meeting there. I told of my experiences and some of the Secret Service people didn't like what I was saying. My propaganda wasn't the same as theirs. They next morning they came to look me up at the home of Sam Franklin, an old friend from McCormick Seminary days.[25] But I had left for the airport before they got there. On the way to the airport the streets were lined with American troops. I had to wait in the Quonset hut, the only building they had at the airport at the time. The plane was late in coming in from Korea. Finally it came in—Northwest Airlines—and I saw General Douglas MacArthur walk down from one of the go-down doors to meet John Foster Dulles getting off the plane. Dulles had been in Korea to survey the situation and decide what the U.S. should do. He was stopping off to talk to MacArthur about his report before reporting to President Truman. Dulles got off the plane and I got on.

R.P.: Two different kind of emissaries.

H.J.: I came back to the United States. I came to Dubuque where my wife was living with her folks with our children. I went on to a meeting of the Board of Foreign Missions in New York. Some board members didn't show up because I was speaking. They didn't want to hear what the "Communist" had to say. But some other folks did show up. The Methodist Foreign Board sent its representatives to the meeting. After they heard what I had to say, they reported: "We have a man ready to send to India. We want him to do the same thing Jones was doing in China." This was Stewart Meacham who went to India as a result of this meeting.[26] This was 1951.

A Call to Japan

R.P. Stewart was of Southern Presbyterian background.

H.J.: Yes. But he joined the Quakers. I decided to take a yoked-church pastorate in Iowa. Charlie Leber, head of the Board of Foreign Missions, came out to preach in those two small churches on his way to the General Assembly meeting in Minneapolis.[27] He asked me, "Are you ready to go again?" This was 1952. He wanted us to go to India. When we got to New York, they had no visas for us to go to India. We were on a ship heading for London. They said, "Go ahead, we'll get the visas."

We landed in London and got accommodations at one of the church houses. We spent the time around London getting to know the work of the Church of England with industrial workers. We went up to Scotland and surveyed the work there. We left for Geneva still without our India visas. Everyday I would go to the India office and got the same answer: "No, it hasn't come yet."

It was out of that period that *The Church Labor Letter* was born.[28] The first one came out in late 1952. John Hamlin was also in Geneva, so we began *The Church Labor Letter* together.[29] Finally a cable came: "Henry Jones is to go to Japan alone." I had to get the family into a school up in France. Maurine and the children went to work with the Congregationalists in the mountain area of France. I took the plane to Japan. Landed there in January 1953. Two Japanese pastors met me at the airport, one of Presbyterian background, one of Methodist background. They greeted me: "Mr. Jones, we have a lot of missionaries from old China moving to Japan. They're trying to tell us what to do. We don't want any more. But we do need you to help us begin to work with industrial workers. There will be a lot of people against you because they don't want to hire anybody from old China background."

I did not know the politics going on within the Kyodan.[30] There were many denominations in the Kyodan, so many different philosophies. I did not realize the animosities that were there. But these men said: "We need you here. We want you to do two things: First, travel up and down the country. Learn as much about our situation. Then someday someone will say to you: 'Why are you living here alone? Why don't you bring your family?'" This gave me the background of what the cable said, to come alone.

So I traveled a good deal. Studied a great deal. Finally one day a man did say to me, "Why did you leave your family back there?" So from then on the folks in France had to

think about a time when they could catch up with me. They got a ship in Marseilles which was carrying the material and some army personnel for the last battle in Dien Bien Phu. [May 1954] They landed in Saigon and unloaded the ship. Then went on to Hong Kong where I met them. We flew up to Osaka where a place had been set up for us. We lived in that industrial city. Osaka was a good place to be. Much of Japanese industry was there as well as the labor unions were there. We worked diligently there our first term. I finally felt I had the work going because every month I would go up to Tokyo to meet with the industrial committee of the Kyodan. I finally felt I shouldn't stay longer. I told them they needed a person who could understand and speak Japanese. We returned to the U.S. in 1957. When I returned the board asked us to go to Latin America. I made my first trip to Latin America in 1957.

R.P.: But before you made your journey to Latin America, you had already been visiting countries in Asia on behalf of industrial mission. What kind of reception did you have in other Asian countries?

