be given training in the principles and methods of religious education to become the most perfect instruments possible for their work. Courses in religious education, with supervised teaching practice, should be included in all theological seminaries and Bible schools, as well as in teacher-training institutions. There is urgent need for experiment in the type of training required for pastors and teachers of village churches and schools. To be effective this training should be conducted under conditions which are similar to those in which the work is to be carried on. For teachers and pastors already in service, who have not had the opportunity of training, much may be done by short special courses or conferences.

9. **Supervision.** In many parts of the world remarkable results have been secured in general education by the method of careful supervision of the work of teachers who are either totally untrained or who have had inadequate training. The supervisor comes to the isolated and perplexed teacher in a spirit of helpfulness, bringing his own experience and that of others to bear upon the individual problems of the particular situation. It is almost needless to add that to be of real help the supervisor himself must be thoroughly experienced and must have shown ability to overcome difficulties in conditions similar to those in which his help is offered. We recommend much larger use of wise and skilled supervisors

and suggest that these be selected from among the most successful workers.

10. **Training of Missionaries.** Since it is desirable that the methods of religious education should be employed in every department of Christian activity, it is necessary that every missionary should be trained in its principles and practice. Such training is as necessary for the layman as for the man who is ordained, for men as for women. For many, this training will naturally come or be continued at the time of the first furlough, and ample facilities should be afforded by mission boards and every encouragement given to undertake such study.

RECOMMENDATIONS TO THE COMMITTEE OF THE INTERNATIONAL MISSIONARY COUNCIL

We refer to the Committee of the International Missionary Council the following matters for appropriate action :

1. The publication in one volume of the more significant papers in the hands of this committee, including the preliminary paper as this may be revised by its authors, the findings and resolutions from various mission fields which are listed above, and the reports of the discussions on religious education at this Council meeting.

2. The production by a competent religious educator of a short, simple manual of religious education for the use of missionaries generally, setting forth the essentials of the conception of religious education described in the larger volume.

3. The promotion by whatever steps may be wise and practicable of the study of the problems of religious education upon the various mission fields, and experimentation with new methods and materials.

4. A study of the relation of the principle of religious freedom to the rights of minorities under State systems of education. We request the Committee of the International Missionary Council to take early steps to secure from a group of experts a thorough, objective study of this subject.

5. The preparation of a bibliography on religious education.

6. The maintenance of a clearing house of information concerning studies and experiments in religious education on the mission field. We recommend that the Committee of the Council should either itself undertake this important function, or secure it through the services of some other agency.

CONCLUSION

In concluding our report we would recapture, if we may, the vision of those ancient Fathers of the Church who saw the whole process of

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human history as the training of mankind by the tutelage of the educative Word of God. We would realize our task as part of the agelong and universal movement of the Spirit of God who first brought order out of chaos, whose presence is manifested in the onward march of life, from whom humanity derives its every aspiration after perfection, and who is the source and ground of all Christian achievement. We in Christ are the agents, and should be the pioneers through whom that world-wide work is accomplished and God's Kingdom comes. The new concept of education, wrought out by a multitude of students labouring in many fields, constitutes as we believe a signal means and opportunity for the extension of that Kingdom. As such we would accept it for ourselves and commit it to the Church, recognizing that if we are to use it rightly it must be by the example and in the fellowship of Him who in bringing many sons into glory was made perfect by suffering, Him who in this holy place Himself learned obedience by the things that He suffered.

III. THE RELATION BETWEEN THE YOUNGER AND THE OLDER CHURCHES

WE, representatives of both older and younger churches, are deeply conscious of the fact that more than half the world has no knowledge of Him who is the Light and Life of men, and that even among those who have had the opportunity to know Him, He is only imperfectly understood and followed.

The burden of our hearts is that the Christian life and message may be accepted by all men everywhere. To effect this is our common task.

We are thankful that the missionary movement of the older churches has resulted in the development throughout the world of bodies of believers in Christ, appointed by God to witness to Him, and to labour for the establishment of His Kingdom.

We rejoice that the world forces operating in recent years have created in these younger churches a new sense of corporate life and responsibility, greatly accentuated among certain peoples by dramatic and swift-moving social and political changes.

In many countries this has resulted in the desire that the churches should be rooted more deeply in the soil. With an increasing conviction that Jesus Christ alone can meet their countries' needs, we have come to see more clearly that these younger churches can bear their testimony more naturally, more adequately and more extensively only as they become thoroughly naturalized.

THE SECRET OF A LIVING, INDIGENOUS CHURCH

No more important problem confronts the older and younger churches alike than to discover the secret of a living, indigenous Church.

A Church, deeply rooted in God through Jesus Christ, an integral part of the Church Universal, may be said to be living and indigenous :

1. When its interpretation of Christ and its expression in worship and service, in customs and in art and architecture incorporate the worthy characteristics of the people, while conserving at the same time the heritage of the Church in all lands and in all ages.

2. When through it, the spirit of Jesus Christ influences all phases of life, bringing to His service all the potentialities of both men and women.

3. When it actively shares its life with the nation in which it finds itself.

4. When it is alert to the problems of the times and, as a spiritual force in the community, courageously and sympathetically makes its contribution to their solution.

5. When it is kindled with the missionary ardour and the pioneering spirit.

The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship ; through knowledge of the Bible in the vernacular ; through a sense of Christian stewardship ; through an indigenous leadership of men and women who will share their religious experience with others ; and through adventure in service and self-expression.

In such a Church, the problems of discipline, polity, control and financial support will naturally assume their proper places.

THE RELATIONS OF MISSIONS AND THE YOUNGER CHURCHES

In many countries there are churches in various stages of development, younger bodies less dependent than heretofore upon missionary initiative, direction and control, with which the older churches can co-operate. There is possible now a true partnership enabling the older churches in an ever-increasing degree to work with, through or in the younger.

This ' church-centric ' conception of foreign missions makes it necessary to revise the functions of the ' mission ' where it is an administrative agency so that the indigenous church will become the centre from which the whole missionary enterprise of the area will be directed. In some fields the mission as such and its missionaries have been incorporated in the church and made subject to it. In other fields, the church and the mission maintain a co-operative relationship, in which case also both church and mission make the development of the indigenous church their main objective.

This partnership enables the older and younger churches to face the unfinished task of world evangelization with greater hope of ultimate success than ever before. The undertaking demands the fullest contribution in experience and resources of both groups.

From the older churches not only financial aid, but missionaries animated by the spirit of comradeship are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers ; in their vast and complex task of Christian education ; in the development of social service especially in rural communities and new industrial centres, and in evangelistic endeavour among unreached groups and classes and in new areas.

These missionaries will be well-qualified men and women who will give their life service under the conditions named. Educators, scientists, technical experts and others with rich experience in Christian life and thought will be called upon to help the younger churches to solve their diverse and pressing problems.

The younger churches can serve the older at their home base by giving them a fresh inspiration and new interpretation of the Christian message through such means as deputations, furnishing recent and valuable information regarding their own home countries, short term service in the offices of boards and agencies of the older churches in case of special need, and giving lectures in the theological colleges, missionary training schools and other educational institutions.

FINANCIAL BASIS OF SUPPORT

Funds contributed by the older churches must be used in ways which will enable the indigenous churches to develop and strengthen their own means of support rather than foster the spirit of dependence and reduce the full sense of responsibility.

A thorough appreciation of this point of view may lead all those concerned to give heed to the following proposals regarding the financial basis of the support of the younger churches :

1. The development of a self-propagating evangelistic church on a spiritual basis is the greatest factor in securing self-support. Self-support will come naturally with the rising tide of spiritual life.

2. Adequate training in systematic individual giving and Christian stewardship is essential.

3. Financial aid from the older churches for existing work should be placed on a gradually decreasing scale to be terminated by mutual agreement.

4. In general, the financial grants of the older churches should be given to and administered by the churches themselves, or agencies constituted by them.

5. The terms of such aid should be mutually agreed upon and then the churches should be entirely free to administer the funds accepted on this basis.

6. All new local churches as far as possible should be started on a self-supporting basis.

7. The younger churches should be developed on a scale, in regard to salaries, cost of church buildings and other expenses, corresponding to the economic life of the people. This principle should be kept in mind particularly by the older churches.

8. Where the younger churches are not yet able to assume full responsibility for the administration of grants-in-aid, agencies mutually agreed upon by the older and younger churches may be constituted. In such cases, it should be clearly recognized that the self-respect of the younger church should be preserved and its self-reliance and initiative be fostered.

We feel the need for a thorough, scientific study of the basis of support of the indigenous church in the different fields and in different stages of growth, and refer the resolution of the Foreign Missions Conference of North America to this effect¹ to the Committee of the Council for consideration.

INSTITUTIONS

Educational, medical, industrial, publishing and other institutions which are necessary to the life and ministry of the churches should be so related to them as to encourage them to assume responsible care and control. Similarly, institutions serving the Christian community more generally should relate themselves, as early as possible, to the indigenous Christian community with a view to its assuming ultimately the responsibility for these institutions.

In order to serve their purpose effectively, some of these institutions have necessarily been developed on such a scale as to make it exceedingly difficult for the younger churches to undertake full financial responsibility for them at an early date, thus requiring the continued support of the older churches.

In order, however, that the younger churches may more rapidly take over these institutions, all matters affecting their major policies and problems of administration, maintenance and future development should be decided only after joint consideration.

LEADERSHIP

The very conception of an indigenous church outlined in this report means that the younger churches must come to a realization of their own deepest problems and greatest needs, and to a clear sense of the perplexities and challenges of life. They must discern for themselves the values, resources and dynamic available in Christ, which will become for them a satisfying gospel, and will necessarily express itself in Christian witness.

Through such witness which is normal and inescapable when life is fresh, vigorous and buoyant, men and women will emerge from among

¹ See Appendix to this report, p. 38.

whom there will be discovered those best qualified to serve and guide the development of a responsible church.

It is through some such way that God lays hold of His prophets and teachers.

The experience of the older churches has shown that formal preparation for a religious calling is valuable if not essential. It also shows that nothing is easier than to deflect or to crush high purposes on the one hand, or on the other to dull initiative and decrease the ability to respond to the realities of a situation.

Any leadership on the part of either men or women to be a real power must be self-giving, free, independent and purposeful. Every manifestation of real creative power either in the older or the younger churches may be taken as the evidence of the workings of the spirit of Christ in the hearts of men.

In attempts to equip men and women for service often in the past violence has been done by formal and ill-adapted foreign educational methods and processes. The problem is the training of leaders for a living organism. The future leaders of the indigenous churches will be men and women called from home, school and church who will be true to the social genius of their people, who will retain the fine zest of spiritual vigour, and who are free personalities. Just as truly will they be those who have had the opportunity of availing themselves of all those elements in the Christian heritage which can enrich and empower for ever-enlarging service.

It is quite possible that the training centre which will render this kind of service for the Church is yet to arise. The curriculum and training method appropriate for such an institution are perhaps yet to be discovered. Certainly experiments made in recent years in higher education among the older churches and having to do with the constant alternation between study and actual life situations ought to be reckoned with and may point the way.

In the meantime, the theological colleges and Bible training schools need to be studied and reappraised. Curricula and teaching staff should be adjusted in the direction of achieving such a training ideal.

CHRISTIAN LITERATURE

The growth of indigenous churches under a leadership of this kind provides the conditions necessary for an indigenous literature. There is a deepening sense of need in all language areas for writers who will interpret Christian truth in the terms and forms most attractive to their own people, and thus enable the Church to meet the demand for vernacular

books resulting from the notable increase in literacy among the newer Christian communities.

Indigenous talent freely exercised is necessary for the creation of literature for any people. It is to such writers that the churches must look for the literature that will be most helpful in the nurture of the religious life of its members and for the exposition of the Christian message that will appeal most effectively to their fellow-nationals. It is the rising scholarship of the indigenous churches that must produce new versions of the Holy Scriptures and take part in unfolding to the world their inexhaustible treasures.

It is gratefully acknowledged that much valuable work has been done by foreign missionaries both by translation and original composition, generally in collaboration with colleagues in whose mother tongue the work had to be accomplished. In many fields this kind of partnership is still essential and will remain for some time the most effective method.

The existing Literature Societies and other publishing agencies have before them the opportunity for fresh advance and broader influence by relating themselves yet more closely to the indigenous churches. In a fuller partnership they will both cultivate the rising desire for suitable reading matter, and give scope for the men and women with a message and a gift for authorship to exercise their talent. Too little attention has thus far been given to the cultivation of this indispensable element in the prosecution of the missionary enterprise.

One of the ways in which the older churches can most effectively foster the life and assist the service of the younger churches is by strengthening the financial resources of these churches for an enlarged programme of literature, and by putting at their disposal the experience and technical skill acquired in producing and in distributing literature.

CHRISTIAN UNITY

This statement would be seriously incomplete without reference to the desire which is being expressed with increasing emphasis among the younger churches to eliminate the complexity of the missionary enterprise and to remove the discredit to the Christian name, due to the great numbers of denominations and the diversity and even competition of the missionary agencies now at work in some countries.

It is fully recognized that it is not the function of the International Missionary Council to pronounce upon questions of ecclesiastical polity. At the same time the Council is only performing an inescapable duty when it appeals to the older churches to adopt a sympathetic attitude towards

the longings expressed by the younger churches for a more rapid advance in Christian reunion.

We appeal also to the older churches to encourage and support the younger churches when, in facing the challenging task of evangelizing the non-Christian world, they take steps, according to their ability, to solve what perhaps is the greatest problem of the Universal Church of Christ.

APPENDIX

EXTRACT FROM MINUTES OF MEETING OF COMMITTEE OF REFERENCE AND COUNSEL, NEW YORK, FEBRUARY 8TH AND 9TH, 1928

901. BASIS OF SUPPORT OF INDIGENOUS CHURCHES.

Resolved : that the International Missionary Council, at its Jerusalem Meeting, be requested to consider making a study of the problems of the basis of support of the indigenous churches. The right development of such support is felt to be a strategic and urgently important factor in the larger problem of how to achieve the ultimate objectives of the Council and those of its constituent bodies. Further, the development of such support is a problem that is inescapably international in its outreach, and one that can be studied to best advantage only by a complex process that assuredly must require international co-operation. No thoroughgoing study of this subject on an international basis has been made since Edinburgh, and such a study, having to do with the economic undergirding of churches now rapidly coming to full self-consciousness and self-government, must not be long delayed.

The purpose of such a study is not to relieve western churches of financial responsibility for the processes of extension of the Christian enterprise, but to share with the churches of Asia, Africa and Latin America in a search for the most constructive uses of such western funds as are to be applied within the areas mentioned, so that the developing churches may themselves as rapidly as possible become strong in their own life and in their outreach in service.