H.J.: In Korea, the Presbyterian Church had money for mission amongst the industrial workers. When I went to Korea from Japan to confer with the folks there, I was told that the fund was to be divided between the projects of the various missionaries. I then asked to speak to some of the Korean pastors. They told me: "Working people in Korea cannot be members of the Christian Church. Here in Korea once a person has declared themselves ready to become a Christian, they're assigned to be on probation for a year. They must come to the church every morning and must be at prayer meeting every Wednesday night. Of course, working people can't come to prayer meeting every Wednesday night—they have factory responsibilities. So they can't become Christians."

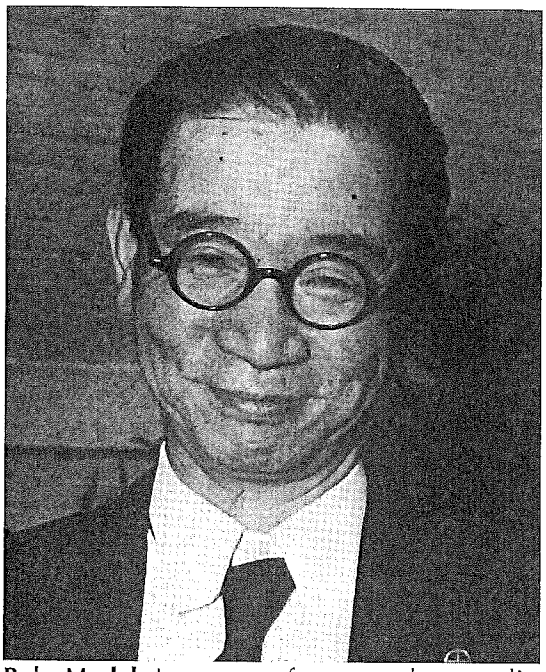
Ministering to Working People in Japan

R.P.: Did you encounter the same thing in Japan? What attitude did you face in Japan ministering to working people?

H.J.: In its reorganization after the war, the Kyodan said: "We have several fields of mission that we must work at. One of them is rural mission. We also have an educational branch, since we have all these schools. Another field of mission is the industrial worker. But we have no way to do this." They set up a committee nationally in the Kyodan to reach the industrial worker. I was asked to join that committee. They were ready to do industrial mission and have every presbytery (kyoku) in the church work at it. They didn't wait for it to grow from the ground up. Every presbytery had an industrial committee. But it was necessary for the national Kyodan committee to stimulate the work. The members of the national committee were Japanese pastors and lay people who had their own work. They depended upon the missionary to do the traveling. I went to every kyoku and every industrial city I could. I gathered some folks together; and said: "This is the job that needs to be done."

I would go to a city two or three days ahead of time before I would meet with the pastors of the city. I spent my time surveying the situation, speaking to people. Then I would meet with the pastors. They said: "You know more about this city than we do. We live and work here! You have gotten into things we never get into." That was my function. It was to awaken them to the opportunities that were open to them and the privileges they had to work with industrial workers.

We organized the resources to help the pastors to do industrial mission. In one case, we organized something on the basis of what we had done in Detroit. We got groups of Christian college girls, from the different Christian colleges, together for the summer. We had a training period. Then we would arrange, through the auspices of one of the presbyteries (kyoku), to visit various factories in their communities. The factories in Japan had dormitories within the factory compound where the working girls lived. They would live there as well as work there. They probably wouldn't get out but twice a year. So we worked at having a group of



Role Model: Japanese reformer and evangelist Rev. Toyohiko Kagawa (1888–1960) at Princeton Theological Seminary, July 1950. Photo by Larry Williams, *Presbyterian Life* 3:19 (September 30, 1950): cover.

college girls do a drama or a music concert for the girls within the compound. Out of that situation would come their Christian testimony. We sent a missionary with the college girls who was a very clever puppeteer. Other times we had drama groups, other times choral groups.

R.P.: When I first became aware of industrial mission in Japan, I remember you told me that you had found streams which had already existed in Japan before this more formalized industrial mission. The early name I believe was "occupational evangelism."

H.J.: Yes, there was Pastor Matsumoto from Hamamatsu. He became chairman of the Kyodan committee for a good while. He had an interest in doing a labor school in his congregation. He brought talented people from all over the country to talk about the relation of the faith to issues of industry. Many of the labor union people from the factories came to his church. So they saw Christianity from the point of view of having an interest in justice, from the point of view of the people who were being discriminated against. Pastor Matsumoto made an appeal to them in the way most Christian pastors didn't. They often talked theology and the history of the Church. Matsumoto talked about justice in the world—honesty and integrity.

R.P.: Another thing which impressed me about Japanese industrial mission was its relation to seminary training. I remember meeting two young pastors, Hirata and Kanai, both recently out of seminary.[31]

H.J.: Both of them were students at the Divinity School of Doshisha University. They were under Masao Takenaka, a professor of social ethics at the school.[32] In Osaka we had a pastor in a downtown church who was interested in starting the training of theological students in working with labor during their seminary years. The pastor was in touch with the factories and he got seminary students work during the summer. We gathered these students together for seminars on their work experience. One day I went to the shipyard where Hirata had been working. Hirata told me, "There is in the shipyard a Christian group that meets together at lunchtime." He arranged for me to meet with that group one lunch hour. We sat in a circle and I asked the man next to me, "How did you come to be a member of this group?" He told me: "My wife is a Christian. She goes to church regularly. She was begging me to go to church. I wasn't interested. It had nothing to do with my life. So I never bothered. But one day, right here in the shipyard, somebody told me about this Christian group. So I decided I'd come and listen in. I was amazed when I found I could trust this group. I decided I could become a Christian. The kinds of problems I worried about weren't problems. It has made all the difference in my life and in my home."

Hirata himself, from his experience in the shipyard, has gone on to become an inspiration for much of the workers' education of the national union in that part of south Japan. He is now head of the Kansai Academy House at Kyoto, fashioned after the Evangelical Academies in Germany.[33] Many of the groups from all kinds of industries come to Academy House programs.

Kanai, the other student you mentioned, had not come from a Christian home. He had caught his Christian faith along the way somewhere. He identified himself with the people on the lower end of society. After he graduated from seminary he moved into one of the poorest areas of Osaka. He married a marvelous girl who went there with him. Others have joined him since. They have a sort of settlement house among the poorest people of Osaka.

R.P.: He's another Kagawa.[34]

H.J.: That's right. He's that kind of guy. He couldn't go into a pulpit to preach. He had to do it.

Reviewing the Impact of Industrial Mission

R.P.:Your time in Japan spans from your arrival in 1953 and covers a period until 1965. During that period you went back and forth to Japan several times. How would you assess the way in which industrial mission affected the church and the people during that period?

H.J.: We just had a church unity meeting here in Grand Rapids. One of the participants was a Japanese missionary from the Southern Presbyterian Church who is now on the Atlanta [PCUS] staff. When he saw me he said, in his presentation, that the work of industrial mission had done more to turn the church around than any other effort. He said: "The mission Henry Jones represented moved the church from just being a church of educated people to open itself to work with other people in the community—the working people. For instance, one missionary became interested in a ministry to people who lived in high-rise apartments. The church itself was so secure in its ministry to the suburbs that by itself it wasn't going to break into that field."