Such a Study as is proposed would involve :

1. The bringing together for preliminary scrutiny of the best post-war materials on self-support and sustentation problems which have appeared in the literature of missions and in that of indigenous churches, especial attention being paid to the major periodicals, to reports of field conferences and of field deputations, to histories of particular churches, to the reports of those churches and societies which have stressed self-support in connexion with their policies, and to any available recent studies of the economics of church life in areas of particular interest.

2. The preparation of an instrument of investigation after international consultation. This should include definitions, a tentative analysis of the problem of finding a basis of church support, a statement of the specific objectives of the study, suggested methods of procedure, a questionnaire for use if this should seem desirable, an indication of those aspects of the problem on which it is of most importance to secure light at this time, a list of criteria to be applied in appraising the value of data secured, and a suggested form for report on the particular regions to be studied.

Such an instrument should be based in part on the results of a study of the materials brought together as suggested under (1) above ; in part it should reflect the mature judgment of leaders of the developing churches abroad, of officers of national Christian

councils and of other field co-operative groups, of outstanding missionary administrators in supporting countries, and of competent technicians in the field of social research.

3. The fresh investigation of conditions within certain areas which seem likely to yield valuable results to specific research. Subject to revision of choice in view of any further light that might come from the investigations proposed in (1), it is suggested that mission or church groups be chosen for study from eight general areas: Japan, Korea, China, India, the Philippines, Tropical Africa, Mexico and South America. It is further suggested that wherever possible there be two groups chosen for study from each of the eight areas, one of each pair being a church or mission which has achieved notable advance, and the other being one which is relatively backward, in the development of self-support. In each case the National Christian Council or inter-denominational church and missionary body concerned would have the field responsibility for conduct of the study, the general instrument of investigation proposed above being used just so far as it is found adapted to the particular country. The methods of procedure for each area would have to be those found most practicable under the particular circumstances faced. Every effort should be put forth in each case to assure results soundly trustworthy from the point of view of scientific method, pertinent and significant for guidance in respect to church and mission procedure, and reported in a form making possible comparisons with the results achieved in all other areas included in the total study.

4. The results of the study in each of the eight areas to be separately printed, so as to be available for such use within the area concerned as may seem desirable. The studies also to be printed as a combined paper, along with conclusions, findings, suggestions, based on all eight investigations and also on a further review of the library materials mentioned in paragraph (1) above. These library materials will doubtless have been considerably augmented while the field investigations are in progress. One section of these findings should pertain to any further procedure believed to be essential if the problem as a whole is to be brought forward to the next stages of solution.

5. The conclusions thus reached to be commended, through all available means of release, to the attention of field churches, missions and home boards, so that the light thrown on the problem through this inclusive process may reach every area and group to which it may prove illuminating, stimulating and possibly reconstructive.

IV. RELATIONS WITH THE ANCIENT CHRISTIAN CHURCHES OF THE EAST

THE International Missionary Council recognizes that chiefly in the area of the Christian Council for Western Asia and Northern Africa, as also in South India, the younger indigenous churches are in contact with the ancient Christian churches of the East.

It welcomes these contacts and all the fellowship of service with many members of these churches in the missionary endeavour. It recalls the experiences of martyrdom through which certain of these churches have passed in recent years, and prays that this may turn to the furtherance of the Gospel, and that there may grow such unification of effort, prayer and purpose in the years to come as shall set free the missionary enthusiasm which characterized the churches of early Christianity.

V. RACIAL RELATIONSHIPS

THE DUTY OF CHRISTIANS

ALL Christian forces, and particularly the International Missionary Council, dedicated as they are to prepare for the establishment among all mankind of the Kingdom of God, are bound to work with all their power to remove race prejudice and adverse conditions due to it, to preserve the rights of peoples, and to establish educational, religious and other facilities designed to enable all alike to enjoy equality of social, political and economic opportunity.

The Fatherhood of God and the sacredness of personality are vital truths revealed in Christ, which all Christian communities are bound to press into action in all the relationships of life. These truths are too often denied and defied in inter-racial relationships. Antagonism and suspicion, envy, greed, pride and fear blight the growth among the races of mankind of 'the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.'

Our Lord's thought and action, the teaching of His apostles, and the fact that the Church, as the Body of Christ, is a community transcending race, show that the different peoples are created by God to bring each its peculiar gift to His City, so that all may enhance its glory by the rich diversities of their varying contributions. The spirit which is eager to 'bear one another's burdens and thus fulfil the law of Christ' should permeate all inter-racial relationships. Any discrimination against human beings on the ground of race or colour, any selfish exploitation and any oppression of man by man is, therefore, a denial of the teaching of Jesus.

While we thank God for the courageous, persevering and prophetic action taken by many communities and individuals toward achieving the will of Christ in the improvement of inter-racial relationships in areas where such friction is particularly acute, we confess with humiliation that we in the Christian churches are still far from realizing this principle even within our own borders.

It is the duty of the Christian forces everywhere, and particularly of the International Missionary Council and its constituent bodies, to learn more fully the mind of Christ on the problem of inter-racial relations, and to press forward boldly the realization of permanent world-wide understanding.

A CONSTRUCTIVE PROGRAMME

The Christian forces require a constructive programme of action, based on scientific knowledge and successful experiment, and perpetually adjusting itself to the new demands of changing situations.

Contacts between economically more powerful and weaker races frequently lead to exploitation, resulting in widespread injustice and suffering. It is imperative that Christians, and especially those in the immediate areas concerned, should take steps to end these conditions by creating, informing and influencing public opinion, by presenting their constructive plans before responsible administrative authorities, and, where necessary, by pressing for legislative action.

The situation confronting us is both grave and complex. Racial contacts, prolific in friction and discontent occur under different conditions which appear to call for different approach.

A. Two or more Races living side by side in the same Country

The difficulties which arise when two or more peoples, differing in colour or race live side by side in the same country would, this Council believes, be mitigated if steps were taken :

1. To establish the utmost practicable equality in such matters as the right to enter and follow all occupations and professions, the right of freedom of movement and other rights before civil and criminal law, and the obtaining and exercise of the functions of citizenship, subject always to such general legislation as, without discriminating between men on grounds of colour and race, may be necessary to maintain the social and economic standards of the community as a whole.

2. To secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of the indigenous peoples.

3. To apply the Christian principle of brotherhood and equality in the eyes of God to matters of social relations and to the common life of the community.

B. Subject Peoples

Where the case is that the affairs of a subject people are administered by a governing class of another race, the ruling race should regard itself as entrusted with the duties :

1. Of ensuring that the economic resources, and still more the human potentialities, of the country under its administration are developed in the interests of the indigenous population.

2. Of aiding the peoples so to conduct their affairs that at the earliest possible moment they will be able to stand alone and govern themselves.

3. Of aiding peoples to protect themselves against such evils as alcohol and noxious drugs, which come in the train of Western civilization.

C. Migration and Colonization

Migration and colonization raise problems which are again different. Almost all large migratory movements are due to one of two causes: political or religious persecution, and the endeavour to secure better economic conditions.

1. In the former case the duty of Christian people to succour the oppressed and persecuted is clear, and that these should be received in the spirit of Christ, and admitted to the fullest participation possible in the common life of the community in which they seek refuge.

2. Migration in order to improve the economic circumstances of life is more general in modern times, and more productive of friction. It may be considered to take two forms, each with its peculiar dangers.

a. The migration may be from a more advanced country towards a less developed one. In this case the danger is that the indigenous peoples should be ousted from the rights and privileges they enjoy, and the considerations given under the first heading are applicable.

b. When the migratory movement is in the reverse direction, the danger is that the standards of civilization and of economic welfare attained by the more advanced nation may be threatened by the influx of people accustomed to, and able to accept, a lower standard, both of civilization and of welfare. The Council recognizes that it is reasonable for the higher civilization to protect its standards, and to that end it may be expedient to restrict immigration into its territories. But such restriction, it believes, should never make discrimination among intending immigrants upon grounds of colour or race, neither of which can, in the opinion of this Council, be held to be in itself a legitimate ground for exclusion.

Further, it is desirable that a country should have regard, not merely to its own economic situation, but to that of other peoples, and that it should not yield to the temptation of adopting short-sighted measures, which impede such redistribution of population as may be in the best interests of the world as a whole.

D. Other Inter-racial Problems

In concluding the examination of the circumstances which tend to produce inter-racial ill-feeling the Council cannot overlook the fact that

while international organizations exist which can bring the public opinion of the world to bear upon issues which would otherwise be treated from an exclusively national standpoint, there are nevertheless certain grave problems which still escape the salutary check of the international conscience. In particular :

1. The relations between the peoples of a metropolitan state and those of its colonies, possessions and other dependencies.

2. The virtual hegemony exercised by one people over another as a result of the establishment of financial and economic control.

3. The acquisition of special privileges, of which the leading example is the status of extra-territoriality.

The Council cannot refrain from expressing the conviction that in these and similar cases the states concerned are responsible, not to themselves alone, but to the moral judgment of mankind as a whole, and to God.

The Council looks forward to the time when such relations, where they still exist, will be made amenable to the public opinion, not of any one nation or group of nations, but of a world, organized and equipped to judge them by the standard of universal justice.

E. Research

Authoritative research is called for into many aspects of the problem. For the purpose of a Christian solution the following projects are eminently needed :

A searching analysis of the social, political, cultural, psychological, biological and religious factors that contribute to create inter-racial antagonisms.

A careful study as to where, at this stage, inter-racial friction is most critically and dangerously at work ; in what other areas it is beginning to develop ; in what forms it emerges ; and in what direction its results trend. Sources of friction, relatively small and temporary in character, but with important repercussions, such as labour and, to a less extent, even student migrations, call for special attention.

New light must be sought from the life and teaching of Jesus in face of the conditions of His own time, in their bearing upon this problem, as well as from the teaching of the apostles and the nature of the Christian Church in itself.

In making provision for the efficient pursuit of such research, which is incumbent upon the Council, one of the outstanding practical elements of hope in the situation is the existence of numerous organizations and personal activities in every continent that are beginning to work toward

a solution of the problem. It need hardly be stated that it is desirable for the International Missionary Council to enter into relations with these, and to share the results of their researches and of the experience that they and the Council are accumulating.

F. Immediate Action necessary

Christians, collectively and individually, are also called, under the guidance of God and in faith in His supernatural resources, to courageous and discerning action, with a view to the ultimate victory of the will of Christ over all inter-racial antagonism. We would emphasize the need that each national missionary or Christian council or committee, where unchristian conditions provocative of such antagonism prevail or threaten to develop, should work toward a Christian solution.

Action should be directed immediately at least to the following ends :

1. To bring knowledge and Christian conviction to bear powerfully upon the shaping of individual conscience and public opinion which will be decisive in solving this problem.

2. Continuously to keep the churches everywhere aware of the world wide nature of the problem and of efforts toward its solution, and sensitive to their responsibility in relation to it ; and in particular, to make this integral to the training of the missionary, and the education of the younger generation in the older and younger churches.

3. To cultivate in the home and the school, through books, periodicals and speech, as well as through personal contact, that natural friendliness of children toward each other without regard to race which God has implanted in their hearts.

4. To encourage the exchange of students and teachers of different countries in order to strengthen mutual understanding ; and to influence all those engaged in education as well as in the production of books, of films and of the press.

5. To develop the consciousness in every nation that the common courtesies of life are an elementary duty, whether in relation to members of other races who may be guests or fellow-citizens in our own land, or in relation to the peoples whose countries we may visit. In lands where different races live side by side full participation in social, cultural and above all religious inter-racial fellowship, and the development of personal friendship which such intercourse engenders, are the natural expression of our common Christianity, and are obviously to be welcomed as a step towards world-wide understanding.

6. The members of every race should be encouraged to express their missionary conviction in personal service, and measures which debar

them from so doing are to be strongly condemned. The desire of the Negro Christians of America to witness for the Gospel in the homeland of their forefathers, as well as in other fields, under such conditions as those defined in the report on the conference on the Christian Mission in Africa (held at Le Zoute in 1926), is a ground for profound satisfaction.

CONCLUSION

The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has it in its power to be the most creative force working for world-wide inter-racial unity. For ultimately our closest union with each other is our union with Him; and His commandment, 'Do unto others as ye would men should do unto you,' and 'That ye love one another even as I have loved you,' if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace.

All our work, therefore, must have as its conscious goal the fulfilment of our Lord's prayer, 'That they all may be one,' and the realization of the triumph of His Kingdom when all peoples shall bring their glory into the City of God.¹

¹ At a session of the Council, subsequent to that on which the report on racial relationship was passed, the following resolution was unanimously carried:

That the principle and ideals which this Council has adopted in the report on racial relationships with regard to equal rights for races, it declares and maintains also with regard to the equal rights of men and women in and between all races.

VI. THE CHRISTIAN MISSION IN RELATION TO INDUSTRIAL PROBLEMS IN ASIA AND AFRICA

CHRIST THE LORD OF ALL LIFE

THE International Missionary Council desires to preface its report on industrial conditions, by asserting, with all the power at its command, its conviction that the Gospel of Christ contains a message, not only for the individual soul, but for the world of social organization and economic relations in which individuals live. Christ came that men might have life, and might have it more abundantly. When He wept over Jerusalem, He lamented the spiritual ruin, not merely of an individual, but of a whole society. He chose as His apostles not the wise and learned, but men engaged in the ordinary occupations pursued in all ages by the mass of mankind. His teaching used as its vehicle illustrations drawn from the labour of the shepherd, the fisherman, the wage-earner and the peasant. By the message of divine love revealed in the Incarnation the division between the spiritual and the material is overcome, and all human relations are transfigured. In the light of that revelation His followers have learned that they cannot love God unless they also love their fellow-men with a love that transcends differences of race and class and economic position. It is in such love, Christ taught them, that they will find the Kingdom of Heaven. If they are to be faithful to their Master they must try all social and economic systems by the standard which He revealed. It is their task to seek with the help of His spirit to realize love with ever-increasing fulness, not merely in their own hearts, but in their social order, in their political relations and in the daily transactions of the factory and the market-place.

Approaching the problems of social life in such a spirit, the Christian will welcome the triumphs of science and technical skill by which the resources which God has given to His children have been made more fully available for the service of all. But he will regard material wealth as an instrument, not as an end. He will value it primarily as an aid to spiritual growth and vitality. He will desire that economic interests shall be, not the master, but the servant, of civilization. He will recognize the truth of the words—'there is no wealth but life'—and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family. In particular, he

will try the social and economic system by three simple, yet fundamental, criteria :

1. Christ's teaching as to the sanctity of personality. The sanctity of personality is a fundamental idea of Christian teaching, which is reiterated again and again in the New Testament. 'I am come that men might have life.' 'Inasmuch as ye did it unto one of the least of these ye did it unto me.' 'It were better for a man that a millstone were hanged about his neck and that he were cast into the sea, rather than that he should offend one of these little ones.' In the light of such sayings any form of economic organization which involves the treatment of men primarily as instruments of production, or which sacrifices the opportunity of full personal development which should be the right of every child, is evidently anti-Christian. Human beings, the New Testament teaches, are not instruments, but ends. In the eyes of God all are of equal and infinite value.

2. Christ's teaching as to brotherhood. The teaching of the New Testament is that all men are brothers, because all men are children of one Father, and that they owe to each other the service which is the expression of their common sonship. The Christian ethic, therefore, would seem to preclude such struggle for gain or self-advancement as snatches opportunities for personal success at the expense of the community or of its weaker members, and the organization of economic life primarily with a view to the enrichment of individuals. 'He that would be greatest among you let him be the servant of all.' 'Blessed are the meek.' 'How hardly shall they that have riches enter the Kingdom of Heaven.' Co-operation in unselfish service, rather than competition for individual profit, would seem to be the temper most appropriate to a Christian society.

3. Christ's teaching as to corporate responsibility. It follows from the emphasis laid by the New Testament upon brotherhood that a Christian society is under an obligation to use every means in its power to bring within the reach of all its members the material, as well as the ethical, conditions of spiritual growth and vitality. The Christian Church is described by the apostle as Christ's body. It is not a gathering for prayer and worship of individuals who otherwise are unrelated, but a fellowship and society embracing all human relationships in which all are members one of another; and it is only in such a fellowship, the New Testament teaches, that men can bear the fruit of the Christian life. All forces therefore which destroy that fellowship—war, economic oppression, the selfish pursuit of profits, the neglect of the immature, the aged, the sick or the weak—are definitely and necessarily in sharp contradiction with the spirit of Christianity. Christian society exists in so

far, and only in so far, as Christians show not merely in words but in action that they are eager to 'bear one another's burdens and thus fulfil the law of Christ.'

The teaching thus briefly indicated makes it clear that the New Testament does not recognize the antithesis frequently emphasized by later ages between individual and social regeneration. The task of the Christian Church, therefore, is both to carry the message of Christ to the individual soul, and to create a Christian civilization within which all human beings can grow to their full spiritual stature. It is its duty to acquire the knowledge by which the conditions which imperil such growth may be removed, and those which foster it may be established. It is its duty to speak and work fearlessly against social and economic injustice. It is its duty both by word and action to lend its support to all forces which bring nearer the establishment of Christ's Kingdom in the world of social relations, of industrial organization and of economic life.

We acknowledge with shame and regret that the churches everywhere and the missionary enterprise, coming as it does out of an economic order dominated almost entirely by the profit motive (a motive which itself stands in need of Christian scrutiny), have not been so sensitive of those aspects of the Christian message as would have been necessary, sensibly to mitigate the evils which advancing industrialization has brought in its train, and we believe that our failure in this respect has been a positive hindrance—perhaps the gravest of such hindrances—to the power and extension of missionary enterprise.

THE PROBLEMS AND SOME CHRISTIAN SOLUTIONS

The International Missionary Council has considered the danger to the establishment and maintenance of Christian moral and social standards arising from the penetration of Western economic civilization into countries which have been hitherto little affected by it. Experience shows that the problems presented by such penetration affect directly and intimately the missionary enterprise, and, unless treated in the spirit of Christian wisdom, present grave obstacles to the progress of Christianity among the peoples concerned. It has been specially impressed by the following points:

1. The problems presented by the investment of capital in undeveloped areas and the necessity of securing that it takes place on terms compatible with the welfare and progress of indigenous peoples.
2. The necessity, in developing the natural resources of such areas, both of protecting indigenous peoples and of securing the utilization of their resources for the service of the world as a whole, on terms compatible with such people's welfare.

3. The obligation resting on the governments of the economically more advanced countries to secure that economically less developed peoples are protected against economic and social injustice, and share fully and equitably in the fruits of economic progress.

4. The vital importance of securing that the political and economic action of different nations interested in economic expansion does not continue to produce the friction between such nations which has hitherto accompanied it.

With a view to meeting the problems thus presented, the Council would suggest that the following points should be borne in mind :

1. *The Investment of Capital in Undeveloped Areas*

a. Public loans made for the development of industrially undeveloped areas are so fraught with the possibility of international misunderstandings and of dangerous combinations between exploiting groups in lending and borrowing countries that such loans should be made only with the knowledge and approval of the League of Nations and subject to such conditions as it may prescribe.

Where the League of Nations is not recognized, earnest consideration should be given to the establishment of other safeguards which may serve the same purpose.

b. Private investments should in no case carry with them rights of political control over the country in which the investment is made, and in no case should the political power of the government of the investing country be used to secure the right of making loans and of obtaining concessions and other special privileges for its nationals.

c. The development of the economic resources of backward countries should as far as possible be entrusted to undertakings of a public utility character which have regard not merely to economic profit but to social considerations, on the government of which the people of the country concerned should be adequately represented.

2. *The Development of the Economic Resources of Undeveloped Areas*

In developing the natural resources of undeveloped countries, it is of vital importance :

a. That economic development should not be accelerated in such a way as to prevent due attention being paid to the problems created by changing social conditions, or as to injure the social welfare of the population affected by it.

b. The welfare of the indigenous populations must be the primary

consideration, and the practice of alienating land to foreigners without regard to the rights and needs of the peoples of the areas concerned is to be strongly condemned.

c. The utmost care should be taken to prevent the social institutions which preserve the stamina of native peoples from being undermined before they can be replaced by other safeguards.

d. The revenue of the country should be applied primarily to the development of services such as health and education designed to promote the welfare of the indigenous peoples.

3. *Protection against Economic and Social Injustice*

It is essential that governments concerned with undeveloped areas should apply to them the knowledge gained by a century of experience of the measures needed to prevent economic and social injustice, and in particular that they should :

a. Stop at once the practice of employing forced labour by companies or private individuals, and also, except in cases of immediate and unforeseen national emergency, by public authorities.

b. Ensure that contracts of labour entered upon by workers of primitive races should be fully understood by them, should be voluntarily entered upon, and should be subject to the approval of the administrative authorities, particularly in regard to their stipulations concerning the following points :

- (1) The length of the contract should not be such as to endanger the home life of the worker.
- (2) Provision should be made for the return of the worker to his home, at intervals where possible, and at the expiration of his contract.
- (3) The general conditions under which the labour is to be carried out, including wages, housing, food and clothing, should be satisfactory.
- (4) The medical and sanitary equipment of the work-place should be adequate.
- (5) Where workers are imported from abroad, in addition to the matters mentioned above, especial care should be taken to ensure that the workers are adequately safeguarded during their journeys, and that their return to their homes at the expiration of their contracts, if they so wish, should be fully guaranteed.
- (6) Where workers are imported from abroad, due provision should be made, wherever possible, that they should be accom-

panied by their wives, and for the establishment of quarters for married people.

- (7) The practice of prescribing that breaches of labour contracts on the part of workers are to be dealt with as *criminal* offences is to be condemned as incompatible with modern ideas of justice.

c. Introduce the legislative provisions necessary to maintain and advance the standard of life of workers in industry ; in particular :

- (1) to limit the working hours, and to secure not less than one day's rest in seven for all workers ;
- (2) to establish a legally enforceable minimum wage ;
- (3) to ensure proper standards of health and of safety in working conditions ;
- (4) to bring about the progressive elimination of child labour ;
- (5) to ensure that the conditions of women's labour are not such as to imperil their health and the future of the race ;
- (6) to ensure that those workers partially or wholly disabled by accident or sickness arising out of the conditions of their employment are adequately provided for.
- (7) to establish a system of inspection competent to supervise the application of such legislation and to ensure its efficiency.¹

d. Establish freedom of combination and organization for employers and employed alike.

e. Develop the social services of education, public health and housing, and take steps to create an environment favourable to a healthy and self-respecting life.

f. Remove all restrictions which have as their effect to impose special economic disabilities on indigenous workers for the economic advantage of other classes of workers and capitalists, by excluding the former from particular employments, by limiting their access to land, by restricting their right of meeting and free speech and by interfering with their freedom of movement.

4. *Avoidance of Friction between Nations engaged in Economic Expansion*

Experience shows that among the most prolific causes of friction among nations has been the rivalry of competing imperialisms to secure preferential access to sources of raw materials, markets and opportunities

¹ It may be recalled that on all these matters, the governing principles have received the sanction of the nations of the world through the conferences of the International Labour Organization, and that the approved methods of bringing them into operation may be studied in the Conventions and Recommendations adopted by that organization.

of investment in the still undeveloped regions of the world. It is of vital importance to the future of civilization that this rivalry, ruinous alike to the nations engaged in it and to the indigenous populations, should be brought under control. Such control can be established only by the action of an international authority, which can do impartial justice to the claims of all nations. The International Missionary Council looks forward, therefore, to such an extension of the activities of the League of Nations and of the International Labour Organization as may result in the creation of an international code, defining the mutual relations between the various powers interested in colonial expansion, and the indigenous populations affected by it, and also to fuller co-operation between all nations, whether members of the League or not, for the attainment of that object. It regards the economic functions of the League in relation to such matters as loans, concessions, labour and tariff policy and communications as among the most important branches of its work, and desires to see them extended as widely and rapidly as possible.

PROVISION FOR RESEARCH

The International Missionary Council regards it as of vital importance that Christian bodies both in the mission field and in Europe and America should be adequately equipped for formulating and applying the social teaching of Christianity to questions of social organization and of economic relations, by the establishment of an adequately staffed Bureau of Social and Economic Research and Information, in connexion with the International Missionary Council. Such a bureau should work in close contact with the workers and National Christian Councils in the mission field, the corresponding bureau established as a result of the Stockholm Conference, the departments of the Young Men's Christian Association and Young Women's Christian Association concerned with industrial and social problems, and the International Labour Office. It should have as its functions :

1. To produce reports and supply information on the economic and social problems arising from the contact between more advanced economic civilizations and the peoples of undeveloped countries, and with this object to secure that the necessary research is regularly undertaken.
2. To advise the missionary organizations as to the special economic and social problems of the areas in which they are working.
3. To arrange for joint action between different Christian bodies both in sending countries and in the mission field, with a view to the removal of unchristian conditions of life and work.
4. To bring to the notice of Christian bodies and mission boards

the urgent necessity of securing an adequate supply of competent workers in the mission field equipped with the necessary economic and social training.

5. To bring to the notice of Christian bodies and missionaries the importance of forming groups of students who will investigate social and economic problems in their various areas and disseminate knowledge with regard to them, and of emphasizing in their schools and other educational activities the social content of the Christian message.

6. To co-operate with other agencies, both public and private, in all measures which have as their object to raise the level of economic and social life. These functions should be performed with the aid of the regular staff of the Council.

The Council refers this proposal to the national organizations, instructing its officers to submit detailed plans, including suggestions for financial support apart from the ordinary funds of the Council, and provision for the maximum co-operation with other bodies concerned.

CONCLUSION

In concluding its report upon industrial problems, the International Missionary Council desires once again to emphasize its conviction that the advancement, by thought and speech and action, of social righteousness is an essential and vital part of the Christian message to mankind. A Christian society is to be known by its fruits. Among those fruits are love, peace, joy and the spirit of patient and self-sacrificing service. It is by the revelation of such qualities with ever-increasing fulness, in their industry, in their politics and in the other practical affairs of their daily life, not less than in their personal conduct, that Christians must seek to commend their Faith to peoples and individuals who have not yet received it. 'If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?'

The fulfilment of such a mission calls both for devotion and for knowledge. Knowledge, not less than the other gifts which elevate and purify human life, is of God. Christian churches, in all parts of the world, must seek to obtain a fuller knowledge of the social and economic problems which confront them, in order that, under the guidance of their Master, they may be less unworthy instruments in the advancement of His Kingdom.

The International Missionary Council has attempted to indicate some of the practical conclusions, which as it thinks are suggested by the experience hitherto obtained, of the issues raised by the spread of Western economic civilization among peoples as yet but little affected by it, and it

has suggested methods by which that experience may be made more fully available in the future for the guidance of all who are concerned in missionary work. It has done so because it believes that it is the duty of Christians, while preserving an open mind to new light from whatever quarter such light may come, not merely to state the general principles of the Christian Faith, but to make clear their application to the problems of human life which arise in the mission field. The Council calls on all who have felt the power of the Christian message to join with it in prayer for a clearer vision of the meaning of the tasks which the service of their Master imposes upon them in their social and economic relations, and for the grace by which these tasks may be more hopefully undertaken.

VII. THE CHRISTIAN MISSION IN RELATION TO RURAL PROBLEMS IN ASIA AND AFRICA

THE INCLUSIVE PURPOSE OF MISSIONS

THE one inclusive purpose of the missionary enterprise is to present Jesus Christ to men and women the world over as their Redeemer, and to win them for entrance into the joy of His discipleship. In this endeavour we realize that man is a unity, and that his spiritual life is indivisibly rooted in all his conditions—physical, mental and social. We are therefore desirous that the programme of missionary work among all peoples may be sufficiently comprehensive to serve the whole man in every aspect of his life and relationships.

More especially we desire to bring home emphatically both to the mission boards and to the indigenous churches the necessity of a comprehensive programme for those larger sections of the population in any country who labour for mankind in field or factory and who, in many parts of the world as at present ordered, are without many of the conditions necessary for that abundant life which our God and Father desires for all His children.

THE RURAL PROBLEM FROM THE CHRISTIAN POINT OF VIEW

The rural work in mission fields is an organic part of the service demanded of the Church everywhere—East and West—to lead in the effort to build a rural civilization that shall be Christian to the core. This effort looks toward the development of an intelligent, literate and efficient rural population, well organized and well led, who shall share the economic, the political and the social emancipation, as well as the continued advancement of the masses of men, who shall participate fully in world affairs, and who shall be moved and inspired by the Christian spirit.

Specific attention to rural needs by missions and churches is necessary, in part because of the numbers of people involved—nearly a thousand million of them—and the great issues of Christian civilization at stake ; but also because the rural people live apart from the centres of wealth and population, their occupations differ in many respects from those of industrial and urban places, and many aspects of their institutional and group life have no counterpart in the city. Moreover this great branch of mission service, in all its implications for Kingdom-building, is not now

sufficiently covered, either as to policies and programmes or as to specially trained leadership and adequate financial support.

THE RURAL COMMUNITY AS THE UNIT OF WORK

While it is vital to rural missions that these comprehensive aims shall be followed steadfastly, and that the work shall be properly led and financed, it is obvious that in many countries the entire needs of the rural population can by no means be reached by missionary endeavour alone. The only practicable way is to select suitable rural centres and demonstrate in them an intensive form of work that may eventually spread over wide areas as the Church grows in power and influence. In such a centre the missionary himself should live; there, rather than in a town or city, should be the training centre for leaders and workers drawn from the Church; and there should be established missionary institutions for rural education. As modern facilities of communication and transportation increase such an arrangement should become more and more feasible.

This intensive plan is necessary not only because of the huge populations involved in many countries, but because these local units are normal groupings of the people. Here they live and work together. Here are rooted the family loyalties. There are usually common occupational interests. Whether in villages or among those living on scattered homesteads there are many bonds of mutual interest to be found in these small geographical areas. Each one is a world in little. The rural world can be made Christian only as these small communities are made Christian.