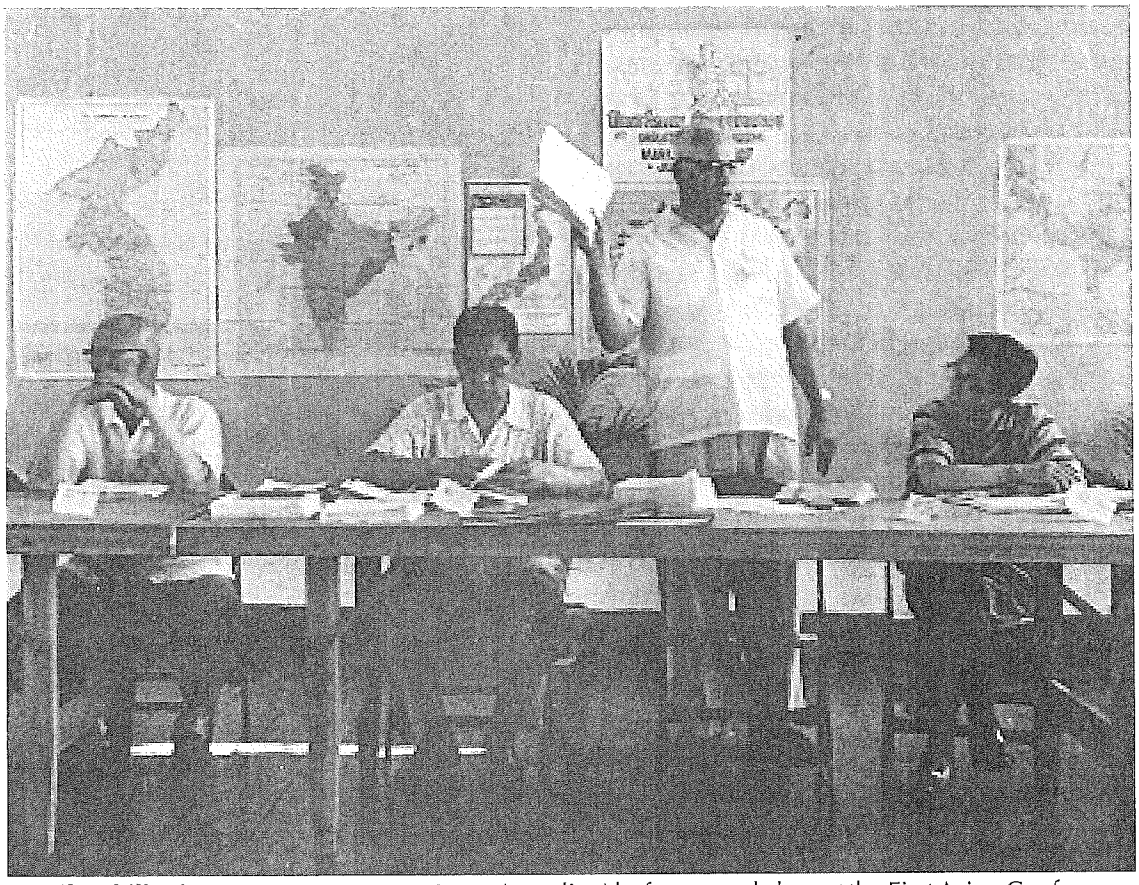
R.P.: Your work extended beyond Japan. I know that the work in the Philippines to which our family went in 1957 had been encouraged by your visit there.

H.J. This was a vision of Charlie Leber of Commission on Ecumenical Mission and Relations (COEMAR). He wanted us to reach out to other places. When we went back to Japan for our second term, my assignment was to help the churches in the rest of Asia work at industrial mission.

R.P.: You found other churches already alive to this mission. That was the basis for the First Asian Conference on Industrial Evangelism held in Manila in 1958. Fifteen countries in Asia turned up to that meeting. Looking back at that historic meeting, how do you assess the growth of that movement today, both in terms of how it has grown and the kind of emphases it has had, but also in terms of what the future of the movement might be. In a sense it already has changed from being a movement, since there is an Urban-Rural Mission Division under the Christian Conference of Asia.

H.J.: Each country worked on the issues in their own way, within their own culture, and changed the movement as they saw the need for change. This is important. It was alive enough not to be a pattern, but to be a movement that can change to fit into each situation. When I arrived in Japan there was a vision of industrial mission, but nothing was going on. They had a vision of the need to reach industrial workers and they had a national committee. I met these folks and did my work and then one day in January 1965 I was at a pastors' conference. Here I was sitting on the floor—a tatami floor in a little hotel—and the conversation was going back and forth in Japanese. I looked around the room at every person in that room and I said, "Boy, it's time for me to go home." Every person in that room had a Ph.D. Everyone but me. They'd been trained in Germany, in England, and in the United States and other places. I wasn't needed any longer. I needed to get out of there. So the second Asian Conference, you remember, was held in Kyoto in 1966. I left before that second conference. I told Masao Takenaka, the chair of the conference: "I'm leaving before the conference. It's got to be yours. It's got to be in charge of Asians." My theory was never to build a structure, but to build it from the inside.

R.P.: You talked about the people achiev-



Manila, Philippines, June 1958: Henry Jones (standing) before a workshop at the First Asian Conference on Industrial Evangelism. Photo supplied by author.

ing their own intellectual status—wasn't there a fear at some point of intellectualizing the movement and not really relating to working people?