The local community therefore is the natural and most effective social unit of organization for rural progress the world over. Rural missions should utilize this fact to the full, by seeking to redeem body, mind and soul. The Christian Church should claim the religious leadership of the community, but all agencies should be community-minded, help to develop consciousness of community, encourage a sane community patriotism and seek to make of the community a true family of families. It should be the aim of the Church to help to correlate all forces in the fundamental and inclusive task of creating a real Kingdom of God in this natural human grouping that we call the community.

THE AIMS IN COMMUNITY DEVELOPMENT

The following are the main objectives in the effort to create and maintain the Christian character in rural communities. While they have been differentiated for purposes of presentation, it is obvious that they are vitally inter-related. From the Christian viewpoint religion should permeate and dominate all the life of the community.

1. The development of Christian character, Christian fellowship and Christian service.

2. Healthful living in a healthy environment.

3. The effective cultivation of the physical resources necessary to the food supply and the sound economic development of people in villages and in the open country.

4. The improvement of family life through a knowledge of such home activities as the care of children, food, sleeping facilities, sanitation, and all that centres about the life of women and children.

5. A social attitude toward neighbours which makes possible sincere co-operation despite obstacles of religion, nationality, race, colour or language.

6. The constant re-creation of personality—physical, mental and spiritual—which may be gained not only from a sound use of leisure time, but from an appreciation of the beautiful, the good and the inspiring in nature and in humanity.

AGENCIES FOR COMMUNITY DEVELOPMENT

It is important to realize that if a community is to be built up it should build itself up; and therefore the wise builder will be careful to confine himself so far as possible to assisting the community to utilize every individual, agency and organization available within itself. The main agencies upon which we must rely are the following :

1. The family and the home, as the conservator of the race, and the nursery of Christian character. While every care should be exercised to preserve all that is of permanent value in indigenous family systems, emphasis should be laid upon reaching and renewing the life of the family, and on making it the basal factor of the community life. To this end, work for women should receive major attention and a larger range of activity be opened up for them.

2. The Church and religious organizations of every desirable type, as the fellowship of believers in Jesus and the exemplars of His way of life. The church building should be not only a place of worship and prayer, but should be made a rallying centre for the community. The programme of the Church should be extensive enough to enable it to minister to the whole life of the whole community, in co-operation with other organizations. To this end the rural church should be provided with an adequate and suitably trained ministry.

3. The school, as the centre of all those educational forces that shall train children and youth, and assist in the various forms of adult and mass education. In this connexion we note with satisfaction that there

is a movement in some countries toward giving special attention to rural education as important in itself and as having distinct problems of its own. We would emphasize the necessity of bringing to bear upon rural schools, and the training of teachers for them, all the best results of pedagogic science and practice available, so as vitally to relate them to the actual conditions of rural life.

4. Voluntary organizations, both economic and social, that shall provide for collective effort in the business and social life of the community, such as organizations for financing, buying and selling, insurance, arbitration, as well as for various social activities, such as for child welfare, health, maternity training, recreation. The closest possible co-operative relations should be established with local non-Christian organizations whose object is the building of a better community, and our knowledge and experience should be placed at their disposal if it will assist in making their work effective. It is important to remember that all such organizations afford rural people an opportunity for training in self-government.

5. Government, in its various aspects of law and of administration, of protection and of research that shall utilize public funds for the general good of the community. Wherever governments are endeavouring to lift up the rural life economically and socially they should receive our intelligent, consistent and continuous co-operation. Rather than duplicate such work we should do all within our power to extend the benefits of the government's efforts by encouraging the people to take advantage to the fullest degree of what it is doing.

EDUCATION AS FUNDAMENTAL METHOD

To assist these agencies to undertake and carry out a wise and constructive programme of community service, the methods employed should be carefully and scientifically worked out as a species of education, understanding that term in its widest significance—education for the young and the adult—and inclusive of a continuous process of research relative to conditions and resources, in order that procedure may be always based on ascertained facts, as well as in accordance with sound principles.

The needs of the rural community are grave and urgent; the masses of population are rapidly increasing in many countries; Christian work in a community tends to raise its standards and to multiply its requirements. It is therefore time for missions to realize that along with a more effective type of education for children and youth, it is urgently necessary to carry out a programme of adult and mass education, through the eye and the ear, and through individual and corporate activities, in regard to all those matters which are responsible for afflicting the rural people

with disease, drunkenness, poverty, indebtedness, litigation and superstition, as well as in all the constructive ideas and ideals that lift people to the highest levels of life. This process of education in the widest sense implies the full utilization of the potentialities of the family and the Church, and of every other community organization. In fact, the work should be theirs, the missionary guiding and assisting them.

Suitable literature for old and young, both for religious and general education, needs to be provided to a far greater extent than at present, especially for those who have acquired literacy as adults.

In the planning and carrying out of such educational processes for the young and the adult, close co-operation should be sought and maintained with the State and with all secular organizations which are engaged in the same or connected services.

LEADERSHIP

To lead in such a programme of rural service it is imperative that a suitable training should be given to carefully selected men and women drawn from the community itself. In addition to paid, full-time workers, so selected and trained, we trust a large number of voluntary workers will be called forth by a sense of spiritual, civic, patriotic or tribal responsibility. The establishment and success of the services we have discussed, as a normal movement which is part of the life of the community, depend largely on the number and quality of such leaders and the suitability of their training.

We have already referred to the training of the teaching staff for rural schools. We would make it clear that all catechists, rural pastors, rural doctors, and in fact every kind of Christian worker in rural parts, should be provided with a training that will acquaint him in a direct and personal way with the diverse conditions of rural life, and with a knowledge of the resources whence he could draw for solving its problems, alleviating its sufferings or preventing its evils. Provision should be made for visiting teachers and 'refresher' courses, to maintain the rural worker in his knowledge and efficiency. It might well be that in many fields such training arrangements could best be organized co-operatively by several missions working in the same area.

The necessity for specialized training applies with particular force to trainers of workers and to general supervisors, whether foreign missionaries or nationals, who seek to serve in rural fields. To some areas it is even necessary to send out missionaries technically qualified in agriculture or in some line of industry. In other countries, where the State at public expense undertakes the provision of agricultural and industrial education

and of demonstration on a more or less adequate scale, it would still be necessary that the individual sent to rural parts be given a thorough grounding in community service and in methods of effective social organization. It will be his responsibility to train the workers to do rural service on a sound and comprehensive basis. It is quite as important to provide a suitable specialized training for these persons as it is for those who are sent out to work in hospitals or colleges. It should be remembered that candidates with the very best qualifications are as necessary for work in rural parts as for any branch of missionary activity.

We desire to lay special emphasis upon the importance which attaches to the home and its service to and relationships with the community. Too frequently missionary work in rural areas neglects the woman, especially with reference to her contributions, both as an individual and as homemaker, to community welfare. Both in general and religious education of children, the mother's influence may be almost decisive. All, therefore, that has been said with reference to education applies with equal force to the selection and training of women workers in the field, and of women missionaries who are sent there.

SOME GENERAL OBSERVATIONS

It will be observed that this report on rural needs has not presented a list of items that may be parts of the concrete programme of a mission, a church, a Christian school or of an individual worker of any type, in a rural community, and that thereby it lays itself open to the criticism of being too general. Ample material of this sort was available in printed reports before us, in invaluable memoranda prepared by some of the delegations to this conference, and in various missions which have had experience in rural work, but to outline a specific programme to meet rural needs everywhere is an impossible task. Situations and stages of development differ in various countries and even in different parts of the same country. Indeed, there are hardly two rural communities in any country that have the same needs. In some countries the government is doing much for rural people, and permits a wide range of mission activities. In other countries, for the present at least, the opposite is true. It seemed best, therefore, to attempt a statement of such fundamental considerations as it is believed are valid in practically all countries, and that are good for all programmes of rural advancement, under whatever auspices. At the same time, the special needs, problems and responsibilities of rural mission work have been kept in mind.

Every effort should be made to convince the members of rural communities of the advantages of rural life, and to foster an interest in the

pursuits incident to it. Man is an integral part of God's physical creation, and much of his best education, as well as of his moral and spiritual development, can still be drawn from the environment that rural life affords. The full possibilities of rural life, with its essential oneness with the works and ways of God in nature, its poetry and its beauty, have not been fully explored or utilized in education or in religious teaching for rural folk. The dignity and the mental and moral values in the manual work of the farm, for example, are not only of worth in education, but may assist in giving added interest to rural life itself. We cannot wholly stem the tides of economic forces that call people away from the farm to the city; but we can at least teach the youth who have gifts and liking for rural life the possibilities for the full life that inhere in the rural environment.

In all plans for religious education, the distinct needs of rural people, both young and old, should be recognized and provided for. The countryside as well as the Bible itself is rich in materials that have special meaning to those who know at first hand soil and plant and animal, and whose work is under the open sky. The moral and spiritual values of the farmer's work, his stewardship of the soil, the greatest material resource which God has given His children; the farmer's service to his fellow-men in producing the primary physical need of mankind—food; the farmer's need of discovering God's laws and how to conform to them, how he can more fully be a worker together with God; these are distinct and peculiar opportunities for Christian teaching and preaching among rural folk.

The spiritual inheritance of a nation is to be Christianized and taken over into the Church. Hence attention should be given to the customs, the language, the social construction of the rural population, with a view to the preservation of all that is best in them. Here are to be found some of the soundest elements of a permanent national life. If the Gospel is to become the very throb of the heart of a nation, then the feelings and thoughts and needs of the rural population must be known and met alike by preachers, teachers and missionaries. In this way may be conserved one of the indispensable conditions by which a nation may be protected against such elements in a foreign civilization as might undermine the spiritual life of the indigenous peoples.

We recognize with gratitude the service of those Christian colleges which have developed agricultural departments. While the rural need in mission fields is not merely nor chiefly that the farmer shall be shown how to grow greater crops, nevertheless in many countries scientific and technical work in agriculture is one of the largest contributions to be made to rural welfare. These colleges, moreover, are in many areas needed

as training ground for leaders, not alone in agriculture, science and practice, but for working at the major economic and social problems of the countryside. Their threefold service of research, leader-training and extension work directly to the farmers themselves constitutes a major possibility in any large programme of rural missions.

HELP WHICH MIGHT BE GIVEN BY THE NATIONAL CHRISTIAN COUNCILS AND BY THE INTERNATIONAL MISSIONARY COUNCIL

We have been impressed by the array of facts relative to the many forms of actual rural service in various parts of the world presented to this Council. We are thankful for this, but it is evident that only the veriest beginning has yet been made compared with what is waiting to be done. It is the manifest duty of the International Missionary Council and the various National Christian Councils to bring this fact home to the mission boards and the churches, both in the field and in sending countries.

Moreover, as the volume of experience increases, the National Christian Council in each country and the International Missionary Council centrally should continually make available a clear and accurate knowledge of the problems dealt with, the solutions attempted and the failures and successes recorded.

In the finding and the training of the personnel needed for this service, the National Christian Councils and the International Missionary Council could be of great assistance to missions and churches, not only by direct work of the councils, but also by initiating arrangements for co-operative enterprises by the missions concerned, or preferably wherever possible by the missions, the secular organizations and the government together.

From time to time it will be necessary also to send round a country, or a larger or smaller area, an expert or experts in one or other line of rural service, to assist all concerned further to improve the quality of their service. In some of the larger areas, where the bulk of the population is distinctly rural, the National Christian Council of the country already needs a full-time officer to study and promote rural missionary service throughout the country.

We recommend that as soon as practicable the Committee of the International Missionary Council employ a competent staff member to give full time to the service of rural missions in all parts of the world.

CONCLUSION

In this immense rural work the missionary enterprise faces a great opportunity. Much work is under way, but much of it does not ade-

quately affect the life and work of the people. To be fully successful, it must redeem whole communities and bring them into a new and abiding social vitality, a truly Christian method of living together. The imperative need is for a statesmanlike programme of rural missions :

1. As to adequate objectives.
2. As to co-operation of missionary agencies.
3. As to aggressive and concrete programmes both for a national and area basis and for local community work.
4. As to financial support sufficient to carry on a real campaign in rural fields.
5. As to selection, enlistment and training of workers.

We appeal to all boards, officials, missionaries, churches, to all other lovers of their fellow-men, to assist in this work so vital to the world's welfare. The rural fields are indeed 'white unto the harvest.'

VIII. THE SUPPORT OF THE CHRISTIAN MISSION IN THE WESTERN CHURCHES

THE CALL TO PRAYER

IF there is to be a new inflowing of the Holy Spirit into the lives of men and women then there must be readiness and desire for renewal on their part, together with preparedness to sacrifice time or any other precious thing in order that the right use may be made of the channels through which God mediates Himself. The age-long means of contact with God, proved vital in Christian experience, and everywhere available for all, is prayer. We are conscious of the fact that it is the weak prayer life of ourselves and other members of the Church which presents an obstacle to the action of the Holy Spirit in the revival for which we hope. We would therefore pledge ourselves to a more determined use of this means of grace and would call all Christian people to a new realization of the indispensability of prayer for spiritual health and strength.

In view of this deficiency in the practice of prayer, of the circumstances of individual and family life in our time and the increased pressure and speed of life generally, we urge that our churches should issue to their people a call to prayer. We suggest specifically that :

1. People generally need and will welcome teaching which helps them to pray, and that such teaching might more frequently be given in the services of the Church.

2. That they desire to be taught not only 'prayers' but the art and practice of prayer, with methods and aids suitable to the conditions of everyday life.

3. That the practice of family prayers should be encouraged in every possible way.

4. That our churches generally should adopt a day of intercession for missionary work in its widest sense, at St Andrew's tide or some other appropriate season.

5. That the spontaneous formation of prayer groups be encouraged along the lines of the Jerusalem Chamber Prayer Fellowship which has come into being through the 'World Call' movement in the Church of England.

6. That clergy and other missionary leaders everywhere keep before themselves and their fellow-workers the true conception and proportion of prayer and intercession in relation to organizations of all kinds.

AN APPEAL TO THE MINISTRY OF THE CHURCH

This Council is profoundly conscious of the necessity for broadening the home base by the enlisting of a new army of supporters of missionary enterprise. Particularly it feels the need for a wide extension of the laymen's movement so as to gain the interest and assistance of business and professional men, and for the winning of youth for the greatest of all causes. We reaffirm our conviction that the way to this urgently needed reinforcement of the home base lies with the ministry of the various sending countries. We therefore issue an earnest appeal to the ministry of the churches :

1. To study afresh for themselves and to share with their congregations the enlarged conception of the nature and will of God in Christ which is available for our age and which is the supreme motive for all missionary enterprise.

2. To give themselves to the systematic study of the world situation and of those aspects of the moral, social and economic order which challenge the Gospel.

3. By sermons and teaching courses to show that Christian missions have proved of supreme value both to individuals and to the national life of the peoples of the world, the growth and vitality of the indigenous churches being an outstanding example.

4. To make clear the mind of Christ revealed in the Gospels as to the essential character and marks of His spiritual society, the Church.

5. To show that missionary enterprise is inseparably related to the great world movements of our time and especially to those which are finding expression in national aspirations, and that in a world unified upon the prevalent materialistic basis missionary responsibility, rightly understood, is inherent in Christian discipleship.

6. Through the aid of church or inter-church missionary educational bodies to adopt a comprehensive scheme of missionary education for church members from the Sunday school and onwards, and to encourage the circulation and use of the literature which alone can provide the fuel both for missionary zeal and for informed intercession.

7. Finally, to lead their people out into new discoveries in the experience of prayer and intercession by which means alone can be released the spiritual power which we need for the task and which God is waiting to give to us.

MISSIONARY EDUCATION

The privileges of a great conference like this meeting of the International Missionary Council and the inspiration gained from new knowledge

of the work which is being done in many lands, impress us anew with the values in missionary education.

Education in this realm means evangelism : the winning of recruits not only to this special work but to the Christian life itself.

We urge, therefore, a great extension of educational schemes in all the churches, especially in connexion with world-wide Christian work. This should everywhere be a part of the general educational work of the Church. If we publish the facts and can bring those facts home to individuals, and to all individuals, then the whole base of support will be strengthened and broadened.

There is a considerable amount of practical experience already available by which we can profit. We note the splendid work of such bodies as the United Council for Missionary Education in Great Britain and the Missionary Education Movements of the United States and Canada, and similar bodies elsewhere in creating and issuing a comprehensive scheme of educational literature.

Missionary films have been proved to have special value.

Missionary magazines and bulletins published in many lands are among the best educational publications offered in any field. We urge such practical measures as these :

1. The inclusion of missionary lessons in all the material prepared for use in church schools.
2. The exploration of means for reaching the boys and girls in secular schools.
3. The development of special methods of approach to both students and staff in preparatory and public schools, colleges and universities.
4. The search for means whereby missionary books may be placed in school and municipal libraries, particularly in rural areas.
5. The giving of missionary education in the broadest sense as part of the specific preparation for full membership in the Church.
6. The adoption of a carefully prepared and progressive plan for adult education which shall cover whole churches, and embrace both the ministry and the laity.

These and all other ways of spreading information concerning world Christian work ought to be integrated with the Church's plan of campaign everywhere.

We would invite the younger churches to advance with us in this fundamental work, that the whole Church of the days to come, being better grounded in a knowledge of the Faith, may grow in power and joy in service.

YOUTH AND THE MISSIONARY ENTERPRISE

An important part of our task is to lead the younger generation to such an experience of God in Christ as shall compel them to a life truly and deeply missionary in spirit and purpose, wherever they are, and whatever be their specific activity in life. Therefore we stress the need for a more thoroughgoing evangelism. Only out of that can a compelling missionary motive be born. A really effective evangel must stress the organic relation of Christianity to the whole of life, in all its explicit and implicit obligations.

Experience shows that our presentation of missions to the younger generation should begin at points of contact with their present interests. In some areas students can be reached most effectively when the starting-point is that of the uniqueness of the Christian message as such. In other areas, however, the points of contact will be the deep interest and concern which students have for the social order. To such students it is necessary to point out how, in a world in which the life of the nations and races is increasingly bound up together, missions play a powerful part in the redemption of society. Students need to see that a Christian China is the necessary prerequisite of a truly Christian America or Britain, and that the reverse is equally true.

Many of the finest among our younger men and women have a deep conviction that the Christian Church must devote itself to the cause of world peace, and to the removal of all possible causes of friction. We must therefore show how missionary agencies of the Church are an evangel of goodwill, mutual understanding and peace throughout the world, and emphasize the unique opportunity and responsibility of every missionary as an apostle of peace both in relations with the peoples of another nation or race, and in the influence he can exert upon his own nation.

From points of contact such as these, our presentation of missions can proceed to show how the mission of the Church in the world is vitally and organically related to the whole life of men, in all its aspects and relationships. The Christian life is a devotion of body, mind and spirit to the will of God in Christ, which must be effective in every aspect of life, personal and corporate.

It must be recognized that the influence of the students from the East in the universities of the West is decreasing the interest of many of the younger generation in missions. In this matter we need the assistance of the younger churches of the East. We need continuous visitation in the churches, colleges and schools of the West by Christian leaders from the East, who can interpret the significance of Christianity in their own experience and for the life of their own people.

We should further recognize the impatience amongst many of the younger generation at the denominational divisions within the Church. Many of them experience in college the enrichment of interdenominational fellowship in thought, worship and service, an experience which they would wish to continue. There is a wide interest in the comity of missions and in co-operative work by missionary agencies, and also in the reflex effects of such work upon the policies of the home boards, and further, upon the Church at home.

THE CALL FROM THE YOUNGER CHURCHES

The most striking evidence of the success of the missionary movement through past years is the fact of the younger Christian churches, conscious of their growing power to carry on the life and the thought of the Church in their lands.

Out of this very fact have come suggestions, widely spread at the home base, which imperil the support of the missionary enterprise. There are those who say that our missionary work is done; the seed has been planted; the leaders in the younger churches are asking for independent control. Why not hand the work over to them?

In addition to such comment it may also be pointed out that increasing doubt about the wisdom of further missionary work is caused by the observations of scores of foreign students and residents in our Western countries who are often heard to say that missionaries are not wanted by their people, and that the Christian Faith has nothing to offer them.

All this creates a special opportunity for the leaders in the younger churches. There is a great service which they can render to the home base to-day.

The International Missionary Council urges the National Christian Councils in the lands of the younger churches, and other co-operative bodies that may gather together in lands where such councils are not as yet organized, to give most careful study to this whole situation; and, considering the present and prospective needs of their people, to send a message to the older churches stating:

1. Their conviction as to the further need of missionary effort on behalf of the people they represent.
2. Their best judgment as to the kind of work most needed, and the type and qualifications of the workers desired.

We can assure the younger churches that such courageous messages would be an invaluable apologetic for Christian missions, especially helpful in our recruiting work, and for holding together and increasing our supporting constituency.

THE FINANCIAL SUPPORT OF THE MISSIONARY ENTERPRISE

In the planning of Christian missions we must needs depend upon the support furnished by the great body of Christian people.

Giving for this purpose may be said to be a measure of the Christian's gratitude to Christ for what He has done for us all, and of loyalty to Christ in the work He has clearly committed to us all. The heart must be given before there will be any real giving, and our repeated call must be for a complete dedication of the life of the Christian to Christ and His Kingdom. It should be brought home to us all, again and again, how wretchedly small is our giving in comparison with His, who gave His life for mankind.

In the matter of cultivating the spirit of giving the churches have had a wealth of experience which can be profitably shared. In the main it may be said :

1. That giving should always be made an act of worship.
2. That we should avoid allowing any plan for raising money to become mechanical and impersonal.
3. That the presentation of missionary needs should as far as possible always include the specific requirements of definite fields and branches of work, in order that the personal knowledge, interest and concern of the individual supporter may be increased.
4. That the support of missions has its business side. Those who administer missionary work must know what financial support they can count upon. Therefore, if the work is to go forward, giving must be regular and be loyally sustained.
5. That more givers are more important than more money, and, in the long run, will mean more money.
6. That the adoption of any method for stimulating giving will always need to be supplemented by most thorough education of the people in the nature and purposes of their giving.

It is the duty of the Christian Church in all lands to educate its members in the principles of Christian stewardship. We believe that a real revival in the missionary life of the Church depends on an awakened conscience in regard to the Christian standard of living, the use of money and the way in which money is acquired.

From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes and other institutions of a specialized type, the provision of Christian

literature of high quality and in great volume for the younger churches ; the development and extension of Christian hospitals and other philanthropic agencies ; the demand for an enlarged programme in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time.

HOW THE INTERNATIONAL MISSIONARY COUNCIL CAN FURTHER HELP THE HOME BASE

In considering the needs of the home base in regard to present and future activities there have emerged the following ways by which it is felt that the International Missionary Council can afford increased assistance to the *home base*. It is agreed :

1. That the Council should take steps to secure a more effective interchange of educational materials and methods, and of workers between the different countries which constitute the home base.
2. That the Council should consider : (a) the value and practicability of an international news centre which should act as a clearing house for news from the younger churches, and which could be placed at the service of the different home countries and missionary societies ; (b) the preparation of a summary statement of important events and developments to be circulated annually or at shorter intervals to the societies, for distribution to the ministry, to the religious press and to other journals willing to make use of such material.
3. That the Council should encourage and, as far as possible, assist in the exchange between Eastern and Western countries of outstanding Christian leaders and teachers for limited periods of specialized service.
4. That the Council should if possible secure annually a table of contributions for missionary work, either by countries or by churches, in order that the latest comparative information concerning financial support may be available, and that trends and incidences in giving may become promptly apparent and the causes be carefully investigated and studied.
5. That the Council should consider the advantages of bringing into advisory relationship representatives of non-church agencies interested in human welfare throughout the world, in the interests of closer integration and co-operation between church and non-church agencies which are alike governed by principles which are Christian.

IX. THE PLACE OF MEDICAL MISSIONS IN THE WORK OF THE CHURCH

THE ministry of healing was a part of the work of the Lord Jesus who, revealing the attitude of the Father toward us, entered into fellowship with suffering men and women and exercised His power for their relief. Of Him it is written, 'He went about doing good and healing all manner of sickness,' and 'Himself took our infirmities and bare our diseases.'

As the Christian Church, animated by the same spirit of divine compassion, seeks to follow in His footsteps, it should attempt, wherever needed, to carry on effectively the ministry of healing. Work done in this spirit is spiritual service.

In the missionary enterprise the medical work should be regarded as, in itself, an expression of the spirit of the Master, and should not be thought of as only a pioneer of evangelism or as merely a philanthropic agency.

In view of the teaching of the Scriptures as to the place of the Church in healing, there ought to be closer co-operation than often exists in this work between the medical profession and the ministers of the Christian Church.

THE MEDICAL MISSIONARY

It follows that for carrying on such work the most important single factor is the personality of those who engage in it. They should be persons who have a vital experience of Christ, who share His compassion for the suffering, and for His sake desire to serve them.

Along with this is the need of the best possible medical training, that they may be able not only to make the most worthy contribution to the relief of suffering, but also to meet the demands of work in countries where they will be thrown so largely on their own resources.

PRESENT NEED

While there is a call for more mission hospitals, the greatest need at the present time is that existing mission hospitals should have more and better equipment and increased staff in order that the work may be more effective and not inferior to any other work in the countries concerned. Lack of proper equipment and staff not only cripples the work but has a

discouraging effect upon the workers, lessening their initiative, lowering their professional ability and decreasing the power of the Christian witness. Without sufficient staff there is not possible that absence of hurry which is essential for the personal contacts which are of such vital importance.

There is a serious shortage of medical missionaries in all fields where medical mission work is being carried on. For lack of doctors, some hospitals within the last few years have had to be temporarily or permanently closed, others have been understaffed and expansion has been hindered. This might be avoided in some cases by closer co-operation of missions working in the same area.

RELATION TO THE INDIGENOUS CHURCHES

With a view to the acceptance by the indigenous churches of the ministry of healing as part of their work, provision must be made :

1. For first-class training for doctors and nurses, and for giving to them in mission hospitals opportunities for gaining experience in doing conscientious work of the highest medical standard in the spirit of Christ, in order to enable them to assume full responsibility as superintendents of hospitals.

2. For the indigenous church to share in the administration of mission hospitals through membership on hospital committees.

3. For encouraging the local churches to venture on new efforts either alone or in union with others or in co-operation with the missions.

SELF-SUPPORT

While self-support is desirable and has been attained by some mission hospitals, the attaining of it ought not to be laid as a burden on all. The effort to obtain money may injure the spirit of the work and hinder the poor from seeking relief.

RURAL NEEDS AND PREVENTIVE MEDICAL WORK

Since the rural areas are less well supplied with medical relief there is a call to extend work in the villages, and mission boards should consider whether the time has not come when some mission hospitals should be moved from cities to rural areas.

In view of the waste of life, especially infant life, due to preventible diseases, there is urgent need of devoting far more attention to preventive medicine and welfare work. Hitherto medical missions have been almost wholly engaged in curative work.

FURTHER INVESTIGATION

Christian Medical Associations in various countries are urged to investigate the general needs in their respective countries, the needs in regard to any specially prevalent diseases such as tuberculosis, sleeping sickness, leprosy, etc., the need of an extension of medical services into congested industrial areas, and the need of medical research work, and to make the conditions known through their National Christian Councils.

X. THE CHRISTIAN MISSION TO THE JEWS

IN view of the needs and opportunities of the present situation in Jewry throughout the world, as shown in the volume reporting the proceedings of the two international world conferences held at Budapest and Warsaw in April, 1927, this Council appeals to all the churches of Christendom to consider the claim for active work among Jews, and especially to study the changed conditions which call for intercession and for increased support of all the recognized agencies now labouring among this people.

The Council further refers the findings of the report to its Committee for favourable consideration and action.

XI. THE CHRISTIAN MISSION AND WAR

INASMUCH as the world-wide Christian Mission is an expression of the spirit of the Prince of Peace, and an attempt to realize the truth that in Him all dividing lines, whether of race or class, are transcended; and

Inasmuch as war is universally acknowledged as a most grievous hindrance to the triumph of this spirit among men :

The International Missionary Council summons all who share in the world-wide Christian Mission to unremitting prayer and effort to secure (1) the renunciation of war as an instrument of national policy; (2) the adoption of peaceful methods for the settlement of all international differences; and (3) the changing of those attitudes and practices which constitute the roots of war.

XII. THE PROTECTION OF MISSIONARIES

INASMUCH as Christian missions involve the largest possible identification of the missionary with the people of the country of his adoption; and

Inasmuch as missionaries have generally relied upon the goodwill of the people among whom they live and the protection of the government of the locality for the protection of their lives and property : and

Inasmuch as missionaries, both as individuals and in groups, and several missionary societies have asked that steps be taken to make plain that they do not depend upon or desire the protection of foreign military forces in the country of their residence : and

Inasmuch as the use or the threat of the armed forces of the country from which they come for the protection of the missionary and missionary property not only creates widespread misunderstanding as to the underlying motive of missionary work, but also gravely hinders the acceptance of the Christian message :

The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defence of their missionaries and their property.

Further, the Council instructs its officers to collect and circulate to the national missionary organizations information concerning any action regarding this matter that has been or may be taken by the missionary societies.

Finally, the International Missionary Council desires to record its conviction that, since the foreign missionary enterprise is a spiritual and moral and not a political enterprise, its work should be carried on within two great human rights alone, the right of religious freedom for all men, and the maintenance by each nation of law and order for all within its bounds.