H.J.: We tried keeping it very close to workers and that's not easy. One time we were calling a meeting of pastors in Japan to help them get acquainted with working people and their issues. We planned a meeting in a little hotel and I went around to call on some of the labor union leadership. I said: "I want you to come and meet these pastors; we need you. We need to talk with you and get acquainted with your concerns. These pastors need to know the kind of motivation you have, the thing that drives you to do this kind of work." I'll never forget this one labor leader. He asked me: " What's that date? Where are you meeting? That's a busy day. I've got five meetings that day. But I'll cancel them. I'm concerned that somehow what I'm doing is right. I don't feel I'm in touch with God. I need to meet with some people who are." He came and he got some others to come.

We had a good two days for the pastors. These men talked. I'd learned from my work in Detroit; for example, Stanley Novak wasn't what you would call an authorized Christian member of the church, but his motivation was correct. John Anderson wasn't a Presbyterian any longer, but his motivation was right. I didn't think this motivation was labeled "member of the Presbyterian church." Motivation is your feeling of your relationship. This labor union fellow felt that "I'm not sure about all that God wants me to do. But I would like to meet with these pastors."

R.P.: Carrying this a bit further, in places like Korea and the Philippines, and in India, when you arrived in Asia these were developing countries. They hadn't gotten themselves fully on track toward industrialization; suddenly by the mid-sixties they had taken their industrialization seriously. You also had a leadership intent upon seeing that

achieved, but often at the expense of working people. What has been the change in the direction of industrial mission as it has confronted this reality?

H.J.: I can't say much about what happened after 1965, but I can tell you about my experience before 1965 that bears on that. I saw it in China, I saw it in Korea, I saw it in Japan. I've seen industrial leaders who tried to take hold of the industrial mission movement and use it to their benefit. In China there were church members who were heads of factories would say to us: "Why sure, we are interested in having workers become Christian. We'll supply the pastor, we'll pay him, but he'll do what we want. He'll calm the workers down."

I saw it in Japan in a little different way. I went to a factory in Hokkaido, the northernmost island of Japan. I asked to meet with the labor union people in that factory. Two men came off the factory floor to meet with me; one was a Roman Catholic, the other a Protestant. I asked, "How come you two men happen to be the labor union leaders here?" They said, "We are the only ones willing to do the work—to work for the other fellows." So often jobs like this—and we have seen it here in America—become soft cushion jobs, something you got paid for, and you got to travel a little bit and not show up at the factory every day. To have it really work, where you were concerned with the good will to meet the needs of the workers, took some dedication to do.

R.P.: Let's talk about that one. You were in Detroit at the founding of one of our major unions, the United Automobile Workers, in the 1930s. You saw that union organized and knew its earliest leaders. Now fifty years later we have a totally new situation. We're facing in the United States a challenge to labor unions, in fact to their very existence. Reflecting on your own experience, how do you perceive the issues of industrialization today? How do we look at this situation as a church?

H.J.: Here I think the movement in Germany can help us most. In Germany at the end of the war, management was urged to take into the boards member representatives

In retirement: Henry and Maurine Jones, Grand Rapids, Michigan, 1982. Photo by author.

from the labor unions. There was a union representative on every management team. They worked together for the recovery of Germany. They worked together, not in opposition to one another.

Our problem was that in the U.S., labor and management are in opposition to one another. For instance, the U.S. automobile companies in the late 1950s and early 1960s were fighting to keep the Japanese automakers from sending their automobiles here. The union in those days said: "But they are our working brothers. We can't refuse them." But, of course, the standard of living was different then. The automobile workers sent representatives to Japan to help the automobile workers in Japan raise their wage level. They did raise their wage level, but the Japanese workers were also working with management to lower their costs of production. The automobile unions were not in opposition to management. So we had in the early 1960s the American auto workers saying that the Japanese are our fellow workers, they should be able to send their cars here. This was in opposition to management here who said, " Let's put the tariff higher to keep Japanese cars out."

R.P.: This is a new story to me. You mean the automobile unions actually said, " Let's

help the Japanese workers out"?

H.J.: That's right! I know because I was at the workers' education camp—the Walter Reuther Conference Center here in Michigan. This was when I came home on furlough from Japan in early 1960.

R.P.: Of course it's a different story now.

H.J.: It's a very different story now. That was the story back then.

R.P.: And the UAW sent representatives over to help?

H.J.: And we had to introduce them to the Japanese leaders.