XIII. CO-OPERATION THROUGH NATIONAL CHRISTIAN COUNCILS

THE FUNCTIONS AND SCOPE OF CO-OPERATION

THE International Missionary Council having surveyed the field of co-operation as it affects the working of national Christian councils in the light of eighteen years' experience since the World Missionary Conference in Edinburgh in 1910, reaffirms its conviction that these organizations offer to the Christian forces both in the East and the West a unique opportunity for concerted and united action, which, when rightly understood, creates a new Christian unity, a corporate life and a solidarity of aim and purpose among all who are working for the extension of the Kingdom of God.

When the Conference met at Edinburgh in 1910 only two national Christian councils were in being. To-day at least twenty-six such bodies are represented in this Council meeting. The growth of this movement has not been due to any centralized organization working to create such councils, but rather to the felt needs and demands of an ever-expanding work. In the first instance national Christian councils were almost entirely confined to the sending countries and were missionary boards and societies working in co-operation. Whether we examine this movement from the point of view of the home base, or of missions in the field, or of the indigenous churches, we see a widespread desire for a closer unity and a deeper fellowship.

The result is that to-day there are Christian councils of varying types. Some, such as the Foreign Missions Conference of North America, the Conference of British Missionary Societies, and the Evangelischer Missionsbund of Germany, are still exclusively composed of missionary societies' representatives. Others are of an international character and combine within their organization the members of mission boards from different countries of the West and the nationals of the country in which the national Christian council is working. Others again have gone beyond this conception of inter-mission co-operation and have found their basis of unity in the growing indigenous churches themselves. Whatever the particular type of organization, we note an underlying principle governing all these bodies, namely, the deeply rooted desire to find in co-operation that unity of the Spirit, stressed in apostolic days, and lost through our unhappy divisions.

The spiritual implications of the Gospel demand unity among those who are seeking to spread the Good News, and we note with thankfulness to God the Divine guidance given in the past eighteen years to Christians of many races and denominations in their search for an immediate, if perhaps only temporary, way out of the difficulties of disunion and separation. We note too the fact that the measure of unity attained among different churches and missions has not meant any colourless and nebulous position, in which differences and convictions have been hidden away, but rather the contribution of each section of the Church to the good of the whole. The basis of co-operation has been a frank recognition of differences by an honest search for unity in and through the Holy Spirit which transcends the divisive elements in present-day Christianity. Christian co-operation has therefore found its basis in the life and teaching of Jesus Christ. Its inspiration has been no cut-and-dry organization, but the spirit of Jesus, and unity has been attained through united service in a common task for the evangelization of the world.

We note that misunderstanding has at times arisen through the fear that national Christian councils were a plan for church federation. The constitutions of the councils presented to this meeting of the International Missionary Council show that these bodies do not seek to make federation their objective, but rather to recognize the different church organizations, and by drawing together widely separated groups of Christians to unite them in that spiritual fellowship which must be a necessary condition for any organic union that the future may hold for the churches.

It is our opinion that co-operation is not merely advisable or good, but that it is a vital necessity to-day. The world is now organized internationally. Races and nations are interdependent, and the outward unification of the world makes supremely important the spiritual unity of the Church. Christianity has thus been brought into an international environment, and through it the Christian forces are beginning to discover the true international character of the Christian Mission. The world situation is making increasing demands upon the Church, and there is an insistent call for better thought out and better directed policies among Christian missions. The national Christian councils are not only a notable response to this demand, but in many cases the only means of attaining it.

Many types of co-operation have already been tested through the national Christian councils. The experience already gained shows that through this co-operative agency work is better done than formerly when each church or mission acted alone. Money is saved by joint effort, and tasks that were beyond the capacities of any one body are now efficiently undertaken by the united forces of the Church. The fact that Christians

situated in a non-Christian land can now speak with one voice on great moral and social questions should, we think, be sufficient to commend this work to the whole Christian Church. Surveys of mission areas have been made, the forces at work appraised and attention called to the unoccupied fields. Overlapping has been avoided, and out of this fellowship there has come a new efficiency in work in many areas.

The production and circulation of Christian literature is an outstanding example of the value of co-operation. A common policy for literature has given a greater variety and a higher standard in the books produced. Reference should also be made to co-operation in education. Schools and colleges that were inadequately staffed or financed have been, by co-operation, lifted up to a new level of efficiency. The preparation and training of missionaries, once so neglected, has entered upon a new day through the language schools and kindred institutions carried on co-operatively. In this connexion we would cite the School of Oriental Studies in Cairo.

National Christian councils have been foremost in planning retreats and conferences, in organizing united evangelistic campaigns and in deepening spiritual fellowship among Christians of different races and sects. The headquarters of national Christian councils such as those in India, China and Brazil, have provided for all missionaries central bureaux of information. They have proved themselves to be a base for progressive research and a clearing house for new ideas. These councils glory in the fact that through them the Church has often been able to express a common Christian witness to a non-Christian people. Perhaps the most outstanding contribution of co-operation to the progress of the Gospel has been the help thus given to the indigenous churches. The place of the missionary within the indigenous church is better understood since missionaries and nationals have joined together upon a basis of equality for their common task.

PRINCIPLES AND RECOMMENDATIONS

Having surveyed the scope and value of co-operation upon national lines, we wish to place on record some of the governing principles that have made for successful co-operation.

1. The organization of a national Christian council should not be regarded as the setting up of another mission with independent authority apart from those co-operating. The best national Christian councils have emphasized the fact that the powers they possess are only such powers as the co-operating bodies confer upon them, and that apart from the units which compose them, the national Christian councils have no existence.

2. National Christian councils should act on behalf of the co-operating bodies in all matters of common interest when they are satisfied that the action taken will be in accordance with the wishes of these bodies. A national Christian council, however, should be free to respond to any request for service on the part of any considerable portion of its constituency. But it should be made clear that the rendering of any special service at the request of a section of the national Christian council would not necessarily imply, on the part of the national Christian council, the unanimous endorsement of the services rendered.

3. In forming a national Christian council, care should be taken to make it as representative as possible and to preserve permanently its representative character. New members, as far as possible, should be added upon the principle of election. The council should provide where advisable for the co-option of a limited number of additional members. In order to secure the necessary leadership and continuity of policy the Council recommends that in all large areas there should be a full-time secretary, giving himself to the work of the council.

4. The national Christian council should be fully national in the sense of serving the nation, employing the methods and preserving the spirit of the indigenous Christian body, and calling forth indigenous Christian leadership. The missionaries and the indigenous church leaders, however, should endeavour to maintain the international and inter-denominational character of the membership of each national Christian council so as to embrace, in every co-operative effort, the richness of the contribution coming from the several nations and communions.

5. All duplication of effort should be avoided. There is a real danger in over-organization and in a multiplication of committees. The machinery of a national Christian council should be reduced to a minimum. Where opportunity offers, the national Christian council may well take the initiative in starting an enterprise, and when it has become established either transfer it to another organization or give it full autonomy.

6. National Christian councils will be judged, not so much by the efficiency of the machine, as by the spiritual fellowship they create. They can be regarded as worth the time and expense they cost to busy workers only where they generate life and lead to a deepening of spiritual experience shared by all co-operating.

7. An essential to success is adequate financial support, if the great principles involved in co-operation are to be made effective in the life of the nations. The churches and boards should place the demands of this work, both in men and money, in the very forefront of their pro-

grammes. Co-operation is worth doing, as experience shows; and it is worth doing supremely well.

8. National Christian councils should, at an early date, seek direct affiliation with the International Missionary Council. The advantages of this have been abundantly proved by the experience of the national Christian councils that are now in affiliation. We would further instruct the officials of the International Missionary Council to get in touch with these unaffiliated bodies with a view to their affiliation.

9. The attention of the national Christian councils is called to the advantage of each council establishing contacts with councils in other areas in order to facilitate the free exchange of experience and thought.

10. In view of the widespread ignorance about co-operation and the principles upon which it is based, we recommend that the proved value of national Christian councils should be brought to the notice of church authorities and leaders in order to enlist their whole-hearted support and sympathy.

CONCLUSION

The supreme hope of effective co-operation lies in Christ who is the source of all creative and enduring work. The resources of God are at our disposal, and the limitless power of God can be made available for the great unfinished task, but there is nothing in the New Testament to show that these resources are ever cheaply available. There is a price to be paid and we are convinced that part of this price is the uniting of the divided forces of our faith, the creating of a fellowship in which prayer is a reality and the realization of that unity which always follows every new manifestation of the Spirit's life and power in the Church. St Paul faced in the young churches a situation which had many elements common to our problem to-day. The lack of concerted effort, the want of love and spiritual solidarity were marks of the Corinthian Church. The solution was and is the same. The divided brethren were summoned to love one another, and to serve one another. 'No man liveth unto himself' is a truth that applies with equal force to a mission field as to an individual. We are called to-day to a new discovery of spiritual unity, faith and power that we may prove our message to be adequate to a world need. It is our conviction that this is impossible apart from that co-operation which is demanded by the Living Christ who indwells His Church. Only as we come back to the place called Calvary can we see the hindrances of our divisions and the failures of our Christian expression throughout the world. Only in penitence for the past and in a new sense of our oneness in Christ can we go forward in the task of the days to come.

XIV. THE FUTURE ORGANIZATION OF THE INTERNATIONAL MISSIONARY COUNCIL

THE International Missionary Council, in presenting a revised constitution, desires to reiterate, with the added knowledge brought by the years, the case for an international missionary organization by suggesting the following reasons for its continuance and larger development :

1. The missionary enterprise is in all lands actually and manifestly international.
2. It is necessary to reveal the awareness on the part of the missionary movement of the international consciousness which pervades all departments of human progress.
3. There are many world situations involving missions with which it is impossible to deal except internationally.
4. A Christian missionary international organization is needed to represent missions in relations with other representative international bodies.
5. The essential spiritual unity already existing among Christians demands manifestation in international missionary co-operation.

REVISED CONSTITUTION OF THE INTERNATIONAL MISSIONARY COUNCIL (For submission to the constituent national organizations)

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 co-operate.

II. *Membership and Meetings*

The Council is composed of the following national missionary organizations¹ and Christian councils :

¹ 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 older or by the younger churches.

United Missionary Council of Australia.
 Société Belge de Missions Protestantes au Congo.
 National Christian Council of China.
 Conseil Protestant du Congo.
 Dansk Missionsraad.
 Deutscher Evangelischer Missionsbund.
 Société des Missions Evangéliques de Paris.
 Conference of Missionary Societies in Great Britain and Ireland.
 National Christian Council of India, Burma and Ceylon.
 National Christian Council of Japan.
 Korean National Christian Council.
 Committee on Co-operation in Latin America.
 Commissie van Advies (The Netherlands).
 Netherlands India.
 National Missionary Council of New Zealand.
 Norsk Missionsraad.
 Foreign Missions Conference of North America (United States and
 Canada).
 Evangelical Union of the Philippine Islands.
 Missionary Societies of South Africa.
 Suomen Lähetysneuvosto.
 Svenska Missionsradet.
 Association of Missionary Societies in Switzerland.
 Council for Western Asia and Northern Africa.

National missionary organizations or Christian councils in other countries or areas may be added to those named above by the affirmative vote of the Committee of the Council, provided for later; and the Committee of the Council shall have full power to determine what qualifications shall be required of a missionary organization or a Christian council for membership in the Council. Among these qualifications the Committee would take into consideration the thoroughly representative character of the organization, its elements of stability and the extent and nature of the area that it covers.

The meetings of the Council shall be of two kinds, namely: (a) general Council meetings, and (b) special meetings for the consideration of particular subjects. The call for these general or special meetings shall be issued by the Committee of the Council. In the case of general council meetings, the call shall be issued only after the proposal to hold such a meeting has been approved by two-thirds of the national bodies constituting the Council. Special meetings 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 programme of the proposed meeting, may be invited to attend that meeting of the Council.

III. *Functions*

The functions of the Council shall be the following :

1. To stimulate thinking and investigation on questions related to the mission and expansion of Christianity in all the world, to enlist in the solution of these questions the best knowledge and experience to be found in all countries, and to make the results available for all who share in the missionary work of the churches.

2. To help to co-ordinate 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 :

| | |
|---|-------|
| United Missionary Council of Australia | 1 |
| Société Belge de Missions Protestantes au Congo | 1 |
| National Christian Council of China | 2 |
| Conseil Protestant du Congo | 1 |
| Deutscher Evangelischer Missionsbund | 1 |
| Société des Missions Evangéliques de Paris | 1 |
| Conference of Missionary Societies in Great Britain and Ireland | 5 |
| National Christian Council of India, Burma and Ceylon. | 2 |
| National Christian Council of Japan | 2 |
| Korean National Christian Council | 1 |
| Committee on Co-operation in Latin America | 3 |
| Commissie van Advies (The Netherlands) | 1 |
| Netherlands India | 1 |
| National Missionary Council of New Zealand | 1 |
| Foreign Missions Conference of North America (United States and Canada) | 7 |
| Missionary Conference of Northern Europe (Denmark, Finland, Norway and Sweden) | 2 |
| Evangelical Union of the Philippine Islands | 1 |
| Missionary Societies of South Africa | 1 |
| Association of Missionary Societies in Switzerland | 1 |
| Council for Western Asia and Northern Africa | 2 |
| | <hr/> |
| | 37 |

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.

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.

V. *Officers*

The officers of the Council shall be a Chairman, three Vice-Chairmen, of whom one shall be a woman, Treasurer, and two or more Secretaries. These officers shall be elected by the Committee of the Council. Their terms of office, their respective duties and their remuneration shall be determined by the Committee. They shall be members, *ex officio*, of the Committee. The countries from which they come shall be allowed their full representation in addition to such officials.

VI. *Expenses*

The Committee of the Council shall prepare annual budgets two years in advance, which shall be submitted to the constituent organizations for approval and toward which they will be invited to contribute in a proportion to be recommended by resolution of the Committee. Since in a period of two years unforeseen developments may occur requiring additional expenditure, it is understood that such emergencies may be met by special funds which the Committee of the Council may be able to secure from private sources. If the objects to be sought involve permanent or recurring expense, the approval of the constituent organizations shall be secured before such work is undertaken, even if special funds are available for its support.

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.

A CALL TO PRAYER

THE International Missionary Council, meeting on the Mount of Olives from March 24 to April 8, 1928, in a specially enlarged session, has been brought to a deep and fresh realization of the place of prayer in accomplishing its essentially spiritual task, and the definite challenge with which it is faced.

It has been encouraged by the movement of prayer which to some extent sprang out of gatherings held in the Jerusalem Chamber of Westminster Abbey in 1925 and 1926. It has been inspired by the response to the action of its Committee at Rättvik in July 1926, and the very wide use made of the leaflet then issued, entitled *Prayer for Spiritual Revival*.

The Council recognizes that the Kingdom is the gift of God, that activities to spread the Kingdom and to extend the Gospel reach full significance only when they are a kind of 'acted prayer,' that 'we have to struggle not with blood and flesh, but with . . . the spiritual forces of evil in the heavenly sphere.'

The Council has also come to realize that it faces a definite challenge. It has seen some of the implications of the Christian mission and realizes how pitifully short its achievement has fallen, but the challenge of Christ still holds, 'if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father.'

Throughout the fortnight's meeting the Council has been led to place its chief emphasis on a central daily act of united intercession; and day by day its work has been prefaced by groups which met for prayer, or for the celebration of the Holy Communion, and by a quiet period for private and individual meditation and prayer.

In the findings and reports which have come from the varying sections and committees into which the Council has divided, requests for prayer

have found a frequent place, and as these give to the following eight objectives for prayer adopted at Rättvik a new urgency, and a fuller content, and also provide ground for thanksgiving for answers already received, the Council has felt it to be its duty to ask its members, and any Christian people in all lands who are led to unite with them, to continue in meditation upon the example and the teaching of the Lord Jesus in regard to prayer, and to make definite supplication :

1. *For a Missionary Spirit.*—That the Church may see the whole world's need of Christ, and may be ready for any sacrifice in order to make Him known to all mankind.

2. *For a Spirit of Prayer.*—That Christian people may learn to pray as Christ prayed and taught His disciples to pray ; and that an ever-increasing number of interceders may be raised up until the whole Church is awakened to prayer.

3. *For a Spirit of Sacrifice.*—That the Church may be willing at whatever cost to follow and to bear witness to the way of Christ as she learns it.

4. *For a Spirit of Unity.*—That the whole Church of Christ may desire and experience a new unity in Christ.

5. *For the Gift of Interpretation.*—That the Church may learn to preach the eternal Gospel by word and life in terms that the men and women of this age will understand.

6. *For Courageous Witness in Moral Questions.*—That the witness of the Church in the moral questions of our day may truly reflect the mind of God and may be known and felt throughout the world.

7. *For a Spirit of Service.*—That a great number of men and women may offer themselves unreservedly to do Christ's work at home and abroad in our generation.

8. *For the Completion of our own Conversion.*—For the removal of all hindrances in our own lives to the manifestation of God's redeeming love and power.

LIST OF MEMBERS ATTENDING THE JERUSALEM MEETING

I. REGULAR MEMBERS

ALGERIA.—*The Rev. Josiah T. C. Blackmore* : Missionary of the Methodist Episcopal Church.

ARGENTINA.—*The Rev. Gabino Rodriguez, M.A.* : Pastor of Methodist Episcopal Church.

AUSTRALIA.—*J. E. Bateman, Esq., M.D., Ch.M., B.Sc.* : Medical Missionary under the Church Missionary Society.

The Rev. C. Oswald Lelean : Principal of Missionary Training Institution in Fiji.

The Rev. Henry C. Matthew, M.A. : Secretary of Foreign Missions in the Presbyterian Church of Victoria.

BELGIUM.—*M. le Pasteur Henri Anet, licencié en théologie, docteur en sciences sociales* : General Secretary of the Belgian Protestant Mission in the Congo ; Agent de liaison of the Protestant Missions of the Belgian Congo.

BRAZIL.—*The Rev. Professor Erasmo Braga* : Executive Secretary of the Committee on Co-operation in Brazil.

The Rev. H. C. Tucker, D.D. : Agency Secretary of the American Bible Society for Brazil.

BURMA.—*Thra San Ba, Esq., B.A.* : Corresponding Secretary of the Burma Baptist Missionary Convention.

CANADA.—*Mrs Murray G. Brooks* : Recording Secretary, Dominion Council, Young Women's Christian Association of Canada.

The Rt Rev. James Endicott, D.D., LL.D., Moderator of the United Church of Canada : Secretary of the Foreign Mission Board of the United Church of Canada.

The Rev. Canon Sydney Gould, M.D., D.D., D.C.L., Honorary Canon of St George's Collegiate Church, Jerusalem : General Secretary, Missionary Society, Church of England in Canada.

Edgar J. Tarr, Esq., K.C., LL.D. : Member of the Board of the Baptist Union of Western Canada.

CEYLON.—*The Rev. John Simon de Silva, B.A.* : Superintendent, Wesleyan Mission.

CHILE.—*The Rev. Robert Elphick (Valenzuela)* : Member of the Chile Annual Conference of the Methodist Church.

CHINA.—*The Rev. T. C. Bau, B.A.* : General Secretary of the Chekiang Shanghai Baptist Convention.

Professor Tsu-Chen Chao, B.D., M.A., Litt.D. : Professor of Philosophy of Christianity, Yenching University.

Mrs C. C. Chen : Vice-Chairman of the National Y.W.C.A.

The Rev. C. Y. Cheng, D.D. : General Secretary of the National Christian Council of China ; Moderator of the Church of Christ in China.

The Rev. Marcus Ch'eng, B.A. : Travelling Evangelist of the Swedish Missionary Society in China.

The Rev. Donald Fay, B.A., B.D. : Vice-Chairman of West China Union University and Dean of the Department of Religion.

The Rev. J. A. O. Gotteberg : Superintendent of the Norwegian Missionary Society in China.

Wen-Han Gow, Esq., M.B., Ch.B. : Vice-Principal of the Moukden Mission Medical College.

Deaconess Clara J. Lambert : Principal of the Church Missionary Society Girls' School, Foochow.

Professor Tien-Lu Li, M.A., Ph.D. : Professor of Education and Vice-President of Shantung Christian University.

The Rev. R. Y. Lo, M.A., Ph.D. : Editor of the Chinese Christian Advocate.

The Rev. Edwin Carlyle Lobenstine, B.A. : Secretary of the National Christian Council of China.

Miss S. Luella Miner, M.A., Litt.D. : Missionary under the American Board of Commissioners for Foreign Missions.

The Rev. F. W. S. O'Neill, M.A. : Missionary under the Irish Presbyterian Mission.

Yuk-Sam Tom, Esq., M.A., B.D. : Secretary of the Kwangtung Synod of the Church of Christ in China.

Miss Pao-Swen Tseng, B.Sc. : Founder and Principal of I Fang Girls' College, Changsha.

The Rev. Edward Wilson Wallace, M.A., D.D. : Associate General Secretary of the China Christian Educational Association.

Professor Francis Cho-Min Wei, M.A., D.C.L. : Acting President of Central China Christian University, Hankow.

The Rev. Hsing-Linn Yee, B.D. : Evangelist in the Tsinan Presbytery of the Church of Christ in China.

David Z. T. Yui, Esq., M.A., Litt.D. : Chairman of the National Christian Council of China ; General Secretary of the National Committee of Young Men's Christian Associations.

BELGIAN CONGO.—*The Rev. Charles E. Pugh* : Congo Field Secretary of the Baptist Missionary Society, London.

DENMARK.—*The Rev. Axel Malmström* : Member of the Danish Missionary Society Board.

The Rev. F. W. Steinthal : Missionary under the Santal Mission of the Northern Churches, India.

EGYPT.—*Sheikh Metry S. Dewairy* : Sunday School Field Secretary for Egypt.

Stanley A. Morrison, Esq., M.A. : Missionary of the Church Missionary Society.

President C. P. Russell, Ph.D., LL.D. : President of Assiut College.

ENGLAND.—*The Rev. W. Wilson Cash, D.S.O., O.B.E.* : General Secretary of the Church Missionary Society.

Mrs Parker Crane, M.A. : Secretary of the London Missionary Society.

James O. Dobson, Esq., B.A. : Missionary Secretary of the Student Christian Movement of Great Britain and Ireland.

The Rt Rev. St Clair George Alfred Donaldson, D.D., D.C.L., Lord Bishop of Salisbury : Chairman of the Missionary Council of the National Assembly of the Church of England.

The Rev. George Herbert Harris, M.A. : Editorial Secretary of the Church Missionary Society.

Miss Mary V. Hunter : Secretary of the Wesleyan Methodist Missionary Society.

The Rev. Canon Oliver Chase Quick, M.A. : Residentiary Canon of Carlisle Cathedral.

The Rev. John H. Ritson, M.A., D.D. : Secretary of the British and Foreign Bible Society.

The Rev. Douglas H. G. Sargent, M.A. : Secretary of the Church of England Zenana Missionary Society.

Harry T. Silcock, Esq., M.A. : Missionary Secretary of the English Friends.

The Rev. Canon E. F. Spanton : General Secretary of the Universities' Mission to Central Africa.

The Rev. Canon A. D. Tupper-Carey, M.A. : Organizing Secretary of the Society for the Propagation of the Gospel in Foreign Parts.

Axel Welin, Esq., C.B.E. : Member of the Committee of the British and Foreign Bible Society.

The Rev. Canon Garfield H. Williams, M.B., B.S., O.B.E. : Secretary of the Missionary Council of the National Assembly of the Church of England.

The Rev. C. E. Wilson, B.A. : Foreign Secretary of the Baptist Missionary Society.

ERITREA.—*The Rev. Jonas Iwarson* : Chairman of the Conference in Eritrea, Evangelical National Missionary Society of Sweden.

FIJI ISLANDS.—*Mrs Constance L. Lelean* : Missionary in the Fiji Islands.

FINLAND.—*Provost Matti Tarkkanen* : Director of the Finnish Missionary Society.

FORMOSA.—*The Rev. Duncan MacLeod, B.A., B.D.* : Missionary of the Presbyterian Church of England.

FRANCE.—*M. le Pasteur Daniel Couve, B.A., B.D.* : Director, Société des Missions Evangéliques de Paris.

M. le Pasteur Pierre Durand-Gasselin, B.A., B.D. : Member, Société des Missions Evangéliques de Paris.

Max Kaltenbach, Esq. : Ingénieur des Arts et Manufactures ; Member, Société des Missions Evangéliques de Paris.

Pierre Mirabaud, Esq., Docteur en Droit : Treasurer, Société des Missions Evangéliques de Paris.

GERMANY.—*The Rev. Professor Karl Heim, D.Theol. et Phil.* : Professor of Theology at the University of Tübingen.

The Rev. Carl Ihmels, D.Phil. : Missionsdirector Leipzig Evangelical Lutheran Missionary Society.

The Rev. Siegfried Knak, D.Theol. : Missionsdirector of the Berlin Missionary Society.

The Rev. Professor Julius Richter, D.Theol., D.D. : Professor in the University of Berlin.

The Rev. Martin Schlunk, D.Theol. : Chairman of the German Missionsausschuss.

Superintendent Gottfried Simon : Member of the Board of the Rhenish Missionary Society ; Principal of the Theological School in Bethel.

GOLD COAST COLONY.—*The Rev. Arthur W. Wilkie, D.D., C.B.E.* : Secretary of the Scottish Mission in the Gold Coast.

INDIA.—*Professor E. Ahmad Shah, B.Litt., M.A., M.L.C.* : Professor in Lucknow University.

The Rev. S. K. Chatterji, M.A. : Member of London Mission, Calcutta.

Pandipeddi Chenchiah, Esq., B.A., M.L. : Member of the Executive Council of the South Indian United Church.

The Rev. Jashwant R. Chitambar, M.A., D.D. : Principal of the Lucknow Christian College.

Surendra Kumar Datta, Esq., B.A., M.B., Ch.B. : National General Secretary of the Y.M.C.A. of India, Burma and Ceylon.

C. Frimodt-Möller, Esq., M.B., Ch.B. : Medical Missionary under the Danish Missionary Society ; Medical Superintendent of the Union Mission Tuberculosis Sanatorium in South India.

The Rev. E. Stanley Jones, D.D. : Missionary of the Methodist Episcopal Church.

The Rev. K. R. Karunakar, B.A., B.L., B.D. : Teacher in the United Theological College, Bangalore.

K. K. Kuruvilla, Esq., M.A. : Headmaster, Mar Thoma Syrian Seminary ; Principal, Mar Thoma Theological Seminary.

Miss Eleanor McDougall, M.A., Litt.D. : Principal of the Women's Christian College, Madras.

The Rev. John McKenzie, M.A. : Principal of Wilson College, Bombay.

The Rev. T. Narasimhan : Missionary in South India under the London Missionary Society.

S. C. L. Nasir, Esq., B.A., B.T. : Industrial Secretary of the Y.M.C.A. of Nagpur.

Miss B. Choné Oliver, M.D., C.M. : Medical Missionary under the United Church of Canada.

K. T. Paul, Esq., B.A., O.B.E. : General Secretary of the Y.M.C.A. of India, Burma and Ceylon.

P. Oomman Philip, Esq., B.A. : Secretary of the National Christian Council of India, Burma and Ceylon.

The Rev. John Reid : India Secretary of the Baptist Missionary Society.

Miss Tara N. Tilak, B.A. : Social Worker under a Joint Committee of the Y.W.C.A., the Missionary Settlement for University Women, the United Free Church of Scotland and the American Marathi Mission.

IRAQ.—*The Rev. Edwin E. Calverley, M.A., Ph.D.* : Educational and Evangelistic Missionary of the Arabian Mission.

IRELAND.—*The Rev. Robert H. Boyd, B.A.* : Convener, Presbyterian Church in Ireland Foreign Mission.

JAPAN.—*The Rev. William Axling, D.D.* : Secretary of the National Christian Council of Japan ; Missionary in Japan of the American Baptist Foreign Mission Society.

The Rev. Charles Wheeler Iglehart, D.D. : District Superintendent in the Japan Methodist Church.

The Rev. Michio Kozaki, M.A., B.D. : Assistant Pastor of the Reinanzaka Church.

Mrs Ochimi Kubushiro, B.D. : National Secretary of the Woman's Christian Temperance Union of Japan.

The Rev. Professor August Karl Reischauer, M.A., D.D. : Member of the Japan Mission of the Presbyterian Church in the U.S.A.

The Rev. Professor Senzi Turu : Professor in the Theological Seminary of the Meiji Gakuin.

Bishop Kogoro Uzaki, D.D. : Bishop of the Japan Methodist Church.

Pastor Sadajiro Yanagihara, B.D., M.A. : Pastor of St John's Church, Osaka.

KOREA.—*The Rev. James K. Chung, M.A., M.Th.* : Korean General Secretary of the Korea Sunday School Association.

Hugh Heung-Wu Cynn, Esq., M.A. : National Secretary of the Y.M.C.A. of Korea.

Miss Helen Kiduk Kim, M.A. : Dean of Ewha Woman's College.

The Rev. William Arthur Noble, B.D. : Missionary and District Superintendent, Korea Mission of the Methodist Episcopal Church.

The Rev. Ju Sam Ryang, B.D. : Chairman of the Korean National Christian Council ; Superintendent of the Siberia-Manchuria Mission of the Methodist Episcopal Church, South.

MADAGASCAR.—*The Rev. Lars Meling* : Missionary of the Norwegian Missionary Society.

The Rev. Henri Randzavola : London Missionary Society, Tananarive.