R.P.: That's a story nobody knows.

H.J.: Oh Jae Shik from Korea was here the other day.[35] He told me, "Your friend who was the leader of the metal workers union in Japan still remembers your contribution to this issue."

R.P.: You helped introduce UAW representatives to Japanese union leaders and workers in the 1960s.

H.J.: That's right!

R.P.: And increased their productivity so that they could get higher wages.

H.J.: Through this instrument of cooperation with management. That's where we are wrong.

R.P.: Where should the church be on this issue? What's our role?

H.J.: I wish we could introduce labor union people and management people to one another on a different ground. We should be doing what the Evangelical Academy Houses are doing in Germany and in Japan. The Academy Houses in Germany did a great job there by introducing people to one another on the crucial issues facing Germany. We need to think together. What are our common goals?

R.P.: Why hasn't the whole movement of the laity been successful in the United States?

H.J.: We try to promote just men's groups in the church. We do not really face the issues. I attend a large church here in town. I go to a men's discussion every Wednesday noon. But what is it doing? It's not facing any of the major issues in the country. It just has another preacher come and give a twenty-minute meditation. It's nice to get acquainted with all these folks, but it's not facing any of the problems.

R.P.: Maybe it's time to think of our mission in this field—a ministry which opens up conversations between management and labor in the U.S. Have we reached a point in our work overseas where industrial missioners are no longer needed?

H.J.: I think the field has shifted to urban society rather than industrial. We have to think of it as Bill Shriver did back in the 1920s: urban and then industrial. And immigrant also.

R.P.: It occurs to me that we've come back full circle. In this past decade we have had the second largest number of immigrants in our history. But we are talking of a different style of immigration. But this is where the church should be.

NOTES

1. Jane Addams (1860–1935). Leader in the U.S. social settlement house movement. She established and headed Hull House in Chicago (1889–1935). Author of *Twenty Years at Hull House* (1910) and *Second Twenty Years at Hull House* (1930).

2. Norman Thomas (1884–1968). U.S. presidential candidate of the Socialist party from 1928 through 1948. Ordained a Presbyterian minister in 1911. He began his ministry among the Italian immigrants of East Harlem in New York City.

3. William Payne Shriver (1872–1957). Secretary of City, Immigrant and Industrial Work, Bd. of National Missions, Presbyterian Church, U.S.A. (1910–1941). Author of *Immigrant Forces* (1913), *What Next for Home Missions?* (1928), *The Silk Workers of Patterson* (1929), and *Mission at the Grass Roots* (1949).

4. Charles Stelzle (1869–1941). Born on lower East Side of N.Y. Called to head Workingmen's Dept. of Presbyterian Church, U.S.A. in 1903. Established Labor Temple in 1910 at Second Presbyterian Church, New York. Stelzle wrote a religious column which appeared in over 300 trade union newspapers. Author of *A Son of the Bowery* (1926). For a history of Labor Temple see "Labor Temple 1910–1957: A Social Gospel in Action in the Presbyterian Church" by James Armstrong (Ph.D. diss., U. of Wisconsin, 1974). See also Richard Poethig, "Charles Stelzle and the Roots of Presbyterian Industrial Mission," *Journal of Presbyterian History* 77 (Spring 1999): 29–43.

5. Will Durant (1885–1981) began as a popular lecturer at Labor Temple. His Labor Temple lectures were gathered into *The Story of Philosophy* (1926) which sold two million copies over three decades. Durant authored a six-volume series on *The Story of Civilization* within a 25-year period (1932–57).

6. Howell Neighborhood House, originally organized in 1909 as the Bohemian Settlement House. It

served as a cultural center for the Czech population of Little Pilsen at 18th and Racine. Howell Memorial Church grew out of the work of the Bohemian Settlement House. Henry Jones worked at Howell Neighborhood House from June 1923 through September 1925.

7. Alfred Hamilton Barr (1868–1935). Prof. of Homiletics, McCormick Theological Seminary (1923–35). Author of *Great Day of the Preacher* (1925).

8. The Department of City, Immigrant and Industrial Work was first initiated as the Department of Immigration in 1907 by the General Assembly, Presbyterian Church, U.S.A. William Payne Shriver became superintendent of the Dept. of Immigration in 1910. In 1915 the name was changed to the Dept. of City and Immigrant Work. In the reorganization of the Bd. of Home Missions into the Bd. of National Missions in 1923, the name was again changed to the Dept. of City, Immigrant and Industrial Work. William P. Shriver served through all these changes until his retirement in 1941.

9. Kenneth Dexter Miller (1887–1968). Miller served as an Immigrant Fellow, Bd. of Home Missions, Presbyterian Church, U.S.A. (1912–13) in a program begun under William Shriver. Miller served as the director of Jan Hus Church and Neighborhood House (1921–23). He was secretary of the Bd. of National Missions (1923–26) and served the Federal Council of Churches (1926–28). He became executive of the Presbytery of Detroit (1936–39) and president of the N.Y. City Mission Society (1939–54). He authored *The Czechoslovaks in America* (1922) and *Peasant Pioneers* (1926).

10. Joseph A. Vance (1864–1951) was the pastor of First Presbyterian Church, Detroit (1911–40). He was moderator of the General Assembly, Presbyterian Church, U.S.A., in 1935–36. He authored *Religion and Money* (1903), *America's Future Religion* (1927), and *The Upward Way* (1945).

11. John Francis Dodge (1864–1920), automobile manufacturer, was president of Dodge Brothers (1901–1920).

12. Ralph Cummins (1887–1965), a Presbyterian minister, was director of Gary Neighborhood House (1915–22) and director of Dodge Community House, Detroit (1922–35). He became executive of the Synod of Illinois (1939–58).

13. The United Automobile Workers grew out of the sit-down strikes at the General Motors plants in Cleveland and Norwood, Ohio; Atlanta, Ga.; Kansas City, Mo.; and Flint, Michigan in December 1936. It was the sit-down strike in Flint at GM's major facility that turned the tide. In February 1937, General Motors' executives capitulated, recognized the autoworkers union, and agreed to negotiate nationally on wages and hours, and on the speed-up issue. See also *Labor's Untold Story* by Richard Boyer and Herbert Morais (1972).

14. Charles Tudor Leber, Jr. (1924–) became executive director of Dodge Community House (1953–57), and co-pastor, First Presbyterian Church, Chicago (1957–63).

15. Gerald Lyman Kenneth Smith and Father Charles Coughlin were outspoken conservative critics of the Roosevelt Administration in the 1930s. G. L. K. Smith was a fundamentalist preacher and a member of the right-wing Silver Shirts. In the 1940s and 1950s he published *The Cross and the Flag,* which espoused anti-United Nations, anti-Semitic views. He was founder of the Christian nationalist movement. Father Charles E. Coughlin, known as the Radio Priest, was pastor of the Shrine of the Little Flower, Royal Oak, Michigan, in the 1930s. He published *Social Justice,* which expressed strong anti-Semitic and anti-Roosevelt views.

16. John Anderson, an early organizer of the automobile workers, supported R. J. Thomas for the presidency of the United Automobile Workers. The Thomas faction gained control of the UAW during the World War II period.

17. Rolland Jay Thomas (1900–67) was president of the Chrysler Local 7 in 1936 and was elected vice-president of the United Automobile Workers in 1937. He became president of the UAW (1939–46).

18. Charles Frederick Wishart (1870–1960) was founder of the Eleventh United Presbyterian Church of Pittsburgh (1898–1914) He next served as pastor at Second Presbyterian Church, Chicago (1914–19), and as president of the College of Wooster, Ohio (1919–44). He was elected moderator of the 135th General Assembly of the Presbyterian Church, U.S.A., in Indianapolis in 1923. He authored *The New Freedom in the Natural Order* (1931).

19. William Jennings Bryan (1860–1925) was a political leader and noted Presbyterian layman. He served in the U.S. House of Representatives from Illinois (1891–95) and ran unsuccessfully for the presidency as a Democrat in 1896, 1900, and 1908. He defended creationism against lawyer Clarence Darrow in the Scopes trial of 1925.

20. Lloyd Stanton Ruland (1889–1953) was secretary for China, Board of Foreign Missions, Presbyterian Church, U.S.A. (1938–52). He served as the Pacific Coast Representative, Board of Foreign Missions (1952–53).

21. Francis Wilson Price (1895–1974) was a missionary in China from the Presbyterian Church, U.S. He was author of *Marx Meets Christ* (1957) and compiled a Chinese hymnal. Elected moderator of the Presbyterian Church, U.S., in 1953.