MEXICO.—*Sr. H. T. Marroquin* : Secretary of the National Council of the Evangelical Churches of Mexico ; Agency Secretary of the American Bible Society for Mexico.

THE NETHERLANDS.—*Baron C. W. Th. van Boetzelaer van Dubbeldam, D.D.*, Member of Parliament : President of the Netherlands Missionary Society.

The Rev. Joh. Rauws : Director of the Co-operating Missionary Societies in the Netherlands ; Secretary of the Commissie van Advies (Dutch Council).

NETHERLANDS INDIES.—*The Rev. H. A. van Andel, D.D.* : Missionary, Gereformeerde Kerken, Solo, Java.

T. S. G. Moelia, Esq. : Educationalist ; Member of the Netherlands Indian Volksraad.

The Rev. B. M. Schuurman : Missionary of the Nederlandsch Zendinggenootschap ; Teacher in the Theological Seminary of the Dutch Mission in East Java.

NEW ZEALAND.—*The Rev. David Calder, B.A.* : Secretary of the National Missionary Council of New Zealand ; Dominion Secretary of the British and Foreign Bible Society, New Zealand.

The Rev. David Craig Herron, M.A., M.C. : Pastor of St David's Church, Auckland.

NIGERIA.—*The Rt Rev. Adolphus Williamson Howells, D.D.* : Assistant Bishop in Nigeria.

NORWAY.—*The Rev. Einar Amdahl* : General Secretary of the Norwegian Missionary Society.

The Rev. Albert G. Lunde : Chairman of the Norwegian Mission in China.

PERSIA.—*The Rev. Cady H. Allen* : Missionary in Hamadan of the Presbyterian Church in the U.S.A.

The Rt Rev. James Henry Linton, D.D., Bishop in Persia.

PHILIPPINE ISLANDS.—*Professor Jorge Bocobo, LL.B.* : President of the Evangelical Union of the Philippine Islands.

The Rev. Professor E. K. Higdon, M.A. : Secretary of the Evangelical Union of the Philippine Islands.

The Rev. Proculo A. Rodriguez : Pastor of Evangelical Congregations in the Province of Surigao.

SCOTLAND.—*The Rev. Robert Forgan, D.D.* : Convener of the Foreign Mission Committee of the United Free Church of Scotland.

Mrs Mary Grace Forgan : President of the Women's Foreign Mission, and Vice-Convener of the Foreign Mission Committee of the United Free Church of Scotland.

The Rev. William Black Stevenson, M.A., D.D. : Convener of the Foreign Mission Committee of the Church of Scotland.

SIAM.—*The Rev. Charern Sakoontan* : Pastor of Second Church, Bangkok.

Miss Lucy Starling : Principal of Girls' School in Lampang ; Member of Executive Committee of Siam Mission of the Presbyterian Church in the U.S.A.

SOUTH AFRICA.—*Professor Davidson Don Tengo Jabavu, B.A.* : Professor in South African Native College, Fort Hare, Alice.

The Rev. W. H. Murray, D.Litt. : Superintendent of the Dutch Reformed Church Mission in Nyasaland.

STRAITS SETTLEMENTS.—*The Rt Rev. C. J. Ferguson Davie, D.D.* : Recently Bishop of Singapore.

The Rev. W. E. Horley, M.B.E. : Missionary of the Methodist Episcopal Church.

SWEDEN.—*The Rev. Nils Dahlberg, M.A.* : Member, General Secretary and Editor, Evangelical National Missionary Society Board.

Jakob E. Lundahl, Esq. : Secretary of the Northern Missionary Council ; Secretary of the Swedish Missionary Council ; Foreign Secretary of the Swedish Missionary Society.

The Rev. J. Nyrén : Missionsdirector of the Swedish Missionary Society.

SWITZERLAND.—*Mme Henry-Louis Henriod.*

The Rev. Abel de Meuron, M.A. : Secretary of the Association of Missionary Societies in Switzerland ; Secretary of the Mission Suisse Romande.

SYRIA.—*Miss Fareedah el Akle* : Teacher of the Friends' Foreign Mission Board, working in Broumana.

The Rev. Alfred Nielsen : Danish Mission to the Orient, Damascus.

The Rev. Habib Subhyeh : Pastor of the Presbyterian Church in Tripoli.

TURKEY.—*The Rev. Fred Field Goodsell, D.D.* : Field Secretary of the Turkey Mission of the American Board of Commissioners for Foreign Missions.

Mrs George Herbert Huntington : Chairman of the Near East Committee of the Y.W.C.A.

Miss Ethel W. Putney, M.A. : Principal of the American School, Gedik Pasha, Constantinople, under the American Board of Commissioners for Foreign Missions.

UGANDA.—*Sirwano W. Kulubya, Esq. (Kitunzi)* : County Chief in Buganda ; Member of the Synod of the Church of Uganda.

The Rt Rev. J. J. Willis, D.D., O.B.E., Bishop of Uganda.

UNITED STATES OF AMERICA.—*Bishop William B. Beauchamp, D.D., LL.D.* : President of the Board of Missions of the Methodist Episcopal Church, South.

Rev. Howard Allen Bridgman, D.D. : Schoolmaster.

Miss Helen B. Calder, B.A. : Home Secretary of the American Board of Commissioners for Foreign Missions.

The Rev. E. Fay Campbell, B.D. : Vice-Chairman of the Administrative Committee of the Student Volunteer Movement for Foreign Missions ; Secretary of the Yale University Y.M.C.A.

The Rev. Samuel M'Crea Cavert, M.A. : General Secretary of the Federal Council of the Churches of Christ in America.

The Rev. Stephen J. Corey, LL.D. : First Vice-President of the United Christian Missionary Society.

The Rev. W. G. Cram, D.D., LL.D. : General Secretary of the Board of Missions of the Methodist Episcopal Church, South.

Miss Margaret Crutchfield, B.A. : Travelling Secretary of the Student Volunteer Movement for Foreign Missions.

The Rev. Ralph E. Diffendorfer, D.D. : Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.

The Rev. James H. Franklin, D.D., LL.D. : Foreign Secretary of the American Baptist Foreign Mission Society.

Mrs H. E. Goodman : President of the Women's American Baptist Foreign Mission Society.

President John Hope, M.A., LL.D. : President of Morehouse College, Atlanta.

The Rev. Frederick H. Knubel, D.D., LL.D. : President of the United Lutheran Church in America.

The Rev. Ashley Day Leavitt, D.D. : Chairman of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

Miss Sarah S. Lyon, B.A. : Executive Secretary of the Foreign Division of the National Board of the Y.W.C.A.

Bishop Francis J. M'Connell, Ph.D., D.D., LL.D. : Member of the Board of Foreign Missions of the Methodist Episcopal Church.

Mrs Evelyn Riley Nicholson, L.H.D. : President of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Fred W. Ramsey, Esq. : Associated with Missionary Operations of the Evangelical Church of America ; Manufacturer.

The Rev. Ernest W. Riggs, B.A. : Corresponding Secretary of the American Board of Commissioners for Foreign Missions.

The Rt Rev. Louis Childs Sanford, D.D. ; Bishop of San Joaquin, California ; Member of the National Council of the Protestant Episcopal Church.

The Rev. William P. Schell, D.D. : Executive Secretary of the Home Base Department of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. ;

Chairman of the Committee of Reference and Counsel of the Foreign Missions Conference of the United States and Canada.

The Rev. H. M. Shuman : President of the Christian and Missionary Alliance.

Harper Sibley, Esq., B.A., LL.B. : Member of the National Council of the Protestant Episcopal Church.

Mrs Harper Sibley : Member of the Adult Division of the Department of Religious Education of the Episcopal Church ; Vice-President of the Northfield Young Woman's Conference. (Alternate for Bishop Sanford.)

Mrs Edwin H. Silverthorn, M.A. : Secretary of the Board of Christian Education of the Presbyterian Church in the U.S.A. ; First Vice-President of the Federation of Woman's Boards of Foreign Missions of North America.

Robert E. Speer, Esq., D.D., LL.D. : Secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. ; Moderator of the General Assembly of the Presbyterian Church in the U.S.A.

Mrs Robert E. Speer, M.A. : President of the National Board of the Y.W.C.A.

The Rev. Milton T. Stauffer, B.A., B.D. : Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of the United States and Canada.

The Rev. Fennell P. Turner, B.A. : Secretary of the Committee of Reference and Counsel of the Foreign Missions Conference of the United States and Canada.

Mrs Charles W. Williams : Associate Secretary, Board of Foreign Missions of the Presbyterian Church in the U.S.A.

The Rev. Jesse R. Wilson, B.D. : General Secretary of the Student Volunteer Movement for Foreign Missions.

The Rev. Samuel M. Zwemer, D.D., LL.D. : Field Secretary of the American Christian Literature Society for Moslems ; Chairman of the Publication Committee of the Nile Mission Press.

[For certain other countries, e.g. Palestine, Sudan, Transjordan and Uruguay, see list of Co-opted Members.]

II. CO-OPTED MEMBERS

The Rev. W. W. Alexander, D.D. : Executive Secretary of the Inter-racial Department of the National Council of the Y.M.C.A. of the U.S.A. ; Director, Commission on Inter-racial Co-operation.

Mevr. J. C. van Andel-Rutgers : Representing Missionary Work for Women in the Netherlands Indies.

The Rev. Henry A. Atkinson, D.D. : Secretary-General of the Continuation Committee of the Universal Christian Conference on Life and Work.

The Rev. James MacDougall Black, D.D. : Chairman of the Jewish Committee of the United Free Church of Scotland.

Baroness W. E. van Boetzelaer van Dubbeldam : Member of the Board of the Utrecht Missionary Society, The Netherlands.

President Kenyon Leech Butterfield, A.M., LL.D. : Vice-President, American Board of Commissioners for Foreign Missions ; President of Michigan State College ; Expert on Country Life Problems.

The Rev. D. Crommelin : Director of the Associated Missionary Societies of the Netherlands.

Miss Mary A. Dingman, B.S. : Industrial Secretary of the World's Y.W.C.A.

Herr Oberstudiendirektor Schulrat Eberhard, D.Theol.

The Rev. Walter Freytag, Dr.Phil. : Director of the German Evangelical Missions Aid Society.

Harold A. Grimshaw, Esq., B.A., M.Sc. (Economics) : Chief of Native Labour Section, International Labour Office, Geneva.

The Rt Rev. Llewellyn Henry Gwynne, D.D. : Bishop of Egypt and the Sudan.

Hafez Effendi Daoud : Secretary, Friends of the Bible Society, 'Coptic Orthodox Church.'

A. C. Harte, Esq., M.A., LL.D. : Secretary of the Y.M.C.A., Palestine.

Professor William Ernest Hocking, Ph.D., L.H.D. : Professor of Philosophy, Harvard University.

Samuel Guy Inman, Esq., M.A., LL.D. : Secretary of the Committee on Co-operation in Latin America, New York City, U.S.A.

Thomas Jesse Jones, Esq., Ph.D., LL.D. : Educational Director of the Phelps-Stokes Fund.

Hendrik Kraemer, Esq., Dr of Philology : Deputed Officer of the Netherlands Bible Society for Scientific Work in Missionary Service.

The Rev. David Willard Lyon, D.D. : Secretary in the Far East of the Foreign Committee of the National Councils of the Y.M.C.A. of the United States of America and Canada.

The Rev. John A. Mackay, M.A., D.Litt. : Religious Work Secretary of the South American Federation of Y.M.C.A.'s.

The Rt Rev. Rennie MacInnes, D.D. : Bishop of Jerusalem.

Basil Mathews, Esq., M.A. : Literature Secretary of the World's Committee of Y.M.C.A.'s.

The Rev. Samuel A. Moffett, D.D. : Missionary in Korea of the Presbyterian Church in the U.S.A.

Mrs John R. Mott, M.A. : Honorary Member of the National Board of the Y.W.C.A. of the U.S.A.

The Rev. James Houden Nicol, M.A. : Chairman of the Council for Western Asia and Northern Africa ; Member and Secretary of the Syria Mission of the Presbyterian Church in the U.S.A.

The Rev. Canon Charles E. Raven, D.D. : Canon of Liverpool Cathedral ; Chaplain to H.M. the King.

Frau E. M. Schlunk : Member of Women's Mission Board at Hamburg.

Miss C. A. Stuart, M.B., B.Ch., D.T.M. and H. : Medical Missionary in Trans-jordania under the Church Missionary Society.

R. H. Tawney, Esq., B.A. : University Lecturer in Economics, London.

The Rt Rev. William Temple, D.D., D.Litt. : Lord Bishop of Manchester.

The Rev. James S. Thomson, M.A. : Secretary of the Committee on Youth, United Free Church of Scotland ; Chairman of the United Council for Missionary Education.

The Rev. Charles Roger Watson, M.A., LL.D. : President of the American University at Cairo.

The Rev. Professor Luther Allan Weigle, Ph.D., D.D., Litt.D. : Professor of Religious Education in Yale University.

Robert P. Wilder, Esq., D.D. : Executive Secretary of the Council for Western Asia and Northern Africa.

Miss Ruth F. Woodsmall, M.A. : Executive Secretary of the Y.W.C.A. in the Near East.

III. OFFICERS OF THE INTERNATIONAL MISSIONARY COUNCIL

John R. Mott, Esq., LL.D. : Chairman of the International Missionary Council ; Chairman of the World's Student Christian Federation ; President of the World's Alliance of Young Men's Christian Associations ; Chairman of the Institute of Social and Religious Research.

James M. Speers, Esq. : Treasurer of the International Missionary Council ; Vice-President of the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

The Rev. William Paton, M.A. : Secretary, International Missionary Council ; Editor, *International Review of Missions*.

The Rev. A. L. Warnshuis, D.D. : Secretary, International Missionary Council.

Miss B. D. Gibson, M.A. : Assistant Secretary, International Missionary Council.

Miss M. M. Underhill, B.Litt. : Associate Editor, *International Review of Missions*.

IV. REPRESENTATIVES OF STUDENT CHRISTIAN MOVEMENTS

Murray G. Brooks, Esq., B.A. : General Secretary, Student Christian Movement of Canada.

Mrs Twila Lytton Cavert, M.A. : Chairman, Executive Committee of the Student Department of the National Board of the Y.W.C.A. of the United States of America.

Mrs S. K. Datta, M.A. : Representing the Student Y.W.C.A. of India.

The Rev. Professor Thomas W. Graham, D.D. : Chairman of the Student Division Committee of the National Council of the Y.M.C.A. of the U.S.A. ; Dean and Professor of Missions, Oberlin Graduate School of Theology.

The Rev. Henry-Louis Henriod, B.D. : General Secretary, World's Student Christian Federation.

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M. N. W. Smit, Esq., Candidaat in de Theologie aan de Universiteit te Utrecht : Travelling Secretary, Student Christian Movement of the Netherlands.

The Rev. Max Yergan, M.A. : Secretary, Student Christian Association (Native Section) of South Africa.

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