22. Ho Chi Minh (1890–1969), originally Nguyen That Thanh, led the struggle of the Vietnamese for independence from French colonial control. He was president of North Vietnam from 1946 to 1969.

23. Marshal Logan Scott (1909–91) a Presbyterian minister with pastorates in upstate New York and Columbus, Ohio. He was appointed the dean of the Presbyterian Institute of Industrial Relations (1945–65) and served on the faculty of McCormick Theological Seminary (1952–75), where he was president from 1970 to 1975. In 1962 he was elected moderator of the 174th General Assembly, United Presbyterian Church in the U.S.A.

24. K. H. Ting (1915–), a Chinese Anglican priest, was elected bishop in 1955. He was a founder of the national "three-self" movement in China. He has served as president of the China Christian Council (1981–) and authored *How to Study the Bible* (1982)

25. Samuel Horace Franklin (1902–94), a Presbyterian missionary to the United Church of Christ in Japan (Kyodan). Professor of Social Ethics at Union Seminary in Tokyo and one of the early supporters of industrial mission in Japan.

26. James Stewart Meacham (1910–85) was ordained in the Presbyterian Church, U.S. He became a Quaker and served with the American Friends Service

Committee as Director of Labor/International Affairs, Peace Education Director, and Division Director in Southeast Asia from 1957 to 1976. He was Mission Representative in Vietnam in 1977.

27. Charles Tudor Leber, Sr. (1898–1959) was secretary of the Bd. of Foreign Missions, Presbyterian Church, U.S.A. (1936–58). He continued as general secretary of the Commission on Ecumenical Mission and Relations (COEMAR) of the United Presbyterian Church, U.S.A. (1958–59).

28. *The Church Labor Letter*, a newsletter on church and labor relations, was begun in Geneva, Switzerland, in 1952 and continued for three decades in Japan as a major instrument for telling the story of industrial mission worldwide.

29. John Hamlin (1915–). a Presbyterian missionary, served as teacher at Cheeloo School of Theology, Shandong, China (1946–51), then as president of Thailand Theological Seminary, Chiang Mai, Thailand (1954–74). He authored *God and the World of Nations* (1974).

30. The Kyodan (United Church of Christ in Japan) was created by the union of Protestant denominations during the Second World War.

31. Satoshi Hirata and Aimei Kanai, both pastors of the Kyodan, were the earliest of those committed to industrial mission in Japan. Hirata serves as director of Kansai Seminar House, Nippon Christian Academy, Kyoto, and Kanai served as an industrial pastor with the Kansai Labor Evangelism Fellowship.

32. Masao Takenaka (1925–), a major figure in the growth of urban-industrial mission in Japan and in the Asian arena. From his base as professor of social ethics at the Doshisha School of Theology, Kyoto, he has trained Japanese clergy for technological changes in Japan and has provided the mission rationale for urban-industrial mission in Asia. He has authored *Reconciliation and Renewal in Japan* (1957) and *Cross and Circle* (1990).

33. The Evangelical Academy Movement had its origins in September 1945, at the end of the Second World War at a two-week conference of 150 economists, lawyers, and church workers in Germany. Out of this meeting the first Evangelical Academy was founded at Bad Boll in Württemberg, Germany. The Academy Movement was created in response to the silence of the churches in the face of the brutalities of the Hitler regime. There was recognition that there could be no separation between religious faith and political action. The programs of the academies brought together lay people from all walks of life to explore and discuss the ethical dimensions which religious faith brings to decision making in the public realm.

34. Toyohiko Kagawa (1888–1960), an early Japanese reformer and evangelist, was best known for his work among the poor and outcast. He influenced Japanese social life and labor conditions and helped organize the Japanese cooperative movement.

35. Oh Jae Shik (1933–), an early Korean leader in urban-industrial mission. He was secretary of the Korean Student Christian Council (1960–64); executive secretary, University YMCA of Korea (1967–69); general secretary, Korea Student Christian Federation (1970); Secretary for Urban-Industrial Mission, East Asia Christian Conference (1970–79); on the Commission of World Mission and Evangelism, World Council of Churches, in the 1980s; and executive secretary, Korea Social Institute in Seoul.